EGYPTIAN COLLOQUIAL ARABIC
A CONVERSATION GRAMMAR
W.H.T. GAIRDNER
EGYPTIAN COLLOQUIAL ARABIC
IN PREPARATION.

ARABIC PRONUNCIATION: A Practical Phonetic Handbook.
ALUMNIS

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

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### subject and predicate

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### object

| mašul | | |
| nafj  | | |
| nahj  | | |

### negative

| ref, mārfu:ʕ | | |
| nesb, mansu:b | | |
| gūrr, magru:r | | |

### prohibition

| mašulum | | |
| mağhu:l | | |
| miʕaddi | | |
| la:zim  | | |
| gumla (p. gumal) | | |

### nom., put into the nom.

| | | |
| acc., put into the acc. | | |
| gen., put into the gen. | | |
| active | | |

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 What has been accomplished in this field by Spitta, Willmore, S. Spiro, and others, will certainly not be superseded.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

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

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

(1). The abolition of disconnected sentences, which are destitute of context, and whose reason for existence is to illustrate some grammar rule. With very few exceptions all the sentences in this book have a context, consisting either of objects, pictures, or actions which are immediately intelligible; or of a definite subject-matter, the elements of which are intelligibly connected *inter se*.
(2). The abolition of the dry-bone verb conjugations and paradigms. Each verb-unit is clothed in an appropriate sentence, and these sentences are arranged in dialogue form, thus giving living practice in the use of the various persons and attached pronouns.

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

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

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

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

In regard to the use of a Romic rather than the Arabic system no apology at this time of day is needed. It is sufficient to say that all who have worked seriously at any Arabic Colloquial have
found Arabic symbols for it not only inconvenient, but utterly impracticable. So little does the use of Romic symbols interfere with the study of the Classical in the Arabic notation that the parallel use of the two has been found an advantage, in helping to keep the two forms ocularly, and mentally, distinct. But what kind of Romic? It is unfortunate that all who have written on Arabic have employed systems more or less different from each other; so that the introduction of yet another system—and so different a one—needs an apology, especially seeing that the Egyptian Government's recent adoption of one of the others (Willmore's) for the place-names in its maps and plans might seem to have gone some way to standardizing that system.

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

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

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

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

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

My hearty thanks are due to my wife and to Miss H. M. Harrison for much help in the laborious work of copying in the formative
stages of the book; to Milād Effendi Saleeb, Atolla Effendi Athanasius, and Sheikh Ali Nūh (all teachers of Arabic in the Cairo Study Centre), for pieces contributed to the Reader; to Miss Janet Lewis for the effective illustration which she so kindly executed at my request; and most of all to my Arabic assistant, Sheikh Kurayyim Sallām, whose carefulness, patience and inventiveness were never found wanting.

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

Cairo,

Nov. 9, 1916.
### TABLE OF EGYPTIAN ARABIC SOUNDS.

<table>
<thead>
<tr>
<th></th>
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<th></th>
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</tr>
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<tbody>
<tr>
<td></td>
<td>Bi-labial.</td>
<td>Labio-dental.</td>
<td>Without velarization</td>
<td>With velarization</td>
<td>Without velarization</td>
<td>With velarization</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Plosive</strong></td>
<td>b</td>
<td>t d</td>
<td>t d</td>
<td></td>
<td>k g q</td>
<td></td>
<td></td>
<td>?</td>
</tr>
<tr>
<td><strong>Nasal</strong></td>
<td>m</td>
<td></td>
<td>n</td>
<td></td>
<td>[ŋ]</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Lateral</strong></td>
<td></td>
<td>[l] l</td>
<td></td>
<td></td>
<td>[ɾ]</td>
<td></td>
<td></td>
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</tr>
<tr>
<td><strong>Rolled</strong></td>
<td></td>
<td>[ɾ] r</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Fricative</strong></td>
<td>w f</td>
<td>s z s z</td>
<td>j</td>
<td>j</td>
<td>g x h</td>
<td>c h</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Close</strong></td>
<td>u</td>
<td></td>
<td>Front.</td>
<td>Back.</td>
<td>i u</td>
<td>e o</td>
<td>a á e a</td>
<td></td>
</tr>
<tr>
<td><strong>Half-close</strong></td>
<td>o</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>e o</td>
<td>a á e a</td>
<td></td>
</tr>
<tr>
<td><strong>Open</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>a á e a</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
CONSONANTS.

PLOSIVES.

b Fully voiced, i.e. voice present from the beginning of the plosion.

Dental, not alveolar as the English [t]. Tongue-point considerably further forward. Aspirated. Lips away from teeth.

d Fully voiced. Position, as [t].


d As [t], voiced.

As English [k]. Well aspirated.

g As English [g] in "gold." 2

q Pronounce key, kah, koo, and [q] is one degree further back. 3

? The sound made in a slight, hardly audible, cough.

NASALS.

m With good nasal sonority. 4

n

LATERALS.

l The whole of the front of tongue high and well forward, point and edges against upper front teeth; and that, whatever vowel precedes or follows. Back of tongue down. 5

Back of tongue raised. 6 Point slightly retracted.

ROLLED.

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

---

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

2 In upper Egypt English g in gaol [dʒ] is substituted.

3 Only in the word for koran (quran) in the colloquial. Otherwise g is substituted in and near Cairo, and g in most of the provinces.

4 ñ (ng in English "king ") may occur, accidentally, when n is followed by unvoiced k or g: e.g. banjk ("counting-house"), bing ("chloroform ").

5 Voiceless l is heard when unvoiced after a closed syllable, e.g. figl ("radish ").

6 See Note 1. Nominally only in the Arabic word for God (alhāsh); but occurs also when l is influenced by a neighbouring velarised consonant: e.g. tselab ("request ") for tsilab. Scotch, American, and even English speakers must take great care to keep l and ñ quite distinct.

7 Voiceless r is heard when unvoiced after a closed syllable, e.g. mitr (metre).
Fricatives.

w Lips considerably more rounded and protruded than with English [w].

f As English [f].

s Point a little above the lower front teeth. Lips right away from teeth, which show. Stronger, more ringing hiss than in England.

z Same, voiced.

s Tongue-point as in [s]; velarised. Lips nearly conceal teeth. Hiss duller than that of [z].

z Same, voiced.

f As English [sh], but with front part of tongue somewhat more raised. Lips slightly protruded.

j As English [y].

g As [ch] in Scotch “loch,” voiced. Without uvular scrape. (As [g] in German “wagen”.)

x With uvular scrape. As [ch] in German “ach!”

h Passage just behind uvular narrowed. Hold thus while breath is puffed through. No uvular scrape must be heard. Unvoiced.

ς Voiced. Constriction of muscles still stronger than with [h], owing to the difficulty of voicing in this position. Tone of voice is as when one attempts to sing a note below one’s lowest compass.

h As English [h]; but the voiced correlative [ς] is often heard.

---

1 See p. 2, note 1.

2 E.g. dufin (“oil”), or duhn.
EGYPTIAN COLLOQUIAL ARABIC

VOWELS.

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

i Narrow when lengthened, as in English "mien." When short, somewhat wider [ɪ], as in English "bit".

e A pure vowel, not diphthongised as in English "detour." As French é.

a Almost exactly as English a in man, but with more open mouth. [æ]. In prolonging a:, be careful to hold tongue very steady, and not to diphthongise as in English "air," nor to get to the position of English "err," [ə:]

u As in English "father." Almost exclusively a long vowel in Arabic.

ê An "obscure" variety of the above as the English u in bud, somewhere between α and the vowel in "err." Almost exclusively a short vowel in Arabic. [ʌ].

ε As a in English what, and o in lot. In prolonging, be careful not to tighten anything, nor to increase the rounding, as is done in English (contrast "wan" and "worn," — wan, wæ:n). [ɔ].

o A pure vowel, not diphthongised as o is in English, e.g. "lo!". As Scotch "no," French "tôt." Lips well rounded.

u Narrow when long, as in English "rude." Somewhat wider when short, as in English "full" [ʊ]. Lips well rounded.

A very rapid "obscure" vowel, in short unaccented syllables, e.g. mḥammad ("Mohammed").

DIPHTHONGS.

a to i. 
æ to i. ) i and u very narrow. Indeed j and w are often reached.

a to u.  
æ to u.

ACCENT.

The accent is denoted (when required) by the sign ' placed immediately before the accented syllable.
# Exercises in the Vowels and Consonants—I.

Syllables. The 26 Consonants Combined with the Vowels.

*(Each syllable is given short and long.)*

<table>
<thead>
<tr>
<th>Kasra Group</th>
<th>Fatha Group</th>
<th>Damma Group</th>
<th>Diphthongs</th>
<th>Consonants Vowelless and Final</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>High-front.</strong></td>
<td><strong>Mid-front.</strong></td>
<td><strong>Low-front. Low-back.</strong></td>
<td><strong>Mid-back.</strong></td>
<td><strong>High-back.</strong></td>
</tr>
<tr>
<td>be:</td>
<td>bi:</td>
<td>be:</td>
<td>ba:</td>
<td>bo:</td>
</tr>
<tr>
<td>ta:</td>
<td>ti:</td>
<td>te:</td>
<td>te:</td>
<td>to:</td>
</tr>
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</table>

**Plosives, from front to back.**

<table>
<thead>
<tr>
<th>mim</th>
<th>mi:</th>
<th>me:</th>
<th>ma:</th>
<th>mo:</th>
<th>mu:</th>
<th>maj</th>
<th>maw</th>
<th>fam</th>
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<tbody>
<tr>
<td>nun</td>
<td>ni:</td>
<td>ne:</td>
<td>na:</td>
<td>no:</td>
<td>nu:</td>
<td>naj</td>
<td>naw</td>
<td>fan</td>
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</table>

**Fricatives & Lateral Nasals.**

<table>
<thead>
<tr>
<th>lam</th>
<th>li:</th>
<th>le:</th>
<th>la:</th>
<th>lo:</th>
<th>lu:</th>
<th>laj</th>
<th>law</th>
<th>fal</th>
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<td>---</td>
<td>---</td>
</tr>
<tr>
<td>s:n</td>
<td>si:</td>
<td>se:</td>
<td>sa:</td>
<td>so:</td>
<td>su:</td>
<td>saj</td>
<td>saw</td>
<td>fas</td>
</tr>
<tr>
<td>se:d</td>
<td>si:</td>
<td>se:</td>
<td>se:</td>
<td>so:</td>
<td>su:</td>
<td>sej</td>
<td>saw</td>
<td>faz</td>
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<tr>
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<td>zi:</td>
<td>ze:</td>
<td>za:</td>
<td>zo:</td>
<td>zu:</td>
<td>zaj</td>
<td>zaw</td>
<td>faz</td>
</tr>
<tr>
<td>ze:e</td>
<td>zi:</td>
<td>ze:</td>
<td>za:</td>
<td>zo:</td>
<td>zu:</td>
<td>zej</td>
<td>zaw</td>
<td>faz</td>
</tr>
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<td>ji:</td>
<td>je:</td>
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<td>jo:</td>
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<td>jaj</td>
<td>jaw</td>
<td>faf</td>
</tr>
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<td>ji:</td>
<td>je:</td>
<td>jae</td>
<td>jo:</td>
<td>ju:</td>
<td>jaj</td>
<td>jaw</td>
<td>faf</td>
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<td>ge:</td>
<td>ge:</td>
<td>go:</td>
<td>gu:</td>
<td>gej</td>
<td>gaw</td>
<td>faw</td>
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<td>ha</td>
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<td>he:</td>
<td>ha:</td>
<td>ho:</td>
<td>hu:</td>
<td>haj</td>
<td>haw</td>
<td>fah</td>
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<td>qa:n</td>
<td>qi:</td>
<td>ce:</td>
<td>c'a</td>
<td>so:</td>
<td>cu:</td>
<td>caj</td>
<td>caw</td>
<td>fah</td>
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<tr>
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<td>hi:</td>
<td>he:</td>
<td>ha:</td>
<td>ho:</td>
<td>hu:</td>
<td>haj</td>
<td>haw</td>
<td>fah</td>
</tr>
</tbody>
</table>

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

   And so, Ç>i, Q>i, S>i, Z>i.

