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# THE SPOKEN ARABIC OF EGYPT

BY

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# INTRODUCTION

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

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

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

A. H. SAYCE.

# PREFACE

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

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

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

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

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

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

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

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

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

[1] Syriac bittô *his daughter*.

[2] So also in Ethiopic.

[3] Aramaic had.

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

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

[6] It is hardly traceable either in Hebrew.

[7] Hebr. hithpahel = itfa"al, a form known to literary Arabic only in its later stage.

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

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

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

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

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

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

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

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

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

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

[4] Khubz is colloquial in the dialect of Syria.

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

familiar to us through our intercourse with our fellow-beings.[1]

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

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

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

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

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

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

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

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

J. S. WILLMORE.

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

[1] Some half-hearted attempts have already been made.

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

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

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

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

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

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

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

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

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

[2] The old Slavonic Bible of Cyrillus is still the authorised version wherever a Slavonic language is spoken.

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

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

# THE SPOKEN ARABIC OF EGYPT

## ACCIDENCE

### THE ALPHABET

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

| VOWELS. | NAME. | VOWELS. | NAME. |
|---|---|---|---|
| a | â *or* naṣba | o | ô *or* rof'a |
| e | ê *or* khefḍa | u | û *or* ruf'a |
| i | î *or* khifḍa | | |

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

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

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

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

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

The syllable ba is pronounced bânasab *or* bânasâb ;
,, bi ,, ,, bîkhifaḍ *or* bîkhifâḍ ;
,, bu ,, ,, bûrufa' *or* bûrufâ' ;
,, ta ,, ,, tânasab ; [1]
,, ti ,, ,, tikhifaḍ ; [1]
,, tu ,, ,, tûrufa' ; [1]

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

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

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

## PRONUNCIATION OF THE VOWELS

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

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

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[1] Or tânasâb, &c.
[2] *Above it* (pronounced also fuqha).
[3] *Below it*.
[4] Or we (*and*).

(*b*) It becomes of necessity broadened when in proximity to the consonants *ṭ*, *ḍ*, *ṣ*, and *ẓ*.[1]

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

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

§ 3. Long *a* (*â*) retains its original pure sound (as in *father*) when preceded or followed by *r* or *ḥ*, and when preceded by *kh* or ', as in râb *it curdled*, nâr *fire*, râḥ *he went*, 'âd *he returned*, khâliṣ *entirely*; but its usual value is that of a lengthened *ä*, such as is heard in the Italian word *padre*; *e.g.* bâb *door*, ḥâga *thing*. The Fellaheen and others weaken it to short *ä*, but a Cairene will never say riggäla *men*, though he pronounces the *a* in that word much less broadly than in nâr. A sound approaching to that of *ä* is, however, sometimes heard before qaṭ'a or *y* replacing qaṭ'a,[3] and *q*, as in bâ'in (bâyin) *appearing*, shâ'if (shâyif) *seeing*, zabâ'in *customers*, bâqî *remaining*, telâqî *you will find*. Under the influence of the emphatic consonants *ṭ*, *ḍ*, *ṣ*, *ẓ*, *â* becomes so much broadened that an inexperienced ear might confound it with the sound heard in the English word *water*; *e.g.* ṭâb *he recovered*, ḍâf *he added*, ṣâm *he fasted*, ẓâlim *oppressor*, bâṭ *armpit*.

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

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[1] See remarks on these letters (§ 19).

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

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

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

*ê* has the value of English *a* in *lane* or *ai* in *lain*, as 'êsh *bread*. It is thickened in syllables containing *ḥ*, *ṭ*, *ḍ*, *ṣ*, or *ẓ*, as in ḥêṭa *a wall*, bêḍ *eggs*, ṣêf *summer*. After '*ên* it sounds much as *ai* in aisle, as in far'ên *two branches*, and before *w* as the French *eu*, as in 'ilêwî *high*.

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

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

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

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

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

[1] So Hebr. *bêth* for *bayth*, &c.

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

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

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

## THE DIPHTHONGS

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

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

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

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

## CONNECTING OR HELPING VOWELS

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

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

[2] Or rather 'ôṣmân, the *u* being doubly broadened by the combined influence of ' and ṣ.

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

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

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

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

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

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

[1] Cf. the use of sh$^{e}$va and of segol in Hebrew.

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

[3] Note that it becomes *î* when lengthened, as in waqtîha.

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

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

## GENERAL REMARKS ON THE VOWELS

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

| | | | |
|---|---|---|---|
| qâm | *he rose* | rêt ! | *would that !* |
| qam qal | *he rose and said* | ya ritna ! | *would that we !* |
| qîma | *value* | bêt | *house* |
| qimtu | *its value* | bitna (or betna) | *our house* |
| qûra | *forehead* | gôz | *husband* |
| qurtu | *his forehead* | guzha | *her husband* |
| ṭin min dih? (for ṭîn mîn dih) | *whose land is this ?* | | |

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

| | | | |
|---|---|---|---|
| hâthum | *bring them* | iṣḥâbna | *our friends* |
| yegîb lî (yegib lî) | *he brings to me* | mafihsh (or ma fîḥsh) | *there is not* |

gôzha, bêtna, &c.[4]

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

[2] The syllable containing the originally long vowel does not, however, lose its accent by reason of the vowel being shortened ; thus we say yeqûm yeqûl, not yíqum yeqûl. It is very important to keep this fact constantly in mind, as the vowels will henceforth be marked long only when they are so pronounced.

[3] The *ê* is sometimes maintained, as in kêfkum *as you like*, ma gêtsh *I did not come*, ma 'alêksh, *not on you*.

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

§ 12. Short vowels may become lengthened:—

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

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

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

§ 13. A long vowel may become shortened:—

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

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

| | |
|---|---|
| iyâm (for îyâm) | *days* |
| idêh (for îdêh) | *his hands* |
| yeshufûhum (for yeshûfûhum) | *they see them* |
| mudîrîya [1] | *province* |
| tani marra (for tânî) | *another time* |
| manish 'ârif (for mânîsh 'ârif) | *I don't know* |
| ma raḥitsh (for râḥitsh) | *she did not go* |
| qam ir râgil qal lu (for qâm) | *thereupon the man said to him* |
| yeqidu n nâr (for yeqîdû) | *they light the fire* |

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

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[1] And thence mudrîya.

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

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

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

(for hâtî, intû, &c.).

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

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

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

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

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

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

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

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

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

[1] This syllable is sometimes pronounced mŭ after the literary dialect.

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

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

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

Remark.—Short initial *u* more rarely changes places with the consonant, but instances are not wanting, as Luqṣûr (*i.e.* il uqṣûr = il quṣûr) *the castles*, *Luxor*, uṣbâ' (for ṣubâ') *finger*.[3]

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

[1] Cf. Hebr. z$^{e}$rô' and ezrô' *arm*. Lee (Hebr. gram.) cites *stablish* and *establish*, χθές and ἐχθές.

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

[3] Hebr. ezba'.

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

[5] This is the substance of Spitta's remark.

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

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

*ṭ* for *t*:—

| | | | |
|---|---|---|---|
| iḥṭâr[2] | *be bewildered* | ṭâratan | *sometimes* |
| ikhṭâr[3] | *choose* | ṭâẓa | *fresh* |
| iṣṭanaṭ[4] | *listen* | ṭarabêza (or tarabêza) | *table* |
| inṭaẓar[5] | *wait* | | |
| baṣṭûn | *stick* | ṭurâb (or turâb)[6] | *dust* |
| ṭâr | *vengeance* | | |
| ṭâr | *sort of drum* | ṭamar | *bear fruit* |

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

[2] So partic. miḥṭâr, &c.

[3] So mukhṭâr *chosen*, and ikhṭiyâr *choice, old man*.

[4] So qaṭa' iṣ ṣanṭ *keep quiet*.

[5] So partic. *muntaẓar, but mintizir.

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

| | | | |
|---|---|---|---|
| ṭamr (or tamr) | *dates* | ṭaiyâr | *current* |
| ṭumbâk (or tumbâk) | *Persian tobacco* | ṭôr (but pl. tirân)[2] | *ox* |
| [illegible] | | ṭâṭûra | *thorn apple* |
| *ṭurumbēṭa | *tambourine* | ẓa'ṭar | *thyme* |
| iṭ ṭaurât | *the pentateuch* | ṣanṭî | *centimetre* |
| ṭûnis (and pl. ṭawânis) | *sakieh rope* | ṣôṭ[3] | *voice* |
| | | ṣîṭ[4] | *repute* |
| ṭawa (and derivatives) | *fold* | naṭar (or *naṭar)[5] | *throw* |

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

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

[1] The *ḍ* being at the end of the word does not exert so strong an influence on the initial *ṭ* as it does in ṭanḍif. Note that *ṣ* and *ẓ* do not affect the dental in the same degree as *ṭ* and *ḍ*; thus we say tanṣîr (not ṭanṣîr) *baptism*; nor does *ṭ* usually influence *s* and *z* unless in close proximity to them.

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

[3] So ṣauwaṭ *shout*, &c.

[4] So ṣaiyîṭ, missaiyaṭ *reputed*.

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

*ḍ* for *d*:—

| | | | |
|---|---|---|---|
| bârûḍ[1] | *gunpowder* | didd (or didd)[5] | *against* |
| bardu[2] | *also* | dufḍa'[6] | *frogs* |
| baḍâra[3] | *young hens* | daḥrag | *to roll* |
| ghaḍḍâr[4] | *treacherous* | dâr, ḍauwar[7] | *to turn* |
| ḥidâshar (or ḥidâshar) | *eleven* | raḍî | *bad* |
| ḍarb (and pl. ḍurûb) | *street* | raḍâwa | *badness* |
| ḍabbûr (also dabbûr) | *hornet* | ṣaiyâḍ, sêyâḍ | *fisherman* |
| ḍarfa (or darfa) | *leaf of shutter or door* | ṣaḍar | *proceed* |
| ḍarra | *udder* | 'aṣîḍa (or 'aṣîda) | *soup of flour* |
| ḍura | *maize* | quṣâḍ | *opposite* |
| ḍurra (or durra) | *parrot* | mabraḍ | *file* |
| ḍaṣṭûr | *by your leave* | namrûḍ (but pl. namarda) | *tyrant* |

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

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

*ṣ* for *s*:—

| | | | |
|---|---|---|---|
| aṣṭabl | *stable* | buṣâṭ (and pl. ibṣiṭa) | *carpet* |
| aṭlaṣ | *satin* | burnuṣ (pl. barânîṣ) | *cloak* |
| aṣṣar | *impress* | baṣṭa | *step* |
| iṣmarr[8] | *get brown* | Buluṣ | *Paul* |
| uṣṭa | *master* | | |
| baṣaṭ[9] | *spread out* | | |

[1] So barûḍa *gun* (but also barûda).

[2] But more generally bardu.

[3] But singular bidrîya.

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

[5] So diḍḍîyât *animosities*, though ḍiddîya in the singular on account of the thin *a* after *y*.

[6] In the dictionaries ḍufda'.

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

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

[9] And derivatives inbaṣaṭ *be pleased*, inbiṣâṭ *pleasure*, &c., but basîṭ *simple*. These words are all also pronounced with *s*.

| | |
|---|---|
| baṣṭawîya | *roll of stuff* |
| baṣṭ | *reed pen* |
| baṣṭarma | *dried meat* |
| buṣṭa | *post* |
| buqṣumât (usually) | *biscuits* |
| bulîṣ | *police* |
| ṭâṣa | *bowl* |
| ṭâṣa | *to cheat* |
| ṭaṣṣ | *to strike* |
| ghuṭuṣ (and derivatives) | *to dive* |
| ḥaraṣ [1] | *to guard* |
| ḥaṣra [2] | *pity* |
| ḥuṣûm (frequently also ḥusûm) [3] | *hot days in month of Baûna* |
| râṣ (pl. rûṣ) [4] | *head* |
| rafaṣ (and derivatives) | *kick* |
| ṣaṭûr | *chopper* |
| ṣakhaṭ [5] | *revile* |
| ṣarr [6] | *to cheer* |
| ṣarâb [7] | *fæces* |
| ṣarâya | *palace* |
| ṣarba' | *to hurry* |
| ṣahrân [8] | *sitting up at night* |
| iṣṣarmaḥ [9] | *to live fast* |
| ṣara (but aor. yisrî) | *be in force* |
| ṣagar, ṣagara | *trees, a tree* |
| iṣṣaṭṭaḥ [10] | *to lie flat* |
| ṣaṭṭar [11] | *to rule lines* |
| ṣaṭarang | *chess* |
| ṣaṭal | *intoxicate* |
| ṣaṭl | *bucket* |
| ṣaṭa (and derivatives) | *to attack* |
| ṣallaṭ, &c. | *incite* |
| ṣalṭaḥ | *to smooth* |
| iṣṣalṭan, &c [12] | *be overweening, &c.* |
| ṣalaṭa (or salaṭa | *salad* |
| ṣamaṭ, &c. | *to scald* |
| ṣandara | *loft* |
| ṣandarûs | *varnish* |
| ṣanṭîl | *sort of harp* |
| ṣammar (usually) [13] | *to nail down* |
| ṣamfar, &c. | *smooth with sandpaper* |
| ṣanṭ | *acacia nilotica* |

[1] So ḥâriṣ *guardian*, il Maḥrûṣa *Cairo*, &c.
[2] So ithaṣṣar *regret*, &c.
[3] Though double pl. form ḥusûmât.
[4] But rismâl *capital*, itrasmil *acquire capital*, &c.
[5] So maṣkhûṭ *turned into stone*, &c.
[6] So ṣurûr *joys*, maṣrûr *joyous*, but masirrât *joys*.
[7] And ṣarabâtî *scavenger*.
[8] And sometimes ṣihir, &c., *to sit up*.
[9] So ṣarmaḥa *debauchery*, but sirmâḥ *debauchee*.
[10] So ṣiṭṭḥa *lying flat*, ṣaṭḥ ṣuṭûḥ *roof*.
[11] So ṣaṭr *line*, maṣṭara *ruler*, &c.
[12] But perhaps more usually issalṭan, sulṭân, &c.
[13] So muṣmâr or miṣmâr *nail*.

| | |
|---|---|
| simṣâr (or simsâr) | *broker* |
| ṣinnâra | *fish-hook* |
| ṣôṭ | *lash* |
| ṣôgar [1] | *insure* |
| ṣûra | *chapter of Koran* |
| ṣufra (or sufra), &c. | *table* |
| ṣukkar (or sukkar), &c. | *sugar* |
| ṣulṭânîya (or sulṭânîya | *basin* |
| ṣuquṭ [2] | *to fall* |
| ʻaṣalla | *may be* |
| ʻarûṣa [3] | *bride* |
| ʻiṭiṣ, &c, | *to sneeze* |
| ʻuṣmân | *Osman* |
| faraṣ [4] | *mare* |
| faṣṣar | *explain* |
| fiṭiṣ (and derivatives) | *be killed* |
| finṭâṣ | *cistern* |
| qarnaṣ | *be chilled* |
| qaṣṣat, &c. | *divide* |
| qiṣṭ | *pitcher* |
| kharaṣân | *stones broken small* |
| khalbaṣ [5] | *to lie* |
| khuruṣ [6] | *be dumb* |
| khuṣur [7] | *be spoilt* |
| lauwaṣ [8] | *bespatter* |
| mâṣûra [9] | *pipe* |
| maṣkhara [10] | *buffoonery* |
| nâghôṣ (pl. nawâghîṣ) | *large bell* |
| numrûṣî (or numrûsî [11] | *dealer in china, lamps, &c.* |
| waṣṭ, wuṣṭ [12] | *middle* |

*ẓ* for *z*:—

| | |
|---|---|
| almâẓ | *diamond* |
| aẓʻar | *tailless* |
| iẓẓantar | *get morose* |
| itʻanṭaẓ | *be arrogant* |
| iẓẓaflaṭ | *to slip* |
| iẓẓarbin | *storm at* |
| baẓabart | *passport* |
| baẓramît | *mongrel* |
| ṭâẓa | *fresh* |
| ṭarabêẓa (or tarabêza) | *table* |
| ṭuẓẓîna | *dozen* |

[1] But sukurtâh *insurance*.
[2] So ṣaqṭ *miscarriage*, ṣuqqâṭa *door-latch*, &c.
[3] But ʻarîs *bridegroom*.
[4] But fâris *horseman*.
[5] So khalbûṣ *liar*.
[6] So ikhraṣ, khurṣ *dumb*, &c., but occasionally we hear khurus, &c.
[7] And derivatives khaṣrân *spoilt*, khuṣâra *loss*, *pity*, &c.
[8] Literary lauwatha.
[9] So dual mâṣurtên, but pl. mawâṣîr.
[10] With verb itmaṣkhar, &c.
[11] Pl. namarsa.
[12] So itwaṣṣaṭ *intervene*, wuṣṭânî *middle*, &c.

| | |
|---|---|
| ṭuzze fishsh | *nonsense* |
| ṭîẓ | *buttocks* |
| garaẓ (garaz) | *bell* |
| gaẓar [1] | *to butcher* |
| gaẓar | *carrots* |
| gambaẓ | *deal in horses* |
| gumbâẓ | *gymnastics* |
| ganẓar | *be rusty* |
| ginẓâra [2] | *kind of eye-lotion* |
| ḥazzûra [3] | *story, riddle* |
| ẓauwar [4] | *forge, tell lies* |
| ẓafar [5] | *fat, grease* |
| ẓâr [6] | *to visit* |
| ẓâṭ [7] | *make merry* |
| ẓabaṭ | *mud* |
| ẓa'bûṭ | *woollen cloak* |
| ẓa'tar | *thyme* |
| ẓa'faran | *saffron* |
| ẓagar | *glare at* |
| ẓaghraṭ [8] | *shriek from joy* |
| ẓagaṭ | *swallow* |
| ẓaqṭaṭ | *be in high spirits* |
| ẓallaṭ, &c. | *strip* |
| ẓalaṭ | *stone pavement* |
| ẓambalîṭa | *brawl* |
| ẓammar, &c. | *play on a reed* |
| ẓammaṭ | *tighten* |
| ẓahr, ẓuhûr [9] | *flowers* |
| ẓaura [10] | *a choking* |
| ẓôr | *throat* |
| ẓûr | *force* |
| 'arîẓa | *petition* |
| faẓar, &c. | *burst* |
| fanṭaẓ [11] | *make display* |
| farûẓî, farôẓî | *of turquoise* |
| kharaẓân (or khaẓarân) | *crane* |
| laẓhar | *college of El Azhar* |
| laẓlaẓ | *plump* |
| ma'ẓûr [12] | *excused, excusable* |
| maẓmûr | *tight* |
| maẓyara [13] | *stand for zîr* |

and a few others.

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

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

[2] But ginzârî *nile-blue*.

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

[4] So ẓûr *false*, but tazwîr *forging*.

[5] So ẓaffar, &c., but zifir *greasy*.

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

[7] So ẓêṭa *noise*.

[8] And substantive ẓaghrûṭa, &c.

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

[10] So yiẓwar *he chokes*, but ziwir *he choked*, and zaurân *choking*.

[11] So fantaẓîya *parade*.

[12] But 'uzr *excuse*.

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

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

*t* for *ṭ*:—

| | | | |
|---|---|---|---|
| tangara | *saucepan* | tuzluk (pl. tizâlik) | *gaiter* |
| tarram | *break the teeth*[1] | | |
| tarraz | *embroider* | turnâta[2] | *ton* |

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

*d* for *ḍ*:—

| | | | |
|---|---|---|---|
| dâq[3] | *be narrow* | dufda' | *frogs* |
| dirs (pl. dirûs) | *molar tooth* | madagh, na-dagh | *masticate, chew* |
| diḥik, &c. | *laugh* | | |

*s* for *ṣ*:—

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

*z* for *ẓ*:—

qazâra (also qaẓâra) *filth*

---

[1] Of a serpent.
[2] But more usually ṭurnâṭa.
[3] And derivatives daiyaq *narrow*, &c.
[4] So sabbâgh *dyer*, &c.
[5] So sadîq *true*, &c.
[6] So saq'a *frost*, saq'ân *frosty*.
[7] So sîgha, masâgh, *jewellery*.
[8] As in sâgh salîm *safe and sound*, qirshe sâgh *a tarif piastre*.
[9] So sidêrî *waistcoat*.
[10] Though aṣfar *yellow*.

## PRONUNCIATION OF THE CONSONANTS

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

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

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

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

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

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

ḥ is a smooth but very strong guttural aspirate (see remarks under '). A portion of the breath is forced with some violence through the nostrils[1]; *e.g.* ḥâga *thing*, balaḥ *dates*.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

practically badde êh, and ḥaqqîqatan *truly*, ḥayâtan.[1] *iq* before a consonant sometimes sounds almost as *ê*, as in itkhâniqt *I quarrelled.*

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

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

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

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

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

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

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

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

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[1] The word is contracted to ḥaqqatan, then to ḥa'atan, and the qat'a converted to *y.*

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

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

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

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

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

## THE HIATUS (qaṭ'a)

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

## DOUBLE CONSONANTS

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

[1] With which it is often interchanged.

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

the first, as Ifransa, or Fĭransa[1] (or Fĕransa) *France*, ifrank (or ferank) *frank*, berîmo *first* (Ital. primo), sifing (isfing) *sponges;* but the natives of Cairo often pronounce *br*, *gr*, *fr*, *kr*, and *gl*, as in krumb *cabbage*, inglîz *English*, as nearly as we can do ourselves without the intervention of a helping vowel.[2]

§ 23. When a word not followed immediately by another ends in two consonants which cannot be pronounced consecutively, a scarcely audible vowel sound appears between the two, or after the second, as in tibᵉn[3] (or less frequently tibnᵉ) *straw*, ḍuhᵉr *dawn*. ' in this position causes the preceding consonant to be sounded very sharply, while it has but little value itself,[4] as in rub' *a fourth*.

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

Remark *a*.—Observe that the final consonant of the words abb[5] *father*, akhkh *brother*, fumm *mouth*, and yadd[6] *hand*, is single in the literary language and doubled in the colloquial. In the construct form the two former are, however, abû, akhû, not abbû, akhkhû (§ 121). Thus we say abbe mîn? *whose father?* il akhkhe dih *this brother*, but abûh *his father*, akhûhum *their brother*.

Remark *b*.—The doubled consonants must be distinctly pronounced twice over, though when *ġ*, *ḥ*, *r*, *sh*, *'*, *f*, *q*, *kh*, and *y* are doubled, the first is not quite so fully sounded as the second.[7]

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

[2] We generally hear itnên ifrank, talâta (or tálata) frank. "I always hear kŭrumb, as in 'umb-ĕ-rella.'"—(S.)

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

[4] Spitta.

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

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

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

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

§ 25. Euphonic tashdîd may take place:—

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

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

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

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

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

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

[1] Also idgad'an. (See § 19.)

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

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

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

## INTERCHANGE OF CONSONANTS

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

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

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

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

[1] Hebrew and Syriac batt *daughter*.

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

*ḥ* with ' very commonly, in fact whenever the surrounding letters are such as to render it easier to pronounce;[2] *e.g.* betaḥtu *his*, for beta'tu (less usual), biḥt (for bi't) *I sold*, rauwaḥ *go away*, but rauwa' 'ala bêtak *go away home*, iḥtaraf *to confess*, 'afaq (or ḥafaq) *to seize*.

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

*r* with *n*, as dundurma[3] (or durdurma) *ice-cream*, Bonṭe Sa'îd (or Burṭe Sa'îd) *Port Said*; with *l*, as râkhar *the other also* (for lâkhar, *i.e.* il âkhar), rasṭabl *the stable* (for laṣṭabl). *Revolver* becomes lifurfur.

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

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

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

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

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

[2] The Hebr. 'ayn is said to have been pronounced very much as *ḥ* at one time.

[3] The Turkish form.

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

[5] A few are pronounced with *k* only in Arabic, though written with *q* in Turkish, as karakôn (Turkish qaraqôl), there being very little difference between the two letters in that language; both qarnabiṭ and karnabiṭ *cauliflower*, are said.

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

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

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

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

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

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

## TRANSPOSITION OF LETTERS

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

## CONTRACTION

### 1. Elision

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

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

[2] Cf. literary bi'r with Cairene bîr (= biyr), *a well*.

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

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

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

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

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

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

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

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

### 2. Omission, or Falling Out of a Letter

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

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

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

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

§ 33. The short vowels may disappear:—

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

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

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

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

REMARK *a*.—A very short *i* or *e* is sometimes heard in such words as mu'âkhîza *blaming*, lâzîma *necessary*, ya Bĕshîr! *Beshîr!* instead of the contracted form, the vowel of the antepenult being pronounced half long. We hear ʻâlĭmîn as the plural of ʻâlim *learned*, because it hardly belongs to the colloquial language, but ʻalma (for ʻâlima) *a female singer*.[1]

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

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

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

(*b*) From the prepositions bi, li (bu, lu), and from most of the syllables described in § 14, and other unaccented short syllables at the beginning or in the middle of a word, as ḍarabu bha (for ḍarabû biha) *they struck with it* (fem.), qulti lhum (fŏr qulte luhum) *I said to them*, nahârak sa'îd wi mbârak (for mubârak, mebârak) *good morning!* fi kmânu (for kumânu) *in his sleeves*, bitqûl (for biteqûl) *she says*, yalla bna, imshi bna (for yalla bina, &c.)[3] *let us be going*; ma lqu lhumshe ḥâga (for ma laqû luhumshe) *they found nothing for them*, moiya nḍifa (for

[1] This word is the Hebr. ʻalma *a maid*. Rules might possibly be laid down as to the cases where the vowel disappears altogether, and where it has an almost imperceptible value, as the Hebrew sh$^{e}$va.

[2] The *y* here sounds as a weak *qaṭ'a*.

[3] The fuller forms are very frequently used.

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

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

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

§ 34. The vowel of the article is sometimes dropped, as laḥsan *the best*, litnên *the two*, laẓhar *the university of El Azhar*, listambûlî *the man from Stamboul*, lâkhar or (more usually) râkhar [2] *the other*, liḥmâl *the burdens*, liswid *the black*, laḥmar *the red*,[3] Luqṣûr (for il uqṣûr = il quṣûr),[4] as litnên gum *both came*, il waraq labyaḍ *the white paper*, imrât lefendî *the gentleman's wife*.

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

## ABBREVIATION OR OMISSION OF MORE THAN ONE LETTER

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

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

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

[2] See § 27.

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

[4] See § 15, *Remark*.

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

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

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

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

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

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

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

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

[2] See § 19, *note.*

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

[4] Whence Spanish *Cid.*

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

## ACCENT

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

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

1. When it contains a long closed vowel or a short vowel closed by two consonants; *e.g.* bardấn *cold*, birídt *I became cold.*
2. In the following words when standing alone: anhű, anhï, anhé, anhúm, minhú, minhé, minhúm *which, who, &c.;* ahó, ahé, ahúm *there he, she is, they are;* ikhkhî! *pugh!* adï *see here!* iyï! (pronounce iyi-î-h!) *how now!* ikhshï! *for shame!* iffï! *fie!*[1]
3. Exceptionally, by way of emphasis, the other syllables being also, but not to an equal degree, accented, as abadấn *never!* ḥâsíb *look out!* tannu qâʿid henâk lammấ . . . dâr abûh u gih *he remained sitting there till at last his father came* (or *right on till, &c.*).
4. In a few foreign words, as rabô[2] (Fr. rabot) *plane*, sukurtâ[2] *insurance.*

Remark.—Da, dih, dî *this*, lu *to him*, lak *to you*, &c., bu *in him*, bak *in you*, &c., and even liha *to her*, biha *in her*, luhum *to them*, buhum *in them*, may be used as enclitics, and throw their accent back to the last syllable of the word preceding them,[3] as ir ragíl da *this man*, il bintí dî *this girl*, ʿalá da *on this*, da wí dih *this and that*, makhṭûbấ[4] lu *betrothed to him.*

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

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

[3] As *ze* in Ethiopic and *za* in literary Arabic, in the expressions líza, minza.

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

(*b*) It falls on the penult:—

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

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

Remark *b*.—When the accent would be on the penult, but for a long final syllable, it is generally divided between the two, the former sometimes receiving the greater stress, while the vowel of the latter is slightly shortened; *e.g.* arbĕ'ín *forty*, mewallá'ín *lighting* (plur.), Ismá'ín, *pr. n.*, Ibráhîm, *pr. n.*

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

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

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

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[1] Sometimes pronounced shâfitu or contracted to shaftu.

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

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

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

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

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

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

## EXERCISE IN PRONUNCIATION AND ACCENTUATION[3]

Ḥikâyit il ḥarắmi l maẓlűm.

Kân fî ḥarắmî râḥ yôm min dôl yísraq bêt wắḥĭd tắgir. Qam ṭíli' 'ala l ḥêṭa we mísik fi sh shibbắk. Ṭíli' ish shibbâk fi ĭdu, wíqi' 'ala l arḍ, inkásarit ríglu. Khad bá'ḍu we raḥ yí'rug 'and il qắḍî; qal lu: "Ana kúnte rayh ásraq bêt it tắgir il fulắnî; ṭili'te 'ala l ḥẽṭa we misíkte fi sh shibbâk; qâm ish shibbâk ṭlí' fi ĭdî; wiqí't, inkásarit riglî." Qam il qâḍî ámar wâḥid 'askárî yerúḥ[4] yegîb ṣaḥb il bêt. Râḥ gắbu we gih quddâm il qắḍî.

[1] But words of this form are generally contracted.

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

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

[4] See § 11, *note*.

Sá'alu l qâḍî: "Izzéy, yâ rágil, shibbâkak mush meṣámmar ṭaíyib? ấhu l ḥarấmî da l maskîn kân râyiḥ yisraq bétak; ṭíli' 'ala l ḥéṭa; mísik fi sh shibbâk; qâm ish shibbâk ṭili' fi îdu; wiqi', inkasarit riglu; báqa l ḥaqqé 'alêk dilwáqt." Qal lu ṣaḥb il bêt; "W ana mấ lî, yâ sîdî? húwa ana íllî rakkíbt ish shibbâk? da shughl in naggâr illi 'ámalu." Qâl il qâḍî: "Hâtu n naggâr!" Râḥu gâbûh; qal lu l qâḍî: "Izzêy inta ma rakkíbtish ish shibbâk da zêyi n nâs? ấho bi sábabak il ḥarâmî da lli kan râyiḥ yisraq bêt ir rágil da wiqi', inkasarit riglu." Qal lu: "W ána mấ lî, ya sîdî? da mush shúghlî: da shughl il bánnâ illi rakkib ish shibbâk da fi l ḥéṭa." Qâl il qâḍî: "Ṭaiyib, hâtu l banna." Râḥu gâbûh. Sá'alu l qâḍî: "Lêh ma rakkibtish ish shibbâk da ṭaiyib?" Qal lu: "Wallâhî, ya sîdî, da w ana bábnî l bêt da kânit binte ḥílwa fáyta 'alếya lábsa gallâbîya masbûgha sábgha kuwaiyísa. Basṣêt líha, qumt itlahết 'an shuglî we mâ 'iríftish arakkib ish shibbâk zêyi n nâs." Qal luhum il qâḍî: "Rûḥu hâtu l bint illi kânit labsa g gallâbîya k kuwaiyísa dî." Qâmu râḥu, gabûhâ lu. Qal liha l qâḍî: "Lêh kuntî labsa g gallâbîya l masbûgha?" Qâlit lu: "W ana mâ lî? da l ḥáqqe 'ala s sabbấgh illi sábagh il gallâbîya lli kunte labsấha." Amar il qâḍî yegîbu s sabbâgh. Râḥu gâbûh; lâkin ma 'irífshe yeqûl ḥâga. Qâm il qâḍî qal lûhum: "Khudûh, ishnuqûh 'ala bâb dukkấnu." Khadûh yishnuqûh, laqûh ṭawîl we bâb id dukkấn wấṭî. Râḥû qâlû li l qâḍî: "Da r râgil ṭawîl qawî we bâb id dukkân ṣughaíyar; rayḥîn nishnúqu zzêy?" Qál lûhum il qâḍî: "Rûḥû shûfú lkum wâḥid quṣaíyar, ishnuqûh." Râḥum dauwáru 'ala wâḥid quṣaiyar, khadûh, shanaqûh.

## THE ARTICLE

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

Remark *a*.—The adjective follows its substantive, and when

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

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

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

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

## VOCABULARY

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

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

## EXERCISE 1

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

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

## EXERCISE 2

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

# THE NOUN

## THE NOUN SUBSTANTIVE

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

§ 42. Denominatives include:—

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

| | | | |
|---|---|---|---|
| baqar | *kine* | baqara | *a cow* |
| ghanam | *sheep* | ghanama | *a sheep* |
| gâmûs | *buffaloes* | gâmûsa | *a buffalo* |
| samak | *fish* | samaka | *a fish* |
| ṣagar, shagar | *trees* | ṣagara, shagara | *a tree* |
| fûl | *beans* | fûla | *a bean* |
| baṭâṭis | *potatoes* | baṭaṭsa (for baṭâtisa) | *a potato* |
| sillim | *steps, ladder* | sillima | *a step* |
| ṭûb | *bricks* | ṭûba | *a brick* |
| baskawît | *biscuits* | baskawîta | *a biscuit* |
| shughl | *work* | shughla[3] | *a job, something to do* |
| qatta | *a kind of cucumber* | qattâya[4] | *a cucumber* |
| kummitra | *pears* | kummitrâya | *a pear* |
| yusfefendî[2] | *mandarin oranges* | yusfefendîya | *a mandarin* |
| bunṭî (or bulṭî) | *a kind of fish* | bulṭîya | |

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

[2] For Yûsif Efendî.

[3] Shughlana is used in the same way.

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

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

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

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

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

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

| | | | |
|---|---|---|---|
| linglîz | *the English* | inglîzî | *an Englishman* |
| il 'agam | *the Persians* | 'agamî | *a Persian* |
| il 'arab | *the Arabs* | 'arabî | *an Arab* |
| ir rûm | *the Greeks* | rûmî | *a Greek* |
| ish sharkas | *the Circassians* | sharkasî | *a Circassian* |
| il arna'ût | *the Albanians* | arna'ûtî | *an Albanian* |
| il ifrang | *the Europeans* | ifrangî | *a European* |
| il malakân | *the Americans* | malakânî | *an American* |
| ish shilikht | *the Bohemians* | shilikhtî | *a Bohemian* |

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

[2] We say bi l lêl *by night*, fi l lêl *in the night*, lêl u nahâr *night and day*, but lêla *a night*, il lêla *to-night*. The higher classes use qamara only in the sense of *moonlight*, if at all.

Relative adjectives used as substantives and denoting a profession, trade, or quality are formed by the vowel *î* or the Turkish termination *gî* being added to the plural, and occasionally to the

sâ'ât, pl. of sâ'a *watch*), barad'î *maker of donkey-saddles* (from barâdi', pl. of barda'a *a donkey-saddle*), masha'li (for mashâ'ilî) *books*), tashrîfatgî *master of ceremonies* (from tashrîfât, pl. of tashrîfa), barâmilgî *cooper* (from barâmîl, pl. of barmîl *barrel*), gazmagî *shoemaker* (from gazma *a pair of shoes*).

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

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

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

A few take the termination *ânî*, and others are quite irregular in their formation; *e.g.* fasakhânî *seller of fasîkh* (*salted fish*), ḥalawânî (or ḥalwagî) *confectioner* (from halâwa *sweets*), fakahânî *fruiterer*, from fakha (for fâkiha) *fruit*, nashashqî *seller of snuff* (from nishûq), bûẓâtî, bûẓawâtî, or buẓwagî *keeper of a beer-shop* (bûẓa), *a drunkard*, ṣuramâtî *cobbler* (from ṣarma *a kind of shoe*), quradâtî *a keeper of monkeys* (qurûd), khamurgî *innkeeper* (from khamamîr, pl. of khammâra), ma'addâwî *ferryman* (from ma'addîya *ferry*); 'utuqî *cobbler*, seems to be formed from the adjective 'atîq *ancient*;

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

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

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

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

(*b*) The abstract idea of the primitive noun.

Substantives of this class end in *îya*, and are often identical with the feminine singular of the relative adjective or of a supposed relative ending in *î*; *e.g.* insânîya *humanity* (from insânî *human*), ittifâqîya *agreement* (from ittifâqî), bâshawîya *pashaship*, bêhawîya *beyship*, shitwîya *winter season*, maghribîya *time of sunset*, subḥîya *morning*,[1] 'aṣrîya[2] *afternoon*, safarîya (or sifarîya) *time spent in travelling*, *trip*,[3] ḥimârîya *donkeyishness*, 'umadîya *the office of 'umda* (*headman of a village*), mashghûlîya *a being busy* (from partic. mashghûl), mafhûmîya *comprehension*, maqṣûdîya *purposing*, nuṭû'îya (adj. naṭ') *uncouthness*, 'uzûbîya *celibacy* (adj. 'âzib), gumûdîya *hardness*, khushûnîya *roughness*.

The same form sometimes denotes concrete objects; *e.g.* nâmûsîya *mosquito curtain*, raqabîya *collar*, sukkarîya *sugar basin*, 'ishrînîya *a piece of* 20 *piastres*, mashrabîya *window in a wooden screen* or *the screen itself*.

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

Remark *b*.—Sometimes there is no noun in use to which the substantive can be referred for its origin, as fisqîya *fountain*, ḥanafîya *tap*, baṭṭânîya *blanket*.

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

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

[2] As distinguished from aṣr.

[3] Safar *a voyage*, *journey*.

[4] A *bedawi* name.

[5] Not much used in Cairo.

*little Zênab*, baḥrâya *pond* (from baḥr), gabalâya[1] *hillock, grotto* (from gabal *mountain*), ṣagarâya *shrub*, moiya (for muyya, for mawâya) *water*, from ma' (not used).

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

## VOCABULARY

| | | | |
|---|---|---|---|
| hât | *bring* | lî | *to me* |
| iddâ | *he gave* | fên ? | *where ?* |
| gâb | *he brought* | fôq | *on, up, over* |
| yegîb | *he will bring* | qawî | *very* |
| fataḥ | *he opened* | min | *from* |
| Efendî | *gentleman, sir* | 'ala | *on* |
| kabrît | *matches* | min 'ala | *from off* |

## EXERCISE 3

Is sukkarîya 'as sufra. Il 'arabîya baṭṭâla qawî. Is sâ'atî yegîb is sâ'a bukra. Shuft il kalb fi l maqât. Lefendi wiqi' min 'ala ḥuṣânu. Il kulêb 'add il quṭṭa. Il gazmagî gâb il gazma. Ir râgil idda l ḥuṣân bersîm. Gih hina râgil 'agûz qawî.[3] Il 'azabangî râh il bêt (*home*).

## EXERCISE 4

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

## THE NOUN ADJECTIVE

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

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

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

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

[3] The adverb follows the adjective it qualifies.

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

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

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

| | | | |
|---|---|---|---|
| gabalâwî | *a mountaineer* | ṭanṭâwî | *a native of Tanta* |
| simmâwî | *magician* (from simm *poison*) | dungulâwî | *a native of Dongola* |
| maṣrâwî | *an Egyptian* | | |
| turkâwî (or tirkâwî) | *a Turk* | | |

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

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

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

[1] Muṣmâr qabaqîbi is used of *small nails, tin tacks*.

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

| | | |
|---|---|---|
| qulaiyil | *very little* | from qalîl |
| quṣaiyar[1] | *short* | |
| ṣughaiyar[1] (or ẓughaiyar) | *small* | |
| khufaiyif[2] | *thinnish* | from khafîf *thin* |
| kuwaiyis[3] | *pretty, neat* | |
| ḥilêwa | *dainty, sweet* | from ḥilw. |

Ẓughannan, ṣughaṭṭaṭ, ẓughaṭṭaṭ, ẓughannûn *tiny*, are doubly diminutive.

## COMPOUND NOUNS

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

| | | | |
|---|---|---|---|
| ʻarḍaḥâl | *petition* | *drugs*, and Turk. khâna) | |
| maward | *rose-water* | kitabkhâna | *library* |
| ʻanbarshay | *amber-tea*[4] | ʻarbakhâna | *coach-house* |
| rismâl (for râs mâl) | *capital* | antikhâna (for antîkakhâna) | *museum* |
| qâyimmaqâm | *lieutenant-colonel* | taḥṣildâr (Arab. with Persian termination) | *tax-collector* |
| bâshkâtib (Turk. bash and Arab. kâtib)[5] | *head clerk* | yuzbâshî | *captain* |
| agzakhâna (Arab. agza | *pharmacy* | sirdâr[6] (Pers.) | *commander-in-chief* |

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

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[1] From the rarely used forms qaṣîr, ṣaghîr.

[2] Rarely used.

[3] From a supposed form, kawîs.

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

[5] So bashmuhandiz, bashshawîsh (often pronounced bitshawîsh), bashmufattish, &c.

[6] Pronounced sidredâr by the uneducated.

## VOCABULARY

| | | | |
|---|---|---|---|
| wishsh | *face* | laqêt | *I found, have found* |
| gawâb | *letter* | illî | *who, which* |
| Maṣr | *Cairo* | inbâriḥ | *yesterday* |
| qalam ruṣâṣ | *lead-pencil* | fî | *in* |
| waraq | *paper* | wi, we, û | *and* |
| shibbâk | *window* | kemân, kamân | *too, also, still* |
| kitf | *shoulder* | lâkin | *but* |
| sikka | *street* | li, le, lu | *to* |
| ṭawîl | *long, tall* | bi, be, bu | *in, with* |
| ʻâlî | *high, loud* | êwa, aywa | *yes* |
| shâṭir | *clever* | | |
| ṣallaḥ | *he repaired* | | |
| râḥû | *they went* | | |

## EXERCISE 5

Ir râgil gâb il bunduqîya min il bêt we ḍarabha fi wishshu. Hât il kitâb illi fôq iṣ ṣufra. It tashrîfatgî katab gawâb ṭawîl li ummu. Shuft abûh, lâkin fên ukhtu? Il ḥuṣârî gih inbâriḥ we gâb il ḥuṣr wi s sanadqî yigî bukra bi s sanâdîq. Il ḥalawânî wi l fakahânî râḥû ʻala bêtha we gâbu l baskawît wi l kummitra. Is sâʻâtî ṣallaḥ is sâʻa; hûwa râgil shâṭir qawî.

## EXERCISE 6

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

## COMPARISON OF ADJECTIVES

§ 47. The comparative is expressed:—

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

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

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

| | | |
|---|---|---|
| akbar | *greater* | from kibîr |
| aṣghar | *smaller* | ,, ṣughaiyar (ṣaghîr) |
| aktar | *more* | ,, kitîr (*much*) |
| arkhaṣ | *cheaper* | ,, rikhîṣ |
| anḍaf | *cleaner* | ,, niḍîf |
| akwas | *prettier* | ,, kuwaiyis |
| aḥsan | *better* | ,, ḥasan (unused except as a *pr. n.*) |
| aqall | *less* | ,, qalîl |
| akhaff | *lighter* | ,, khafîf |
| aghla | *dearer* | ,, ghalî |
| auḥash | *uglier* | ,, wiḥish |
| al'an | *more accursed* | ,, mal'ûn |
| ahamm | *more important* | ,, muhimm |
| adna | *least* | with no corresponding positive in use |

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

## VOCABULARY

| | | | |
|---|---|---|---|
| tiffâḥ | *apples* | qamîṣ | *shirt* |
| barqûq | *plums* | môz | *bananas* |
| 'bîra | *beer* | taman | *price* |
| nibît | *wine* | tiqîl, teqîl | *heavy* |
| tarabêza | *table* | shâl | *he carried* |
| ginêna | *garden* | ishtara | *he bought* |
| ginêh | *£ sterling* | -hum [1] | *them, their* |
| abûya | * *my father* | -na [1] | *us, our* |

## EXERCISE 7

Huwa shtara ṣufra we kursî rikhîṣ we gabhum 'ala l bêt. Il kursî ghalî 'an iṣ ṣufra. Iddînî qalam ruṣâṣ ṭawîl. Il bâb akwas mish shibbâk. Is sandûq tiqîl, lâkin akhaffe min il barmîl. Il binte aṭwal min ummî, wi l walad quṣaiyar 'an abûya. Il bîra arkhaṣ min in nibît wi l moiya arkhaṣ w aḥsan mil litnên. Il walad ishtara qamîṣ aṭwal min baṭṭânîya. Huwa laṣghar wi l akwas.

[1] Inseparable suffixes.

## EXERCISE 8

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

## THE GENDER OF NOUNS SUBSTANTIVE AND ADJECTIVE

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

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

§ 51. By signification are feminine:—

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

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

| | | | |
|---|---|---|---|
| ish Shâm | *Syria* | Bughdâd | *Baydad* |
| Maṣr | *Cairo* | Istambûl | *Constantinople* |
| Barîz | *Paris* | | |

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

§ 52. By form are feminine:—

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

| | | | |
|---|---|---|---|
| ginêna | *garden* | da'wa | *claim* |
| dunya (or dinya)[3] | *world* | gazma | *pair of shoes* |
| | | ôḍa | *room* |
| sana | *year* | bulitîka | *politics, craft* |
| kitâba | *writing* | warsha | *workshop* |

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

[2] See § 2 (*d*).

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

(*b*) The following ending in *â*:—

| | | | |
|---|---|---|---|
| imḍâ | *signature* | ṣalâ | *prayer* |
| gizâ | *punishment* | shitâ | *winter* |
| ghinâ | *riches* | ma'nâ | *meaning* |
| ḥimmâ, ḥummâ | *fever* | miḥmâ | *bath-heater* |
| | | mirsâ | *anchor* |
| ḍurâ | *maize* | wafâ | *decease* |
| samâ | *sky, heaven* | | |

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

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

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

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

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

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

[1] A fem. form, furna, also exists.

[2] Masc. when meaning *back*.

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

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

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

| | | | |
|---|---|---|---|
| kibîr | *great* | fem. kibîra | |
| farḥân | *happy* | ,, farḥâna | |
| ḥilw | *sweet* | ,, ḥilwa | |
| wâḥid | *one* | ,, waḥda | |
| malik | *king* | malika | *queen* |
| gôz | *husband* | gôza | *wife* |
| ghassâl | *washerman* | ghassâla | *washerwoman* |
| ḥumâr | *ass* | ḥumâra | *she-ass* |

REMARK.—In the literary language the feminine termination is *at*, and the *t* is retained in a few Turkish proper names, borrowed from Arabic words expressive of virtuous qualities, as 'izzet (or 'izzit, for 'izzat). The final *t* is found also in bint (from ibn, bin *son*) and in ukht *sister* (from akh, akhkh *brother*).

## VOCABULARY

| | | | |
|---|---|---|---|
| ṭabbâkh | *cook* | kânit | *she was* |
| kûra, kôra | *ball* | shîl | *carry, take away* |
| bêḍ | *eggs* | | |
| fûṭa | *towel* | ḥuṭṭ | *put* |
| siggâda | *carpet* | rama | *he threw, threw away* |
| kubbâya | *glass* | | |
| miskîn | *poor, wretched* | ṭalla'it | *she took out* |
| wisîkh | *dirty* | shufna | *we saw* |
| ḥâr | *hot* | bass | *only* |
| gidîd | *new* | la' | *no* |
| qadîm | *old* | gûwa | *in, inside* |
| bi'îd | *far* | barra | *out, outside* |
| metallim, mitallim | *blunt* | zêy | *like* |
| | | lissa | *still* |
| ana | *I* | min | *from* |
| hîya | *she, it* | | |

[1] See § 76.

## EXERCISE 9

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

## EXERCISE 10

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

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

| | | | |
|---|---|---|---|
| râgil | *man* | mara | *woman* |
| walad[2] | *boy* | bint | *girl* |
| abb | *father* | umm | *mother* |
| ḥuṣân | *horse* | faraṣ | *mare* |
| ṭôr | *bull* | baqara | *cow* |
| dakar | *male* | nitâya | *female* |

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

| | | | |
|---|---|---|---|
| gôz | *husband* | gôza | *wife* |
| wâlid[3] | *father* | walda[3] | *mother* |
| 'amm | *paternal uncle* | 'amma | *paternal aunt* |
| khâl | *maternal uncle* | khâla | *maternal aunt* |
| kalb | *dog* | kalba | *bitch* |

[1] Translate *her eye.*

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

[3] Lit. *parent.*

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

| | | | |
|---|---|---|---|
| qamar | or | qamara | *moon* |
| sikkîn | or | sikkîna | *knife* |

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

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

| | | |
|---|---|---|
| tânî | *second* | tanya (for tânîya) |
| 'âlî | *high* | 'alya |

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

| | | |
|---|---|---|
| tamargî | *a hospital attendant* | tamargîya |
| 'arbagî | *coachman* | 'arbagîya |
| baḥrî | *naval* | baḥrîya |
| barrânî | *outer* | barrânîya |
| Ṭalyânî | *Italian* | Ṭalyânîya |

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

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

| | | |
|---|---|---|
| aḥmar | *red* | ḥamra |
| akhḍar | *green* | khaḍra |
| aṣfar | *yellow* | ṣafra |
| abyaḍ | *white* | bêḍa (for bayda) |
| a'rag | *lame* | 'arga |
| akhraṣ | *dumb* | kharṣa |
| ahtam | *toothless* | hatma. |

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

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

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

[1] Mistiḥaqqa is also used, especially by the educated, and gahla (pl. guhala) occasionally.

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

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

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

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

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

| | | | |
|---|---|---|---|
| bamba | *pink* | ḥilûwa | *sweet* |
| sitîha | *lying on the back* | sâda | *plain, pure* |

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

| | | | |
|---|---|---|---|
| fînu | *fine* | dughrî | *straight* |
| falsu | *false, bad* | werdinârî | *ordinary* |
| berîmu | *first* | sâgh | *sound* |
| ṣukundu | *second* | | |

(*d*) The following:—

| | | | |
|---|---|---|---|
| tamâm | *complete* | shamurt | *young* |
| hah[3] | *little* | 'âl | *excellent* |
| ḥâf | *plain, by itself* | khabîs[5] | *imprisoned* |
| dûn | *low, vulgar* | khalâṣ | *finished, ready* |
| ḍaiyân[4] | *sound* | khâm | *raw* |
| ṣughâr | *small* | khumm[6] | *lethargic* |
| shemâl | *left* | yemîn | *right* |

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

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

[3] Used also substantively.

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

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

[6] In khumm in nôm.

## DECLENSION

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

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

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

| | |
|---|---|
| Allâhu akbar | *God is very great* |
| shakkar Allâhu faḍlak | *God reward your kindness* |
| il ḥamdu li llâh | *praise be to God* |
| is salâmu 'alêkum [2] | *peace be on you* |

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

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

(*c*) The case ending *in* is heard:—

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

| | |
|---|---|
| êy insânin kan | *whatever man it may be* |
| min êye gihitin kânit | *from whatever direction it be* |
| kulle shin (contracted from shê'in) kân | *whatever it may be, everything* |
| kulle nafsin | *every soul* |

---

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

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

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

(2) In a few nouns used adverbially[1] or with a pre as:—

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

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

| | |
|---|---|
| ḥâlan | *at once* |
| dawâman | *for ever* |
| da'iman | *always* |
| marâran | *time after time* |
| ma 'rafûsh la zâtan wala isman | *I know him neither personally nor by name* |

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

## THE GENITIVE

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

---

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

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

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

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

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

| | | | |
|---|---|---|---|
| ṣalâ | *prayer* | zakâ[2] | *purity, charity* |
| ḥayâ | *life* | wafâ | *death* |

thus:—

| | | | |
|---|---|---|---|
| ṣalât il maghrib | *the prayer at sunset* | wi ḥyât (for wi ḥayât) in nabî | *by the life of the Prophet* |

Ma'na *meaning* may make ma'nât or ma'nit, or remain unchanged; mirsâ *anchor*, ghuwâ *jugglers*,[3] shurakâ *partners*, zumalâ *comrades*, make mirsât or mirsit, shurakât or shurakit, &c. Ru'â *shepherds* and su'â *messengers* occasionally make ru'ât, su'ât, but generally remain as they are. Mugâzâ *punishment* generally makes mugâzât, but is sometimes left unchanged. Imḍa *signature*, ḥimma *fever*, miḥma *bath-heater*, and a'ḍa *members*, make imḍit, ḥimmit, miḥmit, a'ḍit only.

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

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

---

[1] As in the written language.

[2] Zika is in more common use than zakâ.

[3] Ghuwâ may also remain unchanged.

| | | | |
|---|---|---|---|
| 'aiyâha | *her illness* | istibda l mas'ala | *the beginning of the matter* |
| dawâna | *our medicine* | shifa l mara | *the woman's recovery* |
| ghaṭa[1] s sandûq | *the cover of the box* | ishtiha l wâlid | *the father's longing* |
| ikhfa l ḥâga | *the hiding of the thing* | ghada, 'asha l walad | *the boy's lunch, dinner* |
| lughâ[2] l inglîz | *the language of the English* | | |
| riḍa r râgil | *the man's consent* | | |

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

Remark *b*.—The *a* is sometimes, but rarely, retained before the *t* instead of being changed to *i*, as sanat alf *the year* 1000, ṣifatu *his qualification* (for sanit, ṣifit);[3] so maratên *two women*, marratên *twice*.

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

| | |
|---|---|
| abu Fatma | *Fatma's father* |
| akhkhe (or akhu) Silêmân | *Solyman's brother*[4] |

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

---

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

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

[3] Ṣifit is perhaps never heard.

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

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

## VOCABULARY

| | | | |
|---|---|---|---|
| Madrasa | *school* | kulêra | *cholera* |
| talagrâf | *telegram, telegraph office* | ṣâḥib | *master, owner, friend* |
| Lundûra (Lundra) | *London* | taqrîbî | *approximative* |
| lôn | *colour* | nimsâwî | *Austrian* |
| makhzan | *cellar, storeroom* | mîn ? | *who ?* |
| makhzan fransâwî | *luggage-van* | dôl | *these* |
| 'afsh | *luggage* | yerûḥ | *he goes, will go* |
| diwân | *compartment, ministry, office* | sâfir | *he travelled, left* |
| | | iqṭa' | *cut, take (a ticket, &c.)* |
| buṣṭa | *post* | saraq | *he stole* |
| burnêṭa | *hat* | kasar | *he broke* |
| farkha | *fowl* | ṣuquṭ | *it fell, has fallen* |
| laban | *milk* | warrînî | *show me* |
| dirâ' | *arm* | shirib | *he drank* |
| khawâga | *merchant, gentleman* | shaiya' | *he sent, send* (imperative) |
| gêsh | *army* | ya sîdî | *sir* |
| baḥr | *sea, river* | tânî | *back, again* |
| in Nîl, baḥr in Nîl | *the Nile river* | quddâm | *before, in front of, near* |
| says (sâyis) | *groom* | fîh | *in it* (masc.) |

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

## EXERCISE 11

Fên ir râgil illi kân fi l ôda l barrânîya betaḥt il makhzan? Ibn il kutubî yerûḥ il madrasa l nimsâwîya. Ana laqêt sâ'a fi l ard quddâm il bâb il barrânî betâ' bêtak; hîya betâ'it mîn? Moiyit baḥr in Nîl ḥilwa. Taman it talagrâf itnên ginêh. Warrînî siggâda wardinârî, u waḥda fînu kemân. Iqṭa' lî tazkara daraga ûla u waḥda ṣugundu kemân. Lôn il ḥuṣân betâ' Meḥammad iswid. Ḥuṭṭ il 'afshe betâ' il efendî fi l babûr—il kibîr fil makhzan il fransâwî, wi ṣ ṣughaiyar fi d diwân. Il

buṣṭa n nimsâwîya tigî bukra. Hawa l yômên dôl kân shidîd. Il babûr linglîzî sâfir imbârêh w abûya sâfir fîh. Il walad illî shirib il moiya l wiskha betâ'it baḥr in Nîl 'aiyân bi l kulêra. Ibn il merakbî gih bi l merkib betaḥt abûh, lâkin kull il 'afshe betâ' il efendî illî kân fîha wiqi' fi l baḥr. Hat lî kummitra tanya hah kede ṣughaiyara, aṣghar min il auwilanîya.

## EXERCISE 12

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

## THE NUMBERS OF NOUNS

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

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

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

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

| | | | |
|---|---|---|---|
| quṭṭitên | *two cats* | fuṭṭên (from fûṭa) | *two towels* |
| ṣagartên | *two trees* | | |

[1] tânî. [2] § 46. [3] ṭaiyib! [4] mush.

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

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

| | | |
|---|---|---|
| ghaṭâ | *a cover* | ghaṭayên |
| samâ | *heaven* | samawên |
| kursî | | kursiyên |

while *ô* becomes *uw* or *iy*, as :—

| | | |
|---|---|---|
| mangô [1] | *mango* | manguwên |
| balṭô | *overcoat* | balṭuwên (or balṭiyên) |

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

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

| | | |
|---|---|---|
| shitâ | *winter* | shitwitên *two winters* (from shitwa) |
| ghadâ | *lunch* | ghadwitên *two lunches* (from ghadwa) |
| ʻasha | *dinner* | ʻashwitên *two dinners* |
| ṣalâ | *prayer* | ṣalwitên |
| lughâ | | laghwitên [4] |

Remark *c*.—Ukht *sister* makes regularly ukhtên, but occasionally ikhwatên is heard.[5]

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

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

---

[1] Often called manga.

[2] Comp. § 39 *a*, *note*.

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

[4] § 67, *note*.

[5] It savours of Syrianism.

[6] We say ʻarabîyitên karro or itnên ʻarabîyât karro.

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

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

| | | | |
|---|---|---|---|
| dirâ'êya[2] | *my arms* | 'ênêh[3] | *his eyes* |
| riglêk | *your feet* | îdêhum | *their hands* |

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

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

## THE PLURAL

§ 76. Plurals are of two kinds:—

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

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

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

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

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

---

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

[2] Pronounce dirâ'aiya (see § 4); diri'tî litnên is also said.

[3] Sometimes pronounced 'anêh.

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

| | | | |
|---|---|---|---|
| gâhiz | *ready* | kâtib | *writing* |
| ṭaiyib | | maktûb | *written* |
| baṭṭâl | | | |

(pl. gahzîn, maktûbîn, &c.).

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

| | | |
|---|---|---|
| ʻâlî | *high* | pl. ʻalyîn (for ʻâliyîn) |
| mistannî | *waiting* | ,, mistanniyîn |
| ʻadû | *enemy* | ,, ʻaduwîn |

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

| | | | |
|---|---|---|---|
| fallâḥ | *a cultivator* | baṭṭâl | |
| naggâr | *a carpenter* | gabbâr | *tyrannical, tyrant* |
| labbân | *milkman* | | |
| kaddâb[2] | *liar* | | |

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

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

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

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

| | | | |
|---|---|---|---|
| gûwânî | *inner* | wusṭânî | *central* |
| fransâwî | *French* | | |

(plur. guwâniyîn, &c.).

Gâhil *ignorant* makes gahlîyîn (gâhiliyîn).

| | | |
|---|---|---|
| râkhar | *the other* | rukhrîn |
| mistiḥaqq | *deserving* | mistiḥaqqiyîn. |

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

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

| | | | |
|---|---|---|---|
| ṣagara, gâmûṣa, ḥukûma | *government* | Khalîfa | *Caliph* |
| ḍarba | *a blow* | merasla | *messenger* |
| milâya | *sheet* | yâqa | *collar* |
| 'awâga | *cripple* | lamba (or lamḍa) | *lamp* |
| 'arabîya 'ishrînîya | *a twenty piastre piece* | barrîma | *corkscrew* |

(plur. ṣagarât, gâmûṣât, 'arabîyât, lambât,[2] &c.).

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

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

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

| | | | |
|---|---|---|---|
| samâ | *sky* | qafâ | *nape of neck* |
| bâbâ | *papa, pope* | ṣalâ | *prayer* |
| bâshâ[4] | | khalâ | *desert* |
| uṣṭa | *master* | | |

(plur. samawât, bâbawât, &c.).

[1] Exceptions are gallâbîya *a robe*, which has the broken plural galâlîb, though gallâbîyat is also in use, sulṭanîya *basin* (plur. salâṭîn).

[2] But more usually lumaḍ.

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

[4] Also, but less commonly, bâshât.

| | | | |
|---|---|---|---|
| tiyâtru | *theatre* | fitro (-u) | *filter* |
| kuntrâtu | *contract* | | |

(plur. tiyâtrât,[1] &c.).

| | | | |
|---|---|---|---|
| sâku | *overcoat* | mango (-u) | *mango* |

(plur. sâkuwât, &c.).

| | | |
|---|---|---|
| bintu [2] | *a napoleon* | bintiyât |
| ṣugundu | *an under-servant* | ṣugundiyât |
| ballo (-u) | *ball, dance* | balliyât (or balluwât) |

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

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

| | | | |
|---|---|---|---|
| sidêrî | *waistcoat* | bantuflî | *slippers* |
| baladî | *countryman* | guwantî [3] | *pair of gloves* |
| sîsî | *small pony* | efendî | |

and Turkish words with the termination bâshî, as:—

| | | | |
|---|---|---|---|
| bimbâshî | *colonel* | yuzbâshî | *captain* |

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

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

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

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

| | | | |
|---|---|---|---|
| kushûfat | *lists* | qaḍâyât | *cases, matters* |
| gurûḥât | *wounds* | quṭûrât | *railway trains* |
| 'uṭûrât | *perfumes* | kubârât | *grandees* |
| quyûdât | *shackles* | 'ishrînât | *twenties* |
| wiṣûlât | *receipts* | talâtînât | *thirties* |
| ashyât | *things* | qirshênât | *pieces of two piastres* |
| kutubât | *books* | | |

---

[1] A confused form tiyâtrutât is sometimes heard.

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

[3] Ital. *guanti.*

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

| | | | |
|---|---|---|---|
| mashrûbât | *drinks* | melauwinât | *things of various colours or kinds* |
| masrûqât[1] | *stolen goods* | | |

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

| | | | |
|---|---|---|---|
| ṭalab | *demand* | maḥill | *place* |
| badan | *body of a garment* | ta'sîr | *mark* |
| | | tafṣîl | *detail* |
| kitâb | *book* | ikrâm | *bounty* |
| su'âl | *question* | taḥammil | *bearing malice* |
| ḥiwân | *animal* | imtihân | *examination* |
| gadâr | *foundation* | istiḥsân | *approval* |
| gawâb | *letter* | | |

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

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

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

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

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

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

| | | | |
|---|---|---|---|
| bâṭ | *armpit* | sitt | *lady* |
| gifîr | *shield* | 'êyâr | *kind of basket* |
| khawal | *dancing-man* | gabân | *coward* (m. or f.) |
| nahâr | *day* | | |
| garaṣ | *bell* | | |

(plur. bâṭât, sittât, &c.).[2]

[1] Not in use among the lower classes.

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

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

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

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

Remark *b*.—

| | | | |
|---|---|---|---|
| shitâ | *winter* | 'aṣr | *afternoon* |
| subḥ | *morning* | 'isha | *evening* |

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

## VOCABULARY

| | | | |
|---|---|---|---|
| nâs | *people* | gazzâr | *butcher* |
| tashrîf | *reception* | me'allim | *teacher* |
| gam'îya | *society, assembly* | 'aṣâya | *stick* |
| tumn | *district police-station* | taṣlîh | *repairing, improvement* |
| dunya | *world, weather* | ballôn | *balloon* |
| ṭarâwa | *freshness* | ṭâṣa | *bowl* |
| sigâra | *cigarette* | maḥaṭṭa | *station* |
| wuṣṭ | *centre, middle* | kitabkhâna | *library* |
| sûq | *market* | Urubba | *Europe* |
| | | bilâd it Turk | *Turkey* |

[1] The nahwy abawât is sometimes heard.

| | | | |
|---|---|---|---|
| Fransa | *France* | ṭâyir (ṭâ'ir) | *flying* |
| Nimsa | *Austria, Germany* | nâqiṣ | *missing, wanting* |
| dîyûf | *guests* | ḥaḍḍar | *bring, get ready, prepare* (imperative) |
| biyût | *houses* | | |
| gay | *coming* | | |
| mesâfir | *travelling, leaving* | mauwit | *he killed* |
| Maṣrî | *Egyptian* | waddû | *they conducted to* |
| mabsûṭ | *contented, pleased* | 'auz | *I want, you want, he wants* |
| gâmid | *strong, firm* | | |
| khayrî | *good, beneficent* | yeḥibbû | *they love* |
| ḥâḍir | *ready* | 'amal | *he did, made* |
| mabnî | *built* | kan fîh | *there was, were* |
| kull | *all* | 'ala shân, 'ashân | *for, on account of, in order that, because* |
| mistakhdim | *employed, employé* | | |
| mashghûl | *busy* | bidâl | *instead of* |
| masbût (mazbût) | *fixed, correct, right* | in nahar da | *to-day* |
| râqid | *lying, lying ill* | il lêla | *to-night* |
| bârid | *cold* | tamallî | *always* |
| sukhn | *hot* | inn (*conjunct.*) | *that* |
| ghalî | *dear* | | |

## EXERCISE 13

Hât il lambât we ḥaḍḍar il ôda, 'ashân fîh nâs ḍiyûf gayîn il lêla. Is saqqayîn illî gâbu l moiya inbariḥ baṭṭâlîn qawî; humma miskû banât kânû[1] mashyîn fi s sikka we ḍarabûhum we ramûhum fi l arḍ, we saraqû fulushum minhum. Ana shuft fi l gurnâlât inn il bâshâwât il maṣrîyîn illî râḥu stambûl mabsûṭîn min tashrîfât is sulṭân. Ana shtarêt (ishtarêt) barôhât mis sûq, wâḥid minhum 'âlî 'an it tanyîn. Wâḥid râgil gabbâr ḍarab il quṭṭa l miskîna illî kânit fi makhzan Mehammad Efendî talat ḍarbât gamdîn bi fâs kânit[2] f îdu we mauwitha; lâkin riggalt il gam'îya l khayrîya betaḥt il inglîz, illi kânu ḥaḍrîn waddûh it tumn. Saḥb (ṣâḥib) il bêt 'amal it taṣlîḥât il lazmîn fi gnintî (ginênitî). Il buṣṭa gat inbâriḥ, we gâbit lî gawâbât min il

[1] Supply illi.

[2] For illi kânit.

banât ikhwâtî illi fi blâd linglîz. Id dunya aḥsan in nahar da; fih ṭarâwa kuwaiyisa. Il milâyât wiskhîn wi l baṭṭânîyât ausakh kemân. Guztu râḥit is sûq we gâbit lu biḍṭên (bêḍitên) we ḥittit laḥma ṭâza. It talagrâfât betû' in nahar da ahamme min betû' inbariḥ. Biyût qunsulâtât Fransa we Nimsa mabniyîn fi wusṭ il balad. Il wilâd iṣ ṣughaiyarîn gum. Fên il kitâbât betû' abûya? Laqêt il waraqât 'ala ṭ ṭarabêzât. Il bantufliyât fi l ôda betaḥt il farsh. Is sandûqên betû' abûk gamdîn. Shaiyaḥ lî qalamên. 'auz il kitâbên wi l waraq illi f îdak. Is sa'tên illi f uḍtak masbûtîn litnên? ana shribte (shiribte) sigartên bass in nahar da. Shuft id dukkârên fi dukkânu; litnên kuwaiyisîn qawî. Banâtu 'aiyânîn kulluhum, raqdîn fi l bêt. Iṣ ṣagartên illî fi gnint abûya 'alyîn 'an betû'ak.

## EXERCISE 14

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

[1] Trans. *the* French, *the* German.
[2] fi.
[3] betû'.
[4] Trans. *his head*.
[5] betû'.

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

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

| | | | |
|---|---|---|---|
| askâfî | *cobbler* | khizindâr | *paymaster* |
| tarzî [1] | *tailor* | ginninâr | *general* |
| ḥarâmî | *robber* | ikhtiyâr | *old* |
| Efendî | | imberâṭôr | *emperor* |
| shukalî | *quarrelsome* | bankiyêr (or bankiêr, bankêr) | *banker* |
| khimiqî | *quick-tempered* | | |
| sudânî | *Soudanese* | | |
| kawalingî [2] | *locksmith* | afukâtu (abukâtu) | *advocate* |
| 'arbagî | *coachman* | qunsulâtu | *consulate* |
| unbâshî | *corporal* | shawîsh | *constable* |
| hekimdâr | *commandant of police* | yâwir | *aide-de-camp* |

Plur. tarzîya, ḥaramîya, khimiqîya, kawalingîya, ikhtiyarîya, afukatîya, yaurîya (for yâwirîya), &c.

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

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

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

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

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

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

[1] Turkish. [2] More usually kawalînî.

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

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

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

| | | | |
|---|---|---|---|
| ṣarrîf | *money-changer* | akkîl | *gluttonous* |
| khauwîf | *timid* | | |

REMARK.—Ṣarrîf is more common, perhaps, than ṣarrâf, especially in the plural.

## VOCABULARY

| | | | |
|---|---|---|---|
| lamûn | *lemons* | ilbis | *put on* |
| burtuqân | *oranges* | shâlû | *they carried, carried away* |
| hidûm | *clothes* | | |
| wirâq (urâq) | *papers* | mishyû | *they walked, walked away* |
| raf'a | *pity* | | |
| farsh | *bedding* | yikkallimû (or yitkallimû) | *they speak* |
| sign | *prison* | | |
| banṭalôn | *trousers* | katabt | *I wrote* |
| ugra | *hire, wages* | kasarû | *they broke* |
| naḥwî | *Chancery language* | sêyib | *he let go* |
| masgûn | *imprisoned* | ṣallaḥû | *they repaired* |
| bâqî | *remaining, rest* | ṣaḥḥû | *they woke* |
| lâzim | *necessary* | khallaṣû | *they rescued* |
| qâdir | *powerful* | miskû | *they seized, caught* |
| nâyim | *sleeping* | | |
| talat | *three* | kâm ? | *how many ?*[1] *how much ?* |
| kulluhum | *all of them* | | |
| khad | *he took* | ketîr (kitîr) | *much, very* |
| shaiya'û | *they sent* | min ghêr | *without* |
| dakhalû | *they entered* | ḥatta | *even, in fact* |
| yilbisû | *they put on, wear* | -î[2] | *my* |

## EXERCISE 15

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

[1] With noun in the singular.

[2] Suffixed to nouns.

we talat rabôhât. Ish shêyâlîn illi shâlu l 'afshe betâ' il bêh min il babûr kasaru kulle ḥâga illî fîh, we ba'dên ṭalabu l ugra betâ'ithum. Is saggâna fataḥu bâb is sign, khadu qirshên min il masgûnîn we sêyibûhum. Il gammâla ḍarabu l ḥammâra we khallaṣûhum il ḥaṭṭâba. Il abukâtîya kkallimû ketîr. Il khaiyâṭa shtaru talat lamûnât we burtuqantên we fak-ha tanya kemân, we ḥaṭṭûhum fi 'êyârât wi sh shêyâlîn gabûhum 'ala bêthum. Il ḥekimdârîya mabsûṭîn min il bitshawîshiyât, wi l bitshawishîya mabsûṭîn min ish shawîshîya. Ishtari nna[1] sandûqên mis sanadqîya betû' is sûq we hathum qawâm. In naggârîn gâbu l khashabât we mistanniyîn fulushum ; wi sh shaiyâla kemân 'auzîn ugrithum. It tamargîya wi t tamargîyât nâs ṭaiyibîn.

## EXERCISE 16

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

## THE BROKEN PLURAL

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

1. Plur. form, birak, from singulars of the forms barka, birk, birka, birîk, birîka, burk; *e.g.* :—

| | | |
|---|---|---|
| gazma | *pair of shoes* | gizam |
| khêma (for khayma) | *tent* | khiyam |

and the two foreign words—

| | | |
|---|---|---|
| tanda | *awning* | tinad |
| warsha | *workshop* | wirash ; |
| dibb | *bear* | dibab |
| qibṭ[4] | *Copts* | qibaṭ ; |
| ibra[5] | *needle* | ibar |

[1] For ishtiri lina. [2] fî or 'and.
[3] kulluhum after the verb. [4] Collective noun. [5] *I.e.* 'ibra.

| | | |
|---|---|---|
| gitta | *body* | gitat |
| birka | *pond* | birak |
| 'itta | *moth* | 'itat |
| ḥîla (for hiyla) | *wile* | ḥiyal |
| sîra | *story* | siyar; |
| gidîd | *old small coin* | gidad; |
| midîna | *city* | midan; |
| shull [1] | *horse-cloth* | shilal |

2. Burak, from sing. forms barka, barîk, birîk, burka; *e.g.* :—

| | | |
|---|---|---|
| balṭa | *axe* | bulaṭ |
| takhta [1] | *bench* | tukhat |
| lamḍa | *lamp* | lumaḍ |
| ḥarba | *lance* | ḥurab |
| ôḍa [1] (for awḍa) | *room* | awaḍ |
| gidîd (gadîd) | *new* | gudad; |
| ḥufra | *hole* | ḥufar |
| bulgha (also balgha) | *kind of shoe* | bulagh |
| ukra | *door-handle* | ukar |
| ṣûra | *picture* | ṣuwar |
| orṭa [1] | *battalion* | oraṭ |
| bûẓa (for buwẓa) | *beer-shop* | buwaẓ |

3. Burk or (rarely) birk, from sing. forms barâka, birâka, barîk, barîka, abrak,[2] and (in one case) ibrik; *e.g.* :—

| | | |
|---|---|---|
| 'aṣâya | *stick* | 'uṣy |
| 'abâya | *cloak* | 'iby; |
| nitâya | *female* | nity; |
| ghashîm | *simple* | ghushm |
| qadîm | *old* | qudm |
| 'abîṭ | *simpleton* | 'ubṭ; [3] |
| ḥaṣîra | *mat* | ḥuṣr; |
| akhraṣ | *dumb* | khurṣ |
| aḥwal | *squinting* | ḥûl (for ḥuwl) |
| a'wag | *crooked* | 'ûg (for 'uwg) |
| aḥmar | *red* | ḥumr |
| aṣmar | *brown* | ṣumr |
| abyaḍ | *white* | bîḍ (for buyḍ) |
| iswid | *black* | sûd (for suwd) |
| a'ma | *blind* | 'imy [4] |

[1] Turkish.

[2] Expressing colours and bodily infirmities.

[3] Also 'ibṭ and 'ubaṭa.

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

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

| | | |
|---|---|---|
| ṭarîq | *road* | ṭuruq; |
| rasûl | *messenger, apostle* | rusul; |
| kitâb | *book* | kutub;[1] |
| midîna | *city* | mudun;[2] |
| burḍa | *a kind of coat* | buruḍ |

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

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

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

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

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

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

[5] Quṣaiyar has also the perfect plur. quṣaiyarîn.

| | | |
|---|---|---|
| widn | *ear* | widân |
| sinn | *teeth* | sinân ; |
| ḥifṇa | *handful* | ḥifân ; |
| gidîd | *new* | gudâd |
| kibîr | *great* | kubâr ; |
| burg | *tower* | birâg |

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

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

| | | |
|---|---|---|
| dawâya | *inkpot* | diwy |

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

| | | |
|---|---|---|
| baṭn | *belly* | buṭûn |
| gaḥsh | *foal of donkey* | guḥûsh |
| ḍab‘ | *hyæna* | ḍubû‘ |
| sab‘ | *lion* | subû‘ |
| naqz | *leafless branch* | nuqûz |
| barr | *shore* | burûr |
| tall | *hill* | tilûl |
| alf | *thousand* | ulûf |
| bêt (for bayt) | *house* | biyût (or buyût) |
| raff | *shelf* | rufûf |
| daqn | *beard* | diqûn |
| aṣl | *root* | uṣûl |
| sêf (for sayf) | *sword* | siyûf |
| gêsh | *army* | giyûsh ; |
| malik | *king* | mulûk (or milûk) ; |
| shâhid | *witness* | shuhûd ; [1] |
| sarghî | *delivery-book* | sirûg |
| gidr | *root* | gidûr |
| hind | *Indians* | hinûd |
| gidd | *grandfather* | gidûd |
| dîk (for diyk) | *cock* | diyûk ; |
| burg | *pigeon-cot on roof of tower* | burûg |

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

| | | |
|---|---|---|
| says (for sâ’is, sâyis) | *groom* | sîyâs |
| ‘âviq | *dandy* | ‘îyâq |

[1] More usually shuhhâd.

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

| | | |
|---|---|---|
| qâṣir | *minor* | quṣṣar |

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

| | | |
|---|---|---|
| tâgir | *merchant* | tuggâr |
| ḥâgib | *chamberlain, usher* | ḥuggâb |
| râkib | *passenger* | rukkâb |
| ḥâriṣ | *guardian* | ḥurrâṣ |
| shâhid | *witness* | shuhhâd |
| ẓâbiṭ | *officer* | ẓubbâṭ |
| kâfir | *infidel* | kuffâr |
| ḥâgig | *pilgrim* | ḥiggâg |
| ḥâkim | *judge, ruler* | ḥukkâm |
| shâṭir | *clever, cunning* | shuṭṭâr[1] |

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

| | | |
|---|---|---|
| amîr | *chieftain* | umara |
| 'abît | *imbecile* | 'ubaṭa |
| qadîm | *ancient* | qudama[4] |
| ḥakîm | *physician* | ḥukama |
| Khalîfa | *Caliph* | Khulafa; |
| ḥâwî | *juggler* | ḥiwa[5] (for ḥiwaya); |
| qâḍî | *judge* | quḍa[5] (for quḍaya); |
| bikhîl | *greedy* | bukhala |
| shirîk | *partner* | shuraka |

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

| | | |
|---|---|---|
| 'abd | *slave* | 'abîd; |
| mi'z | *goats* | mi'îz; |
| ḥimâr (or ḥumâr) | *donkey* | ḥimîr |

---

[1] These words were all originally present participles. Shâṭir has sometimes the perfect plur. shaṭrîn.

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

[3] Weakened form of barîk.

[4] This form is only used as a substantive.

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

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

| | | |
|---|---|---|
| farkh | *sheet of paper* | ifrukh |
| daqn | *beard* | idqun |
| raff | *shelf* | irfuf |
| nafs | *soul* | infus |
| ḍal' | *rib* | iḍlu' |
| ṣaḥn | *dish* | iṣḥun |
| dirâ' | *arm* | idru' |

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

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

[1] But commonly pronounced ashya. The mixed plural ashyât is in more general use.

[2] Pronounced also niyâb (see § 15).

[3] Or bizâz, sinân.

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

[5] Or ziyâr.

| | | |
|---|---|---|
| 'id | *festival* | i'yâd |
| sîd | *lord* | isyâd ;[1] |
| tuql | *weight* | itqâl |
| gurn | *barn* | igrân[1] |
| guz' | *part* | igzâ' |
| sûr (for suwr) | *wall* | iswâr |
| sûq | *market* | iswâq |
| bûq | *trumpet* | ibwâq |
| rûḥ | *spirit* | irwâḥ |

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

15. Ibrika[2] and (rarely) abrika, from sing. forms barak, barîk, birâk, burâk, birîk ; *e.g.* :—

| | | |
|---|---|---|
| ḥanak | *mouth* | iḥnika ; |
| kanîf | *closet* | iknifa ; |
| girâb | *scabbard* | igriba |
| ḥigâg | *amulet* | iḥgiba |
| ḥirâm | *woollen cloak* | iḥrima |
| birâm | *earthen saucepan* | ibrima |
| lisân | *tongue* | ilsina |
| zirâr (itself plur. of zirr) | *buttons* | izrira ; |
| busâṭ | *carpet* | ibsiṭa |
| ḥuṣân | *horse* | iḥsina |
| ghurâb | *crow* | ighriba ; |
| righîf | *loaf* | irghifa |
| sibîl | *fountain* | isbila |

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

16. Abrîka and ibrîka, from sing. forms barak, barîk ; *e.g.* :—

| | | |
|---|---|---|
| dawa (for dawa') | *medicine* | idwîya[3] (or adwîya) ; |
| ghanî (for ghanîy) | *rich* | agnîya |
| shaqî | *rebellious, villain* | ashqîya[4] |

[1] Or siyâd, girân.

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

[3] The qaṭ'a changing to *y*.

[4] These, in classical Arabic, belong to the preceding form. They are not much used by the lower classes.

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

| | | |
|---|---|---|
| ḥadsa | *occurrence* | ḥawâdis |
| fak-ha | *fruit* | fawâkih |
| nadra | *incident* | nawâdir |
| madna | *minaret* | mawâdin; |
| ḥâfir | *hoof* | ḥawâfir |
| khâtim | *signet-ring* | khawâtim; |
| ḍufr | *finger-nail* | ḍawâfir; |
| ṣanîya | *tray* | ṣawânî |

REMARK.—Ṣubâ' *finger* makes ṣawâbi', from an unused sing. ṣâbi'.

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

| | | |
|---|---|---|
| ḥabîb | *friend* | ḥabâyib; |
| garîma | *crime* | garâyim; |
| 'agûz | *old* | 'agâyiz; |
| 'azûma | *banquet* | 'azâyim |
| 'arûṣa | *bride* | 'arâyiṣ; |
| shiffa | *lip* | shafâyif |
| silfa | *husband's brother's wife* | salâyif; |
| bihîm | *cattle* | bahâyim; |
| gidîla | *lock of hair* | gadâyil |
| midîna | *city* | madâyin; |
| ginêna | *garden* | ganâyin; |
| ḍurra | *one of two or more wives*[3] | ḍarâyir; |
| zubûn | *customer* | zabâyin |

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

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

| | | |
|---|---|---|
| shabb | *youth* | shubbân |
| fâr (for fa'r) | *mouse* | fîrân[4] (for fi'rân) |
| ṭâr | *tambourine* | ṭîrân[4] (for ṭiyrân) |
| ṭôr (for ṭawr) | *bull* | tîrân |

[1] For the pronunciation of these words, see § 19.
[2] Weak forms of barîk, barîka.
[3] In their relationship to one another, *co-épouse*.
[4] Generally pronounced firân, ṭirân, &c. (§ 15).

| | | |
|---|---|---|
| ḥôsh | *enclosure for cattle* | ḥîshân |
| ḥôḍ | *tank, basin* | ḥîdân |
| kôm | *heap* | kîmân |
| ghêṭ (for ghayṭ) | *field* | ghîṭân ; |
| ṭâqa | *window* | ṭîqân ; |
| gada' | *youth, fine fellow* | gid'ân |
| ghalaq | *pannier* | ghulqân |
| 'arab | *Arab, Bedouin* | 'urbân |
| bâb (for bawab) | *door* | bîbân ; |
| khalaqa | *old garment* | khulqân ; |
| ghazâl | *gazelle* | ghuzlân |
| ghaṭâ | *cover, lid* | ghuṭyân ; |
| 'arîs | *bridegroom* | 'irsân |
| 'arîsh | *pole of carriage* | 'irshân |
| qaḍîb | *rod* | quḍbân |
| shagî' | *brave* | shug'ân |
| ṣabî | *lad, apprentice* | ṣubyân ; |
| râhib | *monk* | ruhbân |
| ḥêṭ (for hâ'iṭ) | *wall* | ḥîtân ; |
| kû' | *elbow* | kî'ân |
| kûz | *mug* | kîzân |
| ghûl | *ogre* | ghîlân ; |
| shugâ' | *brave* | shug'ân |
| ghurâb | *crow* | ghirbân ; |
| a'ma | *blind* | 'imyân |

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

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

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

| | | |
|---|---|---|
| ḥalwa | *sweetmeat* | ḥalâwa |
| zauya (zâwiya) | *angle, chapel* | zawâya ; |
| yatîm | *orphan* | yatâma ; |
| ḥibla | *pregnant* | ḥabâla ; |
| 'iryân | *naked* | 'arâya ;[1] |
| tikîya | *Moslem monastery* | takâya ; |
| ghalbân | *wretched* | ghalâba ; |
| naṣrânî | *Christian (Nazarene)* | naṣâra ; |
| wusṭânî | *central* | wasâṭa |

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

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

| | | |
|---|---|---|
| qassîs | *priest* | qususa |

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

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

Remark.—Ḍura *maize*, balṭu *overcoat*, and bintu (or bintî) *napoleon*, have plurals of this form, namely, ḍarâwî *fields of maize*, balâṭî, banâtî.

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

| | | |
|---|---|---|
| ḥagar | *stone* | ḥugâra; |
| ḍa'îf | *weak* | ḍu'âfa [2] |

[1] Turkish.

[2] Ḍu'âf is more common.

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

| | | |
|---|---|---|
| baqf | *ninny* | buqûfa |
| nat' | *uncouth* | nutû'a |
| sab' | *lion* | ṣubû'a |
| ḍab' | *hyæna* | ḍubû'a |
| saqf | *ceiling* | suqûfa |
| naqz | *leafless branch* | nuqûza |
| bank | *bank, bench* | binûka; |
| dakar | *male* | dukûra; |
| nimr | *tiger* | numûra |

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

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

| | | |
|---|---|---|
| râgil | *man* | riggâla |

26. Bawârîk,[1] from sing. forms bârâk, bârîk, bârûk, bârûka, barrûka, bîrâk; *e.g.* :—

| | | |
|---|---|---|
| mâ'âd | *time, period* | mawâ'îd; |
| târîkh | *date (time)* | ṭawârîkh; |
| 'âmûd | *column* | 'awâmîd |
| ṣâṭûr | *chopper* | ṣawâṭîr |
| bâsûr | *hæmorrhoid* | bawâsîr |
| gâmûs | *buffalo* | gawâmîs |
| ṭâ'ûs | *peacock* | ṭawâ'îs; |
| ṭâḥûna | *mill* | ṭawâḥîn[2] |
| ḥaddûta | *tale, gossip* | ḥawâdît |
| ḥazzûra | *riddle* | ḥawâẓîr; |
| dîwân | *office* | dawâwîn |

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

| | | |
|---|---|---|
| ṣarrâf | *money-changer* | ṣayârif |

28. Lakhâbiṭ, from sing. forms lakhbaṭ, lakhbaṭa, lakhbaṭî, lakhbîṭ, lakhbîṭa, likhbiṭ, likhbiṭa, lukhbiṭ, lukhbuṭ; *e.g.* :—

| | | |
|---|---|---|
| mabrad | *file* | mabârid |
| magma' | *assembly* | magâmi' |
| mafrash | *table-cloth* | mafârish |
| rafraf | *splashboard (of carriage* | rafârif |
| barbakh | *culvert* | barâbikh |

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

[2] Ṣâmûla *rivet* sometimes makes ṣamâwîl (for ṣawâmîl).

| | | |
|---|---|---|
| dôraq (dawraq) | *kind of bottle* | dawâriq ; |
| mabkhara | *censer* | mabâkhir |
| maḥkama | *court* | maḥâkim |
| barda'a | *donkey's saddle* | barâdi' |
| shabraqa | *treat* | shabâriq ; |
| 'antarî | *chemise* | 'anâtir ; |
| bûlîṣa (bawlîṣa) | *invoice* | bawâliṣ ; |
| gilgil | *small bell* | galâgil ; |
| gimgima | *skull* | gamâgim ; |
| burqu' | *veil* | barâqi' |
| gumruk [1] | *custom-house* | gamârik |
| dungul | *axle (of carriage)* | danâgil |

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

29. Lakhâbîṭ,[2] from sing. forms lakhbâṭ, lakhbâṭa, lakhbâṭî, lakhbâṭîya, lakhbîṭ, lakhbîṭa, lakhbûṭ, lakhbûṭa, likhbâṭ, likhbâṭa, likhbîṭ, likhbiyâṭ, lukhbâṭ, lukhbâṭa, lukhbaṭîya, lukhbêṭ, lukhbêṭa ; *e.g.* :—

| | | |
|---|---|---|
| dôlâb [1] | *cupboard* | dawâlîb |
| ballâṣ (or ballâṣî) | *kind of jar* | balâlîṣ ; |
| ṣaḥḥâra | *trunk, box* | ṣaḥâḥîr ; |
| gallâbîya | *gown* | galâlîb ; |
| tafṣîl | *detail* | tafâṣîl |
| mazzîka | *music, band* | mazâzîk |
| barrîma | *corkscrew* | barârîm ; |
| barghût | *fleas* | barâghît |
| katkût | *chicken* | katâkît |
| ẓarbûn | *low, vulgar* | ẓarâbîn |
| ma'zûm | *invited, guest* | ma'âzîm |
| masgûn | *prisoner* | masâgîn |
| maẓlûm | *oppressed* | maẓâlîm |
| ma'mûr | *a Government representative* | ma'âmîr ; |
| tannûra | *skirt* | tanânîr ; |
| birwâz | *picture-frame* | barâwîz |
| shibbâk | *window* | shabâbîk ; |
| sikkîn | *knife* | sakâkîn ; |
| shintiyân | *trousers worn by women* | shanâtîn ; |
| muftâḥ | *key* | mafâtîḥ ; |
| sulṭanîya | *bowl, basin* | salâṭîn ; |
| qustêk | *kind of watch-chain* | qasâtîk |
| burnêṭa | *hat* | barânîṭ |

[1] Turkish.

[2] The second *a* is practically short, as above

[3] Better barrîmât.

30. Lakhabṭa (lakhâbiṭa), from sing. forms lakhbaṭ, lakhbaṭî, lakhbâṭ, lakhbâṭî, lakhbîṭ, lakhbiṭî, lakhbûṭî, lakhbuṭân, lakhabût, likhbût, lukhbuṭâwî; *e.g.*:—

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

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

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

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

| | | |
|---|---|---|
| shêkh | *old man, sheikh* | mashâ'ikh (mashâyikh) |
| râṣ | *head* | rûṣ [3] |
| yôm | *day* | êyâm, îyâm, iyâm, yâm, yam |
| qâḍî | *judge* | quḍâh |
| sâ'î | *messenger* | su'âh |
| ra'î | *shepherd* | ru'âh |
| (ma') [4] | *water* | mi'âh |
| mîya | *hundred* | mîyâh |

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

[1] But generally talâmîz.
[2] But more usually kustibânât.
[3] *Nahwy* ra's, ru'ûs
[4] The diminutive moiya is the only sing. in use.

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

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

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

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

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

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

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

§ 91. The learner must not be discouraged by the long list of broken plurals. A careful study of the singular forms from which they may in each case be derived, and a comparison of the different plurals which may be constructed from the same singular form, will convince him that the system is not without order. The following plural forms[2] are those which are most commonly heard:—

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

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

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

## VOCABULARY

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

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

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

## EXERCISE 17

Ir riggâla llî yishtaghalû fi wirash in naggârîn betû' Maṣr minhum shuṭṭâr u minhum ghushm. Ik kuwar betû' li'b it tanis bîḍ wi kbâr (kubâr), we betû' il iskoshrakit ḥumr we ṣughaiyarîn. Fi gnint ig Gîza fîh ḍubû' wi sbû' kubâr wi nmûra we ḥiwânât ṣughaiyarin kamân. Il ḥurrâṣ betû' ghîṭân il fallâḥîn yeshîlû 'uṣye kubâr tukhân, we lamma yigu l ḥarâmîya yidrabûhum. Idyâr il qibaṭ minhum qudâm qawî. Il agzagî shaiya' ladwîya wi l 'uṭûrât. Il 'arbagîya mabsûṭîn min[1] zabâyinhum. Yebî'u l khirfân fi l iswâq. Ẓubbâṭ il gêsh il maṣrî minhum inglîz u minhum wilâd 'arab. Il mashâyikh wi l 'umad yiḥkumû fi l bilâd. Lighriba (il ighriba) yimshû fi l ganâyin we yelimmû ḥitat 'êsh we ḥâgât tanyîn min il arâḍî. Il firân yekhâfu min il quṭaṭ, wi l quṭaṭ yekhâfû min il kilâb. Shîl il ḥugâra min is sikak. Il 'urbân betû' il haram yikkallimû inglîzî aḥsan min il ḥammâra betû' Maṣr. Il 'irshân betû' it talat dakâkîr kânû maksûrîn; mîn ṣallaḥhum? Ṣubyân il kawâlingîya gum we ṭalbîn il ugar betû' me'alliminhum. Il fayayma rikbû ḥimîrhum we râḥu ishtarû talatt irghifa min il farrân. Ana ṣarafte khamas ginêhât we talat banâtî f arbaḥt iyâm. Il khêl betû' ikhwâtu shuqây. Il kitâbât illî fi kitâb-khantu kulluhum gudâd. Il ḥuṣre maḥṭûṭîn quddâm ibwâb il uwaḍ. Ikhwâtî khurṣ w ummî w abûya ḥûl. Is sayâsî betû' ikhwâtak ṣumre walla sûd? Fîh kilâb għalâba naymîn fi r rasṭabl; ṭallaḥhum barra. Ikhwanna gum we 'ayzîn yeshûfu l biyût. Il moiya tigî fi l ganâyin min il mawâsîr betû' kum-banîyit il mî'âh.[2] In nâs gum rakbîn khêl wi bghâl wi ḥmîr. Il 'irsân khadu l 'arâyis 'ala biyuthum. Fîh qahâwî kubâr fi Maṣr. Shuft il barâbî betû' il qudama fi ṣ ṣa'îd? Il gammâsa ḍarabu l gawâmîs betuḥhum 'ala ruṣhum. In niswân il 'agâ'iz râḥû 'ala bilâdhum. Il ḥarâmîya kânû labsîn 'ibye wi ḥrima. Il quḍâh qa'adû fi l maḥâkim we sêyibu l masâgîn. Libwâb il wasâṭa matniyîn mish shams.

---

[1] *With.* [2] *The water-company.*

## EXERCISE 18

The mounds of Cairo are very ancient. The children are very hungry; their mouths are always open. The carpets are moth-eaten.[1] The sisters took[2] the blind (men) by[3] their hands and led them to their houses. The Bedouins threw their lances at[4] the young men. There are camels, bulls, buffaloes, and goats in the enclosures. The Beys bought (some) ready-made trousers from the tailors in the Mouski. The cobblers mend old pairs of shoes. The merchants bought (some) cheap, dirty old carpets, repaired them, and sold them dear to the tourists. The minarets of the mosque are new. The jugglers sit on the balconies of the hotels. Put the books and papers on the shelves. The lakes are very deep. The carpenters have brought their hammers, their files, and their planes. The sheikhs' beards are very long. The officers' portmanteaux are in the train. The air is fresh, but the sun is hot; draw down the blinds and open the windows. Bring three handfuls of clover for the horses. Put the lids on the jars. The walls of my brother's house are old but strong. The judges heard the women's complaints. The orphans are minors. Women are weaker than men. There are emperors and kings in Europe. The horses are cold; put the cloths on them.[5] His nails are always long and dirty. The handles of the doors are broken. The porters are clumsy ignorant people. The peasants work in the fields. We saw the pretty tails of the peacocks in the gardens. The cattle drank water from the tanks. The donkey's ears are very long, much longer than those of the horse. The messengers have brought the invoices. His paternal and maternal uncles are partners. There are fountains in the streets. I saw (some) beautiful women in the villages. The ladies' veils were thick.

## VOCABULARY

| | | | |
|---|---|---|---|
| Darwîsh (29) | *dervish* | kammâsha | *pair of tongs, pincers* |
| fanûs (26) | *lantern* | musmâr (29) | *nail* |
| sarg (7) | *saddle* | zanbîl (29) | *basket, hamper* |
| sigâra (18) | *cigar, cigarette* | sillim (28) | *ladder* |
| ṭarbûsh (29) | *fez* | maṣyada (28) | *trap* |
| ma'laqa (28) | *spoon* | qunsul (28) | *consul* |
| shôka (2) | *fork* | | |

[1] Trans. *eaten by* (min) *the moths.*
[2] misik. [3] min. [4] 'ala.
[5] Trans. *put on them* (ḥuṭṭi lhum) *the cloths.*

| | |
|---|---|
| ʻaṣfûr (29) | *small bird, sparrow* |
| kharbasha (-ât or 29) | *scratch* |
| ʻafrîṭ (29) | *spirit, devil* |
| martaba (28) | *mattress* |
| shabaka | *net* |
| khurm (7) | *hole* |
| shaqq (7) | *fissure, crevice* |
| ibrîq (29) | *jug, jar* |
| ibrîq betâʻ ish shây | *tea-pot* |
| dukkân (29) | *shop* |
| sirîr (18) | *bedstead* |
| siggâda (29) | *carpet* |
| kâtib (11) | *clerk* |
| daftar (28) | *ledger, writing-book* |
| tirʻa (1) | *canal* |
| gardal (28) | *bucket* |
| tiʻbân (29) | *snake* |
| ṣirṣâr (29) | *cockroaches* |
| muhandiz | *engineer* |
| fâʻil (11) | *workman* |
| shankal (28) | *hook* |
| shakêta | *jacket* |
| rubbâwî (or urubbâwî) | *European* |
| ʻaskarî (28) | *soldier* |
| muslim | *Mussulman* |
| malyân | *full, loaded* |
| maskûn | *inhabited, haunted* |
| meʻallaq | *hanging, hung up* |
| ʻarîḍ (5) | *broad* |
| mistanaʻ | *forged* |
| qâfil | *shutting, shut* |
| harabû | *they fled* |
| khabaṭû fi | *they knocked against* |
| wiqʻum | *they fell* |
| ghirqum | *they were drowned* |
| saraqû | *they stole* |
| itfaḍḍal | *pray!* |
| uqʻud | *sit, be seated* |
| khud | *take* |
| ṭilʻû | *they went up* |
| safrû | *they travelled* |
| yishbikû | *they entangle* |
| ûʻâ (ôʻâ)! | *look out! be ware of!* |
| meʻashshis | *nesting* |
| miṣṭini' | *forged* |
| gibt | *I brought* |
| yimlû | *they fill* |
| bâʻû | *they sold* |
| laqû | *they found* |
| ʻallaq | *hang up* |
| banû | *they built* |
| iftaḥ | *open* |
| yiṭlaʻum | *they go up* |
| iqfil | *shut* |
| gû, gum | *they came* |
| ḥaṭṭêt? | *did you put?* |
| bilâd barra | *abroad* |
| iṣ ṣubḥ | *this morning* |
| ketîr | *much, too much* |
| bashqa[1] | *one thing, another thing* |
| min ghêr | *without* |

## EXERCISE 19

Il barabra harabû min id darâwîsh. Il ḥanâṭîr betûʻ il bashawât khabaṭu f dakâkîr iz zubbâṭ we kasaru rafârifhum we fawânishum. Gum nâs ulûfât we simʻu l mazâzîk fi l ganâyin. Fîh

[1] Turkish.

tramwâyât fi sikkit id dawâwîn we fi kull is sikak il kubâr betû' Maṣr. Is surûg betû' il khêl bashqa wi l barâdi' betû' il ḥimîr bashqa. Is sufragîya illî yishtaghalu fi byût ir rubbâwiyîn minhum barabra u minhum danagla, u minhum shuṭṭâr u minhum tanabla. Il merakbîya wiq'um min il marâkib we ghirqum fi l baḥr. Il ḥaramîya saraqû burad wi ḥrima we galâlîb min dawâlîb girânhum. Ishtirinna ṭalat sanadîq sagâyir min 'and id dakhakhnîya. Lefendîyât il muslimîn yilbisu ṭarâbîsh, wi n naṣâra minhum yilbisû ṭarâbîsh, we minhum yilbisu barânîṭ. Shufte nâs maṣarwa fi blâd barra labsîn barânîṭ sûd ṭuwâl. Ish shuwak wi l ma'âliq wi s sakâkîn mahṭûṭîn 'as sufra; itfaḍḍal uq'ud. Fên il mafâtîḥ betû' ibwâb il balakônât? Khud kammâshât we qawâdim we ṭalla' il maṣâmîr min iz zanâbîl. It taragma betû' il lukandât wi l khamâmîr ya'rafu 'arabî wi nglîzî wi fransâwî we laghwât tanyîn kamân. Is salâlim betû' bitna 'alyîn. Shufte wilâd 'urge masâkin mashyîn bi l 'akâkîz. Misikna frân (firân) fi l maṣâyid. It talamza mabsûṭîn min il madâris wi l me'allimîn. Qanâsil Fransa wi l miskôf safrû fi babûr wâḥid. Il 'aṣâfîr me'ashshisîn fi sh shamâsî betû' shabâbikna. Fîh galâgil me'allaqîn min raqabîyit quṭṭitna. Is sifarîya kânit[1] akwas min ghêr il gamârik.

## EXERCISE 20

Beware of the guns! They (are) loaded. The letters came by the French boat and the newspapers by the Italian. I saw (some) scratches on[2] your fingers. Yes, they (are) from the nails in[3] the lids of the boxes which came this morning. The frames of your pictures are very pretty, but too large. The house is haunted by spirits.[4] Put the mattresses on[5] the bedsteads. The carpets in[3] the upstairs rooms are longer and wider than the mats in[3] the dining-room. The cockroaches come out of holes and cracks. I brought the cups from England, but bought the teapot and the trays in the shops in the[6] bazaars. The women fill the jars from the canals and carry them on[7] their heads to the villages. The young men raise the water from the wells in buckets. The donkey-boys sold some scarabs to the tourists in Upper Egypt, but they were all[8] forged. The customs-officers seized the boxes, opened them, (and) found them full (of) snakes. The public offices are closed to-day. They

---

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

brought ladders and went up on[1] the roof. The engineers have built bridges over[1] the large canals. The workmen wear large wide hats on-account-of[2] the sun. The Soudanese[3] soldiers are very brave. Open all the windows and close the shutters. Did you put the sticks and the umbrellas in the train? Hang the overcoats on the hooks, and put the jackets, waistcoats, and trousers in the cupboards.

## THE NUMERALS

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

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

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

(*a*) Talâta, arba'a, &c., are used:—

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

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

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

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

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

6. Generally with words belonging more properly to the

---

[1] fôq. [2] 'ashân. [3] sûdânîya.

[4] Sometimes tálata, if followed by a noun.

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

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

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

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

| | |
|---|---|
| 3. talatt | 7. saba't (or sabaḥt) |
| 4. arba't (or arbaḥt) | 8. tamant |
| 5. khamast | 9. tisa't (or tisaḥt) |
| 6. sitt | 10. 'ashart |

Example:—

| | | | |
|---|---|---|---|
| talatt iṣḥun | *three dishes* | tamant unfus | *eight persons* |

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

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

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

| | |
|---|---|
| 11. ḥidâshar (or iḥdâshar)[2] | 16. sittâshar |
| 12. itnâshar | 17. saba'tâshar (sabaḥtâshar) |
| 13. talattâshar | 18. tamantâshar |
| 14. arba'tâshar (or arbaḥtâshar) | 19. tisa'tâshar (tisaḥtâshar) |
| 15. khamastâshar | |

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

[1] See below.

[2] Or ḥidâshar, iḥdâshar (see § 15).

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

| | |
|---|---|
| 20. 'ishrîn | 40. arbê'în [1] |
| 21. wâḥid u (or we, wi) 'ishrîn | 50. khamsîn |
| 22. itnên u ,, ,, 'ishrîn | 60. sittîn |
| 25. khamsa u ,, ,, 'ishrîn | 70. sab'în (sab'ên) [1] |
| 29. tis'a u ,, ,, 'ishrîn | 80. tamânîn |
| 30. talâtîn | 90. tis'în (tis'ên) [1] |

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

§ 97. The remaining are as follows :—

| | |
|---|---|
| 100. mîya (in construction mît) | 2000. alfên |
| 101. mîya u wâḥid | 3000. talatt âlâf |
| 102. mîya wi tnên | 4000. arbaḥt âlâf (arba't âlâf) |
| 121. mîya wâḥid u 'ishrîn | 5000. khamast âlâf |
| 199. mîya tis'a u tis'în | 6000. sitt âlâf |
| 200. miytên (mîtên) | 7000. sabaḥt âlâf (saba't âlâf) |
| 300. tultemîya | 8000. tamant âlâf |
| 400. rub'emîya | 9000. tisaḥt âlâf (tisa't âlâf) |
| 500. khumsemîya | 10.000. 'ashart alâf |
| 600. suttemîya | 11,000. ḥidâshar alf |
| 700. sub'emîya | 100,000. mît alf |
| 800. tumnemîya | 1,000,000. malyûn |
| 900. tus'emîya | 2,000,000. malyûnên (or itnên malyûn) |
| 1000. alf | 3,000,000. talat malâyîn |
| 1001. alf u wâḥid | |
| 1021. alf, wâḥid u 'ishrîn | |
| 1199. alf, u mîya, tis'a u tis'în | |
| 1314. alf, tultemîya w arbaḥtâshar | |

5,246,817 khamas malâyîn, miytên sitta w arbê'în alf, tumnemîya u sabaḥtâshar.

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

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

---

[1] For the pronunciation of these words, see §§ 39 *b* and 5

REMARK *c*.—The cardinals from 3 to 10 inclusive must (with a few exceptions) be followed by a noun in the plural, the remainder by a singular.

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

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

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

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

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

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

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

---

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

[2] *Nahwy* sâdis, sâdisa.

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

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

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

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

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

Remark.—Notice the expressions ḍarabtu auwil marra wi t tanya *once and again*, ḍarabtu marratên wi talâta; kulle yôm wi t tânî, or kulle yômên or kulle tânî yôm *every other day*; auwil b auwil *first of all*; auwil wâḥid *A 1*; tâlithum or it tâlit fîhûm (or minhum) *the third one of them*; itnên fi talâta *twice three*; ḍarab talâta f arba'a *to multiply three by four.*

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

---

[1] Turk. utchunju.

[2] Ṣukundu is also used of an under servant.

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

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

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

| | | | |
|---|---|---|---|
| wâḥid wâḥid | *one by one* | sitta sitta | *by sixes;* |
| wâḥid ba'de wâḥid | *one after the other* | | |

or we may repeat the noun, as:—

| | | | |
|---|---|---|---|
| khaṭwa khaṭwa | *step by step* | râgil râgil, kitâb kitâb | *one man, book, at a time;* |

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

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

§ 107. Numeral adjectives of the form burakî [3] express the number of parts of which the substantive with which they agree is composed, as maglis sulasî, khumasî *an assembly composed of three, five, persons.*

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

[2] For gôz *a pair*, see § 313.