2. Practically an exclusively literary consonant. It must be remembered that ʔ and q are substituted for it in Cairene and Upper-Egyptian respectively. In this book it has been decided to substitute the Cairene ʔ for q throughout. Thus qa:l, “he said,” becomes ʔa:l in this book. Upper-Egyptian qa:l.
EXERCISES IN THE VOWELS AND CONSONANTS. II.

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

*The kasra or i and e group.*

<table>
<thead>
<tr>
<th>t</th>
<th>thy:</th>
<th>dregs</th>
<th>ð</th>
<th>di:</th>
<th>distress</th>
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</thead>
<tbody>
<tr>
<td>fit:</td>
<td>fitna</td>
<td>seduction</td>
<td>l</td>
<td>li:f</td>
<td>palm-fibre</td>
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<td>t</td>
<td>thy:</td>
<td>infant</td>
<td>ð</td>
<td>fi:l</td>
<td>elephant</td>
</tr>
<tr>
<td>fit:</td>
<td>fitna</td>
<td>wisdom</td>
<td>r</td>
<td>rif</td>
<td>country-side</td>
</tr>
<tr>
<td>d</td>
<td>dill</td>
<td>guide!</td>
<td>s</td>
<td>sin</td>
<td>much</td>
</tr>
<tr>
<td>ð</td>
<td>dill</td>
<td>shade</td>
<td>s</td>
<td>sin</td>
<td>the letter S</td>
</tr>
<tr>
<td>l</td>
<td>liff</td>
<td>go round!</td>
<td>z</td>
<td>toxsi:s</td>
<td>making-worse</td>
</tr>
<tr>
<td>r</td>
<td>sirr</td>
<td>secret</td>
<td>z</td>
<td>zid</td>
<td>increase</td>
</tr>
<tr>
<td>s</td>
<td>sidr</td>
<td>lote-tree</td>
<td>s</td>
<td>sin</td>
<td>China</td>
</tr>
<tr>
<td>giss</td>
<td>feel!</td>
<td></td>
<td>z</td>
<td>(zid)</td>
<td></td>
</tr>
<tr>
<td>s</td>
<td>sidr</td>
<td>chest</td>
<td>z</td>
<td>toxsi:s</td>
<td>specializing</td>
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<td>liss</td>
<td>thief</td>
<td></td>
<td>z</td>
<td>zid</td>
<td>increase</td>
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<td>zikr</td>
<td>dervish-prayer</td>
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<td>hin</td>
<td>a time</td>
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<td>zikr</td>
<td>dervish-prayer</td>
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<td>tanbi:h</td>
<td>notice</td>
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<td>h</td>
<td>jihigg</td>
<td>he goes on pilgrimage</td>
<td>h</td>
<td>tanbi:h</td>
<td>notice</td>
</tr>
<tr>
<td>h</td>
<td>jihigg</td>
<td>he emigrates</td>
<td>c</td>
<td>iíd</td>
<td>feast</td>
</tr>
<tr>
<td>x</td>
<td>xism</td>
<td>rival</td>
<td>c</td>
<td>iíd</td>
<td>feast</td>
</tr>
<tr>
<td>g</td>
<td>giff</td>
<td>guile</td>
<td>t</td>
<td>te:</td>
<td>goat</td>
</tr>
<tr>
<td>ɕ</td>
<td>tıbb</td>
<td>breast-pocket</td>
<td>t</td>
<td>tesna</td>
<td>our goat</td>
</tr>
<tr>
<td>ɕ</td>
<td>tıbb</td>
<td>breast-pocket</td>
<td>t</td>
<td>bet</td>
<td>house</td>
</tr>
<tr>
<td>i:</td>
<td>play</td>
<td></td>
<td>ð</td>
<td>ter</td>
<td>bird</td>
</tr>
<tr>
<td>t</td>
<td>tim</td>
<td>figs</td>
<td>ð</td>
<td>ter</td>
<td>bird</td>
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<tr>
<td>mirt</td>
<td>a hundred</td>
<td>ð</td>
<td>ter</td>
<td>bird</td>
<td></td>
</tr>
<tr>
<td>t</td>
<td>tim</td>
<td>mud</td>
<td>ð</td>
<td>ter</td>
<td>bird</td>
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<td>surrounds</td>
<td>ð</td>
<td>ter</td>
<td>bird</td>
<td></td>
</tr>
<tr>
<td>d</td>
<td>di:k</td>
<td>cock</td>
<td>ð</td>
<td>te:na</td>
<td>our wall</td>
</tr>
<tr>
<td>ð</td>
<td>d chloride</td>
<td>inform!</td>
<td>ð</td>
<td>te:na</td>
<td>our wall</td>
</tr>
</tbody>
</table>

*Notice the unvoiced ñ. These will not be distinguished by a sign hereafter.*
<table>
<thead>
<tr>
<th>EGYPTIAN COLLOQUIAL ARABIC</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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<tr>
<td>d  def</td>
</tr>
<tr>
<td>defná</td>
</tr>
<tr>
<td>bér:d</td>
</tr>
<tr>
<td>bér:ða</td>
</tr>
<tr>
<td>r  derr</td>
</tr>
<tr>
<td>derna</td>
</tr>
<tr>
<td>s  sef</td>
</tr>
</tbody>
</table>

The fath a or a group.

<table>
<thead>
<tr>
<th>a</th>
</tr>
</thead>
<tbody>
<tr>
<td>b, t bar:t</td>
</tr>
<tr>
<td>ta:b</td>
</tr>
<tr>
<td>d, k da:k</td>
</tr>
<tr>
<td>k a:d</td>
</tr>
<tr>
<td>k a:?a</td>
</tr>
<tr>
<td>f a:m</td>
</tr>
<tr>
<td>m ma:l</td>
</tr>
<tr>
<td>n na:s</td>
</tr>
<tr>
<td>la:</td>
</tr>
<tr>
<td>j a:ri</td>
</tr>
<tr>
<td>r a:kib</td>
</tr>
<tr>
<td>l a:</td>
</tr>
<tr>
<td>b a:s</td>
</tr>
<tr>
<td>s a:b</td>
</tr>
<tr>
<td>t a:z</td>
</tr>
<tr>
<td>f a:z</td>
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<tr>
<td>h a:n</td>
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<tr>
<td>la:h</td>
</tr>
<tr>
<td>z a:l</td>
</tr>
<tr>
<td>bar:s</td>
</tr>
<tr>
<td>sa:a</td>
</tr>
<tr>
<td>ha:m</td>
</tr>
<tr>
<td>fa:h</td>
</tr>
</tbody>
</table>

1 Carefully notice the forward position of the tongue-point.
<table>
<thead>
<tr>
<th>With</th>
<th>EGYPTIAN COLLOQUIAL ARABIC</th>
</tr>
</thead>
<tbody>
<tr>
<td>ⱪ (r)</td>
<td>ⱪ following, tuːːr vengeance</td>
</tr>
<tr>
<td>ⱪ</td>
<td>baːːt armpit</td>
</tr>
<tr>
<td>ⱪ</td>
<td>baːːtil vain</td>
</tr>
<tr>
<td>ⱪ</td>
<td>baːːd some</td>
</tr>
<tr>
<td>ⱪ</td>
<td>faːːdil excellent</td>
</tr>
<tr>
<td>ⱪ</td>
<td>haːːdir ready [ered</td>
</tr>
<tr>
<td>ⱪ</td>
<td>luːːs he was bewild-</td>
</tr>
<tr>
<td>ⱪ</td>
<td>baːːz he was ruined</td>
</tr>
<tr>
<td>ⱪ</td>
<td>a</td>
</tr>
<tr>
<td>ⱪ</td>
<td>mाːr he passed</td>
</tr>
<tr>
<td>ⱪ</td>
<td>gāːrd stock-taking</td>
</tr>
<tr>
<td>ⱪ</td>
<td>būːgl mule</td>
</tr>
<tr>
<td>ⱪ</td>
<td>dāːdāːg he crushed</td>
</tr>
<tr>
<td>ⱪ</td>
<td>bāːxt luck</td>
</tr>
<tr>
<td>ⱪ</td>
<td>ʔāːx brother</td>
</tr>
<tr>
<td>ⱪ</td>
<td>fūːx snare</td>
</tr>
<tr>
<td>ⱪ</td>
<td>fūːxr boast</td>
</tr>
<tr>
<td>ⱪ</td>
<td>wāːgh face</td>
</tr>
<tr>
<td>ⱪ</td>
<td>e</td>
</tr>
<tr>
<td>ⱪ</td>
<td>r</td>
</tr>
<tr>
<td>ⱪ</td>
<td>rēːd ^5 he will ed</td>
</tr>
<tr>
<td>ⱪ</td>
<td>rēːgil man</td>
</tr>
<tr>
<td>ⱪ</td>
<td>w preceding, rēːb Lord</td>
</tr>
<tr>
<td>ⱪ</td>
<td>rēːtil he sang</td>
</tr>
<tr>
<td>ⱪ</td>
<td>rēːl lb.</td>
</tr>
<tr>
<td>ⱪ</td>
<td>ṭēː it burst</td>
</tr>
<tr>
<td>ⱪ</td>
<td>tēːrd parcel</td>
</tr>
<tr>
<td>ⱪ</td>
<td>tēːlab ^2 request</td>
</tr>
<tr>
<td>ⱪ</td>
<td>t following, nēːt he jumped</td>
</tr>
<tr>
<td>ⱪ</td>
<td>menti^2 logic</td>
</tr>
<tr>
<td>ⱪ</td>
<td>beriːt^3 simple</td>
</tr>
<tr>
<td>ⱪ</td>
<td>ď preceding, ďemm he gathered</td>
</tr>
<tr>
<td>ⱪ</td>
<td>ďell he was astray</td>
</tr>
<tr>
<td>ⱪ</td>
<td>ď following, fēːd̆ he dispersed</td>
</tr>
<tr>
<td>ⱪ</td>
<td>s preceding, sēːbr patience</td>
</tr>
<tr>
<td>ⱪ</td>
<td>sēːla prayer</td>
</tr>
<tr>
<td>ⱪ</td>
<td>s following, bēːs he glanced</td>
</tr>
<tr>
<td>ⱪ</td>
<td>z preceding, zenn he supposed</td>
</tr>
<tr>
<td>ⱪ</td>
<td>zαːlēt pebbles</td>
</tr>
<tr>
<td>ⱪ</td>
<td>z following, hāːz̆ good fortune</td>
</tr>
<tr>
<td>ⱪ</td>
<td>he façez he kept</td>
</tr>
<tr>
<td>ⱪ</td>
<td>g preceding, gēːf̆^4 he cheated</td>
</tr>
<tr>
<td>ⱪ</td>
<td>xēːf̆^4 he got better</td>
</tr>
<tr>
<td>ⱪ</td>
<td>a</td>
</tr>
</tbody>
</table>

---

1 Exceptionally. Usually w takes a. In weʔt (time) and wējja (with) w exceptionally takes e. Also juwejjja (little).
2 With a tendency to be velarised throughout, into teːlab.
3 Etymologically this s is s.
4 In the colloquial x and g are often followed by a sound that is nearer ď than ě: e.g. xāːl (vinegar), gāːda (lunch). Exceptionally x is succeeded by a in xamsa (five).
5 In the colloquial rāː: is heard sometimes, if the succeeding consonants are forward ones, e.g. raːːkib (riding).
6 With accent on final. But the h is hardly audible in colloquial. Frequently the accent is shifted to the first syllable, in which case the second loses its length; thus, 'alhē.
7 In the colloquial x does not by itself take ěː. For this the next consonant must be a velarised one, as here. If the next but one be
The ðamma or o and u group.

| t  | to:b | garment |
| t  | toha | her garment |
| ð  | to:j | neck-ring |
| ð  | to:ha | her ring |
| d  | do:j | these |
| ʃ  | ʃodha | her return |
| ʃ  | ʃodha | her return |
| ʃ  | ʃadnoj | Anatolia |
| r  | dor | tank |
| s  | soro: | our turn |
| s  | sotna | our lash |
| s  | sotna | our sound |
| ʃ  | ʃo:j | smearing |
| z  | zo:j | good taste |
| ʃ  | ʃo:j | her husband |
| z  | (zo:j) | plunging |
| g  | go:j | plenging |
| x  | xo:x | peaches |
| h  | lo:j | slab |
| h  | lo:jna | our slab |
| ç  | no:j | species |
| u  | tunm | police-station |
| t  | mutt | thou didn’t die |
| ð  | ðuzz | pshaw! |
| ð  | ðutt | jump! |
| d  | duhn | oil |
| ʃ  | ʃudd | give back! |

| ð  | ðudd | noon |
| ʃ  | ʃqur | bite! |
| ʃ  | ʃqur | Koran |
| r  | durr | peals |
| s  | summ | poison |
| ʃ  | ʃsumm | I trampled |
| z  | zull | humiliation |
| ʃ  | ʃzulm | injustice |
| g  | gutt or gutt | plunge! |
| ʃ  | ʃlugd | gullet |
| h  | hurr | free |
| ʃ  | ʃruht | I went |
| ç  | çugb | conceit |
| ç  | çu:t | I was hungry |
| h  | fuht | I uttered |
| u  | tut | mulberry |
| ʃ  | ʃtu:l | gauze |
| t  | tul | length |
| k  | ku:k | T. Cook & Sons |
| r  | nur | light |
| s  | sur:r | city-wall |
| s  | sur:r | tyre |
| ʃ  | ʃu:r | Houris |
| ʃ  | ʃru:h | Noah |
| ʃ  | ʃuru:h | Hur |
| ʃ  | ʃjifuh | he utters |
| ʃ  | ʃu:d | lute |
| ʃ  | ʃku:ʃ | elbow |
| ʃ  | ʃjasu:ʃ | Jesus |

Veralised we get aj, e.g. xal:lis. If both are forward we get a:, e.g. xatim (ring).

Similarly ga:) is sometimes heard if the succeeding consonants are forward ones, e.g. gasil (washing).

Only in this word is this consonant pronounced true in the colloquial.
<table>
<thead>
<tr>
<th>Diphthongs</th>
<th>ai, ei.</th>
<th>mejja</th>
<th>water</th>
</tr>
</thead>
<tbody>
<tr>
<td>taiha</td>
<td>wandering</td>
<td>au, erw.</td>
<td></td>
</tr>
<tr>
<td>teifa</td>
<td>silly</td>
<td>aw</td>
<td>or</td>
</tr>
<tr>
<td>daixa</td>
<td>giddy</td>
<td>taww</td>
<td>just this moment</td>
</tr>
<tr>
<td>dejj</td>
<td>gleam</td>
<td>deww</td>
<td>gleam</td>
</tr>
<tr>
<td>saiba</td>
<td>travelling</td>
<td>lau</td>
<td>if</td>
</tr>
<tr>
<td>sailha</td>
<td>crying out</td>
<td>kakaw</td>
<td>cocoa</td>
</tr>
<tr>
<td>fa:j</td>
<td>tea</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Stop Consonants.</th>
<th>(a)</th>
<th>(b)</th>
</tr>
</thead>
<tbody>
<tr>
<td>t fattahi</td>
<td>be open!</td>
<td>open</td>
</tr>
<tr>
<td>t getta</td>
<td>cover up</td>
<td>cover</td>
</tr>
<tr>
<td>d maddid</td>
<td>extend</td>
<td>supply</td>
</tr>
<tr>
<td>h hadderit</td>
<td>she prepared</td>
<td>be present</td>
</tr>
<tr>
<td>k liakkim</td>
<td>cause to rule</td>
<td>it so happens</td>
</tr>
<tr>
<td>g naggag</td>
<td>save</td>
<td>he was saved</td>
</tr>
<tr>
<td>$a$a$ja$</td>
<td>suite of rooms</td>
<td>misery</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Continuous Consonants.</th>
<th>(a)</th>
<th>(b)</th>
</tr>
</thead>
<tbody>
<tr>
<td>m lammasit</td>
<td>she caused to</td>
<td>she shone</td>
</tr>
<tr>
<td>n hanna</td>
<td>congratulate</td>
<td>hana</td>
</tr>
<tr>
<td>l kallim</td>
<td>speak to</td>
<td>kalima</td>
</tr>
<tr>
<td>ʧ 'al'ha</td>
<td>God</td>
<td>te'lab</td>
</tr>
<tr>
<td>r derrabit</td>
<td>she mixed</td>
<td>derrabit</td>
</tr>
<tr>
<td>s fassahit</td>
<td>she made room</td>
<td>fassahit</td>
</tr>
<tr>
<td>s fassali</td>
<td>make correct</td>
<td>fassali</td>
</tr>
<tr>
<td>z gazza:r</td>
<td>butcher</td>
<td>gazza:r</td>
</tr>
<tr>
<td>z nezzem</td>
<td>organize</td>
<td>nezzem</td>
</tr>
<tr>
<td>j bafjär</td>
<td>evangelize</td>
<td>bafjär</td>
</tr>
<tr>
<td>g nógges</td>
<td>prick often</td>
<td>nógges</td>
</tr>
<tr>
<td>x daxxlabelit</td>
<td>introduced</td>
<td>daxxlabelit</td>
</tr>
<tr>
<td>h bahfar</td>
<td>go north</td>
<td>bahfr</td>
</tr>
<tr>
<td>ẓ 'a$ṣad</td>
<td>seat (act.)</td>
<td>'a$ṣad</td>
</tr>
<tr>
<td>h gahhiz</td>
<td>prepare</td>
<td>gahiz</td>
</tr>
<tr>
<td>w sawwa</td>
<td>smooth</td>
<td>sawa</td>
</tr>
<tr>
<td>j hajja</td>
<td>greet</td>
<td>haja</td>
</tr>
</tbody>
</table>
SUMMARY OF RULES FOR THE A-VOWELS.

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

1. [æ, ə:] occur when [t, ɾ, s, z, r, x, g] precede. The first four without any exception. The last three lose some or all of their modifying force when the succeeding consonants are non-modifying and are vowelled with [i]. At the end of words the vowel that succeeds [r, x] and [g] is nearer [a] than [ə] or [æ].

2. [ə] occurs when [t, ɾ, s, z] succeed.

3. [ə:] occurs when [t, ɾ, s, z] and [r] succeed.

4. [œ] occurs when [r, x, g] succeed. But when these consonants are vowelled with [i] then [a] will precede, unmodified.

5. [a] occurs when none of the above seven modifying consonants are found in the positions mentioned above. Thus, twenty-one consonants do not modify at all.

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

* a: when x and g succeed.
EXERCISE No. I.

THE FIRST EXERCISE.

The Masculine Noun.

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

---

1 i of kita:b elided, being unaccented and followed by a long accented syllable.
2 u loses its length before two consonants (lm). Orig. qu:l.
3 Assimilated from kaman.
4 The a loses its length, see note 2.
tamri\text{n nimrit wa:hid.

awwil tamri\text{n. (it tamri\text{n l\_awwil.)

1. ?eh da ?—kta:b! da_kta:b.\textsuperscript{5}
2. ?ul\textsuperscript{2} min ta\text{m}i (\textit{fem.} ?u\text{li}, \textit{pl.} ?u\text{lu}).
3. kamam\textsuperscript{3} m\textit{\textbf{\textual{\textdegree}}}rra.
4. lissa muf\textit{\textbf{\textual{\textdegree}}} tamam.
5. dilwe\textsuperscript{t} a\textit{\textbf{\textual{\textdegree}}}san.
6. wi ?eh da ?—da ktab\textsuperscript{4} kaman.
7. wi da ?—da mandi\text{il}.
8. wi da ?eh hu:wa ?—da were\textsuperscript{2}.
9. \textit{\textbf{\textual{\textdegree}}}uf\textsuperscript{5} ba\text{\textsuperscript{\textdegree}}a (\textit{f.} \textit{\textbf{\textual{\textdegree}}}ufi, \textit{\textbf{\textual{\textdegree}}}uf. \textit{\textbf{\textual{\textdegree}}}ufu), da mandi\text{il}_abjad. ti\textit{\textbf{\textual{\textdegree}}}raf abjad\textsuperscript{6} ?\textit{\textbf{\textual{\textdegree}}}uf, da were\textsuperscript{2}, muf kida?—aiwa da were\textsuperscript{2}.

10. aho d_abjad\textsuperscript{7}. da mandi\text{il}, muf kida? aho d_abjad kaman. da ?am\textit{\textbf{\textual{\textdegree}}}is, hu\text{\textsuperscript{\textdegree}}w(a)_abjad kaman. il mandi\text{il} ?abjad; il ?ami\textit{\textbf{\textual{\textdegree}}}s ?abjad; il were\textsuperscript{2} ?abjad; mafhu:m?—mafhum tama:m (or lissa muf mafhum).

11. ba?a, ?abjad ja\textit{\textbf{\textual{\textdegree}}}ni e?—abjad ja\textit{\textbf{\textual{\textdegree}}}ni muf_i\text{swid}.
12. da_kta:b. da kta:b kibi\text{r}, wi da kta:b sugejj\text{\textsuperscript{\textdegree}}r. ?ul kida!

13. da kbi\text{r}, de_sgejj\text{\textsuperscript{\textdegree}}r? mafhum?—aiwa, mafhum: da_kbi\text{r}, de_sgejj\text{\textsuperscript{\textdegree}}r.
14. da_kta:b kibi\text{r}?—aiwa, hu:wa_kbi\text{r}.
15. tamam!; da_kta:b sugejj\text{\textsuperscript{\textdegree}}r?—aiwa hu:wa_sgejj\text{\textsuperscript{\textdegree}}r.
16. da_ktab sugejj\text{\textsuperscript{\textdegree}}r?—la:, hu:wa_kbi\text{r}.
17. tamam!; da ktab kibi\text{r}?—la, hu:wa_sgejj\text{\textsuperscript{\textdegree}}r.
18. \textit{\textbf{\textual{\textdegree}}}uf! da ba:b. da bab\textsuperscript{8} maftu:\textit{\textbf{\textual{\textdegree}}}h. da bab ma\text{\textsuperscript{\textdegree}}fu:l. maf- hu:m?—mafhum! da ba:b, etc.
19. da jibba\text{\textsuperscript{\textdegree}}k. da jibbak\textsuperscript{8} maftu:\textit{\textbf{\textual{\textdegree}}}h, wi da jibbak ma\text{\textsuperscript{\textdegree}}fu:l.—
   aiwa, da jibba\text{\textsuperscript{\textdegree}}k, etc.
20. il bab da (if jibbak) maftu(:)\textit{\textbf{\textual{\textdegree}}}h dilwe\textsuperscript{t}?—aiwa_l bab (\textit{\textbf{\textual{\textdegree}}} jibbak) maftu(:)\textit{\textbf{\textual{\textdegree}}}h dilwe\textsuperscript{t}.

\textsuperscript{5} Similarly the u loses length (orig. \textit{\textbf{\textual{\textdegree}}}uf).
\textsuperscript{6} ?abjad\textsuperscript{7} usually loses ? after a consonant, but may retain it for emphasis.
\textsuperscript{7} u elided. See note 1.
\textsuperscript{8} See note 2.
21. It is open now?—No, not open now. Now it is shut.

22. That is a big open book.
   That is a big shut book.
   That is a small open book.
   That is a small shut book.

23. What is that?—That is ink.

24. Is it white?—No, black.

25. (Is) that a white book?—No, it is a black book.