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

§ 108. The fractions are as follows:—

| | | |
|---|---|---|
| $\frac{1}{2}$ nuṣṣ | $\frac{1}{5}$ khums | $\frac{1}{8}$ tumn |
| $\frac{1}{3}$ tilt | $\frac{1}{6}$ suts [1] | $\frac{1}{9}$ tus' |
| $\frac{1}{4}$ rub' | $\frac{1}{7}$ sub' | $\frac{1}{10}$ 'ushr |

§ 109. Those less than $\frac{1}{10}$ are expressed by periphrases, as il guz' il 'ishrîn minnu *the 20th part of it*, suts il 'ushr (or 'ushr is suts) $\frac{1}{60}$ ḥitta min talâtîn $\frac{1}{30}$, guz'ên min iḥdâshar $\frac{2}{11}$, tamantâshar min sab'a u sab'ên *18 parts out of 77* ($\frac{18}{77}$). *About 20 or 20 odd* is expressed by 'ishrîn wi ksûr (wi kusûr).

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

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

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

| | |
|---|---|
| id ḍuhr | *noon* |
| qabl, ba'd, id ḍuhr | *A.M., P.M.* |
| nuṣṣ il lêl | *midnight* |
| kâm is sâ'a? (or is sâ'a kâm?) | *what time is it?* |
| is sâ'a waḥda, itnên | *it is one, two, o'clock* |
| ta'âla fi s sâ'a tamanya | *come at eight o'clock* |
| arba'a u rub' | *a quarter past four* |
| talâta u tilt | *3.20* |
| khamsa u nuṣṣ | *half-past five* |
| sab'a u khamsa, illa khamsa | *five minutes past, to, seven* |
| 'ashara illa tilt | *twenty minutes to ten* |
| sab'a u nuṣṣ illa, u, talâta | *7.27, 7.33* |
| ḍarabit (or daqqit) tis'a | *it struck nine* |
| is sanâ dî alf u tultemîya u khamas-tâshar | *the present year, Arabic style, is 1315* |
| 'arabî, or is sanâ dî 'arabî (or 'arabîya) alf u tultemîya u khamas-tâshar | |
| afrangî (or afrangîya) or mîlâdî (mîlâdîya) | *A.D.* |
| fi sanat alf | *in the year 1000* |
| in nahar da khamsa we 'ishrîn fi sh shahr, or ish shahr khamsa we 'ishrîn in nahar da | *it is the 25th of the month to-day* |

[1] The literary suds is sometimes heard.

| | |
|---|---|
| auwil, khamsa yanâyir | *the 1st, the 5th of January* |
| kâm fi sh shahr in nahar da | *what's the day of the month to-day?* |
| nahâr (or yôm) litnên, or simply litnên | *Monday* |
| lêlt il khamîs | *Wednesday night*[1] |
| 'umrak kâm (or kam sana)? | *how old are you?* |
| 'umrî 'ishrîn ibne khamsa, talâtîn | *I am twenty a boy of five, man of thirty* |

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

## VOCABULARY

| | |
|---|---|
| ugra (2) | *pay, hire* |
| bulîṣ | *police* |
| nafar (14) | *person* |
| bilâd ish Shâm | *Syria* |
| ḥarîqa | *fire* |
| shahr (13) | *month* |
| sinn | *age* |
| shakk[2] | *cheque* |
| fadda | *silver* |
| diqîqa (18) | *minute* |
| ṣâla | *drawing-room* |
| ṣaff (7) | *row, line, file* |
| nahâr (or yôm) il ḥadd[3] | *Sunday* |
| nahâr it talât | *Tuesday* |
| nahâr il arba'a (or larba'a) | *Wednesday* |
| nahâr il khamîs | *Thursday* |
| nahâr ig gum'a | *Friday* |
| nahâr is sabt | *Saturday* |
| yanâyir | *January* |
| fibrâyir | *February* |
| mars | *March* |
| abrîl | *April* |
| mâyu | *May* |
| yunya | *June* |
| yulya | *July* |
| aghuṣṭus | *August* |
| sibtimbar | *September* |
| uktûbar | *October* |
| nufambar | *November* |
| disambar | *December* |
| gum'a | *week* |
| mistagrab li | *approaching, near to* |
| ṭabbû | *they fell upon* |

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

[2] See § 19.

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

| | |
|---|---|
| ḥaṣal | *happened* |
| mauwitû | *they killed* |
| yiṣrif | *he spends* |
| yerûḥû | *they go* |
| yisallimû 'ala | *they greet* |
| yeqûm | *he, it, starts* |
| kunt | *I was, you were* |
| ruḥt | *I, you, went (to)* |
| tibqa (f.) | *remains, becomes, makes* |
| fât | *he passed* |
| fâtit | *she passed* |
| fâtum | *they passed* |
| wafit, tammit | *it* (f.) *completed* |
| tiḥaṣṣal | *she, it, reaches, comes up to* |
| yiṭla' | *he goes up, reaches* |
| mâtû | *they died* |
| rigi' | *he returned* |
| itwalad | *he was born* |
| nâm | *he slept, went to bed* |
| qasam 'ala | *he divided by* |
| ṭalla', qaṭa', istanzil min | *he deducted from* |
| qâm | *he arose* |
| 'amnauwil | *last year* |
| luh | *to him, he has* |
| tamâm | *complete, exactly, just* |
| dî | *this* (f.) |
| iḥna | *we* |
| dilwaqti | *now* |
| anî? | *which?* |
| ghâliban | *probably, generally* |
| ba'd | *after* |
| ba'd id ḍuhr | *P.M.* |
| 'andî | *with me, I have* |
| 'andak | *with you, you have* |
| êh? | *what?* |
| lamma | *when* |
| zêy | *like, about* |

## EXERCISE 21

Il fu'ala 'auzín ugrit talatt iyâm. Abûya gih nahâr il khamîs we gâb ikhwâtî larba'a. Il ḥarâmîya saraqû sitte sâ'ât we khamast ibsiṭa wi ḥdâshar baṭṭanîya min bêt giranna. Il bulîṣ misik il khamastâshar shaqî illî ṭabbû 'amnauwil 'at[1] talat bilâd betû' is ṣa'îd we mauwitû wâḥid we 'ishrîn nafar. Gâbû ṭisa' gimâl u rub'emît ḥuṣân u wâḥid min bilâd ìsh shâm. Fîh kam berberî fi blâdak? Khamastâlâf, miytên u 'ashara tamâm. Yiṣrif kulle sana ziyâda 'an alfên u khumsemît ginêh. Auwil yôm il 'îd yerûḥu l muslimîn we yisallimu 'ala aṣḥabhum. Nazzil il kitâbât min sâtit u sâbi' raff we khalli lli fi l khâmis wi r râbi'. In nahar da wâḥid u talâtîn fi sh shahr. Ḥaṣal ḥarîqa kbira fi Lundura fi sanat alf u suttemîya sitta u sittîn. Is sanâ dî alf u tumnemîya tis'a u tis'ên afrangî. Gêt min bilâd barra fi lêlit talâta sibtimbar. Iḥna dilwaqti fi khamastâshar uktûbar. Il qamar yeqûm rub'e sâ'a ba'de nuṣṣ

[1] § 36.

il lêl. Fi anî sâ'a yeqûm il babûr? Ghâliban yeqûm is sâ'a ḥidashar illa khamsa ba'd id ḍuhr; ṭaiyib, ḥaddar il 'afsh; fên ish shanṭa t talta? Enta kunte fên? ana ruḥte bêtak khamas marrât. Khamsa fi sab'a tibqa khamsa u talâtîn. 'Ishrîn min tamânîn tibqa sittîn. Fi arbê'în [1] kam 'ashara u kam tamanya? Huwa bne wâḥid w arbê'în sana. Abûya râgil kibîr qawî fi s sinn; 'umru ziyâda 'an mît sana. 'Andak kâm? Fî êh? is sâ'a? La', fi sinnak. Meḥammad akbar min Ḥasan bi santên. Khud ish shakk we hat lî sab'a we 'ishrîn ginêh min il bank, itnên fadda w arba'a nuṣâṣ [2] wi l baqyîn ṣuḥâḥ. Tiltên u khamast inṣâṣ tibqa talâta u suts. Bukra nahâr il ḥadd we hûwa âkhir yôm ish shahr. Enta sâfirt f auwil aghuṣṭus walla fi âkhir yulya? Qasam 'ashara 'ala khamsa. Qaṭa' tamantâshar min sitta u sittîn? Lamma sâfirt ana kân khamsa fi sh shahr. Is sâ'a kâm 'andak? Sa'tak kâm? Daqqit kâm? Ḍarabit tamanya u nuṣṣ. Mistaqraba li tnâshar. Wafit ḥidâshar. Tammit itnâshar u rub'. Naqṣa diqiqtên li larba'a. 'umrak kam sana? 'andî talâtîn fâtum. Hîya thaṣṣal itnâshar. Yiṭla' fi s sinn zêye khamsîn sana. 'umrî yiṭla' 'ishrîn tamâm. Huwa mistaqrab li t tamânîn. Yigî arba'a u nuṣṣ.[3]

## EXERCISE 22

There are 320 books on the shelves in the drawing-room. 2417 men were killed [4] in the battle. The wine-merchants [5] sold 15,201 bottles in five months. The tourists bought more than 8000 carpets in the bazaars. There are 640 sheep, 93 buffaloes, 5 cows, and 3 goats in the enclosures. There are 29 days in February this year. There are 12 months, 52 weeks, and 365¼ days in the year. Eight times thirty are 240. I came to Egypt in (the) beginning [6] of (the) year 1887. He left in the second week of January and returned at [7] the end [8] of the month. My father is older than my mother; he is fifty-six.[9] The books are the sixth and seventh on the fourth shelf. He was the twenty-first man in the file. December is the last month of the year. I have been ten times in Paris and fifteen [10] in London. We returned [11] to Egypt on the 28th of November.

---

[1] Or fi l arbê'în.

[2] *I.e.* £4 in half sovereigns; four half sovereigns would be arbaḥt inṣâṣ.

[3] Understand fi s sâ'a.

[4] Trans. *died.*

[5] Trans. *merchants of the wine.*

[6] auwil.

[7] fi.

[8] âkhir.

[9] Trans. *his age is fifty-six.*

[10] Repeat *times*

[11] 'ala.

Twelve from twenty-six leaves fourteen. There are more than four and a half million people in London. 19 is the quarter of 76. Half of two and a half is one and a quarter. It[1] (is) three o'clock. He will come at[2] 5·30. It wants three minutes to six. 2·39 P.M. The boy was born twenty minutes after midnight. He went to bed at[2] a quarter to ten, and got up at twenty minutes to nine.

## THE PRONOUN

### THE PERSONAL PRONOUNS

§ 111. These are:—

SINGULAR

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

PLURAL FOR BOTH GENDERS

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

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

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

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

---

[1] is sâ'a. [2] fi s sâ'a. [3] When emphatic.

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

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

SINGULAR

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

PLURAL FOR BOTH GENDERS

| | |
|---|---|
| 1st pers. | na |
| 2nd pers. | kû, kum [1] |
| 3rd pers. | hum |

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

| | | | |
|---|---|---|---|
| ḍarabnî | *he struck me* | ḍarabûkû | *they struck you* (plur.) |
| ḍarabnâk | *we struck thee* | iddihnî [2] | *give it to me* |
| ḍarabik | *he struck thee* (f.) | ma ḍarab-nahsh | *we did not strike him* |
| khallâkî | *he left thee* (f.) | ma ḍarabuhsh | *they did not strike him* |
| ḍarabha | *he struck her* | | |

§ 115. The vowel *u* becomes *û* when placed immediately between the verb and the *sh* of the negative, as ma ḍarabûsh *he did not strike him*.[3] Ma ḍarabnâsh is occasionally heard for ma ḍarabnahsh, and ma ḍarabûsh for ma ḍarabuhsh.[3]

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

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

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

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

[3] Ma ḍarabûsh may thus mean either *he did not strike him*. or *they did not strike*, or even *they did not strike him*.

1. Bi *by, with, to* :—

SINGULAR

| | MASC. | FEM. | |
|---|---|---|---|
| 1st pers. | bîya, bî | bîya, bî | *by me* |
| 2nd pers. | bak, bik, bîk [1] | bik, bikî, bîkî | *by thee* |
| 3rd pers. | buh, boh, bu | biha, bîha | *by him, her* |

PLURAL FOR BOTH GENDERS

1st pers. bina
2nd pers. bikum, bîkum, bukum
3rd pers. bihum, bîhum, buhum

2. Li *to* :—

SINGULAR

| | MASC. | EM. |
|---|---|---|
| 1st pers. | lî, lîya | lî, lîya |
| 2nd pers. | lak, lik | lik, likî |
| 3rd pers. | luh [2] loh, lu | laha, liha |

PLURAL FOR BOTH GENDERS

1st pers. lina, lana
2nd pers. likum, lukum
3rd pers. luhum

REMARK.—When standing alone, or with the negative termination *sh*, the 2nd pers. sing. is generally bik, lik for the masc., and bikî (bîkî), likî for the fem.; but bak, lak for the masc., and bik, lik for the fem. when appended to a verb or other word. *E.g.* :—

| | | | |
|---|---|---|---|
| lik sâ'a ? | *have you* (m.) *a watch ?* | iddâ lak | *he gave you* (m.) |
| likî gôz ? | *have you a husband ?* | iddâ lik | *he gave you* (f.) |
| ma likshe sâ'a ? | *have you not a watch ?* | mâ lak ? | *what is the matter with you ?* (m.) |
| ma lkîsh (for ma likîsh) gôz ? | *have you not a husband ?* | | |

REMARK.—The forms bîya and lîya are used when standing alone, bî and lî when appended to other words, including gene-

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

[2] The *h* of buh, luh is always dropped unless they are accented.

rally the negative particles, and occasionally by themselves. The vowel of lu is lengthened with the negative when the *h* is dropped, as ma luhs (or ma lûsh) *he has not*.[1] With the first person we have ma lîsh or (less usually) ma liyâsh.

3. Ma', mi' *with* :—

SINGULAR

| MASC. | FEM. |
|---|---|
| 1st pers. mi'î, ma'âya; neg. ma mi'ish | mi'î, ma'âya *with me*, &c. |
| 2nd pers. ma'ak, ma'âk; neg. ma ma'aksh | ma'âkî; neg. ma ma'âkîsh |
| 3rd pers. ma'âh, mi'u; neg. ma mi'ûsh | ma'âha, miḥha; neg. ma ma'âhâsh |

PLURAL FOR BOTH GENDERS

1st pers. ma'âna, mi'na, miḥna
2nd pers. ma'âku, ma'âkum, miḥkum

4. Fî *in* :—

SINGULAR

| MASC. | FEM. |
|---|---|
| 1st pers. fîya; neg. ma fiyâsh | fîya |
| 2nd pers. fîk | fîkî |
| 3rd pers. fîh; neg. ma fihsh, ma fîsh, ma fi'ûsh[2] | fîha |

Plural fîna, &c.

REMARK.—Fîh often signifies simply *there is* as well as *there is in it*, ma fihsh *there is not*; and the *h*, when they are used in this way, is often dropped, especially in the negative, as ma fîsh ḥadde hina *there is nobody here*.

5. Wara *behind* :—

SINGULAR

| MASC. | FEM. |
|---|---|
| 1st pers. warâya | warâya |
| 2nd pers. warâk | warâkî |
| 3rd pers. warâh | warâha |

Plural warâna, &c.

§ 118. Similarly, other prepositions ending in a vowel; but note that 'ala *on* changes *a* to *ê*, thus 'alêya, 'alêk, &c., and in

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[1] Ma lhûsh (for ma lîhûsh) is also said, but the above are the more usual contractions.

[2] Or, by assimilation, ma fu'ûsh.

the third pers. sing. may, like fî, drop its *h* with the negative, making ma'alêsh for ma'alehsh.[1] Ḥawalên *around* generally drops its *n*, and so belongs to this class. (See § 75.)

Min *from* :—

SINGULAR

| | MASC. | FEM. |
|---|---|---|
| 1st pers. | minnî | minnî |
| 2nd pers. | minnak | minnik |
| 3rd pers. | minnu | minha and (rarely) minniha[2] |

PLURAL FOR BOTH GENDERS

1st pers. minna (or minnina)
2nd pers. minkû, minkum (rarely minnukû)
3rd pers. minhum (rarely minnuhum)

'An *from, than* similarly doubles the *n*, but has no duplicate forms.

§ 119. Other prepositions ending in a consonant present no irregularities, so that a single example will suffice :—

'And *with, at* :—

SINGULAR

| | MASC. | FEM. |
|---|---|---|
| 1st pers. | 'andî | 'andî |
| 2nd pers. | 'andak | 'andik |
| 3rd pers. | 'andu ('anduh)[3]; neg. ma 'andûsh ('anduhsh) | 'andiha |

PLURAL FOR BOTH GENDERS

1st pers. 'andina
2nd pers. 'andukû (kum)
3rd pers. 'anduhum

REMARK *a.*—*h* is sometimes heard at the end of the 3rd pers. sing., and before the *sh* of the negative. Note that the *u* is lengthened in the negative form.

§ 120. The suffixes are appended to the conjunctions inn *that*, izzây, izzêy *how*, tauw *until*, and a few others, and to the negatives *mâ* and *la*. With the conjunctions they have the

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

[2] Never minnâh, as Spitta.

[3] Taḥtîh *under him* is sometimes used for taḥtu, as more emphatic, so taḥtîk, &c. Similarly qablîh *before him*, and a few others.

same forms as when attached to the prepositions; with the negatives those which they assume as objects of a verb; *e.g.* innî, inniha *that I, that she*, izzâyak (or izzêyak)? *how are you?* manish fâhim *I don't understand.* Lâna is sometimes heard for lânî. With the particle *ha* we have hahu, hahê, hahum. The 1st pers. retains its full form, thus ha ana.[1]

Remark *a.*—The negatives *mâ, lâ* are never used with the suffixes of the 2nd pers. sing. and plur.

Remark *b.*—The sign of the 2nd pers. sing. appears in a few adverbs, or words used adverbially, as qawâmak, îyâk, &c.[2] Bard becomes bardîya, with the suffix of the 1st pers. sing.

## POSSESSIVE PRONOUNS

§ 121. When appended to nouns, the same suffixes serve to express the genitive case of the personal pronouns, as baladî *the village of me*, i.e. *my village*. They take the forms appended above to the prepositions 'and and wara, according as they end in a consonant or a vowel, except that in the case of feminine singulars and plurals ending in *a* the suffix is attached to their construct form; *e.g.*:—

| | | | |
|---|---|---|---|
| bêtî | *my house* | siggadtak | *thy carpet* |
| kitâbak | *thy book* | (for sig-gâditak) | |
| bintu | *his daughter* | | |
| idha | *her hand* | raqabtik (ra-qâbitik) | *thy* (f.) *neck* |
| babna | *our door* | | |
| qalamhum | *their pen* | waraqitna | *our paper* |
| ibnuhum | *their son* | khulafithum | *their caliphs* |
| ṣaḥnina | *our dish* | ghaṭâya | *my cover* |
| riglik | *thy* (f.) *foot* | kursîkî | *thy* (f.) *chair* |
| ṣufritî | *my dining-table* | | |

Remark *a.*—Abb (ab) father adds the suffixes to its construct form abû, thus abûya *my father*, abûkî, abûhum, &c. Akhkh (akh) makes akhûya, akhûk, akhûkî, akhîna, akhîku, akhîhum. In the vocative ya khî (*i.e.* ya akhî) is used as well as ya khûya, and occasionally ya khây, when the speaker wishes to convey a reproach, as ikhtishî ya khây. Ya ba *my father* and ya mma *my mother* are heard for ya abûya and ya ummî.[3]

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

[2] See § 570, under *li*, note.

[3] In Upper Egypt ya mmâya is used.

REMARK *b*.—Plurals of the form buraka, and some others, are treated as nouns terminating in long *a*, as in classical Arabic, or the *a* is lengthened and the *t* added as well, as ruyasâya (or ruyasâtî) *my chiefs*, khulafatna *our caliphs*, shâwîshiyathum *their constables*. The same is the case with a few feminine singulars in *a*, as lughâhum *their language*, durâtî *my maize*.[1] Ikhwa *brother*, *sister*, makes ikhwatî.

REMARK *c*.—Some nouns in *î* take *y* only in the first person, as baladîy *my countryman* (for baladîya). Verbal nouns, as magî *coming*, usually insert *y*, and are thus treated as ending in a consonant throughout, as magîyu (or magîh) *his coming*, magîyak (better than magîk) *your coming*, magîyina (magiyna) *our coming*.[2]

Nouns ending in long accented *ô* or *ê* insert *h* between the vowel and suffix, as burôhî *my chest of drawers*.[3] Others in *ô*, *o* (or *u*) change the final vowel into *î*, as balṭîya (or balṭîy) *my overcoat*, balṭîyak (or balṭîk) *your overcoat*, ballîna *our ball*. Saku (sakw) *overcoat* makes sakwî.

REMARK *d*.—The possessive adjective betâ', with the suffixes, is used where it would be clumsy to append them to the noun itself. Feminine plurals in *ât* are many of them not considered susceptible of the suffixes; thus we say iṭ ṭaṣâṭ betû'î *my bowls*, not ṭâṣâṭî.

REMARK *e*.—For the disappearance of the final *n* with the suffixes in the dual of îd, rigl, and dira', see § 74.

REMARK *f*.—The full form of the pronoun may in all cases follow a word which already has the suffix, as bêtî ana or (by contraction) bêt ana, 'alêhum humma, ḍarabna ḥna *he struck us*, &c. (See § 370.)

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

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

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[1] See § 65.

[2] Both forms, magî and magîy, exist in the literary language.

[3] See § 39.

[4] From the Greek Αὐθέντης.

[5] Expressing military grades, as unbâshî, &c.

## VOCABULARY

| | | | |
|---|---|---|---|
| shabah | *likeness* | gibt | *I, you brought, have brought* |
| khalaqa | *bit of old clothing, rag* | ṭalla' | *take out* |
| makhdûm | *master (of servant)* | safrit | *travelled* (f. sing.) |
| ḥurma | *woman, lady* | sallim | *deliver* |
| gumla, gimla | *total, quantity, number* | bi't, biḥt | *you sold* |
| maktab | *writing-room* | zara'na, zaraḥna | *we sowed* |
| gêb | *pocket* | nisît | *I, you, forgot, have forgotten* |
| isfalt, asfalt | *asphalt* | | |
| 'agala | *wheel, bicycle* | ti'raf, ta'raf | *you know* |
| raqaba | *neck, collar* | tuq'ud | *you sit* |
| ḥamât | *mother-in-law* | uqaf | *stop* (imperat.) |
| bizr | *seeds* | miggauwiz | *marrying, married to* |
| shâ'ir (11) | *poet* | meḍauwar 'ala | *looking round for* |
| baṣṣ | *he looked, peered* | mashhûr | *renowned* |
| ta'âlû | *come* (pl.) | leinn | *that, in order that* |
| ṭallaq | *he divorced* | ganb | *by the side of, near* |
| ya'nî | *that is to say* | | |
| akubb | *I will pour* | | |
| rabaṭû | *they fastened, bound* | | |
| rafaṣû | *they kicked* | | |

## EXERCISE 23

Ummiha qa'da 'ala kursîha we ḥawalêha wiladha. Abûya baṣṣe fi wishshiha we qal liha: "Ya bintî intî shabah ummik tamâm." Fên is sagâyir betû'ak? Humma 'andî fi gêbî. Ta'âlû ya gid'ân, ana mistannîkû. Ir râgil ghanî qawî w ana mabṣût, ya ukhtî, le innik miggauwizâh. Ma lûsh akhkhe maugûd. Guzha ṭallaqha, wahya khadit khalaqitha we râḥit 'ala bêt abûha. Huwa ḍarab akhûkh? La', ḍarabnî ana; w ana w akhûya ḍarabnâh ḍarba kuwaiyisa. Il qalam illî 'andak betâ' akhûya; la', hûwa betâ'î ana; akhîna (i)ddah lî. Hîya mara baṭṭâla we guzha zêyiha tamâm. Ir râgil illî ganbîha gôz ukhtiha wi llî warâya na (warâya ana) ibne 'ammiha. Hîya gat miḥha. Iṭ ṭabîkh illî ma fi'ûsh malḥ mush kuwaiyis. Shufte balṭîy? la', ana kamân meḍauwar 'alêh. Is sitte 'auzâkî fi ṣ ṣâla. Imrâtu ḍarabit bint(î) ana. Humma ddûh l abûk (li abûk)? la', lîya. Hîya

ddatû lak walla lîya? lik. Il walad illî quddâmik ibnik? Likî wilâd ya ḥurma? la', ma lîsh. Rûḥ udt in nôm betâ'î we ṭalla' is sagâgîd illî fîha 'ala ṣ ṣuṭûḥ, u naffaḍhum ṭaiyib. Il ḥarâmîya gum 'andina[1] fi l lêl, we saraqû minna fulusna. Inta nsît balṭîk fi bitna. Shu'arâna mashhûrîn 'an shu'arit biladkum.[2] 'Arbagîyit Maṣr aḥsan min ḥammâritha. Is sitte gat mi'î we kân abûha kamân ma'âna. Humma baladîyâti, ya'nî kullina min balad waḥda. Ya khî ana qultilak innî 'aiyân. Fên barâqiḥha? ana ddithum[3] liha auwil inbârih. Ghasalte idêya fi l fasqîya betaḥtak. Ḍarabu l walad gumlit ḍarbât 'ala riglêh. Waḥda min 'ênêk aṣghar min it tanya. Inta khadt id daftar betâ'î, w ana 'auzu bukra. Shaiya'û li l lêla.

## EXERCISE 24

Have you seen my inkhorn? Look around for it; it was on the table in the writing-room yesterday. He fell off his horse and broke both his arms. Her aunt is the daughter of a celebrated brigand. Open your hands, and I will pour the water over them. They tied my arms behind my back, threw me on the ground, and kicked me[4] on my head and shoulders.[5] I have brought an apple for your little girl and two or three pears for her brother; give them to them (in) the morning. Have you brought your pen with you? The lady who travelled with him is his mother-in-law. Have you seen my stick? Yes, I saw it in the corner behind your umbrella. Where did you put my portfolio? I put it on your writing-table with[6] the papers that were in it. A small boy put his hand in her pocket and took her purse out of[7] it, but she seized him by[7] his collar and handed him to the police. Have you any land? No, I sold it to my brother. We have sown the seeds in our garden. I have brought some clover for your horses. Good! give it to them. Stop at[8] the house in front[9] of you. My bicycle is newer than yours. I have forgotten her name. The servant is like his master. The sun is very hot; why are you sitting in it? Where is my chair? A lady[10] is sitting on it. The gentleman who (is) with her gave it to me.

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1 *To our house.* 2 *Your country.* 3 *i* for *ê*.
4 Trans. *struck me with* (bi) *their feet.*
5 Trans. *my shoulders.*
6 bi. 7 min. 8 'and.
9 Trans. *which (is) in front of you.*
10 The indefinite article should be expressed.

## REFLEXIVE AND RECIPROCAL PRONOUNS

§ 122. There is no distinct form for the reflexive pronoun in Arabic. Its place is supplied by the personal pronoun, with or without a preposition, or by one of the words nafs *self*, ṛûḥ *soul, spirit*, shakhṣ (or ṣakhṣ), zât *person*, with the possessive suffixes, or by the word ba'ḍ, with or without the suffixes; *e.g.* :—

| | | | |
|---|---|---|---|
| khallîk ḥâḍir | *keep yourself ready* | iltaqit ruḥha gûwa bêt | *she found herself inside a house* |
| shuf lak 'arabîya | *get yourself a carriage* | gih hûwa shakhṣu | *he came in person* |
| mauwit nafsu | *he killed himself* | ana zâtî | *I myself* |
| | | khadu ba'ḍ or ba'ḍuhum | *they took themselves off* |

§ 123. Tûl *length* is sometimes used in the same way, as lamme ṭûlu *he packed himself off*;[1] and in the case of mental operations the words bâl *mind*, 'aql *intelligence*, as ana shâwirte 'aqlî (or nafsî) *I took counsel with myself*, qal fi bâlu *he said within, to, himself*. Zât and nafs, as also 'aql and bâl, may be used together, the second word only taking the suffix, as hûwa zât nafsu (or hûwa bi zât nafsu) *he his very self*, qal fi 'aqle bâlu. Ḥâlâtî and ḥâlâtak[2] (literally *my, your, condition*) have the force of reflexive pronouns in such expressions as râgil zêye ḥâlâtî *a man such as myself*. Ba'ḍ also expresses the idea of reciprocity or mutuality (generally without, but often with, the suffix), as ḍarabna ba'ḍ *we struck one another*, mauwitu ba'ḍuhum *they slew one another*.

## THE DEMONSTRATIVE PRONOUN

§ 124. The demonstratives are :—

| (1) | MASC. | FEM. | |
|---|---|---|---|
| | da, dih, and (rarely) deh | dî, di | *this* |
| | PLURAL FOR BOTH GENDERS | | |
| | dôl, dôlî, dôla, dôlat | | *these* |

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

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

[2] Only the two persons are in use.

REMARK *b*.—In the "midîna" or city[1] dah is often heard for dih, and dîya for dî.

REMARK *c*.—When da stands alone immediately before the personal pronouns, the latter may either remain unchanged or assume the truncated forms described above, as da huwa or da hó *that's he*.

REMARK *d*.—Both the singular and the plural forms are used separately, or in close connection with a substantive, which takes the definite article, and almost invariably precedes the pronoun; *e.g.* ir râgil dih, ir râgil da, il mara dî, il marâ di, ir riggâla dôl; but da khaddâm *this* (*man is*) *a servant*, dôl betû'î *these* (*are*) *mine*. Dôlî is rarely, and dôla, dôlat are perhaps never heard with a noun. The latter form is mostly used by women.

(2) SINGULAR.

MASC.—dik-ha, duk-ha, dik-hat, duk-hat, dik-haiya, dik-haiyat, duk-haiyat, dik-hauwa, duk-hauwa.

FEM.—dik-ha, dik-hat, dik-haiya, dik-haiyat, and (seldom and incorrectly) duk-hat and duk-haiyat *that*.

PLURAL FOR BOTH GENDERS

Duk-ham, duk-hamma, duk-humma and (occasionally) dik-hamma and dik-haiyat *those*.

Da, dih, &c., are often used together with dik-ha, &c., to give greater distinction to the object to which they refer, as ir-râgil duk-ha dih, il bâb duk-hauwa dih, il mara dik-haiya dî, *that man, door, woman yonder;* duk-ham dôl illi quddâmak *those there in front of you*. They are further used with another form, dak (below), which seldom stands by itself. It remains unchanged thus: dak dih, dak dî, dak dôl.

REMARK.—Dôl is occasionally heard with the singular forms (including dik), giving them a plural sense, as duk-ha dôl, duk-hauwa dôl, dik-dôl, dik-haiya dôl, dik-hat dôl.

(3) Dik (or dîk), dâk (zâk),[2] tilk masc. and fem. *that*.

They are used with a few words expressive of time, as dîk in nahâr, tilk il yôm *that day*, dâk il waqt *that time*, fi tilk il lêla *on that night*, and have no plural form. They must be immediately followed by the article.

(4) Zâlik *that*.

This word is seldom heard in the colloquial language, and

[1] *I.e.* in the Sidna l Hisên, Gamalîya, and neighbouring quarters.

[2] A nahwy form of the literary dhâk, and rarely heard.

then only in a neuter sense, as min ba'de zâlik *after that, afterwards;* ma' zâlik *in spite of that, however.*

The particle *a*, or (occasionally) *ha* and *ma*, may be prefixed to the personal pronouns in their shortened forms, giving them a demonstrative sense, as ahó (áhó),[1] háhó! ahe, ahi! ahum! *there he, she is, they are!* mahum *but there they are!*

Remark.—The full forms are sometimes heard, as ahumma. Aho may be used adverbially of the feminine as well as the masculine. Thus a woman may say dana (da ana) ahó *here I am.* We cannot, however, say il bint ahó *there is the girl*, though we may say ahó il bint ahê.

Remark *b*.—The feminine demonstrative dî, di, with *a*, *â*, or *ma* prefixed, is used adverbially, as *voilá!* in French, without distinction of gender or number, but the noun must be expressed, as adî râgil wisikh, mara baṭṭâla *that's a dirty man, a bad woman;* adî qershên *here are two piastres.* The union of ana with adi results in the forms adînî, adíni, adîn, or adín, as adîni hina quddâmak, adin gêt.

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

Remark *d*.—In the expressions il yôm *to-day*, il lêla *to-night*, iṣ ṣubh *this morning*, is sana *this year*, ish shitwîya *this winter*, and a few others, the article has the force of a demonstrative pronoun.

## THE INTERROGATIVE PRONOUN

§ 125. The interrogative pronouns are:—

(1) Mîn *who?* ê, êh, êsh, mâ? *what?*

Remark *a*.—Mîn may have the short form of the personal pronouns attached to it, as minhu? *who is he?* but it is more usual to say min huwa, &c.

Remark *b*.—Ésh or ish (as it sounds when followed by a consonant) is of much rarer use than ê. It is a shortened form of ê shê? *what thing?*

Remark *c*.—Ê, êh, with the preposition li prefixed, forms the interrogative adverb lêh? *why?*

(2) Singular.

Masc.—anhu, enhu, anhûn, enhûn anhi, enhi, anhe, enhe, anhuwa, enhuwa (anhûwa, enhûwa).

Fem.—enhîn, anhi, enhi, anhe, enhe, anhîya, enhîya.

Plur.—anhun, enhun, anhum, enhum *which, what?*

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[1] For the accent, see § 39.

REMARK *a*.—The masc. anhu is occasionally used with a feminine noun.

REMARK *b*.—Of those forms which end in a vowel the accent is on the final syllable (except in the case of anhuwa, anhîya, where it is always on the penultimate) when they stand alone, and on the penultimate when they are followed by the substantive or other word which they qualify, as anhú? *which? which one?* fi ánhi bêt, balad? *in which house, town?* The accent is, however, sometimes on the final syllable when the demonstrative da follows, as anhú-da?[1] for anhu da? Those which end in a consonant are only used alone, the indeclinable anî being substituted for the plural forms.

(3) Anî, enî[2] *which, what?* for both genders and all numbers, as ani râgil? ani mara? ani bilâd?

## THE RELATIVE PRONOUN

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

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

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

REMARK *a*.—The personal pronouns may be inserted for emphasis between illî and a verb expressed or understood, as illî huwa gih, illî hîya bintî. (See Syntax, § 372.)

REMARK *b*.—Ma is used only where the object to which it refers is understood or not defined by the article, as 'ala shân ma qâl *on account of that which he said*, aḥsan ma kân *the best (which) there was*, muddit ma kân henâk *during the time that he was there*, kulle ma[3] tqul lu *whatever you say to him*, ya ma saraqt u qatalt *oh, for that which you stole, those which you killed* (i.e. *what a number of robberies and murders you have committed!*).[4]

REMARK *c*.—*Whose* is expressed by illî and the personal suffix appended to the noun, as ir râgil illî ḥuṣânu gih, literally *the man who his horse came.*

REMARK *d*.—The word min (Koranic man) is used in place of illî in some proverbs and semi-religious expressions, as min tarak shê 'âsh balâh *who leaves a thing lives without it*, Allah, yunṣurak 'ala min yi'âdîk *God give thee victory over (him) who is thy enemy.* It is used also with kull (§ 127) and with auwil, as auwil min shuftu, &c.

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[1] Sounding rather as anhuh da than anhûda.

[2] The final vowel is pronounced almost short.

[3] = also *whenever*

[4] See Syntax, § 433 *seq.*

## THE INDEFINITE PRONOUN

§ 127. The indefinite pronouns are :—

Kullemin (kulle min kân, kulle min qâm) *whosoever;* êy, êyiha[1] (or êyuha) *whichever, whatever;* êye wâḥid, êyiha (êyuha) wâḥid *whichever one;* kulle manhu *whoever, whosoever;* ḥêsu (followed by the subs. verb kân) *whatever;* wâḥid *one, somebody;* ḥadd *somebody, anybody;* fulân, il fulânî[2] *such a one;* kaza[3] *such.*

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

Remark *b.*—Êy is usually followed by the genitive form in *in*,[4] when the latter is followed by a verb, as min êye bêtin kân, baladin kânit *from whatever house, village, it may be.* (See Syntax, § 454.)

§ 128. Il wâḥid corresponds to the English *one* in *one hopes for the best.* Il insân (linsân) or il insân minna is used in the same way. (See Syntax, § 443.)

## THE DISTRIBUTIVE PRONOUN

§ 129. The distributive pronouns are :—

Kull *every*, kulle wâḥid *everyone*, kulle min (with kân), kulle manhu *each*, ba'ḍ, minba'ḍ (either alone or followed by the preposition min) *some*, tâni *other*, bashqa *one thing, another thing.*[5]

### VOCABULARY

| | | | |
|---|---|---|---|
| kalâm | *word, talk* | lisân | *tongue* |
| guwâr | *environs* | fi'l | *deed* |
| maṭraḥ | *place* | 'êsh | *bread* |
| mahîya | *salary* | ahl il bêt | *family* |
| mas'ala | *question, matter* | qarîb (18) | *relation* |
| | | shidda | *violence* |
| sibîl | *drinking-fountain* | auwil | *beginning* |
| | | qirsh, qirshe sâgh | *a tariff piastre* |
| khaddâm | *servant* | | |

[1] The accent is generally on the antepenult.

[2] Fulân never takes the article, while its adjective fulânî is never without it.

[3] Kaza is the nahwy form of the adverb kede (class. *kadha*).

[4] But see § 63 *c*, note.

[5] For other ways of expressing distribution and division, see Syntax, §§ 438–42.

| | |
|---|---|
| kelubb(klubb) | *club* |
| âkhir | *end* |
| kebîr, kibîr | *old* |
| kullu | *the whole of it* |
| 'aṭshân | *thirsty* |
| nâzil | *descending* |
| mâshî | *walking on foot* |
| wâqif | *standing, stopping* |
| marbûṭ | *tied* |
| shâyif (shêyif) | *seeing* |
| dâfi' 'an | *defending* |
| aksab | *I gain* |
| gara | *it happened* |
| 'irift | *I knew, perceived, found* |
| 'irift? | *did you know, learn?* |
| itkhanqû | *they quarrelled* |
| nadahto li | *I called, sent for* |
| ragga' | *he returned, replaced* |
| qaṭa't (qaṭaḥt) | *I cut, deducted* |
| yeshûf | *he sees* |
| shiribt | *I drank* |
| tiwaddî | *it* (f.) *leads, conveys* |
| qûl | *say, suppose* (imperat.) |
| qult | *I, you, said* |
| tenâm | *you sleep* |
| beyikkallim 'an | *he is speaking of* |
| yenâm | *he sleeps* |
| saiyibt (sêyibt) | *I left* |
| 'amalt | *I, you, did* |
| yishrab | *he drinks, smokes* |
| yiskunû | *they live* |
| insaraq | *he, it, was robbed* |
| addî | *I give, will give* |
| waḥdu (or li waḥdu) | *by himself* |
| waḥdiha (li waḥdiha) | *by herself* |
| fa, fi, fe | *but, and* |
| wi | *by* (in oaths) |
| 'ala | *on, of, about* |

## EXERCISE 25

Kulle yôm aksab lî qershên. Adi l kalâm illî 'andî. Kulle min kân yiskur fîh ketîr qawî. Kulle wâḥid qâ'id 'ala kursî. Addî lu khamsa sâgh walla êh? Iddî lu êye ḥâga. Fên ir râgil illî kân 'andak? garâ lu êh? Êsh gâbak hina? ana gôt bi zâtî. Humma gum li waḥduhum. Kulle manhu yakhud ugritu. Ḥadiḥna nazlîn. Da khaddâm 'andî. Da bnukum walla bne mîn? Qulte 'ala mîn? Da llî hina gambina. 'Irifte ism il balad dî? Êwa, hîya ismiha Qina.[1] Adi l gawâb illî gih bi l buṣṭa betaḥt in nahar da. Lêlit kaza min ish shahr. Mîn huwa r râgil illî wâqif dak dih? Gûwa l balad fi l midîna, ya'nî fi Sidna l Ḥisên wi l Gamalîya wi gwarha yeqûlû ir râgil dah wi l ḥurma dîya. Inta shâyif duk-hammat dôl illî waqfîn henâk? Mîn illî gih? Huwa l malik nafsu. Il barabra, illî

[1] Keneh, a town in Upper Egypt.

humma khaddâmîn 'andî, itkhanqu mbârih waiya ba'd; fe wâḥid minhum ḍarab it tânî fi 'ênu, ṭallaḥha. Wi nta 'amalte êh? Ana nadahte li l ḥakîm; gih, raggaḥha; we qaṭaḥt ugrit il ḥakîm min mahîyit illî ṭallaḥha. W Allâhî 'amalte ṭaiyib. Il wâḥid lâzim yeruḥ[1] yeshûf il mas'ala bi nafsu. Il babûr yeqûm min maṣr fi ani sâ'a? Huwa kulle yômên talâta yigî 'andina. Kulle min qâm nisa walla rigâl.[2] Lisânu kan marbûṭ min shiddit ma ḥaṣal lu. Hat li shuwaiyit 'êsh min ḥêsu kân. Ahumma dak dôl illi waqfîn 'and il bâb. Kulle min kân yeqûl innu râgil ṭaiyib. Tigî f ani sâ'â? Il balad dî anhîn fîhum. Kunte mâshî fi s sikka we 'irifte nafsî leinnî 'aṭshân; fe ruḥte shiribte moiya min is sibîl illî wara bêtik. Qul gih 'andak fulân il fulânî, tequl lu eh? Min êye sikkitin ruḥt bardiha tiwaddîk il balad.

## EXERCISE 26

These are the men who were in the train with me. In which room did you sleep? My brother sleeps in (the one) which is behind your mother's. Every one knows his (own) business. I met somebody at the club yesterday who knows your father. I was defending myself. The boy with whose father you came from Upper Egypt is now a servant in my house. He has married a woman fifteen years older than himself.[3] By which boat did you come? Everybody who was there was pleased. Why did you leave me these and take the best for[4] yourself? Husbands and wives should[5] always love one another. He who smokes ten cigarettes a day[6] smokes too many. Is there anybody here? To talk is one thing, to do is another.[7] The two brothers live in the same house.[8] One sees inside the rooms. He is always speaking of himself. Did you come alone, or with your family? I came with my father and mother and all my relations. I read the whole of the book from beginning to end.[9] I have given you the best I had.[10] Why did you let him go? Because he bit my finger. Whose horse is that? It belongs to the man whose house was robbed yesterday.

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[1] *I.e.* it is necessary that.
[2] A plur. of râgil less used than riggâla.
[3] *Older than him by* (bi) *fifteen years.*
[4] li. [5] lâzim. [6] Trans. *in the day.*
[7] Trans. *The talk . . ., and the deed . . .*
[8] Trans. *in one house.*
[9] Trans. *from the beginning to the end.*
[10] Trans. *the best which was with me.*

## THE VERB

§ 130. Verbs may be either triliteral or quadriliteral, *i.e.* they may contain either three or four radical letters.

§ 131. Radical letters may be either strong or weak. A strong radical is one that remains unchanged throughout the conjugation of the verb ; thus *k*, *t*, *b*, the root or radical letters of the verb katab *to write*, being strong, appear in the same order in every phase of the verb, though the vowels may change and other letters be added. The weak consonants are *w* and *y*.

§ 132. A triliteral verb which contains three strong radicals is termed *strong*, while a verb containing *w* or *y* or qaṭ'a (') as one of its radicals is termed *weak*. Those which have two such letters are doubly weak, and those which have three trebly weak.

133. Strong verbs are subdivided into two classes :—

(*a*) Those whose three radicals are all different, and

(*b*) Those whose second and third radicals are identical. The former are called *perfect* verbs.

§ 134. From the simple form of the verb, composed only of the radicals and their connecting vowels, other forms, or conjugations, are constructed by the doubling of the radicals and the addition of new letters.

§ 135. The verb has, as a rule, only one voice, namely, the active,[1] two moods, the indicative and the imperative, and two simple tenses, the past and the aorist or imperfect, from which, however, others are formed by means of prefixes or by aid of the substantive verb kân, two participles or verbal adjectives, one active and the other passive. The infinitive mood is represented by verbal nouns expressing the nature or quality of the verb.

§ 136. There are two numbers, singular and plural, three persons, and, for the 2nd and 3rd persons singular, two genders.

### THE SIMPLE PERFECT VERB

§ 137. The 3rd person singular of the past tense takes one of the three following forms : barak, birik, buruk, as ḍarab *he struck*, shirib *he drank*, ṣughur *he was small*, and the tense is conjugated thus :—

| | | SINGULAR | |
|---|---|---|---|
| | MASC. | FEM. | |
| 1st pers. | ḍarabt | ḍarabt | *I struck or have struck* |
| 2nd pers. | ḍarabt | ḍarabtî | *thou struckest, &c.* |
| 3rd pers. | ḍarab | ḍarabit | *he struck, she, &c.* |

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

PLURAL FOR BOTH GENDERS

| | | |
|---|---|---|
| 1st pers. | ḍarabna (-nâ) | *we struck, &c.* |
| 2nd pers. | ḍarabtû (or ḍarabtum)[1] | *you struck, &c.* |
| 3rd pers. | ḍarabû (or ḍarabum)[2] | *they struck, &c.* |

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

REMARK *a*.—Many verbs of a neuter sense take the form *birik* or *buruk* optionally, though the latter is perhaps more common, as 'uṭuṣ (or 'iṭiṣ) *to sneeze;* a few take the forms *barak* and *birik*, as bakhal or (more usually) bikhil *to be stingy*, and still fewer all three forms, as khumur, khimir, and occasionally khamar *to rise* (of dough).

REMARK *b*.—Most verbs of the form barak are transitive in meaning, those of the form birik mostly intransitive or passive, while those of the form buruk are invariably intransitive (neuter or passive).

§ 139. In the formation of the aorist, the first vowel of the past tense falls out, and the second is *i* (or less commonly *a* or *u*), while the persons are denoted by affixes and suffixes.

SINGULAR

| | MASC. | FEM. | |
|---|---|---|---|
| 1st pers. | aḍrab | aḍrab | *I strike, will strike* |
| 2nd pers. | tiḍrab | tiḍrabî | *thou strikest, &c.* |
| 3rd pers. | yiḍrab | tiḍrab | *he, she strikes, &c.* |

PLURAL FOR BOTH GENDERS

| | | |
|---|---|---|
| 1st pers. | niḍrab | *we strike, &c.* |
| 2nd pers. | tiḍrabû (or tiḍrabum) | *you strike, &c.* |
| 3rd pers. | yiḍrabû (or yiḍrabum) | *they strike, &c.* |

§ 140. Similarly aktib *I write*, adkhul *I enter* (from katab, dakhal), but with *i* and *u* respectively throughout in place of the *a* of the second syllable.

REMARK *a*.—Occasionally the *y* of the 3rd person is indistinctly heard. In in'al (or il'an) from na'al, la'an *to curse*, it is often dropped altogether.[4]

[1] Note that the *u* is quite short in all verbs when *-um* is used both in the 2nd and 3rd persons. Even *û* is hardly pronounced long.

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

[3] See § 33.

[4] So regularly in Assyrian and Hebrew, and in the dialects of Algeria and Malta.

REMARK *b*.—The form of the 1st pers. plur. is in a few expressions used for the 1st pers. sing.,[1] as biddî nifham, na'raf *I want to understand, to know;* ṭili'te nigrî *I started to run.*

REMARK *c*.—It will be observed that the 1st and 2nd pers. sing. masc. of the past tense are identical in form, as are also the 2nd pers. masc. and the 3rd fem. sing. of the aorist. When there is a possibility of confusion the personal pronoun should be expressed.

REMARK *d*.—The vowel of the 1st pers. sing. of the aorist is invariably *a*, that of the preformative syllable of the other persons is *i*.[2] The latter is, however, sometimes assimilated to *u* when the final syllable contains that vowel, as yukhrug (or yikhrug) *he goes out* (so tukhrug, nukhrug, &c., or tikhrug, &c.), yuq'ud *he sits* (for yiq'ud). In ya'raf, &c. (from 'irif), ya'mar (from 'imir) *to be inhabited*, ya'rag *he limps*, and a few others, it is assimilated to the *a*.[3] In *nahwy*, as in the Koranic dialect, the initial syllable of the aorist invariably ends in *a*, and such is the case in the spoken language in many expressions of a religious tone, as yarḥamkum Allâh (for yirḥamkum)! *God have mercy on you!*

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

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

| | | | |
|---|---|---|---|
| (*a*) taham | *accuse* | sahal | *loosen* |
| taḥaf | *give as a present* | saḥar | *enchant* |
| ta'ab | *tire* | sa'al | *cough* |
| ṭa'am | *engraft* | sa'ad | *make prosperous* |
| gaḥam | *expel* | shi'ir | *make verses* |
| daḥan | *grease* | shahar | *speak well of* |
| daḥash | *bother* | shaḥan | *load* |
| da'af | *weaken* | qahar | *annoy* |
| ra'ab | *frighten* | laḥam | *solder* |
| ra'ash | ,, | mahal | *grant a respite* |
| ra'adit | *thunder* | ni'is | *be drowsy* |

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

| | | | |
|---|---|---|---|
| (*b*) sha'ar | *feel* | mahak | *crush* |
| qa'ad | *sit* | | |

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

---

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

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

[3] But yi'raf, &c., are often used.

REMARK.—

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

take *a* or *i*; ni'is occasionally makes an'as; ẓahar, ẓihir *appear* occasionally aẓhir (for aẓhar).

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

| | | | |
|---|---|---|---|
| (*a*) ḍala' | *swindle* | shara' | *begin* |
| raba' | *trot* | faraq | *separate* |
| ṣalaḥ | *be reconciled* | fanakh | *retract, rescind* |
| shabah | *resemble* | qana' | *content* |

which take *i*, making aḍli', &c.[1]

| | | | |
|---|---|---|---|
| (*b*) baraqit | *it lightened* | sharakh | *split* |
| bazaq | *spit* | shanaq | *hang* |
| ṭabakh | *cook* | qaraq | *prattle, tell tales* |
| ṭaraq | *knock* | | |
| dalaq | *spill* | khanaq | *throttle* |
| razaq | *provide for* | mashaq | *exhaust* |
| zaraq | *slip away* | malakh | *pull from the socket* |
| sadaq | *be true* | | |
| salaq | *boil* | nafakh | *blow* |
| ṣarakh | *cry* | | |

which take *u*, making tibruq, abzuq, &c.

REMARK.—Fakah *eat fruit* takes *a* or *i*.

(3) A number of words nearly all intransitive or neuter and of the form *birik* or *buruk*,[2] or both, and expressing mostly mental or physical qualities or conditions. The following is a nearly complete list of this class, exclusive of those which fall under (1) and (2):—

| | | | |
|---|---|---|---|
| bilid | *be dull* | birid | *get cold* |
| biligh (balagh)[2] | *reach maturity* | tukhun | *get thick* |
| | | tilim | *be blunted, blunt* |
| bikhil (bakhal) | *be stingy* | | |
| | | tuqul, tiqil | *be heavy* |

[1] Qanah *convict of an offence* and lafaq *sew* may be added to this list of exceptions, but they scarcely belong to the colloquial language.

[2] Birik and buruk correspond to barik (fa'ila) and baruk (fa'ula) of the literary language. Birik also represents fa'ala, as misik (literary masaka), &c.

[3] But yiblugh gharaḍu *he attains his desire.*

| | |
|---|---|
| ti'ib | *get tired* |
| ṭamar (ṭumur, ṭimir)[1] | *bear fruit* |
| ṭurush, ṭirish | *become deaf* |
| ṭafash | *run away* |
| gifil (gafal) | *be shy, shy* |
| gimid | *get hard* |
| ghifil (ghuful) | *dose* |
| ghiliṭ, ghuluṭ | *err* |
| ghurum (ghirim) | *pay a fine* |
| ghimid, ghumud | *be closed* |
| ḥarab | *flee* |
| ḥurun | *be restive* |
| ḥilim | *be patient ; dream* |
| ḥizin | *be sad* |
| ḥiḍir, huḍur, ḥaḍar | *be evident, appear* |
| ḥafaḍ, ḥafaẓ | *retain in one's mind* |
| ḥimid, ḥumud | *become sour* |
| ḥaṣal | *happen* |
| dibil | *wither* |
| dirik (darak) | *arrive at maturity* |
| diḥik | *laugh* |
| rimid (or rimid) | *have ophthalmia* |
| raghab[2] | *desire* |
| raḥam | *pity* |
| rikhiṣ, rukhuṣ | *get cheap* |
| zaman | *continue, last* |
| simin | *get fat* |
| silim | *be safe* |
| sikhin, sukhun | *get hot* |
| siqi', suqu' | *get cold* |
| silik | *behave well* |
| suquṭ, | *fall* |
| ṣuduf | *chance* |
| ṣughur | *become small* |
| ṣihir | *sit up at night* |
| shibiṭ (shabaṭ) | *hold on, climb* |
| shimit | *gloat* |
| shimis | *bask in the sun* |
| 'uṭul | *be interrupted* |
| 'urug[3] | *be lame* |
| 'ilim | *know* |
| 'irid | *be wide, broad* |
| 'imir ('umur) | *be inhabited* |
| 'igiz | *become infirm* |
| 'uqul | *be, become, wise* |
| 'irif | *know* |
| 'itir | *stumble* |
| 'iṭiṣ, 'uṭuṣ | *sneeze* |
| 'iṭish, 'uṭush | *be thirsty* |
| faragh, firigh | *be empty* |
| fiḍil | *remain* |
| fiṭir | *breakfast* |
| fitir | *be tepid* |
| fiṭish | *choke* |
| qirib, qurub | *draw near* |
| qishil, qushul | *become bankrupt* |
| qidir | *be able* |
| qiṣir, quṣur | *be, get, short* |
| qudum, qidim | *become old* |
| kibir | *grow big, grow up* |
| kafar | *rebel, be disobedient* |

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

[2] Also arghib.

[3] 'Arag, yi'rug is sometimes heard.

| | | | |
|---|---|---|---|
| kimil | *be finished* | khiṣir, khuṣur | *be spoilt, lose* |
| kisil, kusul | *be lazy* | khuruf | *drivel, be impaired* (intellect) |
| kutur, kitir | *increase* | lizim | *be necessary* |
| khuluṣ (khalaṣ, khiliṣ) | *be finished, end* | libid | *lie in wait for* |
| khimir (khumur, khamar) | *leaven, ferment* | nidif | *be clean* |
| khidil | *be weary* | nidim | *repent* |
| khigil | *be ashamed* | ni'im | *be, get soft* |
| khurus, khiris | *be deaf and dumb* | nihif | *be slender, delicate* |

To the above list must be added the following verbs, which, having a corresponding active form, may be regarded as pure passives[1]:—

| | | |
|---|---|---|
| tilif | *be destroyed, perish* | (act. talaf) |
| ghidib, ghudub | *be vexed, sulk* | ( ,, ghadab) |
| ghilib | *be conquered, weary* | ( ,, ghalab) |
| hilik, hulik | *be exhausted, perish* | ( ,, ḥalak) |
| himid | *be exhausted, worried* | ( ,, hamad)[2] |
| sibit | *be proved* | ( ,, sabat) |
| sikin | *be inhabited* | ( ,, sakan) |
| sikir | *be made, get drunk* | ( ,, sakar) |
| 'idim | *be destroyed* | ( ,, 'adam) |
| fiqir | *be made, get, poor* | ( ,, faqar) |
| qiriṣ, quruṣ | *be stung* | ( ,, qaraṣ) |
| qirif, quruf | *be disgusted, bored* | ( ,, qaraf) |
| qusum[3] | *be divided, allotted* | ( ,, qasam) |
| mirid | *be made, get, ill* | ( ,, marad) |
| nishif | *be dried, get dry* | ( ,, nashaf, rarely used) |
| niqiṣ, nuquṣ | *be lessened, grow less* | ( ,, naqaṣ)[4] |

[1] Pure passives, because they are derived directly from the active without any external change. Cairene Arabic resembles Hebrew in its dislike and spare usage of these forms. They have the form burak (fu'ala) in literary Arabic. Many of the above also had no doubt originally an active form, which has now been supplanted by the first derived form barrak, barrik.

[2] As hamadu bi l 'aṣâya.

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

[4] Others are peculiar to Upper Egypt, as gilid *be flogged,* qitil *be killed.*

REMARK *a*.—Some of the exceptions to (1) and (2) are perhaps explained by the fact that the active verb must take *i* or *u* in the aorist, so as not to be identical in that tense with the passive form, as in the case of ḍa'af, razaq, sahal, sa'ad, fanakh, and qahar, which have passives, ḍi'if, riziq (or ruzuq), sihil, si'id, finikh, quhur, making ad'af, arzaq, &c., in the aorist.

REMARK *b*.—Apart from the words mentioned above, the pure passive is rarely used conversationally, even by the educated, in the past tense,[1] though it is heard now and again in the aorist in the form yibrak (literary yubrak); and it may happen that an active verb forming the aorist in *a* will be identical in that tense with the active, as il kalam da ma yiqbalsh, ma yifhamsh *that statement is inacceptable, incomprehensible*.

(4) The following transitive verbs:—

| | | | |
|---|---|---|---|
| ḍarab | *strike* | shirib | *drink* |
| ḍaman | *guarantee* | qibil | *accept* |
| ḥamad | *praise* | kasar | *break* |
| ḥiblit | *conceive* | kusub | *gain* |
| rikib | *ride, drive* | khaṭaf | *snatch* |
| sakhat | *turn to stone* | | |

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

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

(*a*) The few which take *a*.

(*b*) The following which take *i*:—

| | | | |
|---|---|---|---|
| 'aṣal | *divide* | lakham | *embarrass* |
| ɛhaṣam | *deduct* | | |

(2) Those whose final radical is *ṭ*, *ḍ*, *r*, or *z*, except:—

(*a*) The few which take *a*.

(*b*) The following which take *i*:—

| | | | |
|---|---|---|---|
| baṣaṭ (baṣaṭ) | *please* | faqar | *impoverish* |
| saḥar | *enchant* | fakar | *think, imagine* |
| shahar | *speak well of* | qahar[2] | *annoy* |
| shi'ir[2] | *make verses* | nakar | *deny* |

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

---

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

[2] Mentioned above (§ 141, 1 *a*).

(3) The following :—

| | | | |
|---|---|---|---|
| barad | *file* | ṣarakh [1] | *cry* |
| balaṣ | *extort* | ṣalab | *crucify, torture* |
| baram | *twist* | sharad | *run away* |
| baraz | *project* | sharakh [1] | *split* |
| bazaq [1] | *spit* | ʿarag | *be lame, limp* |
| taqab | *pierce* | ʿabad | *worship* |
| tarak | *leave* | ʿaqad | *tie* |
| ṭalab | *demand* | farak | *rub* |
| ṭabakh [1] | *cook* | faram | *mince* |
| ṭarad | *expel* | qaraṣ | *sting* |
| ghanag | *be coy* | qaʿad [2] | *sit* |
| ḥaraṣ | *guard* | kharag [3] | *go out* |
| ḥaram | *bereave* | kharam | *pierce, bore* |
| ḥakam | *judge* | lakam | *touch, strike gently* |
| darag | *insert* | | |
| damagh | *brand* | laqam | *catch (a ball, &c.)* |
| damak | *compress* | | |
| dakhal | *enter* | malakh [4] | *pull from its socket* |
| raqad | *lie, lie ill* | | |
| raqaṣ | *dance* | malak | *possess* |
| zaghad | *push* | nakhal | *sift* |
| sabak | *cast lead* | nakhas | *prick, annoy* |
| sikin | *dwell* | naqaf | *strike* |
| sikit | *be silent* | nafakh [4] | *blow* |
| ṣamad | *withstand, endure* | nakat | *change one's mind* |

Remark.—ʿAbad and ʿaqad make also aʿbid and aʿqid.

§ 143. All other perfect strong verbs take *i* in the second syllable of the aorist, and are usually transitives of the form barak, never of the form buruk.

[1] Mentioned above (§ 141, 2 *b*).
[2] Mentioned above (§ 141, 1 *b*).
[3] But kharag yikhrig *distil*.
[4] Mentioned above (§ 141, 2 *b*).

## VOCABULARY

| | | | |
|---|---|---|---|
| taqâwî | *seeds* | minfâkh | *bellows* |
| ṭûba | *a Coptic month* | ḥikma | *wisdom* |
| kanabê | *sofa* | karâf | *decanter* |
| ba'de bukra | *the day after to-morrow* | 'aiya | *disease, illness* |
| | | aqûm | *I get up* |
| khabar | *news* | ḥabas | *he imprisoned* |
| sharṭ | *condition* | ḥaraq | *he burned* |
| Rabb | *Lord* | shaḥaṭ | *he begged* |
| ramaḍân | *the 9th Mohammedan month* | khaff | *he got well* |
| | | warrînî | *show me* |
| âlam | *world* | simi' | *he heard* |
| ṣikâya | *story* | rabaṭ | *he tied* |
| 'aḥm | *coal, coals* | takhud | *she, it, takes, catches* |
| ḥaqîqa | *truth* | yâkul | *he eats* |
| ḥashîsh | *grass* | yeqûl (yiqûl) | *he says* |
| garaz (or garaṣ) | *bell* | laḥsan li ḥadd | *lest, or until, up to* |
| zaman | *time* | kulle ma (kulli[1] ma) | *all that, whenever* |
| maṭbakh | *kitchen* | | |
| talg | *ice* | bi l ḥaqq | *truly* |

## EXERCISE 27

Zara't it taqâwî fi gnintak walla lissa? Zara'nâha fi shahre ṭûba. Humma 'irfu r râgil min wishshu. Inta qa'adte 'ala kursîya w ana qa'adte 'ala kursîk. Lêh yirbuṭu riglên il khirfân? Lamma lefendiyât yiṭla'um barra fi ṣ ṣêf yiftaḥum shamâsîhum laḥsan takhudhum ish shams. Ta'raf is sâ'a kâm dilwaqti? ana q'ud (ana aq'ud) kulle yôm sa'tên fi l ôda t taḥtânîya, u ba'dên aṭla'[2] aq'ud fi l ôda l fôqânîya li ḥadd id ḍuhr. Intî ya ḥurma ḍarabti l walad da ṣ ṣughaiyar lêh?[3] Il binte dî tishbih abûha. Il mara tuṭbukh li guzha wi wilâdu. Ish shugle yikluṣ ba'de bukra. Lêh, ya bint, tuq'udî kulle yôm hina? Il gazma betaḥtak qudmit. Illi yisraq il bêda yisraq il farkha.[4] Lamma ti'tar 'ala ḥsân kuwaiyis iddîni khabar. Illî yâkul kuwaiyis yisman u yitkhan. Il muslim yifṭar fi ramaḍân 'ala[5] l maghrib. Ṭaiyib! ana qbal ish sharṭi da. Il hidûm tinshaf fi sh shams. Tifḍal

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[1] When the penult is accented.

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

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

[4] Proverb.

[5] *at.*

fi l bêt walla tukhrug barra? Lamma yiqbadu 'ala l ḥarâmîya yiḥbisûhum. Illi yiṣhar fi l lêl yirqud fi n nahâr. Nâmûsa qaraṣitnî fi ṣbâ'î. Il wilâd yirkabu ḥmîr wi r riggâla yirkabû khêl. Lamma tiksar kubbâya walla ḥâga fi l bêt bass iddînî khabar 'ashân a'raf. Lamma l wâḥid yi'ṭaṣ yeqûl: "il ḥamdu li lla Rabbu l 'âlamîn." Il bêt da sikin 'ammauwil walla la'? Kullima yikallimha râgil tughmug. Suqtit min 'al ḥumâr we kasarit rigliha. Lamma yigi l khaddâm yiṭruq 'ala l bâb aqûm dughrî w albis. Illî yisduq kulle ma yisma' yighlaṭ. Lâzim tifriq il kuwaiyisîn. Min ên 'iriftu l ḥikâya dî? Mush lâzim tinkiru l ḥaqîqa. Il masâkîn hilku min il gû'. Lamma smi'na l garaṣ ṭili'na barra we fataḥna l bâb. Khaffe lâkin 'aqlu khuruf min shiddit il 'aiya.

## EXERCISE 28

She sat in a chair in the kitchen. When you grow up you will both be like your mother. They went out of the house at ten minutes to two, and will return in an hour's time.[1] The girl snatched the stick out of[2] her brother's hand. At[3] what time did you breakfast yesterday? She denies everything. When the women shriek and the men fire[4] off their guns, the robbers run away. When you blow with the bellows the fire catches[5] the coals. The sun burns the grass. When the bell rings[6] you must open the door. She shut the door in my face. The sun rises at 4.20. He is a man (who) begs in the street. Do you know him, my daughter? (He) who weeps to-day, laughs to-morrow. These knives have become old and blunt. Who was mistaken, you or I? It gets soft after a time. You must drink the wine to-day, or it will go sour. Show me the man who witnesses truly. If you sit by[7] the window you will catch cold. When the judges give sentence, every one praises their wisdom. When you write to me I will write to you. Put the butter in the ice-chest,[8] that it may get cold and hard. We have broken a decanter and two glasses. Who will guarantee you? The water has got tepid; (it) will get cold soon.[9] She laughed at[10] him and ran away. A[11] good carpenter gains every day twenty or twenty-five piastres. The children remain in the house alone. The disease will become chronic with him. You (plur.) must sow your seeds in September.

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

## THE IMPERATIVE

§ 144. We may form the imperative from the aorist by dropping the initial *t* of the 2nd pers., thus:—

| | | | |
|---|---|---|---|
| iḍrab | *strike* | imsik | *seize* |
| iḍrabû | | imsikû | |
| (iḍrabum) | | irqud | *lie down* |
| | | uq'udû | *sit* |

With the negative, however, and the particle *mu*, the *t* is retained.[1]

Remark.—A wish or command having reference to the 1st or 3rd pers. is expressed by the aorist, or by the verb khallî *let* followed by the aorist, as nidrab *let us strike*, khallînî aḍrab (or khallîn aḍrab), khallîhum yiḍrabû *let me, them, strike*. Note that khallî remains, as a rule, in the singular even when several people are addressed. It may be used with a neuter or passive verb as well as an active one, as khallî yiskhan il ḥammâm *let the bath be heated*.

§ 145. The unfinished present is expressed by the aorist with the syllable *be* (or *bi*) prefixed to the preformatives. The vowel disappears before the *a* of the 1st person.

Singular

| | masc. | fem. | |
|---|---|---|---|
| 1st pers. | baḍrab | baḍrab | *I am striking* |
| 2nd pers. | betiḍrab | betiḍrabî | *thou art striking* |
| 3rd pers. | beyiḍrab | betiḍrab | *he, she, it, is striking* |

Plural for both Genders

| | |
|---|---|
| benidrab | *we are striking* |
| betiḍrabû (betiḍrabum) | *you are striking* |
| beyiḍrabû (beyiḍrabum) | *they are striking* |

Remark *a*.—Beyi is sometimes contracted to bi in the 3rd pers. plural.

Remark *b*.—The syllable *me* (*mi*) is sometimes heard for *be* (*bi*) in the 1st pers. plural, as menidrab for benidrab.

Remark *c*.—The intensive adjective 'ammâl (lit. *doing frequently*), from the verb 'amal *to do*, occasionally precedes the above form or that of the aorist itself. It agrees with the subject in number and gender, as ana 'ammâl baḍrab (or aḍrab)

[1] See § 491.

*I am in the habit of striking*, or simply *I am striking*, intî ammâla betiḍrabî (or tiḍrabî), humma 'ammâlîn beyiḍrabû.[1]

Remark *d*.—The unfinished present may also be expressed by the active participle with the substantive verb understood, as ana ḍârib, hîya ḍarba, iḥna ḍarbîn *I am, she is, we are, striking*.[2]

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

Singular

| | masc. | fem. | |
|---|---|---|---|
| 1st pers. | kunte baḍrab | kunte baḍrab | *I was striking, used to strike* |
| 2nd pers. | kunte betiḍrab | kuntî betiḍrabî | |
| 3rd pers. | kân beyiḍrab | kânit betiḍrab | |

Plural for both Genders

1st pers. kunna beniḍrab
2nd pers. kuntû (-um) betiḍrabû (-um)
3rd pers. kânû beyiḍrabû (-um)

or with 'ammâl, kunte 'ammâl baḍrab, &c.

§ 147. The finished past or pluperfect is expressed by kân followed by the past tense of the verb, as kunte ḍarabt *I had struck*, kan ḍarab *he had struck*, kunna ḍarabna, &c.

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

Singular

| | masc. | fem. | |
|---|---|---|---|
| 1st pers. | akun baḍrab | akun baḍrab | *I shall be striking* |
| 2nd pers. | tekun betiḍrab | tekûnî betiḍrabî | |
| 3rd pers. | yekun beyiḍrab | tekun betiḍrab | |

Plural for both Genders

1st pers. nekun beniḍrab
2nd pers. tekûnû (-um) betiḍrabû (-um)
3rd pers. yekûnû beyiḍrabû (-um)

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

---

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

[2] Syntax, § 498.

§ 149. The finished future (future perfect) is composed of the aorist of kân followed by the past tense. Thus akun ḍarabt *I shall have struck*, tekûnî ḍarabtî *thou* (f.) *wilt have struck*, yekûnû ḍarabû, &c.

§ 150. The indefinite future is expressed:—

(1) Simply by the aorist.

(2) Emphatically by the aorist preceded by râyiḥ (the active participle of râḥ *to go*), agreeing with the subject in gender and number, or by its indeclinable form raḥ, or

(3) By the aorist with the particle *ḥa* (sometimes pronounced *ha*) prefixed; *e.g.*:—

SINGULAR

| MASC. | FEM. | |
|---|---|---|
| 1st pers. râyiḥ (rayḥ)[1] raḥ aḍrab, or ḥaḍrab | rayḥa (for râyiḥa) aḍrab[2] râḥ aḍrab, or ḥaḍrab | *I will* or *am going to strike* |
| 2nd pers. râyiḥ tiḍrab, raḥ tiḍrab, or ḥatiḍrab | rayḥa tiḍrabî raḥ tiḍrabî, or ḥatiḍrabî | |
| 3rd pers. râyiḥ yiḍrab, raḥ yiḍrab, or ḥayiḍrab | rayḥa tiḍrab, raḥ tiḍrab, or ḥatiḍrab | |

PLURAL FOR BOTH GENDERS

1st pers. rayḥîn niḍrab, raḥ niḍrab, or ḥa niḍrab
2nd pers. rayḥîn tiḍrabû, raḥ tiḍrabû, or ḥatiḍrabû.
3rd pers. rayḥîn yiḍrabû, raḥ yiḍrabû, or ḥayiḍrabû.

REMARK *a*.—The past tense of the auxiliary followed by the future indefinite expresses that something was going or about to take place, or nearly took place, as kunte râyiḥ (rayḥ) aḍrab, kunte râḥ aḍrab, or kunte ḥaḍrab, &c., *I was going to strike*, &c., kan râyiḥ yûqa', raḥ yûqa', ḥayûqa' *he was near falling*. (Syntax, § 486.)

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

---

[1] Note that the qat'a of the first syllable generally disappears, so that rayḥ, râḥ aḍrab will be pronounced ray, ra, ḥaḍrab.

[2] Or contracted, rayḥa ḍrab.

Remark *c*.—The inseparable particle *la* conveys with the aorist an oath or a threat,[1] as w Allâhi larmîk fi dahya *by God! I will cast thee into adversity.*

§ 151. The subjunctive and so-called optative or potential moods are expressed by means of the aorist and past tenses (Syntax, §§ 494–5). The combination of the past tense of kân with the aorist of the verb is equivalent in the apodosis of conditional sentences to the English *would have*, as iza kunte shuftu kunt adrabu *if I had seen him I would have struck him.* (Syntax, § 510.)

§ 152. The participles active and passive are respectively dârib *striking* and maḍrûb *struck*, which are declined like ordinary adjectives.

## VOCABULARY

| | | | |
|---|---|---|---|
| mâl | *property, riches* | akûn | *I shall be* |
| | | kunna | *we were* |
| namûs | *mosquitoes* | dakhkhal | *he put in* |
| waqt | *time* | zi'il | *he got angry* |
| ḥâga | *thing, anything* | gêt | *I, you, came* |
| | | ṭili' fôq | *he ascended* |
| 'ashâ | *dinner* | maṭarit (maṭarit)[2] | *it rained* |
| shi'îr | *barley* | | |
| ḥamḍ | *acid* | qafal | *he shut, closed* |
| bûya | *paint* | qable ma | *before that* |
| ḍarab bûya fi | *he painted* | bidal ma | *instead of* |
| | | tamallî | *always* |
| farrân | *baker* | iza (with past tense) | *if* |
| khiṣâra (khuṣâra) | *pity* | | |

## EXERCISE 29

Betiḍrab il khêl lêh? Lamma kânû beyiḍrabu l banâdiq kunte betirqud walla la'? Hîya betikhrug kulle yôm is sâ'a tnên ba'd id duhr. Il ḥuṣân betisman 'ala sh shi'îr. Betiḍhak 'ala mîn? Baḍḥak 'alêk. Lêh? 'ashân betirkab ḥuṣânak zêy illî beyirkab auwil mara. Intî, ya bittî, kutti bti'milî êh fi l ginêna betâ'it giranna? Qable ma rigi'na kân ish shughle khuluṣ. Kuntu ṭiḥtû lamma gih il ḥakîm walla lissa? Kunna bnirga' we lissa fi s sikka. Kulle ma ṣarakhna ḥna kânit hîya betiskut. Kan beyishrud min bêt abûh lamma qabaḍû 'alêh. Iza gêt is sâ'a sitta akun lissa

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

[2] Dunya *world*, *weather* is understood.

bal'ab bi l kûra barra, welâkin iza gêt is sâ'a sab'a akun rigi't 'ala l bêt. Inta râyiḥ tukhrug emta? Ana raḥ akhrug is sâ'a rba'a u tilt. Humma rayḥîn yirkabu nnaharda walla la'? La', bass is sitte ḥatirkab. Iṭla' min hina. Ishrabî moiya ndîfa. Ifdalû fi l bêt lamma rga' ana. Khallîna niftaḥ ish shibbâk. Id dakâkîn fatḥîn bukra ṣ ṣubḥ? La', qaflîn 'ashân il 'îd. Fîh kubbâya maksûra; mîn kasarha? Hîya maksûra min nafsiha kede. Kunna bnishrab qahwa. Kânit betimṭur wi btir'id wi btibruq ṭûl in nahâr.

## EXERCISE 30

Where[1] were you sitting? At what[1] was she laughing? I ran away from him when I saw him getting angry.[2] In England they used to hang thieves,[3] but now they imprison them. The water is getting less every day. They covet her riches. She was going upstairs[4] two steps at a time. They were painting the house when I came. They will be sitting in the kitchen laughing[5] with the cook till dinner-time.[6] You will have returned, my daughter, before we go out. We are going to beg (some) cigarettes of[7] you. The acid will burn the paint. You will tire yourself. She is going to ascend the pyramids. (It is) a pity; she will be tired. (Is) the lady contented with[7] her servants? She (is) contented with one of them, but the others are always getting drunk. What (is it) that makes them drunk? Why were you sitting outside the door instead of doing[8] your work? It is going to rain. Put the horse in the stable; he will get cold outside. Wash your hands before you cook anything. The horse was running away. The baker closes on Sunday, but the tobacconist remains open.[9] Shut the windows and open the doors. The clock was striking twelve when we went out. I am being stung all day long by[10] mosquitoes. She was about to knock at the door when the girl opened it. Will they remain here when their children return? Let her come in and sit down. Why was she angry? Because you (*f.*) shut the door in her face. We were going out when they were coming in. You were writing upstairs, and your dinner was getting cold downstairs.

---

[1] The interrogatives should be placed at the end of the sentence.
[2] Unfinished present.
[3] Trans. *the thieves*.
[4] ṭili' 'as salâlim.
[5] Unfinished present.
[6] Trans. *the time of dinner*.
[7] min.
[8] Aorist.
[9] Act. particip.
[10] *By* (bi) *the mosquitoes*.

§ 153. The verb is rendered negative by the particle *ma* (*mâ*) being placed before it, and *sh* after it in the form of a suffix,[1] as ma ḍarabsh *he did not strike*. The vowel *i* is inserted between it and a verb ending in a consonant, as ma ḍarabtish *you did not strike*. The conjugation of the negative past tense and aorist, firstly without, and secondly with, the verbal suffixes, is as follows:—

SINGULAR

| | MASC. | FEM. |
|---|---|---|
| 1st pers. | ma ḍarabtish | ma ḍarabtish |
| 2nd pers. | ma ḍarabtish | ma ḍarabtîsh |
| 3rd pers. | ma ḍarabsh | ma ḍarabitsh |

PLURAL FOR BOTH GENDERS

1st pers. ma ḍarabnâsh
2nd pers. ma ḍarabtûsh
3rd pers. ma ḍarabûsh

SINGULAR

| | MASC. | FEM. |
|---|---|---|
| 1st pers. | ma ḍrabsh | ma ḍrabsh |
| 2nd pers. | ma tiḍrabsh | ma tiḍrabîsh |
| 3rd pers. | ma yiḍrabsh | ma tiḍrabsh |

PLURAL FOR BOTH GENDERS

1st pers. ma niḍrabsh
2nd pers. ma tiḍrabûsh
3rd pers. ma yiḍrabûsh

1st pers.— SINGULAR

| | |
|---|---|
| ma ḍarabtuhsh | *I did not strike him* |
| ma ḍarabtihâsh | ,, ,, *her* |
| ma ḍarabtaksh | ,, ,, *thee* (masc.) |
| ma ḍarabtiksh | ,, ,, *thee* (fem.) |
| ma ḍarabtuhumsh | ,, ,, *them* |
| ma ḍarabtukûsh | ,, ,, *you* |

2nd pers. masc.—

| | |
|---|---|
| ma ḍarabtuhsh | *thou didst not strike him* |
| ma ḍarabtihâsh | ,, ,, *her* |
| ma ḍarabtinîsh | ,, ,, *me* |
| ma ḍarabtuhumsh | ,, ,, *them* |
| ma ḍarabtinâsh | ,, ,, *us* |

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

2nd pers fem.—

| | | | |
|---|---|---|---|
| ma ḍarabtihsh | *thou didst not strike* | | *him* |
| ma ḍarabtîhâsh | ,, | ,, | *her* |
| ma ḍarabtînîsh | ,, | ,, | *me* |
| ma ḍarabtihumsh | ,, | ,, | *them* |
| ma ḍarabtînâsh | ,, | ,, | *us* |

3rd pers. masc.—

| | | | |
|---|---|---|---|
| ma ḍarabûsh | *he did not strike* | | *him* |
| ma ḍarabhâsh | ,, | ,, | *her* |
| ma ḍarabaksh | ,, | ,, | *thee* (masc.) |
| ma ḍarabiksh | , | ,, | *thee* (fem.) |
| ma ḍarabnîsh | ,, | ,, | *me* |
| ma ḍarabhumsh | ,, | ,, | *them* |
| ma ḍarabkûsh | ,, | ,, | *you* |
| ma ḍarabnâsh | ,, | ,, | *us* |

3rd pers. fem.—

| | | | |
|---|---|---|---|
| ma ḍarabitûsh | *she did not strike* | | *him* |
| ma ḍarabithâsh | ,, | ,, | *her* |

PLURAL

1st pers.—

| | | | |
|---|---|---|---|
| ma ḍarabnahsh | *we did not strike* | | *him* |
| ma ḍarabnâhâsh | ,, | ,, | *her* |
| ma ḍarabnaksh | ,, | ,, | *thee* (masc.) |
| ma ḍarabnâkîsh | ,, | ,, | *thee* (fem.) |
| ma ḍarabnâhumsh | ,, | ,, | *them* |
| ma ḍarabnâkûsh | ,, | ,, | *you* |

2nd pers.—

| | | | |
|---|---|---|---|
| ma ḍarabtuhsh | *you did not strike* | | *him* |
| ma ḍarabtûhâsh, &c. | ,, | ,, | *her* |

3rd pers.—

| | | | |
|---|---|---|---|
| ma ḍarabuhsh | *they did not strike* | | *him* |
| ma ḍarabuksh | ,, | ,, | *thee* (masc.) |
| ma ḍarabûkîsh, &c. | ,, | ,, | *thee* (fem.) |

SINGULAR

1st pers.—

| | | | |
|---|---|---|---|
| ma ḍrabûsh | *I do, will, not strike* | | *him* |
| ma ḍrabhâsh | ,, | ,, | *her* |
| ma ḍrabaksh | ,, | ,, | *thee* (masc.) |
| ma ḍrabiksh, &c. | ,, | ,, | *thee* (fem.) |

2nd pers. masc.—

ma tiḍrabûsh, &c. *thou* (m.) *dost, wilt, not strike him*

2nd pers. fem.—

| | | | | |
|---|---|---|---|---|
| ma tidrabihsh | *thou* (f.) | ,, | ,, | *him* |
| ma tidrabîhâsh, &c. | ,, | ,, | ,, | *her* |

3rd pers —

| | | | |
|---|---|---|---|
| ma yidrabûsh | *he does, will not strike him* | | |
| ma yidrabhâsh, &c. | ,, | ,, | *her* |

§ 154. The prepositions li and bi with their suffixes may intervene, as well as, or in addition to, the verbal suffixes, between the verb and the negative sign *sh*, as ma ṭabakhit lûsh *she did not cook for him*, ma ṭabakhitu lûsh *she did not cook it for him*, darab bi l 'aṣâya? la', ma ḍarab bihâsh *did he strike with the stick? No, he did not strike with it.* But we may also say ma ṭabakhitshe luh, ma ṭabakhitûsh luh, and ma ḍarabshe biha.

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

§ 156. In prohibitions the aorist is used instead of the imperative, or, in other words, the initial *t* reappears, as ma tidrabsh, ma tidrabûsh *do not strike.* (See further Syntax, § 491.)

§ 157. The negative particles may also be joined to the pronouns, whether in their full or truncated forms, as ma hush (or ma huwâsh) *not he*, ma lîsh, ma 'andûsh (*it is*) *not to me, with him*, i.e. *I have, he has, not*, ma 'umrîsh shuftu *I never saw him in my life*, ma 'ilmîsh (*it is*) *not my knowledge*, i.e. *I do not know.* They are very commonly joined to the indefinite pronoun ḥadd *one, anybody*, as ma ḥaddish ḍarab *no one struck.* As the preposition fî, with or without the suffix of the third pers. sing., is used in the sense of *there is*, so ma fihsh (or ma fîsh) signifies *there is not.*

§ 158. Mush or mish (contracted from ma hûsh, ma huwâsh) may be used as the aorist of the negative substantive verb of all numbers and gender, as hîya, humma, hina? la', mush hina *is she, are they, here? No, she is, they are not, here.* It sometimes serves to negative the verb, as mush kharag barra, dakhal gûwa *he hasn't gone out, he has come in*, mush ḍarabha? *didn't he strike her?* Mush qulti lak tigî? *didn't I tell you to come?* Mush tigî waiyâna? *won't you come with us?* Mush tiskut! *won't you keep quiet!*

§ 159. In the first of the above phrases the verb kharag with its complement is in reality the subject of the substantive verb understood, so that we would translate literally *it is not that he went out.*[1] The emphasis would be lost if we said ma kharagshe barra. In the other sentences there is implied a strong belief

[1] We might also say mush leinnu kharag.

or persuasion in the mind of the speaker that it has been, will be, or should be, performed.

§ 160. *La* is used for *ma* in the word wala, composed of wa (= wi, we) *and* and la *not;* and the verb or other word following it does not generally take the negative suffix *sh* unless the negative with the conjunction may be translated by *without* or *and yet*, the previous sentence being an affirmative one, as la dakhaltish wala tlihtish *I neither went in nor came out*, but ana dakhalt wala hûsh 'ârif *I went in without his knowing.*[1]

VOCABULARY

| | | | |
|---|---|---|---|
| bâl | *mind, memory* | ghêr | *besides, other than* |
| bilyardu | *billiards, billiard-table* | yimkin | *it is possible that, possibly* |
| kîs | *bag, purse* | | |
| bikhîl | *stingy, aravicious* | zêy in nâs | *as one should, properly* |
| kanas | *sweep* | abadan | *never, not at all* |
| ṣaraf | *spend* | min ên | *whence, how* |
| dafa' | *pay* | bi ẓ ẓûr | *by force* |
| ẓâhir | *clear* | | |

EXERCISE 31

Ma hummâsh ṣughaiyarîn. Ma fîsh ḥadde gherna fi l bêt. Il ôḍa lli mâ fihâsh sagâgîd mush kuwaiyisa. Yimkin ma nismaḥsh. Ma 'rafûsh la zâtan wala isman. Ana ma 'rafhâsh wala hîya ti'rafnî. La yishrab wala yâkul. Tishrab wala tâkulsh. Likshe[2] ikhwa? Ana kulle shahr badfa' lak talat ginêhât wala ti'milshe shuglak zêy in nâs. Bâlaksh[3] il ḥâga dî? Ana ma 'umrîsh simiḥte ḥâga zêye dî. Ma ntîsh fahma kalâmî? La', kalâmak mush ẓâhir abadan. Ma kuntîsh betindahî lî? Iḥna mush rayḥîn nishḥat minhum ḥâga. Mush kân ibnak hina qabl id duhr? Ma ḥaṣal luhumshe ḥâga. Hîya mish rayḥa titla' ṭûl in nahâr? Tani marra ma ti'milîsh ḥâga zêye dî. Mush niknis shuwaiya qable ma tuq'ud? Ma'akshe qershên? Ma lîsh akhkhe wala ukht. Mush ana lli kasart il fanâgîn; da r râgil illî kan beyidrab bûya fi l bêt, hûwa lli kasarhum. Il bikhîl ma yiṣrifshe fulûs illa bi ẓ ẓûr. Iḥna ma kunnâsh 'arfîn leinnik ma btiksabshe ziyâda 'an kede. Lamma ma tindahihshe ḥa ya'raf min ên leinnik 'auzâh? Ma kânitshe ḥidrit lamma gih abûha. Ma tirkabshe ḥuṣân beyi'rag.

[1] See further Syntax.

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

[3] The preposition fi is understood (§ 585 *e*).

## EXERCISE 32

Don't sit up after eleven. (He) who goes to bed early does not repent. The work will not be finished before sunset.[1] I am not going to burn it. Doesn't your mother ride? She did not dance at all. Don't sneeze just in front of me. It thundered and lightened, but it did not rain. I have not eaten or drunk all day long. He doesn't play billiards better than you. Won't you open the door to him? There is no bread in the house. Didn't any one seize them? Won't you sit down and keep quiet! She took her purse from her pocket without her knowing. Don't go down to them. Don't insult a man[2] who has not insulted you. We didn't hear him when he came. Don't snatch it away from me. It doesn't rain much in Cairo. They won't ever get dry. Don't listen to him. We shall not return before Friday evening. I neither won nor was beaten.

§ 161. The derivative verbs are eleven in number, and take the following forms: —

I.—Barrik or barrak, the latter where the doubled or the final consonant is one of the letters *ṭ*, *gh*, *ḫ*, *ḍ*, *r*, *ẓ*, *ṣ*, *ʿ*, *q*, *k*, and the former in other cases.

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

§ 162. Verbs of this form are usually transitive, either causative (where the primitive verb is intransitive) or intensive (when the primitive verb is transitive), as qaʿʿad *cause to sit*, kassar *break in pieces*, ḥabbis *imprison a number of persons*.[3] Naggis signifies either *to cause to be* or *to consider unclean*, saddaq *consider true, believe*. Instances of intransitive verbs of this form are: baḥḥar *go north*, gharrab *go west*, gaddar *have smallpox*, zallaq *be slippery*, ʿaffin *be putrid*.

Remark *a*.—It not infrequently happens that a verb appearing in this form is not used as a simple triliteral, as khammin *conjecture*; or it may be denominative, *i.e.* derived directly from a noun, whether of Arabic or foreign origin, as dabbish *fetch rubble* (dabsh), bannig *put under chloroform* (bing *narcotic*), ṣabbin *to soap* (ṣabûn).[4]

Remark *b*.—Some verbs, mostly bearing a neuter sense, are used both in the primitive and first derived form without any difference of meaning, as bilid (or ballid) *get dull*, ʿigiz (or ʿaggiz) *get old*.

[1] Trans. *the sunset*.

[2] Trans. *the man*.

[3] We may say ḥabashum or ḥabbishum, but we cannot say ḥabbisu in this sense.

[4] From the Italian through Turkish.

REMARK *c*.—A few are used both transitively and intransitively, as shahhil *hurry*, qarrab *come* or *bring near*, baṭṭal *abolish* or *be abolished*, *take holiday*.

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

PAST TENSE

| | SINGULAR MASC. | FEM. |
|---|---|---|
| 1st pers. | barrikt, barrakt | barrikt, barrakt |
| 2nd pers. | barrikt, barrakt | barriktî, barraktî |
| 3rd pers. | barrik, barrak | barrikit, barrakit |

PLURAL FOR BOTH GENDERS

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

AORIST

| | SINGULAR MASC. | FEM. |
|---|---|---|
| 1st pers. | abarrik, abarrak | abarrik, abarrak |
| 2nd pers. | tibarrik,[1] tibarrak | tibarrikî, tibarrakî |
| 3rd pers. | yibarrik, yibarrak | tibarrik, tibarrak |

PLURAL FOR BOTH GENDERS

1st pers. nibarrik, nibarrak
2nd pers. tibarrikû (-um), tibarrakû (-um)
3rd pers. yibarrikû (-um), yibarrakû (-um)

UNFINISHED PRESENT

| | SINGULAR MASC. | FEM. |
|---|---|---|
| 1st pers. | babarrik, babarrak | babarrik, babarrak |
| 2nd pers. | bitbarrik,[2] bitbarrak | bitbarrikî, bitbarrakî |
| 3rd pers. | biyibarrik, beyibarrak (or bîbarrik, &c.). | bitbarrik, bitbarrak |

PLURAL FOR BOTH GENDERS

1st pers. binbarrik, binbarrak (or biyinbarrik, &c.)
2nd pers. bitbarrikû[2] (-m[3]), bitbarrakû (-m) (or biyitbarrikû, &c.)
3rd pers. bîbarrikû (-m),[4] bîbarrakû (-m)

---

[1] Or tebarrik, and so throughout.

[2] For biti (te) barrik, &c.

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

[4] Or uncontracted biyi (ye) barrikû, &c.

## IMPERATIVE

Sing. masc. barrik, barrak  Fem. barrikî, barrakî
Plur. barrikû (-m), barrakû (-m)

Particip., active and pass., mebarrik, mebarrak (mibarrik, mubarrik, &c.).[1]

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

## VOCABULARY

| | | | |
|---|---|---|---|
| kallim | *address* | ragga' | *give back, return* |
| qabbil | *go south* | 'azzib | *torture* |
| khabbar | *inform* | kaddib | *give the lie to* |
| gallid | *bind* (books, &c.) | kassil | *grow lazy* |
| fassaḥ | *make room, walk* (act.) *about* | dakhkhan | *smoke* (chimney, &c.) |
| | | ta"ab | *tire* |
| ḥammil | *load* | fahhim | *inform* |
| farrag 'ala | *show over* | ṭaffish | *drive away* |
| khaddim | *employ* | qashshar | *shell, peel* |
| faṣṣal | *cut out* (cloth, &c.) | kattar | *increase, make much* |
| ḥaḍaf | *throw* | sallim 'ala | *salute* |
| ṣabbar | *keep waiting* | 'allim | *teach* |
| gabbis[2] | *grow hard, harden* | 'allim 'ala | *sign* |
| | | menaggid | *upholsterer* |
| ballaṭ | *pave* | qumâsh | *stuff* |
| gammid | *harden* | bisilla | *peas* |
| sallif | *lend* | ganaynî[3] | *gardener* |
| kharrag | *take out* | barasmî | *seller of clover* |
| faṣṣar | *make clear* | nuzûl | *descending, descent* |
| khaṣṣar (khassar) | *spoil* | ṭulû' | *ascent* |
| dahhak | *make laugh* | ḥamla | *load, burden* |
| ghabbar | *throw dust* | | |

[1] For the vowel of the first syllable, see § 14 *c*. In the literary language the vowel of the final syllable is always *i* in the act. and *a* in the pass. participle.

[2] From gibs *gypsum*.

[3] Sometimes pronounced ganênî.

## EXERCISE 33

Ana rayḥ agallid kitâbên 'and il megallid. Dimâghu megabbisa. Baḥḥar sana wala tqabbil yôm. Il furne bitdakhkhan ketîr; lâzim nenaddafha bukra ṣ ṣubḥ. Iḥdif lî kôra waḥda, mush ḥaddif li l kull. Sallim lî 'ala wilâdak. Inta llî 'irift il ḥikâya, khabbarnî 'anha. Ṭaiyib, ana ḥafahhimhâ lak. Yâ barasmî inta bithammil ḥumârak ḥamla qadde kede tiqîla lêh? ti'azzibu lêh, yâ gabbâr? Allâh yi'azzibak zêye ma 'azzibtu. Hat lina l waraqa 'ashân ne'allim 'alêha. Khaddintish il barabra dôl fi bêtak? Ya ganaynî! ma tkattarsh il moiya; raḥ tikhaṣṣar il ward. Dabbish ya walad 'ala l bannâ. Il gammâl kân râyiḥ yibarrik gimâlu. Khallî wâḥid menaggid yinaggid lina mertabtên. Hîya raḥ tikallimik 'an il mas'ala. Nazzil iṭ tarabêza dî min 'aṣ ṣuṭûḥ. Ma tkbarragûlhâsh barra. In nâs dôl yinaggisu l kalb.

## EXERCISE 34

Hurry up (*plur.*); don't keep us waiting. Why are you driving those men away? The cat was looking for her kittens all day long. I am going to teach you Arabic. I don't get tired coming down;[1] what tires me is going up.[2] You have stolen my pencil; give it back to me. Will you lend me five pounds? The road isn't paved. The story will make you laugh. Are you not going to take the child for a walk? I don't believe your statement at all. I am going to cut the stuff out myself. After lunch we are going to show you over the stables. What are you doing, girl? I am shelling peas.

§ 164. II.—Bârik.[3] Verbs of this form denote:—

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

(*b*) A mutual performing of that action by both subject and object, as râhin *to make one bet with oneself, wager.* In the latter sense the indirect object of the primitive verb becomes the direct object of the second form, as lâ'ibnî (=li'ib waiyâya) *he played with me.*[4] Others have an apparently primitive sense, the simple verb not being in use or bearing an entirely different

[1] Trans. *from the descent.*

[2] Trans. *the ascent.*

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

[4] In the former it sometimes remains indirect, as sâbiq waiyâh (or sabqu) *he raced with him* (*raced him*), lit. *tried to pass him.*

meaning, as sâfir *start on a journey*, bârik *bless, congratulat* qâbil *meet*.

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

### PAST TENSE

SINGULAR

| | MASC. | FEM. |
|---|---|---|
| 1st pers. | bârikt | bârikt |
| 2nd pers. | bârikt | bâriktî |
| 3rd pers. | bârik | barkit (for bârikit) |

PLURAL FOR BOTH GENDERS

1st pers. bârikna
2nd pers. bâriktû (-m)
3rd pers. barkû (-m)

### AORIST

SINGULAR

| | MASC. | FEM. |
|---|---|---|
| 1st pers. | abârik | abârik |
| 2nd pers. | tibârik [1] | tibarkî |
| 3rd pers. | yibârik | tibârik |

PLURAL FOR BOTH GENDERS

1st pers. nibârik
2nd pers. tibarkû (-m)
3rd pers. yibarkû (-m)

### IMPERATIVE

Sing. masc. bârik Fem. barkî
Plur. barkû (-m)
Particip., act. and pass., mebârik, mebârak [2]

REMARK *a*.—It will be observed that the conjugation of this form differs in no way from that of the first, except that the vowel *i* disappears in some of the persons in accordance with the rules of pronunciation.

REMARK *b*.—The passive participle is sometimes borrowed from the primitive verb, though the other parts of the latter are not in use or bear a different meaning, as mabrûk *blest*.

---

[1] Or tebârik, yebârik, &c.

[2] The latter form is sometimes used as a passive participle, as in the written language.

## VOCABULARY

| | | | |
|---|---|---|---|
| ʿârik | *quarrel with* | dâfiʿ ʿan | *defend* |
| ʿâlig | *heal, attend* | sâmiḥ | *pardon* |
| bârik fî | *bless* | sâʿid | *help* |
| bârik li | *congratulate* | ʿâmil | *treat, deal with* |
| tâgir | *be in commerce, business* | ʿârid[1] | *expose, exhibit* |
| shârik | *take as a partner* | ḥâsib | *settle accounts with, beware, look out* |
| ʿâkis | *annoy, tease* | ḥâfiẓ ʿan | *look after* |
| sâbiq | *race with* | bitqûl | *you say* |
| khâlif | *oppose, contradict* | fâyit | *passing* |
| shâtim | *insult, bandy words with* | mas'ûl | *responsible* |
| fâriq | *leave one alone* | mushʿarânî | *hairy* |
| khâniq | *quarrel with* | gary | *a running* |
| | | sabqa | *race* |
| | | baʿdên | *afterwards* |

## EXERCISE 35

Huwa kulle yôm bîʿârikнî. Iḥna rayḥîn neqâbilhum fi l maḥaṭṭa. Mîn bîʿalgu? Il ḥakîm illî ʿâlignî lamma kutte ʿaiyân ʿammauwil huwa llî meʿalgu. Allâh yibârik fîk. Huwa beyitâgir waḥdu? La' meshârik wâḥid tânî waiyâh. Huwa miggauwiz gidîd; mush raḥ tibârik lu? Tamallî lamma tkûn fayta min hina, yiʿaksûha l wilâd dôl. Il waldên duk-hamma raḥ yisabqu baʿḍ fi l gary. Ḥasbî ya wliya! Iḥna kunna mraḥnín baʿḍina bi l fulûs ʿala s sabqa. Il binti dî tamalli mkhalfânî fi l kalâm. Kânû beyishatmû baʿḍ quddâm bitna lamma gih ish shawîsh u waddâhum it tumn. Inta mush raḥ tefâriqnî abadan? Bitkhanqi[2] l walad da lêh ya bint? Ghâlibnâhum fi l kôra. Bitqûl khanqûh walla khanaqûh? Bârak[3] Allâh fi r râgil il mushʿârânî wala bârak Allâh fi l mara l mushʿârânîya.

## EXERCISE 36

The boys were playing with the girls. I will meet you outside the shop. I didn't strike him; I was only defending myself. If you do this, I shall never pardon you. When do you (*plur.*) start? I am starting by[4] the train which leaves[5] at 2·36 P.M. They weren't helping us; we did it by ourselves.

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[1] Better ʿarraḍ.
[2] For bitekhâniqî.
[3] For the use of the past tense, see § 473 *c*.
[4] maʿ
[5] yeqûm.

Your enemy does not always become[1] your friend because you treat him well. They are not going to exhibit their goods in the windows of the shops. Spend the money out of[2] your pocket, and I will settle with you afterwards. When they quarrelled my brother reconciled them. You are responsible, and must[3] look after everything.

§ 166. III.—Ibrak[4] and occasionally (the literary form) abrak.

It is either transitive, bearing the same meaning as barrik, as ikhbar *inform* (for the more usual khabbar), or intransitive (or neuter), as izman *endure, last*, islam *become a Mussulman*.

Remark.—This form is of very rare occurrence in the spoken language.

§ 167. The past tense is conjugated as in the other forms; the aorist makes abrik, tibrik, tibrikî, yibrik, &c.; the imperative is ibrik, &c., and the participle mubrik, mibrik.

Remark *a*.—The participle may exist where the other parts of the verb are not in use, as mudḥik *causing to laugh, laughable*. Those verbs of this form whose sense admits of a passive participle derive it from the simple verb, as alzam *he compelled*, pass. part. malzûm.

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

## VOCABULARY

| | | | |
|---|---|---|---|
| imkan (amkan) | *be possible to one*[5] | i'lan | *notify* |
| ifqar | *impoverish* | igwaz | *double* |
| alzam | *compel, hold responsible* | muḥsin | *charitable* |
| | | mushrik | *idolater* |
| iḥsan (aḥsan) | *show charity to, make gifts* | misri' (musri') | *hurrying* |
| iblagh | *come of age, inform* | yimkin | *it is possible, possibly* |
| ikram, (akram) | *treat with honour* | qiyâm | *starting, departure* |
| izhar | *bring to light* | kutr | *excess* |
| ib'ad | *remove* | rasm (7) | *tax* |
| itqan | *perfect, make nice* | zirâ'ât | *crops* |

[1] yigî. [2] min. [3] lâzim with aor.
[4] Comp. Phœnic. if'il. [5] With a direct object.

## EXERCISE 37

Ma mkannîsh agahhiz il gawabât betû'î qable qiyâm il busṭa. Ana lzamtak leinnak tifḍal hina, ya'ni tkûn inta malzûm u mas'ûl 'an kulle ḥâga. Lâzim titqin nina (titqin lina) ṭ ṭabîkh ziyâda shuwaiya nnaharda, 'ashân fîh ḍiyûf. Lamma misku l ḥaramîya kânû misri'în bi l gary. Ana lamma gêt inta 'andî, mush akramtak? Yimkin nirkab sawa bukra.

## EXERCISE 38

The excessive taxation[1] was impoverishing the country. Won't it be possible for you to write[2] to me to-morrow? He is a very charitable man; he is making gifts every day. Your tennis balls did not last more than two or three months. You must notify them before Friday. Possibly we should go out to-night. They are responsible, not I. There are still many polytheists in the world. They did not show me much honour.

§ 168. IV.—Itbarak.[3] It generally serves as the passive of the primitive verb; thus from ḥabas *imprison* is formed itḥabas *to be imprisoned*, from misik *seize*, itmasak *be seized*. But the primitive form is not always in use. Itbarak sometimes has a neuter, reflexive, or middle sense, as itlafat *turn round to look*, and is in a few cases identical in meaning with the primitive form, as itbasaṭ *be pleased*, from bisiṭ (little used), ittalab *ask for oneself*.

§ 169. The aorist is atbirik, titbirik, titbirkî, &c., the imperative itbirik, itbirkî, itbirkû (-m). The participle (mitbirik) is not much in use, the passive participle of the simple verb generally taking its place, as maḥbûs, mamsûk, &c.

### VOCABULARY

| | | | |
|---|---|---|---|
| itqafal | *be locked* | itlafat li | *look to, after* |
| itfataḥ | *be opened* | itḥamal | *be carried* |
| itsharab | *be drunk* | itshaṭaf | *be chipped, broken off* |
| itfaham | *be understood* | itqalab | *be upset* |
| itkhabaṭ | *be knocked, bumped* | it'abad | *be worshipped* |

[1] Trans. *the excess of the taxes.*

[2] Aor. (*that*) *you write.*

[3] This form, unknown to literary Arabic, corresponds to the Syriac *ethp'el*, regarded as the passive of the primitive verb. It is doubtless more ancient than the reduplicated form itbarrak.

| | | | |
|---|---|---|---|
| itgama‘ | *be added up* | itrafa‘ | *be raised* |
| itkhadam | *be served, waited on* | itrafad [1] | *be dismissed* |
| | | binâya | *building* |
| iṭḥamaq | *be quick-tempered* | ‘agam | *Persians* |
| | | gumla | *total* |
| it‘araf | *be known* | shukalî | *quarrelsome* |
| it‘azam | *be invited* | khulq | *temperament* |
| itghalab | *be conquered* | ḥamâqa | *foolishness* |
| itghasal | *be washed* | ṭaqm | *suit* |
| itrafaṣ | *be kicked* | | |

## EXERCISE 39

Il bâb il barrânî betâ‘ bêtna beyitqifil min gûwa. Itsharab ‘andina nibît ketîr illêla. Kallimna bi l ‘arabî ‘ashân kalâmak yitfihim min kull in nâs. Il khaddâm il baṭṭâl yitrifid. Il ḥagar dih lâzim yitrifi‘ min hina. Itkhabaṭna min ‘arabîya fi s sikka quddâm bêtak. Iṣṣarafi fulûs ketîr qawî fi l binâya dî. Ish shamse kânit betit‘ibid ‘and il ‘agam. Lamma titgimi‘ il gumla ḥana‘raf qimt il kull. Ir râgil da miṭḥimiq [2] we shukalî ketîr; kullima tkallimu yiṭḥimiq. Huwa yin‘irif bi l ḥamâqa betaḥtu. Hîya miṭṭilba min Allâh leinne Rabbina yirzuqha bi walad.

## EXERCISE 40

They were imprisoned in their (own) garden. She was seized before she reached her daughter's house. Both the doors of my bedroom open inwards. The jacket too, in fact the whole suit must be washed. Don't sit there, or [3] you will be kicked by [4] one of those horses. Why was he dismissed? Because he didn't look after the house properly when we went away. If you play with them you will be beaten. How are you going to be waited on if there is no servant in the house? The children were carried on the camel's back. A small piece has been chipped off. Take that glass away or it will be upset.

§ 170. V.—Itbarrik, itbarrak.[5] This form is constructed

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[1] Itrafat in the dictionaries.

[2] Or maḥmûq.

[3] laḥsan.

[4] min.

[5] Itfa“al is not unknown to the literary dialect. It is the Hebr. *hithpa‘el*, Syriac *ethpa‘al* (the second radical doubled).

from the first derived form by the addition of the prefix *it*, and acts as its passive, or denotes generally the condition into which its object is brought by its action, as :—

| | | | |
|---|---|---|---|
| naḍḍaf | *clean* | itnaḍḍaf | *be cleaned* |
| barrad | *cool* | itbarrad | *get cool* |
| ḥakkim | *give one authority* | itḥakkim | *have, use* (or *abuse*), *such authority* |

Sometimes it bears the same sense and acts upon the same object as the first form, but governs that object indirectly instead of directly, as kallim ir râgil (or itkallim waiya r râgil) *he spoke to* (*with*) *the man*, ḥadditu (or itḥaddit waiyâh) *he chatted with him ;* or it may be middle or reflexive in sense, as qallib *turn*, itqallib *turn oneself, roll back*. When the first form is intransitive, the fifth is rarely in use ; when it is, it is generally identical in meaning, as qarrab (or itqarrab) *approach*. *Vice versâ*, when the fifth form is neuter, without any reference to the action of a transitive verb, the first form does not often exist.

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

Remark *a*.—The literary form tabarrak will occasionally be heard in conversation for both itbarrik and itbarrak,[1] as also mutabarrik for the active participle, as râgil mutakallim *an eloquent man*.

Remark *b*.—Itbarrid is sometimes heard for itbarrad, itbashshir for itbashshar, itraddad *frequent* for itraddid.

Remark *c*.—The *i* of the initial syllable of the past tense is not infrequently placed after instead of before the *t*, and pronounced very shortly, as tĭkallim (almost tkallim).[2]

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

[2] See § 14. For the assimilation of the *t* with certain letters in forms (4), (5), and (6), see § 25 *b*. Its sound often approaches that of *d*.

## VOCABULARY

| | |
|---|---|
| itmarragh | *roll* (intr.) |
| itbashshar | *be blessed with, lucky in* |
| itbaṣṣaṣ ('ala) | *play the spy* |
| itbassim | *smile, laugh knowingly* |
| itba"ad | *be renewed, keep away* |
| iṭṭarrab | *be covered, filled with dust* |
| itqaddim | *be advanced* |
| iṭhaggar 'ala | *be harsh, rough, with* |
| ittallit | *look with disdain on* |
| itrakkib | *to put up, set in* |
| itgarrab | *be tried* |
| itgallid | *be bound* |
| iṭhaṣṣar | *regret* |
| iṭhaffaz ('and) | *be in safe keeping* |
| iṭhammil (min) | *bear malice* |
| iṣṣabbin | *be soaped* |
| itfaṣṣal | *be cut out* (clothes, &c.) |
| itrattib | *be arranged* |
| itfaḍḍal! | *please! pray!* |
| itfassaḥ | *take a walk* |
| it'allaq | *be suspended* |
| itfarrag 'ala | *be shewn, look, over* |
| itrikib | *be driven, ridden* |
| itghasal | *be washed* |
| kabbar nifsu | *give oneself airs* |
| khaff | *be recovered* |
| bîqûl | *he says* |
| gitta | *body* |
| bakht | *good fortune, luck* |
| khabbâṣ | *charlatan* |
| khaiyaṭ | *tailor* |
| raml | *sand* |
| waḥl | *mud* |
| serg | *saddle* |
| ḥamḍ il finîk | *phenic, carbolic, acid* |
| waga' | *pain* |
| arḍîya | *floor, ground* |
| sawa | *together* |
| zamân | *long ago* |

## EXERCISE 41

Il ḥuṣân kan beyitmarragh fi l ḥashîsh 'ashân gittitu sukhna we yimkin titbarrad. Iḥna tbashshirna ktîr bi l ḥuṣân da, ya'nî ḥaṣal 'andina bakht. Guztu kânit betitbaṣṣaṣ 'alêh lamma kân beyitbassim li waḥda mish ṣhibbâk. Il ḥamdu li llâh fâriqnî dilwaqti r râgil da l khabbâṣ wi tba"ad minnî. Is sikka dilwaqti miṭṭarraba bi shuwaiyit raml; ma fihâsh moiya wala waḥl. Kan zamân min aṣḥâbî, lâkin min yôm ma tqaddim fi l ḥukûma kabbar nifsu wi ttallit 'alêya. Il ḥuṣân beta'na beyitrikib basse bi s serg; lissa ma tgarrabsho fil 'arabîya. Huwa râgil gabbâr biyiṭhaggar fi l kalâm 'an in nâs, ya'nî bîqul luhum kalâm gâmid.

Ba'de ma kan khaffe min il 'aiyâ itqallib 'alêh il waga' tânî. Hûwa ṭhakkim 'alêya we qal lî i'mil dî u dî. Beyiṭhaṣṣar ketîr 'ala nafsu b illî râḥ minnu.[1]

## EXERCISE 42

They were talking together a long time. The book has been in his-keeping (for) years. If you beat him at[2] the game, he will owe you a grudge. The windows were put in yesterday only. The floor must be well[3] soaped and washed with carbolic acid. His jacket was cut out for him by[4] a tailor. The books were arranged on the shelves. Pray sit down! The boots are cleaned every morning. We are going to take a little[5] walk after dinner.[6] The overcoats have all been hung up behind the door. She is going to look over the house.

§ 172. VI.—Itbârik. It bears the same relation to the second that the fifth does to the first. When used reflexively or reciprocally the direct object of the second form is usually governed by the preposition waiya, as qâbiltu (or itqâbilte waiyâh) *I met him.* It is conjugated precisely as the second derived form, the aorist being atbârik, titbârik, titbarkî, &c., the imperative itbârik, &c., and the participle mitbârik or (borrowed from the primitive form) mabrûk.

### VOCABULARY

| | | | |
|---|---|---|---|
| itbârik | *be blessed, fortunate* | itkhâniq | *quarrel* |
| itghâniz | *exchange a wink* | itbâḥis | *dispute, discuss* |
| ittâqil 'ala | *speak crossly, roughly, with* | issâbiq ishshâḥin | *contend with wrangle* |
| itghâsir 'ala | *be bold with* | it'âshir | *associate, become intimate* |
| itkhâṣim | *have a difference, fall out* | iddâkhil | *interfere* |
| itrâzil 'ala | *blackguard* | kattar khêrak | *thank you* |
| issâ'id | *be helped* | wugûd | *presence* |
| ishshârik | *be associated* | kurbâg | *whip* |
| issâkib | *seek a quarrel with* | tigâra | *trade* |
| iṣṣâdif | *chance to meet* | sabab | *reason* |
| | | mudda | *period, time* |

[1] I.e. *he has lost.*
[2] fi.
[3] ṭaiyib (after verb).
[4] min.
[5] shuwaiya (after the verb).
[6] Trans. *the dinner.*

## EXERCISE 43

Il ḥurma tbarkit bi wugûd ish shêkh 'andiha. Huwa kân beyitghâmiz waiyâya 'ashân amsiku. Ir râgil da ttâqil 'alêya ketîr qawî, ḥatta ḥaṣal lî za'al min kalâmu. Il 'arbagî da mush basse ma qibilsh ugritu lâkin itghâsir 'alêya we ḍarabnî bi kurbâgu. Il khaddâm betâ'î ma yitkhâṣimshe waiya ḥadd. Inta titrâzil lêh 'an in nâs dôl we tishtimhum min ghêr sabab? Huwa r râgil da, illi hûwa missâ'id bîya fi shughlu kullu, ma qal lîshe ḥatta "kattar khêrak." Ikhwâtu mishsharkîn waiyâh fi l bêt. Kânu biyishshaklu waiya ba'ḍ wara l gâmi'. Iza ṣṣâdifte waiya Sâlim sallim lî 'alêh.

## EXERCISE 44

She quarrels with her husband every day. We met your brother by chance yesterday afternoon. They were discussing together[1] all day long. We are going to race one another. Don't wrangle with the people in the street. We have been intimate with one another (for) a long time. He is associated with her uncle in business. Why do you interfere? This is not your business. Possibly we shall meet your brother to-night at the sheikh's house. Why are you always seeking a quarrel with that poor old woman?

§ 173. VII.—Inbarak. It usually has a passive sense, and is often interchangeable with the fourth form, as inḥaraq (or itḥaraq) *be burned, burned down*, inḥakam (or itḥakam) *be judged;* but it not infrequently bears a middle or a reflexive sense, as inqafal *be shut, shut*, infataḥ *be opened, open*, inkasar *be broken, break*. It is occasionally transitive, as intaẓar *await*.

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

Remark.—The literary form of the participle munbarik is heard regularly in the word munkasir (for minkisir) when meaning *humble, unassuming*, and is frequently used by the more educated classes in other words, as muntaẓir (for mintiẓir) *waiting;* ankasar, yinkasar, will sometimes be heard for ankisir.

[1] Trans. *with one another*.

## VOCABULARY

| | | | |
|---|---|---|---|
| inbadal | *be changed* | intaqab | *be pierced, bored* |
| inbarash | *be pulled asunder, split; sprawl* | inḥaraṣ | *be guarded* |
| | | inkatab | *be written* |
| inbasaṭ | *be pleased, enjoy* | inqalab | *turnover* (intr.) |
| inmasak (immasak) | *be seized* | ingaraḥ | *be wounded* |
| | | ingama' | *be collected* |
| inẓalaṭ | *be swallowed* | sôgar | *insure* |
| ingadal | *be plaited* | wagad | *find* |
| intaqan | *be done with precision* | naḥya | *direction* |
| | | gild | *leather* |
| ingaẓar | *be slaughtered; be grieved at* | isbinsa (sibinsa) | *pantry* |
| inga'aṣ | *lounge* | khabar êh? | *what's the matter?* |
| inḥabas | *be imprisoned* | masnid | *back of carriage* (inside) |
| inbalaṭ 'ala | *gaze lovingly at* | baqara | *cow* |
| ingaraf | *be ladled out, dished up* | tiyâtru | *theatre* |
| | | ḥabl | *rope* |
| inkhabaz | *be baked* | khashab | *wood* |
| inḥalab | *be milked* | durg (14) | *drawer* |
| itnaqal | *be removed* | ghurûb | *west* |
| insaraq | *be robbed, stolen* | fingân | *cup* |
| | | taqrîban | *about* |
| inqatal | *be killed* | ḥatta | *until* |

## EXERCISE 45

Da mush qalamî; illi btâ'î inbadal 'andak. Inbarashit riglêh we râḥit kulle rigl fi naḥya. Il gazma llî gildiha mush ṭaiyib tinbirish qawâm. Hûwa minbisiṭ ketîr min kalâmak. Hât iṭ ṭâṣa l kuwaiyisa illî gat min bilâd barra. La', hîya minkisra[1] 'andî fi l isbinsa. Da râgil ṭaiyib, munkasir 'ala llah.[2] Lamma mmasak il ḥarâmî wagadû waiyâh il fulûs? La', dî inẓalaṭit minnu u nizlit fi baṭnu. Da r râgil da tamallî yinbihit 'ala l mara,[3] we hîya kemân mabhûta 'alêh. Iṭ ṭabîkh lâzim yintiqin kemân shuwaiya. Hîya raḥ tingizir qawî millî haṣal liha. Il ḥable da qudum ma yingidilsh. Khabar êh! iṭ ṭabîkh lissa ma ngarafsh? Qa'adna mag'ûṣîn 'ala l masnid betâ' il 'arabîya. Inqilib 'ala l ganb it tânî. Il 'êsh inkhabaz? La', lissa ma nkhabass.

[1] Or maksûra. [2] *Trusting in God.* [3] I.e. *his wife.*

## EXERCISE 46

Didn't you enjoy the theatre very much yesterday? The cow will not be milked before sunset. Two watches and about three hundred pounds have been stolen from one of my drawers. We are very glad that[1] the stables have been removed from in front of our house. Three of the poor women were killed and one was wounded. All the people of the village were collected[2] outside the omda's house. Where will the wood be bored? You will be imprisoned (for) three years. The garden ought to have[3] been watched as-well-as[4] the house. Six glasses and four cups were broken to-day. He was seized at the station when he was about to leave. The letters had not been written before noon. Insure your house, lest it be burned down. Make haste! the lady is waiting for you.

§ 175. VIII.—Ibtarak.[5] Verbs of this form may be:—

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

(*b*) Reciprocal, as ishtirik waiya (= shârik, ishshârik waiya) *be in partnership with*.

(*c*) Identical in meaning with a neuter simple verb or fourth form, as khumur (or ikhtamar) *rise* (of dough).

(*d*) The passive of the primitive verb or first derived form, as irtafa' *be raised* (rafa' *raise*), ishtaghal *be occupied* or (as a neuter verb) *be busy* (shaghghal *occupy*), irta'ash *be frightened, tremble, shiver*.

(*e*) Active, but with a meaning different to that of the simple verb or first derived form, as iḥtaram *honour*, istalaf *borrow* (from ḥaram *deprive of*, sallif *lend*).

§ 176. The aorist is abtirik, &c., the imperative ibtirik, tibtirkî, &c., and the participle mibtirik (or mabrûk).

REMARK.—Ashtaghal and aftakar *I think, imagine*, are in use as well as ashtighil and aftikir; and mubtarik and mubtarak are sometimes heard, as in the words muqtadir *well off*, mukhtalif *opposing, different*, mushtarik *associating, subscriber*, muḥtaram *honoured, honourable*, mu'tamad *trustworthy*, mu'tabar *respected, respectable*.

[1] mabsûṭ leinn.
[2] Fem. sing.
[3] kân lâzim
[4] mush bass.
[5] This form is a variant of itbarak, and is comparatively rare in the colloquial language.

## VOCABULARY

| | | | |
|---|---|---|---|
| Igtama' | *gather together* (intr.) | khaṭrak | *your sake* |
| | | 'agîn | *dough* |
| irtaga' | *go back from, renounce* | shurb | *drinking, smoking* |
| i'tazar | *excuse oneself, be "hard up"* | hidîya | *present* |
| | | ma'îsha | *a living* |
| | | fi ma'îsha waḥda | *living together* |
| itlafat | *attend* | | |
| i'tamad | *trust, rely, be convinced* | mitr (14) | *metre* |
| | | kam | *a few* (with noun in sing.) |
| iftarad | *retire, live alone* | | |
| irtakan | *lean* | sâ'a . . . sâ'a | *sometimes . . . sometimes* |
| iftaqar | *become poor* | | |
| baqa | *become* | | |

## EXERCISE 47

Kulle lêla yigtimi'û waiya ba'd we yitḥadditû li ba'de nuṣṣ il lêl. Ana ḥtaramt akhûk 'ashân khaṭrak. Hûwa fên? Aho! mishtighil fi l ginêna. Kalâmu mikhtilif, ya'ni sâ'a yeqûl ḥâga we sâ'a yequl ḥâga tanya. Il 'agîn raḥ yikhtimir dilwaqti. Irtagaḥna l iyâm dôl mish sharb il qahwa wi s sagâyir. Hûwa qtadar ketîr u baqa ghanî 'an ikhwâtu. Lamma ḥtazar gih 'andî wi stalaf minnî khamas ginêhât. Ana ḥtimadte leinnak tisallif li l kitâbât dôl. Kân fi ma'îsha waḥda waiyâna, lâkin muftarad dilwaqti li waḥdu. Itlifit li shuglak.

## EXERCISE 48

Why are you shivering? have you[1] fever? No, I am only shivering from the cold. It is raised[2] three metres from the ground. She was supporting herself against[3] the wall. She is a woman of means.[4] I must borrow a few pounds from my brother. Trust in[5] God. Are you in partnership with your uncle, or not? Don't ever work after eleven o'clock at night.[6] The door opened when I was supporting myself against it, and I fell on the floor. I am going to give up drinking tea. Will you lend me five pounds? No, I am hard-up[7] myself. She was once very rich, but now she has become poor. We were very much occupied[7] all day.

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[1] 'andak. [2] Particip. [3] 'ala.
[4] Particip. of iqtadar. [5] 'ala. [6] bi l lêl.
[7] Particips. from primitive or supposed primitive verbs.

§ 177. IX.—Ibrakk. It occurs only in verbs expressive of colour or a bodily defect. When the simple verb exists, its meaning becomes intensified in the ninth form, as khaḍar *to be green*, ikhḍarr *be green all over*. The conjugation is as follows:—

### PAST TENSE

SINGULAR

| | MASC. | FEM. |
|---|---|---|
| 1st pers. | ibrakkêt | ibrakkêt |
| 2nd pers. | ibrakkêt | ibrakkêtî |
| 3rd pers | ibrakk | ibrakkit |

PLURALS FOR BOTH GENDERS

1st pers. ibrakkêna
2nd pers. ibrakkêtû (-m)
3rd pers. ibrakkû (-m)

*Aorist.*—abrakk, tibrakk, tibrakkî, yibrakk, &c. *Imper.*—ibrakk, &c. *Particip.*—mibrikk.

### VOCABULARY

| | | | |
|---|---|---|---|
| izraqq | *become blue* | aṣl | *origin, original condition* |
| ismarr, iṣmarr | *become brown* | bayâḍ | *white, white colour* |
| iḥmarr | *become red* | ḥamâr | *red, redness* |
| iṣfarr | *become yellow* | khala | *desert* |
| ighmaqq | *become dark* | ẓahra | *blue* (for washing) |
| igradd | *get faded* | | |
| izradd | *get flushed* | | |
| irmadd | *be affected with ophthalmia* | bâ'in, bâyin | *appearing, evident* |
| yeḥûshu | *they keep away* | min waqtiha | *ever since* |
| insabagh | *be dyed* | | |

### EXERCISE 49

Lamma titghisil il hidûm tizraqq. Iṣ ṣagara dî ḥa yiṭla' minha warde mizriqq. Lôn il bûya betâ'it bitna igradde shwaiya, ya'nî mush 'ala aṣlu. Lamma kutte fi blâd linglîz kal[1] lônî bayâḍ bi ḥamâr lâkin bâyin 'alêya dilwaqti leinni ṣmarrêt min kutr ish shams. Kunte baftikir leinn iṣ ṣagara dî mêyita, lâkin dilwaqti baqa waraqha kullu mikhḍirr. 'ênên wilâd il fallâḥîn tirmaddi ktîr 'ashân ma yikhsilûsh wishshuhum wala yeḥûshû minnu d dibbân. Lamma tinshaf il bûya tighmaqq.

[1] For kân.

## EXERCISE 50

Her body has all turned yellow from the disease. His face was red from over running.[1] We got very much sunburnt[2] when we were riding every day in the desert. The paint on[3] that wall will turn yellow when it gets old. The colours of that stuff have quite faded; it ought to be dyed. Her face is very much flushed; I think she has[4] fever.

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

(*a*) Reflexive,[6] in so far that the action is performed for the benefit of the subject. In this sense it may be followed either by a direct object or one governed immediately by a preposition, as istashhid wâḥid *he called some one to witness in his favour;* istaḥṣal 'ala ḥâga *he acquired something for himself.* As a reflexive, it not infrequently denotes an attempt or a desire to obtain the object denoted by the root of the verb, as istafhim 'an ḥâga *to attempt to get information* (i.e. *inquire about*) *a thing;* or a belief on the part of the subject in the existence of the notion expressed by the primitive verb, as istarkhaṣ il kitâb *he considered the book cheap enough for him.*[7]

(*b*) Similar in meaning to the simple verb, whether transitive or intransitive, as istaqbil *receive* (a visitor), istaḥḍar *appear.*

(*c*) The passive of the primitive verb or first form, as istakhdim *be employed.*

Remark.—The last sense is borne by a few verbs only.

---

[1] Trans. *from excess of the running.*

[2] Trans. *browned by the sun.*

[3] Trans. *which is on.*

[4] yekûn 'andiha.

[5] The vowel of the final syllable depends on the consonants enclosing it. (See § 161.) Istabrak bears the same relation to a form sabrak as ibtarak does to barak. See under quadrilits., and cf. Syriac shaqtal and ishtaqtal.

[6] The form of the Semitic verb in *-s* was originally causative, that in *-t* reflexive; hence the *-st* forms must be traced back to a primitively causative sense. All other senses are posterior and derivative.—(S.)

[7] Both these senses may occur in the same word, as istafragh *vomit,* "*retch*" (desiderative), and *consider empty* (from faragh *be empty*). The idea of reflexiveness is not always apparent, as in istaghshim *consider inexperienced,* &c., and the participle may be used adjectively without any reference to an expressed opinion, as mistaqrab *near.*

§ 179. Some of those which fall under (*a*) are formed from nouns, as istaḥmar, istagḥash *consider a donkey, young donkey* (gaḥsh).

§ 180. The conjugation of this form is similar to that of I., the aorist being astabrik (astabrak), tistabrik (tistabrak), &c., the imperative istibrak (istabrak), &c., and the participle mistabrik (mistabrak).

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

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

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

VOCABULARY

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

| | | | |
|---|---|---|---|
| ghashîm | *inexperienced, simple* | 'ashân kede | *therefore* |
| walau, welau | *although, even if* | ma'lûm | *no doubt, of course* |
| bardu | *none the less* | mâdâm | *seeing that* |
| | | badrî | *early* |

## EXERCISE 51

Lamma ṭli'na min il bêt kan fikrina nerûḥ mashyin 'ala riglêna li ḥadd il qal'a, lakin wi ḥna[1] fi nuṣṣ is sikka istab'adna l mishwâr u rikibna 'arabîya. Kunte rayḥ aqul lu l kalâm da lâkin istatqaltu shuwaiya. Mâdâm 'auwarti ktâbu lâzim tistaḥsil lu[2] wâḥid ghêru walau bi l fulûs. Hîya tamallî betistaḥmarnî u btistaghshimnî, ya'nî betiftikir leinnî ghashîm mâ 'rafshe ḥâga. Ir riggâla dôl nâs baṭṭâlîn; istaḥfaẓ 'ala nafsak minhum. Saraqt il ḥâga dî lêh? Aho staḥkim 'alêya sh shêṭân wi gwânî we saraqt. Humma beyistiḥallifû lî 'ala innuhum, lamma yitqablû waiyâya fi s sikka, yikhanqûnî. Il mara dî mistakhdima 'ande mîn? Yistakhragu moiyit il mawarḍ min iẓ ẓuhûr. Il muslim yistabrak bi wugûd il Qur'ân fi bêtu. Ana dilwaqti istadragte shuwaiya 'ash shughl. Ma'lûm kulle yôm 'auz yiksab ḥâga 'ashân yistarzaq. Is sitt istaẓrafit ir râgil u khaddamitu 'andiha. Rayḥîn nistashid larba' riggâla dôl fi l mas'ala. Ista'gibna ktîr 'ala kalâmak. Iḥna sta'rafna buh min zamân wi 'irifna ba'd. Ma smiḥtinîsh lamma khabbaṭṭe 'ala l bâb? La', kunte mistaghraq fi n nôm u ma smiḥtish wala khabṭa. Istafraghte 'aqlu, laqêtu zêyi l 'aiyil. Anhi sikka mistaqrabba, dî walla dî? Lamma yigî inta lâzim tistaqbilu wi tqa"adu. Ba'de ma stamliku l ḥitta banûha biyût. Istaghlib nafsu liya.

## EXERCISE 52

I bought it because I considered it cheap. This wine won't keep more than a year. In whose house were you employed before Mr. A. engaged you?[3] Possibly you will be astonished at my statement, but it is none the less true. Two men waylaid the merchants outside the village, killed one of them, and wounded the other. He didn't consider the job sufficiently easy, and therefore didn't accept it. This road is much longer than that. The work is not yet finished. He renounced his holiday in-

[1] *As we were, whilst we were.*

[2] *Find him a good one.*

[3] Trans. *before employed you Mr. A.*

favour-of[1] one of the other employés.[2] Who is going to receive the prince on[3] his arrival at[4] Alexandria. Of course you don't win any money while you are idle. Why do you take me for a simpleton? I don't take you for a simpleton, but I was astonished that you confessed yourself beaten by[5] a small boy. We must inquire of[6] the police about these people to-morrow morning. Don't hurry too much; it is early yet. You must hurry on the work a little.

## VERBS WHOSE SECOND AND THIRD RADICALS ARE IDENTICAL

§ 182. The primitive verb is conjugated as follows:—

### PAST TENSE

SINGULAR

| | MASC. | FEM. | |
|---|---|---|---|
| 1st pers. | maddêt | maddêt | *I stretched out* |
| 2nd pers. | maddêt | maddêtî | |
| 3rd pers. | madd | maddit | |

PLURAL

1st pers. maddêna
2nd pers. maddêtû (-m)
3rd pers. maddû (-m)

### AORIST

SINGULAR

| | MASC. | FEM. |
|---|---|---|
| 1st pers. | amidd | amidd |
| 2nd pers. | temidd (timidd) | temiddî (timiddî) |
| 3rd pers. | yemidd (yimidd) | temidd (timidd) |

PLURAL

1st pers. nemidd (nimidd)
2nd pers. temiddû (-m) (timiddû -m)
3rd pers. yemiddû (-m) (yimiddû -m)

### IMPERATIVE

Sing. masc. midd, fem. middî. Plur. middû (-m).
Particip. act. mâdid (fem. madda, plur. maddîn).
Particip. pass. mamdûd.

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[1] li. [2] Particip. of istakhdim. [3] 'and.
[4] fi. [5] li. [6] min.

§ 183. The other tenses are formed by the help of the prefixes and the substantive verb, as in the case of verbs whose radicals are all different; but note that owing to the accent falling on the final syllable, the weak *e* or *i* of the aorist preformatives is either pronounced very rapidly or disappears altogether, the 2nd pers. singular of the continued present becoming in the case of the above verb bitmidd (for bĭtĕmidd), the 3rd pers. bimidd (*i.e.* biymidd for bĭyĭmidd), and the 1st pers. plural binmidd (for bĭnĭmidd). The 2nd pers. singular feminine and the 2nd and 3rd pers. plural generally contract also, the final open vowels being somewhat shortened in pronunciation, as bitmiddi, bîmiddu.

§ 184. Verbs whose first or doubled consonant is *ṭ*, *gh*, *ḍ*, *r*, *z*, *s*, *q*, *k*, *kh*, or ', have *u* for the second vowel in the aorist, except:—

| | | | |
|---|---|---|---|
| ṭaqq | when meaning *to die* | ṣahh | *be correct* |
| | | 'aḍḍ | *bite* |

which take *a*, and

| | | | |
|---|---|---|---|
| ṭann[1] | *tinkle* | qarr | *confess* |
| ghashsh | *cheat* | qall | *grow less* |
| ḥarr | *be hot* | kashsh | *shrink* |
| raff | *hurry past* | kann | *cover, hide* |
| raqq | *be thin* | khass | *get thin* |
| ṣann | *wait* | khaff | *recover* |
| farr | *flee* | 'arr | *disgrace* |
| fadd | *end* (trans.) | | |
| qabb | *rise to the surface* | | |

which take *i*.

Remark.—Qarr makes yiqurr when meaning *to talk ill of*; 'add occasionally makes yi'uḍḍ, and kaff *keep back* occasionally yikiff. Khass *concern* and ẓann *think* take either *i* or *u*.

§ 185. The rest take *i*.

## VOCABULARY

| | | | |
|---|---|---|---|
| bakhkh | *sprinkle* | ḥâgig | *pilgrim* |
| gakhkh | *boast, talk big* | ḥashsh | *cut grass, mow* |
| gazz | *shear* | ḥaṭṭ | *put* |
| gass | *sound* | ṣaff | *arrange in a row* |
| ḥagg | *go on a pilgrimage* | khall | *be deranged* |

[1] But rarely used.

| | |
|---|---|
| daqq | *beat, pound, mash, play* (music) |
| kaḥḥ | *cough* |
| rakk | *rain* |
| lamm | *pick up* |
| radd | *give back, reply, put to* (a door) |
| ramm | *repair* |
| kabb | *pour* |
| hadd | *demolish* |
| ḍarr | *injure, hurt* |
| naṭṭ | *leap* |
| dall (ʿala) | *indicate* |
| shadd | *pull* |
| maghshûsh | *false* |
| rann | *ring* (intr.) |
| fakk | *unfasten* |
| ḥâsib | *look out* |
| niʿim | *get soft* |
| dawa | *medicine* |
| maqaṣṣ | *scissors, shears* |
| ḥitta | *piece* |
| ʿalîq | *fodder* |
| ballâʿa | *sink, drain* |
| fanella | *flannel* |
| ṣaḥb (ṣaḥib) il bêt | *landlord* |
| bashtakhta[1] | *writing-table* |
| ḥugga, ḥigga | *the 12th Mohammedan month* |
| rabṭa | *bundle* |
| ghasîl | *washing, wash* |
| dubâra | *string* |
| shull | *horse-cloth* |
| maṭara, naṭara | *rain* |
| shaʿr | *hair* |
| buffêh | *sideboard* |

## EXERCISE 53

Ḥâsib! ma tbuklikhinîsh bi l moiya. Ir râgil da tamallî biyegukhkhe bi l kalâm, we ma yikallimshe illa ʿan nafsu. Yegizzû shaʿr il kharûf bi l maqaṣṣ. Ana lâzim agiss ir râgil fi l masʾala. Il gôz wi g gôza mush tamallî yeḥibbû baʿḍ. Il muslimîn yeḥiggu fi shahr il ḥugga. Ḥuṣânak khâsis qawî, yimkin ʿalîqu shuwaiya. Il bersîm mahshûsh walla lissa? Hîya kânit ḥaṭṭa burnêtitha ʿat tarabêza. Kull il qazâyiz maḥṭûṭîn we masfûfîn fôq il buffêh. Êsh yekhuṣṣak bi l masʾala dî? Mush shughlak. Inta ʿaqlak makhlûl walla êh? Lâzim teduqqi l baṭâṭis wi tnaʿʿamîh. Ana ma ẓunnish innu yigi nnahar da. Il fanella dî ma tkhishshish fil ghasîl. Ishrabi d dawa dih, yimkin tekhiffî ʿalêh. Ma kanshe yiṣaḥḥi lu yiḍrab in nâs dôl il masâkîn. Il kûra baʿḍe ma nizlit qabbit ʿala wishsh il moiya. Uʿa l kalbe da laḥsan yiʿaḍḍak. Madâm inta ʿaiyân lâzim tikinne nafsak min il bard. Il ḥuṣân bikuḥḥe shuwaiya l lêla. Ṭaiyib, iddî lu branmashsh we ḥuṭṭu lu sh shull. Il maṭara bitrukke shuwaiya.

[1] Turkish.

## EXERCISE 54

Stretch out your hand, girl, and pick them up from the ground. Why didn't you put the door to? My landlord is going to repair the house from top[1] to bottom.[2] Let us pour the wine into an empty bottle. They are pulling down the old house in the street near us. A little wine won't do you any harm. After you have undone the parcel put the string in one of the drawers of my writing-table. They seized him as he was jumping[3] over the wall. I think the streets are blocked Please show us the houses which were burned down yesterday. She was looking from the north window which overlooks our garden. The pilgrims will not have returned before the end of the month. We were all pulling from one direction. I smell a very bad smell near the sink. This piece must be bad; it doesn't ring at all.

§ 186. Of the derived forms of these verbs, II., VI., IX., and XI. do not occur in the spoken language, while III. occurs only in a few participles, some of them used as substantives, as mekhill *injurious*, mehimm *important*, mehibb *friend*. The others are as follows:—

| | | |
|---|---|---|
| I. | Bassas *cause to look* | maddid *stretch out* |
| Aor. | abassas, tibassas | amaddid, timaddid, &c. |
| Imperat. | bassas | maddid |
| Particip.[4] | mebassas | memaddid |

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

| | | |
|---|---|---|
| V. | Itbassas *play the spy* | itmaddid *stretch oneself* |
| Aor. | atbassas, titbassas | atmaddid, titmaddid, &c. |
| Imperat. | itbassas | itmaddid |
| Particip. | mitbassas | mitmaddid |

REMARK.—Mitraddad is sometimes heard for mitraddid.

| | |
|---|---|
| VII. | Indarr *be injured* |
| Aor. | andarr, tindarr, &c. |
| Imperat. | indarr |
| Particip. | mindarr |

[1] fôq. [2] taḥt.
[3] Trans. *and he is jumping.*
[4] The same form is used for both voices.

| | | |
|---|---|---|
| VIII. | Imtadd *be stretched, lengthened out* | |
| Aor. | amtadd, timtadd, &c. | |
| Imperat. | imtadd | |
| Particip. | mimtadd | |
| X. | (*a*) Istiqall [1] | |
| | (*b*) istaqlil *consider little, too little, small* | |
| Aor. | astiqall, tistiqall, &c., | astaqlil, tistaqlil, &c. |
| Imperat. | istiqall | istaqlil |
| Particip. | mistiqall | mistaqlil |

REMARK *a*.—Nearly all the verbs of this class are conjugated after the first model.

REMARK *b*.—The participle sometimes takes the form mistabirk, as mistamirr (for mistimarr). The literary mustabark, as mustamarr, &c., will occasionally be heard.

REMARK *c*.—Forms I., V., and X. (*b*) are, of course, conjugated in the past tense, as well as in the aorist, like the second form of the perfect verb, namely, barrik, barrak; while IV., VII., VIII., and X. (*a*) are conjugated like the primitive verb of their own class.

## VOCABULARY

| | | | |
|---|---|---|---|
| gannin | *drive mad* | ithaqqaq | *be verified* |
| ḥaddid | *bound, limit* | itraddid ʿala | *frequent* |
| ḥannin | *cause to have compassion* | indarr | *feel oneself injured* |
| rassas | *place in a row* | ingarr | *take oneself off* |
| ḥaqqaq | *verify* | ingazz | *be shorn* |
| itball, inball | *be wetted* | inḥashsh | *be mown* |
| itgarr | *be pulled* | insarr | *be pleased* |
| itḥabb, inḥabb | *be loved* | inkabb | *be poured, spilt* |
| | | inkadd | *be frightened* |
| itḥakk | *be scratched* | istiḥaqq | *deserve* |
| itradd, irtadd | *be put to (door)* | istiḥass (bi) | *perceive* |
| | | istidall | *inquire* |
| itḥatt, inḥatt | *be put* | istigann | *consider mad* |
| | | istiqarr | *confess* |
| itlamm, iltamm | *be gathered, collected* | isti'add | *be ready* |
| | | shabb | *to rear* |
| itramm | *be repaired* | ḥasana | *charity, alms* |
| iggaddid | *be renewed* | ḥibr | *ink* |

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

## EXERCISE 55

Il khaddâm da mistigadde 'andî. Humma mistiqarrîn 'ala nafsuhum. Il mara di l maskîna mistiḥaqqîya[1] l ḥasana. Istimarrêt fi sh shughl ṭûl in nahâr. Itgarr il ḥabl min in nahyitên. Indarrêt ketîr min kalâmak. Ingarr! imshî min quddâmî! Huwa meḥibbi lî ketîr qawî. Il mas'ala dî bitganninnî. Il ghêṭân meḥaddidîn min kulle giha. Iṭḥaqqaqit il mas'ala walla lissa? Iṭḥakke gild il kitâb minnî.[2] Allâh yiḥannin 'alêk. Kutte bastidalle 'ala bêtak. Kunna binistikanne min il bard. Il kitâbât kânû miraṣṣaṣîn fi r rufûf. Kan mirtadd[3] il bâb walla maftûh? Iltammêna kullina fi s sikka. Intî miṭraddida 'ala i'mâmu? Kânit mistaqlila[4] l fulûs.

## EXERCISE 56

He doesn't deserve a piastre. You will get wet, as[5] you have[6] no umbrella. The house ought to be repaired. Your sister drives me mad. The sheep will be shorn to-morrow. The horse was frightened, and reared. A bottle of ink has been spilt on your carpet. They consider their salaries much too small. The grass has not been mown this year. She was not ready when I called to her. I thought you must have gone mad when you put your foot in the fire. We have not yet verified the matter. The bottle should not be put on the dining-table.

## THE WEAK VERBS

### VERBS WHOSE FIRST RADICAL IS QAT'A

§ 187. As these verbs are few in number, and present various irregularities, it will be convenient to give a list of them, with the forms commonly in use. It will be noticed that in most of them the primitive or simple form is wanting[7]:—

'azan *give permission*
Aor. a'zin, ti'zin, &c.
Particip. act. mi'zin Particip. pass. ma'zûn
X. ista'zin *ask permission*
Aor. asta'zin, &c.
I. Aṣṣar (fi) *impress, annoy*
Aor. a'aṣṣar, ti'aṣṣar, &c.
Particip. me'aṣṣar, &c.

[1] See § 60, Rem. [2] *By me.* [3] Mardûd is more usual.
[4] Or mistiqalla. [5] mâdâm. [6] ma'âk.
[7] The imperative, being in every case regularly formed, is omitted for the sake of brevity.

IV. it'aṣar *be annoyed*
Aor. at'iṣir, &c.
Particip. mit'iṣir.
I. Aggar *let, hire*
Aor. a'aggar
Particip. me'aggar
V. it'aggar *be let*
Aor. at'aggar
Particip. mit'aggar
I. Waḥḥid *recognise the unity of God*
Aor. awaḥḥid
Particip. mewaḥḥid
VIII. iltaḥad[1] (or ittaḥad) *form a compact with*
Aor. altiḥid (attaḥid)
Particip. miltiḥid (mittiḥid)

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

PAST TENSE

| MASC. | | FEM. |
|---|---|---|
| 1st pers. | khadt | khadt |
| 2nd pers. | khadt | khadtî |
| 3rd pers. | khad | khadit |
| | PLURAL | |
| | khadna | |
| | khadtû (-m) | |
| | khadû (-m) | |

AORIST

| | | |
|---|---|---|
| 1st pers. | âkhud[2] | âkhud |
| 2nd pers. | tâkhud | takhdî |
| 3rd pers. | yâkhud | tâkhud |
| | PLURAL | |
| | nâkhud | |
| | takhdû (-m) | |
| | yakhdû (-m) | |

Imper. khud, khudî, khudû (-m).
Particip. act. wâkhid, wakhda, wakhdîn.
Particip. pass. wanting.[3]

[1] A corruption of ittaḥad. The latter form is in use among the educated.

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

[3] Ma'khûz in Nahwy.

REMARK.—In Nahwy the past tense of the simple verb is akhaz, that of the second derived form âkhiz. The aor. of the latter is heard in the spoken language in the expression ma t'akhiznîsh (plur. ma t'âkhizûnîsh) *do not blame me, pardon me.* Tikhud, yikhud, &c., are sometimes heard for takhud, &c.

I. Akhkhar *delay*, a'akhkhar, me'akhkhar.
II. âkhir *hold back*, a'âkhir, me'âkhir.
V. it'akhkhar *be late, be slow* (watch), at'akhkhar, mit'akhkhar.
VI. ittâkhir *stand back*, attâkhir, mittâkhir.
I. Addib *teach one good manners*, a'addib, me'addib.
V. it'addib *be taught, &c.*
I. Iddan *call to prayer.*
Aor. addan, tiddan, &c.
Particip. me'addin.[1]
I. Iddâ, *give.*
Aor. addî, tiddî, &c.
Particip. act. middî.
I. Waddâ *convey* (the literary adda), 3rd pers. sing. fem. iddat (for iddit).
Aor. awaddî.
Particip. mewaddî.
Azâ *hurt*, yi'zî, particip. wanting.
I. Azzâ.
III. In particip. mu'zî *injurious.*
IV. It'azâ *be hurt* at'izî, mit'izî.
V. It'azzâ *be annoyed*, at'azzâ, mit'azzî.
Asar *make captive*, a'sir, particip. wanting.
X. istêsar (istaysar) same meaning, astêsar, mistêsar.
IV. It'assif *regret*, at'assif, mit'assif.
X Particip. mista'sif, *regretting.*
I. Ashshar *mark*, a'ashshar, &c.
V. it'ashshar *be marked, &c.*
Aras *inherit*, a'ris, wâris.[2]
I. Akkid ('ala) *insist, press*, a'akkid, &c.
V. it'akkid *be convinced, &c.*

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

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

[2] Aras has a duplicate form, wiris.

spoken language, and the verb is conjugated throughout like khad, as kalit *she ate*, kalna *we eat*, âkul *I eat*, yaklu *they eat*, kul *eat*, wâkil *eating*. In the particip pass., ma'kûl,[1] the qat'a reappears.

I. Wakkil (sometimes akkil) *cause to eat.*
Aor. awakkil (a'akkil).
Particip. mewakkil (me'akkil).
V. it'akhkhil *be eaten*, &c.
VI. ittâkhil *be eaten*, attâkhil, &c.
II. Allif *compose, write*, a'allif, me'allif *author*.
V. It'allif *be composed, &c.*
Amar *command.*
Aor. a'mur, ti'mur (rarely tu'mur), &c.
Particip. act. wanting.
Particip. pass. ma'mûr.
V. it'ammar ('ala) *arrogate authority over.*
II. Ammin *entrust, trust*, a'ammin, &c.
II. ânin *believe, trust*, a'âmin, me'âmin.
III. In particip. mu'min *believing.*
X. ista'min *trust*, yista'min, &c.
I. Wannis *be companion to*, awannis, &c.
II. ânis *keep company with, entertain*, a'ânis, me'ânis.
V. itwannis (bi) *be accompanied, have for companion.*
X. Ista'nif *appeal* (against a decision), asta'nif, mista'nif.
X. Istannâ (for ista'na), astannâ, mistannî.
X. Istâhil (for ista'hil) *be worthy, deserve*, astâhil, mistâhil.
I. Aiyid *affirm, confirm*, a'aiyid, &c.
V. it'aiyid *be affirmed.*
II. Âyis *risk, brave, despair of*, a'ays (for a'âyis), me'ays (for me'âyis).
Ân (for awan) *arrive* (of a time or season), yi'în, particip. wanting.
I. Warrâ[2] *show*, awarrî, mewarrî.
V. itwarrâ *be shown*, atwarrâ, mitwarrî.

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[1] In ma'kûlât *edibles*. Mittâkhil is ordinarily used for ma'kûl.

[2] Perhaps etymologically connected with ra'a *see*, the third form of which (arâ) signifies *to show* in literary Arabic, and appears as aurâ (aor. aurî), in the dialect of Syria, as though from warâ. Aurâ may occasionally be heard also in Egypt.

§ 188. Attention is called to the following peculiarities, illustrated by the above examples :—

(*a*) In some cases qaṭ'a passes into *w*, as in wâkhid (for 'âkhid), waḥḥid (for 'aḥḥid), or into *y*, as in istêsar (for istaysar, for ista'sar); or disappears altogether, an *a* preceding it being lengthened to *â*, as in yâkul, yâkhud (for ya'kul, ya'khud), istâhil (for ista'hil);[1] or is assimilated to *t*, as in ittaḥad (for it'aḥad), ittâkil (for it'âkil), and to *n* in istanna (for ista'na).

(*b*) The two verbs iddan and iddâ take *i* irregularly for *a* in the first syllable. Both drop qaṭ'a with its vowel in the aorist, and iddâ also in the participle,[2] middî (for mi'iddî).

(*c*) Mi'zin *permitting* is quite irregular, resembling the participle of the third form.[3] It should be wâzin (for âzin), but it would then have the same form as the particip. of wazan *to weigh*.

(*d*) Ittâkhil, ittâkhid, and ittâkhir (for it'âkhil, &c.), though conjugated after the sixth form, bear the sense of the fourth or fifth.

(*e*) Khad and kal take *a* for *i* in the aorist in compensation for the loss of the qaṭ'a, and waḥḥid *i* for *a* in the second syllable, that it may resemble in sound the word wâḥid.

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

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

The three latter are conjugated regularly, the aorist being ar'af, tir'af, &c., the imperative ir'af &c., the particip. act. râyif (for râ'if), the particip. pass. mar'ûf; but note that while ra'af and sa'al take *a* in the final syllable of the aorist and imperative, sha'am takes *i*. Mas'ûl is used in the sense of *responsible*. Sha'am has for its first derived form, by substitution of *w* for qaṭ'a, shauwim (rarely sha''am). Ra'â (for ra'ay) makes ra'êt *I saw*, &c. (regularly); aor. ara'î, tira'î, &c. (irregularly, for ar'ay,

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

[2] The former appears as azzan in Nahwy, and is regarded as the first derived form of azan *permit*. According to rule, the word should be addin in the colloquial. The *a* of the final syllable seems to be in compensation for the weakening of the first. Iddâ is perhaps the literary addâ, which also, as has been seen, appears as waddâ in the spoken language.

[3] *I.e.* mu'zin, which exists in the literary language in the sense of *informing*.

&c.); imperat. (m and f.) ra'î; particip. act. râ'î (râyî); particip. pass not in use.[1]

§ 190. Final qaṭ'a likewise occurs in a few verbs only. Most of them are conjugated regularly, as kâfi' *reward* (second derived form of unused primitive verb), kâfi't, kâfi'na, &c.; aor. akâfi', &c.; imperat. kâfi'; particip. mekâfi'; haiya' (I.) *show honour to*, haiya't, aor. ahaiya', &c.; hazza' (I.) and istahza' (X.) *mock, make fun of.*

§ 191. The verbs sa' (for sâ', contracted from sawa') *do harm to* and sha' (for shayi') *wish* are somewhat irregular in their conjugation. The first makes si't, si'na, &c., in the past tense; aor. asî', tisî', &c.; imperat. sî'; particip. act. sêyî' (for sâ'î). The third form is asa' (by contraction), hardly used except in the particip. misî' (for mus'î).

Sha' makes shi't, &c.; in the past tense asha', tisha', or (in imitation of the literary) tasha',[2] &c., in the aorist. The imperat. and particips. are not in use.

Remark.—Several verbs which have final qaṭ'a in the classical language have *y* in the Cairene dialect, as qarâ (*i.e.* qaray)[3] *read* (classic qara'). Haiya' has a duplicate form, haiyâ (or haiya), with haiyêt, haiyêna, &c., for the other persons of the past tense, and ahaiya, &c., for the aorist. Sha' often drops its qaṭ'a in the expression in sha' Allah *if God will*, which then becomes in sha llah.

## VOCABULARY

| | | | |
|---|---|---|---|
| Khad 'ala | *get accustomed to* | agrûmîya | *grammar* |
| ramit | *she threw* | galsa | *sitting* |
| gilda | *piece of leather, binding* | baskawît | *biscuits* |
| simâ' | *hearing* | qadîya | *affair, case* |
| qâmûs | *dictionary* | dûlâb[4] | *cupboard* |
| | | sitt | *grandmother* |
| | | maḥkama | *court* |

[1] Rêt (for ra'êt) is used by fellaheen universally, and by Cairenes in the expression ya rêt *would that*, &c. The literary form of the aorist ara, &c., occurs in ya tara.

[2] When this is used the accent falls slightly (though contrary to rule) on the final syllable, as it also sometimes does in tisha', yisha', &c.

[3] See § 208 *seq.*

[4] Turkish.

## EXERCISE 57

Akhûya min zamân mit'iṣir 'annî ma yitkallimnish. Il quṭṭa dî dilwaqti wakhda 'alêna. Ana âkhiztu ketîr fi l mas-'ala dî. Lêh? ma ti'akhzûsh, hûwa ma'zûr. Hîya tamallî betittâkhid min ghêr sabab. Lâzim ti'âkhir nafsak shuwaiya. Kânû mittakhrîn we qa'dîn bi'îd 'annî. Il mi'addin biyiddan kulle yôm fi d duhr. Abûya ma yi'zil lîsh [1] leinnî atraddad 'ala n nâs bi l lêl. Mîn middî lu l kitâb da? Ana. Il gêsh il maṣrî mistêsar 'asâkir min betû' id darâwîsh. Il gilda betaḥt il kitâb da me'ashshara. Ittâkhir 'annî shuwâiya laḥsan id dinya ḥarr. Lâzim ti'akhkhid 'alêh leinnu yiwaddi l fulûs 'ala bêtî. Hîya aysit 'ala 'umriha we ramit nafsiha fi l baḥr. Ana mi'âyis waiyâkû, zêye ma tigî tigî.[2] Ma yir'afshe abadan 'ala l khaddâmîn min ish shughl. Hûwa ḥa yira'înî w ana mush ḥara'îh. Zêye ma sî'ak sî'u. Humma ṭûl in nahâr yistahzû lî. Hîya ma kanitsh misi'â lik.

## EXERCISE 58

Are you going to eat this apple yourself or give it to the horse to eat?[3] She was convinced that you had not taken the medicine. She has composed a dictionary and a grammar. If he permits me,[4] I will go. The tree will bear when its time comes.[5] You don't deserve your wages because you don't work. Who took the biscuits from the cupboard? Half of them are eaten. I am going to ask permission from him to[6] take one of his old garments[7] and give it to the man who was begging in our street yesterday. The court has postponed the hearing of your case till to-morrow's sitting. The house has been let to my grandmother. You are late! Forgive me, my watch is slow.[8] Give us the pleasure of your society[9] this evening. He does as he likes. Please God, we shall see you here to-morrow.

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[1] For yi'zin lîsh.
[2] Fem. in a neuter sense. (See § 467.)
[3] Wakkil, with double direct object.
[4] Trans. *to me.*
[5] The verb to precede its subject.
[6] 'ala innî.
[7] hidma min hidûmu l qadîm. (See § 443, note 2.)
[8] Delaying.
[9] tigî wannisna.

## VERBS WHOSE FIRST RADICAL IS *W*

§ 192. These are conjugated as perfect verbs except for the contractions resulting from the semi-vowel nature of the *w*. Thus wa'ad *promise* makes in the aorist au'id, tû'id, yû'id, &c. (for aw'id, tiw'id, &c.); in the imperat. û'id (for iw'id), and in the particip. pass. mau'ûd (for maw'ûd). Similarly, auqa', yûqa', &c., from wiqi' *fall*.

Remark *a*.—The first syllable of the 1st pers. sing. of the aorist sometimes sounds almost as *u* instead of *au*.

Remark *b*.—Waqaf *stop* makes in the aorist tuqaf, yuqaf, &c., and occasionally tiqaf,[1] &c. The imperat. is uqaf. Wiqi' (sometimes waqa') makes aqa' more frequently than auqa' in the 1st pers sing. of the aorist; tuqa', yuqa', &c., in the other persons, and occasionally tiqa', yiqa', &c.

§ 193. The following verbs take *a* in addition to those whose medial radical is *h*, *ḥ*, or ', or whose final radical is *h*, *ḥ*, ', *q*, or *kh* :—

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

and occasionally wiris *inherit*.[2]

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

| | | | |
|---|---|---|---|
| wahag | *confuse* | waḥash | *make desolate* |
| wahar | *frighten* | wa'ad | *promise* |
| waham | *frighten* | wasaq | *load* |
| wahab | *give* | | |

Remark.—The aorist of wagad is used both in an active and a passive sense. Occasionally yûgid is heard (in an active sense only) for yûgad.[3] Wagab makes yûgib, when meaning *be incumbent upon*.[4]

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

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[1] But tiqaf is scarcely pure Cairene.

[2] Yûris is the common form in the spoken language.

[3] But hardly from the lips of a true Cairene.

[4] But it is rarely used colloquially in this sense.

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

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

| | | | |
|---|---|---|---|
| I. | Waḥḥash *make wild* | VI. | itwârib *be slanted* |
| | waggih *turn, direct* | VII. | inwaga' *smart* (more usually itwaga') |
| II. | wârib *slant* | VIII. | ittaṣal, attiṣil, mittiṣil [1] *reach* |
| | wâfiq *agree with* | IX. | Not in use. |
| III. | augab *approach* (of a time, season) | X. | istauḥash *become wild* |
| IV. | itwagad, atwigid, &c. *be found* | | istaulid *beget generations of children* [2] |
| V. | itwaḥḥal *be smeared with mud* | | |
| | itwaggih *be turned, directed* | | |

Remark *a*.—The general remarks which have been made with regard to the signification and use of the derived forms of the perfect verb apply, of course, to those of the weak verb, as, for instance, that the particip. pass. of the primitive form often replaces that of the third, fourth, and other forms, as itwazan *be weighed*, mauzûn *weighed*.

Remark *b*.—Verbs of this class whose medial and final radicals are identical present no irregularity whatever.

## VOCABULARY

| | | | |
|---|---|---|---|
| wazan | *weigh* | itwaḥal | *be confused, stuck* |
| wilid | *beget, give birth to* | itwazan | *be weighed* |
| waga' | *hurt, pain* | itwasaq | *be laden* |
| warraq | *put on leaves* | itwaṣṣal | *act as a go-between* |
| wassa' | *make room* | wadd | *love* |
| wâfiq | *agree with* | wazz | *incite* |
| itwaḥas | *get entangled, stuck, stranded* | kashaf | *uncover, perceive* |
| itwaḥḥash | *be turned into a savage* | baḥrî | *north* |

[1] Nahwy muttaṣil.
[2] Intensive.

| | | | |
|---|---|---|---|
| qiblî | *south* | maktab il busṭa | *post-office* |
| waḥsh | *wild beasts* | | |
| rizq | *sustenance* | ḥarâm | *wrong, shame* |
| wisq | *load* | qôl | *statement, declaration* |
| qarṣ | *stinging, sting, bite* | | |

## EXERCISE 59

Lamma yûgab il waqt neruḥ 'ala bêtu. Ma tûgadsho 'andina ḥâga zêye dî. Ma twagadtish ana fi r rastabl lamma saraqu l khêl. Humma kânu mitwaggihîn 'ala l baḥr. Il ḥitta illi tkûn moiyitha shuwaiya tuqaf fîha l merkib we titwiḥis. Inta raḥ tûḥashnî lamma tsâfir. Huwa râgil mitwaḥḥash zêyi l waḥsh. Wiqif yitwiḥil[1] fi l kalâm. Hîya raḥ tûris abûha w ummiha li waḥdiha. Wârib[2] il bâb 'ashân ma ḥaddish yikshifna. Yittisilu rizqe min 'and Allâh. Hûwa sâkin fi maṣr min zamân u wilid wi staulid henâk. Il gamal da mausûq wisqe[3] gâmid 'alêh. Ir râgil da stauḥash fi l gibâl. Hîya wildit waladên fi baṭne waḥda.[4] Is ṣagara warraqit walla lissa? Ma kanshe lâzim tiwizzu 'alêh yiḍrabha. Ûzil lî l gawâb da min faḍlak.

## EXERCISE 60

Her face was turned (to the) South. My eye pains me. Her clothes were smeared with mud. Her foot was swelling from the bite of the mosquito. Leave the door a little to.[5] She doesn't love him. The letter ought to have been weighed. Stop, girl, or you will fall down[6] the steps. She will describe the house to you. We had arrived (at) the Pyramids before they left[7] the hotel. You (*plur.*) are overloading[8] your donkeys. I will act as your go-between[9] in the matter. Make a little room for me, please. Don't stop[10] the carriage in the middle of the street.

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[1] The aor. is often equivalent to the particip. in English.
[2] I.e. *put it to a little.*
[3] I.e. *with a burden.*
[4] I.e. *twins.*
[5] Particip. of itwâril
[6] Trans. *from on.*
[7] ṭili' min.
[8] Trans. *over* by ketîr at end of sentence.
[9] Trans. *I will act as a go-between for* (li) *you.*
[10] First derived form of wiqif.

## VERBS WHOSE MEDIAL RADICAL IS *W*[1]

§ 196. Most of these differ from the strong verbs in the primitive form and in the fourth, seventh, eighth, and tenth derived forms. In the past tense of the primitive verb the *w*, with its preceding and following vowels, contracts into *â* when the latter of these vowels is followed by a single consonant, and into *û* when it is followed by two consonants; while in the aorist the *w*, with its following short vowel, contracts into the long vowel which is homogeneous to the short one. In the fourth, seventh, eighth, and tenth forms the *w*, with its vowels, becomes *â* in the past tense when the following vowel precedes a single consonant, and *a* when it precedes a double consonant; while in the aorist the *w*, with its following vowel, contracts to *â*. These forms are, however, sometimes conjugated regularly. In the imperative the initial vowel falls away, and in the active participle the *w* is weakened to a qat'a or a scarcely audible *y*.

§ 197. The following is an example of the conjugation of the primitive verb :—

### PAST TENSE

SINGULAR

| | MASC. | FEM. | |
|---|---|---|---|
| 1st. pers. | qult (for qawalt) | qult | *I said* |
| 2nd pers. | qult (for qawalt) | qultî (for qawaltî) | |
| 3rd pers. | qâl (for qawal) | qâlit (for qawalit) | |

PLURAL FOR BOTH GENDERS

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

### AORIST

SINGULAR

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

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[1] In some of these verbs the middle radical was originally *h*, or some other guttural; cf. dahas and dâs, both meaning *to crush*, shâb *be grey* and the literary shahiba, Amharic mâla *swear* with Ethiop. mahala.

[2] The 1st pers. sing. of the aor. of 'âz *take refuge* is pronounced a'ûzu in the expression a'ûzu billâh, as in the literary

PLURAL FOR BOTH GENDERS

niqûl, neqûl (for niqwul)
tiqûlû-m, teqûlû-m (for tiqwulû-m)
yiqûlû-m, yeqûlû-m (for yiqwulû-m)

Imperat. masc. qûl, fem. qûlî. Plur. qûlû.
Particip. act. qâyil (qâ'il). Particip pass. not in use.[1]

REMARK *a*.—The Nahwy passive of this verb, qîl (for quwil), with its aor. yuqâl (for yuqwal), is occasionally used impersonally, and consequently only in the 3rd pers. singular.

REMARK *b*.—A few verbs retain the *w* in the participle, as ṭâwi' *obeying* (also ṭâyi'). The participle of 'âz *want* is either 'âwiz (in pronunciation almost 'auz) or 'âyiz ('ayz). Yi'îz, ye'îz, are sometimes heard for yi'ûz, ye'ûz. Nâm *sleep* makes nimt, nimna, &c., in the past tense, though it is for nawam.[2]

§ 198. Sâ' *contain*, khâf[3] *fear*, nâm,[4] and zâl (in the expression lam yazal, § 545) take *a* in the final syllable of the aorist.[5] All others take *u*. A few are conjugated like verbs with medial *y* in the primitive form, and in the derived forms like those with medial *w*, as ḥâl *refer*, ḥilt *I referred*, aor. aḥîl, but ḥauwil, iṯḥauwil, &c.; ṭâ' *obey*, yiṭî', makes ṭauwa' or ṭaiya' in the first derived form; 'ân *help, lift*, 1st pers. 'int, aor. yi'în, but II. 'âwin or (contracted) 'aun.

§ 199. Verbs of this class whose final radical is *y* (being thus doubly imperfect) are not subject to the contractions described above, as kawa *iron*, aor. akwî; nor are the following:—

| | | | |
|---|---|---|---|
| ṭiwil[5] | *grow tall* | dawakh | *make giddy, overpower* |
| ghawaṭ (and its passive ghuwuṭ) | *dig down deep* | dawash | *deafen* |
| | | ziwir | *choke* |
| ḥawas | *talk confusedly, drive silly* | 'awag | *bend* |
| | | kawa' | *recline* |
| ḥawal | *squint* | khawat | *bother* |

language. It will not be forgotten that the first syllable is pronounced very short, except when, as occasionally happens, *u* is substituted for *i* or *e*, as yumût *he dies* (for yimût).

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

[2] Literary nawima. In the literary language all these have *î* for the second vowel.

[3] Yukhâf is sometimes heard for yikhâf.

[4] Nâm is often used with a passive signification, as il qizâz da lâzim yenâm *these bottles must be laid down.*

[5] Also ṭâl, especially in the sense of *to reach, be long enough.*

Thus the particip. act. of khawat is khâwit, its particip. pass. makhwût, its fourth derived form itkhawat. The particip. pass. of 'awag is ma'ûg (for ma'wûq); the seventh form of dawakh and dawash, indawakh and indawash respectively.

§ 200. Of these verbs, ṭiwil, ghawaṭ[1] ghuwuṭ, and ziwir take *a* in the aorist, the rest *i* (dawakh and kawa' irregularly).[2]

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

| | | | |
|---|---|---|---|
| I. | dauwar[3] | *turn round* (dâr) | |
| | tauwib | *cause to repent* (tâb) | |
| II. | gâwir | *be neighbour to* | |
| | gâwib or (by contraction) gaub | *answer* | 1st pers. gâwibt; aor. agaub; imperat. gaub; particip. megaub |
| III. | aqâm | *reside* | 1st pers. aqamt;[4] aor. aqîm; particip. muqîm,[5] meqîm |
| IV. | iṭhâsh | *be kept off* | 1st pers. iṭhasht; aor. aṭhâsh; particip. miṭhâsh |
| V. | iddauwar | *be turned round* | |
| | ishshauwaq | *long for* | |
| | iggauwiz | *be married, marry* | |
| VI. | iṭṭâwil ('ala) | *assault, abuse* | |
| | ittaub (for ittâwib) | *yawn* | participle mittâwib, mittaub |
| VII. | inḥâsh | *be kept off, get away* | 1st pers. inḥasht; aor. anḥâsh |
| | inḥawag (uncontracted) | *beg* | aor. yinḥiwig |
| VIII. | iḥtâg or (uncontracted) iḥtawag | *beg* | 1st pers. iḥtagt or iḥtawagt; aor. aḥtâg or aḥtiwig; particip. miḥtâg or miḥtiwig |

[1] Ghawaṭ is rarely used, especially in the past tense, the second form, ghauwaṭ, generally taking its place.

[2] See § 141 (2). [3] Or ḍauwar.

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

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

| | | | |
|---|---|---|---|
| IX. | iswadd | *turn black* | 1st pers. iswaddêt; aor. aswadd; particip. miswidd[1] |
| X. | istigâb[2] or (uncontracted) istagwib | *grant a request* *interrogate* | 1st pers. istigabt, istagwibt; aor. astigâb, astagwib; particip. mistigâb, mistagwib |
| | istamwit | *pretend to be dead* or *wretched* | |

XI. Not in use.

REMARK *a*.—Nâm *sleep, lie down*, has usually naiyim *put to sleep, lay down*, for its first derived form, as though the middle radical were *y*, but nauwim is occasionally heard. Qaiyim *raise* (from qâm)[3] is sometimes used for qauwim, but savours of fellah idiom. Tâh *go astray* has tauwih, meaning *to lead astray*, and taiyih *to deal haughtily with*.[4]

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

## VOCABULARY

| | | | |
|---|---|---|---|
| bâr | *be left idle, on one's hands* | itbauwish | *succeed to* |
| bâsh | *soak* | inbâs | *be kissed* |
| tâb | *repent* | istigâr | *call to assistance* |
| tâb 'an | *give up* | istaṭwil nafsu | *hold one's head high* |
| ḥâsh | *keep, keep away* | riḍît | *I consented* |
| bâs | *kiss* | mu'min | *believer, faithful* |
| fât | *pass, leave* | | |
| 'auwaq | *delay, be long* | akhraṣ | *deaf and dumb* |
| fauwit | *let pass* | qilla | *scarcity* |
| ḥauwish | *hoard* | ḥagar | *stone* |
| ḥâwit | *surround* | buḍâ'a | *goods* |
| qâwil | *give contract to, engage* | hawa | *atmosphere* |

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

[2] Occasionally pronounced istagâb.

[3] Note qâm yeqûm *rise*, but qâm yeqîm *raise*.

[4] No doubt they are in reality distinct verbs.

## EXERCISE 61

Qillit is sûq tibauwar il badâ'a. Lamma baqa l 'êsh nâshif bushnâh fi l moiya. Ummu ḥtawagit lî fi[1] kam qirsh w ana ma rditsh addîhum liha. Il malaka tbauwishit maṭraḥ 'ammiha. Ikhwânî 'ayzîn yitauwibûnî 'an shurb id dukhkhân. Il bihîm beyittaub zêy il insân. Lêh ma stigartûsh lamma darabûkû? Iṭ ṭabbâkha betâ'itna miggauwiza wâḥid akhraṣ. Ana thashte min îd il bulîṣ we naṭṭêt fi l baḥr. Mush lâzim tiṭṭâwil 'ala n nâs we tishtimhum. Hîya betistaṭwil nafsiha we tiftikir inniha waḥda kbîra. Intî lamma qumtî mush qultî lî ahaddar il fuṭûr? Kunna mnaiyimînu fi l ard 'ashân neshûfu ṭaiyib. Il 'askar ḥautit il biyût. Hûwa 'aunnî min 'andu bi kam nuss. Il ôda betâ'itna miswidda kulliha min id dukhkhân betâ' furne garna. Inta meqâwil mîn 'ala sh shughle da? Il mara dî tiḥwil bi l 'ênên litnên. Qûlî lî mîn darabik. Ir râgil da ma yekhafshe min Allâh. Ma fish ḥaga tikhauwufu abadan. Inta shayf ir râgil da walla ma ntash shayfu?

## EXERCISE 62

Didn't you see her when she was passing the house? Let me pass, please. We went to bed[2] yesterday at half-past ten and got up at a quarter to nine; how many[3] hours did we sleep? Did you kiss the lady's hand? Why didn't you keep the dogs away from us? The ladder is (too) short; it won't reach. The lady wants you; go (and) see her. Don't be frightened, girl; he won't bite you. Put your hand before your mouth when you yawn. They were hoarding up their money for[4] years. This stone has been kissed by thousands of[4] the faithful. The atmosphere of the court overpowered the judges. She raised her child from[5] the ground and put him on a chair. They were reclining on sofas in the dining-room. Don't be long.

§ 202. There are no verbs with *w* for the final radical.

## VERBS WHOSE INITIAL RADICAL IS *Y*

§ 203. These are very few in number, and offer no peculiarity, except that the syllables *ti*, *yi*, *ni* become *tî*, *yî* and *nî*, as yibis *become hard*, aybas[6] (aor.), tîbas, yîbas, &c. The imperat., if used, would be îbas.

---

[1] *Begged of me.* We might equally well say iḥtagit lî.
[2] nâm. [3] kam, with substantive in sing.
[4] min. [5] min 'ala.
[6] Note the *a* in the second syllable of the aor., yibis being of the class of verbs cited in § 141 (3).

## VERBS WHOSE MEDIAL RADICAL IS *Y*

§ 204. In these verbs the following contractions take place:—

(*a*) In the past tense of the simple verb the *y*, with its preceding and following vowels, contracts into *â* when the latter of these two vowels is followed by a single consonant, and into *i* when it is followed by two consonants; while in the aorist the *y*, with its following vowel, contracts into *î*. The changes which take place in the derived forms are identical with those which occur in the *w* verbs.

§ 205. The following is an example of the conjugation of a verb of this class:—

### PAST TENSE

SINGULAR

| | MASC. | FEM. | |
|---|---|---|---|
| 1st pers. | bi't (for baya't) | bi't | *I sold* |
| 2nd pers. | bi't | bi'tî | |
| 3rd pers. | bâ' | bâ'it (for baya'it) | |

PLURAL FOR BOTH GENDERS

1st pers. bi'na (for baya'na)
2nd pers. bi'tû-m (for baya'tû-m)
3rd pers. bâ'û-m (for baya'û-m)

Imperat. bî', bî'î, bî'û.

Particip. act. bâyi' (bâ'i').[1] Particip. pass. mebî'.

REMARK.—The uncontracted form of the passive participle appears in ma'yûb *dishonoured, insulted*, madyûn *indebted* (from disused dân), and a few others; ṭâsh *be light-headed* makes maṭwûsh more often than maṭyûsh.[2]

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

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

---

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

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

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

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

§ 207. The derived forms are as follows:—

| | | | |
|---|---|---|---|
| I. | khaiyaṭ | *sew* | |
| | 'aiyid ('ala) | *visit on a fête day* | |
| | sêyib (for saiyib) | *let go* | |
| II. | sâyis (generally contracted) | | |
| | 'âyir | *reproach* | |
| III. | a'âsh [1] | *make live* | aor. a'îsh |
| IV. | itbâ' | *be sold* | atbâ', mitbâ' |
| V. | itbêyin (for itbaiyin) | *to make clear* | |
| VI. | it'âyiq | *think oneself a dandy* | |
| | iddâyin | *be in debt* | |
| VII. | inbâ' | *be sold* | anbâ', minbâ' |
| VIII. | iḥṭâr | *be puzzled* | yiḥṭâr, miḥṭâr |
| IX. | ibyadd | *turn white* | abyadd, mibyidd |
| X. | istigâs [2] | *call for help* | astigâs, mistigîs |
| | istatyib (uncontracted) | *find good, approve* | |
| XI. | istiraiyaḥ [3] (or istirêyaḥ) | *rest, repose* | |

Remark.—The first syllable of the first form is sometimes very hurriedly pronounced, as though its vowel were *i*, as siyibha (or isyibha, see § 15), for sêyibha *let her go*. The first and fifth forms occasionally take *w* for *y*, although the aorist is regular, as zâd *increase*, aor. yizîd, but zauwid, izzauwid (for zaiyid, &c.).

## VOCABULARY

| | | | |
|---|---|---|---|
| qâd | *light* | khaiyish | *put wrapping (khêsh) on* |
| 'âsh | *live* | | |
| bâḍ | *lay eggs* | daiyin | *charge with a debt* |
| sâl | *flow down* | | |
| qâs | *try on* | bêyin | *expose* |
| shâl | *raise, take away* | issêyib | *be let go, escape* |
| 'allaq | *hang, put to* | iddâyin min | *be made a debtor by, owe* |
| ḥaiyar | *perplex* | | |
| saiyaḥ | *melt* (act.) | | |

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

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

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

| | | | |
|---|---|---|---|
| ikhtâr (ikhtâr) | *choose* | râs is sana | *New Year's Day* |
| iṣṭâd | *fish* | khaiyâṭa | *dressmaker* |
| inshâl | *be carried away* | wâdî (pl. widyân) | *valley* |
| inzâd | *increase, rise* | ketîr ma (before verb) | *often* |
| ẓalam | *wrong* | | |
| bêyin | *evident* | | |
| wasâkha | *dirt* | | |
| fanûs | *lantern* | ghaṣbe[1] 'an ikminn | *in spite of because* |

## EXERCISE 63

Uṣbur lamma bêyil lak il mas'ala min auwilha li âkhirha. Rûḥ ir raṣṭabl we qul li s sâyis[2] yi'allaq il khêl bi l 'arabîya, we yegibhum ḥâlan. Humma ma ya'rafûsh yi'milu êh; miḥtârîn khâliṣ. Allah ya'raf il 'âyib min il ma'yûb wi z ẓâlim min il maẓlûm. Hûwa khṭâr leinnu yil'ab waiyâya ma yil'abshe waiyâh. Lâzim tikhaiyish is sanâdîq bi l khêsh qabl is safar. Il wasâkha dî ḥatinshâl min hina kulliha. Iḥna bitna nbârih âkhir marra fi bitna; biḥnâh li garna. Ana ma kuntish 'auz adrabu; il 'aṣâya ssêyibit min îdî ghaṣbe 'annî. Bêyin 'alêk innak ma nimtish ṭûl il lêl. Kânit sheyla bintiha 'ala raṣha. Qîd il fawânîs betû' il 'arabîya. Il maḥkama daiyinitu bi rasm il qaḍîya. Ir râgil da ddâyin minnî kam qirsh. Hûwa tamallî mâshî mit'âyiq fi nafsu fi s sikak. Kan me'ayru ikminnu ma kramnîsh zêy innâs.

## EXERCISE 64

I told you to bring[3] me two chairs; why didn't you bring them to me? I have lived all my life in the same[4] village and in the same[4] house. We often pass the night in town.[5] The white hen has laid two eggs. The matter puzzles me altogether.[6] I am not going to increase your pay until[7] your work is[8] better. The Nile is rising every day. A groom who does not know (how) to manage[9] a horse is no groom.[10] We are going to get up early to-morrow morning and fish in the sea. It was New Year's

---

[1] Sometimes pronounced *ghazb*.
[2] Pronounce almost *says*.
[3] Trans. *you bring*.
[4] Trans. *in one*.
[5] *In the town*.
[6] khâliṣ.
[7] illa lamma.
[8] Aor. of kân.
[9] Aor.
[10] mush ismu sâvis.

Day, and all the inhabitants[1] were paying each other visits. The sun causes the snow to melt on the mountains and flow down into the valleys. My sister is going to[2] the dressmaker to-morrow to try on[3] her new ball[4] dress.

## VERBS WHOSE FINAL RADICAL IS *Y*

§ 208. These verbs are of the forms barak and birik, but drop the *y*, leaving the vowel of the final syllable somewhat lengthened. It is pronounced fully long when the negative suffix *-sh* or the shortened forms of the personal pronouns are attached, or when it is, for any other reason, accented.

REMARK.—A few neuter verbs take the form burik for birik,[5] but optionally, as 'uṣî *be rebellious* (for 'iṣî).

§ 209. The conjugation of the simple verb is as follows:—

### PAST TENSE

SINGULAR

| | MASC. | FEM. | |
|---|---|---|---|
| 1st pers. | ṭafêt | ṭafêt | *I extinguished* |
| 2nd pers. | ṭafêt | ṭafêtî | |
| 3rd pers. | ṭafâ (for ṭafay) | ṭafit (for ṭafayit) | |

PLURAL FOR BOTH GENDERS

1st pers. ṭafêna
2nd pers. ṭafêtû (-m)
3rd pers. ṭafû (-m)

### AORIST

SINGULAR

| | | |
|---|---|---|
| 1st pers. | aṭfî | aṭfî |
| 2nd pers. | tiṭfî | tiṭfî |
| 3rd pers. | yiṭfî | tiṭfî |

PLURAL FOR BOTH GENDERS

1st pers. niṭfî
2nd pers. tiṭfû (-m)
3rd pers. yiṭfû (-m)

Imperat. iṭfî (m. and f.), pl. iṭfû.
Particip. act. ṭâfî. Particip. pass. maṭfî.

---

[1] in nâs betû' il balad.
[2] 'and.
[3] Aor.
[4] betâ' il ballu.
[5] It will be remembered that most verbs of the form barak are transitive, while birik is mostly intransitive.

## PAST TENSE

SINGULAR

| | MASC. | FEM. | |
|---|---|---|---|
| 1st pers. | mishît | mishît | *I walked* |
| 2nd pers. | mishît | mishîtî | |
| 3rd pers. | mishî (mishiy) | mishyit (mishiyit) | |

PLURAL FOR BOTH GENDERS

1st pers. mishîna
2nd pers. mishîtû (-m)
3rd pers. mishyû (-m)

## AORIST

| | | |
|---|---|---|
| 1st pers. | amshî | amshî |
| 2nd pers. | timshî | timshî |
| 3rd pers. | yimshî | timshî |

PLURAL FOR BOTH GENDERS

1st pers. nimshî
2nd pers. timshû (-m)
3rd pers. yimshû (-m)

Imperat. imshî (m. and f.), pl. imshû.
Particip. act. mâshî.

§ 210. All verbs of this class of the form barak are conjugated after the first, and all others after the second model.

REMARK *a.*— Ya'nî *that is to say* is used for yi'nî, from an obsolete 'ana.

REMARK *b.*— The *y* or *iy* of the 3rd pers. sing. of the past tense is sometimes dropped, as mishit (for mishyit, mishiyit), bikit *she wept* (for bikyit). Baqa *become* makes baqat (for baqit); so ṭafat optionally for ṭafit, and a few others similarly; laqa *find* occasionally makes liqît (for laqêt) in the 1st and 2nd pers. sing., as though from liqi. The final syllable of the 2nd pers. sing. masc. sometimes sounds as *at* for *êt*, as ma lqathumsh *I did not find them.*

REMARK *c.*—Verbs of this class of the form birik are almost invariably passive or neuter, and may rarely have a passive participle.[1]

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[1] Ghili *boil* has maghlî *boiled;* khizi *be eclipsed*, makhzî.

§ 211. All verbs of this class take *i* in the final syllable of the aorist except the following, which take *a* :—

| | | | |
|---|---|---|---|
| baqa[1] | *remain, become* | ṣifi | *be bright, limpid* |
| ṭiri | *get soft, cool* (weather)[2] | shifi[5] | *be healed, get well, heal* |
| gara | *happen* | shiqi | *overwork oneself, weary* |
| ghili | *be dear* | ʻiṣi (ʻuṣi) | *disobey, be rebellious* |
| ghishi[3] (or ghushi) | *faint* | ʻili | *be high* |
| ʻala | | ʻimi | *be blind* |
| hidi | *become docile* | fiḍi | *be at leisure* |
| ḥifi | *go barefooted* | qara | *read* |
| ḥili | *be sweet* | qisi (or qasa) | *be cruel* |
| ḥimi | *be hot* | qiwi | *be powerful, autocratic* |
| ḥiyi | *come to life* | khiri | |
| diri | *know* | laqa[6] | *find* |
| difi | *get warm* | mala | *fill* |
| riḍi | *consent, accept* | misi[4] | *become evening* |
| raʼa | *see* | nisi | *forget* |
| saʻa | *help* | wiṭi | *be low* |
| sihi[4] | *forget* | | |
| ṣiḥi | *wake* | | |

and a few passives and neuters, as ṭifi (or ṭafa)[7] *be extinguished*, shifi (and shufi) *be healed*, khifi (or khufi) *be hidden, hide oneself in shame*, khizi (and khuzi) *be ashamed, be given the lie, be eclipsed*, khishi *be shy* (aor. sometimes yukhsha for yikhsha), nigi (naga)[8] *be saved, escape.*

Remark.—The fem. sing. of these verbs ends in *î*, as in the case of those whose aorists take *i*, as masc. imlâ *fill*, fem. imlî.

---

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

[2] Id dinya ṭarrit is more usual than id dinya ṭiryit.

[3] Used impersonally.

[4] Used also impersonally, sihi (or suhi) ʻaleh, misi ʻaleh (il waqt).

[5] Act. shafa *heal*, yishfî.

[6] Also yilqî.

[7] So that we have tafa yiṭfî *extinguish*, ṭafa yiṭfa *be extinguished.*

[8] But naga yingî *save.*

## VOCABULARY

| | | | |
|---|---|---|---|
| bada | *begin* | liḥiq | *reach, overtake* |
| bara | *sharpen* | shaqî | *unruly* |
| ḥaka | *relate* | ḥisâb | *account* |
| ragha | *froth, foam, effervesce* | fatla | *piece of string, &c.* |
| qala | *fry* | raghwa | *froth, effervescence* |
| qaḍa | *do, perform* | ḥikâya | *tale* |
| tana | *fold* | ibrîq | *pot* |
| bana | *build* | sham'a | *candle* |
| khafa | *hide* | sharr | *wickedness* |
| rama | *throw* | ḍarb | *striking, blow* |
| rakha | *loosen, let grow* | ballâṣî | *pitcher* |
| ḥama | *protect* | kasarôna | *saucepan* |
| giri | *run, flow* | bi l lêl | *at night* |
| risi | *reach, come to agreement* | lagl | *in order that* |

## EXERCISE 65

Yibqâ lak kam qirsh min il ḥisâb? Hîya tamallî tibdî bi l kalâm qable ma yikkallimu n nâs. Ibrî li l qalam da min faḍlak. Bikîna qawî lamma smi'na l khabar. Tanu l fatla marratên 'ashân tibqa gamda we ma tinkisirsh. Il qamar makhzî; rûḥî shûfîh qable ma yiṭla'. Il binte tikhza minnina, mush raḍya tiqâbilna. Ana grît (girît) 'ala âkhir nafasî[1] wi lḥiqtu fi l maḥaṭṭa qabl il babûr ma yeqûm. Iḥkû li l ḥikâya kulliha 'ashân a'raf gara lkum êh. Ana mush 'ârif 'ashân êh ma yirḍâsh yis'â lî fi l mas'ala. Ṣiḥyû 'ala ḍarb is sâ'a tamâm. Il bîra dî betirghî raghwa kbîra[2] we tibqa qayma li fôq. Iḥna risîna waiya ba'd 'ala kede. Ma tinsîsh tiṭfi[3] l lamḍa qable ma trûḥî. Il ḥuṣân ḥidi ba'de ma kan shaqî. Iḥnî ṭûlak lagle tiqdar tefût. Mush lâzim ti'ṣa l bulîṣ.

## EXERCISE 66

Where did you find my hat? Say to the girl: Fill your pitcher from the river. Were they running when you saw them? Don't pour the water in the teapot[4] till[5] it boils. She refuses (doesn't consent) to come with us. She doesn't let

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[1] *I.e.* till I had no breath left. [2] See § 103.
[3] The first derived form ṭaffa is in more common use.
[4] betâ' ish shay. [5] illâ lamma.

her hair grow. At what time do you want to wake to-morrow? The boys throw a bucket of water over his head. The men were watering their fields from the canal. Why didn't you (*f.*) put out the candle before you went to bed? If [1] you read too much at night you will grow blind. I want you to do [2] something for me. The cook was cooking fish in the saucepan. The goods are getting dearer [3] every day. Are you going on foot? [4] This house was not built [5] when I came here. God protect us from the wickedness of our enemies.

§ 212. The first derived form is constructed regularly, except that the vowel of the final syllable is invariably *a* as well as that of the first. Thus from mala is formed malla, from mishi, mashsha. The conjugation is as follows:—

PAST TENSE

SINGULAR

| | MASC. | FEM. | |
|---|---|---|---|
| 1st pers. | rabbêt | rabbêt | *I educated* |
| 2nd pers. | rabbêt | rabbêtî | |
| 3rd pers. | rabba | rabbit | |

PLURAL FOR BOTH GENDERS

1st pers. rabbêna
2nd pers. rabbêtû (-m)
3rd pers. rabbû (-m)

REMARK *b.*—Khallat is usually said for khallit.

AORIST

SINGULAR

| | | |
|---|---|---|
| 1st pers. | arabbî | arabbî |
| 2nd pers. | tirabbî [6] | tirabbî |
| 3rd pers. | yirabbî | tirabbî. |

Imperat. rabbî (m. and f.), rabbû (-m).

Particip. merabbî (whether in active, passive, or neuter sense).

REMARK.—The passive participle is generally supplied by the simple verb or one of the other derived forms. Masmî (or, as it

[1] izâkân with aor.
[2] Trans. *I want you do* (aor).
[3] Trans. *getting dear.*
[4] Particip. of mishî.
[5] Particip. pass.
[6] Or terabbî, &c.

is generally pronounced, mesmî) is used as the passive participle of samma *to name*, though the simple verb sama is not in use. Idda *give* has middî for the active participle.

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

II. lâqa *find*, aor. alâqî, imperat. lâqî, particip. melâqî.

III. a'ṭa *give*, 1st pers. a'ṭêt, &c., aor. a'ṭî, ti'ṭî, &c.,[1] imperat. i'ṭî, &c., particip. mu'ṭî.

| | | | |
|---|---|---|---|
| ikhla | *let go* | imsa | *become evening* |
| ifta[2] | *pronounce a fetwa* | irma | *throw* |
| | | isqa | *water* |

IV. itbara *be sharpened*, aor. atbirî, imperat. itbirî, particip. mitbirî.

V. iddaffa *warm oneself*, aor. addaffa, imperat. iddaffâ (fem. iddaffî), particip. middaffî.

VI. iddâra *hide oneself*, aor. addâra, imperat iddâra, particip. middârî.
it'âfa *get strong*.

VII. inṭafa *be extinguished*, aor. anṭifî, imperat. inṭifî, particip. minṭifî.

VIII. iltaqa *find*, *meet*, aor. altiqî, imperat. iltiqî, particip. miltiqi.[3]

IX. Not in use.

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

XI. istilaqqa *catch*, *receive*,[4] aor. astilaqqa, imperat. istilaqqa, particip. mistilaqqî.
istikhabba *hide oneself*.

REMARK.—The learner will have no difficulty in completing the conjugation of the above verbs after the models of the simple verb and the first derived form.

---

[1] Ta'ṭî, &c., is sometimes heard for ti'ṭî, in the belief, perhaps, that it is educated, though the literary form is tu'ṭiyu.

[2] Also afta.

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

[4] Istalqa is also used with the same meaning.

## VOCABULARY

| | | | |
|---|---|---|---|
| garra | *make run* | inḥasha | *be stuffed* |
| ghalla | *boil* (act.) | inbana | *be built* |
| ṣalla | *say one's prayers* | irtaḍa | *consent* |
| | | istaḥla | *find sweet* |
| ʻadda | *cross* | istasma (ʻan) | *inquire name of* |
| ʻabba | *fill, load* | istaʻṭa | *take* (drinks, drugs, &c.) |
| naqqa | *choose, select* | | |
| gâza | *punish* | istiḥamma | *take a bath* |
| râʻa | *tend sheep, watch; chastise* | ḥaffaḍ | *make learn by heart* |
| | | qaṣṣ | *cut* |
| itrama | *be thrown away* | ʻauwar | *ruin* |
| itkhafa | *hide* | luqma | *morsel, mouthful* |
| itqala | *be fried* | | |
| idda'a | *pretend* | shambanya | *champagne* |
| idda'a ʻala | *accuse* | ḥimu | *heat* |
| itrabba | *be brought up* | lôḥ | *board* |
| itkhaffa | *disguise oneself* | ʻalqa | *a thrashing* |
| | | maʻdîya | *ferry* |
| itqalla | *be fried, scorched* | lôz | *almonds* |
| | | gôz | *walnuts* |

## EXERCISE 67

Ish shê illî ma yinfaʻsh yitrimî. Ma tkhallîsh ḥadde yekhushshe qable is sâʻa khamsa. Baʻḍ il maṣarwa yitrabbû fi blâd barra. Kull in nâs yistaḥlu s sukkar il maṣrî ʻan betâʻ barra. Rûḥ istasma ʻan ṣaḥb il arḍe dî. Il ḥarâmîya fidlû mistikhabbiyîn fi waraq iṣ ṣagara lamma nṭafit il lamḍa. Hûwa min muddit talat sinîn ma stiḥammâsh. Rûḥ itkhifî min hina! Mush ʻauz asmaʻ il kalâm da wala[1] shûf wishshak. Rûḥ itkhaffa bi libse tânî ghêr illî ʻalêk. Qulte li ṭ ṭabbâkha: daffî li l luqma dî shuwaiya ʻala n nâr. Hûwa rtaḍa lâkin ana ma rḍitsh. Ha trabbî shaʻr min tânî[2] baʻde ma qaṣṣêtu? Il khôga râʻa l walad ʻalqa ʻala riglêh ʻashan yiḥaffaḍu l lôḥ. Khallî bâlak lamma tiftaḥ ish shambanya hîya tirghî wi tqûm minnak. Ha titqalla bi ḥimu ish shams iza qaʻadte henâk. Râḥ fên? ana mush melâqîyâh. Ana mush fâḍî; rûḥ inta wi stilaqqâhum. Intalat il qizâza walla

[1] For wala ashûf. [2] *let grow again.*

lissa? Il kharûf yinḥishi bi lôz u gôz u ghêru. Hîya betiddi'î 'alêya innî saraqte kîsha. Il walad kan masmî Maḥmûd. Allah yigâzîk!

## EXERCISE 68

Go (and) warm yourself a little by[1] the fire. Go (to) the market and buy me a little meat and some vegetables. When do you want to begin? He made me run all over[2] the town. Boil me a little water in a saucepan. Hide yourself there till he comes. He has gone to say his prayers.[3] The house will be built on the piece of land in front of your garden. Don't load the guns before I tell you. You (*f.*) mustn't disguise yourself. We crossed the river in the ferry. (Those) who take hashish repent. Wait a little and I will give you a piastre each.[4] The potatoes were frying in the kitchen. We have bought them all; choose one for yourself. When you (*f.*) take a bath, don't forget the soap.

§ 214. Doubly imperfect or weak verbs are those which have *w* or *y* for their initial or medial radical, and *y* for their final radical. They thus combine the peculiarities of two classes of weak verbs.

§ 215. The following are examples of the simple verb and derived forms.

| | | Aor. | Imper. | Particip. |
|---|---|---|---|---|
| wafa | *fulfil, complete* | aufî, tûfî | ûfî | (act.) wâfî (pass.) maufî. |
| wi'i[5] | *be aware* | au'â | û'â (f.) û'î | (act.) wa'î |
| rawa | *irrigate* | arwî | irwî | (act.) râwî (pass.) marwî. |
| 'iyi | *be ill* | a'ya, ti'ya, &c. | | |
| I. warra | *show* | awarrî, &c. | | |
| II. dâwa | *treat* (medically) | adâwî, dâwî, &c. | | |
| III. ûra[6] | *show* | aurî, tûrî, &c. | | (pass.) maurî[7] |
| iḥya[8] | *restore to life* | aḥyî | | |

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

IV. Itrawa *be watered*, atriwî, mitriwî.[1]
V. Itwaffa[2] *die*, atwaffâ, mitwaffî.
Itrauwa *be watered, quenched.*
VI. Iddâwa *be treated*, addâwâ, middâwî.
Issâwa *agree, conspire.*
VII. Ittawa *be folded*, anṭiwî, miṇṭiwî.[1]
VIII. Istawa *be ripe, cooked, agree*, astiwî, mistiwî.
IX. No example.
X. Istahwa *catch cold*, astahwâ, mistahwî.
Istaufa *be completed*, astaufâ, mistaufî.
XI. No example.

REMARK *a*.—The verb ḥiyi has istaḥa *blush* as the tenth derived form (for istaḥyâ),[3] aor. astiḥî (for astaḥyâ), particip. mistiḥî.

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

| | | | |
|---|---|---|---|
| sawa[4] | *be worth* | ʿiyi | *be ill* |
| ḥiyi | *revive* | wiʿi | *beware* |

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

## DEFECTIVE AND IRREGULAR TRILITERAL VERBS

§ 216. It will not, of course, be supposed that all the parts of any particular verb are in use. In some cases the meaning of a word will restrict its use to one or two forms, or even to a single tense ; in others, habit has for one reason or another preferred some forms or tenses to others. Thus the imperat. ishmil *keep to the left*, with the aorist ashmil, will frequently be heard, though the past tense shamal has fallen into disuse. There are comparatively few verbs possessing more than eight or nine derived forms.

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[1] Marwî and maṭwî are used by preference.

[2] Literally, *be fulfilled*. The classical form tuwaffî (or tiwaffî) is sometimes heard.

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

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

[5] Or perhaps we should say that it is not used at all in the aorist, the active form wafa, which sometimes has itself a passive sense, being used instead ; thus wafit (or wufyit) il mudda *the term was completed*, but tûfi l mudda (only) *the term will be completed.*

§ 217. The verb ga' (or gih) *come*, which in classical Arabic is written gâ'a (for gaya'a), is conjugated as follows in Cairene:—

PAST TENSE

SINGULAR

| | MASC. | FEM. |
|---|---|---|
| 1st pers. | gêt, gît | gêt, gît |
| 2nd pers. | gêt, gît | gêtî, gîtî |
| 3rd pers. | ga', gih; negat. ma gâsh | gat |

PLURAL FOR BOTH GENDERS

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

AORIST

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

PLURAL FOR BOTH GENDERS

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

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

Particip. act. masc. gây, gay, gê; fem. gâya, gaya; plur. gâyîn, gayîn.[2]

REMARK.—The *a* of ga' is lengthened (the qaṭ'a disappearing), not only with the negative sign, but whenever it is accented, as gânî, gâ lak *he came to me, to you*, &c.

§ 218. The word tann, or its lengthened form tannit, with the shortened forms of the pronouns, is used either by itself or with the present participle and occasionally the aorist to express a continued action. It may itself take the preformative syllables of the aorist in addition to the suffixes, or if preceded by râyiḥ, raḥ, or ḥa, be conjugated either with or without them, as follows:—

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

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

## PAST TENSE

SINGULAR

| | MASC. | FEM. |
|---|---|---|
| 1st pers. | tannî, tannitî,[1] mâshî | tannî, tannitî,[1] mashya *continued walking* |
| 2nd pers. | tannak, tannitak, mâshî | tannik, tannitik, mashya |
| 3rd pers. | tannu, tannitu, mâshî | tanniha, tannitha, mashya |

PLURAL FOR BOTH GENDERS

1st pers. tannina, tannitna, mashyîn
2nd pers. tannukû (-m), tannitkû (-m), mashyîn
3rd pers. tannuhum, tannithum, mashyîn

## AORIST

| | | | | |
|---|---|---|---|---|
| 1st pers. | atannî, atannitî, mâshî | | atannî, atannitî, mashya | |
| 2nd pers. | titannak, mashî | titannitak, | titannik, mashya | titannitik, |
| 3rd pers. | yitannû, mâshî | yitannitû, | titanniha, mashya | titannitha, |

PLURAL FOR BOTH GENDERS

1st pers. nitannina, nitannitna, mashyîn
2nd pers. titannukû (-m), titannitkû (-m), mashyîn
3rd pers. yitannuhum, yitannithum, mashyîn

## INDEFINITE FUTURE

Râyiḥ tannî, atannî, tannitî, atannitî, mashî; rayḥa tanniha, ttanniha,[2] tannitha, ttannitha,[2] mashya, &c.

Imperat. tannak, tannitak, mâshî; tannik, tannitik, mashya; tannukû (-m), tannitkû (-m), mashyîn.

REMARK *a*.—The preformatives of the aorist arè sometimes omitted, as 'ashan yinziluu we tannuhum mashyîn 'ala ṭûl *that they may go down and walk straight on*. The negative imperative does not necessarily take the preformative *t*. In the 3rd pers. sing. of the past tense tann may be used without the pronoun (*i.e.* tanne mâshî for tannu mâshî).

REMARK *b*.—Dann is sometimes heard throughout for tann, but it is in less common use.

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[1] Occasionally also tannitnî and tannêtnî.

[2] For tinanniha, &c.

§ 219. The conjunction mâdâm *seeing that* (composed of mâ and the obsolete verb dâm *last*) sometimes makes madumt, madumtî, in the 1st and 2nd pers. sing., as madumte gêt (for madâm gêt) *seeing that you have come*. It remains unchanged in the other persons.

§ 220. The verb gâb *bring* is very rarely used in the imperative, the verb hât[1] *give, bring* (fem. hâtî, pl. hâtû), replacing it.

§ 221. The interjection yalla (*i.e.* ya Allah) sometimes takes the sign of the 2nd pers. of the aorist, as ma tyalla (tiyalla) *come along then!*

## THE QUADRILITERAL VERB

§ 222. Quadriliteral verbs may be:—

(*a*) Reduplicated forms of weak triliteral verbs, or of triliteral verbs whose medial and final radical are identical, the second radical in the second case appearing as the final radical of the new verb; *e.g.*:—

| | | |
|---|---|---|
| bashbish | *soak* | bâsh[2] |
| rakhrakh | *loosen* | rakha |
| ṣauṣau | *squeak* | ṣawa |
| baṣbaṣ | *ogle* | baṣṣ[3] |
| balbil | *wet* | ball |
| dashdish | *smash to pieces* | dashsh |
| shamshim | *sniff* | shamm |
| qabqab | *rise, swell* | qabb |

Remark.—Daḥdaḥ *weaken* (originally da'da')[4] appears to be an intensive form of the perfect verb ḍa'af, the final radical being dropped.

(*b*) Lengthened forms of the perfect or weak triliteral, a new letter being added at the beginning, in the middle, or at the end of the word; *e.g.*:—

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[1] This word is said to be the imperat. of the third form of the obsolete ata *come*, with prosthetic *h* after the analogy of the Hebrew. It is not used in any other sense.

[2] The verbs in this column are the triliterals in which the quadriliterals have their origin. They are given in the form in which they bear a similar sense.

[3] Cf. the literary baṣar *see*.

[4] Ḍa'ḍa' is still heard, though less frequently than daḥdaḥ.

| | | |
|---|---|---|
| da'mish | *be half blind* [1] | 'imish |
| daḥdar | *roll, slope* | indaḥar |
| ghaṭrash | *turn a deaf ear* | ṭirish |
| iṣṣarmaḥ | *live fast* | ramaḥ [2] |
| shaqlib | *upset* | qalab |
| sha'laq | *suspend* | 'alaq |
| shaqdif [3] | *throw* | qadaf |
| sha'bat | *climb, hold to* | shibit |
| khalbaṭ | *confuse* | khalaṭ |
| qarbaṭ | *be stingy* | qarraṭ |
| iṣṣalbaṭ | *be incited* | ṣallaṭ |
| kharbaq | *pierce with many holes* | kharaq, kharraq |
| kharbish | *scratch* | kharash [4] |
| kharwish | *scratch* (as a mouse) | kharash [4] |
| qarqash | *munch* | qarash |
| idda'bil | *fade* | dibil |
| lahlib | *blaze* | lahab |
| sha'lil | *burst out in flames* | sha'al |
| zaghlil | *be dazed* | zaghal [5] |
| halwis | *talk inanely* | hawas |
| sharmaṭ | *tear to pieces* | sharaṭ |
| qarmish | *munch* | qarash |
| farshin | *spread out* | farash |
| itfaltin | *live fast, become a rogue* | itfalat [4] |
| it'afwin | *grow strong* | it'âfa |
| itma'yaq | *play the fop* | it'âyiq |
| ma'yar | *revile* | 'âyir |
| ma'gin | *make putty* | 'agan |
| itma'shaq | *become enamoured* | it'âshiq |
| matwih | *lead astray* | taiyih |
| itmakhtar | *swagger* | khatar [6] |
| inga'mas | *recline* | inga'as |

[1] As in the expression 'ênu mida'misha.

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

[3] Shaqdif has recently fallen into disuse.

[4] Not in use; falat means *to get loose, escape.*

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

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

| | | |
|---|---|---|
| itna'nis | *revive* | na'ash [1] |
| lahwig | *goad* | lahag [2] |
| laswa' | *flog* | lasa' |
| lahwis | *lick clean* | lahas |
| it'ôlaq | *behave lasciviously* | 'alaq |
| khôzaq | *impale* | khazaq [1] |
| qarwaṭ [3] | *cut off* | qaraṭ [1] |
| naqwar | *insult* | naqar |
| shaḥwar | *smear with soot* | shaḥḥar |
| itqaryif | *get disgusted* | qirif |
| waṣṭan | *place in middle* | waṣṣaṭ |
| it'alqan (= it'ôlaq, from 'alaq) | | |
| itrahbin | *become a monk* | itrahhib |

(*c*) Original forms, or forms derived from triliteral verbs obsolete in both the literary and spoken dialects; *e.g.*:—

| | | | |
|---|---|---|---|
| baṭbaṭ | *splash* | raṣraṣ | *tremble* (from cold, &c.) |
| ṭashṭish | *fizz* | | |
| daḥdar | *roll* | ra'ra' | *be fresh and green* |
| dardish (fi l kalâm) | *get confused* (in speaking) | karkib | *put in disorder* |
| | | washwish | *whisper* |

REMARK.—Many of these, like baṭbaṭ, raṣraṣ, are reduplicated, or at least the third radical is identical with the first. In others all four radicals are different. Some, like ṭashṭish and washwish, are no doubt onomatopoetic.

(*d*) Purely denominative, many of them from foreign nouns, and all from nouns containing more than three consonants,[4] except where a *w* is inserted, as ishsharwid *to blow the hot wind*, called sharḳ; *e.g.*:—

| | | |
|---|---|---|
| bandaq | *shoot* | bunduq |
| itbarqa' | *put on a veil* | burqu' |
| garnal | *write about one in a newspaper* | gurnâl |
| itrasmil | *be a capitalist* | rismâl |
| ṣôgar | *insure* | sukurtâ |
| kartin | *put into quarantine* | karantîna |
| maẓraṭ | *bluster* | mizrâṭ |
| itnamrad | *be like Nimrod*, i.e. *act tyrannically* | |

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

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

[3] Cf. also qurma *log*, *stump*.

[4] Unless ṣabbin *to soap* and nammar *to number* (*numero*) be regarded as quadriliterals instead of the first derived form of imaginary triliterals.

REMARK *a*.—It will be observed that *n* is the only letter added at the end of a triliteral to convert it into a quadriliteral, and that *m* and *w* are more frequently added than any other letter. Those which insert *r* and *l* correspond to the Syriac par'el and pa'lel, regarded in that language as forms of the triliteral verb.

REMARK *b*.—Sometimes both the quadriliteral and perfect triliteral from which it is immediately formed owe their origin to a weak triliteral, or a triliteral with a doubled radical (the latter in many cases being no longer in use), as zâgh, zaghil, zaghlil; shâṭ *scorch*, sha'aṭ, sha'waṭ.

§ 223. Quadriliterals, and in particular the duplicated forms, generally intensify the meaning of the triliteral verb, and herein increase the resemblance which they already bear in structure to the first derived form of the triliteral.

§ 224. The vowel of the first syllable of the quadriliteral is always *a*; that of the final syllable is *a* or *i*, in accordance with the rule laid down in § 161. There are, however, a few exceptions, as garnal, which is also at times pronounced garnil, shankal (or shankil) *hook, trip up*.[1] Those verbs whose second vowel is *i* are usually active in signification.

§ 225. The conjugation offers no difficulties, as will be seen from the following examples:—

## PAST TENSE

### SINGULAR

| | MASC. | FEM. |
|---|---|---|
| 1st pers. | daḥdart, karkibt | daḥdart, karkibt |
| 2nd pers. | daḥdart, karkibt | daḥdartî, karkibtî |
| 3rd pers. | daḥdar, karkib | daḥdarit, karkibit |

### PLURAL FOR BOTH GENDERS

1st pers. daḥdarna, karkibna
2nd pers. daḥdartû (-m), karkibtû (-m)
3rd pers. daḥdarû (-m), karkibû (-m)

## AORIST

### SINGULAR

| | | |
|---|---|---|
| 1st pers. | adaḥdar, akarkib | adaḥdar, akarkib |
| 2nd pers. | tidaḥdar,[2] tikarkib | tidaḥdarî, tikarkibî |
| 3rd pers. | yidaḥdar, yikarkib | tidaḥdar, tikarkib |

[1] Both foreign words.

[2] Or tedaḥdar, &c.

PLURAL FOR BOTH GENDERS

1st pers. nidaḥdar, &c.
2nd pers. tidaḥdarû, &c.
3rd pers. yidaḥdarû, &c.

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

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

REMARK.—The verb ṭâṭâ[2] *bend down*, though in reality a quadriliteral, is treated in its conjugation as a triliteral of the second derived form, and makes aṭâṭî in the aorist, meṭâṭî in the participle.

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

REMARK *a*.—A second form, ilkhabiṭṭ,[3] occurs in the word iṭma'inn (simple verb ṭam'an) *be easy in one's mind, confident;* aor. atma'inn; particip. miṭma'inn. This verb, however, is not in common use, like its kindred triliteral iṭṭammin.

REMARK *b*.—The derived form of the quadriliteral answers to the fifth derived form of the triliteral.

§ 227. From "stop 'er" is derived the verb iṣṭabbar *stop*,[4] aor. aṣṭabbar, particip. miṣṭibbar, used in a neuter as well as an active sense, and often with no reference to machinery.

## VOCABULARY

| | | | |
|---|---|---|---|
| bargim | *talk confusedly, mutter* | barṭal | *bribe* |
| | | barwiz | *frame* |
| tanbil | *be lazy* | baḥtar | *spill, scatter* |
| khanṣar | *clench* | zaḥlaq | *slip* |
| targim | *translate, interpret* | raḥwin | *amble* |
| | | 'anwin | *address* |
| | | gharbil | *sift* |

---

[1] Or ma ddaḥdarsh.

[2] Ṭa'ṭa' in the written dialect.

[3] Corresponding to the literary ilkhabaṭṭ (if'alalla).

[4] Cf. the Alexandrian ma stabbanîsh from *sta bene*—(S.). Iṣṭabb is also used as an imperative, but somewhat jocularly. Iṣṭabbar is not to be confused with iṣṭabar, the eighth form of the verb ṣabar.

| | | | |
|---|---|---|---|
| kartin 'ala | *put into quarantine* | ṭabbaq | *fold* |
| qarbaṣ | *tie to the pommel of the saddle*[1] | ghanna | *sing* |
| | | raqaṣ | *dance* |
| | | wiqif | *stand* |
| igga'maṣ | *be puffed up with pride* | ṭawa | *fold* |
| | | ṭâwa | *hide* |
| issattit ('ala) | *play the grand lady* | it'aṭa | *be given* |
| | | dâr | *walk about* |
| issaltan 'ala | *lord it over* | lawa | *twist* |
| it'afrat | *become like one possessed, behave naughtily* | gisr | *embankment* |
| | | ṣûra | *picture* |
| | | shammâma | *water-melons* |
| | | frûta | *fruit* |
| | | ruzz | *rice* |
| iddarwish | *become a dervish* | mafrash | *table-cloth* |
| | | sabat | *basket* |

## EXERCISE 69

Inti ddawêtî 'ande mîn? Istawêna sawa 'ala kede. Ir riggâla dôl issau[2] 'ala bnî yidrabûh. Il bêd yithaṭṭe fi l kasarôna wi yinsiwî. Ma takulsh ish shamnâma dî; mush mistiwîya. Ma titwîsh dirâ'i, 'auz tikassaru? Il 'aṣâya kânit miṭṭâwîya wara dahru. Hâtî, ya bitte, kursî aq'ud 'alêh. Ta'â ya wad, warrî li lli fi îdak. Agî ana 'andak walla ha tigî inta 'andî? Ga[3] lakshe khabar 'an abûk, ya'nî yîgî walla la'? Ma hyâsh gaya llêla? La', iḥna lli gayîn. Il binte tanniha taḥt iṣ ṣagara lamma gih abûha. Tannuhum mashyîn humma wi r riggâla 'ala biyuthum. Tannitik ṭal'a waiyâhum 'ala fôq. Tannina ḥna l kull merauwaḥîn sawa. Tanniha l mazzîka tduqqe quddâm il 'arabîyât. In niswân tannuhum lamma ḥaṣṣalu l bêt. Intî lêh tamallî titannik fi matraḥ wâḥid? Ma tannakshi tqul hâga zêye dî. Tamallî biyebargim bi l kalâm; mush 'ârif bîqûl êh. Il arde mibashbisha bi l moiya, ma tighdarshe til'ab. Rayḥîn nigarnal il mas'ala fi l garanîn (garânîl). Da râgil metanbil u kemân migga'maṣ fi nafsu, biyiftikir ma fîsh ḥadde ghêru. Kunna mdaḥdarîn il kûra fi l arḍ bidal ma niḥdifha 'âlî.

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[1] From qarbûṣ (liter. qarabûs). The verb is used of forcing up the head of a donkey, &c., by tying the reins to a ring in the saddle.

[2] Contracted from issâwû. The accent is on the final syllable.

[3] The *a* is pronounced somewhat shortly. (See § 13.)

Akhûya ddarwish, ya'nî baqa darwîsh min id darâwîsh. Ikhraq lî kemân kharqe hina 'ashân tibqa l khashaba kulliha mikharbaqa. In nâr sha'lilit fi l bêt. It'afraṭ il ḥusân lamma wiq'it il 'agala taḥte riglu. Hîya khanṣarit il fulûs fi idha, ya'nî ṭabbaqit idha 'alêhum. Il marad da'da'u ktîr. Nazaru medaḥdaḥ. Il bersîm lamma yikbar fi l ard we yikhdarr, yequm[1] yera'ra'. Ma tqarbaṣṣi ḥmartak kede; ḥarâm 'alêk!

## EXERCISE 70

The papers are all in confusion;[2] why didn't you number them?[3] Come (and) read me this letter, please. Don't (*f.*) keep on walking about all night. They continued playing and singing and dancing until the sun rose.[4] Nobody was ever bribed by him, nor has he ever bribed anybody. You ought to frame one of these two pictures. She was carrying the basket on her arm when the rice was spilt on the ground. We both slipped and went[5] rolling down the bank till we fell into the canal. I saw you standing there shivering[6] with[7] cold. The horse was going at an amble. She always plays the grand lady with me. You had better[8] register[9] your letters, seeing that there are cheques in them. They have returned the paper all torn. You haven't addressed your letter. The barley has to be sifted before it is given to the horse. He wants to lord it over everybody. Will they put us into quarantine at Port Said? Please loosen this cord a little. Take the tablecloth in[10] the middle and fold it (in two). What[11] was she whispering in his ear? Why didn't you come when I called to you? You will get ill if[12] you eat unripe[13] fruit. The fields will be irrigated[14] to-morrow afternoon.