26. Correct! We say, it is black, it is not white. It is big, it is not small: it is open, it is not shut.

27. What are these? These (are) a book, and paper, and a handkerchief, and a window, and a door, (or) These are the book, and the paper, and the handkerchief, and the window, and the door.

28. Very good. Say now, "These are a big book, and white paper, and a white handkerchief, and an open window, and a shut door, and a long pen."

29. "Long," means what? This is a long lesson, n'est-ce pas?—Yes, it is very long.

For Systematic Grammar. I.

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

\[1^{1}\text{ passing vowel to separate the three consonants} \text{ th.}\]
\[2\text{ mahuf} = \text{ it (is) not}; \text{ shortened into muf, not. ma = ne}; \text{ hu = ii};\]
\[\text{ like pas.}\]
\[3\text{ ?il loses its hamza after the final consonant of the preceding word (unless it is separated from it by a stop.}\]
21. hu:wa maftuh dilwe?t ?—la:, muʃ maftuh dilwe?t. dilwe?t! 1
   huwa maʃfu:l.
22. da ktab kibi(:)r maftu:li.
   da ktab kibi(:)r maʃfu:l.
   da ktab sugajjar maftu:li.
   da ktab sugajjar maʃfu:l.
24. hu:wa_bjad ?—la:, da ?iswid.
25. da kta:b_abjad ?—la:, huwa_kta:b_iswid.
26. tama:m! bi_nu:il, hu:wa_swid, mahuʃ?_abjad. huwa kbi:r.
   mahuʃ sugajjar. hu:wa maftu:li, mahuʃ maʃfu:l.
28. ṭejjib xa:lis! ?ul dilwe?t "do:l kitab kibi:r, wi wereʔ_abjad,

---

4 If preceded by a final vowel, ṭil loses its vowel also.

5 If the preceding final consonant is Џ the Џ is assimilated to it. About half the consonants assimilate thus: viz. stops, t, t, d, d; continuatives, n, r, s, s, z, ž, Џ. (Also, occasionally g, and, rarely, k.)
II.

THE SECOND EXERCISE.

The Demonstrative Pronoun. The Directions. The Feminine Noun.

1. Where is the pen?—Voici the pen!
   [The handkerchief, the door, etc., etc.]
2. Where is the window?—Voici the window!
3. Where is the sky?—Voila the sky above!* And where is the ceiling?—The ceiling is above too.
4. Where is the sun?—The sun is above too, like the roof.
5. And the earth, where is it?—The earth is below.
6. Listen! Where is the big book?—Here is the big book!

7. And this, what is it?—That is the small book.
8. And this?—It is the black ink.
9. And this?—It is the white paper.
10. This envelope is open, n’est-ce pas?—Yes, this envelope is open.
11. Is this window shut?—No, this window is not shut, it is open.

12. This big book is open, n’est-ce pas?—Certainly, this big book is open, it is not shut.
13. Is this small book shut?—Yes, this small book is shut, it is not open.
14. This ink is black, not so?—Yes, this ink is black; it is black.
15. Is not this white handkerchief clean?—Yes, that white handkerchief is very clean; it is not dirty.
16. Is this lesson nice?—Yes, it is very nice.
17. What is this?—This is a pen-nib.
18. Is this nib good?—Yes, this nib is good.
19. Is it very good?—Yes, it is very good.
20. Where is the good nib?—Here is the good nib!
21. This pretty thing, what is it?—This pretty thing is a picture.

* This sign denotes a resumption by the first speaker.
1 Lit. "known!" cp. German gewiss.
2 Very short passing vowel to separate the three consonants ρff.
3 Lit. "she," for ραϊίδ is feminine, though without the characteristic [a] of the feminine, see No. 17.
tamrin nimrit_itnēn.

tamrin tamrin. (it tamrin it ta:ni.)

ism il ?iflāre. il giha:ti. il ism il mu?annas.

1. il ?alam fem ?—?aho_1 ?alam! (il ?alam_aho(h) !)
   [il mandi:l, il bab:, etc., etc.]

2. if ?ibbak fem ?—?aho_1 ?ibbak! (if ?ibbak_aho(h) !)

3. is sama fem ?—?ahe s sama fō'?! = * w_is sa'?fl fem ?— is
   sa'?fl fo(t) kaman.

4. if ?ams fem ?—ij_?ams fo(t)? kaman, zejji_s sa?f.

5. wi_l ?erdi fo(t)n hi:jā3 ?—il ?erdi taht.

6. isma3 ! il kita:b il kibi(r) fem ?—?adi_l kita:b il kibi:r!
   (or il kita:b il kibi:r aho !)

7. wi da ?eh_hu:wa ?—da_l kita:b is sugajjūr.

8. wi da ?—hu:wa_l hibr1 l_iswid.

9. wi da ?—hu:wa l were2 l_abjadi.

10. iz zerfl da maftu:h, muj kida ?—?aiwa, iz zerfl da maftu:h.
    (?aiwe_z_zarf...)

11. if ?ibbak da ma?ful ?—la:, if ?ibbach.k da muj ma?ful,
    hu:wa maftu:h. (or la_f ?ibbak...)

12. il kita:b il kibi(r) da (or il kitab da l kibi:r) maftu:h, muj
    kida ?—ma3 hum, il kita:b il kibi:r da (or il kita:b da l kibi:r)
    maftu:h, mahuf ma?ful:.

13. il kita:b_is_sugejjūr da ma?ful ?—aiwa_l kita:b da s sugejjūr
    ma?ful:, mahuf maftu:h.

14. il hibr1 da_swid,4 muj kida—aiwa_l hibr1 da_swid. hu:wa_swid.

15. il mandi:l da l_abjadi ni:di:f ?—aiwa l mandi:l da l_abjadi
    ni:di:f kiti:r, mahuf wisix.

16. id dars4 da_kwajjis5 ?—aiwa hu:wa_kwajjis kiti:r.

17. ?eh di:?—di ri:ja.

18. ir ri:ja di naf'a ?—aiwa r ri:ja di naf'a.

19. hi:jja naf'a_kti:r ?—aiwa hi:jja naf'a_kti:r.

20. ir ri:ja_n naf'a fem ?—adi_r ri:ja_n naf'a(a)_ahe !


4 For iswid.

5 Full form kuwajjis (which, like sugajjūr, is in the diminutive
   formation). Only women give this word its full articulation. Men usually
   pronounce it kwajjis, or even kwais.
22. This long thing, what is it?—This long thing is a table.

23. Is this long table wide too?—Yes, this long table is wide too.

24. Is this long, wide table high too?—Yes, this long, wide table is high too.

25. Where are the books?—Here are the books!

26. Are these books nice?—Yes, they are very nice.

27. Are these nice books open?—Yes, these nice books are open.

28. Is this a book or a nib?—Neither (is) this a book nor a nib, but this is a pencil (or pen).

29. Is this colour black or white?—This colour is neither black, nor white, but red.

30. Are these books big or small,—They are neither big nor small, but medium.

31. Is this lesson medium or short?—It is neither medium nor short, it is very long indeed.

For Systematic Grammar.

1. Deduce from the above the general rule for forming the fem. from masc. adjective.

2. Deduce the regular masc. plural termination. (See No. 26.)

3. Decline, from the above, the word for "this," in masc., fem. and plural. Also the more vivid [aho].

4. Deduce the rule for the adjective in agreement with a definite noun. And what if there is more than one adjective?

5. Notice that neuter plural nouns may be accompanied by feminine singular adjectives, etc.

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

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

³ Or la ṭu:wa_swid.

⁴ Or il kutub do:1 la hi_kbi:ra, etc., or la humma_kbi:ra.

⁵ For ?usejjär, also a diminutive formation. Compare the build of sugajjdr, kuwajjis, ?usejjär.
6. Deduce the rule for "neither—nor—but" sentences. How does the Arabic for "nor" differ from "or"?

7. In clauses with "this" plus an adjective plus a noun (e.g. "this big door") show that "this" [da] can be fitted in two ways.

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

6 Or la hu.

7 Notice that in all these "neither—nor" sentences, the second may be given the pronoun with, e.g. wala huʃ usejjur, "nor is it short." So in No. 28, wala hij riʃa = "nor is it (f.) a nib." But in this case it is better to give the first clause also, e.g. huwa muʃ mitwesset (or ma huʃ).
III.

The Third Exercise.

Form of the Comparative. Prepositions. The Dual.

1. Here are two books, one, two!; this book is bigger than that. And this book is smaller than that. Understood? Good! say (it) you

2. This book is bigger than that one. This book is smaller than that one.

3. This book is long and broad. It is longer and wider than that one: (this) means, it is long and broad beside that.

4. Here also are two books: three, four! These two are bigger than those, and these two smaller than those.

5. Which book is the biggest of (among) these two? This one or that? — This is the biggest, or This is bigger than that.

6. Which chair is the small(est) among these two? — This is the smallest.

7. Is this book the biggest of these three, or this one here? — Neither (is) this one bigger, nor this one, but that one (there).

8. Are these two books the biggest of these six, or these two? — Neither these, nor these, but those two.

9. Which two? — This one and this.

10. Is this table bigger than this, or smaller? — This table is much bigger than that.

11. This book is bigger than this, and this one is bigger than this, and this one is biggest of all. [And so, shortest, smallest, broadest.]

12. Or we say, this is (the) big(gest) of all [and so, short(est), broad(est), small(est), etc.]

13. The chair is high, the table is higher, and the cupboard is higher than them all (or highest of all).

14. Which chair is the highest of these two? — This chair is the higher.

1 Lit. " off," " away from." The two ways of expressing the comparative will be observed; the positive adjective with ɛn, and the comparative with min.

2 The suffixing of the dual termination ɛn robs the previous syllable of accent, and so of length also.

3 In da_kbi:r, da tewi:l, ɛnd, note that a resists elision more successfully than ɛ (or ɛn).
tamri:n nimrit tala:ta.
ta:lit tamri:n. (it tamri:n it ta:lit.)
sirgit it te:fdi:l. Ṣuruf. it tasnija.
1. hina_kta'ben,² wa:hi:d, itnem! il kita:b da_kbir³ ʕan
dukha. wi ḫ kita:b da_sgejjːür ʕan dukha. ma:fhum?
teqjib, qu:l inta.
2. il kita:b d_âkbar⁴ min dukha. il kita:b d_âse:ger min dukha.
3. il kita:b da te:wiː³ wi ʕariːd.³ huːw_eṭwal w_a:ʃred min
dukha, jaːni, huːwa te:wiːl wi ʕariːd ʕan dukha.
4. hina kaman kitabem; tala:ta, arbaːa! l_itnem do:l_âkbur
min dukham, wi l_itnem do:l_âse:ger min dukham. (a:ʃred).
5. anho_kta(ː)l_kbir [akbːr] fi l_itnem do:l, da walla da?—
da l akbːr, d_âkbur min da. Or da_kbiːr ʕan da.
7. il kita:b da l_âkbur fi t tala:ta do:l, walla daho?—la 'd_
akbːr wala 'da, laːkin dukha.
8. il kita'ben doːl l_âkbur fi s sitta doːl, walla 1 itnem doːl?
—la doːl, wala doːl, laːkin 1 itnem dukham.
10. it teraːbeːza di ʔakbːr min dikha; wall_âse:ger?—it teraːbeːza
di ʔakbːr min dikha_ktiːr.
11. il kitab d_âkbur min da, wi d_âkbur min da, wi d_âkbur il
kull⁵ [and so a:ʃser,⁶ esgeːr, ʃred, etc.]
12. walla_nʔul; da_kbiːr ʕan il kull [and so ʔusejːer, ʕariːd,
sugeqːer, etc.]
13. il kursi da ʕaːli, wi t teraːbeːza ʔaːʃla,⁷ wi d dulaːb ʔaːʃla mil
kull (or ʔaːʃla_1 kull).
14. anho kursi 1_ʔaːšla fi l_itnem doːl?—il kursi daho 1_ʔaːšla.