## VERBAL NOUNS

§ 228. Verbal nouns, adjectives, and substantives are those which are derived directly from verbs. They may be expressive:—

(*a*) Of the agent or person who acts, as kâtib *he that writes, a clerk*, kannâs *a sweeper* (from kanas *sweep*).

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1 Syntax, §§ 11 (2), 559.
2 Particip. fem.
3 3rd pers. sing. fem.
4 Verb before subst.
5 tann.
6 Continued present.
7 min.
8 aḥsan, at beginning of sentence.
9 ṣôgar.
10 min.
11 After the verb.
12 iza, with past tense.
13 Trans. *which is not* (mush) *ripe*.
14 Fem. sing.

(*b*) Of the person or thing on whom the act is performed (the patient), or of the thing created by its action, as maktûb *a thing written, a letter.*

(*c*) Of the action of the verb in an abstract form, or of the becoming what it denotes, as ḍarb *striking*, ṣuġr *a being small, childhood.*

(*d*) Of the doing of that action once, as ḍarba *a striking once, a single blow.*

(*e*) Of the time or the place at which it is performed, as maghrib *sunset* (from gharab, gharrab) *go west*, maktab *study, school.*

(*f*) Of the instrument with which it is performed, as muftâḥ *key* (from fataḥ *to open*).

(*g*) Of the vessel containing that which is produced by the action of the verb, as miḥlâb *a milkpail* (from ḥalab *milk*).

§ 229. Classes *a* and *b* include not only the active and passive participles, but all adjectives derived from verbs, many of which are used only as substantives. The following are the principal forms which they take: —

| | FORM | EXAMPLE |
|---|---|---|
| 1. | bark | ṣa'b *hard*, sahl *easy* |
| 2. | barak | gada' *brave*, Ḥasan, *pr. n.* (*beautiful*) |
| 3. | burk | murr *bitter* |
| 4. | birik | khishin *rough, in lumps*, tikhit *thickset* |
| 5. | barâk | khalâṣ *finished*, harâm *forbidden, disgraceful* |
| 6. | barîk / birîk [1] | adîb *well-bred*, ḍa'îf *weak*, ḥalîq *shaved* / bikhîl *stingy*, tiqîl *heavy*, gidîd *new* [2] |
| 7. | barûk | ḥasûd *envious*, 'agûz *aged* |
| 8. | bârik | kâtib, tânî, tâlit, sâhil *easy.* |
| 9. | barrâk | baṭṭâl *bad*, baṣṣâṣ *spy*, khaiyâṭ *tailor* |
| 10. | barrîk [3] | akkîl *glutton*, qassîs *priest*, ṣaiyîṭ *singer* |
| 11. | barkân / birkân | sakrân *drunk*, 'aṭshân *thirsty*, kharbân *spoilt* / 'iryân *naked* [4] |
| 12. | abrak | aḥmar, abyaḍ, aḥwal, &c. |

Remark *a.*—The participles of the simple and derived forms are excluded (with the exception of bârik) from the above list, as they have been already noticed under the verbs.

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[1] Birîk is a weakened form of barîk. The *a* is always maintained when the enclosing consonants are strong.

[2] Notice wilîf *companion* (= literary alîf).

[3] Intensive of barîk.

[4] Ga'an (and occasionally gi'ân) is for gaw'ân (from gâ'), the *w* having fallen out.

REMARK *b*.—A few quadriliterals have an adjective of the form lakhbûṭ, as khalbûṣ *deceiving, a rogue*.

REMARK *c*.—Bârik is confined to the participle and the ordinal numbers. Barrâk and barrîk are generally intensive in meaning.[1] The former is used mostly of trades or professions. The word gallâl *scavenger* is a denominative from gilla; so ṭauwâb *brickmaker* from ṭûb, shaddâf from shadûf. Barîk, barûk, and barkân are often identical in meaning with the passive participle of the active verb (whether in the simple or first derived form),[2] as qatîl *slain* (= maqtûl), rasûl *one sent, a messenger* (= marsûl),[3] kharbân *spoilt* (= makhrûb).

REMARK *d*.—Barîk and birîk are frequently used in the feminine to denote the thing on which the action of the verb has been performed, as dafîna *a thing buried*, sarîqa *a thing stolen, booty*, liqîya *a find*; madîya, from the intransitive mada *pass* (of time), is used of a *previous lesson* (in school). From nafa *exile* are formed the nouns nifâya and nifâwa *one spurned, an outcast*.

REMARK *e*.—Abrak (weakened to ibrik in iswid) is confined to the comparatives and adjectives denoting personal defects (§ 61).

REMARK *f*.—A few adjectives, derived from verbs whose middle radical is *w* or *y*, take the form baiyik (or bêyik), as maiyit (mêyit) *dead* (from mât), ṭaiyib *good* (ṭâb, yeṭîb), bêyin *evident* (bân, yebân).

§ 230. Class *c* comprises the so-called infinitives used substantively. The principal forms of those derived from the primitive verb are as follows:

| FORM | EXAMPLES |
|---|---|
| 1. bark | katm *concealing*, 'add *biting*, akl *eating*, qôl (for qawl) *saying, word*, sêr *walking, proceeding*, mashy *walking, gait* |
| 2. barak | 'amal *doing, deed*, ṭalab *demanding, demand*, marad *being ill, illness*, 'ama *being blind, blindness* |
| 3. barâk | kalâm *speaking, speech*, sawâd[4] *a being black, black* |
| 4. barûk | qabûl *accepting* |

[1] Kaddâb is used of one who has just told a lie, though it properly signifies one addicted to lying, a *professional* liar.

[2] B'rîk is the pass. particip. of the primitive Syriac verb, as barûk is of the Hebrew.

[3] Used as the pass. particip. of irsal (arsal) *send*, which is not, however, in colloquial use.

[4] All the colours have this form.

| FORM | EXAMPLES |
|---|---|
| 5. birk | 'ilm *knowing, knowledge,* kidb *lying, lie* |
| 6. birak (burak) | gilas *sitting,* riḍa *consenting, consent,* ghina (ghuna) *a being independent, riches* |
| 7. birâk | kitâb *writing, book,*[1] qiyâm *rising, starting* |
| 8. birîk | nihîq *braying*[2] |
| 9. burk | sukr *a getting drunk,* shurb *drinking,* ṭûl (for tuwl) *being long, length* |
| 10. burâk | su'âl *questioning, question* |
| 11. { burûk / birûk } | dukhûl *entering, entry,* luzûm *being necessary, necessity,* surûr *being glad, gladness,* wiṣûl *arriving, arrival,* ghilûw *being dear* |
| 12. barka | raḥma *pitying, compassion,* da'wa *pretending, pretension* |
| 13. barâka | naḍâfa *cleaning,* 'amâya *blindness* |
| 14. barûka | marû'a *manliness* (verb not in use) |
| 15. birka | sirqa *thieving, theft* |
| 16. birâka | tigâra *trading, trade,* shiyâla *carrying,* khiyâṭa *sewing, tailor's profession* |
| 17. birîka | migîba *bringing,* migîya *coming* |
| 18. burâka | ghufâra *watching, guarding* |
| 19. burûka | ṣu'ûba *being difficult, difficulty,* suhûla *being easy, facility* |
| 20. barakân | dawarân *turning,* shawafân *seeing,* dawakhân *getting giddy,* tawahân (or tayahân) *going astray, wool gathering,* khararân *leaking* |
| 21. barkana | ṣaghrana *being childish,* farsana *being courageous, intrepidity* |
| 22. birkân (burkân) | bunyân *building,* nisyân (nusyân) *forgetting* |
| 23. birkîya | shiddîya[3] *strength* |
| 24. burukîya | sukhunîya *being hot,* gumudîya *being hard* |
| 25. mabrak | mashâl (for mashyal)[4] *carrying* |
| 26. mabrik (mibrik) | mibî' (mebî'), for mibyi', *selling,* migî' *coming* |
| *27. mibrâk | mirwâḥ *going* |
| 28. mabraka | maqdara *being powerful,* mashyakha *being a sheikh* |
| 29. mabrika | ma'rifa *knowing, knowledge,* ma'îsha (for ma'yisha) *living* |
| 30. mi (me) barka | meḥabba *loving, affection* |

[1] In a passive sense.

[2] The verb is only used in the first derived form (nahhaq).

[3] A lengthened form of shidda.

[4] Just as yehâb is for yihyab (§ 204 *seq.*).

REMARK *a*.—Of these forms, 1, 2, 5, 12, 16, and 23 are mostly in use, while many of the others are of very rare occurrence. Bark is generally the abstract noun of transitive verbs; barak of intransitive as often as transitives; birk is confined to intransitives; birâka is mostly used of trades or professions; burakîya and burûka are derived entirely from neuters usually admitting both the forms birik and buruk, and expressing abstract qualities.

REMARK *b*.— Many of these nouns are used in a concrete as well as an abstract sense, as ma'rifa *knowing, an acquaintance,* and some of them only in a concrete sense, as 'êsh *bread* (originally *living*). Some of them have both an active and a passive signification, as ḍarbu *his striking* or *his being struck,* su'âlu *his questioning, his question,* or *his being questioned, his examination.*

REMARK *c*.—The letter *w* preceded by the vowel *i* and followed by *â*, *i.e.* in the forms birâk, birâka, burâka, is changed to *y*, as qiyâm (for qiwâm), ṣiyâm *fasting* (for ṣiwâm), ziyâra (or zuwâra) *visiting.*

REMARK *d*.—The noun of the form bark derived from verbs whose last two radicals are the same is necessarily identical with the 3rd pers. sing. of the past tense, and barak is identical with the 3rd pers. sing. of the past tense of the perfect verb.

REMARK *e*.—Nouns derived from verbs whose middle radical is *w* or *y* are in general subject to the changes to which the verbs themselves are liable. Those derived from verbs whose first radical is *w* sometimes drop that letter, as ṣifa *quality* (from waṣaf), giha *direction* (from wagah).[1]

REMARK *f*.—A form baraka appears in the words ṣalâ *prayer,* and ḥayâ *life* (contracted from ṣalawa and ḥayawa), and in a few other words not in general use.

§ 231. The abstract nouns of the derived forms of the triliteral verb are as follows:—

I.

1. tabrîk as taftîsh *searching* (fattish), tadwîr *turning.*
2. tabraka as tazkara *reminding, ticket* (zakkar).
3. tabrika as tagriba *trying, experience* (garrab).
4. tabrîka as taslîya *amusing, amusement* (salla).
   tahlîya *sweetening* (ḥalla).

REMARK.—The first and fourth of these forms are by far the most common, the latter being confined exclusively to verbs whose

[1] Wagah is not itself in use.

final radical is *y*. A fifth form, tabrâk, occurs in the word takrâr *repeating* (karrar), and a sixth in tilqa' *a bringing face to face with* (laqqa); but the former is scarcely colloquial,[1] and the latter is used only in the expression min tilqa'[2] nafsu, nafsak, &c., *of his, your, &c., own accord.*

II.

1. mi (me, mu).
   bârika[3] as mekhalfa *contradicting, a contravention* (khâlif), mi'âkhîza *blaming* (âkiz), muwafqa *agreeing with* (wâfiq), migauba *answering* (gâwib), mi'ayra *reproaching* ('âyir).
2. birâk as ḥisâb *taking account, bill* (ḥâsib).

III.

1. ibrâk as i'lân *publishing.*
2. abrâka[4] as agâza *permitting, leave of absence, holiday.*

Remark.—The second of these forms is confined to verbs whose middle radical is *w* or *y*.

IV. Not in use.

V. tabarrik, tibarrak, tibarrik, as takallim *speaking*, tiḥarrak *being moved*, tiqaddim *being advanced*, taḥarrî *investigating, investigation.*

VI. tabârik, tibârik, as taḥâmil *bearing malice.*

Remark.—Forms V. and VI. do not belong to the colloquial language, but are sometimes used in imitation of the literary tabarruk and tabâruk.

VII. inbirâk, as inkisâr *being broken, humiliating oneself* (inkasar).

Remark.—This form likewise is very rarely heard.

VIII. ibtirâk as istilâm *receiving* (istalam).
ishtiyâq *yearning* (ishtâq).

IX. ibrikâk as iḥmirâr *getting red.*

X. and XI. istibrâk as istifhâm *getting information.*

2. istibrâka, as istiqâma *rectitude*, istighâsa *calling for aid*, istirâḥa *reposing.*

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[1] Takrîr is the form in use.

[2] Tilqa' is corrupted colloquially to tilka.

[3] The first syllable is occasionally *u*, especially before *w*. The *i* usually falls out (§ 33).

[4] Literary ibrâka. Note that the spoken language has in this instance the stronger vowel.

REMARK *a*.—Only verbs whose middle radical is *w* or *y* have the second form, and of these only those which contract in the past tense. From istagwib *interrogate* is formed istigwâb, after istibrâk.

REMARK *b*.—In some cases the noun is in use, though the verb has become obsolete.[1] The verbal substantive of the derived forms is not infrequently supplied by the primitive verb.

§ 232. The abstract noun of the simple quadriliteral verb takes the form lakhbaṭa ;[2] that of the derived verb ti(te)lahkbîṭ, as daḥdara *rolling*, kharbasha *scratching*, ti(te)barṭîl *a being bribed*.

§ 233. Class *d* is formed by the addition of the feminine termination *a* to the abstract noun, the forms bark and tabrîk being used exclusively for this purpose in the case of the primitive and first derived triliteral verb, as darb *striking*, ḍarba *a striking once, a blow ;* ʿadd *biting*, ʿadda *a bite ;* tafrîq *making a distinction*, tafrîqa *a making a distinction in a particular case*.

REMARK *a*.—Nouns derived from verbs whose final radical is *y* sometimes change the *y* into *w*, as sharwa (for sharya) *a purchase* (from shara *buy*). A few nouns of this class take either *w* or *y*, as ghalwa (or ghalya) *a boiling*.[3]

REMARK *b*.—With the exception of barrak, the derived forms very rarely, if ever, admit of a noun of this class. The word muṭâṭîya *a bending* is an irregular formation, being the feminine of the participle of ṭâṭâ treated as the form of a triliteral instead of a quadriliteral, as it is in reality.

REMARK *c*.—In the quadriliterals the derived form tilakhbîṭ becomes tilakhbaṭa,[4] as ti(te)makhmaḍa *a being upset by shaking, &c., nauseousness*.

REMARK *d*.—When the abstract noun already ends in *a*, as in the case of the simple quadriliteral verb, no distinction, of course, can be made, and the adjective waḥda must be added if the idea of unity is to be emphasized.

§ 234. Nouns of time and place derived from the simple

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[1] Or exists only in the literary dialect. The colloquial sometimes borrows one part of speech, while it rejects others belonging to the same root.

[2] Lakhbiṭa, as well as tilakhbîṭa (see below), is sometimes used by the higher classes.

[3] The plur. ghalwât is preferred to ghalyât.

[4] The learned say tilakhbîṭa.

triliteral verb take the forms mabrak and mabrik, the former when the vowel of the final syllable of the aorist is *a*, generally also when it is *u*, and in a few cases where it is *i*;[1] *e.g.*:—

| | | |
|---|---|---|
| maghṭaṣ | *a large basin for plunging* | (from ghuṭuṣ, yighṭaṣ) |
| maṭbakh | *kitchen* | (from ṭabakh, yiṭbukh) |
| maktab | *school* | (from katab, yiktib) |
| maglis | *place or time of sitting, assembly* | (from galas, yiglis) |
| maghrib | *time of going west, sunset* | (from gharab, yighrib) |

Remark *a*.—The noun of time and place of verbs whose medial radical is *w* becomes mabâk, as maqâm *woodwork round the tomb of a sheikh*[2] (from qâm, yeqûm), and those whose medial radical is *y*, mabîk, but there is perhaps no example in the spoken language.

Remark *b*.—Several of these nouns take the feminine termination, as madrasa *school* (from daras, yidris). A few derived from verbs whose initial radical is *w* or *y* take the form mibrâk, as mî'âd[3] *appointed time* (from wa'ad *promise*), mîlâd *birthday* (from wilid).

§ 235. Class *f*, denoting the instrument, takes the forms mabrak, mibrak, to which the feminine termination is sometimes added, and mabrâk, mibrâk; *e.g.*:—

| | | |
|---|---|---|
| mabrad | *a file* | barad |
| maqaṣṣ | *scissors* | qaṣṣ |
| misann | *a steel for sharpening* | sann |
| mamsaḥa | *a cloth for wiping* | masaḥ |
| maṣyada | *a trap* | ṣâd |
| minashsha | *a fly whisk* | nashsh |
| muftâḥ | *a key* | fataḥ |
| minshâr | *a saw* | nashar |
| minqâr | *a chisel* | naqar |
| miqyâs | *a gauge* | qâs |
| mîzân (for miwzân) | *a balance* | wazan |

[1] In these cases it is *u* in the written dialect, as katab, yaktub.

[2] The meaning *dignity, position*, is not generally known, though the expression sâḥib maqâm is used sometimes even by the uneducated.

[3] More commonly ma'âd.

REMARK *a*.—The verb from which the instrument is derived is not always in use, as in the case of misalla *packing-needle* (from the obsolete sall).

REMARK *b*.—From nakhal *sift* is formed mankhul *a sieve*, from ra'a *see* mirâya *looking-glass*, the qat'a falling away.

§ 236. Verbal nouns denoting a vessel take the same forms as those of class *f*, as miḥlâb *a milk-pail* (ḥalab), mibzaqa *a spittoon*.

REMARK.—From kaḥal *to paint the eyes with kuḥl* is derived mukḥila *the vessel in which the paint is kept*.

§ 237. The above classes, though they comprise a vast number of words, do not include all the nouns derived directly from verbs. Of others, the following are most worthy of notice:—

(*a*) Nouns denoting a part or small quantity. These take the form birka or burka, as:—

| | | | |
|---|---|---|---|
| ḥitta | *a bit* | luqma | *a mouthful* |
| ḥiṣṣa | *a portion, share* | | |

(*b*) Garments, coverings, &c., many of which take the form birâk, as:—

| | | | |
|---|---|---|---|
| libâs | *drawers* | girâb | *sheath, bag* |
| ḥirâm | *coverlet, woollen over-garment* | | |

(*c*) The place where a thing is constantly produced or found, or that by means of which the action of the verb is constantly performed, is represented in a few instances by the feminine form of the intensive adjective barrâk, as:—

| | | | |
|---|---|---|---|
| mallâḥa | *a salt-mine, salt-cellar* | ṭarrâḥa | *a mattress* |
| | | 'aṣṣâra | *an oil press* |

Barrâdîya is the vessel where water is kept cool.

REMARK.—A few intensive adjectives take the forms mibrak, mibrik, as mis'ad[1] *fortunate*, and mibkhit *very lucky* and mityiz *with large thighs*, formed from the nouns bakht and ṭîz.

§ 238. The remaining forms are not easily classified, as they are applied almost indiscriminately to different orders of nouns, as:—

| | | | |
|---|---|---|---|
| shibbâk | *a window* | tiffâḥ | *apples* |
| dibbân | *flies* | | |

§ 239. It should be noted also that a particular form is not necessarily confined entirely to a class. Thus shammâm *watermelons* has the form of nouns denoting trades, &c.

[1] Unless it represents the passive participle of the verb as'ad. (See § 167.)

## VOCABULARY

| | |
|---|---|
| khaṭṭ | *handwriting* |
| shurba | *draught* |
| dukhûl | *entry* |
| niyâba | *procuration* |
| nashr | *sawing* |
| qirâya | *reading* |
| firâr | *fleeing* |
| meqauma | *resistance* |
| ṣurûr | *joy* |
| inshirâḥ | *gaiety* |
| wiṣîya | *order* |
| qu'âd | *sitting* |
| tazyîr | *putting on, interesting oneself with* |
| ḥashwa | *stuffing* |
| ḥazz | *enjoyment* |
| inbiṣâṭ | *contentment, pleasure* |
| hana | *happiness* |
| ḥinnîya | *kindness, compassion* |
| radâwa | *depravity* |
| ghiyâr | *changing* |
| madad | *stretching, scope* |
| shôf | *seeing, view, vision* |
| dashsh | *crushing* |
| ṭulû' | *rising, departing* |
| hadad | *demolishing* |
| iḥtirâm | *respecting, respect* |
| mushtara (mishtara) | *buying* |
| ḥifẓ | *preserving, protecting* |
| kubr | *being big, manhood* |
| du'f | *weakness* |
| diyâna | *religion* |
| 'ôza | *need, want* |
| taswîya | *cooking* |
| ṣugr | *childhood* |
| dabḥ | *slaughtering* |
| libs | *clothing* |
| titakhbîṭ | *being knocked, knocking* |
| rubâṭ | *tying* |
| waṣl | *receipt* |
| fakk | *untying* |
| kuḥḥa | *coughing, cough* |
| ghuna | *singing* |
| sukât | *being silent, silence* |
| ḥafa | *going barefooted* |
| mauqaf | *place of standing, stand* |
| maḥmal | (See Lane, *Mod. Egypt.*, ch. xxiv.) |
| taman | *price* |
| 'amalîya | *doing, deed* |
| fôt | *a passing, going through* |
| dikka | *bench* |
| fiṭîr | *pastry* |
| sham'idân | *candlestick* |
| 'ankabût | *spider* |
| ḥabara | *kind of cloak* |
| ḥalla | *pot* |
| rîq | *saliva* |
| furn | *oven* |
| kanûn | *oven* (Arab) |
| nagaf | *chandeliers* |
| fak-ha | *fruit* |
| gidrî | *smallpox* |
| nâ'im | *soft* |
| gâḥil | *ignorant* |
| nâdir | *rare, scarce* |
| ḥâdiq | *salt* (adj.) |

| | | | |
|---|---|---|---|
| simiḥ | *bright, smiling* | qarrab | *approach* |
| wakîl | *agent, representative* | amar | *order, give orders* |
| khafîf | *slight* | 'irif | *know, recognise* |
| ṭabb | *stumble, come suddenly* | ḍarr | *injure, do harm to* |
| sharraf | *honour* | waṣṣa | *charge, enjoin, order* |
| qâwil | *engage, give contract to* | ṭaqṭaq | *explode* |
| 'allaq | *attach, hang* | ghala, ghili | *boil* |
| dâq | *be pressed, squeezed* | al'an | *more accursed* (mal'ûn), *worse* |
| qala' | *take off, extract* | | |
| mala | *fill* | ba'de ma | *after that* |
| ṭa''am | *vaccinate* | ke'innuhum (keyinnuhum) | *as though they* |
| 'azzib | *torture, punish* | | |
| gahhiz | *prepare* | 'ala ḥasab | *according to* |
| rabba | *bring up, educate* | lagl, li agl | *for, in case of* |

## EXERCISE 71

Il faḥme da kullu nâ'im; khallîh yegib lina khishin. Il khaṭṭe betâ'ak ṣa'be qawî; mîn yiqrâh? Il qassîs da râgil akkîl; bidâl ma yâkul luqmitên khad il kull. Ana 'aṭshâna qawî; iddînî shurbit moiya. 'Add il 'ankabût al'an min qarṣ in namûs. Kalâmak kullu kidb min il auwul li l âkhir. Id dukhûl ṣa'be 'an il khurûg. Migibt il 'afshe kan qable mirwaḥḥum. Taman ish shi'îr bi l mashâl tis'în sâgh. Mush ṣaḥbî hûwa, basse ma'riftî. Iza shâfak il bulîṣ yiktibak fi l mekhalfât. Iktib lî waṣl 'an istilâm il fulûs. Waqt il maghrib kânit qa'da fi maktab abûha. Hûwa wakîl il Khalîfa bi n niyâba 'annu. Shughl il minshâr li nashr il khashab. Da râgil gâḥil ma ya'rafsh il kitâba wala l qirâya. 'Ande wiṣûl il ḥaramîya yekûn il firâr aḥsan min il meqauma. Katm il ḥaqîqa mush nâdir 'and ish shuhhâd. Idfa' 'ala ḥasab maqdartak. Simi'te tiṭaqṭîq il barûd lamma miskit fîh in nâr. Muṭaṭṭiyitak dî li ṣ ṣalâ mush tamâm; tâṭî kemân shuwaiya. Wishshu simiḥ we bêyin 'alêh leinnu râgil ṭaiyib. Ghalêt il moiya ghalwitên walla ghalya waḥda bass? Il ḥusân ṭabbe ṭabba gamda. Itgauwizte ḥittit bint, lâkin liqîya 'âl. Ana, ma fîsh luzûm agî. La', tigî; migîyak yinfa'. Hûwa lissa ma khulusṣe min taḥdîr il 'arabîya? Sharraftina we ânistina we ḥaṣal lina ṣ ṣurûr wi l inshirâḥ bi

wugûdak 'andina. Zêye ma wasṣêtûnî adînî 'amalte bi l wisîya lukum. Hûwa qal lak kede qôl ṣaḥiḥ ? Lâzim neqâwil wâḥid 'ala ta'lîq in nagaf wi sh sham'idânat luzûm il faṛaḥ we 'ala taḥdîr is sagâgîd luzûm id dikak liagle qu'âd in nâs 'alêha. Guzha shtara lha ḥabara lagli t tazyîr biha. Qaddimu l farkha bi ḥashwitu. Tannuhum fi ḥazz wi mbisâṭ we fi hana we fi ṣrûr lamma yedûrum we yirga'um 'ala bêthum. Ana ra'aftu min ḥinnîyit qalbî 'alêh. Min radâwit qalbiha 'alêna qâmit darabitna wi khanaqitna, we baqat nafasî middâyiq[1] min maskitha fi raqabtî, u baqêt a'aiyaṭ min khanqiha fîya u min darbiha fîya. Akl il fawâkih yinfa' li ghiyâr ir rîq. Fî nâs yeḥibbu ṭ ṭabîkh ḥâdiq shûwaiya zêye nuṣṣe ḥuduqîya. Shûf 'ala madad shôfak.[2] Ma tiṭla'sh il khamsa min gêbu illa bi qal' id dirs. Khallî bâlak maly ik kubbâya yekun khafîf laḥsan yitkabb in nibît 'aṣ ṣufra. Kutr il kalâm yidurr. Il walad min gumudîyitu u min shiddîyitu raḥ dughrî misik ir râgil u ramâh 'ala dahru. Qaulu l minaggid 'ala tangîd il marâtib. Khallîh 'an nâr lamma yistiwi u tibqa taswîyitu zêy iz zibda. Min ba'de ma yikhlaṣû min dashsh il fûl yigharbilûh, u ba'd it tigharbîl yiḥuṭṭûh fi l ḥalla. Ana shâyif leinn il mâṣûra dî fîha khararân. Bêtu fi ani sikka ? Auwil tahwîḍak 'ala l yinîn.

## EXERCISE 72

As soon as I had finished cleaning[3] the house. It was broken by a stone falling on it when the wall was being pulled down.[4] From her limited knowledge of Arabic.[5] When he had got down from[6] the horse. He showed[7] them great honour, as though they were big people. Choose me a good carriage from the stand. You must make a contract with him for[8] the girl. (It is) she who brought me up from my childhood to my manhood. I have not yet finished buying what is necessary for the table. Children are vaccinated to protect them from

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[1] See § 464, note, and § 560.

[2] Or 'ala maddit shôfak (or ish shôf).

[3] Trans. *from the cleaning of.*

[4] Trans. *the descent of a stone on it at the time of the pulling down of the wall.*

[5] Trans. *the smallness of her knowledge in the Arabic.*

[6] Trans. *after his descent from on.*

[7] 'amal l. [8] 'ala.

smallpox.[1] A European oven is better for cooking pastry than an Arab oven. God will punish them according to the weakness of their religion. The pilgrims spend[2] two or three days in the preparation of their food,[3] until the time for[4] the departure of the *mahmal* approaches.[5] The meat is only half-cooked.[6] Leave it there in case of need. We arrived before sunset and left before sunrise.[7] The price for slaughtering[8] a lamb is five piastres tarif. We are not satisfied with[9] our food and clothing. I heard a knocking at[10] the door. Why didn't you prevent him from striking her?[11] Tying[12] is easier than untying.[12] They do all these things[13] to make fun of people.[14] When it first came down,[15] the rain was slight. She has a violent cough. Give me a little drinking-water,[16] please. The king gave orders for his head to be cut off.[17] I recognised him by[18] his[19] gait. They were busy with[20] their drinking and singing. If speech is silver, silence is gold.[21] He is ever wool gathering.[22] Going bare-footed[23] is harmful to the health in winter.[24] I saw him as I was passing through[25] Cairo.

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[1] *The vaccination of the children is for the preservation from the . . .*

[2] fidil. [3] il akl wi sh shurb. [4] *Of.*

[5] Verb before the subject.

[6] Trans. *cooked half a cooking.*

[7] Trans. *before the rising of the sun . . . before its setting* (nuzûl).

[8] Genitive. [9] fi. [10] *Of*, genitive.

[11] Trans. *his striking at* (fi) *her.*

[12] Trans. *the tying, the untying.*

[13] Trans. *doings.*

[14] 'ashân dihk in nâs.

[15] Trans. *in its first descent.*

[16] Trans. *water* (*of*) *drinking.*

[17] Trans. *for* (bi) *the cutting off* (*of*) *his head.*

[18] min. [19] betâ'u. [20] fi.

[21] Trans. *if speech is of . . . , silence will be of . . .*

[22] Trans. *he has ever* (tamallî) *wool gathering.*

[23] Trans. *the going*, &c.

[24] Trans. *in the winter.*

[25] Trans. *in my passing through* ('ala).

## THE PREPOSITIONS

§ 240. The prepositions may be divided into two classes:—

(1) Inseparable,[1] or those which in pronunciation regularly form one word with the noun or pronoun which they precede and govern; and

(2) Separable.

§ 241. The former consists of the following:—

Bi, be, bu *at, by, in,* &c., li, le, lu *for, to,* &c., and wa, wi, we *by* (in swearing), as w Allah, w Allâhi *by God*, wi ḥyât râṣak *by (the life of) your head*, wi n nabî *by the Prophet*.

Remark.—The particle ka *like, as*, partakes of the nature of a preposition, and may also be regarded as inseparable, but it is scarcely heard in the spoken language, except in the expression ẓâhir ka sh shams *as clear as the sun*, and in the conjunction keinn (or keyinn).

§ 242. Separable prepositions are, for the most part, derived from verbs, and a great number of them are verbal nouns used as substantives. The following is a list of those in common use:—

| | | | |
|---|---|---|---|
| barra | *outside* | fî, fi | *in* |
| ba'd | *after* | fôq | *above* |
| bên | *between* | qabl | *before* |
| bidâl | *instead of* | qadd | *up to* |
| ta t | *under* | quddâm | *in front of* |
| ṭûl | *during, throughout* | quṣâd | *opposite* |
| gûwa | *in, inside* | khalf | *behind* |
| ganb | *beside* | lamma | *till, up to* |
| ghêr | *without, except* | li ḥadd, li ghâyit | *up to, as far as, until* |
| hawalên | *around* | ma', mi' | *with* |
| didd | *against* | mitl[3] | *like* |
| dimn | *among* | min | *from* |
| zêy | *as, like* | waiya, wîya | *with* |
| 'ala[2] | *on, against* | wara | *behind* |
| 'an | *from* | wusṭ | *amid* |
| 'and | *by, with, &c.* | | |

[1] They are written as separate words in this work, to prevent confusion.

[2] 'Ala represents in sense the literary ila, which is only heard, perhaps, in the phrases rûḥ ila ḥês or ila ma sha llah, *i.e. go to perdition.*

[3] Mitl (literary mithl) does not seem to be known to most of the lower orders—(S.). It is usually pronounced misl by the educated.

REMARK.—The changes which some of the prepositions undergo in conjunction with the pronouns and the sign of the negative have already been noticed (§ 117).

§ 243. As in other languages, two prepositions may occur together, as min fôq *from above, off*, min wara *from behind*. Min is sometimes used with another to give greater precision, or pleonastically, as ba'de minnu, taḥte minnak, min ghêr ḥâga. Others form a new preposition in conjunction with another word, as 'ala shân (or 'ashân) *for the sake of, on account of*, li ḥadd *up to, until*, bi dûn, min dûn *without*, ghaṣbe (or ghaṣbin) 'an *in spite of*.

REMARK.—In balâ, balâsh *without; never mind!* the *i* of bi is strengthened to *a*.

## THE ADVERBS

§ 244. Many of these are adjectives used adverbially, or substantives in the accusative case (see § 63), or with the pronominal suffix of the 3rd pers.; several are a combination of two or more words, especially of a preposition with a substantive; and a few, lastly, are verbs in the 3rd pers. of the past or aorist tense. Some are used also as prepositions. The following are frequently heard:—

(1) Adverbs of time:—

| | | | |
|---|---|---|---|
| abadan | *never* | zaman, zêye zaman | *formerly* |
| aṣlu | *originally* | sâ'a, sâ'ât | *sometimes* |
| auwilan, fi l auwil | *firstly* | dilwaqt, dilwaqti [2] | *at present* |
| emta? | *when?* | ḥâlan | *at once* |
| imbârêh | *yesterday* | summa [3] | *then, next* |
| in nahar da | *to-day* | 'amnauwil | *last year* |
| badrî | *early* | qabla, qabliha | *before* |
| ba'd, ba'diha | *afterwards* | lissa | *not yet, still* |
| ba'dên | *afterwards* | nihaytu, in nihâya | *finally* |
| bukra | *to-morrow* | wakhrî | *late* |
| tamallî | *always* | | |
| tânî [1] | *again* | | |
| dawâman, dayman (da'iman) | *always* | | |

[1] The Nahwy form saniyan is sometimes heard.

[2] For dî il waqt (§ 416). The *î* seems to emphasize the word. Cf. dôlî *these here*, kemânî (for kemân); similarly, perhaps, the final *ak* in ya dôbak, &c. (See § 570, note.)

[3] Borrowed from the literary language.

(2) Adverbs of place :—

| | | | |
|---|---|---|---|
| barra | *out* | fên ? | *where ?* |
| taḥt | *under* | fôq | *above* |
| gûwa | *inside* | quddâm | *in front* |
| henâk | *there* | quṣâd | *opposite* |
| hina | *here* | wara | *behind* |

(3) Adverbs of manner and degree :—

| | | | |
|---|---|---|---|
| atâbî, atârî | *now, assuredly* | halbatt, il-batt [2] | *certainly, no doubt, probably* |
| izzêy ? | *how ?* | dughrî [1] | *straight* |
| bardu, barḍu | *also, all the same* | dôbak, ya dôb | *scarcely, hardly* |
| balâsh | *no need of, gratis* | rubbama, li rubbama | *perhaps* |
| bass | *only* | zêye barḍu | *all the same* |
| baqa, baqat | *however, still* | ziyâda | *more* |
| bêyin | *apparently* | sâbiq | *formerly* |
| belkî,[1] belkin | *perhaps* | sawa, sawîya | *together* |
| bi ḥsâb | *cautiously* | sirqa | *stealthily* |
| bi zyâda | *too much, enough* | sirr | *secretly* |
| bishwêsh | *gently* | shawâhid, ish shâhid | *evidently* |
| bi l aqall | *at least* | shuwaiya | *a little* |
| bi t takhmîn, takhmîn | *approximately* | 'asalla | *perhaps* |
| tamâm, bi t tamâm | *completely* | 'ala l mahl [3] | *slowly, gently* |
| taqrîban | *about* | faqaṭ | *only* |
| ṭêṣ, baḥre têṣ | *very much* | qawî | *strongly, very* |
| ghâliban, ghâlib | *probably, mostly, generally* | qawâm | *quickly* |
| ghershe | *only* | qalle ma | *seldom* |
| hantara, ya hantara, ya tara | *I wonder if* | kaza,[4] kede | *so, thus* |
| ḥatta | *even* | kêf | *how* |
| ḥaqqa | *truly* | kêt we kêt | *so and so* |
| | | kitîr (ketîr) | *much* |
| | | kamân, ke-mân, ke-mânî | *also, again* |

[1] Turkish.
[2] For il batt *the conclusion*. The *h* is frequently dropped.
[3] Used also with the pronominal suffixes.
[4] Not in general use.

| | |
|---|---|
| keinn, keyinn [1] | *apparently* |
| khâliṣ | *entirely* |
| la', la | *no, not* |
| la budd | *of necessity* |
| lêh? | *why?* |
| ma | *but* |
| masal, masalan | *for example* |
| maḥsan, ya maḥsanak | *apparently* |
| ma'nâha | *that is, namely* |
| ma'nâha kân | *however it be* |
| môt | *exceedingly* |
| mûsh, mush, mish | *not* |
| nâr | *exceedingly* |
| na'am | *yes* |
| wâṣil | *at all* |
| wi ṣ salâm | *once for all* |
| ya'nî | *that is to say* |
| yiṭla' | *about* |
| yigî | *about* |

## CONJUNCTIONS

§ 245. The following are of everyday occurrence:—

| | |
|---|---|
| au | *or* |
| amma [2] | *but, when* |
| agramm | *since, seeing that* |
| auwil ma | *directly that* |
| aẓinn | *inasmuch as* |
| atâbî, atârî | *seeing that* |
| iza, izakân | *if* |
| in | *if* |
| inn, illa | *that* |
| illa inn | *except that* |
| ikminn | *seeing that, because* |
| innama | *only that, except that* [3] |
| i'waḍ ma | *instead of* |
| ba'de ma | *after that* |
| bidâl ma | *instead of* |
| tauw, tauwe ma | *as soon as, no sooner* |
| ṭul ma | *as long as* |
| ghêr inn | *except that* |
| ham . . . ham [4] | *both . . . and* |
| ḥatta | *until* |
| ḥâl in | *directly that* |
| ḥês (le) inn | *inasmuch as* |
| ḥâkim | *inasmuch as, in fact* |
| sâ'it ma | *at the time that* |
| 'ala shân, 'ashân (ma) | *in order that, because of* |
| 'ala inn | *that* |
| 'ala bâl ma, 'abâl ma | *until* |
| fa, fi, fe | *and, so* |
| qable ma | *before that* |
| kulle ma, kullî ma | *whenever* |
| keinn, keyinn | *as if* |
| le inn | *because, that* |
| lagl (lî agl) | *in order that* |
| lagle inn, lagle ma | *in order that* |

[1] With the pronominal suffixes.
[2] As in amma nshûf *let me see.*
[3] Fr. *seulement.*
[4] Turkish, from Persian.

| | |
|---|---|
| laḥsan | *lest* |
| li ḥîn, li ḥîn ma | *until* |
| lâkin, we lâkin | *but* |
| lau, walau | *if, although* |
| lôlâ | *if not, but for* |
| lamma | *when* |
| mata[1] (only with past tense) | *when* |
| mâdâm | *inasmuch as* |
| ma'inn | *although, whereas* |
| (wa), wi, we, û | *and* |
| walla | *or* |
| wala . . . wala | *neither . . . nor* |
| waqte ma | *at the time that* |
| ya . . . ya | *or . . . or* |
| ya imma . . . ya imma[2] | *or . . . or* |

## INTERJECTIONS AND EXCLAMATIONS

§ 246. The following are in frequent use: —

| | |
|---|---|
| Allah, Alla (God) | *dear me* |
| allahumma | *in truth, indeed* |
| âh, ah-h[3] | *ah, alas, oh* |
| akh, akh min | *fie on* |
| ikhkhî, ukhkh, iffî, uff, uffôn | *pugh, ugh* |
| ikhs ('ala) | *fie, for shame* |
| îy | *mind* |
| îyâk | *beware, see that you* |
| îyâh, îyâha | *there he, she, is* |
| î-i-yîh | *ugh, not really* |
| inzil, shinzil[4] | *move* |
| ôh, o, oh | *oh, oho* |
| ummâl | *rather, I should think so, pray* |
| bi llâhi | *by God* |
| bis bis bis | to call a cat |
| tay tay | to call a goat |
| ta-a-ta | when teaching a child to walk |
| trrrr | to make a camel kneel |
| gay gay gay | *help* |
| hus | to quiet a dog, &c. |
| hó, hé (hoh, hêh)[5] | *here* |
| hay hay hay hay | to call goats |
| hâ-ah, ḥarga' | to urge a donkey |
| ḥiss | to quiet a donkey |
| sik sik sik sik | to call goats |
| shî-ih | to urge a beast of burden |
| shê gharîb | *how strange* |

[1] Mata is rarely heard.

[2] Also ya immatan, savouring of Nahwy.

[3] Expresses mostly distress and admiration, and sometimes an emphatic assent.

[4] Used especially to a horse. Shinzil is intensive, and is used when the first cry (inzil!) has no effect.

[5] Mostly with *a* and *kede* prefixed (§ 124).

| | |
|---|---|
| kis kis, kis | to make a horse go back |
| kh-h-h-h | to make a camel kneel |
| khâṭ | to make a camel step cautiously |
| khaṭṭ, khaṭṭî | to a donkey for the same purpose |
| khud | to call a person's attention, *hey!* |
| la [1] | to express surprise |
| ma | but |
| ya ma | *how much, how very* |
| ya ma ḥsan | *surely* |
| yalla | *come on* |
| ya rêt | *would that* |
| ya salâm, ya-sâtir | *fancy, dear me* |
| yiss, yisse [2] baqa | to make a horse stop |
| yu-ûh (ya sâlim) | *oh* |

## VOCABULARY

| | |
|---|---|
| fagr | *dawn* |
| kû' | *elbow* |
| shanab | *moustache* |
| karsha | *hurrying* |
| fusḥa | *recreation* |
| khidma | *service* |
| kinîsa | *church* |
| ista'gil | *haste* |
| 'âm | *swim, float* |
| ṣâḥ | *be correct, proper* |
| sakk | *to lock* |
| fiṭir | *to breakfast* |
| sihir (ṣihir) | *to sit up, watch* |
| iftakar | *think* |
| birid | *catch cold, a chill* |
| shadd | *pull* |
| nâwil | *hand, reach* |
| istâḍ | *shoot* |
| samak | *fish* |
| istafhim | *inquire* |
| ḍarab bulṭa | *take a stroll* |
| khalaṭ | *mix* |
| waqqa' | *let fall, drop* |
| bi kh(i)lâf | *contrary to* |
| bi l marra | *once for all, not at all* |
| istiḥbâb | *chumming together* |
| mandîl | *handkerchief* |
| mallîn | *millième* |
| ṭûl | *length* |
| lisân | *tongue* |
| kalûn | *lock* |
| quwwa (qûwa) | *strength, power* |
| 'âda | *custom* |
| ṣaḥîḥ | *true* |
| ṣaḥîḥa | *truth* |
| kidb | *falsehood, false* |
| balṭa | *axe* |

## EXERCISE 73

Inta râyiḥ 'ala fên? Fîh mandîlên f udtî fôq it tarabêza; hat lî wâḥid minhum. Ma mi'ish fulûs wala mallîm; fîh 'andak

[1] La is followed by the personal pronouns, huwa, hîya, and humma, being appended to it in their shortened forms, as lahu gih! lahê gat! lahum gum! It is but rarely used with the 2nd pers. (la nta).

[2] The *y* is barely pronounced.

inta? Iṭla' 'ala fôq we shûf iza kan hûwa râyiḥ yinzil wala la'. Khallî ṣôṭak qadde ṭûlak. Bêyin innî sakkêt il bâb 'ala l fâḍî, ya'nî 'ala l hawa, bidal ma (a) dakhkhal lisân il kalûn fi l ḥadîd. Beyishtaghal 'ala qadde quwwitu. Shiddi ma l garaz. Ana gay 'andak taḥt iṣ ṣagara. Intu mṣallaṭîn in nas dôl 'alêya lêh? Humma ṭil'um min hina ya tara wala lissa? Lâzim neqûm bukra badrî laḥsan ma nillaqsh il babûr. La', ma ḍarabtûsh qadde kede gâmid; khafîf.[1] Humma mashyîn 'ala mahluhum ketîr; khallîhum yista'gilu shuwaiya fi l mashy. Li ḥadde dilwaqti ma shuftish wala wâḥid minhum. Balâsh kalâm hina; iskut! Raḥ tigi emta? Ba'de sâ'a u nuṣṣe agî. Iḥna lissa ya dôb kunna fiṭirna lamma ṭabb ir râgil. Kân[2] il qizâza ya dôb 'ayma fôq wishsh il moiya. Iḥna kunna 'andu min yigi sa'tên. Ishtaghalna ṭûl il lêl lamma li ghâyit ṭulû' il fagr. 'ashân êh 'amalte kede bi khlâf 'adtak? Sitritak mashrûṭa min 'and il kû'. Râgil mitlak mush lâzim tikhâf min walad ṣughaiyar. Ṣihirna ḷamma s sâ'a talâta min il lêl. Tiftikir leinnu yigî? Ma 'rafsh, ya yigî ya ma yigîsh. Uq'ud henâk inta lamma (a)rûḥ ana agibha. Il ḥuṣân khadu bard ikminnu wâqif min ghêr ish shull. Ish shâhid nihaytu zêye ma qult ana. Illi bêyil lî shawâhid ṣaḥîḥit qôlak hûwa kalâm akhûk w ukhtak. Atâbi r râgil da kalâmu ṣaḥîḥ, we lâkin 'ammu atâbîh râgil kaddâb. I'waḍ ma tibqa hina min ghêr shughl aḥsan bi l marra tigi tishtighil 'andî fi l ghêṭ. Litnên saknîn sawa istiḥbâb. Wi ḥyât shanabak, ya sîdî, kalâmî mush kidb; ana râgil faqîr, ma yiṣaḥḥish innî akdib 'alêk. Yeḥibbiha môt. Il kalâm da na ma smiḥtûsh illa dilwaqti. Ya zauwidni[3] ya balâsh shughl. Nihaytu qul li êyuha waḥda minhum wi s salâm illi tkun nizlit. Hûwa qal lî 'ala innu ḥa yigî bukra ṣ ṣubḥ. Râṣu kbîra khâliṣ mush kebîra bass. Humma qalû lî a'mil ish shughle dih ana b nafsî. Îyâk tefût 'alêya u ma tinsâsh. Iḥna kunna min dimnuhum. Hîya tawîla? la', basse ganbik ṭawîla. Yeqûlû "imshî" keinniha[4] karsha, we "mashshî" keinniha[4] fusha. Ya maḥsan yekun garâ lu ḥâga; ummâl 'auwaq lêh? Abûya ma mât min zamân. Ma tigi titfaddal tuq'ud 'andina shuwaiya. Ya ma nta wisikh ya walad! Ikkhî 'alêh, da râgil mal'ûn. Akh minnak illi 'amalt il 'amalîya dî. Ma niqdarshe niṭlub minnu shughle ketîr ḥâkim hûwa râgil 'agûz. Mahma kânit il ḥâga ṭeqîla tinshâl. Laḥna kunna hina! ma kunnâsh. Lahu ana ḍarabtu?

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[1] Adjectives used adverbially. (See Syntax, § 336.)

[2] For kânit (§ 458, *d*).

[3] I.e. *my pay*.

[4] Syntax, § 387.

## EXERCISE 74

I took cold yesterday from not wearing [1] an [2] overcoat. Since when have you been in Cairo? [3] Please reach me that [4] pencil from the top of the cupboard. I wonder who has torn these leaves out of my book? If you go to bed [5] early, you must not get up late. He fell off [6] the bank into the water, and they were only just able to pull him out before he was drowned. You were making fun of me behind my back. I returned without anything [7] after two days' shooting.[8] What is the distance from Cairo to the Pyramids? About two hours and a quarter walking.[9] He said that he will do [10] it for your sake only. We ran after him till we overtook him outside the town. Haven't you asked him yet why he didn't look for [11] my watch, or make inquiries about [12] it? The water flows round the village, and the inhabitants fish in [13] it. He is always trying [14] to talk Nahwy, and says, for example: "ir ragul allazî ga' 'indî ams" for "ir râgil illi gih 'andî imbâriḥ." Tell me approximately how long you have been in the Government service.[15] At what time do they ring [16] the bell for dinner? The telegram didn't come till two in the afternoon. Is his house next-door-to [17] the post-office or opposite to it? When our work is finished [18] we will take a stroll as far as the market. Why did you mix the good with the bad? It would-have-been [19] better if you had taken the eggs out of the basket before you dropped it on [20] the floor. I wish (I had)! Go straight on [21] and turn to [22] the left after the English church. You will find it right at the top.[23] Even [24] if she comes now she won't catch [25] the train. She says she met him yesterday, whereas he doesn't arrive in Cairo till the day after to-morrow. I can give it you as soon as you come, only [26] you must let me know before,[27] so that I may get it ready for [28] you. Is the lady in or out?

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[1] Trans. *because I* (ikminni) *did not wear.* [2] Trans. *the.*
[3] Trans. *you since when in Cairo?* [4] da.
[5] Past tense with iza. [6] *From off.* [7] ḥâga.
[8] *We had shot.* [9] Trans. *to the walker.*
[10] Aorist. [11] 'ala. [12] 'an.
[13] min. [14] 'auz with aor.
[15] Trans. *the service of the Government.* [16] ḍarab.
[17] ganb. [18] Aor. The verb to precede its subject.
[19] kan. [20] fi. [21] Trans. *in front of you.* [22] 'ala.
[23] Trans. *above, entirely.* [24] ḥatta. [25] liḥiq, aor.
[26] bass. [27] min qabl. [28] li.

# APPENDIX A

## NAHWY PRONUNCIATION AND FORMS

For *ê* we hear *ay* (as in English aisle), as 'ayn *eye*; for *ô*, *au* (as in German), as khauf *fear*.

*s* and *z* take the place of *t* and *d* where these letters correspond to the literary *th* and *dh*.[1]

*g* is pronounced soft like the English *j*, as rajul (= râgil.)

' retains its full value. (See § 21.)

For the pronunciation of *q*, see § 20.

Elision of the vowels, in such instances as are given in § 29, is to a great extent avoided.

The words cited in §§ 17 and 18 are, for the most part, sounded as they are written in the dictionaries.

The definite article, which is pronounced *al* or *el*, is assimilated only to *t*, *ṭ*, *d*, *ḍ*, *r*, *z*, *ẓ*, *s*, *ṣ*, *sh*, and *n*.

Words are frequently used in their uncontracted forms (§ 33).

*a* replaces the colloquial *i* in a large number of words,[2] as wa *and*, gadd *grandfather*, shagaratuhu (or shagaratu) *his tree*.

Nouns, when undefined, are declined after one or other of the following models:—

SINGULAR

| | MASC. | FEM. |
|---|---|---|
| N. | kâtibun | kâtibatun |
| G. | kâtibin | kâtibatin |
| Ac. | kâtiban | kâtibatan |

DUAL

| | | |
|---|---|---|
| N. | kâtibâni | kâtibatâni |
| G. A. | kâtibaini | kâtibataini |

PLURAL

| | | |
|---|---|---|
| N. | kâtibûna | kâtibâtun |
| G. A. | kâtibîna | kâtibâtin |

[1] In Hebrew also and other Semitic languages *s* and *z* answer to the Koranic *th* and *dh* in a large number of words.

[2] Or, in the words of the grammarians, imâla does not take place; but occasionally we have *i* for *a*, as in 'ind = colloq. 'and.

BROKEN PLURAL

MASC.

N. rigâlun
G. rigâlin
A. rigâlan

N. 'usmânu
G. A. 'usmâna

Dual and Perfect Plural as above.

BROKEN PLURAL

N. dirâhimu
G. A. dirâhima[1]

Undefined nouns, *i.e.* nouns preceded by the definite article, or followed by another noun in the genitive, or having a pronominal suffix, are declined according to the first paradigm, but without the final *-un*, as al aswadu *the black*, G. al aswadi, A. al aswada; kitâbu 'llâhi *the book of God*, kitâbuhu *his book*.

Abun *father* and akhun *brother* are, under these circumstances, declined as follows:—N. abû, akhû; G. abî, akhî; A. abâ, akhâ; while the dual loses the termination *ni*, and the perfect plural the termination *na*, and *î* is substituted for *â*, as mustakhdamîh *his employés*.

REMARK *a*.—A substantive is often given the case ending, while the qualifying adjective remains in the colloquial form, as fî yômin wâḥid *in one day*.

REMARK *b*.—The final vowels and the "tanwîn" (*un*, *in*, *an*) are more often omitted than not.

The cardinal numerals which differ from those in common use are as follows:—

| | MASC. | FEM. |
|---|---|---|
| | aḥad(un) | iḥda |
| | wâḥid(un) | wâḥida(tun) |
| 2. | isnân(i) | |
| 3. | salâs(un) | salâsa(tun) |
| 8. | samân | samâniya |
| 10. | 'ashr(un) | 'ashara(tun) |
| 11. | aḥada 'ashara | iḥda 'ashrata |
| 12. | isna 'ashara, &c. | |
| 18. | samâniya 'ashara, &c. | |
| 20. | 'ishrûn(a), for both genders | |
| 30. | salâsûn, salâsîn, &c. | |
| 80. | samânûn, samânîn | |
| 100. | mi'atun, mi'ah | |
| 200. | mi'atân(i) | |
| 300. | salâsu mi'a(tin), &c. | |

[1] The student must consult the grammars of the literary

The ordinals are:—

| | MASC. | FEM. |
|---|---|---|
| 1st. | auwal(un) | ûla |
| 2nd. | sânî | sâniya(tun) |
| 3rd. | sâlis(un) | salisa(tun), &c. |
| 8th. | sâmin(un) | sâmina(tun) |
| 11th. | hâdî 'ashara, &c. | |

The pronouns which must be regarded as Nahwy are: hâza *this*, f. hâzihi, pl. comm. ha'ulâ'; zâlik *this, that*; allazî *who, which*, f. allatî, du. allazân, f. allatân, pl. allazân[1]; and the personals nahn(u) *we*, hum *they*, f. hunna.

The verbal suffixes which express the accusative differ from those in general use in the 2nd pers. sing., the masc. taking the form *ka* and the fem. *ki*, and in the 3rd pers. sing. masc., which appears as *hu*. The dual huma *them both* and kuma *you both*, and the fem. plurs. huna *them* and kuna *you*, will be sometimes heard. Thus we have nazartuhu *I saw him*, qataltahuma *thou didst slay them both*.

Remark.—The *u* of hu, huma, hum, and hunna is in certain cases changed to *i*.

The same forms are appended to nouns and prepositions, as akhaztu saifahu minka *I took his sword from thee*.

The perfect triliteral verb in its ground form has *a* invariably after the first radical, in both the preterite and aorist, and *a*, *i*, or *u* after the second radical.

The following is an example of its conjugation:—

PRETERITE

| | Singular | | Dual | | Plural | |
|---|---|---|---|---|---|---|
| | MASC. | FEM. | MASC. | FEM. | MASC. | FEM. |
| 1. | qataltu | qataltu | | | qatalnâ | qatalnâ |
| 2. | qatalta | qatalti | qataltumâ | qataltumâ | qataltum | qataltunna |
| 3. | qatala | qatalat | qatalâ | qatalatâ | qatalû | qatalnâ |

AORIST

| | | | | | | |
|---|---|---|---|---|---|---|
| 1. | aqtulu | aqtulu | | | naqtulu | naqtulu |
| 2. | taqtulu | taqtulîna | taqtulâni | taqtulâni | taqtulûna | taqtulna |
| 3. | yaqtulu | taqtula | yaqtulâni | taqtulâni | yaqtulûna | yaqtulna |

language as to what nouns are "triptotes" and what "diptotes," and as to the circumstances in which the genitive and accusative are employed.

[1] We usually hear allazîn.

REMARK.—The final short vowels are sounded or not according to the will of the speaker.[1]

Similarly are conjugated samiʿa *to hear* (aor. yasmaʾu) and saqula *be heavy*. The passive is without exception burika in the preterite and yubraku in the aorist.

The derived forms are :—

1. Act. pret. burraka, aor. yubarriku ; pass. pret. burrika, aor. yubarriku.
2. Act. pret. bâraka, aor. yubâriku ; pass. pret. bûrika, aor. yubârak.
3. Act. pret. abraka, aor. yubriku ; pass. pret. ubrika, aor. yubraku.
4. Act. pret. tabarraka, aor. yatabarraku ; pass. pret. tuburrika, aor. yutabarraku.
5. Act. pret. tabâraka, aor. yatabâraku ; pass. pret. tubûrika, aor. yutabâraku.
6. Act. pret. inbaraka, aor. yanbariku ; pass. pret. unburika, aor. yunbaraka.
7. Act. pret. ibtaraka, aor. yabtariku ; pass. pret. ubturika, aor. yubtaraku.
8. Act. pret. ibrakka, aor. yabrakku.
9. Act. pret. istabraka, aor. yastabriku ; pass. pret. ustubrika, aor. yustabraku.

REMARK.—The derived verbs are conjugated throughout like the simple form. The participles and verbal nouns have already been given, for the most part, in the grammar.

Instances of the other classes of triliteral verbs are : zanna *to think*, zanantu, zananna, &c., instead of zannêt, &c., and similarly all verbs with a doubled radical ; qîla *it was said*, aor. yuqâlu ; amâta *he put to death*, aor. yumîtu.

The quadriliteral is lakhbaṭa, aor. yulakhbiṭu in the act., and lukhbiṭa, yulakhbaṭu, in the pass.

The prefix *sa*, and occasionally *sauf*, is employed to give the aorist a future sense, as *ḥa*, &c., in the colloquial language.

Kôn (classic. kaun), the verbal noun of kân *to be*, is used as a conjunction without being preceded by a preposition, as kônu râḥ *since he has gone* or *the fact of his having gone*. Sometimes

[1] The terminations of the aorist undergo various changes in the classical language, but as they are not generally understood, and are rarely imitated in conversation, it would be superfluous to describe them.

it is equivalent to inn, le inn, as iltazam kônu yigî *he was compelled to come,* kallifûnî kônî arûḥ *they charged me to go.*

The following are instances, in addition to those already given, of common mistakes made in the attempt to imitate the grammar of the classical dialect: lam is used with the past tense instead of the aorist, and even with a substantive, in place of *la;* the seventh form of the verb often appears as abtarak for ibtarak, as in a'tabar *he esteemed,* a'taraf *he confessed;* tawaffa *he died* is almost invariably heard for tuwuffî (classic. tuwuffiya).

Many of the forms given above are only heard in quotations from books or in speeches. The verb, for instance, is conjugated in practice as in the grammar (§§ 130–232), and, but for the influence of French and of modern teaching, there is very little difference between the everyday language of the educated and that of the lower classes. The former would say abûya râḥ Amerika, the latter abûya râḥ Amrîka fi blâd il malakân.[1]

# APPENDIX B

## PROVINCIAL PRONUNCIATION

The following provincial peculiarities should be noted:—

In Upper Egypt—

*q* is pronounced throughout as hard *g*, *ẓ* generally as *z*.

The fem. termination *a* usually becomes *e*, as ginêne (for ginêna); so also in ane, inte, ta'âle (for ana, inta, ta'âla).

In other positions *a* is liable to be changed to *i*, as Meḥimmid (for Meḥammad), Iḥmad (for Aḥmad), so in the aorist of triliteral verbs (with the exception of those used in a passive or neuter sense) which elsewhere take the vowel *a*, as asriq, aḍrib (for asraq, aḍrab),[2] and in the second syllable of verbs of the first derived form, and of quadriliterals, as khalliṣ (for khallaṣ), fanṭiz (for fanṭaz).

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[1] § 589. If speaking in public, the educated would say wâlidî (or waldî) tawaggah ila Amerika, but they generally "descend" from the nahwy to the colloquial as they grow excited, and are liable in all cases to mix the forms peculiar to the two dialects in the same sentence.

[2] So in the classical language. On the other hand, *a* is often heard for *i* in the past tense, as masak, sakat, za'alt (for misik, &c.); *i* is sometimes heard for *u*, as shift for shuft.

The vowel *i* is inserted between two consonants to facilitate the pronunciation, as ma lqêtish for ma lqetsh (lqitsh), tibin (for tibn).

The 1st pers. plur. of the aorist is frequently used for the singular.

The accent may fall on the antepenult contrary to the rule laid down in § 39 *b*, as máṣṭaba, yídfinu.

By the Bedouins—

*e* is often used for *a*, *q* is pronounced as hard *g*, or (in some parts of the country) as in nahwy, and *g* as English *j*.[1] Thus we hear jemel for gamal. *ḍ* and ‘ are pronounced with considerable emphasis.

In the Fayoum *q* is sometimes sounded as in *nahwy*.

[1] Some sound it as *s* in *pleasure*.

# SYNTAX

## THE ARTICLE

§ 247. The indefinite article agrees with its noun in gender, as wâḥid râgil *a man*, waḥda sitt *a lady*. It is very rarely, if ever, expressed with abstract nouns, as zi'îq min ghêr fa'da (fayda) *a noise without profit*,[1] and should in all cases be omitted unless the speaker desires to throw some stress on the noun, or generally to ensure the attention of the hearer. The noun stands in apposition to the article, and never precedes it.

Remark *a*.—Wâḥid and waḥda may be used alone of a man, a woman, as shufte wâḥid *I saw a* (*man*), waḥda gat lî *a* (*woman*) *came to me*, miggauwiz waḥda 'amya *married to a blind woman*, and may in this case itself take the definite article. It may, of course, stand alone, whatever the noun with which it agrees, when it still partakes of the nature of a numeral, as 'andak kuwar? iddînî waḥda *have you any balls? Give me one*.[2]

Remark *b*.—The quantitative adjective *some*, when used as the plural of the indefinite article, is either unexpressed in Arabic or is rendered by the words ba'ḍ, kam, &c., as shufte riggâla (or ba'ḍe riggâla or kam râgil) fi s sikka *I saw some men in the street*.[3]

§ 248. The definite article is in the following cases used in Arabic where not expressed in English :—

(*a*) With adjectives, numerals, or adjectival substantives in concord with, in opposition to, or limiting a substantive, which itself has the article or a pronominal suffix, as ir râgil iṭ ṭaiyib *the good man*, il bint il 'aiyâna *the sick girl*, khaddâmînak il baṭṭâlîn it talâta

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[1] I.e. "*Much ado about nothing.*" Ga'ga'a min ghêr taḥn *a shouting without any grinding*, is used in the same sense, or as equivalent to "*empty vessels make the most sound.*" The word ga'ga'a is not, however, understood by all classes.

[2] For further uses of wâḥid, see under distributive and definite pronouns.

[3] See § 451.

*your three bad servants*, ir râgil in naqqâsh *the painter*, lefendi l kâtib *Monsieur le commis*, il qalam ir ruṣâṣ *the lead-pencil*, il fingân il qahwa *the cup of coffee*, iṭ ṭisht il ghasîl *the wash basin*, il gallâbîya laṭlaṣ *the satin gown*, il burnêṭa l khôṣ *the straw hat*, il bîba l khashab *the wooden pipe*, il îd il khashab liswid *the black wooden handle*, is sâ'a d dahab *the gold watch*, is sikka l ḥadîd [1] *the railway*, il merkib in nâr *the fire* (steam) *ship*, iz zimla litnên (or litnên iz zimla) *the two companions*.

Remark *a*.—Kam *few* precedes its substantive and alone takes the article, as il kam qershe dôl *these few piastres*.

Remark *b*.—In street cries an epithet is often emphasized by being placed before its substantive, and in this case the latter alone takes the article, as abyaḍ is simît! [2]

Remark *c*.—When the cardinal numeral precedes the substantive it is more usual for the former only to have the article, unless emphatic, as litnên zimla, it talat banât.

Remark *d*.—The adjective does not take the article in a few cases where it forms a compound with the substantive, as iṭ tamre hindî *the tamarind*.

(*b*) With names followed by a demonstrative pronoun, as ir râgil da *this man*, il mara duk-haiya *that woman*.[3]

(*c*) With abstract nouns and substantives denoting a class or spoken of as a whole, as iṣ ṣurûr *joy*, il 'adal *justice*, id dû'a aḥsan min in nôm *prayer is better than sleep*, sinân il 'aql *wisdom teeth*, 'andu ṭûl il bâl *he is long-suffering*, abu l hôl *father of terror* (*the Sphinx*), râgil 'andu l qabâḥa *an insolent man*, tôb min il ḥarîr *a robe of silk*, shurb id dukhkhân *tobacco-smoking*, il kilâb *dogs*, il laḥm *meat*, il gidrî *smallpox*, bêt mabnî min iṭ ṭûb *a house built of bricks*, ibn il 'amm *cousin*, kubbayt in nibît [4] *a wine-glass*, ikhsilu bi ṣ ṣabûn *wash it with soap*, ishtarêtu bi l fulûs *I bought it with money*, fi s sâ'a khamsa ba'd iḍ ḍuhr *at five o'clock in the afternoon*.

Remark.—In some of the above expressions, as in many others, the article may be dropped. Thus we may say râgil 'andu qabâḥa, tôb min ḥarîr, mabnî min ṭûb, salâm 'alêkum or (less usually) is salâm 'alêkum *peace be with you*, *hail*, 'aiyân 'aiya ḥubb (or maraḍ il ḥubb) *love-sick*, 'umru fôq il arbê'în (or

[1] *Le chemin de fer = la voie ferrée*.

[2] See further, § 285.

[3] But a'ûzu bi llâh dih. (See syntax of demonstrative pronouns.)

[4] *The wine-glass* is usually expressed by il kubbâya betaḥt in nibît.

fôq 'an il arbe'în or fôq 'an arbe'în) *he is more than forty*, it talâta nuṣṣ is sitta (or talâta nuṣṣe sitta) *three is half six*. We invariably say li l bê' *for sale*, bi l ḥuṣân, bi l ḥumâr *on horse, donkey, back*, bi l 'arabî *in Arabic*, and usually bi l ugra *for hire*, bi l fulûs *for money*, though bi ugra and bi flûs are admissible; while, on the other hand, bi zibda *with butter*, bi siyâsa *diplomatically*, moiya bi zêt, bi malḥ *water with oil, salt*, &c., bi ḥibr *with ink*, &c. are more common than bi z zibda, &c. We usually say yishrab dukhkhân, nibît, &c., *he smokes tobacco, drinks wine*, &c., but shurb id dukhkhân, in nibît, *tobacco-smoking, wine-drinking*, &c., abu l hôl, but abu diqîq *the father of flour* (*butterfly*), abu khangar *the father of the dagger* (*nasturtium*).

An abstract noun, or one denoting a class, is sometimes used without the article in proverbial expressions. In short, no very definite rules can be given as to the use and omission of the article in these cases, and the learner cannot expect always to make the right choice until he has had some practical experience.

Remark.—When used partitively (the word *some* being understood) or adjectively (see § 296), and in negative sentences, these nouns are, of course, without the article, as kan fî nibît fi l kubbâya *there was* (*some*) *wine in the glass*, ma shuftish kilâb fi bêtu *I did not see any dogs in his house*.

(*d*) With the names of some countries and towns, and occasionally with proper names, as il Hind *India*, is Suêz, ish shâm *Damascus*, sêyidna l Ḥisên *our lord Hisên*.

(*e*) With the names of the seasons, as ish shita *winter*, fi ṣ ṣêf *in summer;* the days of the week, as litnên *Monday*, nahâr il khamîs *Tuesday;* the divisions of the day, as fi ḍ ḍuhr *at noon*, fi l maghrib *at sunset*, bukra ṣ ṣubḥ *to-morrow morning;* so bi n nahâr *by day*, bi l lêl *by night*.

Remark.—We say, however, yôm itnen min dôl *a Monday*, kulle yôm talât *every Tuesday*, nahar ḥadd *of a Sunday*, kânit maghrib (or il maghrib) *it was sunset*, ṣallêna ṣubḥ u ḍuhr, we 'aṣr u maghrib we 'isha *we prayed in the morning, at noon, in the afternoon, at sunset, and in the evening*.

(*f*) Occasionally with nouns wholly or partially indefinite in sense, as shufte quṭṭa fôq iṣ ṣagara *I saw a cat up a tree*, ṭalabû lu l qahwa *they ordered coffee for him*, ma tishtimsh ir râgil illi ma shatamaksh *don't insult a man who has not insulted you*, illi ma yeshufshe min il ghurbâl a'ma *he that cannot see through a sieve is blind* (prov.).

§ 249. The definite article is expressed in English, but omitted in Arabic:—

(*a*) With a noun followed immediately by another noun or a phrase limiting its meaning (unless the second noun is used adjectively, expressing a material, &c.), as bâb il bêt *the door of the house*, qalam il walad *the boy's pen*, maṭrâḥ ma trûḥ *the place where, wherever, you go;* but il qalam ir ruṣâṣ *the lead-pencil.*

Remark.—The first noun sometimes takes the article as well as the second when the latter is regarded as being in apposition to it, or denotes the object it contains, as il gôz il khêl *the pair, the horses*, i.e. *the pair of horses*, il ḥittitên il bûs *the two bits of reed*, is sukkar in nabât *the sugar-candy*, il farkh il waraq dih *this sheet of paper*, il melâḥiẓ il bulîṣ *the inspector of police*, il marad il ḥubb *love-sickness;* but in many cases the article is optional. Thus we may say il merkib in nâr dî (or merkib in nâr dî) *this steamboat*, il fard iz zanbîl ir ruzz (or fard iz zanbîl ir ruzz or fardo zanbîl ir ruzz) *this basket of rice.*[1] The first is perhaps the most usual. Il fuḥûl il gâmûs means *the young buffaloes*, fuḥûl il gâmûs *the foals of the buffaloes.*

Remark.—The first noun may also take the article when it practically forms a compound with the second. In this case the second noun does not assume the article (though it will, of course, retain it if it already has it when used indefinitely), as il qershe ta'rîfa *the current piastre*, in nuṣṣe faddân *the half acre*, il banî âdam *the sons of men, mortals*, iṣ ṣaffe ẓâbiṭ *the non-commissioned officer*, il qamar id dîn *the (dish called) qamar id dîn.*

We may, however, also say, with perhaps a slight nuance of meaning, in nuṣṣ il faddân dih and nuṣṣ il faddân dih, and banî âdam is more usual than il banî âdam.[2]

(*b*) With the ordinal numerals and adjectives denoting extremes, as auwil, tâlit, âkhir yôm, *the first, third, last, day*, huwa fi aḥsan siḥḥa *he is in the best of health.*

(*c*) Irregularly in a few expressions, though the noun is definite in sense, as khabar êh? (or il khabar êh, but less usually) *what's the matter?* bi qudrit Qâdir *by the might of the Mighty* (God), qaṭṭâ' ṭarîq *a highwayman*, lissa ma dakhalshe dinya *he has not yet come into the world* (of one who has no experience), mefattish qiblî *the inspector of the South* (*provinces*).

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[1] For fard, see § 300.

[2] Nuṣṣe kûz il moiya dih *this half jug of water* is more usual than in nuṣṣe kûz il moiya dih, and umme khamsa dî *this piece of five* (*piastres*) than lumme khamsa dî. For omission of the article with the demonstrative, see § 420.

REMARK.—The article is generally omitted by the lower classes with the word afukâtu (or abukâtu) *advocate, lawyer*, as afukâtu Ḥasan (for Ḥasan il afukâtu), afukâtu gih.[1] With the name of an office followed by Efendî the article is usually omitted, as Muftî Efendî.

§ 250. The cases in which Arabic agrees with English in suppressing the definite article may be studied from the following examples: ya'raf 'arabî *he knows Arabic*, fi shahre ramaḍân *in the month of Ramadan*, gahannam *hell* (but il ganna *heaven*),[2] min yôm li yôm *from day to day*, min îd li îd *from hand to hand*, ḍahr fi ḍahr *back to back*, 'ala ghafla *of a sudden, unawares*, ḥumâr sikka *a street donkey*, 'arabîyit ugra *a hackney carriage*, ḥuṣân rukûb *a hack*, lêl ma' nahâr *day and night*, nâẓir maḥaṭṭa *a station-master*, sâ'î buṣṭa *a postman*, 'askarî bulîṣ[3] *a policeman*, ibne ḥarâm *a child of sin*, baḥrî, qiblî, &c., *North, South*, &c.[4]

§ 251. It will be observed that in many instances the second noun is used as an adjective, or the two together form a compound. When the first is definite, the word betâ' (see § 69) is inserted between them, as il ḥumâr betâ' is sikka *the street donkey*, is sâ'î betâ' il buṣṭa *the postman;* or in some cases the second retains its character as an adjective, and takes the article as well as the first, as il wilâd il ḥarâm *the children of sin*.

§ 252. The definite article has the force of a demonstrative pronoun in the expressions in nôba *this time*, il yôm *to-day*, il lêla *to-night*, ish shitwîya *this winter*, and in a few others; of a personal pronoun in such phrases as bidd akhsil lîdên[5] *I want to wash my hands*, hûwa khuṣâra fi l môt *it would be a pity to kill it*, zauwid lu l 'âlîq *increase his forage*, khassarti nna l akhl *you have spoilt our food*, khaṭaf minni l burnêṭa *he snatched my hat from me;* of a relative when used with a predicate adjective (or participle) preceding its substantive, as il bêt il muqîm fîh abûya *the house in which my father lives*.[6]

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[1] Comp. the use of *Master* in older English and *Maître* in French, especially as a legal title.

[2] Literally *the garden, paradise*.

[3] The plural, however, is usually 'asâkir il bulîṣ.

[4] See also above, § 248, *c.*, Rem.

[5] Comp. *me laver les mains, die Hände waschen*, &c.

[6] Not in common use.

## THE NOUN SUBSTANTIVE

### THE CASES

§ 253. It has been already pointed out (§ 63) that in the language of Cairo the cases are rarely distinguished by inflections. Their place is supplied by prepositions which stand before the noun without the latter (with the exceptions hereafter noted) undergoing any change.

§ 254. A noun in the genitive may express:—

(*a*) *Possession*, whether it denote the possessor or the thing possessed, or whether it be material or denote a quality or attribute, as bêt abûya *my father's house*, imrât akhûkh *your brother's wife*, Malik id dinya *Lord of the world*, shatart in naggâr *the carpenter's skill*.

Remark.—The idea of close attachment or relation of one thing to another, as illustrated by the following examples, is included under this head: shabah ummu *the image of his mother*, shiddit il muṣadma *the violence of the shock*, khalâwit il mishwâr *the gratuity paid for the errand*, nahârak (or naharna) sa'îd *may your day be propitious*, *good-morning to you*, nâs Lundura *the people of London*, marad il ḥubb *love-sickness*, yôm is safar *the day of departure*, dâkhil fi sinn il 'ishrîn *getting on for twenty*, yutama 1 abb, 1 umm *children who have lost their father*, *their mother*, bêh ummu, i.e. *a bey by courtesy only*, sirqit il farkha *the theft of the fowl*, iṣḥâb is sirîqa, is sirqa *the victims of a theft*, sirqit il ḥarâmîya *the theft committed by the robbers*, ṣaḥb il gitta *the owner of the corpse*, i.e. *the dead man*, ḥaddûdit is sulṭân *the story about the sultan*, mashy il ḥafa *a walking barefooted*.

(*b*) *Fulness*, as kubbâyit nibît *a glass of wine*, qizâzit bîra *a bottle of beer*.

(*c*) *A part of a whole or the whole of a part*, as ḥittit laḥm *a piece of meat*, râs is sana *the beginning*, *first day*, *of the year*, auwil, tâlit, âkhir ish shahr *the first*, *third*, *end of the month*, shuwaiyit malḥ *a little salt*, gimlit nâs *a number of people*, ba'ḍ ir riggâla *some of the men*, kull ish shughl *the whole of the business*, ṭûl il lêl *the whole of the night*, gamîḥ (gamî') in nâs *all the people*.

(*d*) *Cause and effect*, *origin*, as waldî *my father* (literally *my begetter*), Ḥasan 'alî *Hasan*, *son of Aly*, kâtib il gawâb *the writer of the letter*, katb il gawâb *the writing of the letter*, nûr il qamar *the light of the moon*, simm il fâr *ratsbane*.

(*e*) *Material*, as gallabîyit shâsh *a muslin gown*, ṣaḥni nḥâs *a copper dish*, sikkit il ḥadîd *the railway*.

(*f*) *Measure of time*, *space*, *value*, as mesâfit yôm, *a day's*

*distance*, qîmit sâ'a u nuṣṣ *a matter of an hour and a half*, mesâfit, waqte, shurbe sigâra, 'ûd, mesâfit sigâra *the time it takes to smoke a cigarette, a pipe*,[1] qîmit taḥdîr il ḥuṣân *the time required for getting the horse ready*, fi muddit A'rabî *in the days of Araby*.

(*g*) *Use*, often expressed by a compound in English, as kubbâyit in nibît *a glass for wine, wine-glass*,[2] 'arabîyit ugra *a carriage for hire*, ḥuṣân rukûba *a hack*, 'âlit khiyâṭa *a sewing machine*, ôdit ṣufra *dining-room*, gallabîyit ḥarîm *a lady's gown*, fûṭit wishsh, îdên, ṣufra *a towel for the face, the hands, a table-napkin*.

§ 255. The second noun may in a general way limit the first, as ma'rifit wishsh, sûq *a person one knows only by sight, a market acquaintance*.

§ 256. When the first of the two nouns is a verbal substantive the second naturally stands with regard to it in the relation of a subject when the verb itself is intransitive, of a subject or object where the verb is intransitive, as wuqû' il walad *the boy's falling*, ḍarb il walad kân shidîd *the striking of the boy was severe*, i.e. *the boy was struck hard* or *the boy struck hard*, fikrî, takhmînî leinnu yigî *it is my notion, conjecture, that he will come*, amar bi ḥḍâru *he ordered him to appear*, but amar bi taḥḍîru, bi ṣngibtu *he ordered him to be brought*, nuzûl il ḥuṣân min il gabal, lâzim yekûn bi mnaẓrit is says *the descent of the horse from the hill must be under the groom's superintendence*, istilaḥna aḥsan min khinaqna waiya ba'ḍ *better that we should be reconciled than quarrel with one another*.

§ 257. The word betâ' is very frequently placed between the two nouns, standing, as it were, in apposition to the first, but agreeing with it in number and gender, as has been seen in the accidence.[3] It is mostly used to express the genitive of possession, and very rarely, if ever, to express the genitive of measure. When speaking of near family relations we must not, as a rule, use betâ'. Thus we cannot say il akhkhe betâ'î, il umme betaḥtu for akhûya, ummu, unless we wish to speak disrespectfully. An exception, however, is made in favour of mara and sitt in the sense of *wife*, the former being occasionally

[1] A period of time is often measured by the time it takes to perform a particular act, especially the smoking a cigarette; so mesâfit laffe (*or* malwe) sigâra we shurbiha *the time it takes to roll a cigarette and smoke it*. A fellah will say, ba'd il maghrib bi nuṣṣe 'alqit shadûf . . . *half a turn at the shadûf*.

[2] Or kubbâya li n nibît or betâ' in nibît.

[3] § 69.

followed by betâ'a and the latter always.[1] No hard and fast rules can be laid down in other cases for the use of betâ', but it may be remarked that it is best omitted when no particular stress is laid upon the second noun, and when clearness or elegance of expression would not be gained by its insertion.[2] When it is used as an adjective signifying *proper* or *peculiar to*, it cannot be omitted, as it tiffâh betâ' il akl *eating apples*.

§ 258. Betâ', whether in the sense of *possessed* or *possessing*, may stand by itself, agreeing with a substantive understood, as mush 'auz betû'î, 'auz betû' akhûya *I don't want mine, I want my brother's*, betâ' il 'êsh, il 'ads, il ḥamâm, il ḥammâm, il manṭalôn, il burnêṭa, &c., *a seller of bread, lentils, doves, a bath-keeper, one who wears trousers, a hat, &c.*, betû' il mazzîka lissa ma gûsh *the musicians have not come yet*. In il betâ' dih *this thing, article*, it retains its character as a substantive. With êh? *what?* it serves as an interrogative particle implying surprise or annoyance on the part of the speaker, as betâ' êh ti'mil kede, arûḥ waiyâk? *What are you doing that for? Why should I go with you?* Lastly, it may be used, with or without the third pronominal suffix, in the sense of *et cetera*, as biyizra' baṭâṭis, fûl, gazar betâ' (or betâ'u) *he grows potatoes, beans, carrots, &c.*

§ 259. When the first noun is indefinite and the second a possessive or causal genitive and definite, either betâ' or the preposition li must be inserted between the two, as bêt betâ' abûya (or l abûya) *a house of my father's*, binte lîya *a daughter of mine*. Where, on the other hand, the second noun is indefinite (in which case it can often be rendered in English by an adjective), no word need intervene, as bêt, binte, mulûk *a kingly house, a princess*.

§ 260. The adjective taba' is used much in the same way as, though less frequently than, betâ', but remains unchanged with feminine and plural nouns, as il bêt da, iṣ ṣirâya dî, taba' mîn? *to whom does this house, this palace, belong?*

§ 261. The substantives abû,[3] umm, ibn, bint, aḥl, ṣâḥib have in certain expressions the sense of *possessed of, endowed*

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[1] Sittî means *my lady* or *my grandmother*. Sitt is not used by the lower classes and seldom by the higher in the sense of *wife*. A servant may say is sitte betâ'itna when speaking to his master of his (the latter's) wife.

[2] Thus we should say uḍt iṣ ṣufra beta'tak *your dining-room* not ôḍit ṣufritak.

[3] The *u* is practically pronounced short.

*with*, as râgil abu fulûs *a man of money*, abu daqn, shanab 'imma, &c., *a man with a beard, a moustache, wearing a turban, &c.*, waraq betâ' il busṭa min umme qirshe sâgh *postage stamps worth a piastre tarif*, umme quwêq *the screech-owl*, barûda umme shuṭfa, kabsûl, *a gun with a flint-, a percussion-lock*, râgil ibne talâtîn sana *a man of thirty*, bint arbê'în sana *a woman of forty*, râgil ahle khibra *a respectable man, one who knows, an expert*, ana mush min ahle zâlik *I am not that sort of man*, ahle zimma *a man of honour*, râgil ṣâḥib mâl *a man of wealth.*

Remark *a.*—The noun is sometimes understood, as abu 'ishrîn *containing twenty* (*piastres*), i.e. *a dollar*, râgil abu mîtên (or mîtên ginêh) *a man who has £200 a month*,[1] umme arba'a w arbê'în *possessed of forty-four* (*feet*), i.e. *a centipede.*

Remark *b.*—*A five piastre piece* may be expressed by umme khamsa or ḥitta min umme khamsa or ḥitta bi khamsa, *five piastre pieces* by ḥitat min umme khamsa or ḥitat min umme khamsât or ḥitat bi khamsa or ḥitat bi khamsât.[2] Similarly, *a ten piastre piece* is umme 'ashara, &c. Umm may take the plural form ummât, as ummât qershênât *two piastre pieces*, but ḥitat min umme (or abu) qershênât is more usual. Neither ahl nor abu are used in the plural in this connection.

§ 262. The partitive genitive may sometimes be expressed by the prepositions min and fî, as fîh nâs in niswân minhum yitbarqa'u *there are people, the women of them* (i.e. *whose women*) *wear the veil*, shuwaiya minnu *a little of it*, auwil yôm min ish shahr *the first day of the month*, il mitre fîha yisâwî qirshên *a metre of it is worth two piastres.*

§ 263. Under the partitive genitive may be classed the use of the constructive form before the interrogative êh? as shuft il ḥâga dî? ḥâgit êh? (or ḥagt êh?) *Did you see this thing? What thing?*

§ 264. The noun following the indefinite pronoun êy is placed in the genitive, and generally takes the case ending *in* unless it is followed by a relative pronoun, as êye dukkânin *whichever, any, shop*, bi êye ṭariqtin *by any means*, but bi êye ṭarîqa illi 'andak *by any means you have.* When the noun is followed by the substantive verb it retains the case ending, although the verb usually agrees with it, as êye waḥdin kân,

[1] One may hear the following: min da? Da abu mît ginêh *Who is that? That's a* (*or the*) *man who has £100 a month.* A man is estimated in Egypt, as in other countries, by his income.

[2] We may also say simply khamsât, 'asharât, &c.

min ĉye gihitin kânit.[1] Sometimes the verb is placed between ĉy and its noun, and causes the case ending to be shifted to the pronoun itself, as ĉyin kan wâḥid *whichever one it be*. The lengthened form ĉyiha is not followed by a noun with the case ending, as ĉyiha gâmi' *whichever mosque*.

§ 265. The genitive of use may also be expressed for the sake of clearness by means of betâ' or the preposition li, as kubbâya betaḥt in nibît (or li n nibît).

§ 266. When the second substantive denotes the material it is very frequently regarded as an adjective, or stands in apposition to the first, which then undergoes no change. Thus we may say gallâbîya shâsh instead of gallâbîyit shâsh; similarly, ibra ḥadîd *a steel needle*, nishâra khashab *sawdust, shavings*, sikka ḥadîd *a railway*, ḥitta dahab *a piece of gold*, a'ṭâ lu waẓîfa mâẓir *he gave him the functions of a minister*, tazkara râyiḥ gay *a return-ticket*. To emphasize the material we may employ the preposition min, as ṣuḥûn min naḥâs (or min in naḥâs).

Remark.—We may also say nishârit khashab, ḥittit dahab; and waẓîfit mâẓir is more usual than waẓîfa mâẓir. *The piece of gold* is ḥittit id dahab (or il ḥitta d dahab), *a railway train* babûr sikka ḥadîd, *the railway train* babûr is sikka l ḥadîd (or babûr sikkit il ḥadîd).

§ 267. On the other hand, a noun limiting or explicative of another may stand to it in the relation of a genitive, as 'arabîyit karru (or 'arabîya karru) *a cart*. When an object is introduced by its generic term the latter, if ending in *a*, will of necessity take the constructive form, as midînit Maṣr *the city of Cairo*, ṣagarit labakh *an acacia tree*, ṣagart il filfil *the pepper tree*, nimrit wâḥid, itnên *No. 1, 2*, qôlit bint *the word bint*. Sana *a year* also takes the constructive form when followed by its date, as fi sanat tultemîya *in the year 300*.

Remark.—The two constructions are very frequently confused, and such expressions as the following will be heard every day: il ḥittit id dahab *the piece of gold*, il 'iblit id dukhkhân *the tobacco box*, is sikkit il ḥadîd,[2] il kêlt il qamḥa dî *this measure of corn*, il ghêṭ il bersîm *the field of clover*, waraq is ṣagarit il qûṭa *the leaves of the tomato plant*, ik kubâr ish shuqây *the greatest of scoundrels*, il bizr il kittân *the lint seed*, the first and second noun with its article being regarded as one word.

§ 268. A definite noun which limits a superlative of degree

[1] But see § 63.

[2] Ḥadîd is not here used as an adjective, for we say sikkit il ḥadîd as well as is sikka l ḥadîd.

may be regarded as a genitive of relation, as in aḥsan in nâs *the best of people.*

§ 269. The genitive of possession is sometimes employed in Arabic where we would use a preposition, as moiyit librîq inkabbit *the water in the jug was spilt.*

§ 270. The insertion of an adverb or other word between the two nouns does not prevent the first from taking the *t*, as mesâfit taqrîban yômên *a distance of about two days*, mesâfit yigî khamas daqâyiq *an interval of almost five minutes*, muddit baqa sanatên *a period then of two years*, qimit qûl talâtîn ginêh *a value of say £30.*

§ 271. A whole sentence often stands in the relation of a genitive to a preceding noun, as li fikrit innu râḥ yigî *in the belief that he was coming*, muddit il khidêwî kan fi Lundura *at the time the Khedive was in London*, sâ'it ma kunna barra *at the time we were out*, li ghâyit lamma yigî *till the moment he comes*, qôlit ma ruḥtish, *the statement that you didn't go*, 'ibârit qabl ma yshûfû dî *this expression*, "*before they see*," sikkit illi yerûḥ ma yirga'sh *the road by which he who takes it never returns*, bi sabab kunte qâyil lu *for the reason that I had told him.*

Remark.—The construct form is not always used with ma; thus we may say auwil lêla ma yebât fi l bêt as well as auwil lêlit, &c., *the first night he sleeps in the house.*

§ 272. The construct form is sometimes assumed by sâ'a and sana and a few others without reason, when used adverbially, as sanat yigî, sanat ma yiqîsh *some years he comes, some he doesn't*, sâ'it yishrab, sa'it ma yishrabsh *sometimes he drinks, sometimes he doesn't* (or sana yigî, &c.).[1]

§ 273. When two or more nouns are determined by a genitive, the first precedes it, while the others follow and indicate their relation to it by means of the pronominal suffixes, as abu r râgil we bintu *the man's father and his daughter*, i.e. *the man's father and daughter*, 'aql il qudâh wi stiqâmithum, *the wisdom and integrity of the judges*, ṭûl il 'ilba we 'arḍiha we tukhniha *the length, breadth, and thickness of the box.* Should, however, betâ' be employed, the order will be the same as in English, as it ṭûl wi l 'arḍ wi t tukne betû' il 'ilba.

§ 274. Where two or more objects of a class are determined by more than one genitive they should be repeated before each, as kitâb abûk wi ktâb akhûya *your father's and my brother's book*, sitriti we sidêrîya we sitrit 'âli we sidêrîh *Aly's and my coat and waistcoat.* We may, however, often shorten these

[1] Perhaps for sanata, sâ'ata, accusative forms used as adverbs.

sentences with the help of betâ', as sitritî we sidêrîya wi btû' 'âlî (or wi lli btû' 'âlî). When the object determined is one and the same in each, the English construction will be used, as bêt Ḥasan we 'alî *Ḥasan and Aly's house;* but the full form of the personal pronoun must be added after the suffix, as qôlak enta wi l ḥurma dî *this lady's and your assertion.*

§ 275. The ideas peculiar to the dative are mostly expressed in Arabic by means of the preposition li.[1]

§ 276. It has been seen that the objective or accusative case has rarely a distinctive sign except sometimes when used as an adverb.[2] Motion, too, one of its chief characteristics, is usually expressed by the prepositions li, 'ala, &c.;[3] but, as will be seen hereafter, the preposition not unfrequently falls out after a verb or verbal noun of motion.

§ 277. A noun immediately following a predicate, and limiting or specifying its application, may be regarded as an accusative of extent,[4] as râgil kebîr is sinn *a man old (advanced) in years;* ketîr, qalîl, il kalâm *loquacious, taciturn;* mekhaṭṭaṭa 'anêha *with pencilled eyes;* riglu min'aṣa ṭîn *his foot besmeared with mud;* arḍe mazrû'a ḍura *land sown with maize;* ṭarde khâliṣ il ugra *a prepaid parcel;* khumm in nôm *lethargic;* ṭawîl il îd *long-fingered* (of a thief);[5] ṭawîl il lisân *long-tongued* (of a great talker). The feminine adjective is generally in the construct form, especially when the noun is closely connected with the subject, as maridt il gism *ill in body;* gamilt iṣ ṣûra, il wishsh *beautiful of countenance;* but khalṣa l ugra,[6] malyâna moiya.

§ 278. This locution is not very common, and even in cases where it is admissible the preposition fî (or bi) may generally be inserted, as kebîr fi s sinn; nâs nayîn fi l kalâm *crude, raw of speech;* mardân bi gismu. It is more colloquial to say ana naẓarî ḍa'îf *I have a weak sight* than ana ḍa'îf in naẓar; *a foot broad, long,* &c., can only be expressed by 'arḍu, ṭûlu qadam, &c.

§ 279. Not only verbs with their participles, but adjectives having the force of a participle, may take a direct object, as sharrîb dukhkhân *one who is constantly smoking.*

§ 280. The sign of the vocative case is the interjection ya! It is occasionally omitted, especially before proper names and a

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[1] See § 570. [2] See § 63, *d.* [3] See § 570.

[4] Cf. the Greek and Latin idiom. The noun takes the sign of the accusative in literary Arabic.

[5] Eng. *light-fingered.*

[6] Khalṣit il ugra is hardly admissible.

few words in common use, as bauwâb! *porter!* Meḥammad! amma, amm! *mother!* walad! bint! &c. It is also omitted with efendim *sir* (but not with sitt).

§ 281. When a person is addressed by both his names the interjection is repeated before the second, as ya Mḥammad! ya Sâlim! This is also generally the case when he is called by his name preceded or followed by his trade or profession, or is designated by two or more qualities, as ya Ḥasan, ya ḥammâr! *donkey-boy Hasan!* ya wad, ya Mḥammad! *boy! Mehammad!* ya râgil ya saqqa, bêyâ', naggâr! *you fellow, water-carrier, vendor, carpenter!* ya Bkhîta, ya bint, yakhtî! *girl, sister Bikhita!* ya râgil ya tânî *you, the next man!*

Remark.—The interjection is not always repeated where the quality, title, or profession is almost inseparably attached to the name. Thus a man habitually called 'amme[1] Meḥammad *Uncle Mehammad*, or Me'allim 'alî *foreman Aly*, might be addressed by ya 'ammi Mḥammad, ya m'allim 'alî; but if there is the least pause between the two words, ya will be repeated. The word râgil sometimes forms a compound in sense with a noun expressing a profession, and alone takes the sign of the vocative, as ya râgil saqqâ! *water-carrier!*

§ 282. Lastly, the second noun, especially if denoting a high office, may take the definite article instead of the interjection being repeated, as ya sidna l qâḍî *our lord the Kadi.*

§ 283. The interjection may, of course, be placed before adjectives and participles used substantively, and will be repeated with them when they are in concord with a substantive expressed, as ya 'agûz! *old man!* ya 'atshân![2] *oh thirsty one!* ya râgil ya aṭrash! *you, you deaf man!* ya 'auza l qûṭa *oh lady who want tomatoes!*

§ 284. It may be placed before personal and, elliptically, before relative pronouns, as ya inta! *you there!* ûʿa ya lli shâyil il mishanna, ya lli mâshî min gher ma tiftaḥ 'ênak *look out you who are carrying the bread basket, you who are walking with your eyes shut!* ya bitte ya llî 'auza l ḥummuṣ! *ladies who want chick-peas!*[2]

Remark *a.*—When the subject addressed is named or otherwise indicated after the personal pronoun, ya will either be repeated or stand before the noun only, as ya inta ya Mḥammad, ya inta ya râgil (or inta ya Mḥammad, inta ya râgil).

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[1] 'amm is applied as a title of respect to an elderly man or one older than the speaker.

[2] Street cries. The water-seller sometimes says 'aṭshân without ya.

Remark *b*.—In the expression ya ismak êh! (for ya inta lli ismak êh!) both the personal and relative pronouns have disappeared.

§ 285. The sign of the vocative is used in street cries with the object for sale, to call the attention of the passers to it, and in this case the epithet qualifying or puffing it is often placed with or without ya first in the sentence and in the masculine singular, whatever the gender and number of the substantive, as ya tirmis! *lupines!* ya ṣubûn ya 'âl! *best soap!* 'arîḍ ya kurrât! *broad leeks!* baladî ya banzahêr! *fine native* (*lemons*)! qadîm ya lumaḍ! *old lamps!* ahla min il 'asal ya baṣal! *onions sweeter than honey!* ya rûmî ya 'asal ya gazar! *carrots sweet as Greek honey!* At the end of the sentence the adjective may be repeated (generally without ya), as baladî ya krumbe baladî! *native cabbages, native cabbages!* akhdar ya kurrât akhdar!

§ 286. Somewhat similar to the above is the use of ya as a cry of distress or surprise, as ya râsî! ya 'ênî! *oh my head! oh my eye!* ya lêla ṣôda! *oh unlucky night!* ya ana maskîn![1] *oh wretched me!* ya bakhtak! *what luck is yours!* ya ritna! *oh I would we!* ya ma nta wisikh! *oh, how dirty you are!* ya ma ulûf! *oh how many thousands!*

§ 287. In scolding, the interjection is rarely omitted, and it is usually repeated with every term of abuse, numerous as they often are. It will be best translated in this case by the personal pronoun *you*.

§ 288. A noun may be used absolutely without being preceded by a preposition or dependent on any other word in the sentence. This use corresponds in some instances to the dative of other languages, with or without a preposition, in others to the so-called accusative absolute or the accusative of extent,[2] as tigi s sâ'a khamsa *you must come at five o'clock*, in nahar da *to-day*, il lêla dî *this night*, tâni yôm *another day*, il gum'a l gaya *next week*, kulle yôm iṣ ṣubḥ *every day in the morning*, iḍ ḍuhr *at noon*, il maghrib *at sunset*, sittîn sana we sab'ên yôm, *i.e. the devil I care*, ruḥna msâfa kbîra *we went a great distance*.

Remark.—In such expressions as shufte wâḥid dirâ'u maksûra, wishshu mkashshar *I saw a man with a broken arm, a wry face*, there is an ellipse of the relative pronoun illi and the substantive verb kân.

§ 289. A noun following another noun or a personal pronoun,

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[1] More commonly used by Fellaheen.

[2] Many of them may be regarded as adverbial expressions.

and explicative of it, is said to be in apposition to it, as Meḥammad il farrân *M. the baker;* is sulṭân 'abd il Ḥamîd;[1] guz khêl batâtî *a pair of horses, barrels* (i.e. *as round as barrels*); in nâs il bashawât wi l bahawât; fîh gamâ'a diyûf 'andina *we have some guests in our house;* râgil khaddâm, bêyâ', khaiyâṭ, &c.; qususa banât *priestesses;* in nas gamiḥhum *the people, all of them;* il gibna kulliha *the whole of the cheese;* hûwa sh Shêkh *he the Sheikh;* hîya rukhra *she the other* (i.e. *she too*); intû litnên *you both;* iddêtû lu hidîya *I gave it to him* (*as*) *a present;* gâbûh 'aiyina *they brought it as a sample.*

§ 290. The word luzûm *necessity* is very commonly used after another noun in the sense of *needed for, for the use of*, as khashab luzûm il furn *wood for the stove*, farsha luzûm il ḥuṣân *bedding for the horse.*

§ 291. The second noun is sometimes annexed in apposition, though it is really of the nature of a genitive, as tazkara ûla, tanya, talṭa daraga *a first, second, third class, ticket;* il gôz il khêl *the pair* (*of*) *horses.*[2]

§ 292. The noun in apposition may be separated from the other by several words, as hîya kharagit min il oḍa l ḥurma *she went out of the room, the woman* (*I mean*).

§ 293. For the sake of clearness the relative pronoun followed by the personal pronoun may be inserted between the two nouns, so that the second becomes the predicate of the first, as Meḥammad illi hûwa l farrân, il qususa illi humma banât.

§ 294. The nouns nafs, shakhṣ, zât, 'ên, tûl *self*, kull, gamî' *all*, and waḥd *a being alone*, with the pronominal suffixes, stand similarly in apposition to another noun or pronoun introducing them, as ish shêkh shakhṣu; il ḥurma nafsiha; il khidêwî zâtu; il 'asâkir 'ênhum *the sheikh himself; the lady herself*, &c.; ana gêt ṭûlî *I came by myself;* il wilâd kulluhum; qarêt il kitâb kullu *I have read the book, the whole of it;* in nâs gum gamiḥhum *the people all came;* il inglîz waḥduhum *the English by themselves, alone.*

Remark.—The preposition bi and (with waḥd) li often intervene, as il bint bi zatha; ta'âlû intu bi 'enkû *come yourselves;* ana bi tûlî *I by myself;* humma li waḥduhum.

§ 295. A whole sentence or substantive clause may stand in apposition to a noun, as il kalâm da 'ala inn ir râgil da aḥsan min kull in nâs ghêr ṣaḥîḥ *this statement, namely, that this man*

[1] The order is sometimes inverted, as il Khidêwî 'abbâs for 'abbâs il Khidêwî.

[2] § 249, *a*, Rem.

*is superior to everybody (else), is untrue.* (Here the words from 'ala inn to in nâs are in apposition to il kalam da.) Il khabar le innu inqatal *the news that he has been killed.*

§ 296. Substantives are sometimes used as adjectives, especially when they denote a material[1] or a condition (as the state of the weather); *e.g.* gallabîya shâsh, *a muslin robe;* mandîl ḥarîr *a silk handkerchief;* burnêṭa khôṣ *a straw hat;* kitâb gild *a bound book;* bîba khashab *a wooden pipe;* sikka ḥadîd *an iron (rail) way;* sâ'a dahab *a gold watch;* ṣuḥun naḥâs *copper dishes;* il kalbe 'anduhum nagâsa *the dog with them is an unclean thing;* id dinya bard, ḥarr, nâr *the weather is cold, hot, hot as fire;* id dinya 'atma, ḍalma, shard, waḥla, zaḥma, ramadân *it is dark, blowing a sirocco, muddy, crowded, Ramadân;* kalâmak nafla u kidb *your statement is foolish and false;* maṭraḥ ḍalma, 'atma *a dark place;* ḥâga 'êb *a disgraceful thing;* ôḍa katma *a close room;*[2] qumâsh alwân *a stuff of (many) colours,* i.e. *variegated;* samak, baskôt ignâs *various fish, mixed biscuits;* 'ishrîn muftâḥ ishkâl *twenty different keys;* kalâm zûr *false statement;* râgil kuhna *a rag of a man* (i.e. *worn-out*); walad lakhma *a muddle-headed boy;* mara, zabûn ṭarab *a charming woman, a splendid customer;* kitâb khara *a worthless book;* qôl sharaf *word of honour;* da shughla karbe qawî *that is a very fatiguing business;* il baḥre 'ôm *the river is deep enough to swim in (not fordable);* zaḥma môt *a deadly crush;* îdu shalal *his hand is withered;* 'iyâr nâr *a shot from a gun;* iṣhun luzûm is sufra, khuḍârât luzûm il akl, iṭ ṭabîkh, &c.

§ 297. Verbal substantives will sometimes be followed by a substantive clause as their object, as takhmînî leinnu yigî *it is my conjecture that he will come;* biddu yerûḥ il balad *it is his want,* i.e. *he wants to go to town;* ḥaqquhum kân yiḍrabûh *it was their right to strike him,* i.e. *they ought to have struck him;* or the object may be another substantive, as ḥaqquhum ish shanq *they ought to be hanged.*

## NUMBER

§ 298. As has been seen in the accidence, when a noun expresses a whole class, the individual of that class may be denoted by adding the termination *a;* and even where the same noun expresses both the class and the individual, as often happens when it has a broken plural, the termination may be added for clearness if it is necessary to make a distinction, as ti'bân *snake*

[1] As is the case in English.

[2] = ôḍa khabîs (§ 62).

or *snakes* (pl. ta'âbîn), ti'bâna (or ti'bâna waḥda) *a single snake*. The same termination will sometimes be added to an abstract noun to give it greater vividness, as kunna fi 'izz in nôma l ḥilwa *we were in the middle of a sweet sleep*. Môta is *a fatality, a case of death*, akla *one eating, a meal*.

§ 299. Waḥid, with its fem. waḥda, as a substantive corresponds to *one* in English, and may be used in the dual and plural, as addî lu kummitra? Êwa, iddî lu waḥda waḥditên *shall I give him a pear? Yes, give him one or two*.

§ 300. The word fard or farda (pl. fardât) is used as the singular of nouns denoting objects that go in pairs, the latter form generally taking the *t* when followed by the noun, as though it were a partitive genitive, as fardit gazma,[1] shurâb, guwantî *an odd shoe, stocking, glove;* fard (or fardit) ḥamâm *one of a pair of pigeons;* fardit ṭabanga *a pistol*. Sometimes it follows the noun, as 'arabîya bi ḥṣân fard *a single-horse carriage;* or the noun may be understood, as talatt igwâz u fard *three pairs and a single one;* farda *a pistol;* fardên balaḥ *two paniers of dates;* fardit ḥuṣân *an odd, a single horse-shoe;* fardc ruzz *a single basket made of rice-straw*, or *a sack of rice;* bunduqîya bi farda *a single-barrelled gun;* râgil bi farda, abu farda[2] *a one-eyed man*.

Remark.—The plural is fardât, but the broken form ifrâd is used in the expression ifrâd in nâs *individuals*, without reference to couples.

§ 301. 'ûd *stick* and zirr are similarly used of plants and a few objects made of wood, as 'ûd manṭûr, baṣal, ward *a piece of stock, a bulb, a rose-cutting*; 'ûd ḥalfa (= ḥalfâya) *a blade of halfa grass;* 'ûd kabrît or simply 'ûd (= kabrîta) *a match*, as 'andak 'ûd awalla' buh sigartî? *have you a match with which I can light my cigarette?* zirre khiyâr, shammâm *a cucumber, a melon*.

Remark.—'ûd kabrît sham' *a wax match* is also said.

§ 302. The word kâm, whether meaning *how many?* or *a few*, is always followed by a noun in the singular number,[3] though the adjective or pronoun qualifying it will be in the plural, as kam qizâza? *how many bottles?* nazzil il kam kubbâya dôl il kuwaiyisîn *bring down these few pretty glasses*.

§ 303. When the plural pronominal suffixes are appended to the word ism *name*, or words denoting *self*[4] or *parts of the body* or *the body* itself, the nouns often remain in the singular, and

[1] Note that although gazma means *a pair of boots*, and consequently gizam *pairs of boots*, we may say guz gizam for *a single pair*.

[2] Or farda k(i)rîma.

[3] Comp. Italian *qualche bottiglia*.

[4] See § 122.

in this case the qualifying objective will also remain unchanged, as ismuhum êh? *what are their names?* nafsuhum *themselves;* daqnuhum ṭawîla *their beards are long;* simi'na kalamhum bi widnina *we heard their statement with our ears;* gismuku (or gittitku) kullu (kulliha) min'âṣ (min'âṣa) waḷḷ *your bodies are all besmeared with mud.*

§ 304. The same is the case with titles of respect, but here both adjective and verb will be in the plural, as ḥaḍritkû[1] mabsûṭîn? *are your Honours satisfied?* sa'âditkû shuftûhum? *did your Excellencies see them?*

REMARK.—'ên is more frequently used in the plural in this connection. In such an expression as ṭaffu sh sham'ât bi ḥnikithum *they put out the candles with their mouths* (i.e. *they blew them out*), the plural is used by preference, as a separate act is performed by each person.

§ 305. It will have been noticed that nouns of unity refer to an indefinite class. To express that an object is one of a number of others of a definite class, whether in reality or only rendered so by being preceded by the definite article, we must employ the numeral wâḥid or, when persons are spoken of, râgil or mara or the singular of the noun itself, followed by the preposition min, as wâḥid min il khaddâmîn; waḥda min is salâlim *one of the steps;* râgil, mara, min il 'urbân[2] *one of the Arab men, women;* sallima min is salâlim; ghanama min ghanamak *one of your sheep;* yôm min il iyâm *one day.*[3]

§ 306. The plural demonstrative dôl is often used instead of the class being named, as yôm min dôl *one of these days.* The noun in the singular may be preceded by wâḥid, as wâḥid yôm min zât il iyâm, or be made definite for emphasis, as il mara min dôl.

## THE DUAL

§ 307. Nouns will not necessarily or generally be used in the dual number, although two objects are spoken of, unless it is sought to emphasize the fact of their being two and two only. In other cases they will be spoken of in the plural. Thus we may say of two boys, as of a larger number, il wilâd dôl gum min ên? ḍarabûk lêh? so dôl kitâbâtî ana (though only two); ir raglên fi buyuthum (not bêtênhum), intû aṣḥâb? *are you (two) friends?*

[1] The more educated sometimes say ḥaḍrâtkum.

[2] We may also say râgil, mara min betû' il 'urbân.

[3] Or min zât il iyâm. (See § 443.)

REMARK.—It cannot, however, be denied that the dual is frequently used where in English we would not consider it necessary to describe the objects spoken of as two or both. For instance, we might say hât il kitâbên illi fi s sufra *give me the (two) books which are on the table*, when it is as obvious to the person addressed as to the speaker that there are two only on the table; so litnên shitmitên *both are insults* (referring to insulting expressions), though shitma would be more logical.

§ 308. The adjectives have no dual form, even when used as substantives.

§ 309. The plural is used in place of the dual in the vocative, but it may be followed for the sake of emphasis by itnên, as ya wilâd litnên *you two boys*.

§ 310. The numeral itnên is often added pleonastically after a noun in the dual, to insure the hearer's intention, as hat lî kursiyên itnên *bring me two chairs*, il kitâbên litnên *the two books—both of them;* or it may precede a noun in the plural, as itnên bêhât *two Boys;* itnên Meḥammadât; litnên khêl we litnên sîyâs; litnên riggâla, ikhwa, &c. In both cases the second word is in apposition to the first - a fact which becomes particularly clear when both of them take the definite article, or the first a pronominal suffix and the second the article, as litnên il ḥarâmîya dôl, kitâbâtî dôl litnên.

§ 311. Similarly, raglên, shakhṣên, *two men, two persons*, and similar words, may precede a plural noun limiting their sense, as gâ lî shakhṣên 'umad *two persons* (*omdas*) *came to me*. A stress is here laid on the fact that they were omdas, which would not be the case if we said gâ lî 'umditên.

§ 312. The following words are used in the singular preceded by itnên:—

(*a*) Those which have no dual or plural forms, as itnên karru[1] *two carts;* itnên riglu *two kicks* (at a game resembling *rounders*); itnên daqqu, sinnu, kaḥku (other terms used at that game); itnên bulîṣ *two policemen*.[2]

(*b*) Most foreign pieces of money and a few other foreign words, as itnên malîn, ifrank, riyâl, ginêh, *two milliemes, francs, dollars, pounds;* itnên malyûn *two millions*.

REMARK.—Malînên, riyâlên, and malyûnên are also in use, and qersh *piastre* always takes the dual form.

[1] 'Arabîyitên karru is also in common use.

[2] Itnên nibit, bîra, laban, &c., will be heard at restaurants. Itnên bulîṣ is elliptic for raglên (or nafarên) betû' il bulîṣ.

(*c*) Proper names occasionally, as fîh itnên 'abdurraḥmân *there are two Abdurrahmans.*

REMARK *a.*—The nuances resulting from the various constructions may be illustrated by the following examples:—

Fîh Meḥammadên *there are two M.'s;* fîh Meḥammadên itnên *there are two M.'s;* fîh itnên Meḥammad *there are two men of the name of M.;* fîh itnên Meḥammadên *there are two men both Mohammeds;* fîh itnên Meḥammadât *there are two—more than one M.;* fîh Meḥammadât itnen *there is more than one M., there are two.*

REMARK *b.*—The singular is very rarely used with itnên in other than the above cases.[1]

REMARK *c.*—Ḥasanên is used for Ḥasan and Ḥisên, the two sons of Ali, cousin of the Prophet. Among the fellaheen individuals are often named by the dual, as Meḥammadên, 'auwaḍen, &c. (§ 75, note).

§ 313. *Twice* is expressed by the word ṭâq with the definite article followed by itnên, as huwa ṭawîl 'annak iṭ ṭâq itnên *he is twice your size; both* by litnên or da wí da (or da w dih, often pronounced daudih), fem. dî wi dî (or dî u dî); *double* by the indeclinable[2] adjective migwiz; *a pair* by the word gôz, which, like fard, is sometimes used alone, the objects to which it refers being understood, as gôz khêl *a pair of horses;* kan fi îdu gôz, i.e. *a brace of pistols;* il ḥuṣân da yiḍrab bi l gôz *kicks with both its legs, bucks.*

§ 314. The idea of *two* easily passes into that of a small number, and such expressions as the following are of common occurrence: ana 'auzak fi kilmitên *I have a word or two to say to you;* iddî lu qershên, nuṣṣên, *give him a piastre or two, some small money;* il qershên betû'î *my little fortune;* iṣbur shuwaiyitên *wait a couple of seconds;* 'addî kḥaṭwitên min hina wi tlâqi l bêt quddâmak *you have only to go two steps from here and you'll find the house in front of you.*

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[1] Ma'na itnên (for ma'nitên) *two meanings* is sometimes said. The expression kurbâg bi itnên lisân, quoted by Spitta, might be used carelessly even by a native, but it should not be imitated.

[2] But see § 326, note.

## THE ADJECTIVE

§ 315. It has been seen in the accidence that attributive adjectives are regularly placed after their substantives, the article being repeated when the latter are definite, as naggâr shâṭir *a clever carpenter*, in naggâr ish shâṭir *the clever carpenter*, but in naggâr shâṭir *the carpenter* (*is*) *clever*.

§ 316. The adjective, whether attributive or predicate, agrees as a general rule in gender and number with its substantive, as walad ṭaiyib; ir râgil ṭaiyib; il mara ṭaiyiba; ir riggâla, in niswân, ṭaiyibîn.

§ 317. As adjectives and participles have no dual form, they must be placed in the plural when qualifying dual substantives, as ir raglên ṭaiyibîn; il ḥagtên mafhûmîn *both things are intelligible*.

§ 318. An adjective qualifying a plural substantive is, however, very frequently put in the feminine singular, especially when the plural is a broken one or ends in *ât*, as il khêl il baṭṭâla il kibîra; widânu ṭawîla *his ears are long;* fulûs qulaiyila *little money;* il kilâb ish sha'râna *the mad dogs;* nâs iktiyârîya *old people;* il kitâbât il qadîma; is ṣagarât 'alya *the trees are high;* ir riggâla mitrattiba 'ala ṣfûf *the men are arranged in rows;* in naggârîn il mistakhdima 'andî *the carpenters employed at my house;* ish shawîshîya il baṣṣâṣîn is sirrîya *the secret police constables, spies;* is salaṭât iṭ ṭalyânîya *Italian salads;* il maḥâbîs illi maḥbûsa mi'u *the prisoners imprisoned with him;* in niswân iṭ ṭawîla *the tall women;* il 'askar is sûdânîya *the Soudanese troops;* dôl (referring to a plural substantive) fransâwîya *these are French*.

Remark.—In nearly all of the above examples the adjective might also be put in the plural, and we might say iṣ ṣagarât 'alyîn, khêl kubâr, widânu ṭuwâl, &c., and generally would say in naggârîn mistakhdimîn, il maḥâbîs illi maḥbûsîn mi'âh. The only rules that can be laid down for the learner's guidance are the following:—

(*a*) Perfect plurals, especially those in *în*, and plural substantives denoting human beings, *usually* have their adjective in the plural.

(*b*) Broken plurals, unless they denote human beings, *usually* have their adjective in the feminine singular.

(*c*) Adjectives ending in *î* rarely agree in number with a plural substantive, unless it ends in *în*.

It follows that kitâbât kubâr is more usual than kitâbât kebîra, and kutub kebîra more usual than kutub kubâr, and that we should say niswân kubâr gumâl (or gamâlât) in preference to niswân kibîra gamîla.

§ 319. A noun in the dual occasionally has its adjective in the feminine singular, and this even (especially if the adjective ends in *î*) when expressing an animate object, as 'ênêh ṣughaiyara, ḥumra, mewalla'a *his eyes are small, red, darting fire;* bintên, raglên, ṭalyânîya *two Italian girls, men;* ir raglên il mistakhdima 'andî, il ḥagtên mafhûma (better mestakhdimîn, mafhûmîn).

§ 320. Although the cardinal numerals above ten are followed by a substantive in the singular, yet the adjective qualifying the substantive will be in the plural (or feminine singular), as arbaḥtâshar râgil ṭaiyibîn (or ṭaiyiba) *fourteen good men;* 'ishrîn 'ilba ṣughaiyara (or ṣughaiyarîn) *twenty small boxes;* mît maqṭaf malyâna (or malyânîn) *a hundred full baskets.* Similarly with the word kâm, as kan fîh kam darwîsh maqtûlîn (or maqtûla)? *how many dervishes were there killed?* il kam darwîsh il harbîn *the few dervishes that got away.* But where the substantive is (or might be) in the singular in any case, the adjective may agree with it, as itnâshar ginêh maṣrî mitqaddim *twelve Egyptian pounds paid in advance,* for we might also say 'ashara ginêh.

§ 321. Nouns of multitude are generally qualified by adjectives in the plural, as il gamâ'a dôl za'lânîn minnî *these people are angry with me;* gîritna[1] (for gîranna) wîskhîn (or wiskha) *we have dirty neighbours.* So also are the words shuwaiya and ḥabba *a small quantity* (lit. *a grain*), as ish shuwaiyit it tibne dôl lazmîn? *are these few bits of straw wanted?* il ḥabbit ir radda illi maugûdîn 'andak *the little bran you have in your house;* but the adjective sometimes agrees, as hat shuwaiyit, ḥabbit, moiya nḍîfa *bring a drop of clean water.*

§ 322. Collective nouns, on the contrary, are used with a singular adjective, except in some cases when they denote a number of human beings, as il ghanam, il baqar, il kuwaiyisa; il waraq il abyaḍ; il ghafar (but better il ghufara) il baṭṭâlîn dôl *these bad watchmen.*

Remark.—Adjectives ending in *î* very frequently remain unchanged whether the substantive be in the feminine singular or in the plural. This is particularly the case:—

(*a*) When the adjective is so closely connected with its substantive that the stress is laid on one as much as on the other, the two almost forming one word.

(*b*) Where the adjective expresses the material of which the subject is made, or the country of its origin, or a class of person or things to which it belongs.

[1] That is, *our entourage.* The adjective is in concord with the idea.

(*c*) When the adjective is a foreign word.
(*d*) When it may be translated by an adverb.
(*e*) When the substantive is indefinite.

*E.g.* baṭṭîkha ṣêfî (rarely ṣêfîya) *a summer melon* (i.e. *one of a summer crop*); sikka 'umûmî *a public road, thoroughfare;* 'asâkir, gazma, sawârî *cavalry, riding boots;* il badla l mulkî *the civil costume;* arḍe sharâqî (rarely sharâqîya) *dried* (*unflooded*) *land;* masâmîr qabâqîbî *tin tacks, small nails;* qahâwî ṣahhârî *coffee-houses, taverns, kept open all night;* is sikka ṭ ṭauwâlî *the straight road;* sikka sulṭânî *high-road;* 'aṭfa naffâdî *a lane with an outlet;* 'arabîya mallâkî *private carriage;* binâya bughdadlî[1] *lath and plaster building;* 'umla barrânî (occasionally barrânîya) *bad money;* laḥma ḍânî, baqarî *mutton, beef;* ṣanîya stambûlî (istambûlî) *a tray from Constantinople;* iṣhun, iṭbâq, ṣînî *china dishes, plates;* fulûs 'arabî *Arab money;* arghifa baladî, 'arabî *native, Arab, loaves;* dura shâmî *Syrian maize;* itnên ginêh maṣrî *L. E. 2;* matîga 'arabî *an Arab almanack;* il ḥinna l wahhabî *Wahhaby henna;* kilma ṣi'îdî *a word used in Upper Egypt;* iz zawât il 'uṣmallî *Turkish grandees;* riggâla hindî *Indians;* bunduqîya fallâḥî *a gun such as the peasants use;* gazma, qumṣân, ḥârîmî *women's shoes, shifts;* hidûm riggâlî *men's clothes;* gallâbîya ḥarîrî, ghazlî *a silk, spun silk, gown;* ḥâgat, iṣnâf, werdinârî *ordinary, second-class articles;* bunduqîya mîrî[2] *gun supplied by the Government;* sakrân sakra inglîzî; laqêt il ôḍa fôqânî taḥtânî *I found the room upside down;* kilma sirrî *a secret, private, word;* ithassêt bi ḥâga khafîfî *I felt a slight sensation;* banî Âdam khiyalî, ma yighlibûsh[3] illa l môt[4] *the sons of Adam are inventive, nothing but death overcomes them.*

REMARK.—The adjective remains unchanged even when the substantive is not expressed, as ir rûmî dôl malu l balad kulliha *these foreign* (*dogs, just spoken of*) *have filled the whole town.*

§ 323. When the adjective does not fall under one of the above heads it will generally agree with the substantive, and this may also happen, when, although it belongs to one of the above heads, great stress is laid on it, or, at least, greater stress

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[1] But mara bughdadlîya *a woman from Bagdad.*

[2] From Arabic amîr, borrowed by the Turks and returned to the language in its truncated form.

[3] Note that the singular verbal suffix is here used, bani Âdam being regarded as a collective. Banî is used in a few expressions for banû, the literary construct plur. of ibn.

[4] The last three examples do not fall under any of the above heads.

than on the substantive, and consequently when it is a predicate. Further, adjectives ending in *ânî* and those which are derived from adverbs or prepositions, as quddâmî *front*, invariably agree; and lastly, adjectives denoting nationalities agree with a feminine substantive denoting an animate object.[1] *E.g.* ir râgil kan sakrân sakra inglizîya ktîr qawî; il kilma kânit sirrîya; is sikka dî 'umûmîya? *is this a thoroughfare?* iftaḥ ish shabâbîk il fôqânîya (or il fôqânîyîn) *open the top windows;* il ḥuṣân biya'rag bi riglu l quddamîya, l waranîya *the horse is lame in the fore, hind, leg;* il kilma lakhrânîya *the last word;* in nâs il fulânîya *such and such people;* il 'askar is sûdânîya *the Soudanese troops;* in nâs il fransâwîya wi ṭ ṭalyânîya *French and Italian people;* waḥda inglîzîya *an English woman.*

§ 324. Adjectives denoting nationalities always end in *î*, but in place of them the collective noun is used in many circumstances. The following examples are given for the learner's guidance, as more depends on custom than logic or analogy: ḥuṣân turkî; mara, faraṣ, turkîya; râgil turk, turkî (or turkâwî); khêl turkî (or turk); nâs turk; bâshawât turk (or turkî); ir râgil da turk; ḥuṣân inglîzî; khêl inglîzî (more rarely khêl, ḥamîr, inglîz, and occasionally khêl, &c., inglîzîya); khiyûl inglîzîya; mara inglîzîya; nâs, niswân inglîz; râgil ifrang *a European;* milûk ifrang; khêl ifrang; mara, faraṣ, ifrangîya; ḥuṣân 'agamî *a Persian horse;* khêl 'agamî (or 'agam); mara 'agamîya, nâs 'agam; ir râgil da 'agamî; râgil, ḥuṣân, sharkasî *a Circassian, a Circassian horse;* mara, faraṣ, sharkasîya; nas sharaksa; khêl sharkas (or sharaksa); khiyûl sharkasîya (or sharaksa); râgil hindî (rarely hind) *an Indian;* riggâla, bâshawât, hind (rarer hindî); mara hindîya; niswân hindîya (or hind); râgil 'arab (or 'arabî); ibne 'arab; mara arabîya; nâs, niswân, 'arab (or 'urbân); kilâb 'arab; râgil badawî *a Bedouin;* riggâla, niswân, bidw; mara badawîya; ḥuṣân magar *a Hungarian horse;* faraṣ magar, khêl magar;[2] râgil arna'ûṭ (or arna'ûṭî) *an Albanian;* faraṣ, mara, arna'ûṭîya, khêl arna'ûṭ (or arna'ûṭî); khiyûl arna'ûṭîya; nâs aranṭa; râgil nimsâwî *an Austrian (or German);* mara,

[1] But we say farkha rûmî (or malṭî) *a turkey.* Where the substantive is a broken plural it will sometimes remain unchanged, as in iz zawât il 'uṣmallî above; iz zawât il 'uṣmallîya may also be used, and should be where there is the least emphasis, as, for instance, if a distinction were being made between Arabs and Turks.

[2] The adjective form is rarely used. We might say da wâḥid magarî, but magar would be more correct.

faraṣ, nimsâwîya; nâs nimsâwîya; in nâs dôl nimsâwî; naggârîn nimsâwîya;[1] râgil, ḥuṣân, ṭalyânî; mara ṭalyânîya; riggâla, nâs, ṭalyânîya; râgil malakân (or malakânî) *an American;* nâs malakân (or malakânîya); râgil, ḥuṣân, rûmî *a Greek, Greek horse;* mara rûmîya; nâs rûmîya (or irwâm); râgil igrîgî *a Greek;* mara grîgîya (or grîgi); nâs igrîg (or igrîgî); shilikht *Bohemians;* râgil shilikht (or shilikhtî); mara shlikhtîya.

§ 325. Ketîr *much* is generally unchanged, but the plural kutâr is sometimes heard, especially when animate objects are spoken of, as nâs kuttâr *many people*, the feminine ketîra rarely; we may say kal lu 'iyâl ketîr, kutâr, or ketîra, but the first is the most usual. Kutâr implies a greater number than ketîr.

§ 326. The following also usually remain unchanged, especially when the substantive is indefinite:—

| | | | |
|---|---|---|---|
| ag-har | *day-blind* | qâhir | *bad, abandoned* |
| bâligh | *marriageable* | qalîl, qulaiyil | *little* |
| dârig | *current* | midrig | *marriageable* |
| ḥâmîl | *pregnant* | migwiz | *double*[2] |
| salîm | *sound* | mufrid | *single* |
| 'agûz | *old* | | |

*E.g.* nâs qulaiyil (occasionally qulaiyila or qulaiyilîn); mara 'agûz, but il mara l 'agûza dî; binte bâligh (rarely balgha); ṭili'na salîm (occasionally sulâm or salmîn) *we came out safe and sound;* 'ênĉh ag-har (also guhr); il ḥâga dî qalîl *this is a little thing* (more correct than qalîla); mara qâhir (rarely qahra); kilma dârig (less usually darga) *a word in common use*, but il lugha d darga *the colloquial language.*

In the expression leltak sa'îda the *a* is often barely audible.

§ 327. Wâḥid may be used in the masculine in the expressions is sâ'a wâḥid *it is one o'clock*, nimra wâḥid *number one*, 'ishrîn, talatîn, &c., illa wâḥid *save one*, although the objects referred to are feminine, as 'umrî khamsîn illa wâḥid *I am thirty save one.* In other cases it should agree with its substantive whether used as a numeral or the indefinite article.[3]

§ 328. An adjective or participle often remains unchanged when it is used in a neuter sense, agreeing rather with the idea conveyed by the whole sentence than with the substantive which

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[1] The plurals nimsâwiyîn, ṭalyâniyîn, are not frequently used, inglîziyîn, rûmiyîn, &c., are never heard.

[2] But binte migwiza *a marriageable girl.*

[3] Occasionally even a native will say carelessly waḥid bint waḥid lamda, &c., but such expressions are not to be imitated.

it should qualify, or when it is used adverbially, as talâta ṭaiyib (or ṭaiyibîn) *three's all right*, il balad illi nta râyiḥha tekûn mistab'ad (or bi'îd) 'alêk, i.e. *it will be too far for you to go to the village you are making for* (but il masâfa bi'îda); itfaddalî min gher maṭrûd, i.e. *make yourself at ease without fear of being sent away;* khadte ḥâga mityassar kede *I got something which put me in easy circumstances*, but ḥâga mityassara *a comfortable sum;* ruḥ fil mauqaf we naqqî lî 'arabîya aḥsan il maugûd *go to the stand and choose me a carriage—the best of everything there;* 'andak maẓbûṭ[1] (= is sâ'a l maẓbûṭa)? *have you the right time?* qal luhum mabrûk *he congratulated them;* ṭil'u mbaḥḥar (or mbaḥḥarîn) *they went away towards the north;* qulti lha ḥâtî lî kursî; qâlit lî ṭaiyib ḥâdir *I said to her, Bring me a chair, and she replied, All right*, lit. (*I am*) *ready;* mishyu mqabbil *they went south;* ishtarêthum rikhîṣ (or rukhâṣ) *I bought them cheap;* ḥaṭṭiha wâṭî (= ḥatte nafsu waṭya) *he behaved modestly;* misht ma fîsh maugûd wala furash ma fîsh maugûd *there is neither a comb nor brushes.*

§ 329. Betâ' will often be used in the masculine singular (with a feminine or plural substantive, *a*) when it means *for the use of*, in which case the two substantives which it connects will (especially if the second is indefinite) form a compound in English, as hât il lamḍa betâ' is ṣâla *bring the drawing-room lamp;* il ḥâga dî betâ' (or betâ'it) hina; iṭ ṭaḥûna betâ' bunn[2] *a coffee-mill;* and *b*, occasionally when the first is indefinite, as kitâbât betâ' abûya *books of my father.*

Remark.—The masculine will sometimes be heard irregularly in other cases, but this is an error equivalent to the use of the masculine of the French past participle with a relative pronoun referring in the oblique case to a feminine substantive, which may pass in a Frenchman, but in a foreigner would be attributed to ignorance. This construction will possibly become more common in a later development of the language.

§ 330. Lastly, when an adjective precedes its substantive, whether as an attributive or a predicate, it generally undergoes no change, as auwul, tânî, tâlit, lêla;[3] gamîl il lamḍa! *fine lamps!*[4] lissa fâḍil khamastâshar yôm *there are still remaining fifteen days;* kan maugûd nas ketîr *there were present many people;* ketîr marra *many a time;* kân marsûm[5] 'alêh rigl insân *there was delineated*

[1] They also say 'andak ẓabṭ?
[2] Or betâ' il bunn.
[3] § 353.
[4] §§ 248, 285.
[5] Comp. the use of *inclus* in Fr. and such phrases as *passé cette date.*

*thereon a man's foot;* il waraqa dî marsûm fîha l ginêna *there is a plan of the garden on this paper;* lazmak ḥâga? *do you want anything?* il marḥûm[1] walditî *my departed mother;* iza kan maugûd 'anduhum ḥâga *if they had anything with them;* fîh nâqiṣ waḥda, but fîh waḥda naqṣa *there is one* (f.) *missing;* kan bêyin 'alêhum 'alâmât *there were marks apparent on them;* ya 'azîz râṣak (as an imprecation); mabrûk (or mubârak) 'alêk il waẓîfa *congratulations on your* (*new*) *post;* kuwaiyis (or kuwaiyisa) minnu l marû'a dî *it was fine of him to show such humanity* (*such humanity was fine on his part*).

Remark *a*.—We say lâzimnî ḥâga *I want something*, mush lâzimhum 'arabîya, &c.; but generally lâzima ḥâga, mush lâzima 'arabîya, &c.

Remark *b*.—Where the participle precedes its substantive, and is accompanied by the definite article, taking the place of the relative pronoun, it should be in concord, as il bêt illî sakna fîh ukhtî *the house in which my sister resides.*

Remark *c*.—The adjective bêyin is sometimes used adverbially and impersonally, and at others personally, and is in the latter case in concord with the substantive,[2] as inta bêyin 'aiyân (or inta 'aiyân bêyin) *you are seemingly ill, you are ill apparently;* intî bêyin 'alêkî khassa (or bêyina 'alêkî khassa) *you appear to be getting thin;* so bêyin 'alêhum 'aiyânîn (or bêyinîn 'aiyânîn), &c.; is sâ'a 'ashara bêyin *it is ten o'clock, it seems.*

Remark *d*.—The word râkhar, or less frequently lâkhar (for il âkhar), may often be translated by *also*, but it always agrees with the subject of the sentence, as hîya rukhra *she also*, intû gayîn rukhrîn? *are you coming too?*[3]

§ 331. An adjective or participle may be used as a substantive, as it ṭawîl yeṭûl *the tall can reach;* il ḥaḍrîn *those who are* (*were*) *present;* il maulûd gidîd *the new born;* il mîrî *the government;* darab fi l 'âlî *he fired high above;* mityassar balaḥ *a few dates;* il kibîr betaḥhum *their chief;* kubâr inâs *the great* (*of the*) *people, the grandees;* il ma'lûm *the thing known, understood;* mi'âh maugûd, mityassar *he has got means;* meqauwara *a scoop;* iṭ ṭibbîya *the doctors* (for il ḥukuma ṭ ṭibbîya); falatîya *bad characters;* mashrûbât *things drunk, beverages;* il bâqî *the remainder;* maktûb *a letter;* il baṭṭâl *the evil;* il wâḥid *the one*, &c.

§ 332. An adjective is not uncommonly used in this way with the preposition min following and separating it from the

[1] But also marḥûma.

[2] Comp. the use of δῆλος and φανερός in ancient Greek.

[3] Comp. *vous autres* and *vosotros* (= *you*).

substantive, so that we have two substantives, one of them in the position of a partitive genitive, instead of the adjective in concord with its substantive, as il wiskhîn min in nâs *dirty people;* ish shuṭṭâr min il khaiyâṭîn *clever tailors;* kêtir min in niswân yi'milu kede *many women do so.*

§ 333. An adjective qualifying two or more substantives may, as in English, be repeated with each or placed in the plural, as ir râgil iṭ ṭaiyib wi l walad iṭ taiyib gum or ir râgil wi l walad iṭ ṭaiyibîn gum *the good man and the good boy,* or *the good man and boy, have come;* ir râgil il baṭṭâl wi l mara l baṭṭâla (or ir râgil wi l mara l baṭṭâlîn); similarly, ir râgil ṭaiyib wi l walad ṭaiyib (or ir râgil wi l walad ṭaiyibîn) *the man is good and the boy is good,* or *the man and boy are good,* &c.

§ 334. When, on the contrary, one substantive is qualified by different attributive adjectives, they will be placed after it without being connected by the copulative conjunction, and both will take the article when the substantive is definite, as râgil ṭawîl rufaiya' *a tall thin man;* ḥâgât wardinârî rikhîṣa *common cheap things;* il maratên dôl il fuqara l masâkîn *these two poor wretched women.*

§ 335. The predicate adjective in this case will not necessarily be connected by the copulative unless their meanings are quite distinct, as in niswân dôl fuqara masâkîn (or fuqara u masâkîn) *these women are poor and wretched;* il kitâbât kibîra u ṣamra *the books are large and brown.*

Remark.—It will have been observed that the copula (or substantive verb) is not expressed between subject and predicate, at least in affirmative sentences, when the fact stated has reference to the immediate or continuous present. Ir râgil yekun ṭaiyib means *the man will be,* or *may be, good.*

§ 336. Adjectives, as we have seen, are very frequently used adverbially, or rather they are turned into adverbs, losing in most cases their power of inflection, as huwa 'aiyan gidîd, hîya 'aiyâna gidîd, humma 'aiyânîn gidîd *he, she, is ill again, they are ill again;* malyân kitîr *very, too, full;* kibîr qawî *very big;* il ḥuṣân mishi hâdî *the horse went quietly;* kan lâbis abyaḍ *he was dressed in white;* ṭaiyib! *well, good!* auwil ma gêt *directly I came;* i'mil da auwil *do this first;* auwil inbâriḥ (for il bâriḥ) *yesterday;* ma tgîsh tânî *don't come again,* &c.; min hina u ṭâli' (or râyiḥ) *henceforth;* sa'tên râyiḥ u sa'tên gây *two hours there and two hours back.*

## COMPARISON OF ADJECTIVES

§ 337. When the adjective does not take the comparative form (see § 47) it of course agrees in gender and number with the substantive, as hîya kbîra 'annî *she is older than I*, humma shuṭṭâr 'annak *they are cleverer than you.*

§ 338. There are two cases apart from the above construction when the adjective remains in the positive, viz :—

(*a*) Where it is used absolutely denoting excess, as il fatla dî quṣaiyara walla tamâm ? *is this piece of string too short or all right ?* manṭalônak ṭawîl 'alêk *your trousers are too long for you.*

(*b*) Where the object with which the comparison is made is understood, as huwa kbîr walla nta ? *is he the taller or you ?* (*i.e.* huwa kbîr 'annak walla nta kbîr 'annu ?) ; mîn fîku ṭawîl ? *which of you is the taller ?* (*i.e.* 'an it tânî) ; ana l kibîr fîna *I am the oldest of us.*

Remark *a*.—We may also say ana lakbar fîna.

Remark *b*.—Ketîr with the definite article has a superlative sense in the expression bi l ketîr *at most ;* bi l aktar bears the same meaning, but may more often be translated *generally.*

§ 339. The qualitative adjective is denoted by means of adverbs or adverbial expressions, as aḥsan shuwaiya, ketîr *a little, much, better ;* akbar iṭ ṭâq itnên *twice as big ;* and the qualitative superlative by adverbs, or (but much less commonly) by the repetition of the positive adjective, as kebîr ketîr *very big ;* 'aiyan qawî *very ill ;* kebîr kebîr ; tikhîn tikhîn *very thick ;* so ketîr ketîr *very very*, or *very much ;* shuwaiya shuwaiya *very little.*[1] In the expressions auwil b auwil, aḥsan bi l aḥsan (or il aḥsan bi l aḥsan, or aḥsan bi aḥsan) *first of all, best of all*, the preposition bi intervenes.[2] The adverb *more* is expressed by ziyâda, as beyishrab ziyâda minnak (or 'annak) *he drinks more than you ;* kulle yôm ziyâda *more and more every day. He gets thinner, fatter, &c., every day* may be translated by kulle mâlu bîkhiss, beyismen, &c.

§ 340. When an object is represented as being the most prominent of a whole class, the noun denoting the class stands in the relation of a genitive to the superlative, as huwa aḥsan in nâs *he is the best of men ;* hîya al'an in niswân *she is the most accursed of women.*

Remark *a*.—The construction is the same if the class is

[1] We say also shuwaiya ṣugaiyara, shuwaiya kbîra.

[2] The expression auwil (or biringî) wâḥid *A 1* may be noted here.

referred to definitely, as huwa aḥsan il wilâd dôl *he is the best of these boys.*

Remark *b.*—The word kebîr often remains in the positive in this connection, as kebîr in nâs; kebîrit (kebirt) in niswân; ir râgil da min kubâr ish shuqây *this man is one of the greatest of rascals.*[1] Ṭaiyib has a comparative sense in the expression huwa ṭaiyib *he is better (in health).*[2]

§ 341. The same notion may also be expressed by an absolute superlative followed immediately by the noun it qualifies, neither of them taking the article, as aṭwal walad dih *the tallest boy (of them) is this one;* aḥsan ʿêsh ʿandak (or aḥsan ʿêsh illî ʿandak, or aḥsan ma fi l ʿêsh illî ʿandak) *the best bread you have;* ma qalshe adna ḥâga *he didn't say the least thing;* hîya fi aḥsan ṣiḥḥa *she is in the best of health.*

§ 342. There is sometimes a confusion between the two degrees of comparison, the superlative being employed to compare an object to a class to which it does not belong, as huwa aḥsan ikwâtu, ashqa khwâtu *he is the best, the most rascally, of his brothers*, i.e. *he is better, more rascally, even than his brothers* (for aḥsan min, shaqî ʿan, ikhwâtu).[3] We may also say huwa aḥsan, ashqa ma fi kwâtu.

§ 343. The pronominal suffix *ha* is sometimes attached to the superlative when followed immediately by a substantive, as huwa akbarha râgil *he is the greatest of men;* adnâha, aqalliha kilma millî qulti lak *the least word of those which I addressed to you.*

§ 344. Comparison may be denoted by a verb followed by the preposition ʿan, as huwa yitkallim ʿarabî ʿannak *he speaks Arabic better than you;* baddar ʿan il ʿâda *he was earlier than usual;* istakhfif nafsu ʿan wâḥid *he pretended, considered, that he was more alert than some one;*[4] zâd ʿannî fi sh shagâʿa *he had more courage than I.*

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[1] Huwa min il kubâr ish shuqây is also said, but the construction is a mixed one. Other adjectives are sometimes used in the same way, as ṭawîl il maugûdîn *the tall one* (i.e. *the tallest*) *of those present*, and we may, of course, say iṭ ṭawîl min il maugûdîn.

[2] Borrowed, perhaps, from the Turkish *êyidir* (not *daha êyidir*).

[3] Comp. the Greek idiom, imitated by Milton in "Fairest of her Daughters, Eve," and Pliny's (homo) "omnium non solum bipedum sed etiam quadrupedum spurcatissimus."

[4] The construction is particularly common with the verbs of the tenth derived form.

§ 345. Adverbs may be objects of comparison, as hina aḥsan min henâk *it is better here than there;* or one of the objects may be an idea denoted by a verbal sentence, as huwa aḥsan mim ma (min ma) kan 'amnauwil (or elliptically min 'amnauwil) *he is better than he was last year* (*than last year*); hîya rufaiya'a mim ma kânit *she is thinner than she was;* huwa aḥsan mimma kân *he is better than ever he was.*

§ 346. *Better than that* (with a verb following) is expressed by aḥsan min inn (or mim ma) or, with an ellipse of the min, aḥsan ma, as da aḥsan nim innina nrûḥ 'andu *that is better than that we should go to his house*; il môt aḥsan mimma n'îsh kede *death is better than that we should live thus;* aḥsan ma nmût bi l gû' *better than that, that we die of hunger.* In rendering the expression *better to—than to* we may employ the aorist without a conjunction in the first alternative, as aḥsan nidrab mim ma nindirib (or aḥsan il wâḥid yidrab mim ma yindirib), or, when possible, the verbal noun, as is often the case in English. The latter construction is the more idiomatic of the two.

§ 347. Aḥsan, or, with the article, il aḥsan, is used absolutely in the sense of *it were better, best,* no alternative or alternatives being mentioned, as il aḥsan tequl lu l ḥaqq *it were better that you tell him the truth;* aḥsan tigîna inta *you had better come to us.* It may also stand alone adverbially, the verb being supplied from what has gone before, and may be qualified redundantly by ziyâda, as ana ḥatkallim waiyâh aḥsan, aḥsan ziyâda *I will speak with him, that will be best—much better.*

§ 348. Akbar stands as an absolute superlative without the article in the expression Allâh akbar *God is greatest,* i.e. *most great.*

## THE NUMERALS

§ 349. It has already been noticed (§ 97, Rem. *c*) that the cardinal numbers above ten take their substantive in the singular.[1] The word nâs forms an exception to this rule, as arbê'în nâs *forty people,* the reason probably being that it has no singular of its own; but it is more correct to say arbê'în nafas (or nafar).

§ 350. The word sâ'a in the sense of *o'clock* precedes the numeral, which is always the cardinal, and remains in the singular, as tigi s sâ'a (or fi s sâ'a) 'ashara.

[1] Including, of course, collectives, so that we say iḥdâshar burtuqâna, not burtuqân.

REMARK.—Râṣ, meaning *a head of cattle*, and foreign pieces of money, are generally left in the singular with a cardinal under eleven, as arba' (or arba'a) râṣ (less usually than rûṣ) ghanam *four head of sheep*, tálata frank, sitte ginêh. Malyûn *million* is used in the same way.

§ 351. The cardinals retain the forms talâta, arba'a, &c., when followed by a noun in the singular, as talâta ginêh, bintu, &c., as has been said (§ 93), but talâta riggâla, ginêhat, &c., will sometimes be heard; so also occasionally when the noun is definite, as it talâta khaddâmîn, il arba'a ghrûsh[1] dôl *these three piastres*; kan fîh waḥda mi'âha talat banât, wi t talâta banât dôl. . . .

§ 352. The cardinals as a rule precede the noun whether definite or indefinite, but frequently follow it when it is definite, and occasionally when it is indefinite, for the purpose of emphasis, as it talat kitâbât (or il kitâbat it talâta); hât lî kitâbât talâta (for talat kitâbat) *bring me three books*.

§ 353. The ordinal may either precede or follow the noun; in the former case neither will take the article, but in the latter the article will be placed before both in accordance with the rules, as tâlit nôba dî (or in nôba t talta dî) *this third time*. The noun will generally be in the plural, when preceding the cardinal, though the number be over ten, but with the higher numbers the singular is sometimes heard, as 'iddînî kitâbât talattâshar, kitâbât (or kitâb) mîtên u wâḥid *give me thirteen, a hundred and one, books*. Kitâb talattâshar would mean *book No. 13*.

§ 354. When objects are spoken of as being either of one number or another the disjunctive is not usually expressed, and if one number is under ten and the other above ten the noun is generally mentioned twice, first in the plural and then in the singular, as talatt arba' kitabât; 'ashart infâr, riggâla, ḥidâshar nafar, *three or four books, ten or twelve men*, but 'ashara tnâshar nafar, &c., will also be heard.

§ 355. We may express *one or two, two or three*, by naming the object itself in the first case in the singular and in the second in the dual, and placing the numeral which indicates the higher number immediately after it, as râgil itnên *one or two men*; qizaztên talâta *two or three bottles*; or, in the first case, the object may be named in the singular and repeated in the dual, as sufra sufritên *a table or two*.

REMARK.—The insertion of the disjunctive points to the existence of a strong doubt in the mind of the speaker as to

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[1] From sing. ghersh, a duplicate form of qersh.

which is the right number, as talâta walla (or au) arba'a *three, or it may be four*, the last number being the extreme limit.

§ 356. The date of the year and the month is expressed by means of the cardinal numbers, as sanat tultemîya w arbe'în *the year 340;* it talâta betâ' ish shahr *the third of the month;* khamsa abrîl *5 April.* The word sana may be omitted, just as nahâr or yôm is in the date of the month.

REMARK.—Observe that in the date of the month the month is in apposition to the numeral instead of being a partitive genitive.

§ 357. The words sâ'a *hour* and 'umr *age* are often unexpressed, as in English, with the numerals, as tigî talâta u nuṣṣ *you must come at half-past three;* hîya zêye arba'a, fôq il arbe'în *she is about four, above forty.* Ginêh may also be understood, and sâgh and ta'rîfa may stand for qershe sâgh, qershe ta'rîfa, as 'andu malyûnên *he has two millions;* yesâwî tamanya sâgh, talâta ta'rîfa *it is worth eight tarif, three small, piastres.*

§ 358. *Twofold, threefold, &c.*, are expressed, as has been seen, by the word ṭâq with the definite article followed by the cardinal numeral, and note that ṭâq always remains in the singular in this connection.

§ 359. Occasionally a cardinal expressing a round number is used by itself as a multiplicative adverb; *e.g.* Da kalbe wiḥish. Wi za kân mît wiḥish, da sabab leinnak tiḍrabu? *It's a loathsome dog. And if it is a hundred times* (i.e. *ever so*) *loathsome, is that a reason why you should beat it?* dôl 'ishrîn kaddâbîn *liars twenty times over;* kattar alfe khêrak *thank you a thousand times.*

§ 360. When several objects and a portion of one of them are spoken of, the substantive must first be mentioned with the numeral qualifying it and the fraction follow coupled with it by the conjunction, as talatt irghifa u nuṣṣ (not talatt u nuṣṣ irghifa) *three and a half loaves;* khamastâshar wiqqa u tilt *fifteen and a third okes;* qa'ad ala rukba u nuṣṣ *to kneel on one knee;* but we sometimes hear miytên wi ksûr qersh for miytên qersh wi ksûr, *two hundred piastres odd*, &c.

§ 361. It is much more usual in Arabic than in English to indicate a figure slightly under a round number by stating the difference between it and the latter, as 'umrî talâtîn illa tnên, wâḥid *I am thirty less two, save one, year;* is sâ'a 'ashara u nuṣṣ illa khamsa *10·25.*

## THE PRONOUN

§ 362. The personal pronouns are not usually expressed with the verb unless they are emphatic or their omission would cause ambiguity,[1] as gêna mbâriḥ *we came yesterday;* iḥna gêna mbâriḥ we humma safru nnaharda *we came yesterday and they left to-day.*

§ 363. When the pronouns of the first and second or the first and third persons, or the first person and a noun, are together the subjects of a verb, the verb will be in the first person plural, as in English, as ana wi nta kunna maugûdîn *you and I were present;* ana we hîya lâzim nerûḥ *she and I must go;* ana wi l walad gêna sawa *the boy and I came together.*

Similarly, when the second and third persons or the second person and a noun are together the subjects, the verb will be in the second person plural, as inta we huwa ḍarabtu l walad; intî we gartik betitkhanqû ṭûl in nahâr *you and your neighbour are quarrelling all day long.*

Remark.—Notice that, contrary to the English custom, it is usual to place the first person before the second and the second before the third.

§ 364. The first person plural is very frequently used instead of the singular, as iḥna gayîn bukra *we are coming to-morrow,* though the speaker alludes to himself only; similarly, when the pronoun is not expressed, a plural verb or participle may be employed, as 'auzîn neshûfak *I want to see you.* The second person plural is also used for politeness, as in many European languages, but rarely even by the educated. Instead of it the words ḥaḍra and ganâb *honour,* with the pronominal suffix of the second person (making ḥaḍritak, ganâbak), are often employed, when equals or superiors are addressed, with the verb in the second person singular, while ḥaḍritu and ganâbu are used when they are spoken of.[2]

§ 365. A pasha is addressed as sa'adtak, contracted generally to sa'tak *your Beatitude, Excellency,* and spoken of as sa'adtu. The vocative ya sa't il Bâsha is used by inferiors only.

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[1] Such as might arise from the fact of the first and second persons singular of the past tense of the verb being identical in form.

[2] The plural is ḥaḍritkû (kum), ganabkû (kum), see § 304. Comp. vuestra merced in Spanish, vossa merced in Portuguese, τοῦ λόγου σοῦ, σᾶς in Greek.

§ 366. When, on the other hand, the objects of the verb consist of different personal pronouns, or of a personal pronoun and a noun, they will generally be indicated by a plural suffix followed by the full pronoun or pronouns and the noun, as abûya shafna ana (or shafna na) wi nta *my father saw (us) me and you;* il walad ḍarabna (a)na we humma *the boy struck me and them;* il 'arbagi illî gabkû inta wi l efendîyên *the driver who brought you and the two gentlemen;* il bulîṣ misikhum humma wi n niswân *the police seized them and the women.*

REMARK.—The full form of the pronoun is sometimes omitted, especially in phrases of a religious character, as Allah yiḥfaẓna wi n nâs kulliha *God preserve us and everybody.*

§ 367. There are two other constructions, however, which are not unusual, viz.:—

(*a*) Instead of the plural suffix the singular is used, as representing the first object, followed by the two full personal pronouns or the pronoun and noun, as ḍarabu hûwa w ana *he struck him—him and me;* gabha hîya wi bniha we bintiha *he brought her and her son and daughter.* Ḍarabu l walad w ana should not be said, *i.e.* the pronoun must precede the noun.

(*b*) The verb may be mentioned twice, first with a pronominal suffix and then with another suffix or a noun, as ḍarabak we ḍarabnî, misikna we misikhum.

REMARK.—These constructions are much more common than in English, and the latter is often employed where there is no need to emphasise either the verb or its objects.

§ 368. As a noun or a preposition cannot take more than one pronominal suffix, they must either be repeated with each, as baladî u baladak *my village and yours,* abûk w abûya *your father and mine,* ganbu we ganbiha *by him and her,* 'alêkî we 'ala bnik *on you* (f.) *and your son,* katab lîya we lik *he wrote to you and to me,* or a construction may be used similar to that of the verb with its objects described above, as 'alêna na wi nta *on me and you,* kitâbhum humma we hûwa *their book and his,* warâkû inta we hûwa *behind you and him.*

REMARK.—The noun may, of course, be replaced by the possessive adjective betâ' with the suffix, as kitâbî wi btâ'ak, but it is more usual to repeat the noun.

§ 369. It is not uncommon for the personal pronoun, with which a participle or adjective is in concord, to be unexpressed when there can be no doubt as to the identity of the person or thing referred to, as shâyif ir râgil illî wâqif? *do you see the man standing (there)?* 'auz êh? *what do you want?* râyiḥ fên? râyiḥ maṣr *where are you going? I am going to Cairo;* gây walla mistannî

lissa? *are you coming or still waiting?* u'â! meḥauwidîn *look out! we are coming round (turning up a street);* inta ḥâḍir? Ḥâḍir *are you ready? I am ready;* shuft innâs dôl? Êwa, masâkîn ma lhumshe bêt *did you see those people? Yes, they are poor houseless people.*[1] The use of the adjective ḥâḍir in reply to a call or an order is an instance of this figure, though in sense it can in many instances be hardly distinguished from an adverb, as Meḥammad! Ḥâḍir Mohammed! *Here I am;* iqfil il bâb. Ḥâḍir! *shut the door. Good* (lit. *I am ready to do it*). The ellipse takes place with participles much more frequently than with adjectives.

§ 370. The personal pronoun is often placed before or after the noun, or other part of speech, to which the corresponding possessive suffix is appended, without any particular stress being necessarily laid on it, as inta bêtak fên? (*you*) *where is your house?* ana shughlî fi Maṣr *my work is in Cairo;* humma 'adithum innihum yigu s sâ'a talâta *their custom is to come at three;* fi bitna ḥna *in our house;* qulti lu leinnî ana gay 'andu fi l bêt? *did you tell me that I am coming to him at his house?*

§ 371. Similarly, the full form of the personal pronoun may be added to the suffixes appended to the verb, as ana bakkallimak inta *I am speaking to you;* ma tiḍrabnîsh ana *don't strike me.*

§ 372. The personal pronouns are very commonly placed pleonastically between the relative illî and its predicate,[2] especially when there is an ellipse of the copulative verb kân, as ir râgil illî huwa hina *the man who is here;* il kalâb illî humma 'aḍḍu l walad *the dogs which bit the boy;* is sâ'a illî hîya 'and abûya *the watch which my father has;* il 'âda illî hîya maugûda 'and il badawîn *the custom which exists amongst the Bedouins.*

§ 373. In each of the above examples the personal pronoun might be omitted, and would be as often as not; but where the relative clause is merely explicative of a definite antecedent and in apposition to it, the personal pronoun should be inserted, as il wilâd illî humma ṣḥabna *the boys who are our friends.*

Remark.—In the latter case, when the predicate is a substantive, the personal pronoun is sometimes in accord with it as being the most important word in the sentence, as il moiya illi huwa sh shirse beta' il laban *the water that is the whey from the milk.*

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[1] No one but a foreigner would say ana 'auz 'arabîya, &c., unless the pronoun were emphatic or another might be understood if it were omitted.

[2] As in Hebrew.

§ 374. Huwa (hûwa) and hîya are of course applied to inanimate as well as to animate objects, so that they will be translated by *he*, *she*, or *it*, according as the object is masculine, feminine, or neuter. The concord of the personal pronouns with the nouns which they represent is governed by the same rules as that of the adjective with its substantive, but the feminine singular hîya can hardly be used with reference to a strong plural, thus though we may say in naggârîn il mistakhdima hina, we must refer to the carpenters as humma, not hîya.

§ 375. Huwa is sometimes used impersonally for the demonstrative da, as huwa mush ṣaḥîḥ leinnu ḍarabak? *is it not true that he struck you?* and may serve as well as its feminine and plural to introduce a substantive, which then stands in apposition to it, as hûwa r râgil mush gây? *isn't the man coming?* hîya l bint biti'mil êh? *what's the girl doing?* humma n naggârîn yishtaghalu ṭûl in nahâr *the carpenters work all day.* The demonstrative may be added (although the personal pronoun itself resembles a demonstrative in this usage), as huwa l kitâb da betâ' mîn? *whose book is this?* or the personal and demonstrative may stand together without a substantive, as bitqûl 'ala mîn? Hûwa da *of whom are you speaking? Of this one;* hîya dî illi kânit betibkî? *is this the woman who was weeping?*

Huwa is used interjectionally to introduce another personal pronoun, whatever its gender, as huwa ana shuftu? huwa hîya l maḥkama raḥ tiḥkum 'alêya!

## THE SUFFIXES

§ 376. The suffixes may be appended, as we have seen, to many conjunctions and adverbs as well as to nouns and verbs, being nothing but shortened forms of the personal pronouns. Even adjectives used as adverbs will sometimes take them, as bêyinu khâyif, bêyinuhum khayfîn *he seems, they seem, to be in fear.*

§ 377. When, as not infrequently happens, a word which in English would take the sign of the genitive is placed before the governing word, the latter will pick the former up, as it were, by means of the suffix, as ir râgil da bêtu fên? *where is this man's house?* il wilîya di l maskîna shufte khalaqitha? *this poor old woman, did you see her rags?* il walad da mîn khad gazmitu *who has taken this boy's shoes?* It is the same with a relative clause when the antecedent is suppressed, as illî kan hina bêtu fên? for fên bêt (ir râgil) illi kan hina?

§ 378. Similarly, when the object of a verb precedes it the suffix must still be appended to the verb, so that the object will be mentioned twice over, as abûya shuftu? *have you seen my father?* (not abûya shuft); il khamsa iddithum lu (*as to*) *the five* (*piastres*) *I have given them him.*

REMARK.—It must not be supposed that this idiom is unusual, and employed only for the sake of emphasizing the object, as in English. It is on the contrary exceedingly common.

§ 379. When a relative pronoun is the object of a verb the suffix will refer to its antecedent, as is sandûq illî gâbûh *the box which they brought;* il 'arabîya illî rikibnâha *the carriage in which we drove;* il karâsî illî kasartuhum *the chairs which you broke.* The antecedent may, of course, be understood, as illi 'addu t ti'bân yekhâf min il ḥabl *he whom a snake has bitten starts at a rope.*

REMARK *a.*—This idiom may lead to confusion, as in ir râgil illî kan ḍarbu, which may mean *the man whom he was striking*, or *the man who was striking him.*

REMARK *b.*—When ma is used for illî the suffix is not necessary, and is very rarely employed, as 'ala ḥasab ma qâl *according to what he said*, and the same is often the case where the relative and antecedent are both omitted, as ma mi'îsh addî lak *I have nothing to give you.*

§ 380. Similarly, a preposition when it refers back to a noun already mentioned will take the suffix appropriate to that noun, as il bêt illî quddamna mîn sâkin fîh? *who lives in the house in front of us?* iṣ ṣagara dî fuqha 'aṣâfîr ketîr *there are many birds on this tree;* in niswân luhum wilâd *the women have children;* ir râgil illî 'andu flûs *the man who has money.*

§ 381. In the relative clause the genitive of the relative pronoun (*whose*) will be translated in Arabic by the nominative *who*, while the noun which in English governs the genitive will take the pronominal suffix, as il bâsha illî bêtu ganbina *the pasha whose house is near ours;* il maskîna dî illi flusha nsaraqit *this poor woman whose money has been stolen;* il kalb illi râṣu inqaṭa'it min 'agalt il 'arabîya *the dog whose head was cut off by the wheel of the carriage;* il mara illî guzha 'abîṭ *the woman whose husband is an idiot;* illî riglêh ṭuwâl yimshî qawâm *a man with long legs walks quickly;* il qazâyiz illî ghuṭyanhum fîhum *the bottles with the corks* (or *stoppers*) *in them.*

§ 382. Betâ' here again may take the place of the suffix, the noun being accompanied by the definite article, as is sandûq illi l ghaṭa betâ'u râḥ *the box whose lid is lost.*

§ 383. It is not necessary that the noun immediately follow the

relative; a verb or other word may intervene, as il bint illî shanaqû abûha (or, as in § 378, illî abûha shanaqûh); il qalam ir ruṣâṣ illi nkasar ṭarfu *the pencil the point of which is broken;* in nâs illî gum gamiḥhum *the people all of whom came;* il walad illi l ḥarâmîya khaṭafû ṭarbûshu min râṣu we kîsu min gêbu *the boy whose tarbush the thieves snatched from his head, and whose purse they snatched from his pocket;* il 'agûza illî qaṭa'û ṣubaḥha bi sikkîn we raṣ guzha bi mûs *the old woman whose finger they cut off with a knife, and whose husband's head they cut off with a razor,*[1] il bint illî kan qâ'id abûha ganb ukhtiha *the girl whose father was sitting by her sister;* il badawî illî kuntî fi l khêma betaḥṭu *the Bedawy in whose tent you* (f.) *were;* il bâsha illî khadt il ward min ginintu *the pasha from whose garden you took the flowers;* ir râgil illî ma lûsh fulûs ma lûsh iṣḥâb *he that has no money has no friends;* lefendî illi l guhannamîya bithimme 'ala l balakûn bêtâ' bêtu *the gentleman along the balcony of whose house the bougainvillia climbs.*

§ 384. The preposition takes the suffix where in English it would govern the relative, and this even when the relative is omitted,[2] as il bêt illî kunte fîh *the house in which I was;* il walad illî khaṭafû minnu l fulûs *the boy from whom they snatched the money;* il yôm illî sâfirna fih *the day on which we started;* il ḥêṭ illî yehimme 'alêh ish shibrefâyit[3] *the wall on which the honeysuckle climbs;* il 'ibâra illî qulti lak 'alêha *the matter about which I spoke to you;* illî mâ lûsh fulûs ma lûsh iṣḥâb; shufna balad kull in nâs fîha niswân *we saw a village in* (i.e. *of*) *which all the people were women.*

Remark *a.*—We cannot say il bêt, is sandûq, fên shuftu *the house, the box, where* (for *in which*) *I saw it.*

Remark *b.*—The preposition with its suffix will be omitted when the relative is mâ, and occasionally when no relative is expressed, as waddîh maṭraḥ ma gibtu *take it to the place you brought it* (*from*); dabbarû tadbîr yesimmûh *they devised a plan by which they might poison him.*

§ 385. A noun preceded by a numeral may take the suffix, as it talâta khaddâmînak *your three servants;* tânî îdak *your other hand;* but it is more usual in this case to employ betâ', or to place the numeral after the substantive.

§ 386. The suffix of the 3rd person feminine may refer, like

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[1] Compare the conciseness of the Arabic with the clumsiness of the English in these two phrases. The words khaṭafû and qaṭa'û might be repeated in the second part of the sentences.

[2] As is the case when the noun is indefinite. (See § 430.)

[3] *Chèvrefeuille.*

the full form hîya, to a plural object, and even (though unusually) to a perfect plural denoting men, as il ashyât illî gibtiha *the things I brought:* in nâs kulliha *all the people;* il mistakhdimîn kulliha *all the employés.* It may refer also to a number of objects previously mentioned, whether singulars or plurals, masculines or feminines, as farragh il barmîl wi s sandûq wi l kull, u waddîha gûwa l makhzan *empty the barrel and the box and everything (else), and take them inside the cellar.*

§ 387. It is used in a neuter sense, the reference being to a whole sentence or an idea previously expressed or understood. It occurs frequently in the expressions yômha, naharha (or nahârîha), sâ'itha, and is then equivalent to the demonstrative pronoun *that*, i.e. *the day, hour, &c., of that event, or the day of which we were speaking; e.g.* kunna yômha fi l haram *we were at the Pyramids on that day;* kunte mashghûl sâ'itha *I was busy at the time;* kunna ṣahrânîn lêlitha *we were sitting up that night;* waqtiha gih wâhid ṭalabnî *at that moment some one came and asked for me:* aṣliha kan gammâl *he was originally a camel-driver;* ma'nâha *that is to say:* il fallâḥîn ma yi'iddûsh leinniha 'êb lamma yiqla'u quddâm in nâs *the fellaheen don't account it an improper thing to disrobe in public:* yibqa fîha farag lamma yigî *there will be time to think about it before he comes* (lit. *there is a respite, interval, in it*); fâtiḥha 'al baḥarî[1] *riding the high horse;* ḥaṭiṭha wâṭî *lowering one's tone, humbling oneself;* Allah gabha salîm *God has made it to turn out well:* âdi lli nâkirha ana *that is just what I deny.*

§ 388. Lastly, *ha* may be appended to the superlative, giving it a semi-absolute sense, as akbarha râgil *the greatest of men;* kan lâbis (pron. kal lâbis) anḍafha qamîṣ *he had on the cleanest of shirts.*[2]

§ 389. The masculine suffix is used in the same way with the prepositions 'ala and fî in the expressions ma 'alêhsh *there is nothing on it*, i.e. *it doesn't matter;* fîh and ma fihsh (often corrupted to fî and ma fîsh) *there is, are, is, are not* (see Accidence, §§ 117, 118); and in a few other words, as aṣlu *originally;* li waqtu *at that moment:* aqallu (or aqalliha) *at least;* nihaytu (= in nihâya or simply nihâya) *finally;* bardu (or bardiha) *all the same, nevertheless;* ma yigîsh minnu *no advantage will be gained;* ma 'alêkshe minnu *no harm will come to you from it, don't worry;* zi'il lâkin ma rdîsh yiwarrîh *he got angry, but didn't want to show it;* illî aftakaru ana . . . *my idea is that . . .*

§ 390. The pronominal suffixes are but rarely appended to

[1] Lit. *opening it to the north.*

[2] § 343.

adjectives, and then only of course when they are used as substantives, as ya 'azîzî *my dear*.

§ 391. The possessive particles must be suffixed to the substantive when followed by an adjective or another substantive in apposition, not to the adjective, so that we must say kitâbak il kuwaiyis, not kitâb kuwaiyisak. The only exception, perhaps, to this rule is the occasional use of the suffix with kull in a few expressions, as il 'umre kullak *all your life* (for 'umrak kullu).

§ 392. The possessive is curiously used for the demonstrative in the expressions fi yômî, nahârî, sanatî, &c., as ana fi sanatî ma ruḥtish *I haven't been this year*; inta fi nahârak ma shuftûsh? *haven't you seen him all* (*your*) *day?*

## THE POSSESSIVE PRONOUNS

§ 393. It has been seen that Arabic has no distinct possessive pronouns, their place being supplied by the suffixes or the word betâ' (§ 121). (See also § 261.)

§ 394. The secondary possessives *mine, his*, as well as the double possessive forms *hers, ours, yours, theirs*, are usually expressed by betâ' with the suffixes, but sometimes the noun expressing the object possessed is repeated instead, as il kitâb da kitâbî *this book is my book*; il fulûs dôl fulûsak walla flûsî? (for betû'ak walla betû'î) *is this money yours or mine? A book of mine, of yours*, &c., is expressed by kitâb lîya, or kitâb min kitâbâti, kitâbâtak, &c., or kitâb min betû'î, &c. (see also § 438), or, less idiomatically, wâḥid min kitâbâtî, &c.

§ 395. When the noun denotes a living object we may use the indefinite article, and merely append the suffix to the noun, as wâḥid ṣaḥbî *a friend of mine*.

Remark.—When the demonstrative is used with the noun, the possessive is expressed by a relative clause, as is sufra dî illi (hîya) betaḥtak *this table of yours*.

§ 396. The possessive is sometimes expressed by the definite article when the noun is preceded by the preposition li with a pronominal suffix as the indirect object of a verb, as kassarti li l qalam *you have broken my pen*; khassarti nna (=khassarte lina) l akl *you have spoilt our food*; or even when there is no indirect object expressed, the subject of the verb being the possessor of the object, as bidd aghsil lîdên *I want to wash my hands*.[1]

[1] The possessive pronoun is replaced by the article in a few half-adverbial phrases, as ana 'arfak leinnak ma tikdibshe 'alêya abadan il 'umr *I know you would never in your life tell me a lie*. (See § 252.)

## REFLEXIVE AND RECIPROCAL PRONOUNS

§ 397. When in an English phrase the action of a verb is understood to have been performed by the subject accidentally on some part or property of itself, it is usual to place the verb in Arabic in a form that bears a passive signification, as rigli nkasarit *I have broken my leg;* inqaṭa' ṣubâ'u *he has cut his finger off;* ishsharmaṭ burqu'ha *she has torn her veil.* Kasarte rigli, qaṭa' ṣubâ'u, are sometimes said with the same sense, but they might imply[1] that the act had been done on purpose.

§ 398. The absence of special forms for reflexive and reciprocal pronouns is supplied, as we have seen, by means of the substantives nafs, ba'd, and others, with the help in general of the pronominal suffixes. Ba'd is sometimes repeated with the article for emphasis, as sa'du ba'ḍuhum il ba'd *they helped one another.*

§ 399. The English word *own* has no exact equivalent, but the emphasis which it conveys can generally be rendered by placing the full personal pronoun after the suffix, though this does not always imply in Arabic any particular stress (§ 370), as kunti f bêtî ana *I was in my own house;* da shugl ana (= shuglî ana) *that's my own affair;* da milk abûya, betâ'î ana (or illi btâ'î ana) fi giha tanya *that's my father's property, my own is in another quarter.*

Remark.—In such an expression as wadda l walad 'ala bêtu (or 'ala bêtu nafsu) *he took the boy to his house, to his own house,* there exists the same ambiguity as in English, nor would it be any clearer whose house was intended if we were to say 'ala bêtu hûwa (or hûwa nafsu).

§ 400. In many cases the suffix alone expresses the idea of *self,* as khad ugritha luh *he took her wages for himself,* i.e. *he appropriated them;* shuf lak 'arabîya we tigî waiyâna *get yourself a carriage and come with us.*

§ 401. *Same* may generally be translated by wâḥid, or by ba'd with or without the suffixes, as gêna f yôm wâḥid *we came on the same day;* 'umruhum, ṭulhum, wâḥid *they are of one* (i.e. *of the same*) *age, height;* humma min dôr ba'd *they are of one another's,* i.e. *the same age; the self-same,* and words of similar import, by nafs, or 'ên, or the particle îya, with the suffixes, as fi l lêla nafsiha *on the self-same night;* îyâhum humma dôl *these very ones;* hîya 'enha *she her very self.* Nafs may precede the noun, when the latter becomes a kind of partitive genitive;

[1] Like *j'ai cassé ma jambe* for *je me suis cassé la jambe.*

while 'ên may be separated from its noun by the preposition bi, as nafs il yôm betâ' is safar *the very day of the departure*; hîya bi 'ênha, fi l yôm bi 'ênu. (See § 122.)

§ 402. Ba'd is equivalent to the English *each* or *one another*, as well as to *himself*, &c., and undergoes no change of number or gender; thus we say in niswân khadu ba'd, il wilâd ḍarabu ba'ḍ. Notice the expressions humma aḥsan min ba'ḍ *each is better than the other*, and mâ bênî u bên ba'ḍ *between ourselves*.

§ 403. As in English, the repetition of a word will sometimes serve to express the notion of reflexiveness, as ṣôṭ yishbih ṣôṭ *voices resemble one another*. This is not an uncommon idiom in Arabic.

§ 404. The peculiar use of the word bard with the suffixes may here be noticed. In general it is equivalent to the English *still, anyhow, notwithstanding, all the same*, and takes the masculine, feminine, or plural suffix according to the gender and number of the object to which it refers, as kunte baftikir leinnak tiddînî ziyâda, lâkin it talâta ginêh barduhum kuwaiyisîn *I thought you would give me more, however, the £3 are good (acceptable)*; kattar kherkum, bardîya ana mabsûṭa *thank you, and I am satisfied* (implying that more would have given greater pleasure); bardina ḥna niqbal we nigî neqablak *anyhow we accept, and will come to meet you*.

§ 405. With the suffix of the third person it is often used adverbially, as khallaṣitnî bardu l ugra dî, u bardu kattar khêrak *this remuneration, however, will satisfy me, indeed I thank you for it*. Zêye bardu means *it's all the same, it's all one*, as 'andî zêye bardu *it's all the same to me*; in kan bi flûs walla min gher fulûs bardu ya sîdî zêye bardu, ya'nî bardu ma fîsh mâni' bardîya[1] ana khaddâmak, *i.e. whether you pay me or not, it's all the same, it doesn't matter, I am your servant*.

## THE DEMONSTRATIVE PRONOUN

§ 406. The rules which govern the concord of the adjective with its substantive apply to that of the demonstrative pronouns, so that a broken plural is very frequently, and a perfect plural occasionally, followed or represented by dî and dik-haiya, as kull il ashya dî *all these things*, hîya l hidûm dî tigî 'alêk *these*

[1] For the form taken by the suffix with this word, see § 120. It is sometimes pronounced with ḍ, and is said to be derived from bi arḍ.

*clothes fit you*, il ḥâgat dî[1] *these things*, il mistakhdimîn dî (better dôl) *these employés*.

§ 407. Even when an adjective qualifying a preceding substantive is a perfect plural the demonstrative will sometimes be in the feminine singular, as ir riggâla l mistakhdimîn dî.

§ 408. A demonstrative as well as a personal pronoun may be either in the singular or plural when used with or referring to a collective noun, and is more likely to be in the latter number when the individuals of the class are separated; thus, although we say generally il namle dih *these ants*, il ghanam dî *these sheep*, rather than il namle dôl, il ghanam dôl, we might call to a drover limm il ghanam dôl min sikkitna *get these sheep together* (*and take them*) *out of my way*; so shûf in namle dôl illi mbaḥtarîn fi kulle maṭraḥ *look at these ants scattered all over the place*.

§ 409. Shuwaiya is almost universally used with a plural demonstrative as with a plural adjective, as shîl ish shuwaiyit it tibne dôl *take away these few bits of straw*.

§ 410. Although the substantive qualified by the adjective kâm is in the singular, the demonstrative will be in the plural, as il kam kilma dôl *these few words*, kâm kitâb dôl *how many books are these?*

§ 411. An invariable adjective, or one used invariably, will be followed by a plural demonstrative though the substantive with which it agrees is not expressed, as il baladî dôl. (See § 322.)

§ 412. The demonstrative may, of course, stand alone, referring to a noun understood, as da aḥsan *this is better*; dôl nâs ṭaiyibîn *these are good people*; ʿauz dî? *do you want this?* (referring to a feminine object). It will generally agree with the noun unexpressed, so that we should not say khud da *take this*, when pointing to a hat (burnêṭa) or other feminine object, but it is sometimes used neutrally when the object is not clearly referred to, as da (for dî) ḥâga kuwaiyisa; da (but better dî) fulûsak *that's your money*.

§ 413. There is not the same distinction between da and dik-ha, &c., that there is between *this* and *that* in English, da being equivalent to *that* almost as often as it is to *this*, and pointing to a distant object as well as to a near one;[2] *e.g.* shûf il binte dî betiʿmil êh henâk? *see what that girl is doing*

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[1] Il ashyât dôl is more usual, but il ḥâgât dî is more common than il ḥâgât dôl. Experience is the only safe guide.

[2] This is the reason why two demonstratives can be joined together. (See § 124.)

*there;* il kitâb da lli shtarêtû lu mbârih yi'gibu? *does he like that book which I bought him yesterday?* da shê we da shê *this is one thing and that is another.*

§ 414. Dik-ha and dik-hauwa necessarily imply the existence of another object closer at hand; thus we say khûshshe min il bab dih illî 'andak, mush min dik-ha *go in by this door near you, not by that there;* 'auz il burnêṭa dî walla dik-haiya? *do you want this hat or the other?* If the objects are beside one another, we must speak of both as da; thus, in the last example, if the speaker were holding the two hats in his hand, he would say 'auz il burnêṭa dî walla dî?

§ 415. Da occasionally precedes both noun and article, as da l kalâm mush kuwaiyis *that assertion is not seemly;* so in the adverbial expression dilwaqt, and it may be placed both before and after a word for the sake of emphasis, as da r râgil da, di l ḥurma dî, deh da! (for da eh da) *what's this, what's the meaning of this?* We may even in the last expression repeat the demonstrative twice, and say da deh dih! deh dih da l kalâm!

§ 416. Both da and dî sometimes partake more of the nature of demonstrative exclamations than of pronouns. This happens in most of the cases where they precede the nouns, and they will not necessarily be in concord with them; *e.g.* da flân gih (or da flân da gih) *see! so and so has come;* deh da d dawâya dî! *what sort of an ink-pot is this?* kebîr da êh? *how's it large? how can you call it large?* da kalâmak êh? *what's that you're saying?* da nnaharda (or di nnaharda) *this very day;*[1] da ḥna fulân *here we are, whoever it be;* da lêl! *but it was night!* da nnaharda dunya we bukra akhra, i.e. *we live to-day, and to-morrow we die;* da l arḍe kulliha 'ôm min kutr il moiya *see the ground is all deluged with water;* da s sana dî ma fîshe ḥarr *why, there's no heat at all this year;* ya di l lêla is sûda, ya di n nahar il wisikh *what a black night, a dirty day, is this!*[2] kulle ma da (or dau = da we) yisman *he gets fatter and fatter.*

§ 417. When the substantive is qualified by an adjective the demonstrative may either be placed between the two or follow the adjective, as id dawâya di l kebîra (or id dawâya l kebîra dî) *this large ink-horn;* il khaddamîn dol il baṭṭâlîn (or il khaddâmîn il baṭṭâlîn dol). It should, however, be always placed after the possessive adjective betâ' to prevent confusion; thus il khaddâ-

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[1] Comp. the pleonasm in It. *quest'oggi* and Fr. *ce jourd'hui, oggi* and *hui* being from the Lat. *hodie* (= *hoc die*).

[2] I.e. *what a night of horrors, a terrible day!*

mîn betû'î dôl *these servants of mine*, but il khaddâmîn dôl betû'î *these servants are mine*.

§ 418. Similarly, when two nouns are in apposition, and especially when the second is used adjectively, the demonstrative may intervene or be placed after both, as il walad da it talmîz (or il walad it talmîz da) *this school-boy*; il gallâbîya di l ḥarîr (or il gallâbîya l ḥarîr dî) *this silk gown*; il bab da l ḥadîd (or il bâb il ḥadîd da) *this iron gate*; but it usually follows the second, whether a pure genitive or not, when the two are closely united, as il qalam ir ruṣâṣ da *this lead-pencil*; is sikka l ḥadîd di *this railway*; ir riggâla l gîrân dôl *these neighbours*; ir rûḥ in nashâdir dî *this ammonia*; ish shuwaiyit, il ḥabbit, il moiya dôl *this little, these few drops of, water*.

§ 419. The demonstrative is used without the article with a proper name in the singular, but if two or more persons of the same name are spoken of it will be accompanied by the article, as Meḥammad da *this* (*man called*) *M.*, but il Meḥammadên, il Meḥammadât dôl.

§ 420. The article is also omitted before the substantive fulân *such a one* (but not with the adjective fulânî), and generally before a sentence equivalent to a noun, as a'ûzu bi llâh da *this man from whom God protect me*,[1] but il ismu êh da gih (or ismu êh da gih) *this Mr. What's-his-name has come*.[2] Finally, it is often dropped before substantives governed by abb and umm (§ 261), as umme 'ashara dî.

§ 421. *This* and *that* may often be rendered by the adverb kede *so*, as lamma shufte minnu kede kunte rayḥ aḍrabu *when I saw that from him* (= *him do that*), *I was about to strike him*; so ba'de kede *after that*, &c. Kede is equivalent to the English demonstrative *so* in such a phrase as huwa sakrân? Kede *Is he drunk? He is so*.[3]

§ 422. Aho may, like da, be used adverbially; thus a woman may say ahó gâya! *see, I am coming!* as well as ahé gâya! so ahó gat ahé! *see, there she's come!*[4]

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[1] Lit. *this I seek refuge with God* (*from*).

[2] Abukâtu da is used by the uneducated. (See § 249.)

[3] *So* was originally a pronoun only, though now generally used as an adverb.

[4] Notice that aho and ahe, though for ahuwa and ahîya, may be used with the first person.

## THE INTERROGATIVE PRONOUN

§ 423. The interrogative mîn? is placed optionally at the beginning or the end of a direct sentence, as mîn ḍarabak? (or ḍarabak mîn?) *who struck you?* mîn gârak? (or gârak mîn?) *who is your neighbour?* mîn gay bukra? (or gay bukra mîn?). Êh is only placed at the beginning when considerable stress is laid on it, the relative illî being often inserted between it and a verb in this case, as êh qal lak (or êh illî qal lak) ir râgil da? *what was it that man said to you?* Here in ordinary circumstances we would say ir râgil da qal lak êh? (or qal lak êh ir râgil da?).

Remark.—It is very unusual in any circumstances for êh to precede a verb when the latter is not accompanied by any other word; for instance we very seldom hear êh qâl? for qâl êh? or êh 'auz? for 'auz êh? It is not infrequently the first word in a sentence where the substantive verb is understood, as êh da? êh il ḥâga dî? *what (is) this thing?*

Lêh and its equivalent 'ala shân êh (or 'ashân êh) *for what reason? wherefore?* are put almost indifferently before or after the verb. Li êh sabab? bi sabab êh? *for what cause?* and similar expressions generally stand first in the sentence, and this is invariably the position of êsh?

Anhu, &c., as well as anî, must precede the substantive with which they are used. (See § 125.)

In indirect sentences the interrogatives should always follow the final verb, as qal lak ḍarabu mîn? *did he tell you who struck him?*

§ 424. Mîn? may sometimes be translated by the adjectival interrogative *which?* being practically equivalent to anhu or ani, as mîn fîhum Mehammad? *which of them is M.?* When repeated with the copulative, it forms a kind of plural, as mîn u mîn shâfûk? (or shâfak?) *who were they who saw you?* kan mîn u mîn maugûdîn? (or maugûd?) *who were present?* It may be followed by the relative illî, the substantive verb and the third personal pronoun being understood, as mîn illî ḍarab il garaz?[1] *who was it who rang the bell?*

§ 425. Êh, like mîn, may be used with a plural noun, as êh il ḥâgât illi f gêbak? *what are the things which are in your pocket?* êh il kuwar dôl illî 'auz til'ab buhum? It occasionally, but somewhat incorrectly, asks, like anhu and anî, for one or more objects out of a definite number, as ruḥte 'ala êh bêt mîn dôl? *to which of these houses did you go?*

[1] Huwa may, of course, be expressed as mîn huwa llî gih?

§ 426. Its use as a genitive in such phrases as ḥâgit êh (or ḥagt êh)? sittit êh? *how six?* (alluded to in § 64) is very common, and, with an adjective, is equivalent to that of the adverb izzêy; thus 'aiyânit êh?[1] does not mean *of what is she ill?* which would be 'aiyâna bi êh? but *how can she be ill?* and implies a disbelief in the statement.

Remark.—We may say with almost identical meaning, êh! 'aiyâna fên? (or êh illî 'aiyâna dî!).

§ 427. Somewhat similar is the use of êh with a verb in such an expression as istanna! Istanna êh? *Wait! What do you mean by wait? why should I wait?*

§ 428. The neuter interrogative mâ is used only with the preposition li with the pronominal suffixes, as mâ lu *what has he?* i.e. *what is the matter with him?*[2] ana mâ lî? *what's that to me?* mâ lî u mâ lak? *what have I to do with you?* mâ lhum min il fulus dôl? *what share have they in this money?* mâ lhum fi l fulûs dôl? *what have they to do with this money? What is the matter with this man, woman, &c.*, must be translated by ir râgil da mâ lu? il mara dî ma lha? (or mâ lu li r râgil da? &c.), not by mâ li r râgil da, &c. Êh is sometimes added pleonastically, as mâ lu êh?

## THE RELATIVE PRONOUN

§ 429. This class of pronouns has been already treated of to some extent under the Possessives and Suffixes, so that only a few remarks need to be added here, and firstly:—

§ 430. The relative is not expressed when the antecedent is indefinite, or the verb in the relative clause, whether expressed or understood, has the sense of a pluperfect. In the former case the relative clause is often equivalent to a qualitative adjective, as lîya bêt ma fihshe aḥsan minnu *I have a house than which there is none better, second to none;* yibqa wâḥid ma khadshe ugritu *there remains one who has not had his pay;* auwil râgil gih abûya *the first man to come was my father;* fih bâb beyikhbaṭ *there is a door banging;* fih nâs ma yeḥibbuhsh *there are people who don't like him;* fî ragil fi l bâb beyis'al 'alêk *there is a man at the door asking for you;* babûr quwwitu 'ishrîn ḥuṣân *an engine of twenty horse-power;* waḥid ismu M. *one named M.;* iddîni min aḥsan 'andak *give me of the best you have;* dakhalna

[1] Qaṭ'a often falls out, as id dinya ḍalma. Ḍalmi têh! (for ḍalmit êh!) *how can you call it dark!*

[2] *Qu'a-t-il?*

f 'bêt ṣaḥbu mush maugûd *we went into a house whose owner was absent;* qâbilna wâḥid wishshu mekashshar *we met a man with a sulky face;* huwa râgil ma yi'rafshe ḥâga *he is a man who knows nothing, an ignoramus;* da râgil la ba'se minnu (or 'alêh) *an unobjectionable man;* kalâm mâ lûsh aṣl *an unfounded statement;* gâbu l walad kânu mḥammiyînu *they brought the boy whom they had already bathed,* i.e. *having previously bathed him;* min dimnuhun kân il qâḍî meshêya'il lu (=meshêya'in lu) *amongst them was the kadi, for whom they had sent.*

Remark *a.*—Where the relative is the object of the verb the suffix may also be omitted, as ma 'andîsh addî lak (or addih lak) *I have none, nothing, to give you.*

Remark *b.*—Notice the expression 'auz sandûq. 'auzu ginsu êh? (='auz illi yekun ginsu êh?) *I want a box. What kind do you want?*

§ 431. The antecedent may be omitted when there is no doubt as to its identity, as illi kan hina râḥ henâk. This is often the case where the antecedent to be supplied is in the third person, as in proverbs, as illî ma yeshufshe min il ghurbâl a'ma *he who cannot see through a sieve is blind;* illî ma luhshe ḥadde, luh Rabbina[1] *he who is without any one, &c.* Illî is equivalent to the English *what* when standing for *that which*, as illi a'rafu aqûlû lak *what I know I will tell you;* illî shuftu ana innu hûwa llî ḍarabha *what I saw was that* (=*as far as I could see*) *it was he who struck her.*

§ 432. Illî . . . wi llî has the force of *one . . . another*, or *the one . . . the other*,[2] as illî yiddî lu qirshên wi llî yiddî lu talat qurûsh wi lli yiddî lu arba'a *one gives him two piastres, another three, and another four;* illî yigû bukra wi llî yigû ba'de bukra *some come to-morrow, and others the day after.*

§ 433. Mâ (ma) refers almost exclusively to inanimate antecedents, corresponding to the Latin *quod* or *id quod*. It is not frequently the subject of any but the substantive verb (expressed or understood) unless preceded by kull or a word of similar import, and as the object it does not, like illî, require the verb to take the suffix. Except when followed by the preposition bên (the copula being understood) its antecedent, though sometimes definite in sense, is never accompanied by the article.

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[1] In the expression illi yiddî lak ḥumâr ma tshûfuhshe sinnu kâm (=*don't look a gift horse in the mouth*), illi yiddî lak is equivalent to iza ddâlak wâḥid.

[2] As *qui . . . qui* in Fr.

It may take the pronominal suffixes. It is mostly used in the three following cases:—

(*a*) When it partakes of the nature of an indefinite pronoun, in which case the antecedent is often the noun kull or kâfa (kaffa), expressed or understood.

(*b*) Where it is equivalent to the English relative *that* governed by a preposition unexpressed, its antecedent being a date or period of time, or the relative clause being in the position of a genitive governed by the antecedent.

(*c*) After the prepositions qabl, ba'd, bên, 'ashân ('ala shân),[1] &c., and the substantive kull, forming conjunctions with them; *e.g.* kaffit ma 'andu min il fulûs *all the money he has, whatever money he has*; kulle mâ lu *whatever he has*; aḥsan mâ mi'î *the best I have*; giri 'ala âkhir ma mi'âh *he ran as fast as he could, all he knew*; 'ala ma shûf (mâ ashûf) ana *as far as I can see, judge*; mâ bên laḥmar u mâ bên liswid *between red and black*; il mesâfa mâ bên litnen *the distance between the two*; aḥsan mâ fi l ghanam *best of everything among the sheep*, i.e. *of all the sheep*; ana akbar mâ fi khwâtî (ikhwâtî) *I am the oldest of all my brothers*, i.e. *older than any of my brothers*, maṭraḥ ma truḥ rûḥ, i.e. *go where you like*; 'ala qadde mâhum 'auzîn *as much as they want*; nahâr, yôm, mâ gêt *the day that* (= *on which*) *I came*; fi msâfit mâ tit'ashsha akun hâḍir *I will be ready as soon as* (*by the time*) *you have dined*; sabab mâ zi'il ir râgil (or sabab ir râgil mâ zi'il) *the reason that* (= *for which*) *the man got angry*; min kutre mâ kan za'lân[2] *from the excess of his anger*; qable mâ yigî *before he comes*; 'ashan ma râḥ *because he has gone*, &c.

Remark.—In cases *b* and *c* mâ should immediately precede the verb, so that it is incorrect to say sabab ma r râgil zi'il, qable mâ il walad gih, but see § 579, note.

§ 434. The word *in* is often used instead of mâ in case *b* when the antecedent is a period of time, as nahâr in sâfirna *the day that we started*; tâni yôm in gêt *the day after you came*; ḥâl in râḥum *the moment they went*.

§ 435. Mâ (or in) is sometimes omitted in case *b*, as *that* is in English, as a'rafu min yôm kunte shuftu fi bêt wâḥid ṣaḥbî *I know him since a day I met him at the house of a friend of mine*; so sabab ir râgil zi'il *the reason the man got angry*.

§ 436. When the third personal pronoun is the subject of a verb of which mâ is the object, it may be appended to mâ in its shortened form as a suffix, as in 'ala qadde mâhum 'auzîn above.

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[1] 'ashan ma = Lat. *quod*, Mod. Greek διότι (= διὰ ὅτι).

[2] This is more vivid than min kutre za'alu.

§ 437. When a statement is made with regard to two or more objects, and the speaker proceeds to define its particular relation to each one of them, the first may be referred to, whether animate or inanimate, by mâ followed by the personal pronoun, the two together being equivalent to the verb ya'nî in its adverbial sense, as ana qarêt il kitâbên ma huwa ktâbak wi ktâb 'alî; laqêt it talâta kulluhum madbûḥîn, mâ huwa Meḥammad madrûb bi rusâsa fi sidru wi Ḥasan râsu maqṭû'a wi Ḥsên madrûb bi sikkîna fi qalbu *I found them all three slaughtered —Mohammed shot with a bullet in his chest, Hasan with his head severed, and Hisein stabbed to the heart with a knife.*

REMARK. Illî may, of course, be used in the same way.

## DISTRIBUTIVE PRONOUNS

§ 438. Kull in the sense of *every, each*, always precedes its substantive, as kulle râgil *every man*, kulle ḥâga *each thing;* but when used with a definite noun it is treated as a substantive, and is followed by a genitive or is placed after the noun with the pronominal suffixes attached to it, as kull ir riggâla *the whole of the men*, i.e. *all the men*, kull il mistakhdimîn *all the employés*, kull id dinya *the whole of the world* (or ir riggâla, il mistakhdimîn kulluhum, id dinya kulliha). When the noun is understood and not represented by a personal pronoun, il kull may be used for *all of them, the whole of it*, as agîb lak kam wâḥid minhum, shuwaiya minhum? Hât il kull. *Shall I bring you a few of them, some of it? Bring them all, the whole of it.*

§ 439. Ṭûl expresses the whole in the sense of extension over a period, and is, like kull, a substantive, as ṭûl in nahâr *the whole of the day*. When following its substantive it does not, like kull, take the pronominal suffix, but plays the part of an adverb, as la shuftuhum il lêl ṭûl wala n nahâr ṭûl.

§ 440. *Every one* is expressed by kulle wâḥid, kulle ḥay (*i.e. every living soul*), kull in nâs, kulle min kân, &c.; *every one of the men, every one of the books*, by kulle wâḥid min ir riggâla, kulle wâḥid min il kitâbât (or kulle râgil min ir riggâla, kulle kitâb min il kitâbât); *every man of them* by kulle râgil minhum; so kulle kitâb, kulle kubbâya, minhum, *every other* by kulle tânî, or kull followed by a noun in the dual, as kulle yômên *every other day*.

§ 441. *One by one* is expressed by wâḥid wâḥid, or by the repetition of the noun, as yerûḥû 'ala l biyût bêt bêt *they go round to the houses one by one; two by two* by itnên itnên, and so forth.

§ 442. *Either* and *neither* have no exact representatives, and must be rendered by periphrases, as kulle wâḥid min litnên yighdar yi'milu *either of them can do it;* kulle wâḥid (or dih we dih) yi'gibnî (or litnên yi'gibûnî) *either will please me;* muṣîbit dih walla dih tigharraq litnên *a mishap to either will ruin both;* wala yigîsh wala wâḥid mil litnên *nor will either of them come;* 'auz anhûm minhum? La dih wala dih *which of them do you want? Neither:* wala wâḥid mil litnên gih (or litnên ma gûsh) *neither of them came:*[1] huwa wi sh shêkh ma gûsh *neither he nor the sheikh came:* la na (la ana) wala nta *neither I nor you;* la Mḥammad wala Ḥsên *neither M. nor H.;* fi barrên in Nîl *on either side of the Nile:* wala fi barre min barrên in Nîl *on neither side of the Nile.*

## INDEFINITE PRONOUNS

§ 443. These include the numeral and indefinite article wâḥid, which bears most of the senses in which the English *one* is used, as huwa yimkin yigî wâḥid yôm *perhaps he will come one day;*[2] gânî wâḥid *one* (i.e. *a certain man*) *came to me. One* as an indefinite substantive may be translated by wâḥid (or more usually il wâḥid), or linsân (or linsân minna), as kalâm zêye dih yiza"al il wâḥid *such a remark makes one angry;* aḥsan linsân ma yishrabshe ziyâda 'an sitte sagâyir fi l yôm *it is better that one do not smoke* (= *not to smoke*) *more than six cigarettes a day;* linsân minna lâzim yi'mil waziftu wala yintibih li fkâr in nâs *one must do one's duty without heeding the notions of other people.* When *one* is equivalent to *they* used indefinitely, it may be expressed by the third person plural of the verb, as yeqûlu l kalam da *one uses this expression.*

§ 444. *One* as a definite substantive qualified by an attributive adjective, and referring to an object already mentioned, also finds an equivalent in wâḥid, as ana gîb (agîb) lak wâḥid kuwaiyis, waḥda kuwaiyisa (according as the noun understood is masc. or fem.) *I will bring you a good one;* hat lî kam wâḥid ṭuwâl *bring me a few long ones.*

§ 445. The unit may be omitted when the noun has just been qualified by an adjective opposed in sense, as iṣ ṣaḥne dih

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[1] Not *both of them didn't come*, which we would translate by mush litnên gum. We say kullu mush fi maḥillu, meaning *none of it is in its place.*

[2] But it is more idiomatic to say yôm min il iyâm (or yôm min zât il iyâm, or yôm min dôl).

wisikh, iddîni (wâḥid) naḍîf *this plate is dirty, give me a clean one.*

§ 446. When *one* and *the other* or *another* are opposed in a sentence to each other, their Arabic equivalents may be omitted altogether, the repetition of the substantive being sufficient, as it sometimes is in English, to indicate the meaning, as ruḥna min giha li giha, min bêt li bêt *we went from one place to another, from house to house;* rigle li fôq we rigle li taḥt *one leg up and the other down;* îd tid'ak bi ṣ ṣâbûna we îd teṣubb *one hand scrubbing with the soap while the other pours* (*the water*); iddî lu l gawâb min îd li îd, *i.e. give him the letter from your hand into his;* yôm fîh u yôm ma fîsh *one day there is and another there isn't;* bitruḥ tamalli? Yôm êwa u yôm la' *do you always go? One day yes and another no* (i.e. *one day I do and another I don't*); da gins wi da gins *that is one sort and this is another.*

Remark.—The word tânî may be added to the noun repeated, as ruḥna min giha li giha tanya, &c.

§ 447. *One . . . another*, as substantives, may be translated in this connection by illî . . . illî (§ 432); *one thing . . . another thing*, by bashqa . . . bashqa:[1] or we may repeat the substantive, as da kitâb we da kitâb, &c.

§ 448. *Any one, anybody, any person* (= *somebody*) may be rendered by wâḥid or ḥadd, as shufte wâḥid (or ḥadd)? *did you see anybody?* iza gih ḥadd *if any one should come*, ḥadde minkû 'auz yerûḥ? *does any one of you want to go?* the plural *any* (= *some*) by nâs, ḥâga, &c. min, or simply min, as fîh nâs minkû râḥu Maṣr? *have any of you been to Cairo?* wala ḥâga min il wuḥûsh *nor any wild beasts;* fîh minhum baṭṭâlîn? *are any of them bad?* (For the use of the indefinites êy, êyiha, see below.)

As an indefinite quantitative adjective (again = *some*) *any* is not expressed in Arabic, but as a substantive it is generally represented by min with a pronominal suffix, though here again it may be omitted, as 'auz karâsî, laban? *do you want any chairs, milk?* mush 'auz minhum, minnu (or mush 'auz) *I don't want any.*

Remark.—With the negative signs ḥadd signifies *no one, nobody*, as ma ḥaddish gih *nobody came. Anything*, when equivalent to *something*, is rendered by ḥâga, in other cases by êyiha ḥâga or kulle shin (shê in) kân, as 'andak ḥâga tiddîhâ lî? *have you anything to give me?* ma tqul lûsh ḥâga *don't tell him anything;* addî lu êh? Iddî lu êye ḥâga *what shall I give him? Give him anything;* kulle shin kân yiqdî *anything will do.*

§ 449. *Some* in the sense of *about* is best translated by the

[1] Turkish.

verbs yigî, yiṭla', used as adverbs, as 'umru yiṭla' tamânîn *he is some twenty years old;* yigî gum'itên ma shuftûsh *it is some two weeks since I saw him;* but true adverbs must be used where a future event is spoken of; thus we should not say haq'ud henâk yigî (or yiṭla' sanatên), but taqrîban sanatên (or zêye sanatên) *I shall stay there some two years.*

§ 450. *Somebody* can always be expressed by wâḥid, as wâḥid darab il garaz *somebody rang the bell,* &c.; yiftikir leinnu wâḥid *he thinks he is somebody; something* by ḥâga. *Some . . . some* is rendered, as *one . . . another* (above), by illî . . . illî, or by the preposition min with the suffixes, as gih talâtîn nafar minhum riggâla u minhum niswân *thirty people have come, some men and some women.*

§ 451. The quantitative adjective is unexpressed (as *any* above), as hât 'êsh u zibda u gibna *bring some bread, butter, and cheese;* shufna klâb fi s sikka *we saw some dogs in the street;* but 'andak 'êsh? Êwa. Ṭaiyib, iddînî minnu (or iddînî) *have you some bread? Yes. Good, give me some.*

§ 452. *Other* as an adjective finds its equivalent in tânî or in other words already mentioned. The indefinite *other than* is expressed by tâni ghêr or by ghêr alone, as waḥda tanya ghêr Bikhîta *another than Bikhita;* ma fîsh ḥadde ghêrî.

Remark.—Yôm min dôl means *the other day, some future day,* according as the verb is past or future. *Every other day* is rendered by kulle tâni yôm, kulle yômên, or kulle yôm we yôm.

§ 453. The indefinite relatives *whoever, whichever, whosoever,* &c., are expressed by êye (or êyiha, êyuha) wâḥid and êy followed by a noun with or without the case ending, *whoever it may be* by êye waḥdin kân. But as a rule an English indefinite relative may be rendered by illî (or mâ), accompanied sometimes by other words to make the sense clear, as illî yidrabnî aḍrabu *whoever strikes me I will strike him;* illî ti'milu a'milu ana *whatever you do I will do;* illi tdihnî bardu akun mabsûṭ *I shall be contented with whatever you give me;* illi yeqûlu hûwa bardu kidb *whatever he says is a lie:* il yôm illî tigî fîh bardu yekûn kuwaiyis; illî ma takhdûsh inta akhdu ana *I'll take whichever you don't take;* illî yigra yigra *whatever will happen will happen,* i.e. *happen what may;* waqte ma tigî tigî *at whatever time you come, come,* i.e. *come when you like.*

Remark.—There is sometimes a confusion between the indefinite relative adverb and the pronoun itself, as in the expression yiduqqu l mazzîka li kulle ma ḥadde yekhushsh *the band strikes up in honour of each as he comes in.*[1]

[1] Kulle ma meaning *whenever.*

§ 454. Êy, ĉyi wâḥid, and ĉyiha require the noun to take the case ending when the substantive verb follows (the verb being usually in concord with the noun), as bi ĉye ṭariqtin kânit *by any means whatever;* ĉye wâḥid fîqihin kan *any schoolmaster, whoever he be;* min ĉyuha dukkânin kânit *from whatever shop it be;* but bi ĉye ṭarîqa; bi ĉye ṭarîqa min 'andak (or illî 'andak) *by any means; by any means you have;* ishtirîh min ĉyuha dukkân *buy it from any shop.* Êye wâḥid and ĉyiha wâḥid become ĉye waḥdin and ĉyiha waḥdin when followed by a verb, and remain masculine though a feminine object be understood, as ĉye waḥdin gat, iddih liha *give it to any woman who comes.*

§ 455. Fulân and the adjective fulânî are the English *such, so and so*, and may be used together somewhat pleonastically, as fulân gih *such a one has come;* il Bêh fulân *so and so Bey;* il mara l fulânîya *such and such a woman;* shufte fulân il fulânî.

§ 456. In dates kaza is generally employed, as lêlit kaza min ish shahr *on such and such a night of the month.*

REMARK.—The definite *such* is a demonstrative adjective, and will be generally rendered by the adverb zêy, as *I never saw such a man as you* ma shuftish abadan râgil zêyak.

§ 457. Zêd, 'amr, Râghib, and occasionally 'umar, are used as hypothetical names, like *Jones, Brown*, and *Robinson* in English, as Râghib gih u 'amre râḥ; Zêd u 'umar u Râghib u tirtân we 'illân; iza ḍarabak Zêd min in nâs.

## THE VERB

### ITS CONCORD WITH ITS SUBJECT

§ 458. When the subject is definite the verb as a general rule agrees with it in gender and number, as ir râgil gih *the man came;* il mara 'aiyaṭit *the woman wept;* tûga'nî râsî *my head aches* (lit. *pains me*); ir riggâla yishtaghal'û *the men work;*[1] but the following important exceptions must be noted:—

(*a*) When the subject is a broken plural the verb is very frequently placed in the feminine singular, as il ḥamîr insaraqit kulliha (or kulluhum) *all the donkeys were stolen;* il khêl kânit ta'bâna *the horses were tired;* nizlit il kilâb we 'auwit *the dogs*

[1] In relative clauses the verb is, of course, of the gender and number of the antecedent, whether expressed or understood, as it tâgir illî baḥ li l buḍa'a; id dawâya lli nkabbit; illî kânû hina râḥû Masr.

*came down and barked;* ish shabâbîk infataḥit *the windows were opened;* gat ir riggâla we giryit in niswân *the men came and the women ran away;* kan fîh 'aiya ktîr mâ bên in nâs, lâkin il ḥamdu lî llâh aghlabha gat salîma *there was a great deal of illness among the people, but, thank God, most of them recovered;* maḥâbîs ghêru kânit maḥbûsa mi'u *other prisoners were imprisoned with him;* is sîyâs mishyit *the sayces went away;* lamma gat il barabra nizlit ir rukkâb min il babûr *when the Berberis came the passengers got down from the train.*

Remark *a.*—When the demonstrative is in the feminine singular the verb should be so likewise, as in nâs dî tigî, but in nâs dôl yigû.

Remark *b.*—The verb may be in the feminine singular though followed by a predicate adjective (or participle) in the plural, as 'ênêh kânit maftûḥîn *his eyes were open;* il wirâq kânit maktûbîn *the papers were written.*

Remark *c.*—In all the above examples the verb might also be in the plural, and would be perhaps more often than not where the subject denotes human beings, or when it precedes the verb.

(*b*) The verb will occasionally be in the feminine singular when the subject is a perfect plural and is preceded by the verb, as lamma gat lefendiyât mishyit in naggârîn *when the Efendis came the carpenters went away.*

Remark.—In naggârîn il mestakhdimîn râḥit (the subject preceding the verb) will rarely be heard, because by placing the noun first in the sentence we emphasize the fact that it denotes a number of separate objects.[1]

(*c*) The verb will sometimes be in the third person singular masculine when preceding a plural subject and separated from it by intervening words, as fataḥ luhum bâb il bêt il khaddâmîn *the servants opened the door of the house to them;* but fataḥu lhum would also be quite correct, and indeed more usual.

Remark.—The third person singular may occasionally be heard when the verb is similarly separated from a feminine subject in the singular, as iddêt lu ḥigâb 'ashân yeruḥ minnu bi izni

[1] The construction is admissible when the persons or things described are spoken of as a single body without reference to their personality. It must be remembered that the feminine in Arabic also represents the neuter of other languages, and that several objects mentioned together, though they be living, are liable to be regarded in the Semitic languages as a mere multeity when their individuality is not brought to the foreground. Comp. §§ 387, 467.

llâh il ʿên *I gave him a charm that the evil eye might, by God's permission, depart from him;* but this is an irregularity not to be imitated.[1]

(*d*) When the past tense of the substantive verb kân precedes a definite subject it very frequently remains unchanged, especially if the subject is a feminine singular, and this even when it serves as the auxiliary of another verb which itself agrees with the subject,[2] as kân il bint fi l bêt *the girl was in the house;* kân id dawâya ikkabbit *the inkstand had been upset;* iza kân il binte tigî (in preference to iza kânit il binte tigî); kân ummu bitʿaiyaṭ *his mother was weeping;* kân (or kânit) is sâʿa tnên *it was two o'clock;* kân id dinya ḍalma *it was dark.*

§ 459. When the verb precedes two or more definite subjects of different genders or numbers, it may either agree in gender and number with the first, or be placed in the plural, as gih (or gum) il walad w abûh *the boy and his father came,* gat (or gum) il mara wi bniha; insaraqit il ʿarabîya we ṭaqmiha *the carriage and its harness were stolen;* qumt ana wi Mḥammad *I and M. got up.*

§ 460. When the subjects precede, the verb should be in the plural, as il mara wi l walad gum; ana wi nta ruḥna; but it is occasionally made to agree with the first when feminine, as hîya w abûha râḥu or (less usually) râḥit; but abûha we hîya râḥu, not râḥ.

§ 461. When the subject is a collective noun the verb will be in the masculine singular, as il gâmûs kân fi l ghêṭ *the buffaloes were in the field;* iṣ ṣagar yikḍarre fi shahr abrîl *the trees get green in the month of April;* il lamûn, il burtuqân, ghilî *lemons, oranges, have got dear;* bunduqhum inzabaṭ min il bulîs *their guns were seized by the police;* kam nafar gat (or gum)? *how many persons came?*

Remark *a.*—Though the above construction is the usual one, the verb is sometimes in the plural, especially when the subject denotes living beings, as il ghafar gih (or gû) *the watchmen came.*

Remark *b.*—With the words ʿaskar *soldiers, troops,* and

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[1] The intervening words may cause the speaker to forget that he started with a masculine verb and intended to use a masculine noun. In the above example, for instance, the word ḥasad might be in his thoughts when he began with the verb yerûḥ.

[2] In compound tenses the auxiliary is often of a different number and gender to the principal verb, as il gamâʿa kânit lissa mâ gûsh *the people had not yet come.*

ghanam *sheep*, the verb is put in the feminine singular, as qâlit il 'askar li ba'ḍiha *the soldiers said to one another;* il ghanam gat. Il 'askar gum may also be said, but not il ghanam gum.

Remark *c*.—Nouns of this class, denoting nationalities, are usually regarded as masculine singulars, but the verb is not in frequently in the plural or the feminine singular, as linglîz miskû (or miskit) arḍuhum *the English seized their land;* mishyit 'arab *the Arabs are gone*.

§ 462. When the subject is a noun of multitude the verb is usually in the plural, but may also be in the masculine or the feminine singular, as ahlu râḥu (or râḥit) Maṣr *his people have gone to Cairo :* il khalq igtama'û (or igtama'it) *the people collected;* il ḥarîm nizlû, nizlit, nizil fi 'arabîya tanya *the ladies got into another carriage :* kulle barre Maṣr beyid'û 'alêh *all Egypt curses him ;* ba'd in nâs yeqûlu (or teqûl), the latter agreeing with the broken plural nâs in the feminine singular; but ba'ḍuhum yeqûlû (or yeqûl); il gamâ'a dôl raḥ yirkabû fi 'arabîyitak? *are these people going to drive in your carriage?* il 'âlam dà, dî, dôl gih, gat, gum min ên *where have these people*[1] *come from?* il kulle gih (or gum) *all came*. Of two verbs, one may be in the singular and the other in the plural, as il ba'ḍe gih wi l ba'ḍe ma gûsh *some came and some did not come*.

§ 463. Kâm with its substantive is most frequently followed by a verb in the feminine singular, but the plural is admissible, and occasionally the masculine singular is heard when the noun denotes male human beings, as kâm kilâb gat, (less usually) gû? kâm mara gat, gû? kâm râgil gat, gû, gih?

Remark.—Shuwaiya, ḥabba, and ba'ḍishi (= ba'ḍe shê), in the sense of *a little*, are regarded as nouns of multitude, and are generally constructed with a plural verb, as ish shuwaiyit il laban ghilyû *the little milk has boiled :* ḥabbit tibn insaraqû mir riṣṭabl *a little straw was stolen from the stable :* il ba'ḍishi dôl ma yikaffûsh (or il ba'ḍishi da ma yekaffîsh) *this small quantity will not suffice*.

§ 464. A verb will sometimes agree with the idea conveyed by a word, though not a collective noun or a noun of multitude, rather than with the actual form of the word itself, as arba'a fi talâta tibqa (less usually yibqû) itnâshar *4 × 3 "equals" 12 ;* itnâshar min 'ishrîn tibqa tamanya *twelve from twenty "leaves" eight ;* itnên yekaffî *two's enough ;* ana raḥ addî lak 'ashara ginêh ; iza khallaṣak ma fîsh ma'na, ma khallaṣakshe . . . zêye ma yi'gibak baqa *I am going to offer you £10 ; if it satisfy you,*

[1] *Ce monde.*

*well and good; if not—why, please yourself;* kutte biddî arûḥ (for kan biddî) *I wanted to go;*[1] ma kuntish lâzim agî (for ma kanshe lâzim); yeqûm dimâghu yefûq 'aleh[2] *he recovers consciousness;* illî zêyina nirkab[3] hamîr! *do such as we ride donkeys?* yibqa inta ksibt *it results that you have won;* or it may agree with a word which is strictly in apposition to the subject, or in the relation of a genitive to it, but of more importance in the sentence, as kulle barre Maṣr betid'î 'alêh (for beyid'û, as above, agreeing with Maṣr). This is commonly the case where the word nafs and others of similar meaning precede the noun with which they are used, as nafs ir riggâla qâlû; so with titles, as ḥadritak, ganâbak, sa'tak, the verb agreeing with the pronoun.

§ 465. Verbs expressing the state of the weather are put in the feminine, the word dinya (dunya) being understood, as maṭarit (or naṭarit) *it rained*, betishtî *it is raining*, betir'ad *it thunders*, &c.

§ 466. Dinya (dunya) is also understood[4] in the expressions kânit id duhr, il maghrib, qamar, turâb, &c. *it was noon, sunset, moonlight, dusty*, &c., but kân is also said if the predicate is masculine, and even sometimes when it is feminine.

§ 467. In the expression we khulṣit baqa *and so my story ends*, ḥikâya is understood; in ma dakhalitshe[5] *it has nothing to do with it*, the subject understood is a word or phrase just spoken. In some others, as gat salîma *it has turned out all right*, il ḥamdu li llah illî gat 'ala kede *thank God that it has turned out that way*, ḥakamit kede *it has been so ordained, has so happened*, zêye mâ tigî tigî *come what may*, tekûn fi ḥanakak tiqsam li ghêrak, i.e. *there is many a slip twixt the cup and the lip*, the verbs are impersonal, the feminine standing for the neuter.

Remark. Impersonal verbs are, however, sometimes in the masculine, as ma yinfa'sh, ma yigîsh minnu *it's of no use;* ḥaṣal khêr *no harm's done* (*all's well that ends well*); and baqa is used much more frequently than baqat[6] (§ 560).

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[1] Kutte biddî is used nearly as frequently as kan biddî.

[2] The educated often use dimâgh with a masculine verb.

[3] Illî zêyina yirkab may be said, but even then the plural ḥamîr will be used.

[4] It is, however, frequently expressed in both cases, as id dinya kânit turâb, bitir'ad.

[5] Or dî ma dakhalitshe wala kharagit *that is neither here nor there.*

[6] Baqat is occasionally used for baqa even when it is not used in a purely adverbial sense.

§ 468. A definite dual subject requires the verb to be in the plural, as ir raglên gû, nizlû, or gum (gû) ir raglên; but it is not unusual for the verb to be in the masculine or feminine singular when it precedes the subject, as lamma gih ir raglên; gatnî ṣagartên; and it will sometimes be in the feminine though following its subject, if the latter denote an inanimate object, and in particular if it denote the double members of the body, as îdêh biṭlit we ʻênêh râḥit, i.e. *he has lost the use of his hands and his eyes.* We may say ʻênêh kânit maftûḥa, or kânit maftûḥîn, or kânû maftûḥa, or kânu maftûḥîn, but kânit maftûḥîn and kânû maftûḥa are unusual.

§ 469. When the subject is indefinite and precedes the verb, the concord is regulated by the rules and exceptions set forth in the preceding sections; but when the verb precedes, it is placed by preference in the masculine singular, whatever the gender and number of the subject; *e.g.* mara ḍarabit bintiha *a woman beat her daughter:* quṭaṭ wi klâb teʻaḍḍe baʻḍ *cats and dogs bite one another;* raglên, kitâbên, gum; but gâ lu waḥda ʻagûza *there came to him an old woman;* nizil nâs waiyâh ʻala l balad *there went some people with him to the village:* ma yibqa lîsh ugra zêyi n nâs *I don't get proper wages;* kan maugûd nâs ketîr *there were many people present:* lissa ma fatshe sana *there has not yet passed a year:* ma ḥaṣalshe minha samara *there has not been any good result from it:* kan ḥaṣal nadra *an accident had happened:* lamma yigî lak gawâbât *when you get letters;* iza garâ lu ḥâga *if anything happened to him;* ṭabbe ʻalêya raglên *two men overtook me, came upon me;* gih khamsa naggârîn *there came five carpenters:* gâ lî gurnâlên *I received two newspapers.*

Remark.—The verb, however, not infrequently agrees, especially when it immediately precedes the subject, or the subject is emphasized, as ḥâṣalit lu nifs (or ʻên) *the evil eye has come upon him;* gat lak dahya! *perdition upon you!* kulle ma tgî lu mara yitkhâniq waiyâha *whenever a woman comes near him he quarrels with her;* kân (or kânit) ʻalêh kiswa sûda *he had on a black suit.* The substantive verb preceding an indefinite subject will often agree with it in form, owing to the fact that there is an ellipse of the relative between the subject and the following words, as kânit bint qaʻda ganb il bâb *there was a girl sitting near the door* (= hîya kânit bint illî qaʻda *she was a girl who . . .*); kânit (less usually kân) dawâya nkabbit, but kân inkabbe dawâya *an inkstand had been upset:* kânu riggâla henâk[1] *they were men who*

[1] So kânû riggâla gû or kânit riggâla gat, kân riggâla gum or kân riggâla gat.