⁴ Full form ʔakbːr; but these comparatives usually lose their hamz.
⁵ We might also have here akbar mil kull, "bigger than all" (mil for
min_ill).
⁷ ʔaːšli is for ʔaːʃliː. The length in ʔaːʃla: represents this third radical.
It is not sounded here because of loss of accent.
15. Listen! There is a book. And this is a book too, bigger than it. Well, where is the big book?—The big book is underneath.

16. And the small one, where is it?—The small one is above the big, meaning, the big one is beneath the small one.—Do you understand "above and beneath"?—Yes, I understand fine.

17. Where is the big one now?—Now it is above.

18. There are two chairs: where is this one now?—This is in front, and this behind.

19. Here is a chair and a sofa: the chair is where? and the sofa where?—The chair is in front of the sofa, and the sofa behind the chair.

20. Here is a sofa: these are chairs, one, two, three; now, where are the chairs?—The chairs are now round the sofa.

21. And where is the sofa now?—It is between the two chairs (or in the midst of the chairs).

22. Where is the biggest book of those books?—The biggest book of those books is underneath all. And the smallest book of these books is on top of all.

23. Show me the biggest one of those books.—There is the biggest one of those books, under the little books.

24. Now these two books are on the table; and now where is the big one?—The big one is upon the small one.

25. Good! now where is it?—Now the big one is by the side of the small one.

26. Look! the books are now beside one another...And now on top of one another, or below each other...And now behind, or in front of, each other.

27. Where is the pen now?—Now it is inside the book.

28. Where is this house?—In Cairo.

29. Are we in the house or outside?—We are in the house.

30. And is the house in a street or in a native quarter?—The house is in a street, not in a native quarter.

31. Is this lesson hard?—No, it is not very hard.

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1 *Fem. fahma* p. *fahmi:n* (for *fa:hima, fa:himi:n*). *Lit. a participle, "understanding."*

2 Like *aho*, but less vivacious.

3 Or *il kita:b_il.akbar*, *il kita:b_il esger*. Similarly, "the highest
15. ismāʾ! ʿadi kita:b. wa da kita:b kaman, akbūr minnu. baʾa_l kita:b il kibi(r) fem?—il kita:b il kibi(r) talit.

16. wi s sugajjar fe(t)n hu:wa?—is sugajjar fo? il kibi:r, jaʿni, il kibi:r talit_is sugajjar.= fe:him fo(t)? wi talit?—awi fa:him ʿawi!

17. il kibi:r fem hu:wa dilweʾt?—dilweʾt il kibi:r fo?:

18. ʿadi kursijen; da fem dilweʾt?—da ʿuddam, wi dukha wūre.

19. ʿadi ʿadi korsi wi kanaba; il korsi fem?—il korsi ʿuddam il kanaba, wi 1 kanaba wūre_1 korsi.

20. ʿadi kanaba; dol karasi, waḥid, itnēn, talatar; dilweʾt il karasi fem?—il karasi dilweʾti h wellness il kanaba.

21. wi 1 kanaba fem dilweʾt. hi:ja ben il kursijen (or fi wust il karasi).

22. akbūr kita(b) 3 fil kutub dol fe(t)n hu:wa?—akbūr kita:b fil kutub dol taḥt il kull. wi ʿesger kita:b fil kutub dol fo?: il kull.

23. waṭrimi akbūr waḥid fi 1 kutub dol!—ʿadi akbūr waḥid fi 1 kutub dol taḥt il kutub is sugajjār.

24. dilweʾti_l kitabēn dol ʾetʾ terebeza wi dilweʾt il kibi:r fem?—il kibi:r ʾeṣ sugajjār.

25. ʿejjib, dilweʾti fem?—dilweʾti_l kibi:r gamb is sugajjār.

26. ʿuːf, il kutub dilweʾt1 gamb1 baʾd...wi dilweʾt1 fo(t)? baʾd, ʿau, talit1 baʾd,...wi dilweʾt1 were baʾd, au, ʿuddam(t)m baʾd.

27. il ʿalam fem dilweʾt?—dilweʾt1 hu:wa gu:wa 1 kita:b.

28. il bet da fem?—fi ʿaṣr.

29. ilhna fi 1 bett walla bāʿrū?—ilhna fi 1 bett.

30. wi 1 bett fi ṣaʾriʾ walla_f ḥaːre?—il bett fi ṣaʾriʾ muʃ fi ḥaːre.

31. id dārs1 da seb?—la:, hu:wa muʃ seb1_kti:r.

house,” = ʿaʾla( ) bett or il bett il_ašla( ). Compare, quite similarly, “the third exercise” = talit tamrin or it tamrin it taːlit.

* Contracted from ʿala_t, ʿala_s and so ʿal for ʿala_l, cp. mil for min_il.
Is it harder to-day or yesterday?—Yes, to-day (is) a little harder than yesterday.

Is it colder to-day or yesterday?—To-day is colder (less cold) than yesterday.

Are these less, or those?—Naturally three is less than five, and five more than three!

Is there a lesson to-morrow?—Yes, I hope so (lit. “if God will”) there is a lesson to-morrow.

The lesson yesterday was good, the lesson to-day was better, and the lesson to-morrow will be best of all.

Many thanks!—Not at all. Many thanks to you!

For Systematic Grammar. III.

1. What is the form of the comparative adjective?—Show how, though the positive may differ in formation, that of every comparative is the same, provided that the three radicals are all different, and do not end in [i] or [u].

2. If the third radical is [i], how is the comparative formed?

3. If the second and third radicals of the positive are the same, how is the comparative formed? (See No. 33.)

4. Decline the remoter ‘that’ in Arabic.

5. What are the ways of putting the expression “best of all” in Arabic?

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1 Lit. "(May) God increase (kattûr) your welfare."

2 Lit. "pardon!"

3 As already said, an adjective like ʕaili (high) is for ʕailij, the three radicals being ʕlj. — An example of an adjective ending in u is hilu, for hilw, the three radicals being hilw, and the comparative being ahlâ(ː).
32. huwa sa'b_innahárda walla_mbá:ríh ? — ṣinnahárđ_esʿab fuwejjā⁴ min_imbaːrīh.
33. innahárda bárdˡ walla_mbá:ríh ?, — innahárda bárdˡ_ktí:r (?=alí:l) ʕan_imbaːrīh, jaːni ḥaktár (?=aʔallˡ) min imbaːrīh.
34. döːl aʔallˡ walla doːl ? — tábʕan talaːt(a) aʔallˡ min xamsa, wi xamsa ḥaktár min talaːt !
35. fi(ː)h⁵ dārsˡ bukra ?— ṣaiwa, ṣin jaʔeṭeh, fih dārsˡ bukra.
36. id dārs imbaːrīh kam kuwajjis⁶, w id dārs_innahárda kam ʔāhsan, wi d dārsˡ bukra jikum ʔāhsan il kull.
37. kattūr xeːrēk ktíːr !— il ṣafw ! kattūr xeːrēk inta.

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

⁴ Another diminutive, like kuwajjis. Exactly what was said about the latter in II., note 4, applies to this word.
⁵ fi(ː)h, lit. "in it." The h ("it") is often dropped. The expression = "il y a."
⁶ It will be noted that kuwajjis has no comparative form; its place is taken by ʔāhsan, the positive of which (ʔāhsan) is not a colloquial word.
The Fourth Exercise.

The Genitive.¹ The Possessed² and the Possessor.

1. Here are two books. One and one make two, do they not?—
   Yes, true, one and one make two.

2. Exactly. And one plus two make how many?—One plus two make three.

3. And one and three are how much?—One and three are four.

4. And three and two are how much?—Three and two are five.

5. And two by three (make) how much?—Two times three make six.

6. Good. Now look (at) this nice picture. It is a picture of a house. It is a picture of a house, not big, rather small. It is the house of a merchant: the name of that merchant is Khalil, he is not very rich, nor is he very poor, medium like! And here is a garden round that house. And in the house is a door, and several windows: here is the door of the house! here are the windows of the house! in every room of the house is a window, and in every window a pane of glass. The door of the house is high—here it is! and the windows (are) high (also). Here is the description of the house, the description of the house of the merchant, the description of the house of Khalil. So say to me now:

7. Whose is that house?—That is the merchant's house.

8. What is the name of that merchant?—The name of the merchant is Khalil.

9. That Khalil, is he rich (lit. "a rich one")?—No, he is not very rich.

10. Well, then, is he poor?—Neither is he poor, nor is he very rich (or he is not poor nor is he rich).

11. Is the house of that Khalil big?—No, it is not big, it is small.

12. Shew me the door of Khalil's house.—Here is the door of Khalil's house.

13. Show me the windows of the house.—Here are the windows of the house.

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

² Another form of this is ma huwaj.
tamrin:n nimrit ʿurbaʾa. 

re:bīf tamrin:n.

il ?iḍe:fa.  il muḍe:f wi l muḍe:f luḥ

2. tama:mm. wi wa:hid wi_tnen jibʔu kam?—wa:hid wi_tnen jibʔu talat:ta.
4. wi talat:ta wi_tnen jibʔu kam?—talat:ta wi_tnen jibʔu xamsa.
5. wi_tnen fi talat:ta_b(i) kam?—itnem fi talat:ta_b sitt:ta.

8. ism it taj:gir da ʔeh huwa?—ʔism_it taj:gir xəlil.

9. xəlil da wa:hid gəni?—la:, mahuʃ gəni_kti:r.

10. baʔa huwa faʔi:r ?—la hu faʔi:r waʾla hu gəni ʔawi (or mahuʃ faʔi:r wala huj gəni).
11. bet xəlil da_kbi:r?—la:, mahuʃ kibir, huwe_sgejj:jr.
12. wərrini bab bet xəlil.—ʔaho da bab bet xəlil.
13. wərrini ʃababik il bet.—ʃababik il bet ʔahe!

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3 Etymologically the second radical of this word is ʃ, not s. But the reflex influence of the t causes a preparatory velarising, which turns the ʃ into s.
4 Or ʕalji:n.
14. Is there any garden in this picture?—Yes, there is, _here_ it is!
15. Is there any stable?—No, there is none in that house.
16. Every window in Khalil’s house, (is there) in it a glass?—Yes, of course, every window in Khalil’s house has a glass.
17. Is the glass of that window broken?—No, the glass of that window is not broken.
18. Is the ceiling of the sitting-room in Khalil’s house high or low?—The ceiling of the sitting-room in Khalil’s house is high, not low.
19. Is the description of the house finished?—No, still much remains: but no more talk about it now! Enough surely!
20. Good! Listen! (Is it) understood the difference between “that is the house of the big (man)”; “that house is big”; and “that is the big house”?
21. Or thus: “the house is big,” the house of the big (man)”; “the big house.”

For Systematic Grammar.
1. How is the genitive case expressed in Arabic as above? (a)
   When the possessor is indefinite, as “the .. of a man,”
   (b) when it is definite, as, “the .. of the man.” Notice that in Arabic it is the thing _possessed_ that is modified in a genitive construction.

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1. *Lit.* “(the) room of the sitting.”
2. Western Arabists usually call this “the construct state,” and say that the nouns are “in the construct state.”
15. fi:h istabl?—la, ma fi:j3 fi l be iht da.
17. ?iza:z il jibbak da maksuir?—la:, ?iza:z il jibbak da muf maksu:r.
19. xalâs wâsîf il be:t?—la:, lissa fu:dil kitir, la:kin balash kalam fih dilwatch. bass1 ba?a.
20. tejjib. isma5; mafhûm il fâr? ben “da be:t il kibi:r,” wi ben “il be:t da_kibi:r,” wi ben “da_l be:t il kibi:r”?
21. walla kida, “il be:t kibi:r,” “be:t il kibi:r,”...; “il be:t il kibi:r...”

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

3 Or ma fi:h. (ma = not, fi():=in, h=it, j is like the French pas, being shortened from jat (thing)). It has been observed that the h in fi:h is often inaudible; hence mafi:j as variant for ma fi:h.
The Possessive with Feminine Noun. The Possessive with bita:\textsuperscript{5}.