*were there;* kan riggâla henâk *there were men there.* In such a phrase as ma gâsh illa mrâtu the verb is masculine although the noun is definite as agreeing with the word ḥadd understood. The full expression would be ma gâsh ḥadde illa mrâtu gat.

§ 470. When following the indefinite pronoun êy and its noun the verb regularly agrees with the noun, but occasionally remains unchanged, as êye gihitin kânit *whatever direction it be.* With ḥêsu, on the contrary, it remains unchanged, as ʿauz yitgauwiz binte min ḥêsu kân *he wants to marry a girl, whoever she be.*

Remark.—Kân serving as an auxiliary and placed after the principal verb is generally unchanged, as aṣlî ana gibtiha kân; ana qultilak inbâriḥ kân.

§ 471. The verb is never in the feminine when preceding a perfect plural, and very rarely when preceding a dual or broken plural denoting human beings; thus, while both nizil and nizlû naggârîn (or naggârên) are admissible, nizlit cannot be said.

§ 472. Though the first of two or more verbs may not agree in gender and number with a subject common to both of them, the other or others may and generally will, and this whether the subject be definite or indefinite, as gat il banât u miskû fîhum *the girls came and seized them;* qâbilnî raglên u ṣârû yimshû waiyâya *two men met me and continued walking with me;* lamma yigî lak mara we tisʾalak *when a woman comes to you and asks you;* iltammit in nâs ʿalêya we ḍarabûnî we saraqûnî *the people collected around me and beat and robbed me;* qâm abb il bint w ummiha qâlû . . .

## THE TENSES

§ 473. The past tense (or perfect) denotes:—

(*a*) An act just completed at the present time, as katabt il gawâb *I have written the letter;* kanasû l ôḍa *they have swept the room.*

(*b*) An act completed at some past time, as katabt il gawâb qable ma yigî *I wrote the letter before he came;* banu l bêt ʿamnauwil *they built the house last year.*

(*c*) An act begun at the time of speaking, or previously, and continued at the present time, as il walad ḥabbiha *the boy has fallen in love with her;* saddaqna qôlak *we believe what you say;* alzamtak leinnak terûḥ *I command you to go;* istaghrabt *I am astonished;* ḥaqquha qafaltuha *you ought to have shut it.*

(*d*) A prayer or wish, as la samaḥ Allâh *God forbid;* dumtum bi khêr *may you keep well, farewell;* kattar khêrak (*sc.* Allâh) *God increase your well-being, thank you;* gatlak dahya *perdition seize you;* inshallah ma ruḥt *I hope you won't go.*

(*e*) An act to be performed in the immediate future, as sîbu, laḥsan (or we illa) qataltak *leave it alone or I'll kill you;* êsh qultum fi l mas'ala *what say you about the matter?* khallêtik be 'afya ya sitt *I leave you in health* (said by a lady caller on taking leave).

(*f*) An act which may probably or possibly take place at some future time, such as would often be described by the subjunctive in other languages, as in gih, iza râḥ *if he come, go;*[1] li êye maṭrâḥin ruḥt *to whatever place you go;* êye bêtin kân *whatever house it be;* kulle min kân[2] *whoever it be;* kulle ma amartûnî buh a'milu *whatever you command me* (= *shall have commanded me*) *I will do.*

(*g*) An act which has been performed once and is cited as a rule for the future, as iza kân fîh mishwâr ruḥt *if there is an errand I go on it.* This construction is not uncommon in proverbs, in which vividness of expression is always an object; *e.g.* illî tarak shê 'âsh balâh *who leaves a thing lives without it* (= *waste not, want not*); or in narrative where we could only use the present or future in English, as il walad minma lamma yikbar we 'auz yitgauwiz yequm yiṭlub mahre min abûh . . . u ba'dên lamma shâf abûh mush 'auz yiddî lu mahr ḥauwish ugritu u gâb mahre min 'andu we qâm abûh khaṭab lu bint *when one of our children grows up and wants to get married he asks his father for* (*money for*) *a dower . . ., but when he sees his father unwilling to give it him, he saves up his earnings and finds the dower out of his own pocket, and his father betroths him to a girl.*[3]

§ 474. The verbs khalla *let*, shâf *see*, simi' *hear*, ḥasab *believe, consider*, laqa, wagad *find*, and others of a similar signification, when themselves referring to past events, may be followed by another verb in the perfect where in English it would be in the infinitive or a participle, the second verb forming an indirect predicate to the object of the first; *e.g.* khallêtu râḥ il bêt *I let him go to the house;* shuftiha gat *I saw her come;* simi'na l fulûs wiq'it min gêbu *we heard the money fall from his pocket;* kutte baḥsibhum ishtarûh *I was thinking they had bought it;* shuftu ingalad *I saw him flogged;* laqêtu nizil râḥ *I found him gone.*

Remark.—We may also say khallêtu yerûḥ il bet, simi'na l fulûs tûqa', &c., but the facts are not then so fully certified.

[1] For the conditional sentences, see §§ 507 *seq.*

[2] *Qui que ce soit.*

[3] The present and past are used indiscriminately, the speaker changing from one to the other.

The English *I saw him going* will be translated by shuftu râyiḥ, or we hûwa râyiḥ,[1] or biyerûḥ.

§ 475. The past tense is equivalent to the English pluperfect:—

(*a*) In a clause united to a previous one by a conjunction, as ma fâtûsh illa lamma mawwitu *he didn't leave him till he had killed him*; rauwaḥ qable ma khallaṣ shughlu *he went away before he had finished his work*; ba'de ma katab il gawâb ḥaṭṭu fi ẓarf *after he had written the letter he put it in an envelope*.

Remark.—In indirect discourse the past tense or present used as a past is not followed, as in English, by the pluperfect, but by the simple perfect, unless it is desired to lay particular stress on the fact that the action was already completed at the time that the reported words were spoken, as qâl innu katab il gawâb *he said that he had written the letter*; baḥsib innu gih *I thought he had come*.

(*b*) Occasionally with lau, lô, in conditional sentences. (See §§ 507 *seq.*)

§ 476. The past tense of the verb kân with a participle will often express the pluperfect, as kânu mḥaddarîn il akl *they had prepared the meal*. This might also mean *they had been* or *were preparing the meal*, according to the context.

§ 477. The aorist corresponds to our indefinite unfinished present, as aḥibbu *I love him*; il ghina yegîb iṣḥâb *riches bring friends*; kulle yôm yiddîni qersh *he gives me a piastre every day*; ish shamse tiṭla' fi anî sâ'a? *at what time does the sun rise?* or to the indefinite future, as iza shuftu aqullu *if I see him I will tell him*; lamma yigî ashêya'û lak *when he comes I will send him to you*; ish shamse tiṭla' fi anî sâ'a bukra? *at what time does (will) the sun rise to-morrow?*

Remark.—Hence English adjectives in *able*, *ible*, &c., may generally be translated by the aorist of a passive or neuter verb, and compound nouns often rendered by its help, as yittâkil *edible*; yin'irif *recognisable*; ma yitqibilsh *unacceptable*; ma yitfihimsh *incomprehensible*; yimkin *possible*; qâmûs yiṭḥaṭṭe fi l gêb *a pocket-dictionary*; meqauwara titqauwar biha l gibna *a cheese-scoop*.

§ 478. It often plays the part of the historic present, as yeqûl ṭaiyib agî *all right, he says, I'll come*; yeqûm abûh yiz'al minnu we yequl lu *his father then gets angry with him, and says to him*.

§ 479. It sometimes has the force of the imperfect present.

[1] § 576.

especially when joined by the copulative to another verb in the imperfect present, the *bi* being dropped perhaps in the latter case for euphony, as tindah lî lêh? *why do you call me* (=*are you calling me*)? bit'aiyaṭ wi tza''aq kede lêh? *what are you crying and howling like that for?*

Remark.—Similarly, the *bi* may be dropped in the unfinished future, as û'â tekun tinsâ.

§ 480. An event which happens habitually at regular periods may be denoted either by the aorist or the imperfect present, as kulle sana nḥigg (or binḥigg) *we make the pilgrimage every year.*

§ 481. It is used like the perfect, and with much greater frequency, to express a wish or desire (which includes a curse), as Allah yiḥfaẓak, yisallimak *God preserve you;* Allah yiṭauwil 'umrak *God prolong your life;* il'an (for Allah yil'an) abûk (*God*) *curse your father.* Both perfect and aorist may occur in the same sentence, as shakar Allâh faḍlak u Rabbina yitammim bi khêr *God requite your kindness, and our Lord bring about a safe issue.*

§ 482. The aorist is very frequently attached to a preceding verb or its participle, or a verbal noun or expression, without the intervention of a conjunction or any other particle. This may happen:

(*a*) Where it is equivalent to the English infinitive, whether simple or gerundial, and qualifying or limiting the sense of the preceding verb or verbal expression, or acting (with its complement) as an object or an indirect predicate, or denoting a purpose; *e.g.* 'auz arûḥ *I want to go;* yi'raf yiktib *he knows how to write;* ṭalabna nrûḥ *we asked to go;* ana ṭâlib minnak tiqdî li l ḥâga dî *I beg you to do this for me;* emta tigi tshufnî? *when will you come to see me?* gih yishtimnî *he came to insult me;* baṭṭalte ashrab dukkân *I have given up smoking tobacco;* huwa yikhtishi yerûḥ *he is ashamed to go;* khallîh yitkallim *let him speak;* fâḍishe tiṭla'? (*are you*) *not free to go out?* biddî, gharaḍî amauwitu *it is my wish* (*I want*), *my purpose, to kill him;* ṭalab minnu moiya yishrab *he asked of him some water to drink;* 'alêkû tiktibû lu *it is for you to write to him;* kan menabbih ma ḥaddish yigî 'andu *he had given orders for no one to come to him;* ma qadarshe, ma rdîsh, ma qibilshe, yakhdu *he was unable, unwilling, he refused, to take it;* ma a'rafshe aruḥ fên *I don't know where to go;* ma yehunshe 'alêya amauwitu *I haven't the heart to kill it;* amaru yerûḥ *he ordered him to go;* kan lâzim yigî *he ought to have come;* ḥarâm, 'êb, 'alêk tequl kede *it is disgraceful of you to say so;* ma lḥiqshe yigî *he couldn't manage to come;*

û'a la tinsâ *take care you don't forget;* û'â tûqa' *beware of falling;* ma kanshe ḥaqqu yiḍrabu *he had no right to strike him;* 'auzak tigî *I want you to come;* qul lu yiddiḥ lak *tell him to give it you;* ma ḥibbish (aḥibbish) titkallim kede quddâm in nâs *I don't like you to speak thus in public;* ḥilif yimauwitu *he swore he would kill it;* shêya't agîbu *I have sent to fetch it;* alzamtak teqûm *I command you to get up:* il ḥakîm ḥarrag 'alêh ma yiṭla'she min il bêt *the doctor forbade him to leave his house;* lâzim yerûḥ *he must go;* lâzim yekun râḥ *he must have gone;* nisît, fatnî, aqullak *I forgot to tell you;* raḥ yilbis *he has gone to dress;* qarrab yikhlaṣ *it has come near to being finished* (i.e. *it will soon be finished*); qarrab yigî *he will soon be here;* khâyif yefût *he is afraid to pass.*

(*b*) Where, being the complement of the preceding verb, it would be expressed by a participle in English; *e.g.* dakhal, nizil, yigrî *he came running in, down;* ṭili' yigrî *he started running;* shatamnî fi l lêl u bât ṣabaḥ yishtimnî *he insulted me at night, went to bed, and got up insulting me in the morning;* mâshî yighannî *singing as he went.* This idiom is very common with the verbs qa'ad and fiḍil, as qa'adna ndardish tûl il lêl *we sat chatting together all night;* kan qâ'id yiqra fi l Qurân *he was sitting reading the Koran;* fiḍil yishrab *he continued drinking;* fiḍilna nimshî lamma wiṣilna *we continued walking till we arrived.* Sâr is inchoative besides denoting continuance, as sirna nigrî warâh *we started running after him:* sâr yiḍrab il walad bi 'aṣaytu *he began hitting the boy with his stick.* Dâr yeliff is used in the sense of *walking around*, as kan dâyir yeliffe fi l balad *he was roaming about the village.*

§ 483. The imperfect present is sometimes used in the same way, as mishyit hîya betiḥsib il fulûs lissa fi gêbha *she went away thinking the money was still in her pocket*, and may also replace the aorist as an historic present, as u ba'den hîya bitqul lî *then she says to me;* baqul lu ana mush ana illi 'amalt il 'amalîya dî, lâkin ma' zâlik beyifḍal yiḍrab fîya *I told him it was not I who did it, but in spite of that he goes on striking me.*

§ 484. The verb ḥasab is very regularly used in the present for the indefinite or imperfect past, as inta lissa hina? baḥsibak ruḥte Maṣr *are you still here? I thought you had gone to Cairo;* qumte ana baḥsib[1] il barûda fargha *I thought the gun was unloaded;* qafalt ish shamâsî lêh? Baḥsib il lamḍa gâya *why did you shut the shutters? I thought the lamp was coming.*

REMARK.—This tense may be preceded by the auxiliary kân,

[1] Though qâm should be followed by a verb in the past tense.

forming the unfinished past or imperfect tense, as kunte baḥsib innak akhûh *I was thinking that you were his brother*, but the imperfect present is more usual.

§ 485. A past customary or continued action is generally denoted by the imperfect present preceded by the auxiliary kân, as ana kulle yôm kunte baddî lu qershên sâgh *I was giving him two piastres a day*; kân beyigî 'andi ktîr *he used often to come to my house*; kan beyâkul we yenâm (for biyenâm) waiyâna marratên fi g gum'a *he used to dine and sleep with us twice a week*; kân beyidrab fîh *he was striking him*; kânit bithizze fi raṣha *she was shaking her head*.[1]

§ 486. It has been seen that the aorist may stand for the English indefinite future, but as such it has only to do, in affirmative sentences, with simple futurity. To express volition or the determination to perform an act we must add the participle râyih (rayḥ, râḥ), or the particle ḥa, or adopt a periphrasis; thus lamma tigî inta arûḥ ana *when you come I shall go*, but iza gêt inta ḥarûḥ ana *if you come I will go*; aruḥ lêh? *why should I go?* but ana râḥ arûḥ *I am going, I mean to go*; tigî bukra? *will you come to-morrow?* ḥa tigî bukra *shall you come to-morrow?* inta 'auz timna'nî min il mirwâḥ, lâkin bardu ḥarûḥ ana *you want to prevent me from going, but I will go all the same.*

§ 487. The determination not to do a thing is, on the contrary, generally expressed by the aorist, as rûḥ min hina. Ma ruḥsh (aruḥsh) *go away from here. I won't go*; sallimni l 'aṣâya llî fi îdak. Ma sallimhâ laksh (asallimhâ laksh) or mush râyiḥ asallimhâ lak *give me up the stick you have in your hand. I will not give it you.*

Remark.—Râyiḥ, râḥ, and ḥa are sometimes inserted where we would expect the aorist alone, as ma yiṣaḥḥish leinni ana râyiḥ akdib ala n nâs *it would not be right that I should go and tell lies to people.*

§ 488. A determination not to do a thing is sometimes expressed by mush 'auz, as il muṣmâr mush 'auz yiṭla' *the nail doesn't want to* (i.e. *won't*) *come out.*

§ 489. The future perfect may in some cases be rendered by the aorist of the auxiliary followed by the participle of the verb, just as the pluperfect may be by the past tense of the auxiliary and the participle, as mesâfit ma nâkul is samak yekûnû gaybîn il laḥm *by the time we have eaten the fish they will have brought the meat.*

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[1] For this use of fi, see § 570, Rem.

## THE MOODS

§ 490. The spoken language has, as we have seen in the accidence, two finite moods only—the indicative and the imperative. As there is no separate form for the subjunctive, the indicative has to perform its offices.

§ 491. The imperative maintains the *t* of the aorist in the second person, or, in other words, the aorist is used for it:—

(*a*) In prohibitions, as ma tqarrabshe *don't go near* (for qarrabshe); ma tgîsh *don't come* (for ta'âla); îyâk terûh *mind you don't go.*

(*b*) When preceded by the particle *ma* or the imperative of the verb baqa,[1] as ma tqul lî *but tell me;* ma tigi; ibqa trûḥ 'andu *go to his house;* but we may also say ibqa ta'âla, &c.

(*c*) Usually with the conjunction ya *either, or,* as ya tuq'ud ya timshî *either sit down or go away,* but uq'ud walla mshî (imshî).

(*d*) Frequently in other cases to render the command less harsh or abrupt, as tigî bukra *mind you come to-morrow;* tibqa tsallim lî 'ala bûk *remember me to your father.*

Remark.—Tibqa, tibqû, are said more often than ibqa, ibqû.

§ 492. To express an exhortation in connection with the first or third person we may employ the verb khallî (§ 144) followed by the aorist, or the aorist alone, as khallîna nrûḥ, khallîh yitfaddal (or yitfaddal alone) *let him come in,* &c.; khallîh yitribiṭ (or yitribiṭ) *let it be bound.*

§ 493. *Let us . . .* is also expressed by the second person singular of the imperative followed by the preposition bi with the suffix of the first person plural, as imshî bina (or imshi bna) *let us be going;* uq'ud bina *let us sit down.*

Remark.—Bina is sometimes added to the first person plural of the aorist, as neruḥ bina, &c.

§ 494. The so-called potential mood is made up in Arabic, as in English, of a principal and an auxiliary verb, as aqdar arûḥ *I can go;* yimkinak tigî *you can come.* The past tense may be rendered by the aorist preceded by kân, as kunt ashêya'û lu *I might, could, should,*[2] *have sent it to him;* mush kutte tiddi lhun shuwaiya min il kitîr illî 'andak? *couldn't you have given them a little out of the quantity you have?* kânit ti'mil êh? *what was she to do?* or by the help of other auxiliaries, as kan yimkinu yiḍrabu *he could have struck him.*

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[1] Used pleonastically.

[2] An unfulfilled duty is sometimes implied.

§ 495. *Would* and *would have*, in a subjunctive, conditional, or optative sense, will be rendered by the tenses of the indicative mood.

§ 496. In indirect discourse the aorist, generally preceded by ḥa or râyiḥ, will be employed, as qâlit inniha tishêya'ha, ḥa tiktib, raḥ tigî *she said that she would send her, would write, come.*

§ 497. The English infinitive is expressed:—

(*a*) By the aorist united to the preceding clause or word by a conjunction, especially when the infinitive denotes a purpose, as ruḥna l balad 'ashân nistafhim 'an il khabar *we went to town to inquire about the news;* gibte kitâbâtî 'ashân awarrîhum lak *I have brought my books to show (them to) you;* ḥaddarna r râgil lagle yiḥkî lak ḥikaytu *we have brought you the man to tell you his story;* ṭalab minnu innu yi'allim 'ala l waraqa *they begged of him to sign the paper;* at'ashshim innî aqdar agî *I hope to be able to come;* wa'adnî innu yiktib lî *he promised to write to me.*

(*b*) By the aorist without a conjunction (§ 482).

(*c*) By a definite verbal noun governed by the preposition li, or 'ashân when a purpose is expressed, as il mashye aḥsân min ir rukûb *it is better to walk than to drive;* ma baqa lnâsh lâga ghêr it taslîm *we have nothing left us but to submit;* ithakam 'alêh bi l gild *he was condemned to be flogged;* guhuz li l mirwâḥ *he was prepared, ready, to go.*

## THE PARTICIPLES

§ 498. The active participle very frequently replaces the continued present, and sometimes the past or future tenses, and this whether the subject be expressed or understood; *e.g.* kan kâtib il gawâb (= kan beyiktibu) lamma ṭabbêt ana *he was writing the letter when I appeared;* yekun fâtiḥ il bâb lamma tûṣal *he will be opening the gate when you arrive;* ana gay *I am coming;* ana dâyir (= kunte badûr) fi l balad we gih wâḥid qal li *as I was walking round the town some one came and told me;* kan waqtiha shârib *he was drinking at the moment;* qam wâqif *he stood standing* (= *he stood up*); lamma wiṣilna laqêna n nâs garyîn (or beyigrû) *we found the people running when we arrived;* shufna l mashâyikh ṭalyîn (beyiṭla'um) min il balad rakbîn ḥamirhum *we saw the sheikhs coming out of the village riding their donkeys;* ragga' iṭ ṭalyîn *bring back those who are going out;* ish shibbâk 'ala yemîn id dâkhil, i.e. *the window is on your right as you go in;* bidal ma nta qâ'id hina *instead of your sitting here;*

ma nîsh qaylak imbârih? *didn't I tell you yesterday?* ma fîsh hâga nasîha? *is there nothing (you) have forgotten?* ana mrabbîh 'andî min ṣugre sinnu *I have brought him up from his childhood;* kan fâtiḥ, qâfil *he had shut, opened (his shop, &c.)*; so râgil qârî *a reading man*, i.e. *a read man;* raḥ dugrî shârib fingân il qahwa *he went straight and drank the cup of coffee*, i.e. *he drank it straight off;* yeruḥ dugrî ḍârib il walad fi wishshu *he straightway hit the boy in the face;*[1] ana mush nâyim fi l bêt il lêla (for ma akunshe nâyim), il babûr qâyim in naharda walla bukra? *is the boat starting to-day or to-morrow?* so ma ntish hina bukra? *won't you be here to-morrow?* the participle of the substantive verb not being in use.

§ 499. The passive participle refers only to an act already past, and the English imperfect passive participle must be translated by a periphrasis; thus laqêt il walad madrûb bi 'asâya *I found the boy struck with a stick;* laqêt il walad beyiḍrabûh (or beyiḍrabû fîh) *I found the boy being hit.*

§ 500. The participles, like any other adjective, may qualify a noun or be used substantively or adverbially, as ir râgil il ḥâḍir *the man who is present;* il mara l maqtûla *the murdered woman;* kalâm maṭbû' *a printed statement;* il gawabât il mesôgara *the registered letters;* id dâkhil lâzim yikhallî bâlu *he who goes in must be careful;* il matqûl ma yiḥkîsh ḥikaytu, i.e. *dead men tell no tales;* wâḥid gâhil in ni'ma, nâkir il ma'rûf *one forgetful of favours*, i.e. *an ungrateful man;* il gârî yûṣal qabl il mâshî *the runner arrives before the walker;* uq'ud sâkit *sit quiet;* il ḥuṣân mishî hâdî *the horse went quietly.*

§ 501. The active participle is, strictly speaking, imperfect in its action, and neither it nor the passive participle can be used by themselves, like the English participles, to define the circumstances of an action. An English clause, therefore, in which a participle has of itself the full force of a verb, must be converted into one introduced by a conjunction, or be otherwise paraphrased; thus mâdâm 'irifte innak mush gay ṭili'te barra *knowing that you weren't coming, I went out* (not 'ârif innak); lamma t'akkidte inniha gat *having assured myself that she had come;* ba'de ma sakkêt il bâb ḥaṭṭêt il muftâḥ fi gêbî *having locked the door, I put the key in my pocket;* ma rdîsh yigi ikminnu ta'bân *being tired, he was unwilling to come;* ba'de ma naṭṭe 'ala l ḥêṭ dakhal il bêt *having jumped over the wall, he went into the house;* lamma shâfu beyit'asha istanna fi l bâb *seeing him at*

[1] Comp. the English "Don't go hitting him," "Why do you go doing that?"

*dinner, he waited at the door;* ba'd il fulûs ma ndafa'it (or lamma ndafa'it il fulûs) *the money having been paid;* shâl il 'aiyil 'ala kitfu we ṭili' yigrî *lifting the child on to his shoulder, he ran away.*

§ 502. But they may be used like the aorist to qualify the meaning of certain verbs, as mât maqtûl; and an active participle may—

(*a*) Immediately follow the verbs râḥ, gih, qâm, fiḍil, and tann, limiting their action, as râḥ gârî *he went running;* gêna mashyîn *we came walking, on foot;* qam wâqif, sâkit; fiḍilna ṭal'în lamma li fôq *we continued going up till (we reached) the top;* tannuhum sharbîn *they continued drinking.*

(*b*) Define the condition of the object of verbs signifying *to perceive* or *find*, as ana shuftu dâkhil *I saw him going in;* laqêtu ḍârib il wad *I found him striking the lad.*

Remark.—In both cases the aorist or present may be used instead of the participle, and in the latter, especially after verbs of seeing, the conjunction *we* may be inserted between the object and the participle.

§ 503. A partial exception to the rule laid down in § 501 is the use of the copulative with the personal pronoun, which, together with the participle, are equivalent to a clause introduced by a temporal conjunction, as itqâbilte waiyâh w ana râyiḥ 'ala l balad *I met him as I was going to the village;* shufnâh wi ḥna gayîn min 'andak *we saw him when we were coming from you;* w ana mâshi waiya Maḥmûd qal li *as I was walking with M., he said to me.* (See further, § 576.)

Remark.—Here again the continued present may be used, as itqâbilte waiyâh w ana barûḥ, &c., but the participle is preferable.

§ 504. The English gerund may be rendered in Arabic by a verbal noun, the aorist, or a separate clause sometimes introduced by a conjunction, as yeḥibbe dars il lugha *he is fond of studying philology;* ṣaḥn li garf id dîk *a dish for serving the fowl;* ana baḍrabak 'ashân daqqitak dî fi bintî *I am hitting you for pushing my daughter in this way;* yeḥibbe yiqra fi l Qur'ân *he likes reading the Koran;* qam 'adda l baḥr we harab *he escaped by crossing the river;* shanaqûh 'ala shan ma qatal imrâtu *he was hanged for murdering his wife;* iggannin ikminnu (or lamma) ḍaiya' fulûsu *he went mad through having lost his money;* khadu bard ikminnu kan wâqif fi l maṭara *he has taken cold through standing in the rain;* kattar khêrak illî gêt *thank you for coming;* ma fîsh fayda fi innak terûḥ *there's no good in your going.*

## THE VOICES

§ 505. The passive voice is expressed—

(*a*) In certain verbs by a special form (Accidence, § 141).

(*b*) By one of the derived forms (Accidence).

(*c*) By the use of the third person plural of the active, without reference to a definite subject, as ḍarabûh *he was beaten;* emta katabu l gawâb ? *when was the letter written?* rayḥîn yishnuqûh *he is going to be hanged;* raḥ yiqtil we qatalûh *he went to kill (somebody), and was killed himself.*

§ 506. The agent is usually introduced by min when a passive form is used, but not infrequently by bi, especially when it is not a human being, as inqatal min mîn ? *by whom was he killed?* quruṣṭe bi 'aqrab *I was stung by a scorpion.*

REMARK.—Although the passive forms are freely used in Arabic, it is better, as a rule, especially when the agent is expressed, to put the verb in the active voice; thus *the thief was caught by two men passing* would be better translated by itnên kânû faytîn misku l ḥarâmî than by il ḥarâmî itmisik min itnên kânû faytîn.

## CONDITIONAL SENTENCES

§ 507. The protasis (or clause containing the condition) is introduced by iza or in when a future condition is stated, and by lau, lô,[1] iza, or in when a past condition is stated. In all cases the verb must be in the past tense; *e.g.* iza gih wâḥid *if any one come;* in wiqi' il kitâb min îdak *if the book should fall from your hand;* iza kunte ruḥt *if you had gone;* lau kutte ḥaddart il ḥuṣân *if you had brought the horse.*

§ 508. Iza kân and in kân, followed by the aorist, are used in the same way as iza and in with the past tense, and followed by the imperfect present introduce a condition which may be in process of fulfilment.

§ 509. The conjunction inn or le inn may intervene between lau, lô, lâ, &c., and the verb. When this happens, the verb kân is understood, so that the strict rendering would be *were it that . . . not that . . .* the words introduced by the conjunction forming a substantival clause.

§ 510. The following examples of affirmative and negative clauses will show what tenses should be used both in the protasis and apodosis (that is, the clause containing the conclusion), according as the former implies that the fulfilment of the condition is, or was, possible, probable, or impossible:—

[1] The form lô is generally used in negative sentences.

(*a*) Future possibility, or probability, or mere assumption: iza gih, in gih, iza kan yigi (or in kan yigî), arûḥ ana[1] *if he come* (or *comes*), *I will go;* iza ma gâsh, in ma gâsh, iza kan ma yigîsh, iza ma kanshe yigî, in kan ma yigîsh, in ma kanshe yigi, arûḥ ana *if he do* (*does*) *not come*, *I will go.*

(*b*) Present possibility or probability: iza kan beyigî, in kan beyigî, arûḥ ana *if he is coming*, *I will go;* iza ma kanshe beyigî, in ma kanshe beyigî arûḥ ana *if he be* (*is*) *not coming*, *I will go.*

(*c*) Future improbability: iza gih, in gih, ruḥt *if he came* (*should come*), *I would go;* iza ma gâsh, in ma gâsh, ruḥt *if he were not to come*, *I would go.*

(*d*) Past probability or possibility: iza kan gih, in kan gih arûḥ *if he has come*, *I will go;* iza ma kanshe gih, in ma kanshe gih, arûḥ *if he have* (*has*) *not come*, *I will go.*

(*e*) Past improbability: lau gih, lau innu (le innu) gih, in kan gih arûḥ ana *if he should have come*, *I would go;* lau ma (or lôma), gâsh, lô lâ gih, lau innu (le innu) ma gâsh, in kan ma gâsh, in ma kanshe gih, arûḥ ana *if he should not have come*, *I will go.*

(*f*) Past impossibility (condition unfulfilled): lau gih, lau kan gih, lau kan yigî[2] ruḥt, kunte ruḥt, kunt arûḥ ana *if he had come*, *I would have gone;* lau (lô) ma gâsh, lô la gih, lau (lô) ma kanshe gih (yigî), lau kan ma gâsh, lô lâ kan gih (yigî) ruḥt, kunte ruḥt, kunt arûḥ ana *if he had not come*, *I would have gone.*

(*g*) Imperfect impossibility: lau kan beyigi kunte ruḥt, kunt arûḥ, kunte barûḥ, ana *if he had been coming*, *I would have gone* (*be going*); lau (lô) ma kanshe beyigî, lô la kan beyigî, lau kan ma beyigîsh kunte ruḥt, kunt arûḥ, kunte barûḥ, ana *if he had not been coming*, *I would have gone* (*been going*).

Remark *a*.—Iz lam yigî is sometimes used for in ma gâsh by the uneducated, in the belief that they are displaying a knowledge of *nahwy*.

Remark *b*.—In (*g*) the aorist is sometimes used for the continued present, as lau kunte a'raf ma kuntish astarḍa *if I had known* (lit. *been knowing*, *aware*), *I would not have accepted.*

§ 511. La, a particle of asseveration, is sometimes prefixed

[1] Sometimes, also, kunte arûḥ when the probability is remote. In kan yigî is perhaps more remote than iza kan yigî. When the fulfilment of the condition is practically a certainty, iza or in becomes equivalent to lamma, as in ṭili' in nahâr nerûḥ, i.e. *when it is morning we will go.*

[2] Unusual.

to the verb in the apodosis, as lau kunte itqâbilte waiyâha lakunte mauwittuha *had I met her, I would assuredly have killed her.*

§ 512. Iza kân is generally regarded as one word, kân remaining unchanged in number and person,[1] as iza kân agi, yigû *if I, they, come ;* but we may also say iza kunte (or kutte) agî kânû yigû, &c. With *in*, on the contrary, kân should agree with the subject, as in kânit 'agabitak walla n kânit ma 'agabitakshe *whether she pleased you or not.*

§ 513. Lô mâ, lô lâ, and sometimes in mâ, may immediately precede a substantive in the sense of *but for* (= *were it not for*), as lô mâ khôfu minhum *but for his fear of them ;* lô la d dawa dih kutte mutt *but for this medicine, I had died ;* in ma kanshi ḍ darb *but for the blow.* The verb kân is not infrequently expressed, as lo la kân id dawa dih, &c.

§ 514. The conditional particles are often omitted, especially when there are two alternative clauses, as raysên fi merkib tighraq, lit. *two pilots in a boat, (and) it sinks ;* kalâm il lêl madhûn bi zibda ; yiṭla' 'alêh in nahâr, yesîḥ *the words of the night are spread with butter, if* (= *when*) *the day rises upon them they melt away ;* tiqrâlha ma fihâsh hâga *read it, and there is nothing in it ;* shâlu li fôq zêye ma fîsh hâga *he lifted it up as if there were* (*it were*) *nothing ;* yigî ma yigîsh zêye bardu *it is all the same whether he comes or not ;* yigî, ṭaiyib ; ma yigîsh, ni'mil êh ? *if he comes, well and good ;* (*but*) *what shall we do if he does not come ?* gih gih, ma gâsh neshuf lina ṭariqa tanya *if he comes, he comes ; if he does not, we shall see what* (*else*) *can be done ;* ma fîsh fulûs, ma fîsh 'esh *no money, no bread ;*[2] kan henâk, khud minnu radd ; ma kanshe henâk, fût il gawâb 'andu *if he is there, bring an answer from him ; if he is not, leave the letter at his house ;* iza kan khallaṣak ma fîsh mâni' ; ma khallaṣakshe zêye mâ yi'gibak baqa *if it satisfies you, well and good ; if not, why,* (*do*) *as you please ;* kebîr kân au ṣughaiyar *whether it be much or little ;* naggâr walla mush naggâr ma lnâsh da'wa *it does not concern us whether he is a carpenter or not.*

§ 515. The conditional particles are expressed after verbs denoting *wonder, surprise,* &c., thus, instead of saying bastaghrab iza kan raḥ yigî walla la', we say bastaghrab raḥ yigî walla la' or ya tara yigî walla la'. After verbs of asking they may be used or not optionally, as sa'altu iza kan râyiḥ yigî (or sa'altu râyiḥ yigî) *I asked him if he were coming ;* but note that in the latter

[1] Kân sometimes remains unchanged also with lau, as lau kan shuftu for lau kunte shuftu.

[2] Turk. *para yôk ekmek yôk.*

case the question is actually asked, and the words must be pronounced accordingly.

§ 516. *Whether . . . or* is often expressed by sawa in kân . . . au, walla (we illa), as sawa n kan yiksab au yikhsar *whether he gain or lose; whether . . . or not* by iza kân, iza (with past tense of verb) in kân, sawa n kân . . . walla la', walla ma, as qul lî iza kunte râdî walla ma ntash râdî, iza kunte 'auz terûḥ walla la' *tell me whether you are willing or unwilling, whether you wish to go or not;* in kânit tâkul walla mâ tâkul *whether she eat or not;* iza ruḥte walla ma ruḥtish *whether you go or not;* mâ a'rafshe kân ir râgil maugûd walla la' *I don't know whether the man was present or not* (*in* being understood, as above); *even if, though,* by wi lau, wi lau inn, or lau we inn, as wi lau gih hûwa ḥarûḥ ana *though he come, I will go;* ḥaqûl il kalâm da wi lau innuhum yiwabbakhûnî *I shall say this though they scold me;* kibîr kân wi lau ṣughaiyar *be it large, or even be it small;* lau wi nnina ma shufnahsh *even though we saw it not.*

Remark.—We must be careful to distinguish between walla *or* (= wa illa, we illa) and wala *nor* (= wa la); we in la is contracted to willa, as iskut willa aqṭa' râṣak *be quiet or I will break* (lit. *cut off*) *your head.*

## INDIRECT DISCOURSE

§ 517. An indirect quotation may be introduced by the conjunctions inn, leinn, 'ala inn, as qâl innu 'amal kede *he said that he did so;* or the original words may be quoted, as qâl ana 'amalte kede; ma tqulshe li ḥadd ana 'amalte kede *don't tell any one you did so.*

§ 518. Occasionally these two forms of speech are confused, and a direct quotation is introduced by a conjunction,[1] as qal le innî kunte sakrân waqtiha *he said he* (*himself*) *was drunk at the time;* ba'dên ana qulti lha le innî ana ḥabbêtik *I then told her I love her;* khabbaru l bâsha 'ala innina ma lqênahshe *they informed the pasha that they had not found him;* kan menabbih 'alêya innak tiḥaḍḍar il akl *he had ordered me to prepare the meal.*

§ 519. In indirect questions the conditional particle iza kân may be used with all persons, as sa'alnî iza kunte rayḥ agî, sa'alu iza kân, &c.; or it may be omitted, and very generally is, when there is an alternative clause, as sa'alnî râyiḥ agî walla

[1] So ὅτι sometimes in Greek. Confusion is not likely to arise from the double meaning, the context showing what is intended.

la, shuftu walla la *he asked me whether I am coming or not, whether I saw him or not;* istafhim gih walla lissa *inquire whether he has come yet or not;* or the original words may be quoted, as sa'alnî raḥ tigî, shuftu walla la'. The first of the three forms of expression is the most usual.

§ 520. The conjunctions inn, le inn, &c., are not infrequently omitted after the verb qâl, though the quotation remains indirect, as qâlû ma laqûsh il walad *they said they didn't find the boy;* iṣ ṣauwaḥîn yeqûlû ma shâfûsh il haram *the tourists say they haven't seen the Pyramids;* qâlû 'alêya mât (or mutt) *they said of me that I had died;* il laban mush maghlî; it ṭabbâkha bitqûl maghlî *the milk is not boiled; the cook says boiled* (i.e. *that it is boiled*).

§ 521. When the verb in the indirect quotation or question would not logically be in the past tense, it is placed in the imperfect present, aorist, or future in Arabic; thus *what did he say? He said he was coming* will be translated by qâl êh? qal innu biyigî; *he said he didn't think* by qâl 'ala innu ma yiftikirsh; *they said they would bring them* by qâlû innuhum yegîbûhum (or ḥayegîbûhum); *I asked him if he accepted* by sa'altu iza kan beyirḍa; so qal lî innu ma ya'rafshe ḥâga 'an il mas'ala dî *he said he knew nothing of this matter.*

## INTERROGATIVE SENTENCES

§ 522. An interrogative sentence usually stands without an introductory particle, as in English, when nothing is implied as to the answer, as raḥ tigî bukra? *are you coming to-morrow?* shuft ir râgil illî kan hina? or when the verb is negative and an affirmative answer is expected, as ma shuftish ir râgil? *didn't you see the man?* In other cases it is not uncommonly introduced by the word ya'nî (the 3rd pers. sing. of the aorist of the disused 'ana *to mean*), an affirmative answer being then invariably expected if the verb is affirmative, and a negative answer if the verb is negative, as ya'nî raḥ tigî bukra? *you are coming to-morrow, then?* ya'nî ma shuftish ir râgil da? *so you didn't see that man?*

§ 523. Ya'nî may be followed pleonastically by the noun ma'na with the feminine pronominal suffix, as ya'nî ma'nâha mush râḍi tigî *so then*[1] *you are not willing to come.*

§ 524. Both in direct and indirect questions the interrogative

[1] Ya'nî and ma'nâha may be expressed by *so then*, as above, but they are much more freely used in interrogative sentences than their English equivalents.

pronoun usually precedes the verb when it is the subject, and follows it when it is the object. (But see § 423.)

§ 525. An alternative question is introduced by walla, as 'auz terûḥ walla tistanna hina *do you want to go or stay here?* shêya't il gawâb walla huwa lissa 'andak *have you sent the letter, or have you still got it?*

§ 526. The Arabs are very fond of introducing a principal or causal sentence by an interrogative clause, for the purpose of attracting the attention of the hearer to the fact about to be stated; *e.g.* lamma sa'altu qal lî êh? qal li le innu 'umru ma shafhâsh *when I asked him, what did he tell me? he told me that he had never seen her in his life;* wi humma maqṣudhum êh? maqṣudhum yiṭaflishûhum *and what was their object? their object was to drive them away:* ana qulti lak il kalam da lêh? qultilak il kalam da 'ashan ta'raf . . . *why did I tell you that? I told it you that you might know.* . . .

§ 527. Instead of answering *yes* or *no*, the person to whom a question is addressed will often repeat the principal word of the interrogative sentence (usually a verb) in an affirmative or a negative form, as shufti ktâbu? Shuftu (or ma shuftûsh); da ktâbu? Êwa, kitâbu; fî nâs henâk? Fîh, ma fîsh.

REMARK *a.*—Notice the insertion of la' in such expressions as gêt imbâriḥ au innahar da? la', gêt imbariḥ; gibte wâḥid walla tnên? la' gibte wâḥid bass; da râgil ṭaiyib? la', ṭaiyib, the second alternative, even though unexpressed, being denied before the first is affirmed.

REMARK *b.*—Note that qâl is sometimes used for sa'al, as qal lu iza kan huwa raḥ yerûḥ dilwaqti walla yistanna shwaiya *he asked him whether, &c.*

REMARK *c.*—An interrogation may be equivalent to a negative, as akhallaṣ qawâm; a'auwaq? (= mâ 'auwaqsh) *I shall finish quickly; do you suppose I shall be long?*

## VERBS EXPRESSIVE OF WONDER, SURPRISE, DOUBT, FEAR

§ 528. Where a circumstance is mentioned as a matter of surprise or doubt, the sentence recording it is introduced by the conjunction inn, 'ala inn, &c., and acts as the object of the verb, as ana staghrabte 'ala innak ma ta'rafshe aḥsan min kede *I am surprised that you do not know better than that;* ana 'andî shakke leinnu hûwa *I doubt whether it is he;* but where an alternative or an interrogative follows, no conjunction is used, as iṭhaiyarna rayḥîn yigûna walla la' *we were perplexed as*

*to whether they were coming to us or not;* istaghrab raḥ ni'mil êh fîh *he wondered what we were going to do to him;* 'andî shakke yekun hûwa walla ghêru *I am in doubt as to whether it be he or some one else.*

§ 529. The English *I wonder whether* may generally be translated by ya tara[1] or haltara (or hantara), which may either precede or follow the verb, as ya tara raḥ fên *I wonder where he has gone;* humma ṭil'um min Maṣre ya tara *have they left Cairo, I wonder;* so in a dependent sentence, as shuf ya tara ni'mil êh *see, find out, what we should do.* The conditional particles sometimes follow, as qul lî ya tara in kunte mabsûṭ walla la' *tell me, as I am wondering, whether you are contented or not.*

§ 530. The clause which contains the object of fear, being a future event, is introduced by the conjunction laḥsan (or aḥsan) or occasionally, but improperly, by inn, le inn, &c.; or it may stand by itself; as khâyif laḥsan, aḥsan yigî, ma yigîsh *fearing lest he come, do not come,* or (less usually) khâyif yigî, ma yigîsh.

§ 531. Sometimes the negative la is used superfluously though the event is expected to take place,[2] as khâf la yemût il walad *he feared lest the boy die* or *the boy would die;* khad waiyâh shamsîya min khôf la tumṭur id dinya *he took an umbrella for fear it should rain.* Similarly with the verb wa'a, as û'â la tinsâ.

§ 532. When the object is an event which is believed to be actually taking place, or to have already taken place, it will be introduced by the conjunction inn, le inn, as khâyif le innu beyigî, gih *fearing he be coming, had come.*

## NEGATIVE SENTENCES

§ 533. The negative suffix *sh* may be attached, as we have seen in the accidence, to pronouns and pronominal suffixes, as well as to the verb, and even to other words when emphatic; *e.g.* in kunte ma ntish mesaddaqnî *if you don't believe me,* where in ma kuntish mesaddaqnî might equally well be said; in kan ma lhumshe 'êsh (for in ma kanshe luhum) *if they haven't any bread;* ma bênîsh u bênak ḥâga (for ma fîsh bênî u bênak) *there is nothing between us;* ma hummâsh kubâr (for humma mush kubâr) *they are not large;* ma 'ilmîsh le innu râḥ *I have no knowledge that he has gone;* ma ḥaddish gih; ma

[1] Ya tara is more often used than haltara. Tara is the 2nd pers. sing. aor. of the verb ra'a. (See § 189.)

[2] As μή in Greek, *ne* in Latin, *ne, non, no* in the Romance languages.

'umrîsh simi'te ḥâga zêye dî *I never in my life heard such a thing.* The sign is sometimes attached to the principal verb, instead of to the auxiliary, when there is a stress on the former, as kân mâ biyâkulshe (for ma kanshe biyâkul) *he was not eating;* kan lissa ma gâsh *he had not yet come.*

§ 534. Mâ is not infrequently omitted, especially in interrogative sentences, where an affirmative answer is expected or astonishment implied at the existence of something, as ma'akshe fulûs? *haven't you any money?* lakshe ikhwa? *have you no brothers?* kuntish henâk? *weren't you there?* bâlakshe l ḥâga dî? *don't you remember this matter?* ma'akshe wala khamsa sâgh? *haven't you got even five piastres?* iza kuntish dafa't kân aḥsan *it would have been better if you had not paid;* ma 'rafshe kan maugûd walla kanshe *I don't know whether he was present or not* (but we may here also say wa lâ kanshe); adî sabab ma gêtsh *this is the reason why I didn't come* (to avoid the double ma, but adi sabab ma ma gêtsh will sometimes be heard).

§ 535. Mâ is used without *sh*:—

(*a*) Where it is supported, as it were, by another word or other words in the sentence, which already so strongly emphasize the negative notion that the *sh* is intuitively dropped as superfluous, as wa llâhi ana ma a'raf *by God* (*in very truth*) *I know not;*[1] 'umrî ma shuftu; wa lla na (= llâh ana) mânî fâhim kalâmak *of a truth I do not understand your words.* It is not unusual, however, where no particular stress is laid on the strengthening word, to add the *sh*, as wa llâhi ma 'rafshe *upon my word I don't know.*

(*b*) In emphatic wishes (but optionally), as Allâh ma yiḥrimna (or yiḥrimnâsh) minnak *may God not deprive us of you.*

(*c*) In the expressions ma drîsh illa, ma baṣṣe illa, ma yish'ur illa *he didn't know where he was, he hadn't time to look round before . . .*, used with reference to a sudden event. The copulative *wi* is often inserted either before or after illa, as ma ash'ur illa (or we illa) wâḥid ḥaṭṭe îdu fi gêbî *suddenly I felt some one put his hand in my pocket;* ma baṣṣêt illau (= illa we) wâḥid minhum naṭṭe fi 'arabîya we harab *I hadn't time to look round before one of them sprang into a carriage and made off.*

(*d*) When used for lâ in the sense of *neither*, and followed in another clause by wala *nor*, as ma kallimtu wala shuftu *I neither*

[1] The omission of the *sh* here may also be due to the prevalent notion that the Koranic, or at least the Nahwy, should be imitated in a sentence of a religious turn.

*spoke to him nor saw him ;* ana ma ḍarabte wala nḍarabt *I neither struck nor was struck ;* but the suffix will often be used, especially if the first sentence is emphatic or more emphatic than the other or others, as ana ma ḍarabtûsh wala hûwa ḍarabnî *I did not strike him, nor did he strike me.*

(*e*) In some phrases of a religious turn, and mostly in proverbial expressions, as da ma yikhallaṣnî min Allâh *that will not save me from (the wrath of) God,* i.e. *it is against my conscience ;* lô la l kasûra ma kânit il fakhûra *but for the breaking, there would be no pottery ;* la shê illi mâ luh nafa' *there is nothing without a use.*

(*f*) Occasionally in other expressions where illa follows in the sense of *except* or, combined with mâ, in the sense of *only,* as ana ma ddîlak il fulûs illa lamma tsallimni l kimbiyâla *I won't give you the money till you hand me the bill ;* ana ma ruḥti lu illa nôba waḥda *I only went to him once ;* mâ nis'al illa 'ankum *we ask only about you* (i.e. *my thoughts are only of you*). Here again *sh* may be added if much stress is laid on the denial.

§ 536. *Neither . . . nor* are more generally expressed by lâ . . . wala, and *sh* is rarely added in the first clause and usually omitted in the second, as la laqêtu wala dauwarte 'alêh *I haven't found it, nor did I look for it ;* la dakhal wala kharag, i.e. *it has nothing to do with it ;* la shuft ir râgil wala shuft akhûh *I didn't see the man, nor did I see his brother ;* la laqu l bint wala laqû 'ammiha ; la shuftûsh wala kallimtûsh (or la shuftu wala kallimtu) *I neither saw him nor spoke to him ;* khadu fulûsî wala khallû lîsh ḥâga *they took my money and left me nothing ;* wala fîsh wâḥid gherna *nor is there any besides us ;* wala hish masalan ukhtî *nor is she, for example, my sister.* Where wala is equivalent to the English *without sh* should be added, as yishrab wala yâkulsh *he eats without drinking,* khadte minnî nuṣṣe ginêh wala raddêtûsh.

§ 537. Sometimes mâ is used pleonastically after wala, and in this case the *sh* should not be omitted, as ma kunnâsh ni'rafhum wala humma ma yi'rafûnâsh *we didn't know them, nor did they know us ;* ma 'andîsh nibît wala moiya ma fîsh *I have no wine, nor have I even any water ;* khadu fulûsî wala ma khallû lîsh ḥâga ; wala ma fîsh ḥadde gherna.

§ 538. Mâ may be placed before a pronoun, the subject of the substantive verb, whether expressed or understood, as mush (=ma huwâsh) kân hina? *wasn't he here?* ma ntish râḍî? *are you not willing?* iza kan (or kunte) ma ntîsh rayḥa *if you* (f.) *are not going.* Sometimes the pronoun is repeated, as iza kunt inta ma ntash râyiḥ.

§ 539. Mush (mish), as we have seen, is used for all genders and numbers, and may be followed by all tenses. In interroga-

tive sentences it invariably calls for an affirmative answer, as mush kunte fi bêtu inbârih? *weren't you* (i.e. *surely you were*) *at his house yesterday?* mush ish shamse betiṭla' mish sharq? *doesn't the sun rise in the east?*

§ 540. When followed by a verb negatived by mâ it must be translated by *not that*, as mush ma raḥsh *not that he didn't go;* mush ana ma mishitsh—mishît *not that I didn't go—I went.*

Remark.—Mâ . . . sh are occasionally used with the verb itself when mush would be more regular, as huwa ma raḥshe yisraq we miskûh darabûh *it was not that he went to steal and was caught and beaten.* With the aorist it may serve to express an emphatic command or prayer, as mush tiskut! *won't you be quiet!* mush tisallifni wala khamsa sâgh? *won't you lend me even five piastres?* mush tiftaḥ li l bâb? *are you not going to open the door for me?*

Remark.—Mâ is apparently pleonastic in such a phrase as kêf siḥḥitak min waqte ma ma shuftaksh *how have you been since I saw you* (*depuis que je ne vous ai vu*)? but the idea is *during all the time that I have not seen you.* In the expression nakar innu ma shâfûsh *he denied that he saw him*, both negative particles are pleonastic.

§ 541. Lâ, unless preceded by the conditional particle lô, rarely stands in the spoken language before a noun with ellipse of the substantive verb, except in expressions borrowed from the Koran, as lâ ilâha illa llâh *there is no god but God*, in a few proverbs, and in the expression lâ budde min (or 'an) lit. *there is no escape from*, as la budde min môtu *he must surely die;* la budde min inni arûḥ *I must go.* Lâ is sometimes used as mâ, above, with the aorist to express a wish, as Allah la yi'âfik *may God not give you health*, and occasionally with the past tense when preceded by the conditional *in*, as il la (= in la) ma sha' Allah *if God will not.* In the compound tenses the auxiliary may remain positive and the negative be appended to the principal verb, as kunnâ ma kharagnâsh. This adds, perhaps, vividness to the negation. So kan ma fîsh 'êsh *there was no bread* (for ma kanshe fî 'êsh), lâzim ma ḥaddish gih *no one can have come.*[1]

§ 542. The verb khalla sometimes passes on the negative which would be more logically attached to it than to the qualifying verb, as ana khallêtu ma raḥsh *I didn't let him go* (for ma khallêtûsh yerûḥ), with no appreciable difference of meaning.

§ 543. The verb following qidir *be able, can*, may take the

[1] This is invariably the construction with lâzim and words of similar import forming with the verb the past tense of the potential mood.

negative, as niqdar ma nis'alaksh *we are able not to ask you*, i.e. *we are not bound to ask you.*

§ 544. Ma fîsh is occasionally used as the negative of yekûn, or even kân, but in this case it is usually equivalent to *is, was, less than*, as ish shurût ma fîsh ḍarb yilḥṣal minnak *the conditions are, no blows on your part;* is sâ'a ma fîsh arba'a *it is not yet four;* il mesâfa ma bênhum ma fîsh mitrên *the distance between them is not two metres* (lit. *as to the distance between them, there are not two metres;* mush arba'a, mush mitrên, would not necessarily imply that the time—number—was less); kalna gibna ma' 'êsh bass, ma fîsh zibda *we ate cheese with bread only, no butter.* It has the force of a noun in the expression qafalu l bâb 'ala ma fîsh (or 'ala l hawa), i.e. *without its having anything to hold it.*

§ 545. The negative particle lam of the written language is sometimes employed by the lower classes in the desire to pass as educated, but always with the past tense, as lam shuftu wala ra'êtu, except when preceded by the (also *educated*) conditional particle iz, and in the expression lam yazal.

## VERBS TRANSITIVE AND INTRANSITIVE

§ 546. Many verbs are used as in English, sometimes transitively, sometimes intransitively or reflectively, as ḍarab il garaz *he rang the bell*, il garaz ḍarab *the bell rang;* shahhilu *he hurried him*, shahhil *he hurried;* qaddimu hina 'andî *bring him forward to me*, qaddim kemân shuwaiya *come a little further forward;* iqla' hidûmak *take off your clothes*, qala'ûh *they stripped him*, qala' we nizil fi l moiya *he stripped and went into the water;* zâd ugritu *he increased his pay*, zâd in Nîl *the Nile rose;* tammêt ish shughla *I have finished the job*, tammit ish shughla *the job is finished;* khulusṭ ish shughl *I have completed the work*, khuluṣ ish shughl *the work is completed;* libis hidûmu (or libis) *he dressed;* ghaiyar (or ghaiyar hidûmu) *he changed;* qarrab il huṣân *bring the horse near*, qarrab li t taliṭwâr[1] *come close to the pavement;* yiduqqu (nafsuhum) *they tattoo* (*themselves*); baṭṭalt id dukhkhân *I have given up smoking*, il madrassa baṭṭalit *the school kept holiday;* ghasal *he washed himself*, ghasal îdêh, hidûmu, &c.; sidd il qizâza *stop*, i.e. *put the cork in, the bottle*, ana saddêt bidâlu *I took his place* (*filled the vacancy*); rabaṭûh bi l ḥabl *they tied him with a rope*, biddî arbuṭ (*sc.* il qôl) waiyâh *I want to come to terms with him*, il babûr rabaṭ *the boat moored;* ishtaghal il ḥuṣân *he worked, exercised, the horse*, ishtaghal ṭûl in nahâr *he*

[1] *Trottoir.*

*worked all day;* khadû ba'd (or khadû rauwaḥum) *they took themselves off;* qafal, fataḥ, id dukkân *he closed, opened, the shop,* kan qâfil, fâtiḥ imbâriḥ *he* (i.e. *his shop, &c.*) *was closed, open, yesterday,* iqfil or qaffil (*sc.* ḥanakak) *be quiet,* "*shut up!*" yishrab nibîṭ *he drinks wine,* yishrab *he drinks;* itfaḍḍal *pray walk in, &c.,* itfaḍḍal 'êsh, kursî *pray take some bread, a chair;* 'amal aṭrash, mêyit *he pretended to be deaf, dead;* kan ḥâṭiṭ or nâsib (*sc.* khêshu, &c.) we shâl *he was pitching his tent, putting up, here, but has since decamped,* huwa ḥaṭṭ *he has become infirm* (*from old age*); kan yimshî yemidd (*sc.* riglu) *he stepped out, walked fast;* sallim nafsu and sallim *he surrendered himself, surrendered.*

Remark *a.*—In the expressions ṣâm Ramaḍân, akal (or fiṭir) Ramaḍân *he fasted during* (*kept*) *Ramaḍân, he eat during Ramaḍân,* the noun may be regarded as an accusative of limitation.[1]

Remark *b.*—The imperatives iṭla' and inzil are often used, when the object is not expressed, for the derived forms ṭalla', nazzil.

§ 547. Some verbs govern their object either directly or indirectly, *i.e.* by means of an intervening preposition, as id dawa nafa'nî (or nafa' lî) *the medicine benefited me,* iggauwiztiha *I married her,* iggauwizte biha *I was married to her;* iḥkî lî bi l ḥikâya (or il ḥikâya) *tell me the story,* sagadû (or sagad lu) *he worshipped him;* lahag 'alêh (or lahagu) *he cheated him;* kabastu *I seized him,* kabas 'alêh in nôm *sleep overcame him;* yilzimnî (more usual than yilzim lî) kursîyên *I want two chairs* (lit. *two chairs are necessary to me,* so lâzimnî 'arabîya, &c.); ḥâma 'annu *he protected, defended, him,* but Allâh yiḥâmîk; akninu and aknin 'alêh *he annoyed him;* shâru and shâr 'alêh *he counselled him.*

Remark *a.*—In some cases the preposition may be regarded as part of the verb, as in English *he begs for bread,* &c.

Remark *b.*—The preposition often produces a slight difference of meaning, as nadahu *he called him;* nadah lu *he called to him;* fatû *he left him, passed him,* fât 'alêh *he passed by him, paid him a visit;* saddaqu *believe it,* saddaq bi *believe in;*[2] khuluṣṭ ish shughl *I have finished the work,* khuluṣṭe min ish shughl *I have finished with the work.*

§ 548. Others, whose equivalents in English govern a direct object, always require the help of a preposition to complete their

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[1] Unless these expressions are after the analogy of 'amal Ramaḍân *to keep Ramaḍan.*—(S.)

[2] But always saddaqu of a person.

action, as khâf min *to fear;* bârik fî *to bless;* shafaq 'ala *to pity;* shaqqe 'ala *to visit;* nabbih 'ala *order;* 'allaq li l ḥuṣân *to feed the horse.*[1]

§ 549. Verbs expressive of motion are sometimes regarded as transitives, and take a direct object, as ruḥte bêt abûk *I went to your father's house;* gânî gawâb min Lundura *I have received a letter from London;* lamma dakhalna l bêt *when we entered the house;* hîya msâfra skandarîya *she has left for, gone to, Alexandria;* waddîhum it tumn *take them to the police station;* nizil il balad *he has gone to town;* ramêtha l moiya *I threw her into the water;* ba'de ma wiṣil il moiya *as soon as he arrived at the water;* waṣalni l gawâb, i.e. *I have received the letter;* da ma yigîsh taman shêlu *that doesn't come to the price of* (=*won't pay for*) *the porterage;* qaṭaru *he ran after him;* so with causative verbs: ragga'u matraḥu *take it back to its place;* waqqa'tu l ard *I threw him on the ground;* waṣṣalitu l bêt *she saw him home.* We may also say ruḥte 'ala bêt abûk, dakhal gûwa l bêt, waṣal lî gawâb, qaṭar warâh, &c., and note that the preposition generally intervenes when the object is the second or third personal pronoun; thus ruḥti lak, yigî lu, yerûḥ lu, aruḥ luhum are said in preference to ruḥtak, yigîh, yerûḥu, aruḥhum.

Remark.—Tigî is almost invariably used for ta'âla when the object (direct or indirect) is a personal pronoun; thus we say tigînî, not ta'âlânî. The shortened form tâ'a can, under no circumstances, take the suffixes.

§ 550. Verbs of rest are sometimes followed directly by the object, as huwa qa'ad Barîz shahrên *he remained two months in Paris;* ana fidilte maḥallî *I remained in my place.*[2]

§ 551. Verbs denoting *to give, lend, deliver, deprive of, strip, ward off,* often govern the indirect object directly, as iddêt il walad kitâbu *I gave the boy his book;* iddînî qershên; sallifnî (or sallif lî) ginêh *lend me a pound;* sallimu l bâsha il gawâb *they delivered the letter to the pasha;* Allah ma yihrimnâsh wiladna (or min wiladna) *God bereave us not of our children;* il ghina dih yiḥarramni n nôm *this singing deprives me of sleep;* qala'ûh hidûmu *they stripped him of his clothes;* Allahumma kfina s sû' *O God, avert the evil from us;* but in order that the indirect object may stand alone (*i.e.* without a preposition), it must immediately follow the verb, or at least not be preceded by the direct object.

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[1] See further, under prepositions.

[2] So in classical Arabic qatalahu makânahu *he killed him in his place,* i.e. *where he stood.*

§ 552. The direct object is sometimes used for the indirect, as in English, when it is a personal pronoun, as qarâha l gawâb (for qara lha) *he read her the letter;* ishtirînî kitâb (for ishtirî lî) *buy me a book;* zauwidnâh ḥibre aḥmar *we added some red ink to it;* dâ 'auzha shughl (§ 558); so walla'nî *give me a light*, but walla' li ḥadritu *give the gentleman a light.*

§ 553. In addition to the above, the following verbs may take a double object without the aid of a preposition:—

(*a*) Causative verbs, whether in form or meaning only, provided that in the former case the primitive verb may have a thing as its direct object (*ac. rei*), as warrêtu[1] l maṭwa *I let him see* (*showed him*) *the penknife;* qalla' il walad ḥidûmu *he made the boy take off his clothes;* sharrab bintak id dawa dih *make your daughter take this medicine*, niqsim il 'êsh nuṣṣên *we will divide the bread into two;* rakkib il faṣṣe dahab *set the stone in gold;* 'allim il walad il lugha *he taught the boy the language;* qabbaḍni l mablagh *he let me receive* (*paid me*) *the amount;* fakkaritu l mas'ala *she reminded him of the matter;* dakhkhal is sandûq il makhzan *put the box inside the cellar;* isqînî moiya, qahwa *give me some water, coffee, to drink.*

§ 554. Prepositions are not infrequently inserted, as sharrab id dawa dih li bintak,[2] dakhkhal is sandûq fi l makhzan, wakhkhilu li l ḥusân *give it to the horse to eat.*

(*b*) Verbs signifying *to make, name, appoint, find, know, see, think, feel*, &c., as 'amal il bê bâsha *he made the bey a pasha;* sammu l walad Meḥammad *they named the boy Mohammed;* 'aiyinu l ḥakîm qâḍî *they made the doctor a judge;* ana ba'de ma qataltu laqêtu akhûya *when I had killed him I found him* (*to be*) *my brother;*[3] humma ya'rafûk râgil ṭaiyib[4] *they know you* (*to be*) *a good man;* baḥsibu ḥarâmî *I took him for a thief.*

Remark.—In the above instances the second object is a predicate accusative.

(*c*) Verbs denoting *to fill*, &c., and others whose action is limited by the noun and where the preposition *with* is used in English, as malêt[5] il kûz moiya (or, but less usually, bi moiya)

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[1] Or warrêti lu.

[2] Notice the inversion of the order. We should not say sharrab il moiya l bint.

[3] Ana laqêtu, shuftu, baḥsibu, râḥ il balad (§ 474), are instances of the same construction, only in this case the second object is a sentence.

[4] More usually ya'rafûk le innak râgil ṭaiyib.

[5] So the adjective malyân.

*I filled the mug with water;* ʿaṣ riglu ṭîn *he besmeared his foot with mud;* ḍarab il bêt bûya *he painted the house.*

REMARK *a.*—We might regard the objects included under this heading as mere complements attached to the verb, but they take the sign of the accusative in literary Arabic, as in other languages.

REMARK *b.*—Notice the expression râḥit timla moiya (or simply timlâ) *she went to draw water.*

(*d*) Verbs which are followed by a noun of kindred signification, the so-called cognate accusative or internal object, often the infinitive of the verb itself (§ 230), or one which limits the extent of their action, as ḍarab il walad ḍarbitên, ʿalqa, nabbûtên, khaẓrantên, ʿasaytên talâta, kaff, kaffên *he struck the boy two blows, gave him a thrashing, hit him with a nabbût, gave him two or three cuts with a cane, a stick, gave him a cuff,* &c.; ṣalla rakʿitên *he prayed two prostrations,* i.e. *a short prayer;* ana nâzil mishwâr *I am going on an errand;* qasamna r righîf qismên *we divided the loaf into two halves;* kharamt il murîna khurmên *I bored two holes in the plank;* isbugh li t tôb sabgha kwaiyisa *dye this dress for me nicely* (lit. *a nice dyeing*); naḍḍafha naḍâfa ṭaiyiba; qaʿʿadhum ʿala banûka quʿâd il talamza *make them sit on benches as schoolboys sit;* ghalêt il moiya ghaliytên (or ghalwitên) *I boiled the water twice;* il ḥuṣân ṭabbe ṭabbi shdîd *the horse stumbled badly;* idʿak riglu daʿke kuwaiyis (or daʿka kuwaiyisa) *give his leg a good rubbing;* iṭ ṭabbâkha sauwit il kharshûf nuṣṣe siwa bass *the cook has only half cooked the artichokes;* istiqamna henâk istiqâma kbîra *we make a long stay there.*

REMARK.—It will be seen that the noun of unity is generally used in such expressions. When otherwise, the noun generally serves more to intensify the meaning,[1] as ramêtu ramy, mush daqqêtu bass *I threw him down, I didn't only push him;* asmaʿ samʿ *I hear only.*

§ 555. In the passive construction the object which does not become the subject remains attached to the verb or participle as in English, as yitʿallimu l mazzîka *they are taught music;* il kizân itmalit moiya *the mugs were filled with water;* riglu kânit mitʿâṣa ṭîn *his foot was besmeared with mud;* il bêt maḍrûb bûya.

§ 556. An adjective of the nature of a participle may also be qualified by a verbal noun as an accusative of specification, as kan ʿaiyân ʿaiya shdîd *he was exceedingly ill;* sakrân sakra inglîzî *as drunk as a lord;* so malyân malw *brimful.*

§ 557. The verbal noun may, like the verb itself, pass its

[1] As is so common in Hebrew.

action on to another noun as its object, as qable dukhulna l bêt *before our entering the house*; waqte rukubhum khêlhum *at the moment of their mounting their horses*; il iṣṭilâh aḥsan min mirwâh il karakôn *reconciliation is better than going to the police station*; eh sabab ḍarbuhum 'ammak? *what is the reason of their beating your uncle?* shurb il ḥuṣân il moiya *the horse's drinking the water*.

Remark *a*.—When the object is a personal pronoun this construction becomes impossible, and a preposition must intervene, as qumte fi zaqqitha di liya *I sprang up on her pushing me in this way*; bi sabab ḥubbu fîha *by reason of his love for her*. Further, a preposition generally separates a genitive from the object if the latter is a noun, as shurb il ḥuṣân fi l moiya.

Remark *b*.—In some cases the noun following may be regarded as a genitive instead of an object, as akl il baṭâṭis *one eating of potatoes*.

## IMPERSONAL VERBS AND VERBS USED IMPERSONALLY

§ 558. Under these are included:—

(*a*) Verbs and participles which have a sentence for their subject whether introduced by a conjunction or not, as ma yehunshe 'alêh yiṣrif, yiḍaiya' fulûs *it is not a light thing for him to spend money*; ma yib'adshe innu yigî *it is not improbable that he will come*; ma yimkinshe agî lak, ma simi'she (or inni agî lak, innu ma smi'sh) *it is impossible for me to come to you, that he did not hear*; iza saraqtu yibqa kuwaiyis lau raddêtu *if you stole it, it will be well to return it*; yukhrug, yiṭla', min îdak, ti'mil kede? *is it within your power to do such a thing?* ma ḥaṣalshe abadan minnak innak ḍarabt akhûk? *did it never happen that you struck your brother?* ṣadaf innî ruḥt *it chanced that I went*; bêyin 'alêk innak 'aiyân *it is clear from your aspect that you are ill*; ma kanshe le innu saraq mandîl yôm min dôl? *wasn't it* (*isn't it*) *a fact that he one day stole a handkerchief?* fatnî aqul lak inni msâfir *I forgot* (lit. *it escaped me*) *to tell you that I am going away*; ma yikaffikshe innak kharabte bêtî bi fitnak we ḍaiya'te umrî? *does it not suffice you that you have ruined me—wrecked my life—by your calumnies?* mashhûr 'annu innu ghanî *it is reputed of him that he is rich* (= *he is reputed to be rich*).

Remark.—The verbs hân and ṣi'ib sometimes agree in gender and number with the object of the following verb, as ma thunshe 'alêh yiḍrabha *he has not the heart to strike her*; yiṣ'abû alêya agâzîhum *it is hard for me to punish them*; ahê hânit 'alêya wi ḍarabtiha.

(*b*) Verbs which have no subject, *i.e.* passive forms of verbs which in the active have an indirect object, as il 'arabîya dâsit 'alêh *the carriage ran over him*, indâs 'alêh *he was run over;* ḥakam 'alêh *he passed judgment on him*, itḥakam 'alêh *sentence was passed on him;*[1] 'allim 'ala l waraqa *he signed the paper*, it'allim 'ala l waraqa *the paper was signed;* katab 'alêh *he wrote on it*, inkatab 'alêh *it was written on;* ghishi, ghimi, 'alêh (from obsolete actives meaning *to cover, darken*), *it grew* (*was made*) *dark around him, he fainted;* il moiya dî mal'ûb fîha *some one has been playing a game with this water.*

Remark.—The agent is introduced by min or bi, as me'allim 'alêh minnu *signed by him;* but occasionally it stands alone, as mindâs 'alêh 'arabîya (or bi 'arabîya) *run over by a carriage.*

(*c*) Verbs whose subject is understood without having been previously mentioned, as maṭarit (or naṭarit) *it rained;* betir'ad, betubruq *it thunders, lightens* (*sc.* id dunya), &c.; imsa 'alêhum (or imsa 'alêhum il lêl) *the night overtook them;* kattar khêrak (*sc.* Allâh) *thank you* (lit. *may He increase your prosperity*); yurzuk, gâzâk, in'al abûk *may* (*God*) *provide for you, punish you, curse your father;* da 'auzha shughl.[2]

Remark *a.*—In some cases, as in ḥakamit kede, it is difficult to supply the subject. (See § 467.)

Remark *b.*—Allâh may be omitted with one verb and expressed with another in the same sentence, as kattar khêrak wi shakkar Allâh faḍlak. Kattar Allâh khêrak is naturally more emphatic than kattar khêrak.

## PECULIAR USES OF PARTICULAR VERBS

§ 559. The verbs dâr and qâm are often placed superfluously before another verb, serving, as it were, to introduce it. The former is joined mostly to verbs of motion, and in all cases retains its original signification of *turning in a circle*, while the latter is of much more general use, and is often best left untranslated or rendered by *then, thereupon*, &c. It is, as a rule, immediately followed by the principal verb, while dâr is usually connected with it by the copulative wi; *e.g.* qulti lu ti'mil êh hina? qam qal lî "ana badauwar ala wâḥid" *I said to him, What are you doing here? he said to me, "I am looking for some one;"* gih abûh qam qa'ad ganbu *his father came and sat by him;* mikhtishî le innu yequm yâkul waiya s sitt *shy of eating with the lady;* lamma

[1] Maḥkûm is sometimes said for maḥkûm 'alêh *condemned.*

[2] A slovenly expression for dî 'auza lha shughl.

shaf kede qam ḍarabu fi wishshu *when he saw that, he straightway struck him in the face*; qumt ana baḥsib le inniha gat *I then thought she had come*; yeqûm abûh yiz'al minnu *his father thereupon gets annoyed with him*; yequm yukhsha[1] 'alêh minnî *he then fights shy of me*; ḥatta yedûr we yigi l ma'âd *until the appointed time comes round*; kan yedur yeliff *he was going round*; lamma dârit u mâtit il 'agûza *when the old woman came to die*; lamma yedûr u yikhlaṣ ish shahr *when the month comes to an end*.

Remark.—Sometimes lamma is used for wi between dâr and the other verb, as ḥatta yedûr lamma yistiw *until it gets cooked*.

Qâm is sometimes attached to the participle, as qam râqid 'aiyân *he went to bed ill*. It is rarely used in the imperative except when it retains its original sense (though still redundant), as qûm uqaf (or wâqif) *get up, stand upright*.

§ 560. Baqa. The primary meaning of this verb, namely, *to remain stationary*, can be traced in most of its derived uses, the principal of which are the following:—

(*a*) In the sense of *to become*, as baqêt makrûsh *I got out of breath*; baqa miḥtâr *he became, stood, perplexed*; baqû mush 'arfin yi'milu êh *they stood in ignorance of what they should do*; iza ma laqêtûsh fi l bêt ḥabqa ana ruḥte balâsh *if I don't find him in the house, I shall have gone for nothing*; iza kan kede yibqa enta ghashshitnî (or yibqa ismak[2] ghashshitnî) *if it is so, then (it results that) you have cheated me*; yibqa yerûḥ emta? *when will he be going?* tibqa tigî bukra; ma tibqâsh teruḥ henâk;[3] ma baqâsh qâdir yâkul *he became unable to eat*.

(*b*) In the sense of starting or continuing the action of the verb to which it is attached, as baqû yidrabû fîh *they began to beat him*; baqat tishrab li ḥadd li ṣubḥ *she went on drinking till the morning*; ma baqûsh laqyînu, i.e. *they gave up trying to find it*.

(*c*) With a period of time following it as its subject. In this connection it remains unchanged in number and gender by the rule laid down in § 469; *e.g.* baqâ lî sanatên fi Maṣr *I have been two years in Cairo*; kan baqâ lu talatt ishhur lamma . . . *he had been three months when* . . . ; yibqa lha

[1] This use of qâm with an impersonal verb shows that it is regarded as an adverb, although it agrees with the object of the verb in form.

[2] See § 590, Rem. *b*.

[3] It is very commonly used with an imperative. (See § 491).

yômên dayra (or we hîya dayra,[1] or we hîya bitdûr) *she has been wandering about for two days;* huwa ghâyib (or we huwa ghâyib) baqâ lu saba' sinîn *he has been absent for seven years;* baqâ lak kam yôm hina?—'aiyân? *how long have you been here?—ill?*

(*d*) In the past tense with the negative emphasising a qualifying verb in the aórist, as ma baqâsh yigî *he won't come now, there is no chance of his coming now;* ma baqitsh arûḥ *I won't go at all now;* ma baqênâsh ni'attib bêtak *we will never cross your threshold again.*

(*e*) As a pure adverb. As such it takes the form baqat as well as baqa, though the latter is by far the commoner. It may be omitted in translation or rendered by *so then*, &c.; *e.g.* shuf yeqûlak eh baqa *see what he will tell you;* ni'mil êh baqa? *what are we to do then?* lâkin baqa ti'milû ma'rûf *but anyhow do me the kindness;* baqa mitwakkil bukra? *so you are off to-morrow?* baqa l fulûs dî mush betaḥtak? *this money is not yours, then?* baqat ḥa t'azzil min hina *so you are moving from here;* dilwaqti baqat abûh mât. Baqat is perhaps more likely to be used where there is a pause.

§ 561. Some few verbs, as ṣabaḥ *to get up in the morning*, sabaq *precede*, qurub (or qarrab) *approach*, rigi' *return*, used in conjunction with others, are best translated by an adverb or adverbial expression in English, though they are inflected throughout. The following examples will illustrate their use: niṣbaḥ nib'atû lak *we will send it you in the morning*, iṣbaḥ tigî 'andî *come to me first thing in the morning;* but sometimes the full sense of the verb may be rendered, as ṣabaḥna laqêna d dinya betishtî *we woke up to find it raining;* sabaqna qulnâ lak *we told you before*, ana sâbiq fakkartu *I reminded him previously;* ish shughla qurbit tikhlaṣ *the job is nearly finished*, lamma qarrab yigi l ma'âd *when the appointed time was close at hand;* rigi' khallif minha *he begat another child by her.*[2]

§ 562. A verb is sometimes followed immediately by another in the same tense and of practically the same meaning, but serving as an intensive. The latter will in this case be generally rendered by an adverb or adverbial expression, as raḥ qaṭa' *he has gone for good*, ghuṭuṣ ma bansh *he has clean vanished.*

§ 563. Of other verbs used adverbially we may notice the substantive verb kân, which often bears the meaning of *once*,

[1] § 576.

[2] Comp. the use of rigi' in such an expression as 'auz yirga' 'askarî *he wants to become a soldier again.*

*formerly*, or gives the principal verb the sense of a pluperfect, though remaining unchanged, as ana yôm min dôl qulti lu kân *I once said to him*; ish shita 'auwinit id dinya kân *the rain had deluged the earth*. It is sometimes inflected, as qulti lu yôm kunt. Even in qulti lu inbâriḥ kunt it cannot, as following the principal verb, be treated as an auxiliary; it might be translated by the slovenly expression, *I told him yesterday, I did*.

Remark.—Participles are, of course, as liable as all adjectives to be used as adverbs (§ 336).

§ 564. The verb bêyit (first derived form of bât) is used in the sense of *keeping a thing with one at night*, as bêyit il gawâb 'andak w iṣbaḥ waddîh il buṣṭa; bêyit 'ala is used intransitively of *calling on one at night*, as bêyitte 'ala n naqqâsh 'ashan yigî badrî 'andina *I went to the painter overnight to tell him to come to us early*.

§ 565. Ga', gih, has often the sense of *to be* or *become*, as lamma gih abûh mabsût minnu *when his father was pleased with him*; yigi azraq lamma yinshaf *it will be blue when it dries*.

Followed immediately by the aorist of another verb, it is often equivalent to the English *come* with an infinitive, as lamma gêt arûḥ *when I came to go*, i.e. *just as I was going*; so lamma gat tûlid, and, with a future sense, lamma yigi yiḍrabak ihrab minnu.

Remark.—Ṭili' has also the sense of *become*, or rather *turn out, prove to be*, as il walad tili' shâṭir.

§ 566. Yâ rêt[1] *would that* is used when followed by a past tense, either alone or with the pronominal suffix, as ya rêt ruḥt or ya ritnî ruḥt; but when it is followed by the aorist, the suffix is omitted, as ya rêt nerûh *would that we might go*.

§ 567. The verb baṣar *to see*, though obsolete in the past tense, is used with the interrogative êh in the first person singular of the aorist in the sense of *so and so, et cetera*, as kan 'auz yiddî lu dawa, abṣar êh *he wanted to give her some medicine or something*. Sometimes it corresponds to our phrase "what was I saying," like izzêyak, but is not pronounced interrogatively. It is used occasionally at the beginning of a sentence as a strong interrogative, as abṣar êh u madrik êh illi kunte bitqûl 'alêya *what's all this, pray, that you've been saying about me?*

§ 568. The English *must* is expressed by lâzim, as lâzim yerûḥ, lâzim yekun rigi', &c., or occasionally by bidd[2] with the suffixes,

[1] For ra'êt (§ 189, note).

[2] Bidd with the suffixes means also *to want*. It sometimes gives the aor. a purely future sense. The mod. Armenian *bîdi* presents a curious parallel.

as bidde arûḥ *I must go;* ma biddukûsh titgabbaru 'alêna (or bidduku ma tgabbarûsh 'alêna) *you must not tyrannize over us.*

§ 569. The verb *to have* has no equivalent in Arabic, and the ideas it conveys must be expressed by help of the prepositions,[1] as luh ukht, 'andi ktâb, ma'âk fulûs, &c. (See Accidence.)

## THE PREPOSITIONS

§ 570. A list of the principal prepositions has already been given in the accidence, and it remains only to add a few examples of derived and peculiar uses of those which most frequently occur:—

*Ba'd*

ba'de bukra *to-morrow.*
ba'de ba'de bukra *the day after to-morrow.*
ma fîsh ba'de kede *nothing could be better.*
la qablu wala ba'du *incomparable, second to none.*

*Bên*

Bên is usually, but not necessarily, repeated with the second of the two objects whether it has reference to a material or moral connection, as:—

bên ik kursî wi s sufra *between the chair and the table.*
bênak u bên ir râgil it tânî *between you and the other man.*
ma fîsh meḥabba bên ig gôza wi durritha *there is no love between the two wives of one man.*
bên da u bên da (or bên da wí da) *between this and that.*

The repetition often emphasizes the connection or relative position of the objects.

Remark *a.*—Bên, like all other prepositions, must, of course, be repeated with each pronominal suffix.

Remark *b.*—To avoid confusion where bên occurs with three different objects, we may insert the words min giha, min giha tanya, as ḥaṣal khinâqa bênî wi bênu min giha u bên akhûna min giha (or min giha tanya) *a quarrel arose between him and me on the one side and our brother on the other.*

Ma is sometimes added to the first bên, as ma fîsh hâga mabênî u bênu *there is nothing between us.*

Bên is equivalent to *half* in such expressions as bên nâyim u ṣâḥî *half asleep and half awake,* bên baḥrî u sharqî *north-east.*

[1] Malak implies complete possession, and is mostly used in a legal sense.

It takes the dual form in the expression bên il benên *middling*, and sometimes the plural when a plural suffix is attached to it,[1] as bênî u bênâthum.

*Bi*

ḍarabu bi 'asâya *he struck him with a stick*, &c. (as the instrument).
mitlaffe bi shâl *wrapped up in a shawl.*
bi sukkar *with sugar*, bi zibda *with butter.*
qalam il kâtib bi dawaytu *the clerk's pen and inkhorn.*
il fanagîn bi ṭbaqhum *the cups and saucers.*
il ḥamîr bi ḥmalhum *the donkeys with their burdens*
tigî bi l ḥumâr, bi l 'arabiya *come with* (= *bring*) *the donkey, the carriage.*[2]
ḥarga' buh *I will come back with him* (*bring him back*).
sarah bi l mawâshî *he went to pasture the cattle.*
bâḥ bi l kalâm *he let out the secret.*
talâta ghêrî walla bîya ? *three with* (= *counting*) *me or without me ?*
da bî da *this with that, both.*
'arbagî bi sitra *a driver wearing a coat* (not a *gallâbîya*).
râgil bi daqn *a man with a beard.*
itkallim bi ṣôṭ 'âlî *he spoke with* (*in*) *a loud voice.*
kalâm yikkallimû bu *an expression they use.*
shuwaiya bi shwaiya (or shuwaiya shuwaiya) *little by little.*
baḥarî bi (better ma') gharbî *north-west.*
iswid bi (or ma') aḥmar *reddish-black.*
Allâh yiḥannin 'alêk bi qersh *may God cause you to be comforted with a piastre.*
itnên ginêh bi l ketîr, bi l aqall *£2 at most, at least.*
ma ktafûsh bi kede *they were not satisfied with that.*
aḥsan bi ktîr *much better.*
bi n nahâr *by day*, bi l lêl *by night.*
'aiyân bi l gidrî *ill with smallpox.*
'aiyân bi l gism *ill in body.*
bi l ḥanak *by word of mouth, verbally.*
bi khlaf kede *contrarily.*
akbar bi shahrên *two months older.*
aṭwal bi mitrên *two metres longer.*
'agâza bi talatt iyâm *a holiday of three days.*
iddîni bi 'ishrîn (*sc.* qersh) *give me a dollar's worth.*

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[1] As in Hebrew.

[2] So inzil bi, &c., rendering a neuter verb transitive.

yômu bi yômên[1] (zêyi l mîrî) *his day is equal to two*, i.e. *a very long one.*
ḥitta bi qershên *a two piastre piece.*
itkallim fi ḥaqqu bi ṭaiyib *he spoke well of him.*
ni'mil il kulle bi l marra *let's do it all at once* (*straight away*).
mathûm bi sirqa *accused of theft.*
qum bina, yalla bna (or bina), &c., (§ 493).
simiḷtí bu *I have heard of it.*
auwul b auwul *first of all.*
sâkin bi (better fi) l bêt *living in the house.*
faṣalnî bi qershên *he settled* (*agreed*) *with me for two piastres.*
bi msâfit sa'tên *at a distance of two hours.*
ish shamse kânit 'ala l gabal bi qaṣabtên talâta *the sun was two or three "qasabas"*[2] *above the hill.*
ma dritshe bi takhbîṭ il babûr *I didn't feel the shaking of the train.*
'arrafnî buh *introduce me to him.*
ma 'lamshe bi l mas'ala *I know nothing of the matter.*
amaru bi l ḥûḍur, bi l magîy *he ordered him to come.*
ana kalliftu, waṣṣêtu, bi 'arabîya *I ordered a carriage of him.*
maskhar bi wâḥid *make fun of one.*
bi llâhi *by God, in truth.*
bi khaṭrak *that's your affair, as you like.*
ishtarêtu bi qersh *I bought it for a piastre.*

Remark.—Affixed to the substantives, or adjectives used as substantives, bi corresponds to the English preposition *by* or the adverbial termination *ly*, as bi ṣ ṣudf *by chance;* bi l ghalaṭ *by mistake;* bi ẓ ẓabṭ *properly, accurately, exactly;* bi t tamâm *completely;* bi ẓ ẓûr *of necessity.*

*Ganb* (pronounce gamb).

huwa ganbak ṭawîl *he is tall compared to you.*

*Zêy*

zêye zêyu = zêye ba'ḍuhum.

*'Ala*

fât 'alêya *he passed by me, called on me on his way.*
yekun 'alêya *I shall be responsible for it.*
in kan 'alêya *if it depended on me.*
yeqûl êh 'ala l mas'ala dî? *what does he say of this matter?*

[1] Or bi 'ashara.

[2] A qaṣaba = 3·55 metres.

qarrab'ala (or min) *draw near.*
fâḍil talatt iyâm 'ala âkhir ish shahr *it wants three days to the end of the month.*
saqqaf 'ala l khaddâm *he clapped his hands for the servant.*
shêya'te 'alêh? *have you sent for it?*
ish shibbâk yikshif 'ala l ginêna *the window overlooks the garden.*
ḥuṭṭuhum 'ala ganb *put them aside.*
khâyif 'ala 'umru *fearing for his life.*
marhûn 'ala riyâlen *pawned for two dollars.*
katab il kitâb 'alêha *he entered into a contract of marriage with her.*
tekhiffe 'ala d dawa dih *you will get well on this physic.*
betifṭar, bitghaiyar rîqak, 'ala êh? *on what do you breakfast?*
khad, wallif, it'auwid, 'ala *take to, get accustomed to.*
lônu iswid 'ala ḥmâr *of a reddish-black colour.*
khadtuhum marra walla 'ala marratên *did you take them all at one time or at two different times?*
ghasal lina 'ala îdêna.[1]
'ala ḥasab il 'âda illi 'alêya *according to the custom I have.*
ma ghdarshe (qdarshe) 'alêh *I am not equal to it.*
il ḥaqqe 'alêk *you are in the wrong.*
lîya 'alêk qershên *you owe me two piastres.*
'ala l mahl, 'ala mahlak, &c. *slowly.*
'ala mesâfa *at a distance.*
'ala kullan, ala kulle ḥâl, 'ala ḥsan ḥâla *anyhow, better. . . .*
'ala ẓannî *in my opinion.*
'ala fikrî *according to my idea, while I think of it.*
istafhim 'ala, ista'raf 'ala *inquire about.*
ista'raf 'ala *recognise.*
gâr 'ala *be jealous of.*
mâ 'alehsh (or 'alêsh) *it doesn't matter.*
qabaḍ 'ala *seize, catch hold of.*
shihid 'ala *give evidence against.*
akkid 'ala wâḥid, cala ḥâga *insist with one, press on something.*
riḍi, istarḍa 'ala (or bi) *consent to a thing.*
itmanna 'ala wâḥid *ask something of one.*
sa'al 'ala (or 'an) *ask about.*
istama' 'ala *listen to.*
ḥâma 'ala (or 'an) *defend.*
ammin, ista'min, wâḥid 'ala ḥâga *entrust one with a thing.*
kidib 'ala wâḥid *give one the lie.*
'ala ghafla *unawares, of a sudden.*

[1] The water being poured over the hands.

**'ala** râṣî we 'ênî, 'ala r râṣ wi l 'ên *most willingly, without fail* (generally in reply to a command or a request).
**itnamraḍ, itgabbar**, &c., 'ala *tyrannize over.*
**raṭlên sukkar** 'ala talatt irṭâl 'asal *two pounds of sugar with three pounds of honey* (in cooking recipes); so khamsât 'ala 'asharât, shuwaiyit laban 'ala shuwaiyit moiya, &c.
**min da 'alâ da** *altogether.*
**yinṭibikh kemân** 'ala ṣanfe (pron. ṣamfe) tânî *it may be cooked also in another way.*
**iggauwiz** 'ala (or fôq) waḥda *take another wife without divorcing a previous one.*
**'ala ṭûl** *straight away* (= min barra barra).
**giri** 'ala âkhir nafas *he ran till he was out of breath.*
**ẓauwar** 'alêya *he committed a forgery against me, told lies about me.*
**fi l ḥâla illi hîya** 'alêna *as affairs are with us at present.*
**arba'** bashawât itbauwishu 'alêh wi huwa f Maṣr *he has seen four Pashas succeed to the Pashalik* (*Khedíviate*).
**baka** 'ala *weep for.*
**nâda** 'ala wâḥid *call one.*
**da'a** 'ala *to curse.*
**mashshî, fassaḥ, il ḥuṣân** 'ala îdak *lead the horse up and down.*
**id dôr** 'ala mîn? *whose turn?*
**da ghalî** 'alêya *that is too dear for me.*
**khud lî** 'alêk shuwaiya *make a little room for me.*
**ittafaqu, issâwu, rabaṭu l qôl,** 'ala innuhum yerûḥu *they agreed* (*arranged*) *to go.*
**qâl** 'ala innu gih *he said he had come.*[1]

*'An*

**bi'îd** 'an *far from.*
**ḥadaiya'** râṣak 'an gittitak *I will sever your head from your body.*
**it'akhkhar** 'an ish shughl *he was behind with* (*lazy about*) *his work.*
**kebîr** 'an (§ 47).
**itlaha bi l li'be** 'an ish shughl *he was more bent on play than on work.*
**'an iznak** *by your leave.*
**sa'al, istafhim**, &c., 'an (or 'ala) *ask, inquire, about.*
**ḥâma, dâfa** 'an *defend.*
**kulle waḥid skikle** 'an it tânî *each one is different to the other.*
**huwa wakîl** 'annu *he is his agent.*
**yighlab** 'an il li'b *he gets tired of playing.*

[1] See conjunctions.

iddînî 'ashara qurûsh 'an il meqaula kulliha *give me ten piastres for the whole job.*
il 'arabîya 'ala mta *the carriage is for when? when do you want the carriage?*
naqqaṣu 'an il ugra *he reduced his wages.*
mâ 'annak (or lâ 'annak) gêt *I hope you will not come.*
mâ 'annûsh = mâ 'alêhsh.
la budde 'an môtak (§ 541).
afaḍḍal dih 'an dih, is safar 'an innî abqa hina *I prefer this to that, travelling to remaining here.*

*'And*

'andî, &c., *I have, &c., with me, at my house.*
ma 'andîsh ḥâga zêye dî *I would never do such a thing.*
faṣṣaltu 'and il khaiyâṭ *I had it cut out at the tailor's.*
kâm 'andak? *what's the time by you?*
iz zanbe mush 'andî *the fault is not with me.*
lî 'andak qershên *you owe me two piastres.*
abûh gauwizu min 'andu *his father married him at his expense.*
Rabbuna razaqu min 'andu *God provided for him.*
'andî mush kuwaiyis *it is not becoming in my opinion.*
il kalbe 'anduhum nigis *the dog is with them unclean.*
kan wâqif 'and il bâb *he was standing at the door.*
uq'ud 'andak, istanna 'andak *sit, stay, where you are.*
uqaf 'andak (or simply 'andak)! *stop!*
'and il luzûm *in time (in case) of need.*
kullu 'andî sawa *it's all the same to me.*

*Fî*

enta ghalṭân f arba'a sâgh *you are four piastres wrong.*
talâta fi 'ashara (§ 103, Rem.).
ana 'auzak fi kilma, kilmitên[1] *I want to have a word, two words, with you.*
ana biddi atraggâk fi mas'ala *I have a favour to ask of you.*
mathûm fi sirqa *accused of a theft.*
misik fî *seize hold of, hold on to.*
beyiskar fi l-ḥashîsh *he gets drunk on hashish.*
ma yi'rafsho fî *he is no connoisseur of.*[2]
tiddînî kâm fi dih? *how much will you give me for this?* so addîlak 'ishrîn ginêh fi l ḥuṣân.
kidbe fi kidb *lie upon lie;* so kaddâb fi kaddâb.
khashab fi khashab *nothing but wood.*
raḥ fi n nôm *he went to sleep.*

[1] *Tribus verbis te volo.* [2] *Il ne se connait pas en.*

sitta fi l mîya *6 per cent.*
humma fi s sufra *they are at table.*
ḥuṭṭu fi l arḍ, ramêtu fi l arḍ *put it, I threw him, on the ground.*
it tâlit fîhum *the third one of them.*
tirkab il ḥuṣân fi l bêt walla fi l lukanda ? *will you mount at the house or the hotel ?*
mabsûṭîn fi (for min) akluhum *pleased with their food.*
ṭumu' fî *to covet.*
min ḥubbu fîha *from his love for her.*
sâfir fi l babûr in nimsâwî *he travelled by the Austrian boat.*
betidfa' êh fi sh shughla dî ? *what are you paying for this job ?*
fîh ẓâhir u fîh mush ẓâhir *sometimes it is clear and sometimes not.*
râgil illi fi l quwwa dî *a man of such strength.*
ma ti'akhiznîsh. Fi êh ? *excuse me. For what ?*
marra fi marra *from time to time.*
waddîh fi l bet, fi l busṭa (for 'ala) *take him to the house, take it (to) the post.*
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il wiqqa fîh *an oke of it.*

Remark.—Fî is very frequently used with the unfinished and indefinite tenses to emphasize the continuance of the action, as kan beyishidde fi l ḥabl *he was pulling away at the rope;* fidlum yidrabu fîh ḥatta mauwitûh *they kept hitting till they killed*

*at a stick of sugar cane.*

*Fôq*

'umru fôq it talâtîn (or without the article) *he is over thirty.*
fôq 'an sâ'a *more than an hour.*
iggauwiz fôqha (or fôq minha), as 'alêha (above).

*Li*

liya, lik, &c. *I, you, &c., have.*
ma lakshe ḥaqqe tidrabha *you have no business to strike her.*
il akhkh it tâni luh (for illî luh) *the other brother he has.*
il amre li llâh *it rests with God.*
laqêt liha rîḥa wiḥsha *I found it smelling horribly.*
lik mudda sâfirt ? *is it long since you left ?*
ma ti'raf luhumshe wala kilma *one doesn't understand a word they say.*
uṭlub lî lamḍa *ask for a lamp for me.*
mazzaq lu l gallâbîya *he tore his gown for him.*
ma ti'raf luhshe shughla *can't you find him a job ?*

iddînî 'ashara qurûsh 'an il meqaula kulliha *give me ten piastres for the whole job.*
il 'arabîya 'ala mta *the carriage is for when? when do you want the carriage?*
naqqaṣu 'an il ugra *he reduced his wages.*
mâ 'annak (or lâ 'annak) gêt *I hope you will not come.*
mâ 'annûsh = mâ 'alêhsh.
la budde 'an môtak (§ 541).
afaḍḍal dih 'an dih, is safar 'an innî abqa hina *I prefer this to that, travelling to remaining here.*

*'And*

'andî, &c., *I have, &c., with me, at my house.*
ma 'andîsh ḥâga zêye dî *I would never do such a thing.*
faṣṣaltu 'and il khaiyâṭ *I had it cut out at the tailor's.*
kâm 'andak? *what's the time by you?*
iz zanbe mush 'andî *the fault is not with me.*
lî 'andak qershên *you owe me two piastres.*
abûh gauwizu min 'andu *his father married him at his expense.*
Rabbuna razaqu min 'andu *God provided for him.*
'andî mush kuwaiyis *it is not becoming in my opinion.*
il kalbe 'anduhum nigis *the dog is with them unclean.*
kan wâqif 'and il bâb *he was standing at the door.*
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ma ti'raf luhumshe wala kilma *one doesn't understand a word they say.*
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mazzaq lu l gallâbîya *he tore his gown for him.*
ma ti'raf luhshe shughla *can't you find him a job ?*

shuf li l Bâsha *see the Pasha for me.*
ab'âdîya tisâwi lha[1] alfên ginêh *a farm worth £2000.*
bakrag yakhud lu 'ishrîn fingân *a coffee-pot holding twenty cups.*
biddî akkauwaḥ lî, an'is lî, aghfal lî, shuwaiya *I want to lie down a little, take a nap.*
da'a li *to bless*
khud lak kursi *get yourself a chair.*
ma nish qâdir arsî li 'ala ḥâga *I don't know what to decide on.*
mîn mat lu? *whom has he lost?*
lamma tibqâ lak[2] il arḍe sukhna zêyi n nâr *when you have the ground as hot as fire.*
qam huwa, qam lak[2] êh?[3] raḥ ḍarab il bint fi wishshiha *what do you think he did? he went straight and struck the girl in the face.*
qâlû lu Meḥammad *they named him Mohammed;* yeqûlû lu fîl *they call it an elephant.*
qa'ad waiyâya li l maghrib *he sat with me till sunset.*
(li) shuwaiya fât 'alêya *presently he passed by me.*
(li) waḥdu *by himself.*
(li) tâni yôm iṣ ṣubḥe gih *next morning he came.*

Remark *a*.—The use of li or 'ala after verbs of motion is practically identical, but the latter is more common.

Remark *b*.—For le inn, see § 577.

*Ma'*

ma'âk il ḥaqq *you are right.*
ma' zâlik *all the same, in spite of this.*
nahâr il ḥadde ma' lêlt il itnên *Sunday, day and night.*
baḥrî ma' gharbî *south-west.*
mesâfir lêl ma' nahâr *travelling day and night.*
ma' il maghrib *at sunset* (= bi l magrib, fi l maghrib, but is more vivid, implying contemporaneous action).

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[1] It is more usual to say yisâwî lu, yakhud lu, &c., than yisâwî, yakhud, simply in such cases.

[2] Lak in these two examples is an instance of the so-called ethical dative. Comp. the use of the second pronominal suffix with bard as follows: baqa nta ẓauwart il ḥikâya dî 'alêya. Ḥaṣal w ana bardak kaddâb *so you invented this tale about me. It is so, and I am, as you see, a liar.* The strengthened forms of the adverbs qawâm, ya dôb (qawâmak, ya dôbak) probably present a similar use of this suffix.

[3] § 526.

*Min*

huwa min dôrî *he is of my age, a contemporary of mine.*
dakhal min gûwa bâb il bêt (for gûwa) *he went inside the gate of the house.*
da min mudda *that's a long time ago.*
wiqi' min ṭûlu *he measured his length on the ground.*
ummu mâtit minnu *he has lost his mother.*
gâbu 'idad il qahwa min bakârig u tanak *they brought the vessels for making coffee, including the bakrags and tanakas.*[1]
huwa minnina *he is of our party.*
nâs min kubâr u min ṣughâr *people high and low.*
'anduhum tamant ulâd min ṣubyân u (min) banât *they have eight children, what with boys and girls.*
minhum nâs, min ba'ḍe nâs (§ 448).
minnu farrân u minnu baqqâl *he is both a baker and a grocer.*
yâ salâm min il ḥarr! *good heavens, what heat!*
yerauwaḥû min il maghrib *they go away at sunset.*
min fikrî le inn *it is my opinion that.*
zabaṭûh min bêtu *they arrested him at his house.*
ish shamse tiṭla' min ish sharq *the sun rises in the east.*
min yôm li yôm *from day to day.*
khallî bâlak min il 'afsh *keep an eye on the luggage.*
yatîm min il umm *one who has lost his mother.*
baṭṭâl mish (min ish) shughl *idle, without work.*
raḥ min hina, min henâk *he has gone this, that, way.*
'adda min il baḥr, min fôq il kubrî *he crossed the river, passed over by the bridge.*
qarrab min (or li) *approach*, quraiyib min *near to.*
ganbe minnu *beside him* (for ganbu).
misiktu min ish sha'r *I caught him by the hair.*
il khalîfa mât min il gidrî *the Khalîfa died of smallpox.*
sitritak daiyaqa min taḥt il bâṭ *your coat is too tight under the arm.*
zaman mudda min is sinîn *many a long year.*
minnu li llâh *it is between God and him.*
itmazzaqit il gallabîya min kitfiha *the gown was torn in the shoulder.*
ma shuftish minnu ḥâga zêye dî *I never knew him to do such a thing.*
is sirqa minkû fîkû *one of you has committed the theft.*
kunte shêla (= shayla) l wad we mât minnî *the boy died in my arms.*

[1] Different kinds of coffee-pots.

mín da 'alâ da *a little of both.*
'auz yeruḥ min dilwaqti? *do you want to go at once?*
hat minnu *bring some of it.*
luh bêt min bâb, min 'ataba *he has a house with its door, its approach, all to himself.*
in nadâfa mil îmân *cleanliness is next to godliness.*
zi'il min (or waiya) *get annoyed with.*
mala min (or bi or direct object) *fill with.*
intaqam min *avenge one's self on.*
ṭalab, &c., min *demand of.*
ti'ib min *get weary of.*

*Waiya, wîya*

ana waiyâk *I am with you, of your opinion.*
quraiyib waiyâh *related with.*
khallî bâlak waiyâya *think of me, don't forget me.*
enta waiyâk bard? *are you cold? have you taken cold?*
zi'il waiya (or min, 'ala).

*Wara*

'amalu min warâya, min wara 'ilmî *he did it behind my back, without my knowledge.*
warâya shugl, diwân, ṭalab *I have work to do, to go to the office, am wanted.*
talat sinîn wara ba'd *three years consecutively.*
mâ warâh u mâ quddâmu *all he has.*
ish shahr illi warâna dih *next month.*

Prepositions may be placed before or govern other parts of speech than nouns and pronouns, as ruḥ min hina; aḥsan min innina nmût *better than that we die*, ma fîsh fayda fi innak[1] tevûḥ *there is no advantage in your going;* so 'ala inn, leinn, ma' inn, &c.

## THE CONJUNCTIONS

§ 571. Of these, the following deserve some special notice:—

*Fa, wa* (usually pronounced fi, fe; wi, we)

The former connects sentences only, and the relation they bear to one another is usually more remote than when wa is employed. It picks up the thread of the discourse, and the fact stated in the second sentence is often the effect of that stated

[1] Leinnak is more usual in ordinary conversation.

in the first,[1] as il walad iza raḥ li waḥdu yimkin yetûh, fa aḥsan teruḥ waiyâh *if the boy goes alone he may lose his way, so you had better go with him;* fe ana lamma smiḥte minnu kede rigi'te darabtu tânî *and when I heard him say that, I struck him again;* kan fi îdu sikkîna, fi iḥna min khôfna tba'adna minnu *he had a knife in his hand, and so we were afraid and kept away from him.* The verb of the second sentence may be in the imperative, or the first be introduced by a conjunction, as ana khadte minnu talagrâf le innu gay, fi rûḥ enta iddî khabar li l Bâsha *I have had a telegram from him saying he is coming, so go and tell the Pasha;* ma dam huwa mush 'auzu fe aḥsan niddîh li ghêru *since he doesn't want it, we had better give it to some one else.*

It is sometimes used immediately before the verb in a sentence introduced by the conjunction amma (or we amma) or lâkin (we lâkin), to show emphatically that the action of the verb relates exclusively to a particular object, as litnên dôl râḥum we amma l baqyîn fe fidlum maṭraḥhum.

§ 572. Wi connects both single words and sentences. It is commonly omitted between two verbs closely connected, even though their subjects are different, as rigi' ir râgil 'and il farrân ṭalab minnu r raghîf *the man went back to the baker's and asked him for the loaf;* dauwarte 'alêh laqêtu *I looked for it and found it;* arga' asukku *I will come back and lock it;*[2] gih yikaḥḥilha 'ammâha *he went to paint it (his eye) with "kohl," and blinded it;*[3] hat li 'arabîya tkun kuwaiyisa *get me a carriage, and let it be a good one;* ishtirinna ṣanîya tkun min in naḥâs laṣfar *buy me a brass tray* (with a stress on the word *brass*); ana twaladte laqêtu kede *I found it so when I was born,* i.e. *I know it was so since my birth;* nadahti lu gih *I called him and he came;* ana qulti lak ma tiftaḥsh il bâb tequm dugrî tiftâḥu *I told you not to open the door, and you immediately go and open it;* ma saddaq gêt qal li *he waited till I came, and then told me;* raysên fi markib tighraq (§ 514), iḥdar ardabbak yezîd *be present at the (delivery of) your ardabb, and it will increase (be better measure);* enta qadde kede 'abîṭ 'amalte kede *were you such a simpleton as to do that?*

Remark.—Such expressions as râḥ we gâb, qam hûwa we shâf, are uncommon. Note that after i'mil ma'rûf *be so kind* the copulative is regularly used, though not after kallif khaṭrak (*donnez-vous la peine*), as i'mil ma'rûf we qul lî *be so good as*

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[1] It is equivalent in many cases to the German *dann.*

[2] So raḥ gâb, ḥanzil astafhim, &c. (§ 482), and after a negative verb, as ma gâsh qal lî *he didn't come and tell me.*

[3] Proverb.

*to tell me;*[1] kallif khaṭrak tistanna shuwaiya *have the goodness to wait a little.*

§ 573. On the other hand, where two or more nouns or pronouns are in sense united each with the preceding one, the conjunction must be expressed between every two, not only (as is often the case in English) between the last but one and the last, as is sab'e wi l fîl wi n nimr *the lion, the elephant, and the tiger;* gêna ana wi hîya wi bniha *she, I, and our son came;* kan ḥâḍir il 'arîs wi l 'arûṣa we waldêhum wi l kull *the bride, the bridegroom, their parents, and all the rest were there.*

§ 574. Wi is sometimes joined to the conjunctions amma and lâkin, as *and* to *yet* in English, and to the conditional lau, giving it the sense of *although*, and may in the last case also be repeated with the following word, as huwa gih we amma khûh ma gâsh *he came, but his brother did not come;* humma fikruhum kede we lâkin humma nas gahlîya *such is their idea, but then they are ignorant people;* we lau il walad râḥ (or we lau wi l walad râḥ) (§ 516).