1. Is not that a picture of a house with a garden?—Yes, truly, that is a picture of a house in the midst of a garden.

2. Good! this is the garden of whom?—This is the garden of the merchant (or of the owner of the house).

3. Whose house is it?—It is also the house of Khalil the merchant.

4. And is not that the picture of a tree?—Yes, of course, that is the picture of a tree.

5. Whose tree is it?—It is also Khalil's tree (or the merchant's tree).

6. And is not this the picture of a woman, I mean, a certain lady? Whose wife is she?—She is the wife of Khalil.

7. Tell me about that lady's name.—The name of the lady is Galila.

8. And what is the name of Galila's husband?—The name of Galila's husband is Khalil.

9. We said just now, "that is the house of the man." Now we say again, "that is the house belonging to the man," and the garden belongs to whom?—If (= so long as) the house belongs to the man, the garden also belongs to the man.

10. And whose are the things which are in the garden?—The things which are in the garden are the man's also.

11. Whose is the sunshade which is in the picture?—It is the wife of Khalil's.

12. We say, This is the tree of the man, Khalil's tree; this is the man's garden, Khalil's garden.

13. We also say, That is the man's house, that is Khalil's house; that is the man's property; that is Khalil's property.

14. Look at the big difference between "the garden (is) great"; and between "the great garden"; and between "the garden of the great one." (f.)

\textsuperscript{1} For se:hib.

\textsuperscript{2} \textit{Jagarit} it demands elision of first i for euphony.

\textsuperscript{3} For ism.

\textsuperscript{4} Or \textit{tawwina ?ulna}.

\textsuperscript{5} bita:\textsuperscript{5} originally meant "property," but now means no more than the genitive "of."
tamri:n nimrit xamsa. xamis tamri:n. 

1. muj di surit bet bi g(i)nena?—aiwa, sahili, di surit bet fi wust1 ginena. 
2. tejjib! di gnemnit min?—di gnent it ta: gir (or di gnemit sahb il bet). 
3. wi da bet min?—huwa rexer bet xâli:l it ta: gir. 
4. wi muj di surit jagûr?—aiwa_mma:il di surit jagûr. 
5. hi:ja jagûrit min?—hi:ja ruxra jagûrit xâli:l (or jagûrt it2 ta: gir). 
6. wi muj di surit hurma, jâ?ni wa:lda sitt? hi:ja zo:git min? (or 
   hi:ja marêt min?)—hi:ja zo:git xâli:l (or hi:ja marêt xâli:l). 
7. 'ul li 'da_sm3_is_sitt1 di ?—ism is sitt1 di galila. 
8. w_ism1 goz_is sitt1 galila ?eth?—ism1 goz is sitt1 xâli:l. 
9. ilâna 'ulna min taww14 "da bet ir ra:gil (bet xâli:l)". ni'ul 
   wi g ginena bita:sit min?—ma dam il, bet bita:5 ir ra:gil 
   (bita:6 xâli:l), ig ginena ruxra bita:6t ir ra:gil (bita:6t 
   xâli:l). 
10. wil fiagart illi fi_g_ginena_b(i)tu:6 min?—il fiagart illi 
    fi_g_ginena_btu:5 ir ra:gil ruxrin? (or bitu: xâli:l). 
11. if_samsija_(i)li fi_s sura di_bta:6t min?—bita:6t is sitti_ 
    bta:6t xâli:l. 
12. bi n'ul, di jagûra bta:6t ir ra:gil. di jagûre bta:6t ir xâli:l; 
    di g ginena_bta:6t ir ra:gil: di g ginena_bta:6t xâli:l. 
13. bi n'ul kaman, da 1 bet bta:5 ir ra:gil; da 1 bet bta:5 
    xâli:l; da 1 milk1 bta:5_ir_ra:gil; da 1 milk1 bta:5 xâli:l. 
14. fuf il fûr21_1 kibi:r bem " il ginena_kbiirâ ": 
   wi ben, " il ginena_1 kibiirâ "; 
   wi ben, " ginent_kibiirâ." 

6 bita:5, bita:5it, bitu:5 are all shortened when their position brings 
   the long vowel before two consonants. 
7 See sentences 3 and 5, whence it appears that this word for "also" 
   is declined (m. f. p.), as it means properly "the other."
15. What is the name of that boy?—His name is Ali, Khalil’s son.

16. What is the name of that girl?—Her name is Fatima, (the) daughter of Galila.

17. Whose sister is Fatima then?—She also is the daughter of Khalil, and so Ali’s sister.

18. And whose brother is Ali?—Naturally (= of course), brother of Fatima.

19. Who is Ali’s father?—Ali’s father is Khalil.

20. And Ali’s mother, who is she?—Ali’s mother is Galila.

For Systematic Grammar. V.

1. When the first of two nouns “in construct state” (see p. 30, n. 2) is a feminine, what does the [a] of the feminine termination invariably become? This is most important.

2. Notice that when [bitaːt bituːt] are succeeded by a vowel, their long vowel is preserved; when they are succeeded by a consonant it is shortened. Now observe the effect in the case of the feminine [bitaːt]. Tabulate examples for these six possible cases.

3. Notice the important difference in the two alternative ways of expressing the genitive:—
   beːt ir rægil.
   il beːt bitaːt ir rægil.
15. il walad da_smu ?eh? (or ism il walad da ?eh?) — ismu "ali bn xâli:l.
16. w_ism il bint1 di ?eh? (or il bint1 di_smaha ?eh?)—ismaha fatma2 bint1 gali:la.
18. wi "ali ?axu3 min? — teb'an, ?axu fatma!

20. w_umm1 "ali min hi:ja? —?umm1 "ali hi:ja gali:la.

1 ibn invariably loses ?i after a vowel.
2 For fartima. Pronounce between fartma and fatma.
3 Originally axu: abu.
INTERMEZZO

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

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

1. A long vowel loses length before two consonants: e.g.
   \[\text{xits}\], but \[\text{kitab_kibir}\].
   \[\text{bita'na}\], .. \[\text{bita'na}\].
   (\[\text{a}\] shortened before \[\text{bk, 'n}\]).

2. Short unaccented \(\text{i}\) (and also short \(\text{u}\)) is elided between two more important syllables: e.g.
   \[\text{xit}\] but \[\text{da_kit}\].
   \[\text{bita'na}\] but \[\text{da_bita'na}\].

3. As three consonants cannot stand together, a passing vowel is inserted after the second: e.g.
   \[\text{il hibr\, }\text{fe:n}\?\] (to avoid \[\text{brf}\); the \[\text{f}\] is very short).
   \[\text{ibnuhum}\] (to avoid \[\text{bnh}\]).

4. The very short passing vowel \(\text{l}\) may occasion the elision of a short vowel in the next word in the way described above (2). In this case it receives stress and becomes an ordinary short vowel\(^2\): e.g.
   \[\text{hibri_ktit}\] (for \[\text{hibr_kiti}\]).
   \[\text{il hibr_bita'ni}\].

5. If the elision of a short vowel causes a long vowel to be succeeded by two consonants, the vowel loses length as described above (1): e.g.
   \[\text{bita'titi}\] becomes \[\text{bita'ti}\], and so \[\text{bita'ti}\].
   \[\text{tanija}\] becomes \[\text{tanja}\], and so \[\text{tanja}\].

6. Long vowels tend to lose their length when the syllable occurs in unstressed positions: e.g.
   \[\text{bita'sitna}\] becomes \[\text{bita'itna}\]
   owing to the transference of accent from the \[\text{ta}\] syllable to the one after.

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

\(^2\) For etymological reasons \(\text{l}\) is nevertheless left in the text.
7. Conversely length is restored when accent falls on the shortened syllable: e.g.

[ʼabu] (for [ʼabu:]); but [aˈbuːhum].

[ʼtami] (for [ʼtami:]); but [taˈniːhum].

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

[ʔamʃi] but [b_amʃi], for [bi ʔamʃi].

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

[ʔanfɔːr] "persons," but [aɾbaʃti_nfɔːr], for [aɾbaʃtʰʔanfɔːr].

In [l_iswid] "the black," we have two elisions, for [ʔilʔiswid].

Note on "Accent."

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

[ib’nukum] "your son."

[ɾəb’bina] "our Lord."

Both these words have the following intonation curve:

A very similar phenomena may be noticed in French, where a toned penultimate is exceedingly frequent: e.g. a word like "confiture," where \(\acute{f}\) is very short and much raised in tone.

The student must carefully practice this accentuation, re-

\(^1\) A long syllable need not necessarily contain a long vowel; see next section.
sisting the temptation to lengthen the accented syllable if it is a short one; which may be difficult at first.*

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

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

Note on "Quantity."

It has already been indicated that a short-vowel syllable closed by a consonant equals in respect of length a syllable with open long-vowel. Let these two types of syllable = \( \frac{1}{2} \); e.g. [bak, ba:], then open short-vowel syllables will = \( \frac{3}{2} \), e.g. [‘ali]

and passing vowels at the end of words = \( \frac{1}{2} \), e.g.

\[
[\text{il hibr}^{1} \text{ fe:n}] \\
\frac{1}{2} \frac{1}{2} \frac{1}{2} \frac{1}{2} \frac{1}{2}\]

Final syllables are prolonged beyond the \( \frac{1}{2} \) length, e.g.

\[
\begin{array}{c}
\text{rebb} \\
\text{ba:b} \\
\text{hibr} \\
\end{array}
\]

\[
\frac{1}{2} \frac{1}{2} \frac{1}{2} \frac{1}{2} \frac{1}{2}
\]

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

\[\text{\footnote{1 Though obviously in music the voice can and does rise on a short " up-beat " note just as easily as on a long " down-beat " one: e.g. on " shall " in }\]

\[\begin{array}{c}
\text{reb} \\
\text{ba:b} \\
\text{hibr} \\
\end{array}
\]

\[
\frac{1}{2} \frac{1}{2} \frac{1}{2} \frac{1}{2} \frac{1}{2}
\]

"He shall come," etc. weak up-beat) just as easily as on " know " in

\[
\begin{array}{c}
\text{reb} \\
\text{ba:b} \\
\text{hibr} \\
\end{array}
\]

\[
\frac{1}{2} \frac{1}{2} \frac{1}{2} \frac{1}{2} \frac{1}{2}
\]

"I know that my," etc. where the second note is long and on the strong down-beat.
ib-nu-kum | ʔas-sim-tu-ha | maka:n
rab-bi-na | ("I have divided it") | ("place")

(See II, 22.)

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

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

THE SIXTH EXERCISE.

*The Pronoun.* Pronouns of the Genitive (Conjunctive).\(^1\)

Pronouns of the Nominative (Disjunctive).\(^2\)

1. Four and two make *(lit. "become")* how much?—Four and two are six.
2. What is four times two?—Four times two is eight.
3. What do four and three make?—Four and three are seven.
4. How much do four and five make?—Four and five are nine.
5. What is twice five?—Twice five is ten.
6. Now look at the picture again (=of a second (time)). This is the picture of Khalil and his children, n'est-ce pas? Well then! whose son is that boy?—He is his son, and the girl is his girl (daughter) also.
7. And who is that girl?—She is his daughter.
8. And whose (wife) is that lady?—She is his wife.

9. Whose is that house?—It is his house.
10. Whose is the garden which is round his house?—It is his garden.
11. And whose property are these things?—They are his property.
12. Has the lady, the wife of Khalil (any) children?—Yes, of course, Khalil's children (are) her children, I mean Khalil's son is her son, and his daughter is her daughter.
13. And is Khalil's house her house?—Of course, Khalil's house is her house, and his garden is her garden, and his property is her property.
14. Is his watch her's?—No, his watch is not her's.
15. And are his clothes her's?—No, his clothes are not her's.
16. And is his handkerchief her's?—No, his handkerchief is not her's.

---

\(^1\) *i.e.* Possessive pronouns.