§ 575. In the following phrases the conjunction seems out of place in English, though its appearance is not in all cases illogical: kulle yôm wi t tânî *every day or two;* marratên wi talâta *two, or even three, times;* ba'de yômên wi t tâlît kaqêtu; kulle sana (or 'âm) wi ntu bi khêr *may every year bring you prosperity* (lit. *every year and you in prosperity*); shuwaiya (or li shuwaiya or shwaiyitên or ḥabbitên) wi gih *presently he came;*[2] kulle ma da or dau (=da we) yisman, yikhiss *he gets fatter, thinner, every day;* ma ash'ur illau (=illa we, also allau) huwa ganbî *he was at my side before I knew it* (lit. *I was only just aware and there he was*, &c.); ma saddaq allau gih; ma kanshe minnu illau shatamnî *what did he do but insult me.*

§ 576. Somewhat analogous to the above is the use of wi with a participle, adjective, or the continued present tense, in place of a temporal conjunction and a verb, as shuftu w ana râyiḥ il balad *I saw him as I was going to the village;* itqâbilte waiyâh wi huwa gây min is sûq *I met him as he was coming from the market;* talâtîn sana wi r râgil mât *it is thirty years since the man died;* ya tara luh zaman we huwa 'aiyân *has he been ill long, I wonder;* ana sâfirte wi ntî ṣughaiyara *I went away when you were a little girl;* ma shuftuhumsh illa we humma quddâmî *I only saw them when they were before me;* ana smiḥtak wi nta

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[1] Germ. *Seien Sie so gut und.*

[2] Comp. Eng. *a moment, and I'll be with you,* "*a little while, and ye shall see me.*"

bitiṣrukh *I heard you when you were crying out;* nadah 'alêhum wi humma beyiṭla'um *he called to them as they were going out.*

REMARK *a.*—The clause with wi may precede as well as follow the other, as wi ḥna mashyîn fi s sikka gâna wâḥid qal lina *as we were walking in the street,* &c.

REMARK *b.*—The simple aor. may also be used, and the conjunction and pronoun may be (though they seldom are) omitted, as ẓabaṭhum yisraqu *he caught them stealing, seized them in the act of stealing.*

REMARK *c.*—Wi is occasionally used for lamma with a past tense, as w ana kunte henâk shuftu *I saw him when I was there.*

REMARK *d.*—As the substantive verb has no present participle, *when I was,* &c., will be translated by w ana, &c., as wi nta fi skandarîya nizilte fên? *where did you put up when you were at Alexandria?* ma shuftûsh wi huwa walad? *didn't you see him when he was a boy?*

REMARK *e.*—This clause introduced by wi is regarded as a genitive when a word expressing a period of time precedes, as min muddit wi ntî binte ṣugaiyara.

REMARK *f.*—Wi is very seldom used in this way with anything but the personal pronouns.

§ 577. The preposition li is affixed to the conjunction inn without practically adding anything to its force,[1] as will be seen from the following examples, in each of which inn might alone be used: qulti lu le innî 'aiyân *I told him I was ill;* 'ala ḥasab le inn il mablagh indafa' *inasmuch as the sum is paid;* ma yiṣaḥḥish le innak tigî *it is not right that you should come;* min ḥês le innina ḥadrîn *seeing that we are present;* izzêye gôzik le innu ma gâsh? *how is it that your husband has not come?* mirâran le innî shuft *often have I seen;* na'am le inniha qâlit kede, lâkin . . . (*it is*) *true she said so, but* . . . ; qul le innu gih *say* (i.e. *suppose*) *he came;* ḥassêt bi ḥâga le innina[2] gat fi 'ênî *I felt something come into my eye;* huwa khammin le innina rauwaḥna *he imagined we had gone;* ḍarabnâh ḥatta le innina nauwitnâh *we beat him till we killed him;* 'ashân le innina biddina nshûfak *because we want to see you.*

REMARK *a.*—It will be noticed that inn and le inn are not necessarily preceded by a verb, and also that when the subject of the verb following is a personal pronoun it must be appended as a suffix to the conjunction, but when illa is used the pronoun

[1] But leinn is more usual than the simple conjunction.

[2] Le inniha might here be omitted.

s not expressed, as akkid 'alêh innu yigî (or illa yigî) *insist upon his coming*.[1]

REMARK *b*.—Where inn or le inn is preceded by another conjunction or an adverb it may be practically superfluous, having no conjunctional force, as 'ashan le innu gay *since he is coming*; amma innak 'abîṭ *verily you are a simpleton*; allahumma innî ana zi'ilte minnu *indeed I was angry with him*; u ba'dên ya sîdî le inniha tanniha mistanniya. Inn will occasionally stand quite alone, itself introducing the sentence, as innak enta 'abîṭ! with the same meaning as above.

§ 578. 'ala inn is optionally used for inn or le inn after qâl, iftakhar, khammin, yiḥsib, and verbs of similar import, as qulti lî 'ala innu mush râdî *you told me he wasn't willing*; iftakarte 'ala inn il ḥuṣân da betâ'ak *I thought this horse was yours*; baḥsib 'ala innak ta'bân *I thought you were tired*.

§ 579. The relative mâ forms conjunctions with the prepositions 'ala, qabl, &c. (§ 245), or prepositions followed by certain nouns, as 'ala bal mâ *whilst*, 'alashân (= 'ala shân) or 'ashân mâ, &c. It must in almost every case immediately precede the verb, so that where the subject is expressed and precedes the verb it is separated from the rest of the compound, as qabl ir râgil ma yigî; 'abâl (= ala bâl) il gawâb ma yinkitib *until the letter is written*, &c., but we may, of course, say qable ma yigi r râgil, &c.[2]

REMARK *a*.—When used with tauw it should not in any case be separated, nor is it, as a rule, when used with ṭûl.

REMARK *b*.—Ma is added for emphasis to ketîr, halbatt, and a few other words, as ketîr na mbasaṭ, ma gêna, &c.; halbatte ma yigî *why, of course he'll come*.

§ 580. Tauw may take the pronominal suffixes, and means with a past tense that the action has just been completed, or, when followed by mâ, as soon as it was completed, as tauwu gih *he has just come*; tauwu ma ruḥt *as soon as you went*. With the aorist it denotes as soon as an act is (will be) accomplished, as tauwu ma yigî *as soon as he comes*. It should in the latter case be accompanied by mâ. The participle may be used in place of the past tense, as lissa tauwuhum gayîn (= ma gum).

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[1] Illa is not in frequent use.

[2] It cannot be said that qable ma r râgil yigî is never heard, but such an expression should not be imitated.

## THE ADVERBS

§ 581. As has been seen (§§ 244, 336), substantives, adjectives, and even verbs, may be used as adverbs.

§ 582. Adverbs may qualify substantives as well as adjectives, as huwa ṣaḥbî ketîr *he is a great friend of mine.*

## THE INTERJECTIONS

§ 583. As an appendix to the list of interjections given in the accidence, a few expressions used mostly among friends on the occurrence of common events are here given.[1]

To One Starting on a Journey

Ṭarîq is salâma; ma' is salâma; Rabbina[2] yiwaddîk bi khêr. *Reply*—Allâh yisallimak; in sha' Alla nshûfak (or nshûf wishshak, wishshukû) fi khêr.

Rabbina yitammim 'alêk bi khêr. *Reply*—Allâh yiḥfaẓak; Rabbina yigma'na 'alêkû bi khêr.

To One Returned from a Journey

Salâmât; ḥamdu li llah (or ḥamdilla) 'as salâma; waḥashtina, auḥashtina.[3] *Reply*—Allâh yisallimak; waḥashtina, to which the person returned may reply—Allâh yiḥfaẓak, yisallimak.

To Congratulate

Mebârik (mubârak). *Reply*—Allah yibârik fîk.

To One Leaving after a Visit

Sharraftina. *Reply*—iḥna lli tsharrafna; Allâh yisharraf qadrak; or

Ânistina. *Reply*—Allâh ye'ansak; Allâh yitfaḍḍal 'alêk bi l khêr; or

Nauwarte bêtna. *Reply*—Allâh yiḥfaẓak; or

Ḥaṣal lina ṣ ṣurûr bi wgudkum. *Reply*—Allâh yiḥfaẓak.

After Drinking (in a Friend's House)

Il ḥamdu li llâh (saluting at the same time). *Reply*—Hanî'an (lukum), to which the drinker replies—Allâh yihannîk (or hannâk Allâh[3]).

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[1] The meaning of the words which follow, if not already given in the body of the grammar, will be found in the vocabulary at the end.

[2] Rabbina and Rabbuna are both said, the latter after the literary.

[3] Nahwyish.

### On Receiving a Cup of Coffee

Qahwa da'iman. *Reply*—dâmit ḥayâtak (or Rabbuna yidîm âlêk is satr).

### After Eating

Inbasaṭte ktîr min in akl. *Reply*—bi sh shifa wi l 'afya, to which the first replies—Allâh yi'âfîk (or yi'âfî badanak).

### On Rising to Leave

'an iznak; nista'zim; min ghêr mu'âkhiza.

### To Express Thanks or Gratitude

Kattar khêrak; mitshakkarîn (mutashakkarîn); kattar alfe khêrak; ana mamnûn min ḥadritkum u mutashakkar.[1] *Reply*—kattar khêrak; il 'afw efendim; istaghfar Allâh.

### To a Beggar (in place of a piece of money)

Rûḥ! Allâh yiḥannin 'alêk; yirzuq; rûḥ, ya shêkh, Allâh yirzuqak; Allah yi'ṭîk, yiddîk.

### To Beg Pardon

Ma t'akhiznîsh (ma t'akhiznâsh . . . ûnîsh, &c.). *Reply*—il 'afwe ya sîdî; ma 'alêsh; la mu'akhza.

### To an Invalid

Shidde ḥêlak. *Reply*—ish shidde 'ala lla.
Mush aḥsan? *Reply*—il ḥamdu li llâh; Allâh yisallimak.

### On Inquiring after One's Health

Izzêyak? *Reply*—il ḥamdu li llâh, ṭaiyibîn, &c. (or simply il ḥamdu li llâh).[2]

### On Meeting a Friend[3]

Nahârak sa'îd; nahârak sa'îd u mbârak. *Reply*—the same words.
Ahlan u sahlan. *Reply*—sahlan (or ahlan) bak.

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[1] The Turkish expression barakat warsal *or* warsin (Turk. *versin*) is still sometimes used, especially by the lower classes.

[2] It is not Arabic to say ana ṭaiyib, kattar khêrak in reply to an inquiry. Kattar khêrak is not used in this way. Kattar khêrak illi sa'altinî would be correct and intelligible, but the above are the proper replies.

[3] A Mussulman greets another by the expression salâm (or is salâm) 'alêkû. *Reply*—'alêku s salâm.

### On Meeting a Friend in the Evening

Allâh yimassîk bi l khêr, massîkû bi l khêr[1] (§ 38). *Reply*—massîkû bi l khêr wi s sa'âda.

Timsa 'ala khêr. *Reply*—wi ntu mnahl (= min ahl) il khêr (or wi ntu mnahlu); timsû 'ala khêr (or bkhêr).

### At Night

Lêltak sa'îda (§ 326). *Reply*—same words.

Imsa 'ala khêr we tiṣbaḥ 'ala khêr.

### On Announcing a Death

Il baraka fi ḥissak, ḥakaza ḥalt id dinya (or âdi ḥalt id dinya); il 'umr iṭ ṭawîlak (for iṭ ṭawîl lak) . . . akhûk mât, ḥuṣânak mât, &c.

### To One about to Pray

In sha' alla ḥaraman. *Reply*—ṣuḥba (or gam'a, or Rabbina yigma'na);[2] or

Allâh yitammin bi khêr. *Reply*—in sha' allah, Rabbina yisma' minnak u yitammim lina wi lukum bi khêr.

### To One who has Recovered from an Illness

Ḥamdilla 'as salâma. *Reply*—Allâh yisallimak.

### To a Fiancé

Mebârik. *Reply*—Allâh yibârik fik; 'uqba l 'andak (= li 'andak).

### To Condole

Il baraka fi ḥissak. *Reply*—Allah yibârik fik.

### On the Occasion of a Festival

Kulle sana wi nta ṭaiyib (or wi ntû ṭaiyibîn). *Reply*—kulle 'âm wi ntu bkhêr; il 'îd mebârik in sha llah. *Reply*—Rabbina ye'ûd 'alêna wi 'alêk bi khêr.

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[1] These expressions are hardly used by any but Copts and women.

[2] *I.e.* unite us in Mecca. These expressions are, of course, only in use among Mussulmans.

On the Birth of a Child

Mabrûk il maulûd.[1] Illi (*i.e.* God), gab lak yikhallî lak. *Reply*—Allâh yibârik fîk; Rabbina yiddîk (yi'ṭîk).

To a Father on the Death of a Child

Allâh yi'auwaḍ[2] 'alêk. *Reply*—ya maḥsan 'awaḍu, ḥalt id dinya kede.

On an Averted Mishap, or when a Thing has happily turned out Well

Ḥaṣal khêr; il ḥamdu li llah illî gat salîma.

## ORDER OF WORDS IN A SENTENCE

§ 584. The rules as to the position of words in the sentence will have already been gathered to some extent from the exercises and examples, as well as from the remarks bearing directly on the subject, but a short résumé of them will not, perhaps, be out of place.

(*a*) The subject, when definite, may either precede or follow the verb, as ir râgil gih or gih ir râgil, ana ruḥt or ruḥt ana.

(*b*) When an indefinite singular, it very rarely precedes unless the indefinite article is expressed; thus we should say gih râgil, but we may say wâḥid râgil gih. Riggâla gum is, however, not uncommon.

(*c*) When two or more verbs have the same subject the subject may precede them all, follow the first, or follow them all, as is sitta khadit ba'ḍiha u râḥit, or khadit ba'ḍiha s sitt u râḥit, or khadit ba'ḍiha u râḥit is sitt. The last order is rarer than the first and second.

(*d*) With only a few exceptions, the qualificative adjective follows its noun whether definite or indefinite.

(*e*) The demonstrative pronouns almost invariably follow the noun, but words may intervene between the noun and it, as il maḥill illi ḥna qa'dîn fîh dih *this place in which we are sitting;* yeqûm ir râgil illi kan mâshî dih.

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[1] When a mother is congratulated, the following words are often added: wi ttaḥrîh wi tgauwizu fi ḥayâtik we fi ḥayât abûh.

[2] = 'auwaḍu llah aḥsan 'awaḍ.

(*f*) Interrogatives, especially ê (êh), lê, kâm, mîn, and the conjunction emta,[1] are usually at the end of the sentence.

(*g*) A verb is never in a strict sense preceded by its object, but the object may be mentioned absolutely (for the sake of emphasis or clearness) before the verb, and be represented and so repeated after the verb by means of the pronominal suffix, as ir râgil shuftu, never ir râgil shuft.

(*h*) When the subject follows the verb, the object and other words as well may come between the two, though it is more usual for the subject to be near the verb, as katab ir râgil il gawâb, or katab il gawâb ir râgil; min ba'de ma khadit il khamsa ginêh il 'agûza *after the old woman had taken the £5;* qal lu ṭaiyib il Bêh "*good!*" *said the Bey.*

(*i*) With verbs of giving, &c., the indirect object should precede the direct as in English, unless the former is governed by a preposition, when it may either precede or follow, as a'ṭa l walad il kôra, but a'ṭa l kôra li l walad, or a'ṭa li l walad il kôra.

(*j*) It is better in a conjunctive clause to place the verb before its subject, whether definite or indefinite, especially where there is another verb connected by the copulative; thus lamma gih ir râgil u shâf ḥalt il walad is much preferable to lamma r râgil gih, &c.

(*k*) The auxiliary kân may be separated from the principal verb, as kânit min qable fi l babûr ṭalabitu minnî *she had asked it of me before in the boat;* kan waqtiha abûya fîh 'andu shugl *my father was busy at that moment.*

Râyiḥ, râḥ, when used with the aorist, should not be separated.

(*l*) The vocative may occur in the middle of the sentence, even between subject and verb, as ana ya sidî ma 'amaltish ḥâga; qulte ya bittî fi nafsî lâzim tikhallîkî qalbik gâmid *I said to myself, My girl, you must keep a brave heart;* is sikkâ dî ya gada' terûḥ min hina 'ala fên? *where, my lad, does this road lead?* ana ma ma'ish yá khî fulûs; hâtî ya bitte kursî.

(*m*) The adverbs ketîr, qawî, follow in most cases the words they qualify, as ṭaiyib qawî, but ketîr sometimes precedes. Izzêy in the sense of *how, to what degree,* also follows an adjective, as shûf rufaiya'în izzêy *see how thin they are,* and is usually at the end of the sentence, in accordance with rule (*f*), as mât izzêy? &c. Others, as taqrîban *about,* tamallî *always,* may either

[1] This is apparently due to Coptic influence—(S). The conjunction mata (= emta) always precedes, but it is very rarely used.

follow or precede an adjective which they qualify, as tamallî nadîf or nadîf tamallî, but they should follow when unemphatic.

(*n*) Adverbs should not intervene between subject and verb or verb and subject unless very emphatic; thus ir râgil qam ḥâlan *the man got up at once*, but ir râgil ḥâlan qâm (or qam ḥâlan ir râgil) *the man immediately got up*; so da halbatte ma yiṣaḥḥish *that certainly won't do*; ana s sanâ dî mush râḥ asâfir; huwa da'îman[1] tamallî yibqa 'aiyân.[2]

(*o*) An emphatic word will often be put in a prominent place, though its natural order would be elsewhere, as kân il qâdî meshaiya'il lu *as to the Kadi, they had sent for him*; ma fîsh fi l bêt 'êsh.

## FIGURES OF SPEECH

### ELLIPSE

§ 585. By this figure we understand the omission of a word or words, to be supplied from the general sense of the phrase. The following are instances of its use:—

(*a*) The omission of the name of God in such expressions as kattar khêrak, in'al abûk.[3]

(*b*) The verb qâl is sometimes omitted in a narrative, as giryit in nâs . . . "khabar êh" *the people ran up* (*saying*) "*What's the matter?*"

(*c*) Uṣbur, or a word of similar sense, is often understood before lamma, as gara lhum êh? Lamma s'alhum *what's happened to them? Wait till* (or *I'll tell you when*) *I have asked them.*

(*d*) When the object, to which the action of the verb has reference, has just been mentioned, and would, if referred to, be represented by a pronominal suffix if definite, or by wâḥid if indefinite, it is frequently omitted altogether, as ana qulti lak tigib li l kitâb da; lêh ma gibtish *I told you to bring me that book; why didn't you bring it?* 'auz kursî? Êwa, hât *do you want a chair? Yes, bring one.*

(*e*) Words are omitted in a few other expressions of common occurrence, as the nouns sinîn and 'alqa (*a beating*) in ibne 'ashara, iddî lu; khad bêh, bâsha (for rutbit bêh, &c.); innama ḥâga;[4] kêfak (for 'ala kêfak) *as you like*; 'andu ulûf *he has*

[1] Notice the accent.

[2] Notice the difference between shakwitu tamallî ma tinfa'sh and shakwitu ma tinfa'she tamallî.

[3] As in English *Bless you! Curse you!*

[4] *Mais il y a une chose; c'è una cosa.*

*thousands (of pounds), is very rich;* mush 'auz yidaiya' *he doesn't wish to spend (money)*; id dinya nâwîya (or nâwîya 'ala nîya) *the weather is threatening.* Fîh moiya gadde ṭûlên (*i.e.* ṭûl raylên). Sa'îd and khêrak are often said in reply to nahârak sa'îd and kattar khêrak with an ellipse of the first word.[1]

§ 586. The form of ellipse called brachylogy of comparison is illustrated by such expressions as qimtu râgil *its height is that of a man* (for qimtu qimit râgil); wishshu nâ'im zêyi l harîm *his face is soft like a woman's;* so ṣan'itu naggâr *his trade is that of a carpenter;* hilif 'alêha bi t ṭalâq inniha ma tfutsh il bêt = qal laha ma tfûtîsh il bêt we ḥilif 'alêha bi t ṭalâq iza fâtitu.

## EUPHEMISM

§ 587. The avoiding of unpleasant or unlucky words by others more propitious, sometimes implying the exact opposite, is an idiom not unknown to Arabic. Instances are:—

Iddî lu l ma'lûm *give him his present or bribe (you know what)*; itwakkil (*sc.* 'ala lla) *to go away* (lit. *commend one's self to God*); khud il malyân *take away the full (cup)*, meaning the empty one; itwaffa (tuwuffi) *die.*[2]

A person saying an unpleasant thing to another, or of another, will often address him, or speak of him in the latter case, as il bi'îd (or il ab'ad) *the far, the farthest one*, to avert the evil from himself or from the person addressed, as ya kalb il ab'ad *you dog;* yin'al abu l bi'îd *curse your father;* ikrush il ab'ad dih *drive away this fellow;* akhkh il ab'ad mât *his brother has died.*[3]

Bid 'annî and bid 'annak (= bi'îd 'annî, &c., *i.e.* ish sharr *the evil*) are used for the same purpose, as huwa bi'aiyaṭ leh? 'ashân bid 'annak mât abûh.

A man generally speaks of his wife as gamâ'itna (or il gamâ'a 'andina), and occasionally as bêtî (or ahle bêti, or familîyite);[4] so gama'tak, &c., *your wife;* wilâdî may include the whole family—wife as well as children.

The word bayâḍ *whitewash* is used for zift *pitch.* A house should not be spoken of as maqfûl.[5]

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[1] See also §§ 261, 300, 313, 357.

[2] It is paralleled by the word *defunct.*

[3] Comp. il 'umre ṭawîlak, above.

[4] Familîyiti is after the Turk. *familyam*, and rarely used by the uneducated.

[5] Zift will be used, of course, by those who have to deal with it. "Il bêt maqfûl" might imply that there had been a death in it. The word menaffaḍ should be used.

## RHYME, USE OF SIMILAR SOUNDING WORDS, AND ALLITERATION

§ 588. This figure occurs:—

(*a*) When words of the same origin, but of different parts of speech, are placed together, as will naturally happen in a language where most words are derived from a verb root. Thus there is nothing clumsy in such expressions as ḍarabûh ḍarba; qismit il qisma innî *fate decreed that I* . . . huwa meqâwil wâḥid 'ala meqaula *he has made a contract with one;* ish shêyâl shâl ish shêla *the porter carried the burden;* wâḥid 'âbid biyi'bid Rabbuna fi l gabal yiwaḥḥidu *a hermit worshipping the Lord in the mountain, and declaring His Unity;* yimṭur il maṭar *it rains;* yirga' marguna li *our story now reverts to* (lit. *our returned returns*); il kâtib katab il kitâb *the writer (clerk) wrote the writ;*[1] nor will an effort be made in any case to avoid the similarity of sound by using a synonym.[2]

(*b*) In proverbs and other expressions where the rhyming of two or more words serves to impress the meaning of the whole sentence on the memory; *e.g.* ma ya'rafshe bû'u min kû'u *he does not know his right hand from his left* (lit. *the bone of his toe from his elbow*); kulle ma ḥaṣal waṣal, i.e. *every little helps;* il insân fi t tafkîr wi r Rabbe fi t tadbîr, i.e. *man proposes and God disposes;* lisânak ḥuṣânak wi n ṣuntu ṣânak *your tongue is your horse; take care of it, and it will take care of you.*

(*c*) Where a particular word is emphasised by another or others of similar sound rhyming with it, but not necessarily expressing the same sense, or indeed any sense at all. The second word is often identical with the first, but appears with a new initial letter, generally *m*,[3] and often in a lengthened form; *e.g.* lâ yi'raf kalâm wala salâm (of a boor); dakhal lâ dastûr **walâ ḥudûr** *he entered without asking permission* (saying dastûr) *or announcing his presence*, i.e. *without ceremony;* la fêsh wala **'alêsh**, i.e. *without any result;* hôs dôs *pell-mell;* khalṭa balṭa *confusedly, topsy-turvy;* la lha nafa' wala shafa' *of no use or advantage;* ma 'andîsh wala bêt wala ghêṭ, i.e. *I am homeless and penniless;* ana râgil min bêti li ghêṭi, i.e. *simple;* isme bala gism; iddinya baqat

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[1] La yu'qal li 'aqle 'âqil is a favourite phrase among the educated.

[2] Gibna l gibna *we have brought the cheese* would be more pleasing to the ear than ḥaḍḍarna l gibna.

[3] Cf. Hârût and Mârût, the names of two rebel angels. The Koranic names for Cain and Abel are Qâbil and Hâbil.

kulliha ʻôṣa u lôṣa *nothing but dirt and mud in the streets;* ma shuftish wala râgil wala tâgin, i.e. *no one and nothing;*[1] tamallî qâyim nâyim (tûl in nahâr fi bêtu) *of a stay-at-home;* wala fayda wala ʻayda *of no use or profit (return);* ḥâlan bâlan *at once;* ḥaudât u laudât *bends and curves;* dus dughrî[2] *in a straight line;* tannuhum yikkallimû fi ḥaqq in nâs we yeqûlu qâl u qîl u qulna u kân u filân wi ʻillân u tirtân *they went on gossiping about people and saying, "he said," and "it was said," and "we said," and "he was," and "such a one," and "so and so;"* wala kitâb wala mitâb ma fîsh *there is no book, nor anything like a book;* dauwarte ʻalêh fi ṣalqat u malqaṭ *I searched for him up hill and down dale;* kulle ḥîn u mîn *every now and then;* ma ʻandîsh shughla wala mashghûla *I have nothing whatever to do;* la shêʾ wala mashwêʾ *nothing whatever;* ma fîsh ḥadde wala maḥdûd wala shêʾ wala mashwêʾ *nobody and nothing;* ḥâga miḥtâga *something or other;* itmalêna turâb iḥna u ḥalna u miḥtalna (or miḥtiyalna) *we were covered with dust as well as everything belonging to us;* bala kâni wala mâni, i.e. *don't talk nonsense;* ma tuqʻudshi tqul lî lâ kâni wala mâni wala dukkân iz zalabânî (or il fakharânî).

So great is the love for rhyme, that grammar is sometimes sacrificed for it, as itghadda tmadda (for itmadd), itʻashsha itmashsha, i.e. *after dinner rest awhile, after supper walk a mile;* birgalâtak birgalâtak ḥalaqa dahab fi widanâtak;[3] lôla l kasûra ma kânit il fakhûra.[4]

## PLEONASM AND TAUTOLOGY

§ 589. This figure is naturally very common in a rich language like the Arabic, where the same idea can be dressed in manifold garbs. It is due usually to the desire of the speaker to make his meaning clear by repeating it in different words, or by translating a *nahwy* term into its corresponding *dâriy*, or *vice versâ*. As in other languages, it is much more prevalent in the talk of the lower classes than in that of the educated; *e.g.* dakhalna gûwa fi d dukkân (where dakhalna fi d dukkân or dukhalna d dukkân would express the same sense); so kharag barra; kan sabaq qablu (= sabaqu); dughrî fi l ḥâl *immediately;* fi awân waqt is ṣêf *in the summer season;* ma bênna u bên baʻḍ;

[1] They say of a bachelor, la ʻandu mara wala tâgin.

[2] Turkish.

[3] See Exercise XIII.

[4] Above, § 535 *e*. Kasûra, though used by foreigners (for *kasr*), is not Arabic.

rigi' tânî *he returned;* moiyit il maward *rose water;* aḥsan ziyâda *better;* basse faqaṭ *only;* lamma shafha qa'da galsa henâk *when he saw her sitting there;* rasamhum 'ala ḥasab taswîrit ṣûrit bani Âdam *he drew them in the form of men;* da'iman tamallî *always;* ya'nî ma'nâha *I mean, that is to say;* kaffit kulle ḥâga *every single thing;* la budde min innî le innî arûḥ *it is imperative that I go;* 'ashân ikminnu mush 'auz *because he doesn't want;* kân aḥsan lâzim terûḥ[1] *you should have gone;* in sha' Alla Rabbuna yirzuqak bi walad *please God, the Lord will give you a son;* waḥdânî li waḥdu *quite alone by himself;* ana mara 'azba we gôzî mât *I am a widow woman, and my husband is dead;*[2] mabsûṭ min qôl kalânu *pleased with his words;* gallâbîyitha kânit izzêyiha? *what was her robe like?* baqa lâzim tequl lî 'ala l kalâm id dughrî we 'ala l kalâm iṣ ṣaḥîḥ we ti'mil ma'rûf tequl lî qôl sharaf—il waqt illi ruḥte fîh kan f ani waqt?[3] Wâḥid yôm gih il bashmuhandiz gih hina fi l bêt—kan ḥâdir il khawâga lamma gih, u waqtiha lamma gih ma kanshe maugûd Sâlim hina kan râḥ fi d diwân waqtiha is sâ'a tamanya kede. We amma l bashmuhandiz lamma gih kânit ya sîdî is sâ'a titla' ya'nî taqrîban tis'a au tis'a u rub'e kede, izzêyak,[4] u lamma gih . . . Rikib ḥuṣânu we tannu mâshî huwa wi l khaddâm betâ'u we s sâyis betâ'u we tannu mâshî 'ala bêtu u nizil fi l bêt betâ'u.[5]

§ 590. The words baqa, qâm, betâ', ya'nî, izzêyak, abṣar êh, as we have seen, are often slovenly inserted without adding to the force of the words, but the first two, though generally merely expletives, sometimes add a nervousness or elegance to a sentence which is lost in a literal translation. To these we may add ma t'âkhiznîsh (for ti'âkhiznîsh) *excuse my saying so* (*passez moi ce mot*), an expression frequently employed, especially when the speaker is addressing a superior, without any reason; ti'raf *you know;* qal, yeqûl *he said, says he* (in a narrative); walla ḥâga *or something,* as mush kunte yôm min dôl dakhalte fi bêtu walla ḥâga *didn't you go into his house one day or something?*

Remark *a.*—Ti'raf (or ta'raf) and qal, yeqûl are by no means as commonly used as their equivalents in European languages, but the latter are often used after verbs of asking, ordering, &c., converting an indirect into a direct sentence, as sa'alha we qal

[1] A mixture of ideas. The expression is a very common one.

[2] Cf. 2 Sam. xiv. 5.

[3] Notice the mixture of construction.

[4] See below, § 590.

[5] The last sentences illustrate the prolixity of the lower classes.

laha *he asked her, saying* . . . ; yigi yuṭlub min abûh we yequl lu . . .

Remark *b*.—The use of *ism* in such expressions as the following may here be noticed: da ismu bêt! *do you call that a house? is that a house?* dî ismiha 'arabîya! *call that a carriage!* yibqa ismak ghalabtinî *so you have beaten me* or *it is a case of your having beaten me.*

§ 591. The words masal (or masalan) *for example* and bard (or barḍ), with the pronominal suffixes, are often repeated several times in the same sentence, as lau masalan raḥ min 'andak masalan ḥâga *if, for instance, you* (*for instance*) *lost something;* bardu ya sîdî zêye bardu ya'nî bardu ma fîsh mâni' bardina niqdar ni'mil kede.

§ 592. Repetition may intensify or convey a plural notion, as dughrî dughrî *quite straight;* bukra bukra *to-morrow "as ever is";* min barra barra *straight away;* iskut sâkit *keep quiet;* haṣal haṣal *it has assuredly happened;* [1] illi katabtu katabtu; [2] wâḥid wâḥid *one by one;* humma wiskhîn wiskhîn; emta emta (or emta u emta) yigî? fên u fên râh? "*where and oh where?*" fên hayhât u hayhât lamma nshûfak marra = kulle ḥîn u ḥîn marra; ḥitta ḥitta *piece by piece* (§ 106); ikwâm ikwâm *in heaps;* kharramu khrûm khurûm *pierce it all over with holes;* 'ûd il qaṣab yibqa kullu 'uqal 'uqal *a stick of sugar cane is full of notches;* fiḍil yiḍrab yiḍrab yiḍrab fih *he kept striking him one blow after another;* yikhaiyaṭ, yikhaiyaṭ, yikhaiyaṭ, *stitching, stitching, stitching;* fi l aḥsan we aḥsan we aktar we aktar minnu.

§ 593. The principal clause is very frequently repeated with a temporal conjunction by way of introducing a new event consequent upon the first, as qa'adit hîya; ba'de ma qa'adit gih abûha *she sat down, as soon as she had sat down her father came;* dakhalt il bêt, lamma dakhalt il bêt shuft . . . *I went inside the house, when I went inside the house I saw* . . .

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[1] Or *it has happened, and there is an end of it.*

[2] "ὃ γέγραφα γέγραφα."

# EXERCISES ON THE SYNTAX

## I

Kan lâbis badlit id diwân. Ir rikâbâṭ yitrakkibu fi z zukham wi l ligâm fi r râs ig gild. Hat lî ḥitta ḥittitên sukkar. Mush tis'alnî su'âl bi l ma'rûf? Ir râgil iṭ ṭaiyib yibân min kalâmu u min wishshu. Kan wâḥid miggauwiz waḥda ismiha Sitt abûha. Fataḥ qahwit ḥashîsh. Ya râgil ya qahwagî hat lina kam fingân qahwa. Qanâṣil Fransa wi l Miskôf. Ir râgil il qahwagî qaddim lu l laḥm wi mi'u l 'êsh wi l malḥ. Qul lî 'ala mas'alt il binte dî. Fên il gôz il ḥamâm? Raddum humma l kull it talâta we qâlû. Kan mabnî 'alêh sûr min il bulâd. Rabaṭu l qôl waiya ba'd we qâlû. Ana ma yiṣaḥḥish innî arkab il ḥuṣân 'ala sarge ḥalfa; illi zêyinna ma yirkabshe 'ala s surûg il ḥalfa. Lamma tikhlaṣ min shughl il bêt. Hûwa dilwaqti fi 'izze bulûghu. Il uṣûl 'anduhum lamma l wâḥid yiddaiyif 'anduhum yigîbû lu l qahwa. Hatte îdu fi gêbha, fi gêb il gallabîya l aṭlaṣ betâ'itha. Enta tirkab fi l 'arabîyit il kubbêl we ana rkab fi l ḥanṭûr. 'alêha ḥâgât fadda. Kal lâbis badlit it tashrîfa. Kan fi idha qirṭâṣ melabbis. Fidil il qirṭâṣ il melabbis fi idha. Ilbis malbûsâtak il ḥarîr. Ishtarêna tôbên talâta shâsh min ish shâsh il marmar. Shêyâḥ lina itnâshar kursî min il kharazân au min il karâsi l 'âda illi mafrûshîn bi l qashsh il akhḍar. Ṣanîyit 'asha kibîra wi ṭishṭe ḥammâm. Taḥafna lha ḥittit ṣuḥbit warde kuwaiyisa. Ṭishṭên talâta ghasîl li l ḥidûm min il kubâr wi ṣanîyit famagîl min in naḥâs 'ashân shurb il qahwa, we hôn ḥagar luzûm il maṭbakh. Dôl aṣluhum gayîn min il barr il gharbî illi hûwa gharb il Gîza. Ba'de ma ṭallaqitha iddatha waraqit ṭalaqha. Gâbû lu ḍulmit qar' we ḍulmit bedingân we laḥmit kabâb mistiwîya fi s samn. Kunte fi safarîyit is Sûdân? Il kanûn il 'arabî huwa mabnî min iṭ ṭûb we l ḥugâra, we amma l kanûn il afrangî hûwa ḥadîd. Yuṭbukhum fi ḥilal min naḥâs u fîh nâs yuṭbukhum fi brâm fukhkhâr. Hat lî shuwaiyit zêt salgam. Lamma tirkhaṣ il mulukhîya yibqa r raṭle fîha bi 'ishrîn fadda ta'rîfa. Yegîbu r raṭlên il mulukhîya 'ala shân il khamas sitt unfus yikaffîhum 'asha wi fṭûr. Khalli n nâr mewallâ'a taḥt il ḥalla lamma tighli l moiya. Yisluqu l bêḍ fi l moiya. Yifrumu

l laḥm fôq ṭablîya khashab au qurma khashab. Fên raṭlên il khashab illi ddêthum lak? Ḍîf 'alêh guz'e min is sukkar we guz'e min is samn. Il ḥulqân il ḥadîd. Hat li l fursha sh sha'r. 'ala ṣbaḥha dibla dahab bi gdîla. Yeduqqu l filfil fi l gurn il ḥagar au fi gurn rukhâm au khashab we yedishshu l fûl fi l raḥâya l ḥagar. Iṣ ṣaḥn il fûl in nâbit. Yebillu l fûl fi l moiya u ba'dên yiṣaffûh, lamma yinabbit, min moiyitu. Kulle yôm yishtiru 'êsh 'ala qaddi kfâyit il 'êla. Fî 'andak ma'laqtên faḍḍa? Ish shuwaiyit il malḥ wi t tumnit ir ruzz illî gibtuhum min is sûq ḥâṭiṭhum fên? Ishtirî lî shuwaiyit lamûn min il baladî. Iddî lu l kûz il moiya. Iṭ ṭabîkh kan maḥṭût fi qalbe ṭâgin fukhkhâr. Wazant il kilt[1] id dura? Hat lina n nuṣṣe qadaḥ ir ruzz. Qûṭit Iskandarîya zayda fi l ḥalâwa wi fi t ṭa'm we fi l kubr 'an qûṭit il gharb, wi aḥsan minha fi s salaṭât wi fi ṭ ṭabîkh. Yebî'u l lubya il qadaḥ fîha bi qershên sâgh au bi talâta sâgh. Illi yebî'u l baṣal il akhḍar yenâdu 'alêh fi s sikak, yeqûlu: "aḥla min il 'asal ya baṣal." Ma fish fi bêtu ṭushuṭ ghasîl idên. Teḥibb il fiṭîr abu zêt? Ṭaiyib, iddîni talatt arba' faṭâyir ummât samn we fiṭirtên itnên ummât zêt. In nâs illî 'anduhum il qersh 'anduhum iṣḥâb. Min is sana li s sana. Kan miṭḥazzim bi shamlit ṣûf fi wuṣṭu. Minhum yilbisu l qumṣân il ghazlî we yilbisum il 'aẓba[2] fôq ruṣhum; wi minhum yilbisûhum min ḥarîr, wi minhum yilbisûhum min quṭne hindî. Il fingân il qahwa s sâda bi 'ishrîn ta'rîfa, wi l fingân il qahwa l ḥilw abu sukkar bi qershe ta'rîfa. Iddîni mihlit khamast iyâm. Il hawa hawa maṭar. Humma gharqânîn fi n nôm. Khadu n nôm. Khadha l bard. Ana kutte 'aiyân bi sh shams. Hûwa bîfauwit zamânu bi l li'b. Khud lak shuwaiyit ramla min il bêḍa. Iḥna msafrîn fi babûr il 'aṣr. Hîya dakhalit fi l khamsîn. Il hawa ddauwar li qiblî. Wilâd il ḥarâm yi'rafu ba'd. Ir râgil da tamallî 'andu ziyâdit kalâm. Iḥna 'auzîn nâs ahle khibra yikshifu 'ala l bêt. Humma tnên we hûwa tâlithum. Iddânî talattâshar ḥitta bi qershênât we talat ḥitat bi 'asharât. Li bni âdam minna lu rbê'în shabah. Ma shuftûsh min sâ'it abûya ma râḥ. Fuqarit êh! 'anduhum gibâl fulûs. Id dinya ḥarriha shidîd wi namusha kitîr. Adi sabab ma ruḥtish ana. Kulliha bi ṣifat taqrîban. Kânit makshûfa l wishsh. Mesâfit ma yistiwi l bêḍ akûn nizilt. Mityassar minhum gih u mityassar minhum ma gâsh. Id dinya n nahar da barde zêyi s simm. Humma kulluhum mamrûḍîn il gism. Kan mi'âh barûda umme shuṭfa. Shuf wishshi r râgil abûkâtu dih. Qumna s sâ'a khamsa afrangî. Is sur' it taḥtânî

[1] *I.e.* kêlit. [2] Or 'aṣba.

illî hûwa luzûm il ligâm. Il kalam [1] da kan nahâr il ḥadd. Qa'ad 'andu mesâfa li ba'd id duhr. Rîsha min faḍḍa u rîsha min dahab. Mîn hîya l kibîra fîhum. Il amri lak [2] ya malik is sa'âda. Gab luhum maḥrama qaṣab. Gat luhum il ḥurma l khaṭba. We humma l gôz il khêl iṭ ṭaqm illi 'alêhum min in nahâs laṣfar, we 'ala kulle raṣ ḥuṣân maḥrama, ya'nî litnên khêl 'ala râshum maḥramtên, wi l itnên sîyâs kânu labsîn badla mulkî bi s sidêriyât il qaṣab u bi ṭ ṭarablisât il ḥarîr u bi l kuffîyât il ḥarîr. Il ashyât il ma'kûlât yeqaddimûha kulliha li l ma'âzîm. Shuf li 'arabîya bi guz khêl nuḍâf. Kaffit ma yekun luzûm il faraḥ. Iz zaffa kânit il 'isha nahâr il itnên ma' lêlt it talât. Il wilâd dôl wâḥid fuq raṣ wâḥid, ya'nî wâḥid ibne tamanya we wâḥid ibne 'ashara we wâḥid ibne itnâshar sana. Hat lî kursî au itnên, ḥuṭṭuhum fi l balakôn. Ir râgil gôz il marra min dôl. Qallibu 'ag ganbên. Lônu ḥamâr bi ṣafâr. Illî yebî' il gaṣar yeliffe fi l ḥawârî we yinâdî wi yeqûl: "ya rûmî ya 'asal ya gaṣar sukkar." 'ûd il qaṣab ṭûl ir râgil au ṭûl râgil u nuṣṣ. 'auz qadde êh ugritha? Hittit it tir'a dî ya tara 'ôm walla khôd? 'arabîya bi ḥṣân fard. Baqa gismu moiya. Aḥsan minnu ṭ ṭâq itnên. Id dinya ḥarri shdîd. Ziyadt il khêr khêrên. Il kidbe ma lûsh riglên. Ma kanshe lâzim tequl li l kalam da l kidb. Da wâḥid zinîlu. Il iyam dôl barde kitîr. Indah li wâḥid min il bulîṣ. Kan yaurîya tnên wara l khidêwi mbârih. Rigi' bi îdu faḍya. Kânu n nâs waqtiha l ma'âzîm qaydîn fi udt il mesafrîn, wi l bê kan qâ'id waiyâhum ṣâḥib il faraḥ. Hittitên khalâkhîl fi riglêha. Is ṣa'ayda luhum kalâm gins. Shufna ḥittit nitfit binte fulla khâliṣ, lâkin 'alêha gôz 'iyûn u gôz khidûd zêyi l banmûra, nagafa khâliṣ. Qul lî 'ala maṭlûbak.

## II

Intî bêyina walîya ṭaiyiba min bêt nas ṭaiyibîn. Ṣanîya stambûlî kuwaiyisa w iṣhun ṣînî. Kan malfûf 'ala l kurbâg min ba'de ḥâga min il ḥarîr. Ḥuṭṭe dôl fi qalb is sulṭanîya s ṣînî. Walla'u l 'ishrîn shama'a liskandarânî. Il maulûd bint mush walad. Farraghu ṣ ṣaḥn li n niswân il ma'azîm kulliha. Fâḍil khamas sitte khirfân wi talatt arba' 'ugûl gâmûs lissa ma ndabaḥûsh. Igtama'u n nâs wilâd il balad il agnîya wi l fuqara kulluhum. Yilbisum hidumhum in nuḍâf wi yedûru fi l balad. Hat shuwaiyit filfil madqûqîn. Is salaṭât il afrangîya aḥsan min kulle ḥâga. In nâs il fransawîya wi ṭ ṭalyânîya mistani-

[1] See § 1, note 2, and § 29, Rem.

[2] Or ámre lik, but not amrí lik.

yînak. Il ḥalla yekun maḥṭûṭ fi 'arriha shuwaiyit samn wi shwaiyit diqîq ṣughaiyara. Is sa'a baqat me'allaqa fi l ḥêṭ bi maṣâmîr ṭuwâl ḥaddâdî. Ni'mil lak salaṭa rûmî wala 'arabî? Is sittât il 'usmallî yirkabu 'arabîyât kubbêl. Il khiyam mansûba walla lissa? Iḥna ma nilbís qumṣân ghazlî. Timshî tamallî bi riglêha ḥâfî. Yeqûlû le inne yôm il khamîs we yôm litnên humma as'ad u mabrûkîn min iyâm il gum'a kulliha, leinn ibwâb is sama tibqa mfattaḥa, wi za kân il insân yequm masal fi lêlt ig gum'a fi nuṣṣ il lêl we yiṣallî lu rak'itên we yiṭṭillib min Allâh le innu yekun sâ'id, huwa wi mrâtu u wlâdu, yimkin Rabbuna yiqbal minnu. Il ḥîṭân betû' il fallâḥîn quṣaiyara ma tkunshe ṭawîla. Enta ḥmâya miskôfî? Il 'usye dôl kulliha 'ûg. Sâqêna l ḥuṣân 'ala âkhir sur'. Fâdil khamas daqâyiq 'aḍ ḍuhr. Iddîni shuwaiyit gibna rûmî. Iz zubbâṭ dôl ṭubgîya walla sawârî? Ishtarêt iswira min waḥda mara ṣwallîya. Ḍarabûhum kulle wâḥid ḍarba mufrid. Ṭil'um meqabbil. Dôl nâs turk we laghwithum turkî. Milâya riggâlî quṭn. Il kilma dî sirrî ma bênna. Iddînî l kam qersh illî 'andak. Abyaḍ il 'êsh ya qashâṭî!

## III

Intum bêyinîn nas ṭaiyibîn we umara ktîr qawî. Enta bitiqbaḍ mahîyitak fi âkhir ish shahr au fi auwilha? Il ma'rûf wi ṭ ṭaiyib illî 'amaltu waiyâk inta kamân lâzim ti'milu fi l wilâd dôl. Id dinya waḥla qawi n nahar da. Min hûwa l kibîr betaḥhum? Baqâ lu talâtîn sana fi khidmit il mîrî. Kan lâbis iswid we râkib ḥimâru bi l maqlûb. Huwa bîfauwit zamânu fi l fârigh. Is sikka tinzil li l wâṭî we tiṭla' li l 'âlî, ya'nî kulliha nuqar. Hûwa biringî wâḥid sharrîb fi l ḥashîsh. Iḥna n naharda fi d dunya we bukra fi l akhra. Enta ta'raf 'arabî 'annî. Hat waraq busṭa min abû talâta mallîn. Fiḍilte henâk kitîr? La', basse shahr itnên kede. Kânit sayqa 'arabîya b arba'a khêl.

## IV

Ana nta mbârîḥ il ḥad qulti lî le innak bukra tibqa tfakkarnî. Kan waqtiha minabbih 'alêna le innak tehaḍḍar is sanâdîq is sâ'a sitta ba'd id ḍuhr. Iḥna gîrân wi l bêt betaḥhum ganbe bitna, wi ḥna l kulle saknîn fi ḥâra waḥda. Itfaḍḍal qul li alêha, hîya êh il mas'ala dî? Basse âdi lli ḥna 'auzînu minnak. Adi nta shâyif ir râgil da llî hûwa 'ammiha. Gih yishtaghal 'andina u barḍu kattar khêru illi mshêya'u. Ṭaiyib adîn 'irift il mas'ala hîya êh. Il khashab dih rayḥîn ti'milû fôqu êh? Qal lu: "ya akhî ma fîsh maṭraḥ anâm fîh?" Qal lu: "lêh ya sîdi?" Qal lu: "ana gharîb we 'auz maṭraḥ abât fîh."

'andina ḥikâya gharîba. Êh hîya? Ḥaddûtit is sulṭân wi ḥmâru. Mîn yi'mil li sh shughla dî? 'andî min yi'milhâ lak. Quddâmu sikkit is salâma we sikkit in nadâma we sikkit illî yerûḥ ma yirga'sh; fi râḥ hûwa min is sikka illi ma ḥaddish yirga' minha. It ṭâmi' yeqille ma gama'. Simi'te ḥisse niswân beyitkhanqum waiya ba'ḍ. Izzêy inta ma ntash 'ârif illî 'auzînu? Ma ntîsh nasya ḥâga? La', ma fîsh ḥâga nasyâha. Il ḥuṣân beta'na rakbâh hîya. Il ḥumâr gih fi riglu ẓalaṭa. Iddênâha min kaffit ma yilzimha. Qul lina 'al mahr illi ntû 'auzînu kâm. Illi ḥna ḥaṣal ish sharaf bi wgudhum. Idêhum humma litnên fi ba'ḍuhum. Laqûhum kulluhum maugudîn humma t talâta, illî qâ'id 'ala kursî wi llî qâ'id 'ala diwân—kulluhum qa'dîn. Hîya ma hish bintukum? êwa ya sittî; ṭaiyib ana 'arfa lha wâḥid 'arîs kuwaiyis. Ana basma' kulle min kân beyishkur fîh kitîr qawî. Qal liha: "ḥâgit êh illî qaḍêtîha lna?" Nihaytu êyuha waḥda minhum wi s salâm illi tigî 'andik qûli lha. Êyin kan wâḥid minhum yigî 'andak minhum tibqa tis'alu 'an il mas'ala. Shûf 'auzîn êh. Il maḥall illi ḥna qa'dîn fîh dih. Mahu ana ma rdîtshe agî 'ashân mikhtishî. U ba'dên il walad ummu râḥit lu we qalit lu. Qal lî: "inta 'auz kam qersh?" Ya salâm u sallim ya khî wi l ugra dî ketîr 'alêya. Fîh min il 'âl u min id dûn. Wi l 'arabîyât ḥammilûhum il 'arbagîya. Dî shihadt in niswân kulliha ẓûr; yimkin yekun minhum 'ashara ma tisduqshe minhum waḥda. Ma tibqîsh teshîlî ḥâga tqîla tekun teqîla qawi. Fi auwul lêla ma twaladit il bint. Ahl il bint ma kanshe 'anduhum khabar. Hatifḍal il ḥâga mi'âh illa ma sha Allah. Minhum nâs yirkabum khiyûl wi ykûnum labsîn minhum yekun lâbis id dimîr wi sh shirwâl, we minhum yekun lâbis il manṭalôn lafrangî; u minhum yirkabum ibghâl u minhum yirkabum ḥamîr. Kulle ma ḥadde yigi ye'aiyid 'alêhum wi yequl luhum: "kulle sana wi ntum ṭaiyibîn." Il khârûf minhum yekun bi qarnên kubâr wi yekûnum ẓahrîn min râṣu. Kulle manhu minhum yishtirî lu akl 'ala ḥasab marghubtu. Min ba'de nâs min il fallaḥîn kânu mashyîn wuṣte sikka min sikak Maṣr beyiftikirû innuhum fi ghîṭanhum, fe dâs 'alêhum 'arabîya. Ma tiftikirshe le inne linsân min in nâs il fuqara iza nzalam shakwitu ma tinfa'sh. Iddîhum qadde mahum 'auzîn. Illî yekun ḥâdir luhum yidrabûhúm bu. Yeḥuṭṭû min il malḥ fôq min il fûl. Dîf 'alêh ba'ḍishe filfil. Nâs min il Igrîg khanqûh. Is sikka illî ghêṭî minha rûḥî fîha. Kaffit ma yilzim in kan min ṣuḥûn walla min kubbâyât. Minhum nâs yekûn il maulûd 'aziz 'anduhum yeliffûh fi ḥittitên khulqân. Il wilîya llî hîya waqfa quddâmak. Il ḥakîm ma 'irifsh il 'aiya lli huwa 'aiyan buh. Wassa' in naqb

'ala qadde ma yefût ir râgil minnu. Il maṭara nizlit zêyi d durbêsh illî yekun nâzil min ḥêṭit bêt bîhiddûha. Yiddâru f ḥitta waṭya tkûn aṣliha birka. Il kalbe tamallî yeḥibbe yeruḥ waiya ṣaḥbu maṭraḥ ma yimshî. Ruḥ matraḥ ma yi'gibak. Kulle shê luh waqt. Waddîha tânî maṭraḥ ma gibtiha. Il wâḥid al'an min it tânî. Ana baqul lak ṭôr, teqûl iḥlibu.[1] Is sanâ dî ḥarriha shdîd. La gawâbak wiṣil wala gawâbî. Illi yisraq il bêda yisraq il farkha. Il qirde 'ande ummu ghazâl. Fîh efendiyât id dârig beta'hum shuwaiya laḥsan in nâs yiftikiru innuhum 'ammîya. Ma mi'îsh fulûs illa dôl. In kân ana walla nta wâḥid zêye bardu. Ma qal lîsh 'ala mîn (*or* 'ala lli, 'allî) darabu. Dôl nâs agniya. Agnîyit êh? Illi 'anduhum khamsîn shahrî mush ismuhum ghunây. 'auz askun fi êye bêt in kân. 'auz tishtirî lî dawâya. Min ani dukkân? min êy in kan wâḥid, ya'nî min êyiha dukkân in kânit. Shuf lina êyiha bêt in kân 'ashân is sakan. Kulluhum ausakh min ba'd. Ana 'auz ṣagara labakh. Ṭaiyib wi dî ṣagarit labakh. 'aizîn nekhushshe fi gnintak nedauwar 'ala kûra gat fîha. Da shê yi'lamu Allâh. Hûwa na batkhâniq waiyâku? Da wâḥid ma ya'rafshe ḥâga. Mîn hûwa? Da lli hina fi Maṣr. Lâzim timna'u 'an kede. La', bi khlaf kede. Âdi ll iḥna 'auzînu. Ba'dishe gih wi l bâqî ma gâsh. Akhûya 'andu tumnemît ginêh. Basma' inne dî ifti'âla. Yimkin mauwitu ḥadde yekun yiqrab lu. Illî gab da 'auz waṣl. Ana basma' kulle min kân beyishkur fîk. Shuf lî 'arabîya tkun kuwaiyisa wi khêlha ṭaiyiba. Ba'de ma 'irifna l walad leinnu mabsûṭ. Anî fîhum kuwaiyis? Litnên mush kuwaiyisîn. Da shê ma shufnahshe bi 'ênêna we lâkin simi'na nâs yeqûlû 'annu. Humma fi maṭraḥ wâḥid? La', dôl fi giha wi dôl fi giha. Il walad illî mush ma'rûf ismu da. Il qar' il idrâf illi hûwa fîh me'auwig u fîh dughrî u lônu akhḍar we hûwa ṭawîl. Kânu beyiqallibûh min il ganbî da wi l ganbî da. Iṭbukh[2] li shwaiyit ṭabîkh min êye ṣanf in kân. Fîh nâs bûz il kalb 'anduhum nigis, u fîh nâs yinaggisu gismu kullu. Iṭ ṭaiyib luh we li n nâs, wi r radî li waḥdu. Ikrush il 'âlam dôl il wiskhîn min quddâm bitna. Ana bâkul lêla fûl wi lêla 'ads. Inta fi fikr w ana fi fikr. Kulle wâḥid shikle 'an it tânî. Addî lak is sandûq bi ṭûlu walla bi lli fîh? Imshî waiyâh maṭraḥ ma yimshî. Shuftuhum fên? Shuftuhum fi maḥalle ma kânu qa'dîn. Humma tnên ikhwa aḥsan min ba'ḍuhum. Fîh wilâd ḥammâra yeshukku l ḥimîr betuḥhum bi mismâr dâkhil min 'aṣâya ismiha nukhkhasîya. La shê illa ma luh âkhir. Kulle wâḥid yuṭlubnî arûḥ 'andu. Qul ma tqûl.

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[1] Of an impossible thing. [2] Or iḍbukh.

## V

Gih fi rigl il ḥuṣân zalaṭa fiḍlit gûwa ḥafru. Yirkab rukubtu in kânit faraṣ au ḥuṣân au baghla au ḥmâr wi tannu mâshî hûwa wi l khaddâm betâ'u. Iqfil ish shabâbîk 'ashân la yigi 'ufâr fi l bêt wala yitkassar ḥâga. Ḥaṣal il qisma wi tqâbilna ma' ba'ḍina. Il mas'ala illi qulnâ lik 'alêha we qulti lna 'alêha ḥadiḥna qaḍênâhâ lik. Min ba'de ma staṛdum 'ala l mablagh ahl il 'arûṣa, mishyit umm il 'arîs wi l 'arîs w abu l 'arîs humma l kull, we khadit ba'ḍiha we râḥit il ḥurma. Qa'adit ummiha wi ummu w abûh w abûha fi ôḍa tanya. Yinḍâf 'alêh samn u sukkar. Fî gamâ'a dyûf gum 'anduhum. Ṭaiyib, istaṛdêna bi l mahr illî humma t talâtîn ginêh. Il ḥarîm tannuhum nazlîn min 'ala 'arabîyithum we dakhalum min gûwa l bâb wi tannuhum dughrî ṭal'în 'as salâlim. Shal luhum is sitâra l farrâsh. Min ba'de ma ṭili' fôq il ḥarîm. Kan waqtiha l ḥarîm gaybîn lamûn we 'aṣrinu we malu l kubbâyât. Kânit iz zaghârîṭ dayra fôq fi l ḥarîm. Yishtiri lha masâgh in kânit zatûna au in kânit libba. Nazzilu l 'afsh il 'arbagîya min 'ala l karruwât. Terûḥ il ḥurma we guzha fi bêt il qâḍi we ahliha kamân waiyâha. Shakwitha ma ḥaṣalshe minha samara. Min ba'de ma tamm it talatt ishhur. Wi l mazzîka ba'de ma tikhlaṣ min id daqq tit-'ashsha, we yakhdum ugrithum wi baqshishhum. Yifḍal basse talatt arba't iyâm 'ala âkhir ish shahr. Dabaḥu l fuḥûl il gamûs ig gazzârîn bi l ugra l me'aiyina. Fi l 'êd il kibîr il madâfi' tidrab fi ṣ ṣubḥ u fi ḍ ḍuhr u fi l 'isha ḥatta yikhlaṣ il arba't iyâm betû' il 'êd. Yiwalla'u wil'a qulaiyila taḥt il ḥalla 'ashân iṭ ṭabîkh ma yakhudshe siwa ktîr. Yiflaqu l qar'a nuṣṣên. Yikharraṭûha ḥitat ḥitat au ḥalaq ḥalaq. Yikharraṭu l qar'e takhrîṭ ḥalaq, u ba'dên yighlûh ghalwitên talâta 'ak kanûn. In kânum yekûnu 'êla illi rayḥîn yaklum. Walla' wil'a khafîfa. Yekûnu malyinha min in naḥyitên. Ba'de ma yiḥritu l arḍe bi l maḥârît yikhaṭṭaṭûha khuṭût, wi yirmu l bizr fi ḥarf il ḥuṭût. Min 'att[1] il qûṭa bizriha yi'auwaq ketîr fi l arḍ ḥatta yiṭla' fuq wishshiha. Khâfit laḥsan yiḍrabha 'alqa. Baqat tir'ad id dinya ra'de khafîf wi baqat nazla maṭara nuzûl qawîya.[2] Hidûmak dâbit min 'ala kû'ak. Zi'il za'al shidîd. Kan ruziq bi walad. Êsh gâbak Maṣr? Ba'dên 'iyît 'aiya shdîd qawî. Wakkilu shuwaiyit laḥm. 'ashân yeruḥ[3] minnu l 'ên illi ḥasalit lu. Id dumû' nizlit min 'ênêh. Bukra ḥaniṭla'

[1] For 'adt.

[2] For qawî, qawîya agreeing with maṭara.

[3] For teruḥ.

iṣ ṣêd. Gûna gamâ'a min aṣḥabna. 'ashân êh tit'ab kull it ta'ab dih? A'rafu mi'rifit wishsh. Ma tsaddaqshe kull il hals illi beyihlisû lak, wala kull ir raghy illi beyirgih lak fi ḥaqqî. Il hidûm dôl 'auza tinshiṭif shaṭfa milîha. 'ênêh kânit mewalla' = în zêye sharart in nâr. Ketîr ulûf minhum safrit is Sûdân. It muṭâṭîya lli titâtîha dî tiwaqqa'ak min 'al ḥuṣân. Hizz iṣ ṣagara hazzitên kede.

## VI

Ana takhmînî leinne ma f humshe ṭurâb. Riglu kânit min'aṣa ṭîn. Ma ghdarshe akhud ḥadde minku akhaddimu. Kashaf 'al ḥêṭa laqâha mashqûqa nuṣṣên. Lamma tigû takhlû 'andî haqaddim luku ḥâga ḥilwa. Ti'mil ma'rûf we tibqa twaṣṣi r riggâla, illi tibqa tishtaghal hina, yibqu mmâl lamma yehiddum yehiddum bi ḥsâb. Intum mewaddiyîn il khashab da fên? Iḥna gayîn nishtaghal 'andak bukra. Kattar khêru illi yekun li waḥdu wi ykun yeshûf shughl 'ala qadde kede. Iḥna shêfînak râgil ṭaiyib. Laqênâhum tâni yôm nahâr it talât beyishtaghalu u fataḥu lhum shinîsha fi l ḥêṭ. Lamma shuftûhum beyibnum. Raḥ ramâha fi qalb il bîr, khallâha. Girî hirib min il balad. Qa'ad yebîḥ we yishtirî fi kulle ḥâga ḥatta kusub lu mâl ketîr. Sâr yitmashsha fi qalb il balad. Raḥ 'andu we hûwa ma ya'rafshe le inn ir râgil da guzha. Qa'ad yishrab fi l qahwa lamma li ghâyit nuṣṣ il lêl. Ana khaddâmak, tibât 'andî hina. Hat lina 'asha lâkin yekûn il ma'kûl ṣanfe wâḥid. Dakhalu tfassaḥum fi l ginêna. Uq'ud hina talatt iyâm u ba'dên teruḥ 'and is sulṭân we titqaddim quddâmu wi tbûs il arḍ we tit-'akhkhar; yequl lak: "gibt il ḥâga dî?" qul lu: "ḥagibha bukra." Issâwum waiya ba'duhum we qâlu iḥna nmauwitu fi s sikka wi hûwa gây min 'and abûh. Is sulṭân kan minabbih ma ḥaddish yeqîd nûr fi l balad. Qumt ana ṭli'ṭe agrî 'ala fôq is sillim betâ' il khaddâmîn. Ana ma baḥsibkîsh bitqullî kede. Hîya kânit mishyit betiḥsibhum arba'a sâgh. Laqêtha nasya l kitâb. Qal lî le inni garrêt il ḥuṣân ketîr. Wi nta ya 'ammi Mhammad qulte êh fi l mas'ala dî? Tekhallî bâlik, ma tinsîsh, tekhallîkî fakra ṭaiyib. Khallîhum yigu yitfaḍḍalum yisharrafum 'andina. Ana aḥibbe le innik tibqî mabsûṭa. Ṭaiyib, ana nzil astafhim minnu 'annu. Maddi lu îdu we raḥ dughrî bâyisha. In sha Alla Rabbuna yiḥmîk lî min 'ênên in nâs. In sha lla Rabbuna yisma' minnak. Kan waqtiha l khaddâm betâ'u gâyib lu l faraṣ betaḥtu we qâ'id miṭḥaḍḍar biha we mistannîh. Nisîna nis'al 'ala kede. Enta râyiḥ teruḥ waiyâna walla fâḍil hina? Waqt iz zaffa kânit il 'arabîya meghaṭṭîya b shâl wi mfanṭaza

kulliha bi l fanṭazîya l kuwaiyisa. Kîs yeḥuṭṭû fîh dih u dih. La samaḥ Allâh leinnî akdib 'alêkî. Lamma gat tûlid il mara. Yeqûmu l girân yisa'dûhum yi'ginu wi yikhbizu waiyâhum. In nâs il fallâḥîn illî yekûnu yigum hina f maṣr illî yekûnu yebî'u wi ishtirum[1] humma yisma'u l kalâm min il balad leinne bukra ṣ ṣiyâm. Yerûḥ il gazzâr dâbiḥ il kharûf bi îdu, we qable ma yimashshi s sikkîna 'ala raqabt il kharûf yeqûl: "bi smi llâhi Allahu akbar," we yeruḥ gârir is sikkîna marratên. Yirga'u yifaṣṣaṣu râṣ il qarnabîṭ fiṣûṣ fiṣûṣ. 'ala bâl ma yistiwi l fûl yekûnum ghasalum it tumnit ir ruzz. Yegîbu farkha yekûnû sharyinha min is sûq. Lâzim tisqi l arḍe ḥatta yedûr il bizr u yenabbit u yiṭla' 'ala wishshiha. Lamma yedûr il walad we yisabba'. Fidil ir râgil nâyim wi l kalbe ḥarṣu lamma dâr u lâḥ il fagr. Bidal ma nta qâ'id hina aḥsan teruḥ tindah li l ḥakîm. Haiyâk Allâh! Nazla maṭara rufaiya'a. Ma lqênâsh garâ lu ḥâga. Shâwir lu yigî. Ana mrabbîha min ṣughre sinniha. Tannak mâshî dughrî 'ala ṭûl lamma tdûr u tûṣal wi tqul lak: "adînî." Shârîh min ên? Iftakarna l quṭṭ, gâna yenuṭṭ. Il kilma dî betitniṭiq bi t tê walla bi ṭ ṭâ? Kan dâyir yi'as'is zêyi l a'ma. Ma tqulshe li ḥadd ana 'amalte kede u kede. Kan ḥaqqiha tigî. Ma lḥiqshe yigî. Kunna mashyîn nitkallim. Inta ya ṣṭa[2] merakkib il gamâ'a dôl? Kan waqtiha minabbih[3] 'alêya le inni a'allaq il ḥuṣân bi l 'arabîya. Bi sabab kunte qâyil lu yirmi l waraqa. Iza kunte mewaṣṣîh 'ala 'arabîya ma kunnâsh nit'ib nafsina. Tigi badrî, û'a tkun tinsa.[4] Enta tirkab 'arabîya we tannina ḥna l kull merauwaḥîn sawa. Inta mkhallif minha 'iyâl? Biddik tistaḥraṣi l nafsik. Kulle yôm kunna nṣûm we niftar fi l maghrib. Illî ḥabbûh itnên yekun Rabbuna tâlithum. Fi l 'âbid yu'ṣur ir rummân fi buqq il walad kulle yôm ḥatta trabba u baqa kbîr. Min ên[5] 'andak ḥaqqi tqul lî ḥâga zêyi dî? Ḥâl in shiribha raḥ nâyim. Min ḥâṭiṭ da hina? Huwa dâyir yidauwar 'ala bûh.

## VII

Iza kân ana qulti lak le inn id diwân ill ana fîh ma fihshe shughl lêh enta betis'alnî 'ala waẓîfa? Sawa in kan ṣaḥbak walla in kan qarîbak. Ana manish 'ârif wala ma mi'îsh khabar in kânu 'auzîn walla mush 'auzîn. Iqfil ish shabâbîk 'ashan la yigi 'ufâr fi l bêt wala titkassar[6] ḥâga wala miḥtâga. Intum

[1] For yishtirum. [2] uṣṭa. [3] Pluperfect.
[4] Or û'â la tinsâ. [5] Pron. minên. [6] Better yitkassar.

bitiz'alû lêh? Iḥna ma lna? Yinfa' ma yinfa'she zêye bardu. Inta za'alân lêh yâba? Lôla l 'êsh wi l malḥ ma kuntish ṭauwilte mi'âk. Qâlit lu iza kân abûk yidra innak ghibte min il bêt? Qal liḥa: kunte aqul lu innî ruḥt aghîb. Binte in diḥkit tifattaḥ ish shams wi n 'aiyaṭit yir'ad ir ra'd we yinṭur il maṭar. In kânit tis'al 'alêya tibqî tindahî 'alêya. In kan hûwa walla hîya zêye bardu. We lau wi nnina ma shufnâsh il bint we lâkin iḥna saddaqna qôlik 'ala inniha kuwaiyisa. 'ala ḥasab le innina ma kunnâsh ni'rafhum wala humma ma yi'rafûnâsh. In iddêtînî walla ma ddêtînîsh bardu wiṣil. Ma tkhafshe ya walad wala tikhtishî; ma fîsh hina illâ na w abûk wala ma fîsh ḥadde gharîb gherna. Aḥsan in kuntû ti'milû ma'rûf wi tkhallûna li waḥdina. Iza kânum yis'alum 'an 'arabîyât qul luhum yegîbu 'ashanna ḥna. Ṭaiyib, ana rayḥ addî lak kilma waḥda, 'ashara ginêh; iza kan khallaṣak ma fîsh mâni'; ma khallaṣakshe, zêye ma yi'gibak baqa. W adín qulti lak 'ala l qôl iṣ saḥîḥ illi ma ba'dûsh 'andî kalâm. Il khamastâshar qershe dôl yikaffûk walla ma yikaffukshe, wi tkun mabsûṭ walla ma tkunshe mabsûṭ? Ana ma kaltish minnu ḥâga wala shiribte minnu ḥâga wala nahabte minnu ḥâga. Lamma n nâs iṭ ṭaiyibîn is ṣalḥîn yeqûlu lhum: "da ḥarâm 'alêkû; Allah yigâzîkû," yeqûnnu yeqûlu lhum: "ḥarâm ḥalâl, iza kan yi'azzibna Rabbuna walla ma yi'azzibnâsh yibqa zêye ma ya'raf yi'mil fîna; we amma intû ma lkûsh da'wa lina in kunna nṣûm au niftar." In ma kanshe maugûd lamûn baladî we yikun ma gâsh il awân betâ'u wala yekunshe ṭaraḥ fi ṣagaru wala yekunshe gih itbâ' fi s sûq, wi ykun waqtiha maugûd lamûn adalya shi'îrî, fe tishtirî minnu hûwa. Iza kan ma ltaqûsh mush kunte dauwart? In kan ma lhumshe khabar yi'milu êh baqa? Guḥt ma guḥtish ma yehimminîsh. Shayifsh il kalb il maklûb fi sikkitna? Ma 'rafshe yi'gibnî êh. In kunte ma ntish misaddaqnî. Qîrâṭ bakht wala faddân shaṭûra.[1] Iza ruḥt ana tighdar ma truḥsh enta. Lau kunte a'lam inniha baṭṭâla lam kunte arghab ig gawâz. Qulti li kân le innak tibqa tfakkarnî 'ala inni ashêyaḥhum lu. Iza khulusṭe badrî ruḥt. Hûwa qal li qul innahum kânu naymîn mi'î. Mush tis'alna su'âl bi l ma'rûf! Zêye bardu in kan sukkar walla in kan tîn walla n kânit kummitra. Ana shuftu hina kân min zamân. La yirḥam wala yikhallî raḥmit Rabbina tinzil. La gih wala shaiya' khabar. Is'al megarrab wala tis'al ṭabîb.

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[1] *An ounce of luck is worth a pound of wit.*

## VIII

Ruḥt ir raṣṭabl ṭammart il ḥuṣân. Qam sa'alnî we qal lî, "râyiḥ fên?" Lâzim tifakkarnî 'ashân abqa a'ṭîk il mâhîya bukra. Inta lêh baqêt ma gâyib il muftâḥ li ghâyit nahar yóm litnên ya'nî yibqa mbârih il ḥadd u yôm il itnên? Istannêtu lamma dâr u libis hidûmu. Ba'dên tannî mistannî lamma dâr u gih. Lâzimnî gawâb tiwaddîh il busṭa. Ruḥ rauwaḥ il ḥuṣân fi r raṣṭabl wi bqa ta'âla 'al bêt. Lamma yibqû yiṭlubûh ana bqa qul lak. Ba'dên ṣabaḥum, tânî yôm nahâr il itnên ir riggâla gum. Baqa akhî iḥna 'auzîn niṭla' fôq minnu. Khallâha betimla min il bir. Qum 'abbî lî ta'mîra. Tigîni l bêt is sâ'a 'ashara. Il ginêna dî baqa lha talat sinîn ma tfataḥitsh. Rauwaḥ ir râgil bêtu za'lân. Izzêy li inni abqa ibne bâsha w arkab ḥimâr! Aḥsan ne'allim il bêt we nisbaḥ nib'at luhum. Ramêtu fên? Ramêtu l baḥr. Baqêt makrûsh 'ala âkhir nafas. Hatta le innî baqêt akhud sallimtên talâta fi khaṭwa waḥda. U ba'dên gih abûh qam qa'ad ganbu. We baqat il 'arûṣa mirât il 'arîs. Qâmit itlaffit fi milâyitha wi zzaiyarit bi l izâr betaḥha we khadit ba'diha u tanniha qayma 'ala ḥalha.[1] Qumt ana w ana bashrab il qahwa baṣṣêt laqêt binte ṣughaiyara. Il walad baqa mikhtishî qawî le innu yequm yâkul waiyâhum. Ṭaiyib, ana abqa ddih lak min ba'de ma khadtu min akhûya. Yalla, in kuntû rayḥîn, tinzilû baqa. Fi l aḥsan dilwaqti lâzim baqat nuṭlub ir râgil nafsu we nis'alu. Lâzim ti'mil ma'rûf wi tqul lina baqat 'al il meqaula hîya kam qersh. Yitannu hûwa qâ'id yighannî we humma qa'dîn yistimi'um il ghuna. Tanniha l mazzîka tduqqe quddâm 'arabîyit il 'arûṣa ḥatta le innuhum dârum kulluhum we rauwaḥum 'ala bêt il 'arîs. Baqa ẓ ẓaghârîṭ dayra fi s sikak. Râḥit wakhda l maḥrama l qaṣab. In qultu l kalâm kidb ḥa yibqa ḥarâm 'alêkû. Qam qal liha: "Ya wlîya intî!" qâmit hîya siktit; qam qal liha: "Intî ya ḥurma ma truddî 'alêya." 'âṣu l maḥrama damm. Lamma yedûr u yibrad. Illi raḥ yiṭla' il ḥigâz yiktib ismu fi ẓ ẓabṭîya 'ala yadde mashâyikhhum le innuhum khalyîn id diyûn ma 'alêhumshe ḥâga. Ana basa'dak lagle inta, lamma yekun 'andî ḥâga, tibqa tsâ'idnî. Khallîh 'an nâr ḥatta yedûr u yistiwî. Baqat qadde gum'a shêfa shughla zêyi n nâs, u baqat ti'mil le inniha mara ṭaiyiba. We hûwa 'ala ḥasab ṣughre sinnu nisi ummu. Ana ma yikhallaṣnîsh tuq'udî hina waiyâya. Zêyi lli yekûnû ṭal'în il ḥigâz. Fidlit tikhbaṭ fi l bâb u tidrab fi l garaẓ ḥatta nizlum ahl il bêt. Baqâ lu talatt iyâm ma stiḥammâsh. Il bab da baqâ lu khamastâshar yôm maqfûl. Qam

[1] = mashya dughrî 'ala kêfha.

râqid ʿaiyân. Ana raḥ aʿmil ṣaiyâd. Nizil biyiṣṭâd. Kan bâṣiṣ mish shibbâk. Khabbaru l bâsha ʿala innina ma lqênahsh. Uʿâ tigî wala twarrînî wishshak. Ma yehunshe ʿalêh yiṣrif. We lau inniha tumṭur. Lau ma kanshe ḥaṣal ʿuzre kunte ruḥt. Iza kân il kidbe yingî kân is sidqe aḥsan. Mush timshî fi adabak? Il fuṭûr mush ḥâdir? Êwa ḥâdir. Ṭaiyib, inzil. Il khêra l auwilanîya illi khtarha linsân hîya lli aḥsan. Min ḥêsu kân ana biddî arûḥ. Min baʿde ma kânit ḥatiddîha itnên ginêh iddâha khamsa. Ma titgabbarûsh ʿalêya. Iḥna ḥanitgabbar ʿalêk fi êh? Il bâb ma yiftaḥshe min barra. Entî nisîti l wiṣîya illi waṣṣêtik biha. Kusub fi t tigâra dî maksab, lâkin baḥre ṭêṣ. Hûwa lli shammimni l khabar. In nâs yeqûlu inn akl il ʿirûq bitûʿ il figl il baladî bi l waraq betâʿu yiḥṣal minnu manfâʿa li n nazar. Khallî ṣaḥbu yigî yuṭlubu minnî. Baqa min il merauwaḥîn. Inṭarash ṭarsha gamda. Ana li muddit yômên ma shuftûsh. Iza bêyitte ʿala sh shughla dî ḥatiṣbaḥ fâdî. Khushsh il ôda. Shilhum shêl wâḥid. Yakhdu l ḥagar min il gabal we yinazzilûh il baḥr. Luh min ʿande Rabbuna kulle yôm righîf. Iḥna nḥibbe le innak tekun mabsûṭ minna. Ṭaiyib, ya gidʿân, barḍu kattar kherkum. Rayḥîn nerakkibu zêye ma ḥna ʿaizîn. Êsh ʿarrafkum bîya innî râgil ṭaiyib? Il walad biyisʾal il qahwagî biyequl lu . . . Itfaḍḍal it ʿashsha. Kalum litnên wi nbasaṭum; baʿd il ʿasha qal lu: "Ya akhî inta min anhî balad?" Inta sâʿit ma ḥadaftiha fi l bîr ana stilaqqitha. Wi humma beyitfassaḥum fi l ginêna laqu gôz ḥamâm. Baʿat li umm il banât, gabla qal liha. U baʿdên we hîya bitqul lî kede wi btindah ʿalêya qumt ana baḥsib li inniha bitqul lî taʿâlî fôq. Gih fi widni l kalâm zêy illi hîya bitqul lî. Simiʿte ḥissik wi ntî betindahî lî. Ma khuluṣtish lissa min hina? Mush tismaʿ kalâmî ʿan kalâm dôl? Qabl il ʿaṣr bi yigî sâʿa. Il ḥuṣân da khâsis; lâzim tizauwid lu l ʿalîq. Ir râgil da shaqî nâr. Ma yehunshe ʿalêya âkul fi bêt ghêr bêtak. Izakan qaʿadte hina ganbî yibqa kuwaiyis. Taman it talagrâf khamsîn sâgh; kan fîh kilma migwiz. Sanʿitu yebîʿ karâsî. Ma bênîsh u bênu ḥâga. Kulle kam yôm yigî? Betigrî lêh kunt? Kunna khayfîn la tihrab minna l bint. Dôl wilâd ʿamme baʿd. Kulle wâḥid minhum yeqûl kalâm shikl. Il ḥâga dî tâhit ma bên Zêd we ʿumar we Râghib. ʿala kullan aḥsan min bâlâsh. Gharramnâh nuṣṣêu ṭaiyibîn. Dabbar lu ʿala môta. Fâḍil ʿibâra ʿan khamas daqâʾiq kede. Iḥna lissa fi l kalâm w abûya nadah lî. Iza kan tezîd ʿannî fi l liʿb yibqa ismak ghalabtinî. Il qalam yiẓbuṭ ʿan il ʿaql. Il ghina yegîb iṣḥâb. Qâmûs yitḥaṭṭe fi l gêb. Shuftuhum? Êwa, tauwuhum faytîn ʿalêna. Lam yizal li ghâyit il ân biyiṣrif fulûsu fi l liʿb wi l qumâr. Id

dinya ḍalma kuḥl. Il bâb yiftaḥ baḥrî. Liḥiqtu wagadtu fi l bêt. Iḥna msafrîn bukra. Il arḍe dî mazrû'a baṭâṭis walla eh? Dôl ḥâgât taqrîbîya. Ma shuftish illa tnên sammithum[1] lak. Mishyû min is sikka illi naḥyit il gabal wara bêt 'alî Bâsha. Gih fi 'ênu ẓalaṭa we lâkin ẓalaṭa mistaufîya qawî. Fiḍlit waiyâh ḥatta leinnu gih fi l bêt. Il ḥuṣân da ḥuṭṭu lu sh shull laḥsan yibrad. Il wâḥid minna lamma yekun ma'nâha ibne khamastâshar sana. Ṭaiyib ummâl bitis'alnî 'ala gawâz lêh lamma ma ma'akshi flûs? Iḥna khaddâmin lik we li bnak. Adi l kalâm illi 'andî illi fi ṣarirtî. 'adt il maṣriyîn il uṣûl 'andudum yigi l qâḍî yiktib il kitâb fi bêt il 'arûṣa. Il uṣûl illi l maṣriyîn yinshû 'alêha. Baqat tequl li kede we tirga' tequl li kede? Azraṭ min ba'ḍuhum litnên. Kan mâsik riglêha tindirib. Bikhîta illî hîya ukhte talta luh.

## IX

Iddî kursî li s sitt tuq'ud tistirêyaḥ. Qa'adit hîya; min ba'de ma qa'adit ṭalabu lha l qahwa. Istaghlit il mahr wi qâlit inn il mahre da ktîr. Min ba'd ir râgil ma simi' kalâmî. Humma 'auzîn yista'rafu bkum wi ntum kemân mush 'auzîn tista'rafu bhum? Ma qultî lîsh le innuhum in kânum riggâla walla nisa. Min ba'de kulle wâḥid minhum ma nizil. Ana ṭli'te wi nta wâqif fi l bâb. Rayḥîn nêgibu hina yiktib lina l gawâb quddamna. Kulle ma gibt ana ḥâga f bêtî takhudha inta. Qal laha: "izzêye gôzik li innu biyishshakka minnik? Irkhi dri'tak gambe minnak. Ma ti'milshe karkaba min gher luzûm. Ḥatshûfu wi nta ṭâli' wi nta nâzil. Sikitnâ lu, dakhal bi l ḥumâr.[2] A'allimak is sirqa, teḥuṭṭe îdak fi gêbî. Qalbu maḥrûq 'ala ḥlu illi mâtû lu. Kulle da ḥaṣal wi ḥîya shayfa. Fatah lu[3] dukkân. Luh ibn 'amme nâqiṣ il manâkhîr. Ya zauwidnî ya balâsh shughl. Manish qâdir arsî li 'ala ḥâga. Biddî astaqrab sikka tkun quraiyiba. Ana ḥaṣṣêt bi riglak wi nta mâshî. Qam abûh khaṭab lu bint, binte râgil ṭaiyib, u sharaṭ 'ala bûha, we qal lu we qal l ummiha kamân, qal luhum . . . Yinkhilûh bil mankhul. Akl il figl in nîlî kuwaiyis 'an iṣ ṣêfî. Iṭ ṭuwâla aṭwal min il karawêta marratên fi ṭ ṭûl. It ṭabbâlîn yiṭabbilu wi z zammârîn yizammarum. Min ba'de ma yinwî niyitu illi huwa nâwî 'alêha. Ma tiz'alîsh waiya gôzik za'al kibîr qawî, le innu iza kan hûwa yiz'al 'alêkî lâzim tisrifi nti z za'al; 'ashân ir râgil yimkin yekun gây ta'bân min shuglu we yimkin

[1] For sammêthum.

[2] I.e. *we gave him an inch and he took an ell.*

[3] *I.e.* li nafsu.

yequl lik: qûmî, ya bittî, hâtî ḥâga, teqûm intî ma ttau'ihshe[1] wala tisma'îsh kalâmu, yimkin yekun ganbu 'aṣâya walla ḥâga, yequm min za'alu yeruḥ ḍarbik biha walla ḥâga; aḥsan bi l aḥsan tekûnî ya bintî muṭî'a li gôzik. Ana ya sîdî, Rabbuna yiṭauwil 'umrak, râgil faqîr, ma yisaḥḥish inni aḍrab in nâs wala sraq minhum wala ẓallimhum. Ba'de gum'a ana mush hina. Tequl lu ya 'amm? Ya ritha kânit ḍarabitak. Ana bidd(i) akhalli n nahar da yekûn iswid 'ala l ab'ad. In nâs il fuqara yifḥatu lhum nuqra fi ôḍa min il bêt, wi yegîbu qidra fukhkhâr we yiṣurrû fulushum fi ḥittit khalaqa qadîma, we yirmûha fi qalb il qidra we yinazzilû bi lli fiha l qidra fi n nuqra, we yighaṭṭû 'alêha balâṭa, wi l balâṭa tekun min shikle balâṭ il ôḍa, we yilzaqu l balâṭa li ḥabbit izmint au bi shwaiyit gibs. Lamma tir'ad id dunya wi l barqe yibqa yubruq yeqûlû waqtiha linsân yimkin iza kan yiṭṭillib min Allâh yekun bâb is sama maftûḥ, zêye fi lelt ig gum'a, we yistigâb minnu Rabbuna. Waqt il akl wi auwul ma yitqaddim yeqûl il insân: "bi smi llah ir Raḥmân ir Raḥîm;" u lamma yishba'un min il akl yeqûlû: "il ḥamdu li llah Rabb il 'âlamîn;" wi n nâs illî ma yeqûlûsh kede yeqûlû le inn Allâh yinazzil fi baṭnuhum il qaḥṭ, wi yeqûlu le innuhum, madâm ma sammûsh[2] 'ala l akl wala ḥamadûsh Rabbuna, yeqûmû yaklû min hina, wi l 'afârît yakhdû l akhle min baṭnuhum wala yibqâsh ḥaṣal 'anduhum qun'.

## X

Iza kân linsân minna 'auz yishtirî ḥâga min sûq, zêye masal sûq Khân il Khalîlî, yerûḥ il wâḥid li l bêyâ' min dôl, we yifṣil waiyâh masalan siggâda walla ḥâga, wi yequl lu: "Ana 'auz is siggâda dî ashtirîha minnak." Yequl lu: "Ṭaiyib, ya sîdî, marḥaba; da lna tiḥṣal lina l baraka bîk." Yeqûm il wâḥid yequl lu: "Allâh yibârik fîk." Yequl lu: "Ṭaiyib itfarrag 'ala lli nta 'auzu." We ba'de ma tfarrag il insân 'ala s siggâda illî ti'gibu yeqûl li t tâgir: "Qul li nhaytu 'ala âkhir taman." Yequl lu: "Ifṣil zêye ma nta 'auz, ya'nî ma tikhtishîsh." Yequl lu masalan: "Enta qul lî qabla is siggâda bi kâm?" Masalan huwa raḥ yequl lu: "Bi talâtin ginêh." Yeqûm bi sabab innu qa'ad 'andu we ṭalab lu fingân qahwa yequm yukhsha 'alêh le innu yefûtu wi yeruḥ yishtarî min ghêru bi sabab shurbu fi l fingân il qahwa, yequm yequl lu: "La', dilwaqti iḥna ha niqsim il balad nuṣṣên; khallaṣak walla la? Iza khallaṣak mafîsh mâni'; ana ddî lak il khamastâshar ginêh w abqa zabûnak fi kaffit il hâgât illî tilzamnî; ana bqá gî akhudha min 'andak."

[1] = tiṭâwi'ihsh.

[2] *Sc.* Allâh.

Yequm yeqûl: "Tigî bardu tsharrafna, lâkin ana ma ykhallaṣnîsh it taman da; ana biddî aksab, ma biddîsh akhṣar." U ba'dên il wâḥid yequl lu: "Ṭaiyib, ana ddî lak sittâshar." Yequl lu: "Yiftaḥ Allah." "Ṭaiyib, sittâshar u nuṣṣ." "La', 'yirzuq Allah." "Ṭaiyib, ya Shêkh, khallaṣak sabaḥtâshar illa rub'?" Yequl lu t tâgir: "Ya akhî, ma tuq'udshi tnâkifnî; balâsh menakfa; da mush shira dih illi nta betishtirîh." Yeqûm il wâḥid baqa, lamma hûwa yequl kede u yiz'al, yizauwidu rub', wi yequl lu: "Khallaṣak bi sabaḥtâshar walla la'?" Yequl lu: "Baqa ma ma'akshe ziyâda 'an is sabaḥtâshar dôl?" Yequl lu: "La', dôl sharyin waḥda fi l bêt bi sittâshar u nuṣṣ, w ana ddêtak dilwaqti ziyâda nuṣṣe ginêh 'an illî 'andina fi l bêt." Yequl lu: "Ṭaiyib, aqul lak ya ma yi'auwaḍ; Allah yikassibak; hât il fulûs; khaṣrâna kasbâna nihaytu ḥadiḥna bi'na wi s salâm."

## XI

Iza kan wâḥid khaditu sh shams, il aḥsan yikhallî wâḥid yid'aku min wuṣṭu wi yemashshî idu fi qanâyit ḍahru li raqabtu ḥatta yiṭalla' ish shams; we hîya sh shams tibqa mkabbiba fi l qûra zêyi l 'inaba. U ba'd id da'k yiḥuttu 'ala l 'inaba dî mandîl we yiqrushûha bi snanhum; teqûm ish shams tiṭaqqe wi tfarqa' zêyi l bêḍa illi tkun fi n nâr wi yekun zâd 'alêha s siwa. U ba'dên yegîbu shwaiyit moiya f fingâl qahwa, wi yidauwibû shwaiyit malḥ fi qalb ish shuwaiyit il moiya, u ba'dên yiḥuṭṭû l insân[1] fi widânu min il moiya bi l malḥ; wi auwul ma yiḥuṭṭûhâ lu yingidi' 'ala ganbu sh shimâl, we yiḥuṭṭuhâ lu fi l widn il yemîn; teqûm il widni ṭṭashṭash zêyi l babûr, ṭi'mil shi . . . sh, au zêyi bêḍa ṭṭashṭash fi s samn 'ala n nâr. Wi yequm min 'ala ganbu sh shimâl, yifarragh widnu l yemîn; teqûm il moiya tiṣṣaffa min widnu; lâkin waqtiha yequm ṭilqi l moiya fi îdu sukhna nâr, zêyi l moiya lli tkun bitighlî fi ḥalla 'ala l kanûn, min quwwit 'azm ish shams. We yirga' tânî yenâm 'ala ganbu l yimîn; tequm tiṭashṭash il widn it tanya zêyi l auwilânîya; we dimâghu, ba'de ma kânit betubrum we bitliffe 'alêh, tequm terûq, wi hûwa yefûq li nafsu. U ba'dên yegîbû lu shuwaiyit lamûn baladî, ya'nî lamuntên talâta baladî banzahêr, yisharrabûh, wi yenaiyimûh wi yeghaṭṭûh; yequm yiṣbaḥ fâyiq zêyi l ḥuṣân, wi yeruḥ yis'a 'ala shughlu.

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[1] For l il insân.

## XII

Yeqûlu n nâs leinn it ti'bân illî hûwa 'âmir il bêt ṭul ma hûwa qâ'id fi l bêt aḥsan bi l aḥsan iḥna ma n'azzihshe wala hûwa kamân ma yi'azzînâsh ; leinn iḥna in azzânâh au mauwitnâh tequm wiliftu tigî masalan tilâqî ḥalla fîha ṭabîkh walla ma'ûn yekun fîh laban yimkin tekun tebukhkhe fîh ; u waqte ma bakhkhit bi ḥanak-ha yimkin iṣḥâb il maḥalle yi'yum au ḥadde min wiladhum ; we amma iza kân il insân ma yeqarrabshe bi l 'ummâr illî humma s sukkân illî humma t ta'âbîn, wala ma ye'-azzîhumshe wala ma yemauwitshe minhum ḥâga, humma rukhrîn, ḥatta iza kân il akle makshûf, yekûnû meḥafẓîn 'alêh wala yeqarrabû luhshe wala yebukhkhûsh fîh wala yi'milûsh azîya fi l bêt abadan. We ṭul ma yuq'udum we yiṭauwilu fi l bêt we yifqisu we yûlidum yifḍalu l 'umre kullu meḥâfiẓîn 'alêh. We fîh nas min nâs il qudm yeqûlum dôl 'ummâr il biyût, we aḥsan ma nkallimhumshe wala niḍrabhumshe wala nmauwithumshe leinnuhum makhâliq, Rabbuna khâliqhum bi rwâḥ zêyina ; we yimkin bi sabab leinnina ma n'azzîhumshe wala humma ma y'azzûnâsh yimkin illî zêye dôl yekûnum [1] qudumhum sa'ad 'alêna, we yimkin ba'de ma nkûn fuqara Rabbuna yis'idna 'ala qudumhum.

## XIII

Lamma twaladit il bint bashsharu abûha leinniha bint ; qam abûha zi'il shuwaiya leinniha bint ; qâmu qâlû lu : "Ya bnî inta betiz'al 'ala shân êh ? da l bint rizqiha bi rizqên,[2] we amma l wahad bi rizqe wâḥid." Hina r râgil, lamma simi' il kalam da minhum, ḥamad Rabbuna we qal : "Il ḥamdu li llah Rabb il 'âlamîn, iḥna mistardiyîn bi lli ddah lina Rabbuna." U mba'de wiladt il bint gâbu l ummiha talatt igwaz firâkh u fard, u baqum yiḍbukhu lha kulle yôm farkha, we gum il girân yibarkhu lha ; we lamma tamm is subû' gâbu lha shuwaiyit nuqle 'ala kam sham'a iskandarânî, we yeqîbu lha ṣanîya we yeḥuṭṭû fîha shuwaiyit moiya, we yegîbu lha qulla (leinn il maulûda bint) we yeḥuṭṭûha fi qalb iṣ ṣanîya u talatt arba' shama'ât, u qâdûhum u ḥaṭṭûhum ḥawalên il qulla u tannuhum qaydîn lamma dârum wi nṭafum. We fi auwil lêlit ma twaladit il bint, ḥaṭṭitha d dâya fi ghurbâl u hazzitha fîh marratên talâta, we tamm il bint

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[1] § 464.

[2] *I.e.* a double gift from God, as He will provide for her sustenance.

nayma fi l ghurbâl lamma li s subû'. Hina ṣabaḥîyit is subû' gat id dâya wi ddu lha shuwaiyit malḥ we ṭaqṭaqithum[1] (ish shuwaiyit il malḥ) fi wusṭ il ḥâra; u lammit laha saba' tamantâshar 'aiyil, u baqum kulle wâḥid minhum mâsik sham'a we yeqûl: "Birgalâtak, birgalâtak,[2] ḥalaqa dahab fi widanâtak" [2] qadde 'ashar daqâyiq wi l 'iyâl ṭaffu sh sham'e, nafakhûh bi ḥnikithum, we khadu kulle manhu sham'itu illi f îdu li nafsu; we gâbit id dâya shuwaiyit nuqle min nuql is subû' u farraqitu 'ala l ûlâd; we hîya khadit il bâqî u khadit ba'ḍiha u tanniha mashya 'ala bêtha; u tamme baqa l wilâda wi s subû' betâ' wilâd il 'arab il fuqara; we dumtum bi khêr.

## XIV

Yeqûlû le inn il 'irsa lamma tigî tûlid tequm tifḥar liha shaqqe walla guḥr, wi t'ashshish fîh bi shwaiyit sha're zêye difîra qadîma millî yiḍḍaffaru bha n niswân, walla bi shuwaiyit khulqân 'ala shwaiyit quṭn; u ba'dên ti'arbid laha fi l bêt ḥatta ti'tar liha 'ala zatûna walla meshakhlaqa walla ḥalaq dahab au asâwir faḍḍa walla burqu' bi 'aruṣtu wi l 'arûṣa tkun min dahab bunduqî, we takhudhum 'andiha fi guḥriha. We 'ala ra'ye qôl in nâs le inniha ma tulidshe illa 'ala masâgh min dahab au min faḍḍa. We hîya lamma tigî fi l bêt teqûm tiṣrukh ṣarkha wiskha bishî'a yitmili bha l bêt kullu min fôq li taḥt, yeqûmu ṣḥâb il bêt yeqûlu lha: "'andina Mḥammad 'arîs," yiftikiru le inniha tihrab min il kilmâ dî.

## XV

Iza kân yekun ti'bân barrânî illî ma ykunshe 'âmir il bêt gay yewishshe min il khala we qâṣid il maḥall illî yekun linsân sâkin fîha, auwul ma yikrufu 'âmir il bêt min bi'îd yeqûm yukhrug fâzi' 'ala l gharîb, wi yeruḥ mekarrashu min naḥyit il bêt; u ba'dên yirga' sidha 'ala guḥru, we hûwa l gharîb yimkin min khôfu, we hûwa gârî yewishshe, yimkin yefût il gûhára betaḥtu; u waqtiha iza kan linsân yekun wâqif we bakhtu qâyim yequm yakhudha wi t ti'bân yiz'al yeṭaqqe yemût 'ala shân il gûhara illi kan mâshî 'ala nurha. Wi t ti'bân 'ênêh ag-har ma yighdarshe yeshûf min ghêr il gûhara; wi n fâtitu l gûhara dî

[1] To keep off the evil eye.

[2] Notice that the masculine is maintained though the child is in this case a girl, the phrase being stereotyped. Birgalât is a nonsense word.

yi'ma l bi'îd[1] ma yshufsh. Wi l gûhara dî yeqûlu n nâs iza kân Rabbuna yi'ṭîha li l insân we yakhudha we yeruḥ biha fi bêtu we yegib ḥabbit radda, walla ḥâga, we yiḥuṭṭuha fi wa'âya fukhkhâr au ḥabbit nishâra khashab, we yiḥuṭṭuhum fi êye mâ'ûn in kân yekûn ḥâḍir, we yihuṭṭ il insân ig gûhara fi qalbuhum we yirmi qershe sâgh taḥt ig gûhara we yighaṭṭî 'ala l ma'ûn we yikhallîh fi maḥalle muḥtakif[1] lagle ma yibqâsh 'alêh rigl, yiṣbaḥ iṣ ṣubḥ we yikshif il mâ'ûn yeqûm yilâqî min ba'de ma kan ḥâṭiṭ qershe waḥid yilâqîhum[2] itnên; wi n ḥaṭṭe ḥitta bi 'ashara yilaqîha ḥittitên bi 'asharât, wi n ḥaṭṭe riyâlên yilâqîhum arba' riyâlât, we tannu baqa fi z ziyâda lamma yeḥuṭṭe wâḥid yilâqîhum itnên.

## XVI

Kan fih râgil we huwa lissa maugûd ismu Meḥammad, huwa min Damanhûr il Biḥêra, u kân it'aiyin waiya l gêsh il inglîzî fi muddit ḥarb is Sûdân il auwilânî, ya'nî min muddit khamastâshar sana, we kânit waziftu gazzâr; we qa'ad waiya l gêsh kulle waqt is safarîya, u fiḍil ba'diha muddit talatt arba' sinîn fi s Sûdân. U lamma ḥabbe leinnu yigî yisâfir 'ala barre Maṣr we yirauwaḥ baladu qam mishî fi sikka fi wuṣṭ ig gabal, u kan yetûḥ fiha; u kan yuq'ud mâshî shahrên talâta lamma wuṣul fi wâdî ismu wâdi l kilâb, ir riggâla betû' il balad kilâb wi n niswân betu'hum bani âdam; u lamma wuṣil 'anduhum qâmum giryîn il kilâb 'alêh u laffum ḥawalêh; u wâḥid min il kubârât betuḥhum shaiya' wâḥid min ṭarafu li l malik betaḥhum leinnu yigî yeshûf ir râgil da l gharîb yitfarrag 'alêh, leinnu hûwa râgil bani âdam. We lamma gih is sulṭân itfarrag 'ala r râgil u shâfu u ḥabbe leinnu yi'zimu 'andu; wi l akâbir, illî humma l 'umad betû' il balad, kânu 'auzîn rukhrîn yi'zimûh 'anduhum. We lamma s sulṭân ṭalab yi'zimu 'andu humma t'akhkharum wi qâlum: "min ba'de ma yikhlaṣ is sulṭân min 'azumtu iḥna kamân ni'zimu 'andina." Fe râḥ ir râgil fi tilk il yôm wi f tilk il lêla t'azam 'and is sulṭân, fi s sulṭân basaṭu wi ḍâfu we ikramu 'ala l ghâya; u bât fi bêt is sulṭân u ṣabaḥ fiṭir iṣ ṣubḥ, u gâbû lu l qahwa, shirib u nbasaṭ, u gum il 'umad betû' il balad wi ṣabbaḥum 'as sulṭân we qâlû lu: "Nahârak sa'id u mbârak, ya sa'dt is sulṭan; iḥna biddina nista'giz minnak leinnina nakhud id ḍêf dih nedîfu 'andina." Is sulṭân qal luhum: "Itfaḍḍalû khudûh." We humma khadûh we ḍâfûh 'anduhum in kânum

[1] § 587.

[2] Or muḥtikif (for mu'tikif).

[3] -hum referring to itnên.

'ashara tnâshar nafs walla 'ishrîn nafs min akâbir il balad humma l kull dâfûh 'anduhum we ḥarimhum humma llî biya'rafu l lugha betâ' riggâlithum, wi l kalâm illî yeqûlûh ir riggâla humma l ḥarîm yitargimûh li r râgil bi l 'arabî. Tannu r râgil lamma qa'ad fi l balad yigî muddit shabr lamma li yôm min zât il iyâm kân binte wâḥid min in nâs il kubâr, w abûha râgil 'umda min dimni l balad, qâlit l ummiha: "Ya ummî, kull in nâs 'azamu r râgil da wi ḥna kamân 'auzîn ni'zimu." Qam ir râgil qâl: "Ma fîsh mâni'; iḥna ni'zimu." We hûwa raḥ fi l bêt illi kan ma'zum fîh id dêf ṭalabu minnu; qal lu: "Ṭaiyib itfaddal khudu." U fi lêlitha r râgil it'ashsha 'anduhum wi nbasaṭ wi l mara mrâtu basaṭitu min akl u shurb u min kaffit kulle ashya, igrannu hûwa r râgil da huwa gada' shabbe ṣughâr we ṣurtu gamîla. Qâmit il bint—bint ir râgil—'ishqitu we ḥabbitu, we ḥabbit leinniha tgauwizu. U ba'de ma nâm abûha w ummiha fi nuṣṣ il lêl kân in râgil nâyim fi maḥall il madyafa, wi l binte qâmit min in nôm mafzû'a ma baqâsh gayi lha n nôm fi lêlitha min ḥubbiha fi r râgil id dêf; we qâmit raḥit lu, w abûha w ummiha khamrânîn fi 'izz in nôm, we hîya khallathum fi aḥlâha nôma we saḥḥit ir râgil we qâlit lu: "Qum bina, ya m'allim Meḥammad." Qal liha: "Aqûm aruḥ fên?" Qalit lu: "Qûm iṣḥa min in nôm w uq'ud 'ala ḥêlak; ana biddî aqullak 'ala ḥikâya." Hûwa r râgil qam min in nôm u ṣiḥi u qa'ad 'ala ḥêlu we qal liha: "Intî 'auza êh, ya sitte Zbêda." Qâlit: "Ana ḥabbêtak wi nta ya tara ḥabbitnî zêy ana ma ḥabbêtak?" Qam qal liha: "Ana ḥabbêtik ketîr qawî, lâkin manish qâdir aqûl, leinnî khâyif min abûkî we min ummik la yimauwitûnî. Qâlit lu: "Ya tara iza kân ana aqul luhum leinnuhum yigauwizûnî lik tiqdar tuq'ud hina fi l balad we illa la'? Lâzim tiqul li qable ma aqul luhum, ya'nî in kunte râḍî walla ma ntash râdî." Qal liha: "Ana khâyif aqullik manish râḍî trûḥî tiftinî 'alêya, wi n qulti lik ana râḍî ma qdarsho leinnî aghîb 'an wilâdî wala shufhumsh, leinnî baqâ li dilwaqti khamas sitti snîn fi l ghurba wala shuftish wilâdî; w adin qulti lik 'ala l ḥaqq, wi r ra'y illî ti'milîh mâshî 'alêh. Qâlit lu: "Ana âyis[1] waiyâk w afût ahlî w afût baladî 'ala shânak; innama ya gada', amant Allâh, ma tibqâsh tifarraṭ fîya fi blâd il ghurba, ya'ni f baladak?" Qal liha: "Da hûwa da yiṣaḥḥ ya sitti Zbêda? Ana shîlik fuq râṣî u mâ li baraka illa ntî." We humma l bint wi r râgil khadu ba'ḍuhum, we ḥaṭṭit hîya idha fi îdu we râḥu gâbu ba'îr we rikbum we ḥaṭṭum kitf fi ṭ ṭarîq; u tannuhum mashyîn lamma dârum u wuṣlu li ḥadd il baḥr; wi l binte kânit mistaḥraṣa 'ala

[1] a'âyis (pronounce almost aîs).

shuwaiyit zâd waiyâha; tannuhum yaklum u yishrabu fi l 'êsh illî gaybâh il bint; we lamma wuṣlum li l baḥr il mâliḥ,[1] we hîya l mesâfa dî muddit 'ashar itnâshar yôm min widyân il kilâb, nizlum fi merkib. We hina agrann abûha w ummiha lamma qâmu min in nôm baṣṣum lâ laqu l bint wala laqu r râgil id ḍêf. Dârum yigrum fi l balad wi yidauwarum ma lqu lhumshe rîḥa wala ghubarîya. Ḥaṭṭum kitf we, agrannuhum humma min 'âdithum ya'rafu l gurra illi linsân yekun mâshî fîha, tann ir râgil wi mrâtu wi wlâdu ṣubyân u banât ṣughaiyarîn we humma l kull rakbîn gimâl tannuhum lamma wuṣlum liḥadd il baḥr, mesâfit itnâshar yôm gabûha fi 'ashart iyâm; u nizlum min 'ala gmalhum. U baqa r râgil yi'au'au 'ala bintu wi yindah 'alêha we yiqul liha bi r ruṭân betaḥhum: "Ya bint irga'î u fûti r râgil il khâyin dih u ta'âlî l ummik wi l abûkî we li khwâtik." Qâlit: "Ti'aiyaṭum mâ ti'aiyaṭûsh manish gaya." Wi humma rig'u âkhir ma ghulbum, u rauwaḥum 'ala bladhum za'lânîn 'ala shân il bint, we qâlu: "bi khâṭirha azinniha mâtit." Wi r râgil khad il bint u tannu mâshî min babûr il baḥr li babûr il barr ḥatta wiṣil li baladu, Damanhûr il Biḥêra, we rauwaḥ 'ala bêtu; we qa"ad il bint fi bêt makhṣûṣ li waḥdiha u katab 'alêha wi ggauwizha. Il mara l qadîma ṭalabitha leinniha ti'zimha 'andiha; qam ir râgil khâf 'ala l bint laḥsan tesimmiha, we huwa ma rdîsh yikhallîha truḥ 'andiha. U fidlit mabṣûṭa u f haẓẓ u nbiṣât; u khallifit minnu banât u ṣubyân, we tanniha maugûda waiyâh li ghâyit il yôm. U tammit ḥikâyit wâdi l kilâb illi humma riggâlithum kilâb u ḥarimha minadmîn.

## XVII

Kan wâḥid shâmî tâgir u wâḥid tâgir maṣrî; we kânu litnên humma shuraka waiya ba'duhum, we kânu biyisraḥum fi kaffit il bilâd waiya ba'd, we yifḍalum qaymîn u naymîn u waklîn we sharbîn sawa. U mba'de ma ktasabum min it tigâra we si'dum, we ḥabbe kulle wâḥid minhum le innu yakhud naybu we yirga' 'ala baladu, qam ish shâmî khad manâbu illi ṭli' lu fi t tigâra, il maksab wi r rismâl, u wadda' ṣaḥbu we qal lu: "Ya akhi nshûf wishshak fi khêr;" we sallimu 'ala ba'ḍ, u khadu ba'duhum bi l ḥudn, we da qal lí da: "ṭarîq is salâma, nshûf wishshak fi khêr." Qul leinne, ya sîdi, sh shâmî khad ba'ḍu u sâfir 'ala blâd ish Shâm, wi l maṣrî rigi' 'ala Maṣr. U ba'de ma wuṣil 'ala baladu t tâgir ish shâmî we rauwaḥ bêtu we sallim 'ala 'iltu we 'ala girânu wi staqâm fi d dâr betaḥtu, nâm lêla min il layâlî 'ala

[1] So distinguished from il baḥr *the Nile*.

ganbu 'ala smâkh widnu; u ba'dên we huwa nâyim, lâkin nâyim ṣâḥî, qam beyiftikir it tigâra wi l aḥwâl illî kan fîha waiya t tâgir il maṣrî, u beyi'mil ḥisbitu; u kan beyiftikir leinne luh 'and it tâgir il maṣrî maiyidî, we qam qal: "Allah! ya wad da nta lik mêyidî 'and it tâgir il maṣrî illî hûwa kan shirîkak; illa tqum dughrî wi tḥuṭṭe kitfe 'ala Maṣr we tuṭlub il mêyidî min shirîkak wala tfûtu luhshe abadan." Qam ir râgil qam min balad ish Shâm, u gih mesâfir makhṣûṣ 'ala shan yigî yakhud il mêyidî 'ande shirîku. Fi l waqt illi râyiḥ yeṭubbe fîh ish shâmî fi Maṣr, ya'ni waqtiha huwa dâkhil min bauwabt il ḥadîd wi r râgil il maṣrî qal: "Allah! ya wad;" wi ftakar fi nafsu we qal: "da nta 'andak mêyidî li shirîkak it tâgir ish shâmî; ana qalbî bîdillinî le inn ir râgil da yimkin yeqûm min bilâd ish Shâm we yigî yeṭâlibnî bi l mêyidî illî 'andî luh." Wi ba'dên huwa beyiftikir fi l mas'ala dî, w agrann ir râgil ish shâmî ṭabbe quddâm bâb il bêt. Qam il maṣrî simi'u we 'irif ḥissu we qal li mrâtu: "Ya mara ana râḥ aqul lik 'ala mas'ala." Qalit lu: "Ya râgil raḥ tequl li 'ala mas'alit êh? ya tara îyâk tekun khêr." Qal liha: "Intî mish 'arfa illi bîkhabbaṭ 'ala l bâb da mîn?" Qalit lu: "La'." Qal liha: "Ana 'irifte ḥissu, we 'irifte hûwa mîn; da t tâgir ish shâmî gay yakhud il mêyidi illi 'andî luh." Qâlit lu: "Ba'dên ma niftaḥ luhsh il bâb?" Qal laha: "La'; iṣburî lamma aḥrab qable min fôq is ṣuṭûḥ." U ba'dên qâm ir râgil u harab u naṭṭe min fôq is ṣuṭuḥ. Qâmit il mara fataḥit il bâb li sh shâmî, we qâlit lu: "Inta 'auz mîn?" Qal liha: "Ana 'auz shirîkî (fulân il fulânî)." Qâlit: "Ṭaiyib, da fulân sâfir il Higâz." Qal liha: "Ṭaiyib, w ana kamân waiyâya l ḥumâra betaḥti wildit fi s sikka, 'auz abni lha madwid ḥîya we bintiha, f astanna hina fi Maṣr lamma yiḍûr u yigi." U ba'de sabaḥt iyâm baṣṣ ir râgil il Maṣrî laqa sh shâmî lissa maugûd 'andu, fe qal li l mara: "Ana aḥsan raḥ a'mil 'aiyân, u ba'dên a'mil mêyit, u ba'de ma mût yiwaddûni n nâs iṭ ṭurba yidfinûnî, u mba'de ma yidfinûnî huwa raḥ yakhud minnî êh?" U ba'dên ir râgil 'amal il ḥîla dî u mât, u waddûh u dafanûh u ghaṭṭû 'alêh u fâtûh, u tannuhum mashyîn. U min dimn in nâs illî kânu mashyîn fi mashhadu kan mâshi sh shâmî. Qal: "baqa ya wad raḥ tigî min bilâd ish Shâm wi tkallif nafsak we tisrif il maṣârîf dî we tighramha? Aḥsan bi l aḥsan lamma yekhushsh il lêl we yeḥauwid teruḥ takhud minnu ḥaqqak." Is sâ'a talâta min il lêl râḥ ir râgil 'ala bâb iṭ ṭurba, u ṭalla' sikkîna min gêbu u qa'ad ganb ir râgil il mêyit we qal lu: "Ana lâzim akhud ḥaqqî min gildak walau ḥitta min kafanak." Qam ir râgil il maṣrî qam fâzi' bi l kafan u qa'ad 'ala ḥêlu, u fakk il kafan min nafsu u qal lu: "Baqa ya râgil tigî min bilâd

ish Shâm makhṣûṣ 'ashân mêyidî wâḥid?" Qam qal lu sh shâmî: "Wi shmi'na[1] nta ya maṣrî lamma smi'tinî khabaṭṭe 'ala bab bêtak qumte naṭṭêt min fôq is ṣuṭûḥ harabt we qulte li l mara: 'ana msâfir il Ḥigâz;' u lamma laqitni ṭauwilte saba' tamant iyâm w ana sâriḥ u mrauwaḥ 'ala bêtak khufti tkallifnî 'ala nafsak bi ḥâga? We lâkin il maṣrûf ill ana ṣaraftu fi akl u f shurb ṣaraftu min gêbî, wi nta takhud ba'dak u tigî min fôq is ṣuṭûḥ wi ttubbe fi l bêt tânî we ti'mil 'aiyân u ti'mil mêyit, wi tkalli n nâs yidfinûk bi ṭ ṭurba bi l ḥâya we da kullu 'ala shân il mêyidi! Ana w Allâhî we lau akhud ḥitta min kafanak bidâl il mêyidi betâ'î." Qal lu: "Ya akhî ana lânî mutte wala garâ lî ḥâga; wi dilwaqti râyak êh? Qul lî." Humma fi l kalâm u mitlu illa gamâ'a ḥaramîya agrannuhum sarqîn khazînit mâl u miḥṭârîn yeshûfû maṭraḥ yiqsimu l mâl fîh, we mush laqyîn; we tannuhum mashyîn u ḥarbânîn bi l mâl ḥatta wuṣlu l qarâfa illî fîha ṭurbit ir râgil il maṣrî. Fu[2] humma l ḥarâmîya laqû sham'a qayda fi ṭ ṭurba; qam wâḥid minhum qal: "Ya gid'ân iḥna ninzil niqsim il mâl 'ala ba'dina fi ṭ ṭurba l menauwara dî." Humma nizlum, in kânu 'ishrîn walla talâtîn, bi l mâl illî waiyâhum. Qam il maṣrî qal li sh shâmî: "Ga lak il farag; yalla ni'mil mêyitîn wi nnâm iḥna litnên fi ṭ ṭurba lamma n nâs dôl yinzilum wi nshufhum rayḥîn yi'milû êh; îyâk yekul[3] lina qisma fi llî waiyâhum. U ba'dên litnên nâmû, wi l ḥaramîya nizlum bîqassimu l mâl 'ala ba'duhum; u mba'de ma tqassim il mâl fidil waiyâhum wâḥid nâqiṣ min zimlâthum ma khadshe niṣîbu min il fulûs. Humma mi'âhum sêf mefaddad yisâwi manâb wâḥid; qâmum qâlû li sh shakhṣ, illi hûwa fâdil dih ma khadshe manâbu, qâlû lu: "Ya (fulân) iḥna 'auzîn niddî lak is sêf dih fi manâbak." Qam hûwa starda; qalû lu: "Ṭaiyib, ya shâṭir, niddî lak is sêf fi manâbak, lâkin ish shurûṭ 'ala kede iḥna biddina inta tidrab in nâs il itnên il mêyitîn illi naymîn ganbe ba'de dôl." Qam ir râgil qal: "Ya khwanna, ya tara ana drabhum we humma mêyitîn? Mush ḥarâm 'alêna?" Qalû lu: "Wi nta mâ lak? Iḥna shurutna waiyâk 'ala kede, wi n ma darabtuhumshe bi s sêf ma lakshe manâb 'andina." Qam hûwa qal: "We 'ala shân êh raḥ aṭla' min ghêr manâb masalan?" Qam misik is sêf bi îdu we raḥ fâzi' 'ala litnên il mêyitîn raḥ yidrabhum. Qâmu humma faza'um 'ala l ḥarâmîya, 'afraṭûhum. Ṭafashu humma we fâtu l mâl, we fâtu s sêf, we kulle wâḥid giri fi naḥya. Qam il maṣrî qal li sh shâmî: "Kede, ya akhî, ahî gat min Allâh, we Rabbuna ṭâna khêr bi zyâda min 'andu we gat lina bi n niyâba

[1] = êsh mi'na. [2] By assimilation. [3] yekun.

u gat lina 'aṭ ṭubṭâb." Nihaytu l ḥaramîya lamma harabum we giryum qam il maṣrî qa'ad yiqsim il mâl waiya sh shâmî; qasamûh nuṣṣên; kulle wâḥid khad nuṣṣ il mâl. Qam il maṣrî qal li sh shâmî: "Khud manâbak we rauwaḥ 'ala baladak baqa bi salâma, w ana akhud manâbî w arauwaḥ 'ala bêtî." Qam qal ish shâmî, qal li l maṣrî: "Ya akhi, ana 'auz il mêyidî btâ'î; ana ma futshe ḥaqqî." Qam qal: "Ya akhî, mush mekaffîk il mal da kullu, u lissa biddauwar 'ala mêyidî wâḥid kamân minnî?" Humma fi l kalâm u mitlu waiya ba'ḍuhum baṣṣû laqû wâḥid min il ḥaramîya bâṣiṣ min ṭaqt it ṭurba, we hûwa waqte ma kan bîbuṣṣe 'alêhum min il khurm betâ' iṭ ṭurba qam il maṣrî 'ala ḥêlu; u waqtiha kân ir râgil il ḥarâmî lâbis libda fuq râsu, we kân il maṣrî raḥ khâṭif il libda minnu. Qam il ḥarâmî khâf u giri; we kân il maṣrî qal li sh shâmî: "Waddi l libda fi l mêyidi btâ'ak, wala tit'ibnîsh wala tit'ibshe nafsak, u adinta khuluṣṭe bi ḥaqqak w ana khluṣṭe bi ḥaqqî, wi 'ṭâna Rabbuna khêr bi zyâda." U sallimu 'ala ba'ḍ, u kulle manhu rauwaḥ 'ala baladu.

## XVIII

In nas yeqûlu 'ala l ihrâm fi âkhir iz zamân lamma tqûm il qiyâma yiqûmum yigu l ḥabash min kutruhum, le innuhum kutâr zêyi l naml, yigum bi salâṭinhum bi wuzarithum bi 'askarhum bi ḥalhum bi miḥtiyalhum bi ḥarimhum bi 'iyalhum, yigû dughrî 'ala l ihrâm; wi l ihrâm titḥaiya' luhum fi ṣifat dahab kasr; we humma yitkhanqû waiya ba'ḍuhum fuq ḍahr il haram, wi yeqûmum 'ala ba'ḍ, wi yidrabum ba'ḍuhum; wi da yakhud shuwaiya wi da yakhud kêtîr, we yimauwitu ba'ḍe ba'ḍuhum bi ba'ḍ, wi yerûḥum kulluhum fi sharbit moiya ke innihum ghirqu fi l baḥr, we ta'abhum yeruḥ min gher fayda.

## XIX

Il agrûd huwa illî yekûn min gher daqn wala shanab we yibqa wishshu amlas nâ'im zêyi l ḥarîm. Wi llî yiṣtibiḥ buh yifḍal ṭûl in nahâr me'aknin wi yeqûl: "A'ûzu bi llâh, da râgil ṣabâḥu wiḥish u ṣabaḥ ṣabbaḥna 'ala ṣ ṣubḥ, ya Fattâḥ, ya 'alîm, bi wishshu r raḍî dih; ya'ni ḥna ṣabaḥna niṣtibiḥ illa bi wishsh ir râgil da! Rabbuna yifauwit ṣubḥîyitu 'ala khêr in nahar da le inni ana bashshauwim min wishsh il agrud da! Lâkin hana'mil[1] êh baqa? ish sharre maqdûr." We 'ala ra'y il masal le inne ṣabâḥ il qurûd wala[2] ṣabâḥ il agrûd.

[1] For ni'mil, as the imper. a'mil sometimes for i'mil.

[2] = aḥsan min.

## XX

Kan fîh wâḥid ganaynî kulle yôm iṣ ṣubh kân yâkul arbê'în lamûna baladî banzahêr bi qishruhum. U yôm min dôl kân ir râgil da mâshî fi s sikka, we qablu wâḥid simmâwî; wi s simmâwî dih yeqûlû 'alêh le innu beyibqa fi îdu maqra'a grîd min girîd in nakhl, u maktûb 'alêha siḥr; wi yeqûlû le innu auwul ma yikhbaṭ insân 'ala râṣu bi l maqra'a dî yitannu mâshî warâh in kan râgil au mara au walad. Hina lamma shâf ir râgil da l ganênî mâshî fi s sikka u shâfu gisîm simîn raḥ khabṭu 'ala râṣu bi l maqra'a; qam il ganênî mishi wara r râgil is simmâwî, we tannuhum mashyin litnên lamma dakhalum bêt is simmâwî; wi r râgil is simmâwî ḥabas ir râgil il ganênî gûwa l bêt, u sakk il bâb 'alêh u khad ba'ḍ, we raḥ yisṭâd ghêru. Qam il ganênî gâ' we qarasit 'alêh baṭnu mig gû'; qam qal fi bâlu: "ya wad, qum dauwar lak 'ala ḥâga fi bêt ir râgil da tâkulha." We huwa ma kanshe 'ârif leinne da simmâwî, wi le inne fi bêtu fîh simme minshâl; u kan waqtiha laqa magûr fukhkhâr, we huwa dâ'ir yi'arbid, wi l magûr makfî; qam 'ân ḥarf il magûr bi îdu, laqa taḥte minnu ṣaḥn, wi f qalb iṣ ṣaḥn ḥâga miṣfirra we yabsa; we lamma shafha miṣfirra wi f lôn il 'ads, lamma l 'êsh yissaqqa fîh, qam min gû'u qal: "ya wad, madâm enta ga'ân adi nta laqêt tasqîyit 'ads ahê quddâmak; kul minha lamma tishba' walla kulha kulliha in qidirte 'alêha we sittîn sana sab'în yôm hûwa râyih yigî yi'mil lak êh? Iza kan râyih yigî we yidauwar 'alêha wi yis'alnî, ana qul lu min gû'î akaltiha." Qa'ad ir râgil kalha kulliha wi nbasaṭ; wi agrann ir râgil is simmâwî gih fataḥ il bâb we dakhal bi r riggâla wi l 'iyâl wi n niswân illî hûwa ṣâyidhum min barra, qam qa"adhum fi maṭraḥ, we ḥabas-hum. U ba'dên qal fi nafsu: "ya wad, qable ma tish-tighil, shûf il ḥâga illi nta shêyilha." Raḥ yidauwar taḥt il magûr 'ala ṣ ṣaḥn; qam laqâh ṣaḥne ma lhûsh, zêye ma ykun maghsûl bi l moiya; qam nadah li r râgil ig ganênî, u qal lu: "Ta'âla, ya râgil, hina." Qal lu: "Na'am, 'auz ḥâga?" Qal lu: "Il mâgûr fên?" Qal: "Ana, ya sîdî, ana wallâh min gû'î kaltiha." Qal lu: "Ya râgil, kaltiha izzêy? di ḥâga tmauwit, u zzêye kaltiha?" Qal lu: "Dî ma mauwititnîsh; da na laqitha ḥilwa wi ḥsibtiha fattit 'ads, qumte kaltiha." Qam qal lu: "Enta kunte aṣlak ṣan'itak êh?" Qal lu: "Min ṣughrî li kubrî li ghâyit il ân w ana ganaynî, we kulle yôm, ya sîdî, ana aqul lak il ḥaqq, aghaiyar ir rîq 'ala rbe'în lamûna benzahêr." Qam qal lu: "Ya shâṭir, nafadte bi 'umrak dilwaqt; ana qa'adt aḥauwish tûl is sinîn dôl kam shahr au wi s sana[1] illi ana

[1] =au kam sana ḥatta.

lammêtha fîha adi nta kaltuhum fi sâ'a waḥda; yalla, ya gada', ṭarîq is salâma, ruḥ fi ḥâlak; Allâh yihauwin 'alêk; baqa nafadte bi 'umrak." U ba'dên qal fi nafsu s simmâwî: "râyiḥ tuq'ud ti'mil êh baqa fi l balad dî madâm illi ḥauwishtu fi sana ahó raḥ fi daraga waḥda? Aḥsan terûḥ terauwaḥ baqa 'ala baladak." U sêyib in nâs illî kan gâyibhum, u qal luhum: Rûḥum intû kemân li ḥalkum." We khad ba'du u mishi 'ala blâdu. Wi l ganaynî lamma rauwaḥ 'ala baladu qam qal il mas'ala dî fi l balad betaḥtu; u wâḥid yeqûl li wâḥid lamma kull id dinya khadit khabar bûh. Wi l qôl da yeqûlûh il wilâd iṣ ṣughaiyarîn min muddit Efendîna Ismâ'în Bâsha.

Wi yeqûlu n nâs lamma s simmâwî yakhud in nâs we yidakh-khalhum fi l bêt betâ'u we yighfil 'alêhum, yekun meḥaddar qazân kibîr naḥâs, wi l qazân yikhud lu qadde qirbitên moiya, we yekun mewalla' nâr taḥt il qazân; wi yegîb in nâs yi'allaqhum mir riglêhum, ya'nî yikhallî riglêhum li fôq we raṣhum li taḥt fi l qazân; u waqte ma yi'allaqhum bi ṣ ṣifa dî yeqûlu n nâs min ṣahd in nâr yeqûm yinzil is simme min banî âdam min ḍufre riglêh li ghâyit sha're râṣu fi qalb il qazân; wi lamma yiṣṣaffa yeshîlu wi yegîb ghêru yi'allaqu. Wi yeqûlû le inn is simme dih illî beyikhrigu s simmâwî min gittit banî âdam yeqûlû le innu yiwaddîh li s sulṭân betâ'u; wi huwa mgiyu fi Maṣr we akhdu s simme min in nâs bi amr is sulṭân.

## XXI

Fih nâs min id darâwîsh il wâḥid minhum yimsik sêf min in naḥyitên bi îdêh litnên we ba'de ma qal: "bi smi llâh, Allâhu akbar," yeruḥ yiḍrab nafsu bi s sêf 'ala baṭnu, walla 'ala kitfu we yigi l khalîfa yegîb wâḥid darwîsh 'ala yemînu u wâḥid 'ala shmâlu; wi r râgil illî f îdu s sêf yenâm fi l arḍ wi yeḥuṭṭ is sêf 'ala baṭnu, wi yigi l khalîfa yistinid bi îdêh litnên we yeḥuṭṭe idêh kulle îd 'ala kitfe wâḥid, we yiṭla' bi riglêh litnên fôq ḍahr is sêf we yittakka bi riglêh bi quwwitu 'ala âkhir 'azmu, wi s sêf yibêyit gûwa baṭn id darwîsh; u ba'dên yequm 'ala ḥêlu yebuṣṣu n nâs la yilâqûh kharre damme min gismu wala ḥaṣal lu ḥâga; we auwul il Khalîfa ma yiṭalla' is sêf bi îdu yebilli ṣbâ'u bi rîqu min ḥanaku wi yemashshîh 'ala baṭn id darwîsh 'ala maṭraḥ is sêf. Wi l wilâd iṣ ṣughaiyarîn yeḥuṭṭu lhum shîsh fi ḥanakhum we yinaffidûh fi sidâghhum naḥyitên, wi yeḥuṭṭu lhum lamûna fi ṭarf ish shîsh min naḥyitên; wi minhum wilâd il wâḥid minhum yimsik qarrâya walla qandîl fi idêhum we yeruḥ dughrî qaṭmu we zâghiṭ il qizâz fi kirshu. Wi minhum nas min riggâla kubâr bi dqun, wi l wâḥid minhum yimsik it ti'bân bi idêhum

litnên we yitannu yuqṭum we yiqarqash fîh bi ḥanaku bi laḥmu bi ʻadmu bi ḥâlu wi yiblaʻu fi baṭnu ma ykhallîsh minnu ḥâga. U minhum nâs yimsiku l ḥittit il wilʻa, yaʻnî ḥittit faḥma miwahwiga, kulliha ḥamra, wi yerûḥû dughrî balghinha ʻala ṭûl.

## XXII

Il fallâḥîn iza shâfu binte min banâthum bitkallim walad yikun shabb u bâligh u hîya kmân bâligh yeqûmu marratên talâta yinabbihu ʻalêha abûha u ummiha wi yeqûlu lha: "ʻêb ya bint! Ma timshîsh waiya bni flân;" u mbaʻde ma yinabbihu ʻalêha wi yeshufûha mishyit waiyâh tânî, au waiya ghêru, yeqûm ir râgil abûha iṣ ṣiʻîdî dih, yeqûl liha: "Ya bint il manbûsh,[1] ana ʻamma qul lik marra u itnên u talâta ma timshîsh waiya bn il medaffisîn; intî ma ʻammâsh tismaʻî kalâmî lêh? lâkin khudî bâlik u rauwaḥî ʻal id dâr." U baʻdên il bint khadit baʻdiha u râḥit ʻala dâr abûha, we ummiha qâlit laha: "Intî kutti fên ya bittî?" Qalit liha: "Ana kutte ʻamma ʻmla moiya min il baḥr fi zarawîye, w abûî [2] ragabnî [3] u giri warâye u gatalnî [4] u gal [5] lî rauwaḥî ʻala d dâr, u gibt iz zarawîye u gêt agrî karsh ʻala d dâr." Qâlit laha ummiha: "Ya ṣabîye w anî ma gulti lik la trûḥîshe timlî min zarawîye walla ḥâge min il baḥr. Mâdâm intî ma smiʻtîsh kalâmî aho abûkî yigtilik wala yikhallîkî; aho yibga [6] bi kêfu ʻâd ya bnaiyitî." We hina r râgil lamma shâf il bint talatt arbaʻ marrât, walla khamas sitte marrât, zimiq minha we qal liha: "Ana ʻamma gul lik ʻal kalâm wi ntî ma ʻammâsh tismaʻî minnî ya bint iṣ ṣubaiye,[7] ana la khalli l aghribe wi ṭ ṭiyâr ma yshimmû lik rîḥa wala khallî lik asâr ʻala wishsh il arḍ." Il binte aysit, kharagit min id dâr u râḥit waiya l walad illi kânit bitdûr waiyâh. Hina shafha baqa, u qal liha: "Intî bardîkî ʻamma tdûrî waiya ṣ ṣabî dih w ana ʻamma traggab [8] ʻalêkî fi sh sherg [9] u fi l gharbe ma ʻammâsh alâgîkî,[10] u baʻdên adin ragabtik u shuftik dilwakêt." [11] U baʻdên ir râgil kan waiyâh ṭurya, u kan biyiʻzaq bîha fi l ghêṭ, u qal li l bint "Istannîni hnîh,[12] ana ʻauz arauwiḥ [13] maʻâki d dâr." Il binte maskîna ma kânitshe ʻarfa, u, lagle akhir ʻumriha we agalha,

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[1] A mother will call her own child bint il kalb, bint ish sharmûṭa, &c.

[2] abûya. [3] raqabnî. [4] qatalnî.

[5] qal. [6] yibqa. [7] ṣabîya.

[8] atraqqab. [9] sharq. [10] alâqîkî.

[11] dilwaqt. Cf. Syrian halqêt.

[12] hina. Cf. Syrian honîk. [13] arauwaḥ.

qa'adit fi l ghêṭ lamma gih abûha we gâb iṭ ṭurya, ḥaṭṭiha 'ala kitfu u khad il binte fi îdu we ḥaṭṭe kitf 'ala l khala, we tannu mâshî lamma raḥ taḥt talle 'âlî; u faḥat taḥt it tall bi ṭ ṭurya, u gâb il bint u raḥ dâribha bi ṭ ṭurya, mauwitha, u dafanha fi l birka illî faḥatha taḥt it tall, u ramâha fîh u radam 'alêha; u tanne mâshî merauwaḥ 'ala bêtu. U ba'dên, lamma râḥ il bêt, umm il bint sa'alitu we qâlit lu: "Ya bne flân, ya'nî min waqt il binte ma raḥit tiwaddî lak il 'êsh fi l ghêṭ, ya'nî dilwakêt imsa l lêl wi l binte ma gatsh." Qâm ir râgil qal laha: "Ya wlîya intî ḥa tug'udî [1] tegurrî [2] we tigrugî [3] wi tzinnî 'ala shân êh? Iza kân intî ma ntîsh rayḥa tikhfî di s sîra [4] (sirt il bint) ana fut lik il balad dî b illi fîha w atannî mâshî." Qâmit qâlit lu: "Ṭaiyib, ya fulân, ana baz'al 'ala bintî wi nta za'lân 'ala shân êh?" Qam qal liha: "Nihaytu ana rayḥ agullik 'ala kilmo waḥde, [5] wala tgurrî 'alêya wala tigrugî 'alêya wala ḥâga; il bint khamas sitte marrât walla saba' marrât ana shuftiha waiya l wêd [6] we hîya mashya waiyâh, qulti lha: 'ya ṣabîyiti ya bintî irga'î ma tigṭurîsh [7] waiya l wêd dih;' hîya ma sim'itshe kalâmî; ana, âkhir ma ghlubte minha, khadtiha fi îdî u ruḥte fi l khala u ḍarabtiha bi ṭ ṭurya u faḥatti lha birka u lagaḥtiha [8] fîha bi khulganha, we dannêtî mâshî u gêt 'ala d dâr; w adin gulti lik 'ala mas'alitha we shûfi nti kêf raḥ ti'milî êh baga." Qâlit lu: "We kêf, ya bû 'ammu, gataltiha u mauwuttiha?" Qal liha: "Adin gataltiha we mauwittiha bi ṭ ṭurya, ya'ni dabaḥtiha, wáhîya râḥit li ḥalha; shûfî kêf a ti'milî baga." Qâlit hîya: "'âd, ya bu 'ammu, u kêf ma zmagshe 'ala bittî!" Qal liha: "Tizmagî ma tizmagîsh 'ala kêfik ya ṣubîye." U ba'dên il mara min za'alha 'ala bintiha ṣauwaṭit u ṣarrakhit; u kan waqtiha ṭ ṭôf maugudîn fi l balad u simi' ṣirîkh il walîya; we waqtiha r râgil min za'alu hûwa kan raḥ yiqtil il mara we yidbaḥha 'ashân hîya kânit bitṣauwaṭ u bitṣarrakh; u ba'dên lamma ṣauwaṭit gum il ghufara, wi r râgil kan bîdûr 'ala sikkîna lamma hîya garrasitu bi ṣ ṣirîkh betaḥha, u f waqte wugûd iṭ ṭauwâfa ṭabbum 'ala r râgil we qafashûh; u râḥum dayrîn kitâfu, ya'nî dauwarum idêh wara ktâfu u kattifûh bi ḥable tîl qinnib (biyi'milûh bi z zift teqûm tilâqîh zêy il ḥadîd), we ramû fi riglêh qêd ḥadîd we garrûh litnên, wâḥid min 'ala l yimîn u wâḥid min 'ala sh shimâl; we hûwa baqa f wusṭuhum ir râgil illi hûwa ṣâḥib il 'amla; wi l mara mrâtu mishyit warâhum we humma wakhdîn ir râgil, u tannuhum lamma waṣṣalûh li l ḥukûma u sallimûh li l bulîṣ betâ' il mudirîya.

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[1] tuq'udî. [2] tiqurrî. [3] tiqruqî.
[4] is sîra dî. [5] waḥda. [6] wad.
[7] tiqṭurîsh. [8] laqaḥtiha.

## XXIII[1]

Kan fî ḥikâya 'an ḥurma fi bilâd ir rîf le inniha kânit 'andiha shabbit baqara; qam ṭalabha shêkh il balad le innu yeshaghghalha 'andu fi l miḥrât au fi l gurn ṣukhra.[2] Qâmit il mara khâfit 'ala baqaritha, qâlit lu: "Ana ma ghdarshe addîhâ lak, dî bit'aiyishnî u bit'aiyish 'ıyâlî, u warâya 'iyâl yutama." Qam shêkh il balad ma smi'she minha u talab minha ir rusûm betâ' il mîrî. Qâlit: "Ma ḥiltîsh." Qam khad minha l baqara bi l ghadre 'anha, u ṭalab wâḥid gazzâr u khalla g gazzâr dabaḥha; u kauwim il baqara kwâm, u ṭalab nâs il balad qadde talâtîn arbê'în khamsîn sittîn nâs 'ala qadde miqdâr likwâm; u kulle wâḥid minhum khad lu kôm bi t taman wi l kôm bi riyâl, ya'nî qul sittîn kôm bi sittîn riyâl, u khad il fulûs darabhum fi 'ibbu. Qâmit il mara 'aiyaṭit qâlit lu: "Ana 'auza taman il baqara btaḥtî walla baqartî bi nafsiha leinn il baqara btaḥtî tisâwi lha mîya u 'ishrîn riyâl." Qal liha: "Ya wlîya ma lkîsh 'andî ḥâga; rûḥi shtikî maṭraḥ ma tishtikî." Râḥit 'and il mudîr wi shtakit ir râgil illî hûwa shêkh il balad, wi qâlit lu: "Ya ḥadrit il mudîr shêkh il balad (il fulânîya), illî hîya baladî, ṭalab minnî rusûm iṭ ṭîn; qulti lu: 'ana ṣaḥbit 'iyâl îtâm wala ma mi'ish fulûs dilwaqti; lamma yigînî.' Qal li: 'ma yimkinshe; ma ghdarsh at'akhkhar 'an fulûs il mîrî.' Qam ẓalamnî we garre baqartî minnî bi l gabre 'annî we ḥaddar il gazzâr, u dabaḥha we kauwimha kiwâm, sittîn kôm, kulle kôm bi ryâl." Qam qal laha l mudîr: "Ya wlîya, ummâl baqartik tisâwî fi t taman kâm?" Qâlit lu: "Ya ḥadrit il mudîr, tisâwî mîya u 'ishrîn riyâl." Qam il mudîr ṭalab shêkh il balad we ḥaddar il mara we ḥaddar in nâs illi shtarû l ikwâm min laḥm il baqara wi g gazzâr illî dabaḥ il baqara bi nafsu, wi n nâs kulliha magmû'a, we amar bi lamme meshâyikh il bilâd kulluhum, we ḥaddar qâḍi l mudîrîya we sa'alu, we qal lu: "Êh il gâyiz, ya ḥadrit il qâḍî, illî ni'milu fi r râgil da zêye ma ẓalam il mara dî fi baqaritha?" Qam il qâḍî qal li l mudîr: "Yilzam leinn il gazzâr yi'mil fi r râgil da zêye ma 'amal fi l baqara btaḥt il mara, ya'ni yidbaḥu g gazzâr we yiqassimu kwâm we yifarraq likwâm 'ala s sittîn nâs illi humma khadu kwâm il baqara, kulle kôm bi riyâlên, yibqû mîya we 'ishrîn riyâl, ḥukme ma ṭalabit il mara taman baqaritha, 'an amr il qâḍî we amr il mudîr." Gum il masha'lîya kattifu r râgil illî hûwa 'umdit il balad we ramûh fi l arḍ, we dabaḥu l gazzâr, u kauwumu kwâm we farraqu 'as sittîn nafs, kulle kôm bi riyâlên; we amar il

[1] This story is told by Lane (*Mod. Egyp.*, chap. iv.).

[2] Adverbially.

mudîr leinn il gazzâr yakhud râṣ ir râgil f ugritu zêye ma khad râṣ il baqara fi dabḥiha ugritu. Wi l mara khadit il fulûs taman il baqara min îd il mudîr, we da'it li l qâḍî we li l mudîr le innuhum khallaṣu lha ṭarha min ir râgil.

## XXIV

Kan fîh bint, binte bikr, 'andiha 'ashara tnâshar sana, we laha mirât 'abb, we mirât abûha kânit tamalli mkhallîya l binti dî dayra fi l khala wi tdûr tiqashshish laha 'afsh u ḥaṭab lagli l khabîz wi ṭ ṭabîkh. Qâmit yôm min zât liyâm il binte mashya laqat ṭâqa maftûḥa zêye nuqra fi l ard we laqatha betidwî zêye lôn il fadda; we kânit tinzil il binti b maqṭafha, malit il maqṭaf bi 'ênu, u shâlitu fôq raṣha khaditu wadditu 'ala bêt abûha, iddatu limrât abûha wi qâlit laha: "Ya mrât abûya, khudî." Qâmit il mara shâfit il maqṭaf we 'irfit illi fîh le innu mâl. Qâlit laha: "Ya bitte gibtí da min ên?" Qâlit laha: "Y umm, gibtu min il khala; laqêt nuqra w ana dayra baqashshish, qumte malêt il maqṭaf wi tannî gâya." Qâmit qalit laha: "Ummâl rûḥî hâtî kamân nôba lagl aghaddîkî ghadwa ḥilwa." Qâmit il bint, maskîna, khadit il maqṭaf wi rigi'it tânî lagle ṭama' mirât abûha fi d dunya l fanya. Qa'adit il bint timla l maqṭaf min il maṭlab; wala kal lihâsh illa l marra l auwilânîya lagle qismitha we qadar 'umriha we agalha; qam il maṭlab inqafal 'alêha wi l binte ḥalakit min il 'aṭash we hîya lissa ḥaya. Wi f waqtiha kân abûha rauwaḥ il bêt min barra barra sa'alha (mirâtu) 'ala bintu we qal liha: "Fên il bint, ya (fulâna)?" Qâlit luh: "Il amre mahu kaza kaza wi di d dôr il auwilânî illî gâbitu we shêya'tiha tegîb dur tânî." Qam ir râgil zi'il 'ala bintu wi qal lăha: "Ya wlîya f ani ḥitta râḥit?" Qalit lu: "Fi l ḥitta (l fulânîya)." Qam raḥ yidauwar 'ala bintu fi l ḥitta illî qalit lu 'alêha l mara; qam simi' ḥisse bi'aiyat; laqâh ḥisse bintu, we 'irif taḥt il arde bit'aiyaṭ. Qal liha: "Ya bintî ya (fulâna)." Qâlit lu: "Yâba 'aṭshâna; isqînî," marratên talâta. Qam faḥat 'alêha ṭûlên talâta, ma ṭalhâsh, wala smi'sh illa l ḥisse min bi'îd 'ala ṭûl mesâfa; u ba'dên qal liha: "Ma bi l yadde ḥîla; ḥa da amr Allâh ḥakam 'alêkî we qismitik ḥakamit 'ala qadde kede we 'ala qadde ma lik 'êsh fi d dunya." We tarak 'awadu 'al Allâh. We qal: "Allâh yibrî dimmitik u yisamḥik." U ba'dên bana lha sbîl fuq minha, we kulle yôm yimla moiya li n nâs yishrabû minnu, li r râyiḥ wi g gay.

## XXV

Fî daqqe yeduqqûh in nâs 'ala dri'ithum. Iza kân yekun gada' min dôl 'âshiq waḥda bint yikhalli l fîqî walla l mara

yiktib ismiha 'ala drâ'u we yegîb mara ghagarîya we yequl liha: "Duqqî li 'ala drâ'i 'ala l ismi da;" fe hîya tduqqi lu. Wi l mara min dôl tisraḥ fi l ḥawârî min dôl, wi tza"aq wi tqûl: "Nibêyina[1] zên we naḍmura[1] zên wa nduqqe zên wa nṭâhir il banât zên wa nkhuṭṭe b il wada' zên; illi luh raqaba[2] yiduqq walla yiṭṭâhir walla yiḍmur walla yeshûf bakhtu." We minhum min niswân il aḥrâr fi blâd il fallâḥîn yeduqqum 'ala daqnuhum talat khuṭût u nuqṭa au talat nuqaṭ fuq qûrithum 'ashân iz zîna lagle tibqa ḥilwa u ti'gib ir râgil yimkin yiḥibbiha ziyâda 'ala shân id daqq. Wi l bint il bikr tiduqq 'ala drâ'ha sh shimâl dirs (bi shikle tadwîrit dirs is saqya) u 'ala qûritha; we waqtiha lamma yibqa d daqqe fi idha taḥte khunqitha we tibqa labsa l asâwir il fadda fi idêha, wi s sîgha fi raqabitha wi l ḥalaq fi widanha we tilbis liha qamîṣ iswid we taḥte minnu gallâbîya bêḍâ tibqa l ḥâgât dî mibêyinâha leinniha ḥilwa. Yeduqqum kemân 'ala sidr il insân 'ala shân il buhâq. Leinne kân fîh wâḥid ḥaṣal lu 'aiya, wi l 'aiyâ dih baqa yi'aṭṭashu ktîr we yikhallîh yishrab moiya min gher qânûn, u baqa yâkul il akl it talat ṭâqât we ma baqâsh il akle yimrî 'alêh wala yinfa'; u ba'dên shâwir 'aqlu we qâl aḥsan as'al wâḥid min in nâs il mitqaddimîn fi s sinn; fe raḥ sa'al wâḥid 'umru yiṭla' sab'ên sana, we qal lu leinnî, ya 'amme fulân, ana ḥaṣal 'andî 'aiya kaza kaza; fi hûwa qal lu: "Yimkin ya bnî leinnak kunte yôm min dôl, walla ḥâga, wiqifte 'ala furn wi ddaffêt 'alêh we staḥlêt id dafa, we yimkin aṣlak kunte bardân lamma kunte wâqif quddâm il furn; fe yimkin waqtiha l furne dih yekûn is sabab aṣliha mara tekûn ḥaṭṭit tawâgin samak fi l furn wi nta ma khadtish fi nafsak wala 'ṭêt[3] leinne da aṣlu yekun samak maḥṭût fi l furn, we bi sabab qillit fikritak khallêt riḥt is samak tigi 'alêk min il furn we hîya lli 'aiyitak; walla yimkin kutte 'aṭshân u kassilt u nimte bi 'aṭashak wi nta 'ârif nafsak leinnak 'aṭshân, we lâkin min tuqle dimâghak ghalab 'alêk in nôm we nimt, fi l 'aiya ḥaṣal 'andak bi sabab il 'aṭash; fi l aḥsan teruḥ 'ande wâḥda ghagarîya tikhallîha[4] tiduqqi lak 'ala sidrak." We hûwa daqqe zêye ir râgil ma qal lu, u ba'dên khaff.

## XXVI

Fîh nâs yimshum fi s sikka we yiṭhadditum li waḥduhum we humma yekûnû yimkin beyiftakarû fi 'ibâdit Rabbina we mashghûlîn fîh, we yimkin yekûnu labsîn hudûm qudâm mesharmaṭîn au meraqqa'în au yimshû 'iryânîn; in nâs yeqûlu 'alêhum dôl magânîn au magâzîb au aulîya. We amma min 'adt il walî ma

[1] For nibêyin, niḍmur.
[2] *I e.* 'umre ṭawîl.
[3] = iftakart.
[4] § 12 *b*.

yakhudshe min ḥadde fulûs wala yiqbalshe min ḥadde ḥâga; we iza akhadû ḥâga, fulûs au hidûm, humma yifarraqûhum li n nâs il masâkîn; we yimkin iza akalum walla shirbum yimkin yakhlum bi guz'e min il fulûs illi tgi lhum, wi l baqî yifarraqûh; we lâkin ma ḥaddish yighdar yishufhum biyakhlum êh walla biyishrabû êh wala ḥaddish yighdar yeshufhum biyenâmum wala ma bînâmûsh, ya'nî Rabbuna hûwa llî 'âlim buhum. Wi n nâs yerûḥû 'anduhum yezûrûhum iza kânum yekûnû ḥayîn. U mba'ḍ in nâs yuq'udum quddamhum, wi yekûn il insân 'auz yiftikir fi mas'ala yiftakarha fi 'aqlu min gher ma yequl luhum bi l ḥanak, humma yeqûlû lu iza kan fîha nafa' yeqûlû 'alêha; ma fîhâsh, yeqûlû: "Il mas'ala dî ma l hâsh nafa', wi s sikka dî au l mishwâr dih au l balad dî au l giha dî ma timshîsh fîha."

## XXVII

Kan lêla min zât il layâlî kan fîha khatmit Qur'ân 'ala shân faraḥ; wi l faraḥ da kan fih ṭuhûr walad, we kan fih fîqî bêyiqra; wi l fîqî da sôṭu kuwaiyis, ya'nî miṣṣaiyat fi l qirâya, we kânit in nâs malmûma qa'da betisma'u; we kan wâḥid yifizze min nâs[1] illî qa'dîn, we kan yeqûl: "Ya salâm u sallim! amma sôṭ il gada' da gamîl illî biyiqra." Waqtiha kân abu l fiqî ḥâdir; qam simi' kilmit ir râgil, u qam 'ala ḥêlu wi kân yeruḥ ḍârib kaffî f sidghu. We kân il walad raḥ ṣârikh, we kânit in nâs teqûm 'ala ṣarkhit il walad, we qâlit luh: "Lêh, ya râgil, 'ala shân êh? Ḥarâm 'alêk; ḍarabt il walad il kaffî da lêh?" Qal luhum: "Nihaytu nafad is sahm, wi l ḥamdu li llâh ḥaṣal khêr 'ala kedo." We maqṣûd abu l fiqî ḍarab[2] il kaffe 'ala kede 'alashân khâyif 'alêh min il 'ên, aḥsan yinḥisid, u f ḍarb il kaff ma ḥasal lûsh ḥâga illa kull il khêr.

## XXVIII

Lamma yi'ya 'aiyil ṣughaiyar yeqûm ahlu yeqûlû: "da yimkin fulân ḥasadu walla fulâna ḥasaditu;" yeqûmu yegîbu shuwaiyit malḥ yiṭaqṭaqûhâ lu; u yimkin yakhdû ḥittit khalaqa min il khulqân il qadîma, ḥitta ṣughaiyara medauwara qadd il qersh, yequṣṣûha bi l maqaṣṣ we yakhdûha, ma yikhallûsh ḥadde yeshufhum, we yibakhkharu bha l 'aiyil, ya'nî yewalla'ûha waiya l malḥ fi n nâr waiya ḥittit shabba zifra min 'and il 'aṭṭâr, wi yedakhkhanûhu 'ashân ir rîḥa lagle ma yeshimmiha il 'aiyil; u tauwu ma bakhkharûh bi r raqwa yeṭîb.

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[1] Contracted from min in nas. Stress is laid on the min.

[2] = fi ḍarb (nahw. fi kônu ḍarab).

## XXIX

Iza kan yekun zîr maugûd fi bêt min biyut wilâd il 'arab, wi z zir da masalan malyân moiya walla ḥâga, we gih iz zîr wiqi' min 'ala l ḥammâla betaḥtu we ṭabbe fi l arḍ, teqûm il mara tiz'al we tinwihir, we qalbiha yeṭubbe, wi tqûl: "ya tara raḥ yigra êh fi l bêt?" U ba'dên yimkin tequm teqûl fi nafsiha: "ya bitte rayha tiza"alî nafsik lêh?" Yimkin hatiḥṣal muṣîba walla ḥâga, wi tkûn aṣliha naẓra walla nifs walla ḥâga min râgil walla min mara, yekun ḥaddc dakhal gûwa bêtik we shâf il farsh wi l maṭraḥ mehaiya', we yimkin, lamma dakhal, shahaq wala qalshe "ma sha' allah," wala ḥâga, fi l mas'ala dî ḥaṣalit min kede we lâkin il ḥamdu li llâh illî gat 'ala kede.

## XXX

Iza kân il 'aiyil ibne talat sinîn walla khamsa sitti snîn, we 'auz il insân yi'mil lu taṣwîra yiḥraqha 'ala shân in naẓra, yegîb ḥittit waraqa we yigîb ibra walla dabbûs, we yimsik il ḥittit il waraqa bi îdu we yiqusṣuha bi l maqaṣṣ we yirsimha 'ala ḥasab rasme taṣwîrit banî âdam, we yikharraq il waraqa bi l ibra we yequl: "fi 'ên fulâna u flân u flân u flâna," we huwa beyikharraq fîha, ya'ni n nas illi huwa ẓânin leinnuhum ḥasadû ibnu walla bintu; wi mba'de ma yikharraq il waraqa khurûm khurûm yegib 'ud kabrît we yimsik il waraqa fi îdu we yiḥarrarha, ya'nî yiṣaddar il waraqa quddâm wishsh il 'aiyil we yiwalla'ha we yidarrîha fi l hawa, teqûm il 'ên teruḥ min il walad. Ya immatan yakhud qaṭaru, ya'nî in kan bint yakhud mandilha min 'ala rasha iza kânit 'iriqit fîh we hîya 'aiyâna, walla iza kan walad yakhud ṭaqîtu illi 'iriq fîh, we yiwaddu l qaṭar 'ande wâḥid min il fuqaha illi yekun ya'raf yeqîs il qaṭar wi ykun yi'raf yiktib ḥigâbat li l 'iyâl; we hûwa tauwu ma qâs il qaṭar yeqûm yi'raf il 'aiya illi 'aiyân buh il 'aiyil we yiftaḥ il kitâb we yi'mil ḥisâb in nigm we yiktib il ḥigâb 'ala ḥasab muqtaḍa nigm il 'aiyil, we yiktib fi l ḥigâb âya min âyât il Qur'ân ish sharîf; we umm il 'aiyil takhud il ḥigâb min il fiqî bi qabûl minnu bi nîya khalṣa, we takhdu tigallidu bi ḥittit gilde sikhtiyân aḥmar walla ṣfar walla khḍar, zêye ma tkûn, we tdî lu qershe ta'rîfa walla qershe sâgh ugrit it taglîd; we takhdu ti'allaqu li l 'aiyil fi raqabtu bi ḥittit qîṭân walla shirîṭ wi tfauwitû lu min taḥte bâṭu sh shimâl; we tauwu ma khaff il 'aiyil 'ala l ḥigâb terûḥ il mara tiwaddi r rashwa li l fiqî 'ala ḥasab shuruṭhum waiya ba'ḍuhum.

## XXXI

Hina f Maṣr iza kân il wâḥid yegîb ḥittit baṭṭîkha au raṭlên laḥma yekun shârîhum li 'iyâlu wi yekun dâkhil buhum 'ala l bêt, yeqûm iza kânit mara walla râgil min in nâs illî humma ahle ḥasad we 'ênêhum betâkhud wi betishraḥ fil l insân, yeqûmû yeqûlû: "ya salâm da fulân da kulle sâ'a beyishtirî ḥâgât wi yekhushshi bha 'ala bêtu ilbatti lli zêye dih malu 'ala maksab kuwaiyis willa[1] fi khidma kuwaiyisa 'ande gamâ'a frank walla yekun fi ṣrâya betâ'it bashawât turk." We yimkin fi waqte ma humma yuq'udum yikkallimu wi yequrrû wi yzinnû yeqûm il insân yiddi l ḥâga li mrâtu we hîya tkun gayba shuwaiyit bamya walla shwaiyit mulukhîya we tigi tqaṭṭa' il ḥittitên il laḥma, wi tkun mekharrata l baṣaltên we ramya lhum il ḥabbit is samn fi 'arr il ḥalla; we tauwu ma ramit il ḥittitên fi qalb il ḥalla, we waqtiha tkûn il mara qa'da quddâm il ḥalla, wi tbuṣṣi tlaqi l ḥalla naṭṭit wi nshâlit min fôq il kanûn li waḥdiha wi truḥ makbûba li waḥdiha min ghêr ma ḥadde yezuqqiha wala ḥadde yigî yammitha, we tauwe ma kkabbit il ḥalla yekûn ir râgil kharag u gih min shughlu, teqûl: "Ya bu (flân) ma tiz'alsh, iḥna kallifna 'al ḥalla 'ashara tnâshar qershe sâgh, we lâkin hîya nafad fîha s sahm u nkabbit li waḥdiha." Yequl liha: "Ya (fulâna) ana kunte dâkhil min bâb il bêt u shâfitnî (fulâna u fulâna) we lâkin il ḥamdu li llâh illî gat 'ala ḥabbit iṭ ṭabîkh wi kkabbit, u nafadit 'ênêhum fîha.

Wi za dakhal wâḥid bi baṭṭîkha walla êye ḥagt in kânit illi ykûn shârîha li l akl wi yekun mara walla râgil shâfûh, we hûwa râkhar shafhum, yiftikir leinne dôl yimkin nâs ḥasûdiyîn wi yeqûl: "ya ritna ma kuntish shuftuhum wala shafûnî; yimkin, ya wad, madâm dôl shâfûk tûqa' minnak il baṭṭîkh li waḥdiha tinkisir wala nâkul wala nishrab minha." Wi n ma kkasaritsh il baṭṭîkha yimkin yikhâniq mirâtu walla wilâdu; we tauwe ma ḥaṣal il khinâq walla ba'd il insân ma yinfadde min il khinâq wi yerûq yeqûl: "W Allâh ya (fulâna) iz za'al illî ḥaṣal lina dih da min 'ên (fulâna) illi shâfitnî w ana dâkhil bi l baṭṭîkha."

## XXXII

Wugûd il ḥamâm fi l bêt ḥirze li l ûlâd, ya'ni l bêt illî maugûd fîh il ḥamâm ma tkhushshûsh wilâd il gân il ashqîya we da yeqûlû le innu bi sabab tamalli l ḥamâm yizkur Rabbuna we yiwaḥḥid Allâh wi yeqûl: "ya Ra'ûf!" Illî yeqûl "ya

[1] = we illa (*i.e.* walla).

Ra'ûf" humma l ḥamâm ir rûmî l abyaḍ we hûwa fi riglêh rîsh, we luh shuwêsha rîsh fi râṣu; wi llî yeqûl "Allâh! Allâh!" hûwa l yamani l iswid, ṣughaiyar 'an ir rûmî wi nḥîf fi gismu. We amma l baladî yizkur Allâh râkhar, we lâkin il ginsên dôl yizkurûh ziyâda 'an il baladî; wi l baladî bîḍ menaqqaṭîn nuqaṭ nuqaṭ, aḥmar 'al abyaḍ. U fîh firâkh baladî minhum dîk ismu dîk me'ôshar luh fi riglêh 'ashar ṣawâbi', wi hûwa abyaḍ khâliṣ fi l lôn; we yeqûlu le inne hûwa râkhar ḥirze fi l bêt, wi l bêt illî yibqa maugûd fîh yibqa murzaq we mus'ad, we lamma yi'uz yiddan yisma' dîk il 'arsh we yiddan warâh.

## XXXIII

Il kalb il agrab lamma yigî quddam bêt il insân yeqûm il wâḥid ma yilzimshe leinnu yiḍrabu wala yi'zîh; aḥsan bi l aḥsan yiḥsin 'alêh bi luqmit 'êsh wi yekhallîh yerûḥ bi l ma'rûf; aḥsan yimkin yekûn il kalbi da yekun wâḥid min ikhwanna l gân yiṭla'um fi n nahâr au fi l lêl fi ṣifat kilâb walla f ṣifat quṭaṭ. Wi za kân il mara min dôl walla r râgil min dôl yeshûf il kalbe dih au il quṭṭa dî wi yerûh yegîb 'aṣâya yiḍrabhum yeqûm il mara au ir râgil yiltibis fi drâ'u walla fi riglu, au il mara yiltibis gismiha kullu, u ba'dên il wâḥid minhum yi'ya.

## XXXIV

Iza kan wâḥid we hûwa beyistiḥamma fi l ḥammâm yikhabbaṭ bi riglêh, walla ḥâga, fi l arḍ, we yekun waqtiha wâḥid min il gân fi l maḥall illi huwa khabbaṭ fîh dih, yeruḥ waqtiha yiltibis ish shakhṣi da, u waqtiha, bi sabab ma libsu l gân, yibqa 'aiyân fi gismu, wala ma yefuqshe min il 'aiya btâ'u illa n kan yeruḥ yezûr shêkh min il mashâyikh; we yimkin ma' kutri zyartu fi l mashâyikh, yinṣirif minnu l 'aiya; we illa fîh nâs min il fuqaha min in nâs il 'âlimîn, illi yekun 'anduhum ma'rifa ṭaiyib[1] bi l kitâba, humma yighdarum yiktibû lu ḥigâb; we yiḥmilu li nafsu, we yimkin, bi sabab ḥaml il ḥigâb dih, Rabbina yakhud bi yaddu we yishfîh we yinṣirif minnu r riḥ dih. Wi l ḥarîm rukhrîn iza kân waḥda minhum nayma masal za'alâna min guzha ikminnu miggauwiz 'alêha, au yekun 'aiyil min 'iyalha mât au min ḥadde yekûn yiqrab liha, u f waqtiha teqûm min numha[2] mafzû'a, we yimkin takhud moiyit ghasîl wishshiha au ghasîl idêha au riglêha wi truḥ ḥadfâha fi bêt ir râḥa wala tdastarshe, yequm yilbisha r

[1] Adverbially, for ṭaiyiba.

[2] nômha.

rîḥ walla l ginn; we lamma yifhamum ahliha leinne dî 'alêha rîḥ yeqûmu yakhdûha we yiẓauwarûha l mashâyikh, wi sh shêkh, illi tistiraiyaḥ 'ala ẓyartu, tamalli tẓûru lamma yinṣirif minha.

## XXXV

Suknit il gân tekûn fi l ḥammâmât au fi maḥallât biyût il adab au fi maḥallât maḥgûra ma ḥaddish yekun sâkinhum, ya tkun suknithum fi l khala, ya'nî fi l gibâl au fi l maghârât; u minhum min il aḥmar u minhum min il iswid. Wi za kân il insân yekun nâyim fi bêt maḥgûr me'aggaru, we hûwa r râgil da yimkin yekun 'âzib li waḥdu—we illa n kânit mara tkun 'azba li waḥdiha—we li sabab il bêt da yekûn inḥagar we min ghêr suknit nâs âdamîya yimkin yekûn il gân yiskunûh. We hina n kân ir râgil ma yekunshe 'ârif inn il bêt dih maskûn, yeaggaru we yi'azzil 'izâlu; we yimkin min auwil lêla ma yebât fîh, we da bi sabab ma ykunshe waiyâh 'aiyil wala mara, yeqûm lamma yenâm yequm ṣisma' takhbîṭ fi l bêt we huwa nâyim fi d ḍalma; u min khôfu yeqûm min in nôm yiwalla' lamḍa walla sham'a; u tauwe ma walla' il lamḍa yibuṣṣe ma yelâqish takhbîṭ wala ḥâga. Wi za ṭafa, we yinâm tânî marra, yimkin yebuṣṣe yilâqi t takhbîṭ dâr tânî; yequm yiwalla' il lamḍa, we yetannu qâ'id 'ala ḥêlu tûl il lêl wala yshûf in nôm bi 'ênu lamma yedûr in nahâr we yiṭla' 'ala khêr. Wi za ma walla'she yimkin yigî lu l wâḥid minhum fi ṣifat kalb, walla f ṣifat quṭṭ, walla f ṣifat sab'e walla ḍab'e walla arnab walla ḥâga min il wuḥûsh. We yiqdar yiẓhar we yigî li bani âdam fi ṣifat kulle ashya min il ḥiwânat au f ṣifat banî âdam. We hina tauwu ma ẓuhur li r râgil au li l mara yequm yihbishu bi îdu au bi riglu; yeqûm il wâḥid minhum mafzû' min nômu; u waqtiha iza kan yekun yi'raf yiqra, yimkin yequm yitwaḍḍa we yiṣallî rak'itên u yiqra ṣ Ṣamadîya talat marrât, we âyit il Kursí marra, wi yenâm; we waqtiha iza kan fîh sukkân min il gân fi l bêt il maḥgûr yihbaqu kulluhum. We 'amma iza kân wâḥid masalan 'auz yekhushshe maḥille bêt il adab walla bêt maḥgûr yeqûl: "A'ûzu bi llâhi min ish shêṭân ir ragîm;" u waqte ma dakhal iṭhafaẓ[1] min kulle ḥâga bi sabab le innu ista'âz bi llâh min ish shêṭân u min kulle gân; fe yiṭla' sâgh salîm ma yigra luhshe ḥâga. Wi f shahre Ramaḍân, ya'nî bi sabab iṣ ṣiyâm wi l adân fôq il mawâdin we qirâyit il Qur'ân fi l biyût kulle waqt, we tanniha l qirâya dayra fi l gawâmi'—fe hina bi sabab kulle zâlik, we 'aṭîyit iz zika kamân, yifḍalu l gân masgûnîn min auwul ramaḍân li akhru, li ghâyit il 'îd iẓ ẓughaiyar.

[1] § 473 *c*.

## XXXVI

Iza kan wâḥid mâshî fi l khala li waḥdu fi blâd il aryâf naḥyit ig Gîza au naḥyit lihrâm au gherha, illi fîhum nâs 'arab min qaṭṭâ'în iṭ ṭarîq beyiq'udum tamallî fi l khala 'ashân yilâqû wâḥid yistafradû bu we yimsikûh in kan waiyâh ḥittit ḥumâra walla ḥittit ḥumâr walla gaḥsha walla gamal walla a'ûd ; iza kan nâs min dôl yilâqu wâḥid mi'âh min il ḥâgât dî in kan min ḥiwanât walla min fulûs walla min malbûs, yakhdûha minnu we yiqtilûh, wala yisma'û minnu kalâm lamma yequl luhum : " Fi 'arḍukum, sêyibûnî ; madâm khadtu l ḥâga betaḥtî," illa n kân yimkin 'umru ṭawîl ; wi n kan 'umru ṣughaiyar yeqûlû lu : " Ya râgil iḥna nsêyibak izzêy ? Yimkin teruḥ tiftin li l ḥukûma au truḥ tukhbuṣ li ahâli l balad beta'tak, u ba'dên il ḥukûma takhud khabar, u humma yigum yakhdûna wi yewaddûna l karakôn we yisaffarûna l baḥr il abyad au yewaddûna fi lumân ig Gîza au f lumân Ṭura. Aḥsan bi l aḥsan iḥna mush lâzim nekhallî lak ghubârîya." U ba'dên humma yidbaḥûh we yidfinûh we yirdimu 'alêh we yefûtûh. Hina tauwe ma fâtûh yuq'ud yôm talâta arba'a 'ashara, 'ala zêye ma yuq'ud, u ba'dên yiṭla' 'afrîṭ, yibqa f ṣifat ḥumâr au arnab au quṭṭa au kalb au sab' au ḍab' au nimr au asad au qird au nisnâs, ya'ni fi kaffit kulle ashya ; we iza kan wâḥid mâshî li waḥdu fi l khala, we hûwa yiṭla' fi ṣifat ḥumâr, yeqûm ir râgil yequm yirkabu we yeqûl fi 'aqlu : " 'ala kulle ḥâl il ḥumâr da yiwaddînî li ḥadd il balad beta'tî ; " we lâkin ma yi'rafuhshe leinne da 'afrîṭ ; yequm baqat hûwa wi r râgil râkib fôq minnu yeqûm fi l auwul yibqa ṭûl mitr, u ba'dên yebuṣṣ ir râgil yilâqîh baqa ṭûlu talatt arba't imtâr ; u ba'dên ir râgil iza kan yekun mi'âh sikkîna we yiṭallaḥha min gêbu, we yiṭalla' is silâḥ min il bêt bêta' îdu,— we humma min 'adt il 'afrîṭ yekhâfu min is silâḥ we min in nâr,—wi l 'afrîṭ lamma shâf ir râgil ṭalla' is silâḥ min gêbu qam qal li r râgil : " I'mil ma'rûf ma tidrabnîsh w ana waddîk li ḥadde bêtak." U ba'dên nin ba'de ma kan ṭûl arba't imtâr baqa fi ṭul mitre wâḥid u waṣṣal ir râgil li ḥadd id dâr beta'tu ; we yiqammaṣ zêyi l ḥumâr illi yekun ṣaḥîḥ we yeqûl : " Ya râgil, lau ma kanshe waiyâk is silaḥ dih ana kunte tauwihtak we kunte diḥikte 'alêk."

U ba'dên yekun huwa r râgil da walla wâḥid ghêru mâshî fi l khala u mi'âh barûda mi'ammara, we yiṭla' lu l 'afrîṭ da hûwa nafsu, we yigî lu f ṣifat ḍab' au dîb, wi r râgil yeruḥ dârib fîh il barûda yibqa l 'afrîṭ mârid, we yibqa ṭûlu 'ashara tnâshar mitr ; wi za kan wâḥid yiqdar yiqra 'alêh âyât il Kursî walla ṣ Ṣamadîya, tauwe ma qarâha waqtiha l mârid yelimme ṭûlu we

yerûḥ fi ḥâlu. Wi l mârid ma yiqdarshe yintiqil min maṭraḥu zêye ma kan 'afrîṭ auwul;[1] we tauwu ma yiḍrab wâḥid fîh wishsh, walla wishshên, yeqûlu n nâs leinnu yibqa fardit barṭûsha qadîma.

## XXXVII

Il kalbe lamma yuqaf we yi'auwî quddâm ḥâra min dôl walla quddâm bêt min dôl yeqûlu n nâs illî yisma'ûh yeqûlu: "Mâ lak ti'au'au? Ya tara raḥ yigra êh?" Wi yeqûlû li nafsuhum: "yimkin ḥadde raḥ yemût hina fi l ḥâra walla fi l bêt illî hûwa wâqif quddâmu."

## XXXVIII

Waqte wilâd il kuttâb ma yiṭla'um we yekûnu 'auzîn yerauwaḥum biyuthum, sawa n kan fi Maṣr au fi l aryâf, auwul ma yigu khargîn min bâb il kuttâb, yimkin yekûnu wilâd il gân iṣ ṣugaiyarîn il ashqîya waqfîn mistanniyinhum; lâkin fi ṣifa tekun makhfîya yekûnum humma shêfîn bi 'ênêhum wilâd il kuttâb we humma ṭal'în, wi l wilâd ma yekûnûsh shêfinhum; we hina dôl yigum yeḥibbum yishankalûhum we yeqûmu wilâd il kuttâb yedûsûhum taḥte riglêhum yimauwitûhum.

## XXXIX

Iza kan mât waḥid wi ndafan yimkin lêlitha yibqa bâyin 'and ahlu fi l bêt illî hûwa mât fih we yithaiya' luhum, leinne rûḥu lissa maugûda fi qalb il bêt. Yeqûmu ahlu yegîbum itnên fuqaha au wâḥid fiqî yiqra l Qur'ân, u f wuṣṭ it talat layâlî humma yimkin yeshûfûh fi n nôm, u mba'd it talat layâlî ma yeshûfuhshe la fi ẓ ẓâhir[2] wala fi l bâṭin;[2] u ba'dên il fuqaha yakhdû ugrithum we yerûḥû li ḥalhum. We lâkin il fikre dih illi beyiftikirûh in nâs—leinnuhum yeqûlu yekûn maugûd khiyâl fi l bêt—fi l qôl dih yekun min in niswan au min il 'iyâl iẓ ẓughaiyarîn; we amma r riggâla yeẓinnu leinn il fikre dih da'îf. We amma iza kân ir râgil yekun qalbu khafîf wi yeqûl: "ana shufte wâḥid khiyâl," we yeqûl il qôl da li waḥid min il muqriyîn au il fuqaha au il 'ulema, humma yeqûlû: "il khiyal da ma yekunshe maugûd min il maiyit illi mât; da maugûd min qable ma ymût il maiyit;" we yisbitum leinne huwa dih ish shêṭân beta' wâḥid kân itqatal fi l maḥalle min qable sâbiq.[3]

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[1] As he could when he was an afreet before.

[2] *I.e.* whether awake or asleep.

[3] Only the spirits of those who have met with a violent death are generally believed to roam about the earth. A Bedouin of

## XL

Lamma n nâs yeshûfu nigma we hîya nazla min is sama yeqûlû 'alêha leinniha nizlit 'ala shêṭân ḥaraqitu; we amma l qôl il masbût leinniha tinzil 'ala z zar'e yimkin tiḥraqu, ya fi gnêna tiḥraq il fawâkih betâ'itha au iṣ ṣagar betaḥha au tinzil fi l arḍ u tinṭifî.

## XLI

Il mezêyara fi awân waqt iṣ ṣôf lamma tqum tiṭla' ba'd iḍ ḍuhr fi 'izz il qaiyâla lamma d dunya tibqa mṣahhada wi mewalla'a zêyi n nâr, we tibqâ lak il arḍe sukhna zêyè sharart in nâr, tibuṣṣi tlâqi l mezaiyara dî tiṭla' lak 'ala wishsh il arḍ titnaṭṭaṭ, u ba'dên tibuṣṣi tlaqîha labsa izâr abyaḍ u labsa abyaḍ fi abyaḍ; u fîh minhum illi l insân yilaqi lha wilâd qa'dîn ganbiha walla f ḥuḍniha walla yekûnum dayrin yil'abum ḥawalêha wi hîya qa'da; u ba'dên, ya akhî, tebuṣṣi tlâqîha ḥatindah li l wâḥid bi ismu illi hûwa masmî 'âlêh, wi tqul "Ya (fulân)!" bi ḥisse 'âlî qawî; yeqûm il insân yerudde 'alêha 'ala ḥasab le inniha nadahitu bi smu; u shuwaiya yebuṣṣi ylâqîha meqambara we metambila, idêha rakhyâha ganbiha, wi tqul lu: "Da n ummak; ma tkhafsh;" yeqûm il wâḥid yiqarrab 'alêha yilâqîha 'ammâla[1] titniqil min maṭraḥha wala timshîsh 'ala riglêha tilâqîha zêyi ṭ ṭaiyâra l manfûkha; wi l wâḥid, iza kal lu agal we 'umru ṭawîl, yeqûm yequl fi 'aqlu: "ya wad, da ṭaiyib we hîy ummak kânit gat fi l khala ti'mil eh? Da lbatte, ya wad, il mezaiyara illi n nâs yeqûlu 'alêha dî." Wi tbuṣṣi tlâqî gismu irta'ab wi rta'ash we gittitu kulliha 'aṣ'aṣit. U ba'dên yakhud ba'ḍu u yigrî; wi tauwu ma giri titnaṭṭaṭ warâh zêyi l kûra. Qûl iza kân hûwa ya'raf yiqra ṣ Ṣamadiya walla âyit il Kursî, we qul tannu yiqra fîha we yigrî lamma yedûr we yinfid minha bi qaṣabtên talâta; we tauwe ma laqa nafsu bi'îd 'anha yeqûl: "il ḥamdu li llâh Rabb il 'âlamîn illi Rabbuna naggânî minha 'ala khêr." Wi za kan wâḥid ma nafadshe minha bîqûlu n nâs yiqba[2] lha bizâz ḥadid, we yibqa lhum shuwak wi t termisa beta'ithum zêyi l ibar; wi tauwe ma qarrab 'alêha linsân we ma yigrîsh minha tequm tedummu 'ala sidriha, wi tbuṣṣi tlâqi sh shuwak dakhalit min sidru ṭil'it min ḍahru, u ba'dên yûqa' yemût.

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Gîza told me he met in the desert the form of an English soldier who fell while climbing one of the Pyramids. The eyes, he said, were "mewalla'în zêyi n nâr."

[1] § 145.

[2] Yibqa by transposition.

## XLII

Fikr in nâs lamma wâḥid yiḍrab wâḥid bi slâḥ, ya'nî bi sêf au bi sikkîna, we yiqtilu yeqûm ir rîḥ betâ' il maqtûl yiẓhar fi s silâḥ we yikhabbaṭ fîh yeqûl: "qatalnî (fulân)"; wi n kân is silâh fi bêtu yeqûm ṭûl il lêl yikhabbaṭ fîh yeqille nôm iṣḥâb il bêt; yeqûmû yishshakkû li l qâtil illî hûwa r râgil betaḥhum wi yeqûlû lu: "Is silâḥ betâ'ak da ṭûl il lêl ma ykhallinâsh nenâm; ḥatqille numna lêh? Ma tshil silâḥak min hina, aḥsan yigî wâḥid ḍêf 'andina wi yenâm fi l lêl fi qalb il bêt, ya'nî yeqûm fi l lêl we huwa nâyim yisma' takhbîṭ is silâḥ we yimkin il 'afrîṭ yequl le inne fulân qatalnî; fi l aḥsan bi l aḥsan timna' silâḥak min 'andina, aḥsan id ḍêf lamma yisma' kalâm ir rîḥ yeruḥ yikhbir il ḥukûma. Nihaytu shuf lak ṭarîqa, ya tirmî s silâḥ da fi l bîr ya fi l baḥr; il maqsûd shuf lak ṭarîqa timshî 'alêha êye ṭariqt in kânit, ya immatan tegîb barûda wi t'ammarha wi tiḍrabha fîh yequm yiṭla' ir rîh ḥittit barṭûsha, wi l barṭûsha ya nwalla' biha furn, ya nirmîha fi l khala, wala ḥadde wala maḥdûd yequl 'alêna ḥâga wi n'ish salâṭîn fi nafsina ṭul zamanna."

# VOCABULARY

## TO THE WORDS CONTAINED IN THE EXERCISES ON THE SYNTAX[1]

### A

Aṭlas *satin*
agal *term, span of life*
ag-har *half blind, purblind*
aggar *let on hire*
agrab *mangy*
agrann *inasmuch as, seeing that; just at the moment that*
agrûd *having no hair on the face*
ahl (ahâlî) *people*
ahlan u sahlan *welcome*
adab *good manners;* bêt il adab *closet*
Adâliya *a town in Asia Minor*
arnab *hare, rabbit*
aẓinn = keinn
aẓraṭ *worse*
asad *lion*
asâr *trace, relics*
aṣl *origin*
a'ûd *small camel*
a'wag *crooked*
âkhiz *to blame*
akhḍar *green*
akhrag, ikhrag *bring out*
amâna *security;* amant Allâh = bi llâh
amîr (umara) *of a good family*
amr *command*
amlas *smooth, polished*
ânis *entertain*
awân *time, season*
âya *verse of the Koran*
âyis *to risk*
ay na'am *certainly, yes*

### I

Ibra *needle*
it'akhkhar *be late, behind; stand back* (= it'âkhir)
ittakka *lean on, press*
ittakal 'ala *trust in*
itgabbar *play the tyrant*
ithaiya' *get ready; appear*
iṭḥaddit *converse*

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[1] The vocabulary also contains many of the words which occur in § 583. Words already given in the vocabularies to the exercises on the Accidence are excluded, as also many rendered familiar by the examples.

itdastar *ask permission, say* "dastûr" (daṣṭûr)
itṣaraf *be spent ; depart*
it'ashsha *dine*
itfadd *be ended*
itqâbil *meet*
itqaddim *be advanced*
itkabbib *be made round as a ball, in balls*
itlaff *be wrapped up*
itmashsha *take a walk*
itnaṭaq *be pronounced*
itnaṭṭaṭ *jump, skip*
itnaqal *remove one's self, be removed*
itwadda *perform one's ablutions*
iṭṭallab *ask for*
iḥṭâr *be bewildered, confused*
iddaffa *warm one's self*
iddaffar *be plaited*
idrâf *kind of pumpkin*
irta'ab *take fright*
irta'ash *tremble*
izâr *cloak, shawl*
izzaiyar *put on the izâr*
izmint *cement*
izn *permission*
ista'giz *ask permission*
istaghfar *ask pardon*
istaghla *consider expensive*
istâhil *deserve*
istaḥras 'ala *look after, see to*
istaḥla *find sweet, pleasant*
istarḍa *consent*
ista'zin *ask permission*
ista'âz *fly to for refuge* (= 'âz)
ista'raf bi *make acquaintance of*
istafrad *be left alone*
istaqrab *consider near*
istama' *listen to*
istawa *be ripe, cooked*
istigâb *hear (a prayer)*
istiraiyaḥ *to rest, repose*
istiqâm *take up one's abode*
issaqqa *be soaked*
issâwa *agree together*
iskandarânî *Alexandrian*
iswallî *of Assouan*
iswira *bracelet, wristband*
iṣṭabaḥ bi *meet in the morning*
iṣṣaffa *be strained*
ishtaghal *work*
ishshauwim *consider of ill omen*
ishshakka *complain of*
ifti'âla *forgery, invention*
iktasab *gain, earn*
ikhtâr, ikhṭâr *choose*
ikhtasha *be shy*
iltaqa *find, meet*
iltabis *be clothed ; be possessed of (a spirit)*
inṭafa *be extinguished*
intaqal = itnaqal
inṭarash *fall prone, on one's face*
inḍaga' (= liter. inḍaga') *lie on one's side*
inhagar *be deserted, haunted*
inḥasad *be envied, have the evil eye cast on one*
indâf *be added*
inẓalam *be wronged, tyrannized over*
inṣaraf *go away*
inshâl *be carried, put, away*
infadd *be finished*
inwaḥar *be frightened*
îyâk *perchance*

## U

Uṣûl *regulations, custom, rule*
ummâl *of course, then*

## B

Bauwâba *gate*
bât, bêyit *pass the night*
bâṭ *armpit*
bâṭin *inner, hidden*
baṭṭîkh *water-melons*
baghl, baghla (bighâl) *mule*
bâḥḥârî *sailor*
baḥr; il b. il abyaḍ *the White Nile*
badan *body*
badla *suit of clothes*
bara *set free*
baraka *blessing, good fortune*
baram *go round, whirl*
barûda, barûḍa *gun*
barṭûsha *old slipper, shoe*
barr *shore, bank, country*
barq *lightning*
basaṭ (baṣaṭ) *to please, spread*
basît *simple*
baṣal *onions*
bashshar *give good news*
bâ' *sell*
ba'at *send*
ba'îr *camel*
bakht *luck*
bakhkh *squirt, spit out*
bakhkhar *sprinkle with incense*
balâṭa *slab*
bala' *to swallow*
bâligh *mature*
ball *to wet*
bamya, *the esculent hibiscus*[1]
bân *appear*
banzahêr, *benzoar stone; a thing of great value or beauty*
bannûra *a crystal vase* or *bottle*
bôt *house; sheath*
bedingân *egg-plant, aubergine*
bêyâ' *seller*
bîr *well*
birâm (ibrima) *earthen pot*
birka *lake, marsh, pit*
bizz *breast*
bishi' *ugly*
bikr *virgin*; binte bikr *a girl*
buhâq *fumes*
burg *tower*
burqu' *veil*
burnus *white woollen hooded cloak*
bûz *muzzle, snout*
buqq *mouth*
bulâd *steel*
bulûgh *maturity*
bunduqî (dahab) *24 carat* (*as the Venetian sequin*)

## T

Tâgin *pan*
tâh *go astray*
taham *accuse*
taḥaf *present, give as a gift*
tadwîra *circle, circumference*
tasqîya *broth*
taṣwîra *picture*
tashrîfa *reception, levee*
ta'mîra *load; pipeful*
taqrîbî *approximative*
takhmîn *guessing, idea*
tall *hill, heap*
taman *price, value*
tammim *to complete*
tanbil *sit idly*
termisa *point; teat*

[1] See Lane's "Modern Egyptians," ch. v.

ti'ib *get tired*
tîl *linen*
tîla *twisted rope*
turba (turab), ṭurba *grave*
tuql *weight*
tumna *the eighth part of the qadaḥ*

## Ṭ

Ṭaiyâr *current*
ṭaiyâra *kite*
ṭauwâf *watchman, patrol*
ṭauwil (bâlu) *be patient*
ṭabîb *physician*
ṭabb *beat (of the pulse or heart)*
ṭabbil *beat a drum*
ṭablîya *board, table*
ṭâṭâ *bend down*
ṭâr *revenge*
ṭarablis *a silk girdle* or *sash*
ṭaraḥ *get ripe*
ṭarsha *vomiting*
ṭarîqa *manner*
ṭashṭash *to fizz*
ṭa'm *flavour*
ṭafash *run away*
ṭaffa *extinguish (fire)*
ṭâqa *window, hole*
ṭaqîya *cap*
ṭaqṭaq *crackle, cause to crackle*
ṭaqq *burst*
ṭaqm *suit of clothes, harness*
ṭâl *to reach*
ṭalab *to demand*
ṭalâq *divorce*
ṭama' *greed*
ṭâmi' *covetous*
ṭâwi' *obey*
ṭêr *birds*
ṭisht *basin*
ṭêṣ; baḥre ṭêṣ *exceedingly*
ṭîn *Nile soil; land*
ṭôf *patrol*
ṭubṭâb; 'aṭ ṭubṭâb *just as wanted, à propos*
ṭubgî *gunner*
ṭuhûr *circumcision*
Ṭura *name of a village (the site of a convict prison)*
ṭurya *pickaxe*
ṭûl; ṭul ma *as long as;* 'ala ṭûl *straight away*
ṭumu' *corset*
ṭuwâla *sofa, mattress*

## G

Gabr *force, compulsion*
gada' (gid'ân) *brave fine young fellow, gaillard*
garr *pull, draw*
garrab *test, try*
garras *inform of, disgrace*
gazzâr (ẓẓ) *butcher*
gazar *carrots*
gâ' *be hungry*
galas *sit*
gallis *cause to sit*
gama' *collect, add*
gamâ'a *party, people*
gamîl *beautiful*
gân *ginn, genii*
gawâz *marriage*
gâyiz *allowed, permissible*
gêsh *army*
gibs *gypsum*
giha *direction*
gidîla *tress, plait, twist*
giri *run*

girîd *palm branches*
Gîza (ig) *name of a village (the site of a convict prison)*
gisîm *bulky*
gild *skin, hide, leather*
gins, *kind, variety*
gûhara *jewel*
guḥr *hole*
gurra *track, footprints, spor*
gurn *mortar ; barn*

## GH

Ghaiyar *to change*
ghâb *be absent*
ghaṭṭa 'ala *cover*
ghagarî *gipsy*
ghadda *give lunch to*
ghadr *perfidy*
ghadwa *lunch*
gharîb *strange ; a stranger*
gharram *to fine*
gharqân *drowned*
ghazâl *gazelle*
ghazlî *of spun silk*
ghasîl *washing*
ghafal, ghifil *to dose*
ghafîr *watchman*
ghala *boil*
ghalab *conquer*
ghanî *rich*
ghâya *end ;* li ghâya *up to*
ghêṭ *field*
ghirim *be fined, pay a fine*
ghilib, ghulub *be conquered, be wearied*
ghina *wealth*
ghubarîya(= asâr) *trace, vestige*
ghurâb *crow*
ghurba *strange land*
ghurbâl *large sieve*

## H

Hauwin *make easy*
hâb *fear*
habash *run against, fly at*
habaq *flee*
habb *fly at*
hâg *be excited*
ha da *see !*
harab, hirib *run away*
haram *the pyramid, pyramids*
hazz *shake*
hâṣ *be noisy, excited*
halas *talk idly*
hals *idle talk*
hamm *to interest, concern*
hanna *make happy*
hilik, halak *perish*
Hind (il) *India*
hôn *mortar*

## Ḥ

Ḥaiya *give long life*
ḥauwid *turn a corner*
ḥauwish *collect, hoard*
ḥabash *Abyssinians*
ḥabba *grain, little bit*
ḥaṭab *fuel*
ḥadaf *throw*
ḥaddâdî *of a blacksmith*
ḥaddit *converse*
ḥaddûta *tale, story*
ḥâṛa (ḥawârî) *set of streets, quarter*
ḥarat *to plough*
ḥaraṣ *to guard*

ḥaram (il) (*sacred shrine of*) *Mecca*
ḥarâm *wrong, sin*
ḥarîr *silk*
ḥarb *war, battle*
ḥarrar *put, set, hold up*
ḥarf *edge*
ḥazzam *bind in a bundle*
ḥasab 'ala *look after*
ḥasad *to envy*
ḥass *to feel*
ḥâsh *prevent*
ḥafaẓ *keep, protect*
ḥâfî *barefoot*
ḥâfir *hoof*
ḥaqq *right, what is due ;* fi ḥaqqî *about, against, me*
ḥakîm *doctor*
ḥâl *state, condition ;* 'ala kulle ḥâl *anyhow, however it may be*
ḥâla *state, position*
ḥalab *to milk*
ḥalaq (ḥulqân) *rings*
ḥalâl *lawful*
ḥalâwa *sweets ; pourboire*
ḥalfa *a prickly reed-like weed*
ḥama *defend*
ḥamad *praise*
ḥamâr *red colour*
ḥamal *bear, carry*
ḥaml *carrying*
ḥammâla (of zîr) *stand*
ḥanṭûr *victoria (carriage)*
ḥannin *cause to pity*
ḥâya ; bi l ḥâya *alive*
ḥêṭ *wall*
ḥês ; min ḥêsu kân *however it may be*
ḥêl ; qa'ad 'ala ḥêlu *sit up*
ḥigâb *charm, amulet*
Ḥigâz *Hijaz ; pilgrimage*
ḥirz *protection*
ḥiss *sound, voice*
ḥisâb *calculation*
ḥisba *account*
ḥîla *trick, resource ;* ma ḥiltûsh ḥâga *he has no means, nothing*
ḥilw *sweet*
ḥiwân *animal*
ḥuḍn *embrace*
ḥusûm (husûmât) *hot summer days*
ḥurr (iḥrâr) *free*
ḥurma *woman*

## D

Dauwar (ḍ) *cause to turn, turn*
dauwib *cause to melt, &c.*
dâb *melt ; be worn out*
dabaḥ *to slaughter*
dabbar *contrive, arrange*
dâr (ḍ) *turn*
daraga *step, degree ; moment*
dârig *current, colloquial*
darra *winnow, scatter*
dâs *tread, run* ('ala *over*)
dashsh *grind*
da'a li *bless*
da'wa *affair, lawsuit*
dafa *heat*
daqn *chin ; beard*
dakhal *enter*
dâkhil *inside*
dakhkhan *emit smoke*
dafan *bury*
daffis *bury*
daqq *grind ; play (a musical instrument) ; tattoo*
dâm (yidûm) *last, continue ;* (yidîm) *cause to last, perpetuate*
damm *blood*

dawâya *inkstand*
dâya *midwife*
dîb *wolf*
dibla *a plain finger-ring*
diri *know*
diqîq *flour*
dimâgh *head, brains*
dimîr *a jacket (such as is worn by suffragis and cavasses)*
dim'a (dumû') *a tear*
dimma *conscience*
dôr *story of a house*
dura *maize*
durbêsh *dry clods*
dûn *low, inferior*

## Ḍ

Ḍaiyif *entertain*
ḍab' *hyena, lion*
ḍa'îf *weak*
ḍâf *add, entertain*
ḍalma *darkness*
ḍamar *foretell the future*
ḍamm *collect, gather*
ḍawa *shine*
ḍêf *guest*
ḍirs *cog-wheel*
ḍifîra *plait, tress*
ḍîqit il khulq *impetuosity*
ḍimn *amongst*
ḍuhr *noon*
ḍufr *nail (of the finger or toe)*
ḍulma *vegetables stuffed with mince-meat*

## R

Ra'ûf *merciful*
rauwaḥ *go away*
rabaṭ il qôl *agree*
rabb *lord, master*
rabba *educate, bring up*
raṭl *pound (weight)*
ragab (for raqab) *observe*
ir Ragîm *the Stoned (Satan)*
raggab (Upper Egyptian) = raqab
ragha *chatter* (lit. *foam at the mouth*)
râḥa *rest;* bêt ir râḥa *closet*
raghab *wish for*
raḥam *have compassion on*
raḥâya *hand-mill*
raḥîm *merciful*
raḥma *mercy*
raḥmân *compassionate*
radam *cover up with earth, &c.*
radî *bad*
radd *reply*
radda *bran*
razaq *provide for*
rasam *draw, delineate*
râs *head, head-piece*
rashwa *bribe, reward*
ra'ad *to thunder*
ra'd *thunder*
raqaba *neck*
râq *be clear; get better (in health)*
raqq *grow thin*
raqqa' *to patch*
raqwa *spell, charm*
rak'a *bending of the knee in prayer, prostration*
rakkib *fix, set up*
rakha *relax, let fall*
ra'y *opinion;* 'ala ra'y *according to*
righîf *loaf*
rîḥ *wind; spirit*

ridi *to consent*
risi *come to a decision*
rismâl *capital*
rîsha *feather*
rîf *country, village*
rîq *saliva*; ghaiyar rîqu 'ala *breakfast on*
rikâb *stirrup*
riyâl *dollar, 20 piastres*
ruṭân *lingo, foreign tongue*
rukûba *a mount*
rukhâm *marble*
rûmî *Greek*
rummân *pomegranates*

## Z

Zauwid *increase*
zabûn *customer*
zâd *increase* (neut.)
zatûna *bracelet*
zâd *provisions for a journey*
zaghrûṭa *shrill cry of joy*
zarawîya (= ballâṣî) *a large earthen pot*
zar' *sowing; cultivated land*
za'al *anger*
zaffa *bridal procession*
zaqq *push*
zalabânî *seller of zalabya* (*a kind of fritter*)
zammâr *one who plays on a reed*
zann *grumble, scold*
zawâtî *belonging to grandees*
zên = ṭaiyib (dialect)
zifir *greasy*
zift *pitch*
zikâ *alms*
zimiq *get angry*
zimîl *comrade*
zîna *ornament*
ziyâda *surplus, more*
ziyâra (ẓiyâra) *visit*
zukhma *a strap*

## Ẓ

Ẓauwar *take to visit*
ẓabaṭ *control*
ẓâbiṭ *officer*
ẓabṭîya *principal police-office*
ẓaghaṭ *to swallow*
ẓahar *appear*
ẓâr *to visit*
ẓâr (zikr) *repeating the name of God* (see Lane's "Mod. Egypt," ch. xxiv.)
ẓalaṭ *pebbles*
ẓann *think, suppose*
ẓûr *forgery, perjury*

## S

Sa'al *ask*
sabagh *to dye*
sabbâgh *dyer*
sabat *prove, hold true*
sabba' *be seven days old*
sab' *lion*
satr *veiling* (*one's sins*); *pardon*
sâda *plain, without sugar*
sadaq *tell the truth*
sagan *imprison*

sahm *arrow*
sâr *proceed*
saraḥ *rove, travel; go to one's work*
sa'ad, sa'ad 'ala *make prosperous*
sa'âda *prosperity; Excellency*
sa'îd, si'îd *prosperous*
safarîya *trip, expedition, campaign*
safaq *take a bribe*
saffar *conduct on a journey*
sâq *drive*
saqa *to water, irrigate*
saqsaq *soak*
saqqa *soak (bread in broth)*
sâkin (sukkân) *dwelling, haunting, spirit*
salaṭa, ṣalaṭa *salad*
salaq *boil*
salâm u sallim! *dear me!*
salâma *safety*
salâmât *greetings*
salgam *a kind of turnip*
sallim *deliver; make safe*
sama *sky, heaven*
samara *fruit, result*
samm *to poison*
samma *to name*
sammar *nail, fasten down*
samn *melted butter*
sâwa *to equal*
sawârî *cavalry*
sêf *sword*
sidgh *cheek*
sîgha *jewellery*
sihr *sorcery*
sidêrî *waistcoat*
sidr *breast*
sidq *truth*
sîra *tale*
sirrî *secret*
sirmâḥ *profligate*
si'i (yis'a) *go, take oneself to*
si'id *become prosperous*
sikit *be silent*
sikin *inhabit*
sikkîna *knife*
sikhtiyân *morocco binding*
silâḥ *weapon, arms*
simâkh (il widn) *orifice (of the ear)*
simm *poison*
siwa *a cooking*
su'âl *question*
subû' *seventh day*
sûr *wall*
sur' *reins;* 'ala âkhir sur' *at full gallop*
sukhra, ṣukhra *corrée*
sukna *habitation*
sulṭânîya *basin, bowl*

## Ṣ

ṣaiyâd, ṣêyâd *fisherman*
ṣauwaṭ *to shriek*
ṣabaḥ *be in the morning, &c.* (§ 561)
ṣabaḥîya *following morning*
ṣabar, ṣubur *be patient, wait*
ṣabîya *girl*
ṣabbaḥ *wish good-morning*
ṣaṭḥ, ṣuṭûḥ *roof, terrace*
ṣahd *great heat*
ṣâḥî *awake*
ṣâḥib *friend*
ṣaḥḥ *be proper, befit*
ṣaḥḥa *wake*
ṣaddar *bring out, put in front*
ṣarîra *determination, mind*
ṣarakh, ṣarrakh *to shriek*
ṣarr *to wrap*
ṣarkha *a cry, scream*
ṣafâr *yellow colour*

ṣaffa *strain, filter*
ṣâliḥ *pious*
ṣalla *pray*
ṣâm *to fast*
Ṣamadîya *name of a chapter of the Koran*
ṣan'a *profession*
ṣanf *class, kind*
ṣêd *shooting, fishing*
ṣêf *summer*
ṣirâya *palace*
ṣirîkh *screeching*
ṣi'îdî *native of Upper Egypt*
ṣi(ṣa)nîya *tray*
ṣifa *quality*
ṣiyâm *a fast*
ṣubḥ *morning*
ṣubḥîya *morning time, early morning*
ṣughr *smallness, youth*
ṣuḥba *bouquet*
ṣûra *face*

## SH

Sha' *to wish*
sha'am *be of ill omen*
shê(ai)ya' *send*
shê(ai)yil *cause to carry*
shabah *image, resemblance*
shabb *young, young man*
shabba *alum*
shaṭâra *cleverness, skill*
shaṭaf *wash, rinse*
shâṭir *clever*
shuṭfa *flint-lock*
shahaq *sigh*
shahrî *monthly*
shadd *pull*
shara *buy*
sharaṭ *make a condition*
sharaḥ *make impression on, affect*
sharâra *spark*
sharaf *honour*
sharba *draught of water, &c.*
sharṭ *condition*
sharrab *give to drink*
sharr *evil*
sharraf *to honour*
sharq *East*
sharmaṭ *tear to pieces*
shâsh *muslin*
sha'r *hair*
shafa *heal*
shaqî *rascal*
shaqq *to split*
shaqq *crack, crevice*
shakar *speak well of*
shakkar *thank*
shakwa *complaint*
shakhṣ (ṣakhṣ) *person*
shâl *shawl*
shâmî *Syrian*
sham'a *a candle*
shamla *band*
shamm *to smell*
shankal (shankil) *trip up*
shâwir *consult*
shê *thing*
shehâda *testimony*
shêl *lifting up; carrying away*
shibi' *be satisfied, satiated*
shirîṭ *ribbon; wick*
shirîk *partner*
shirwâl *loose trousers*
shîsh *an iron spike*
shi'îr *barley*
shi'îrî *of the shape or form of barley*
shifa *health*
shikl *form*
shinîsha *a hole through a wall* (similar to a ṭâqa)
shôka *fork*
shuwêsha *small tuft of hair*

'aiya *make ill*
'aiyaṭ *weep*
'aiyid *to feast* (tr.)
'aiyil *child*
'aiyin [1] *appoint*
'au'au, 'auwa, *to bark*
'auwaḍ *compensate*
'auwaq *be long, delay*
'abba *fill*
'aṭîya *giving, gift*
'aṭṭâr *druggist*
'agab *please, suit*
'agan *knead*
'âd *to return*
'âd (in Upper Egypt) = baqa [2]
'ads *lentils*
'arîs *bridegroom*
'arbid *search*
'arḍ *honour;* fi 'arḍak! *mercy!*
'arr *to disgrace*
'arsh *throne*
'arûṣa *bride; a metal or wooden ornament worn by women over the nose, supporting the veil*
'âz *seek refuge from*
'azaq *to till*
'âzib *unmarried, widower*
'azîz *dear*
'azzib *torture, punish*
'azzil *remove* (neut.)
'azm *determination, energy*
'asal *honey*
'as'is *grope after*
'âṣ *soil, bespatter*
'aṣar *squeeze, press*
'aṣba (='azba) *black silk kerchief* (worn by women round the head)
'aṣr *the time of afternoon prayer*
'aṣ'aṣ *become rigid*
'ashshish *to nest*
'âfa *give health and strength to*
'afrat *madden, frighten*
'afrîṭ *devil, sprite*
'afsh *stuff, baggage*
'afya *health, strength*
'aql *reason, head, intelligence*
'afw *pardon*
'âl *excellent*
'âlam *world*
'alîq *forage*
'âlim *learned*
'alqa *a beating*
'allim *teach; mark*
'amal *make, do; make as if, pretend*
'âmir ('ummâr) *inhabiting, frequenting;* 'âmir il bet *name given to the serpent guardian of the house where he has fixed his abode*
'amla *act, deed*
'ammî *ignorant*
'ân *raise*
'awaḍ *a recompense, compensation*
'êb *vice, shame*
'êsh *bread; living, life*
'êla *family*
'ên *eye*
'ibâda *worship*
'ibâra *phrase; matter*
'ibb *breast-pocket*
'itir 'ala *stumble on*
'iṭish *be thirsty*
'îd *festival*
'igl *calf*
'iriq *to sweat*

[1] The lower classes often say 'annin for 'aiyin.

[2] In its use as an adverb it is sometimes heard together with baqa ('âd baga).

'irsa *weasel*
'irq *vein*; 'urûq il figl *radish tops*
'izâl *effects, furniture*
'izz *height, fulness, depth*
'isha *the time of evening prayer*
'ishiq *fall in love with*
'ilim *know*
'inaba *a grape*
'ûd *stick.* (See § 301.)
'uzûma *invitation; banquet*
'ôm *swimming; unfordable* (water)
'uzr *excuse*
'uṣmallî *Ottoman*
'ufâr *dust*
'uqba *end; recompense*

## F

Fatan *tell tales, denounce*
fatta *broth, bread soaked in milk*
fattaḥ *emerge* (of the sun)
Fattâḥ *Opener* (God)
faḥat *dig*
faḥar *dug*
faḥl *calf, young of a buffalo, &c.* (larger than the 'igl)
faddân *acre*
faddad *to silver, inlay with silver*
fâḍî *empty, disengaged*
farag *chance, occasion*
faraḥ *joy*
faraṣ *mare*
farash *spread out; furnish, stuff* (chairs, &c.)
faram *cut small, mince*
farraṭ (fi) *get rid of, "chuck"*
farragh *distribute; empty*
farrâsh *sweeper; a general servant*
farraq *distribute, divide*
farsh *carpets, bedding*
farqa' *explode*
faza' *spring up; startle; threaten*
fazz *jump up*
fasqîya *fountain*
faṣal *to bargain*
fass *slice*
fassas *to shell, cut into slices*
fâq *recover consciousness*
faqas *to hatch*
fâkir *mindful*
fakkar *remind*
fakharânî *maker of pottery*
fâkhûra *pottery*
falaq *to split*
fânî *transient*
fanṭaz *deck out*
fanṭazîya *a show, parade*
fiṭîr *pastry*
figl *radishes*
fihim *understand*
fiḍil *remain*
fikr *thought, idea*
fikra *thought, idea*
fiqî, fiqî *schoolmaster* (in a *kuttâb*), *reciter of the Koran*
filfil *pepper*
fuṭûr *breakfast*
fursha *brush*
furn *oven*
fusduq, fuzduq *pistachio nuts*
fukhkhâr *earthenware*
fûl *beans*
full *jasmine*

## Q

Qaiḍâla *mid-day heat*
qabad *to cash*
qabûl, qubûl *acceptance*
qabbil *to kiss*
qatal *kill; strike* (in dialect of Upper Egypt)

qaṭar *that on which perspiration has fallen*
qaṭar *run after, go with*
qaṭam *cut with teeth*
qaṭṭâʿ iṭ ṭarîq *highway robber*
qaḥṭ *famine, hunger*
qâd *to light, kindle*
qadam *foot*
qadar *appointed period, destiny*
qadaḥ *a dry measure* (small fraction of the *ardabb*)
qadr *worth, power*
qadd *about, nearly*
qaddim *present, offer*
qaḍa *do, accomplish*
qaraṣ *to sting, pinch*
qarâfa *cemetery*
qaraq *talk scandal, tell tales*
qarr *confess, tell tales*
qarrâya *lamp* (in form of a bowl)
qarrab *approach*
qarʿ *vegetable marrows*
qarash *crunch*
qarqash *crunch, munch*
qarn *horn*
qarnabîṭ *cauliflower*
qazân *boiler, cauldron*
qâs *to measure*
qassim *divide into parts*
qaṣab *sugar cane; gold thread*
qaṣaba *a land measure*
qaṣad *intend*
qashsh *straw, stubble*
qashshish, qashqish *pick up, gather, glean*
qafash *seize*
qall *be deficient, be little; lessen* (tr.)
qallib *turn upside down, stir*
qammaṣ *to skip*
qanâya *small canal, stream*
qânûn *code of laws, rule*
qandîl *cup or glass for holding oil, used as a lamp*
qêd *fetter, shackle*
qibil *accept*
qiṭân *cotton cord*
qidir *be able*
qidra *earthen pot*
qîrâṭ *24th part of a faddân*
qirib *be near; be related*
qirba *water-skin*
qirṭâs *cone-shaped paper bag*
qird *monkey*
qisma *portion, fate*
qishṭa *cream*
qishr *rind, bark, shell*
qiyâma *day of resurrection*
qûṭa *kind of tomatoes*
qudûm *arrival*
qûra *forehead*
qurma *log*
qulla *earthen water-bottle*
qumâr *gambling*
qunʿ *contentment*

## K

Kauwim *heap up; cut up into pieces*
kabâb *pieces of mutton or lamb (roasted on skewers)*
kabb *pour, upset*
kattif *tie the hands behind the back*
karaf *smell out, sniff*
karakôn *police-station*
karawêta *sofa*
karsh *hurrying*
karkaba *noise*
kasbân *gainer*
kasr (in dahab kasr) = khâm *raw*
kassil *be lazy*
kashaf *uncover*
kâfa *to reward*

kafan *shroud*
kaff *palm of the hand*
kaffa *suffice*
kallif *cost; expend*
kêf; 'ala kêfak *as you like*.
kêla *a dry measure, the twelfth part of an ardabb*
kamân, kemân *also, more, again*
kitâb *book; marriage contract*
kitâba *writing*
kitf *shoulder;* ḥaṭṭe kitf *hurry away*
kidib *tell a lie*
kidb *a lie; false*
kirsh *belly, paunch*
kîs *bag, purse*
kifâya *sufficiency*
kilma *word*
kôm *lump, piece; mound*
kubbêl *brougham*
kubr *greatness; old age*
kuttâb *primary school*
kuḥl *a black pigment for the eyes*
kursî *seat, throne;* âyit il Kursî *name of the 256th verse of the 2nd chapter of the Koran*
kûz *mug*
kuffîya *shawl worn round the head*

## KH

Khabaṭ *strike, knock*
khabar *news*
khabaz *bake*
khabîz *baking*
khabaṣ *tell lies, slander*
khabbaṭ *knock frequently*
khatma *a recitation of the Koran, Koran reading*
khaṭab *betroth*
khaṭaf *snatch*
khaṭba *match-maker*
khaṭṭ *make lines, rows*
khaṭṭ (khuṭûṭ) *line, furrow*
khaṭṭaṭ *make lines, furrows, ridges*
khaṭwa *step*
khadd *cheek*
kharag *go out*
kharag (yikhrig) *distil*
kharazân *cane*
kharaq *to drill, pierce*
kharr *leak, fall in drops*
kharraṭ *cut into slices*
kharraq *perforate with holes*
khazîna *treasury*
khass *grow thin, shrink*
khaṣrân *losing; lost*
khâf *to fear*
khaff *be light; get well*
khala *desert, open space*
khâlî *free from*
khalîfa *caliph, chief*
khallaṣ *finish, satisfy, "do for," "do"*
khallif *beget*
khamrân *drunk*
khân *bazaar*
khâyin *treacherous*
khêr *goodness; good*
khêra *choosing, choice*
khibra *experience;* ahl il khibra *expert*
khilâf *difference;* bi khlâf *contrarily*
khiyâl *shadow*
khôḍ *shallow, fordable*
khuluṣ *be finished*
khulkhâl *anklet*
khunqa *wrist*

## L

Labakh *acacia Egyptiaca*
lâḥ (il fagr) *to dawn*
lazaq *to stick* (act.)
laff *go round; put round, wrap up*
laqa, lâqa *find*
laqaḥ *throw*
lamm *collect*
lêlâtî *nightly*
libba *a kind of necklace* (see Lane's "Mod. Egypt." Appendix A)
libda *felt cap*
liḥiq *reach, succeed, manage to*
liziq *to stick* (neut.)
lizim *be necessary*
lissa *still, not yet*
lubya *haricot beans*
luqma *bit, mouthful*
lumân *convict prison, penal servitude*

## M

Maiyidî, mêyidî *old coin* = one para or faḍḍa (= *half a mite*)
maugûd *found, present*
mablagh *sum, amount*
maṭar, naṭar *rain*
maṭlab *buried treasure*
mâgûr *earthen basin*
maghâra *cave, cavern*
magzûb *lunatic, fanatic*
mahr *dower*
maḥill, maḥall *place*
maḥgûr *deserted, haunted*
maḥrama *a cloth of coarse muslin embroidered in silk or gold threads*
maḥzûzîya *enjoyment*
madfa' *gun, cannon*
madwid *manger*
maḍyafa *guests' apartment*
mara (yimrî) 'ala *agree with* (of food)
mârid *an evil jinnee of a powerful class*
martabân *an earthen pot*
margaḥ *to swing*
marghûba *desire, fancy*
marḥaba! *welcome!*
marmar *alabaster;* shâsh marmar *muslin of a moiré pattern*
masa *be evening; evening*
masâgh *jewellery*
masâfa *distance*
masal *example, proverb; for example*
masalan *for example*
masrûf (pl. maṣârîf) *expenses*
mashsha *cause to go; go*
mashhad *funeral*
ma'rifa *knowledge*
ma'rûf *kindness, politeness*
ma'na, mi'na *sense, meaning*
maqṭaf *basket* (made of palm leaves)
maqdûr *appointed, fated*
maqra'a *wand*
ma'kûl *eaten, edible*
makrûsh *hurried, out of breath*
maksab *profit*
makfi *upset, upside down*
maklûb *mad* (dog)
makhṣûṣ *special, private*
mâliḥ *salt* (adj.)
malbûs *dress, garment*

mallîn *millième* (about a farthing)
malmûm *collected together*
malyân *full*
ma'mûr *official representative*
mamrûḍ *ill*
manâb *portion, share*
manâkhîr *nose*
mâni' *hindrance, obstacle*
manfa'a *advantage*
manfûkh *blown, filled out by the wind*
mankhul *sieve*
medauwar *round*
mezaiyara *a demoness*
mesâfir *travelling, traveller*
meṣahhad *burning hot* (of the sun)
mesha'lî *executioner*
meshakhlaqa, *kind of necklace*
me'aknin *wretched*
mo'allim *teacher, foreman*
mefaḍḍaḍ *silver-plated*
meqaula *contract*
meqambar *huddled up*
mekabbib *in balls*
melabbis *bonbons*
menaqqaṭ *spotted*
mewahwig *burning, on fire*
mitḥazzim *girded*
mitl *like, as*
mityassar *a good many*
mihla *delay, respite*
miḥrât *plough*
mistaufî *large, enormous*
miṣṣaiyaṭ *of repute*
miskôf *Russian*
mi'akhza *blame*
miqdâr *quantity*
milâya *sheet, shawl*
milîḥ *nice, good*
muṭî' *obedient*
mudîr *governor, director*
mudîrîya *province*
murzaq *provided for, blest*
muṣîba *affliction*
mu'takaf (nahw.) *secret, hidden*
mufrad *alone, single*
muqtaḍa (nahw.) *necessity, requirement*
muqrî *read* (man)
mulûkhîya *a species of mallow*

## N

Nauwar *to light, throw light on*
nabash *dig; bury*
nabbit *sprout*
nabbih 'ala *give instructions to*
naṭṭ *leap*
naga *save*
nagaf *chandeliers, lanterns*
naggis *consider unclean*
nahab *to plunder*
naḥâs *copper, copper vessel*
naḥya *direction, side*
nâda *call out*
nadâma *repentance*
naẓar *sight; evil eye*
naẓra *look; evil eye*
naṣab *to set up*
nafad *escape; enter, pierce, pass*
nafas *breath*
nafa' *be of use; use, profit*
nafakh *inflate*
nâfiq *deceive, be a hypocrite*
nafs *evil eye, envy*
naffad *pass* (tr.) *through*
nâqiṣ *wanting, less*
naqb *hole*
naqqaṭ *mark with spots*

nâkif *tease, worry*
nakhal *sift*
naml *ants*
nawa *intend*
nâyib *portion, lot*
nitfa *piece, bit*
nigis *unclean*
nihâya *end*
nisa *women*
nisnâs *monkey*
niṣîb, naṣîb *portion, share*
nishâra *sawdust, shavings*
nifs *envy, spite*
nîlî *of the Nile*
nimr *tiger*
nîya *intention;* nîya khalṣa *good faith*
nûr *light*
nuqra *hole*
nuql *dried fruits and nuts* (mekassarât)
mukhasîya *spur, goad*

## W

Wâṭî *low*
wagad *to find*
waḥsh *wild animal*
waḥl, waḥla *mud*
wada' *sea shells*
wadda' *take leave of*
waraq *paper; leaves*
waẓîfa *duty*
wassa' *widen, make room*
waṣṣa *to charge, order*
waṣṣal *cause to arrive, conduct*
waṣl *receipt*
washsh *glide* (as a serpent)
wa'âya *earthen bowl*
walî *saint*
wilîya *lady, old woman*
walla' *to light, burn*
widn *ear*
wisikh *dirty*
wiṣil *arrive*
wishsh *face, surface, shot*
wilîfa *companion, mate*
wil'a *live coal*
wusṭ *in the centre of, amidst*

## Y

Yâbis *dry*
yatîm *orphan*
yadd = îd (§ 24, note)
yamanî *of Yemen*
yamn, yamma, *side*
yâwir *aide-de-camp*

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