\(^2\) *i.e.* Personal pronouns.

\(^3\) For *mārāt*, *zogitu*.

\(^4\) But *not* *sittu*, which means "his grandmother," or (if he is a servant) "his mistress." N.B.—*All* the other relationships must *not* be given this construction with *bitāt*.

\(^5\) The preposition *li* becomes *la* before *ha* (her) and *lu* before *hum*
tamrin nimrat sitta. 

ed demir. dema’ir il garr (il muttasila).

dema’ir ir ref (il munfasila).

1. ārba’ā wa_tnem jib’u kam?—ārba’ā wi_tnem jib’u sitta.

2. ārba’ā fi_tnem bi kam?—ārba’ā fi_tnem bi tamanja.

3. ārba’ā wi talata jib’u kam?—ārba’ā wi talata jib’u sab’ā.

4. ārba’ā wi xamsa jib’u kam?—ārba’ā wi xamsa jib’u tis’ā.

5. itnem fi xamsa_b kam?—itnem fi xamsa_b ’afard.


7. wi l bint⁴ di mim?—hi’ja bintu.

8. wi s sitt⁴ di_bta’sit mim?—hi’ja mre:tu (or zogtu,⁵ or is sitt⁴ bta’su).

9. il bêt da_bta’s mim?—hu:wa bta’su (or hu:wa betu).

10. il gine:ma lli hawalem betu bta’sit mim?—hi’ja gnetu (or hi’ja g gine:ma_bta’su).

11. wil haga:t do:l milk⁴ mim?—humma milku (or humma_btu’su).


14. is sa:ā bta’šu_bta’šitha ?—la; is sa:ā_bta’šu miʃ⁸ bta’šitha.

15. wi_hdu:mu hudumha?—la: hudumu miʃ bitu’ha (or miʃ hudumha).

16. wil mandi:l bta’šu_bta’šha ?—la: mandi:l muʃ mandilha (or muʃ bta’šha).

(Them) and ku(m) (you, ḫ). But liha is also heard.

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

⁷ N.B.—Now that the pronoun throws accent on the syllable ’it, the a: loses both accent and length.

⁸ Feminine of muʃ; for ma hiʃ.
Conversation between Khalil, his wife, and his children.

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

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

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

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

Guest. Good day to you! ¹

All. A good day and blessed! ²

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

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

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

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

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

[Fatima gets vexed.]

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

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

Guest. I am pleased with your visiting,⁴ and wish to ask leave (to go).

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

Guest. Allow me! I am not at leisure.

¹ Lit. "Your day (be) fortunate!"

² Lit. "Your day (be) fortunate and blessed." Or simply, nahār rīk mubār rīk, "Your day be blessed."

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

⁴ i.e. (My) visiting (of) you.


xəli:. ana mabsut mi:nnik, ja sitt! inti tejjiba ʔawi. fa l bət bi:tə:ši_bta:šik. wi g gine:na_bta:ši_bta:šik, wi_wla:di_wla:duki,

[dəxəl def fi l ḥa:l.]
def. nahərkə sa:šid ja gama:ša!
il kull. nahərek sa:šid mu:ba:re:k.
ša:li. il fa:də! li_lla:h! ifna mabsuti:n, ʔa:iwa, di gne′nitna!
di g gine:na_bta:šita:n!

xəli:l. ʔumma:ʃ hur:wa_bni, wi ḥa:ɡa(ː)tna ḥa:ɡa:tu (or il ḥa:ɡa: t bitu′na_bitu′u).
def. ma dam_ibnak,fa l bət bi:tə:škum bi:tə:šu. wi l ha(ː)gə: t bitu′kum bitu′u, min ge(ː)r kala:м.

[fatma zi:ʃlit.]
gal. fatma za:ʃlana! (i)fmi:na ′ l bət bi:təš ali muʃ betha (or bi:tə:ša) ?
def. ana mabsu: t min zijə(ː)ritkum, wi bidd_astaʔzin.

xəli:l. ma6 tistanna jwejja, lissa badri!

---

5 For eʃ “what thing, mi:na (is the) meaning of...” An expression for “why?” which is used when the thing done or said is considered unfair, or inconsistent with something else.

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

7 For ma ana ŋ (see p. 49).
Kh. Well, if you must! [lit. deign (to go), without (being) ejected], (go) with peace (i.e. good-bye).

Guest. God give you peace!

Exercise.—Go over this dialogue, substituting the construction with [bita:] for the "construct state" and vice versa.

17. Teacher. Now the conversation is finished. Let us speak a little together. Please (= deign), say on.

18. Is that my book?—Yes, that is your (sing.) book.

19. And is that my book?—No, that is my book.

20. Well, is that your (sing.) book?—Yes, that is my book.

21. And is that your (sing.) book?—No, that is your book.

22. Is that your (pl.) book?—Yes, that is our book.

23. Is that your (pl.) book?—No, that is our book.

24. Is that our book?—Yes, that is your book.

25. Is that your (pl.) book?—No, that is our book.


27. Is that her book?—No, that is her book.

28. Is that their book?—No, that is their book.

For Systematic Grammar. VI.

1. Write out all the disjunctive personal pronouns of the nominative, i.e. "I," "thou," etc.

2. Write out all the conjunctive pronouns of the possessive, i.e. "my," "thy," etc., not using bita:.

(a) with [be:ti], e.g. [be:ti, betna], etc.,

(b) with [sa:ta] ("watch"), e.g. [sa:ti, sa:itna], etc.

3. Write out (a) and (b), using [bita:].

4. How is emphasis on possessive pronouns managed? (e.g. my book). Go through the possessives thus.
xālil. itfəddel min ger mətru:d. ma'ṣa_s salama!

def. 'elle jisal'limkum! (or əl'leh).

17. il məs'allim. dilwet il məhawre xilsit. nitkallim ʃuwejja ma' ba'ḍina.—itfəddel 'ul.
18. da_ktəbì?—aiwa da_ktə:bak.
22. da_ktəbkum?—aiwa da_ktəbna.
23. da_ktəbkum?—la: da_ktəbkum_intu(m).
24. da_ktəbna?—aiwa da_ktəbku(m).
25. da_ktəbku(m)?—la: da_ktəbna_hna.
27. da_ktəba?—la: da_ktəba hi:ja.
VII.

"Have." The Disjunctive Pronouns with the Negative.

1. Now there are before us three words, [lak] and [fanak], and [ma'ak]. (Is it) understood? — Yes, I understand.

2. Good! Listen and take care. [lak] is for big possessions(s), and [fanak] is for a medium thing in the house, or in the room, or in the shop for example. As for [ma'ak] it is for a small thing, in the pocket, or in the hand; understood? — I understand; only give me an example of them.

3. On my eye and head! (i.e. gladly!). You have a house, Khalil, in this town? — Kh. Yes, I have, and I have also a shop of merchandise.

4. And have you English cloth in your shop? — Kh. Naturally! and we have French too.

5. Have you (on you) a match (that) I may light my cigarette? — Kh. Yes, I have; I have also tobacco (on me).

6. Do you understand these examples? — Of course; I hear and understand.

7. We understand now that Khalil has a house; I mean, he possesses a house; and that Khalil has English cloth in (the) shop, I mean, he has cloth, and that he has matches, I mean, he has on him matches.

8. I know that; and I know that the Sitt Galila has possessions, and she has much furniture in her house, and she has a silk sunshade opened in her hand. [Have you, oh lady! etc.?]

9. And Khalil's children and wife have money in the savings bank, and have expensive toys coming from abroad, and they have now the (some) of them (in their hands).

10. You, family of Khalil, have you any lands in Egypt? — Yes, we have. — And have you Egyptian servants? — Yes, we have. — And have you (on you) correct watches? — Yes, we have

---

2 i.e. The Personal Pronouns.

2 Meaning respectively "to you," "chez-vous," and "on your person."

All are translatable by "you have," lit. "(there is) to you," etc.

3 s, etymologically.
tamrin n nimrit sab'a. sa:biš tamrin:n.

5and. li. maš(a:); 'iš dema?ir il minfesila bi n nafj.

1. 'uddamna dilwe't¹ talat kilmatt, "lak," wi "'andak," wi "maša:k"; mafhum?—aiwa ana fa:'him.


5. mašak kibrit awalla⁶ sigûrti?—aiwa_m(a)ša:ja,⁴ wi_m(a)ša:ja dukxu:n³ kaman.


7. išna fahmi:n dilwe't inn¹ li xólîl bett, jašni luh bett, w_inn⁴ 'andì xólîl ?uma:j _inkili:zi fi_d dukka:an; jašni 'andu ?uma:j _inkili:zi, w_inn¹ maš xólîl kabrit, jašni mša(?)h kabrit.

8. ana 'arrif kida, wi 'arrif inn_is sitt¹ gali:la laha ?amlak, wi 'andaha fôr?¹ _kti:ri fi betha, wi_mša:ha šamsija hûri:î⁶ mafru:da s_idha. [lik ja sitt?...?andik...? maša:ki...?]

9. wi_îwla:d xólîl wi mreach, luhum filus fi bank it tawfi:r, wi 'anduhum lišab⁷ gelja gajji:n min bûrrû, wi_mafhum dilwe't¹ 'wejja minhum.

10. intu ja gama?it xólîl lukum _etjam fi mešr?—aiwa, lina. =wi 'andukum xăddamin measrijjin?—aiwa, 'andina.

*mišî is also heard. 5 Almost dukxu:n.

6 Not "a sunshade of silk," which would be šamsija hûri:î; bu "a sunshade, silk"—in apposition.

7 Plural of lišba.
11. Right! We have finished with [lak], and [sandak], and [ma'ak]; now we shall say a little on the negative.

12. I am an Egyptian; are you an Egyptian too?—No, I am not an Egyptian: I am just (an) English(man).

13. Am I now English, since the Protectorate?—No, you are not English, (you are) as before, Egyptian.

14. So then, we are not the same since the Protectorate!—No, we are not the same in race, only in things political.

15. Even so! we are not English in race.—Yes, you are not (anything) but Egyptian in race.

16. Say, are Khalil and his family Turks?—They are not Turks, they are (in) their origin Egyptian.

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For Systematic Grammar. VII.

1. Write out [li], [sand], [ma'] with all the pronouns.

2. What is the difference in meaning between [ma'] and [li] and [sand] with pronouns?

3. Write out "I am not, you are not," etc.
11. tejjib xulusna min "lik,' wi_ṣandak," wi "maṣak," niʔu:l
dilweʔtʃjwejja fi n nafj.

12. ana mesri; ḥudritak mesri_nta rəxər ?—la ma’nish’ mesri,
innama ḡana (i)ngiliizi.²

13. ana dilweʔt_ingiliizi ba’d il himatja ?—la ‘mantash_ingiliizi,
bārdak³ mesri.

14. baʔa_liна ‘mahňash wa:hid ba’d il himatja ?—la, mahňash
wa:hid fi l gins, bass¹ fil ṭumur is sijasijja.

15. bārdu kida! ihna mahňash ingiliːz fi l gins?—aiwa, ‘mantush
illa masrijiːn fi l gins.

16. alla⁴ xāliːl wi ʾeltu ?atrək ?—mahummaʃ atrək, humma
ʔesluhum masrijiːn.⁵

¹ N.B.—maŋʃ=x aŋ f, and =ʔaŋ μuʃ.
² Or ṣamriːni, ʃirensaːwi, almːani, nimsaːwi. Fem. ɡingiliːz–
ziːjja, etc.
³ bārdak, originally bi ṭeːrdak, “on your ground,” i.e. “still” or
“also”; cp. sentence 15.
⁴ An interrogative particle used to introduce a new subject, or aspect
of subject.
⁵ Add to this series mahuʃ, maхиʃ, which have already frequently
occurred.
VIII.
FOR GENERAL CONVERSATION.

[To Teacher and Pupil.

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

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

POLITE ADDRESS.

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

1. Goodday to you (pl.) (lit. may your day be happy!) May your (sing.) day be happy and blessed!—How are you? (lit. How is your Presence?)

2. God give you peace! (or protect you). How are you?—Praise (be) to God!

3. Mr. Khalil is in his writing-room...Enter to him a (certain) friend of his...Is (that) understood thus?—Certainly it is understood.

4. Well then, I am Khalil, and you are the friend. Then say to me:—
Friend. Good morning, O Mr. Khalil.

1 This sign indicates the resumption of the conversation by the first speaker.

2 Lit. "your Presence" (ḥūdrū) : a very ordinary expression of polite address.

3 Or jihfazek, "keep you."
tamrin: nimrit tamanja. ta:min tamrin:n.

li 1 mafiadsa 1 sumumijja.

di se:ni. ana b_a:juf bi se:ni. inta lik se:ni)nem?—aiwa, ana lijja se:nen, w_anana b_a:juf bi se:nejja. = di manaxiriri, ana b_a:jimm\b manaxiri, inta lik manaxirj?—aiwa, ana lijja manaxir, w_anana b_a:jimm\biha. = da fanaki, ana b_aftah (a\fil) fanaki ?aho, etc. da lisami, juf! ana b_adu?: bi lsami, muj inta bi_tdu?: bi isanak?.....

   di widni, dol widani, w_anana b_asma\ bi_wdami, etc. b_a:juf, b_a:jimm, b_aftah, b_adu?:.....il fat\a: jan "ana"; il be: alafan dilwe\t_aho, au, tamalli. bukr\...h_a:juf, h_a:jimm, h aftah, b_adu?:.....

   di ?idi, dol ?idadja, muj kida? ba\a, ana b_almis bi ?idi, mafhum? di rigli wi dol riglajja, w_anana b_am#i\b riglajja, muj kida? la:kin il ?ut\b jim\b rigle\w idei.w. muj_inta\b tim#i\b rigle\k? aiwa etc. = ma\lum bi tim#i\b rigle\k wi\b tilmis\w ide\k, wi bi_tjuf bi se:nek, wi bi_tjimm\b manaxirek, wi\b tiftah fanakak wi\b ti\filu, wi\b tisma\ bi_wdannak, wi bi_tdu?: bi lsanak. it te: alafan "inta." fa ?ul li ba\a, "bi tim#i bi rigle\k?" etc. etc.

---

ism il fa\til.

1. nah\arkum sa\tid ! — nah\urek sa\tid mub\urek, iz zejj1 h\dr\ritak?

2. ?el\leh jisallimak, iz zejj1 h\dr\ritak_inta?—il h\amu4 li llah!

3. h\dr\rit x\lil\afandi f il maktab bita\su....ga: lu was\hid habi:bu....ma\lum kida?—ma\lum mafhum.

4. tejjib, ?ana x\lil, w_inta\l habi:b, fa ?ul li ba\a:—

h\b. seba\h il xer \ale:k,5 ja: si6 x\lil !

---

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

5 Lit. "The morning of good (be) upon you!"

6 Short for s\jjid (lord), which is worn down to si:d, sid (= Spanish "cid"), and so si.
Kh. Good morning, welcome!
Friend. Welcome to you!—How is Ali, your son? Where is his honour?
Kh. Thanks to God! He greets you. He is in the garden.
Friend. And his sister, where is her honour?
Kh. With her brother in the garden.
Friend. When will they come here?
Kh. They will come at 6 o'clock, I mean, at sunset.

[At this moment enters Galila.]
Friend. How is your honour?
Gal. In God's protection! how are you?
Friend. We thank God in any case. And now, I desire to ask leave (to go).
Kh. If you must!
Friend. I hope (lit. if God will) we shall see you another day.
Kh. Greet for me the Messrs. children.
Friend. May God keep your honour. [Exeunt.]

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

1 Lit. light.
2 These terminations are classical (accusative): ahl, lit. = "worthy"; sahl = "easy."
3 From the words 'ala kull! ha'il, especially if uttered in a somewhat
xdl.  saba:h in nur¹  ṣale:k,  ḥahlan wi sahlan.²
hab.  ḥahlan wi sahlan bi:k! iz zejj¹  ᵐali_bnak,  ḥūdritu fen?

xdl.  il ḥamdu li ila:h, jibuss_idek, huwa fi g gine:na.
hab.  w_uxtu_z_zejjaha?—ḥūdritha fen?
xdl.  wajj_axu:ha fi g gine:na.
hab.  ḥūdrithum ji:gu hina ṭemta?
xdl.  ji:gu_s sa:a xamsa_w nuss, ja₅ni 1 mūgrib.

[fil ḥa:l dāxūlit is sitt¹ gali:la.]
hab.  iz zejj¹  ḥūdritk?  
gal.  fi ṭama:n illa:h, iz zejj¹  ḥūdritak_inta?  
hab.  nihmid eflê:  ṣala kulli ḥa:l.³  w_ahibb_asta?zin.

xdl.  itfeddél min ger metrud!⁴  
hab.  in ṣa ṣe:le: nisuf ḥūdritkum fi jom tami.
xdl.  sal'tim li ṣala ḥūdret t_anga:l.  
hab.  ḥale jihfēz ḥūdritkum! [xeregu fi l ḥa:l].

5.  ṣe: ḥūdritak, ana dilwe’t¹ wa:tif.—aiwa ḥūdritak wa:tif  
dilwe’t.
6.  w_inta dilwe’t¹  ᵧa₆id.—aiw_ana  ᵧa₆id  dilwe’t.
7.  wi s sitt_illi fi s sure di ṭa₅da.—sehî:b hirja ṭa₅da.

8.  ja₅ni mahîj ṭa₆fa?—aiwa mahîj ṭa₆fa.
9.  w_i’hna dilwe’t¹  ᵧa₆din.—aiwa_hna  ᵧa₆din.
10.  ṭum min ṣef’dak;  dilwe’t_i’hna wa:fm.—sehî:h ihna  
dilwe’t¹ wa:fm.
11.  tejjib,  ṭana dilwe’t¹  maṣik₅_eh?—intá dilwe’t¹  maṣik il  
kita:b wi ma:fi.
12.  ba₅_ana masku?—aiw_inta masku...dilwe’t_inti maska: thù!  
—aiw_ana maska: thù...ba₅’a_hna maski:nu.—aiwa_hna  
maski:nu.
13.  is sitt_illi fis sure di maska ṭe:ḥ?—hirja maska famsi:ja  
wi ḥor’daha, ja₅ni ṭaḥ’ha:ha.
14.  w_ana fa’ridha⁶ ja₅ni fa’tihha.
15.  wi humma ḥor’dinhum ja₅ni fa’thinhum.

4 See p. 45.
5 For ma(:)s(i)k. The verb means to seize or to retain.
6 For fa(:)’ridha, the loss of accent involving loss of length.

Resigned voice, it would be inferred that the friend was not very well.
16. Is the lady who is in this picture walking (on her feet) ?—No, she is not walking, but she is sitting.

17. When we say, "I am holding the pen, what are we saying of the pen?"—We say that the pen is "held."

18. And when we say "the Sitt Galila is 'holding' ('opening, 'spreading') the sunshade," what do we say of the sunshade?—We say that it is "held" ("opened," "spread").

19. In the same way we say that the things in my hand are held..., and that the door is open(ed)..., and that the window is shut.

20. Do you understand the lesson well?—Yes, of course, I (we) understand it (lit. am (are) understanding it).

21. Is all understood?... Is every sentence in it understood?... Are all the points in it understood?

For Systematic Grammar. VIII.

1. Given any three consonants, e.g. [t, r, k], show the arrangement of the vowels to form the active participle, masc., fem., plural.

2. Show how the suffixing of the vowel and consonant pronouns affects the simple forms of this participle.

3. Take the same three consonants and show what consonant and vowels are added to form the passive participle.

4. Write out the polite [ḥāдрит] with all the pronouns. Also with noun in sing. and plural, as, for example, [il xówra:ga] (= gentleman,) [is sitt] (= lady), [sittat] (= ladies).
16. is sitt illi fis sura di majja ‘ala rigle:ha?—la, mahij majja ‘ala rigle:ha, lâ:kinnaha ?afda.


20. inta fa:him (f. fahma, p. fahmi:n) is dûrs1_kwaijis?—aiwa_ mmâ:k ana fahma (fahma:h...ilna fahmi:nu).

21. kullu mafhu:m?....kulli gumla fih mafhuma?....kulli n nu?et2 illi fih mafhumu:n?

¹ For ‘ala iʃ.
² Plural of nu?e.
ACTIVE PARTICIPLE, SEPARATELY

(Fill in the other triliteral verbs, according to

<table>
<thead>
<tr>
<th>Masc. Sing.</th>
<th>Do with Vowel(^1) Pronouns.</th>
<th>Do with Consonant Pron.(^1)</th>
<th>Fem. Sing.</th>
<th>Do. with Vowel Pronoun.</th>
</tr>
</thead>
<tbody>
<tr>
<td>dē:rib (=beating).</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>tē:rib (=asking for).</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>fa:him (=understanding).</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ha:tit (=putting).</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Passive Participle.—mamsu:k (=seized), f. mamsu:kā, pl. mamsu():ki:n; mēdrub (=beaten); mē:lu:b (=asked for); mafhum (=understood); ma:lit:ūrt.

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

\(^1\) For explanation of these terms see the note.

56
AND WITH PRONOUNS.

scheme. (See below, note.)

<table>
<thead>
<tr>
<th>Do. with Consonant Pronoun.</th>
<th>Plural.</th>
<th>Do. with Vowel Pronoun</th>
<th>Do. with Cons. Pronoun.</th>
</tr>
</thead>
<tbody>
<tr>
<td>mas'ka:ki</td>
<td>mas'ki:hum</td>
<td>mas'ki:n</td>
<td>mas'kinha.</td>
</tr>
<tr>
<td>seizing you (f.)</td>
<td>seizing them.</td>
<td>seizing (pl.)</td>
<td></td>
</tr>
</tbody>
</table>

member of each group is treated, e.g.: Vowel pronouns, ['masku, 'maskik]; consonant pronouns, [ma'sikha, ma'sikni, ma'sikki, ma'sikku, ma'sikhum].

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

IX.

FOR GENERAL CONVERSATION.

"Have" with negative. "Had," "Shall have."

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

li l māfiadsa l 'umumijja.

lākin ʿali bi jīḍreb_uxtu, wi fēṭma b tidreb_uxtū:ha. wi ʿali bi jṣu:f bi ʿene:h wi bi jṣīmm, etc., etc.
wi fēṭma bi ṣu:f, etc., etc.
il je: ʿalaʃan " hu:wa." it te: ʿalaʃan " hija" ; wi_t te: di ger it te: illi bi ma'na " inta".
ana h_Ægi hina bukrā?—aiwa, inta hā tiğī ....
ba?aa_hūna l_ittīnem hā niğī. il mistir hā jiğī? il mis ha tiğī? ba?aa kullīna niğī. wi kullīna bi_nṣu:f bi ʿenema wi_b nīlmis, etc., etc. in nun ʿalaʃan " ihna."

hā_tru:hf il kinīsa ?eṃṭa ?—h_æṛu:h jo:m il hadd.
bi tru:hf il kinīsa kullj jo(l)m hadd ? wi xāliil, bi jru:ht il kinīsa walla g gāmi's?—ma bi_jru:ht il kinīsa ʿalaʃan hu:wa muslim. bi_jru:ht il gāmi's.
tiḥībb tiru:hf il gāmi's ʿalaʃan tiṣu:f is ṣeľā_bta't il mus-
līmin?—ma=query_ahībb_æṛu:hf...ṣu:f...
bi_tiḥībb iʃ ṣa:j bi sukkār walla min ger sukkār? bi_thībb,
etc., etc.
wi baʾdim(a)_uxruq ṣu:xuf* tami?—aiwa baʾdimā tuxruq,
adī_hūna l_ittīnem tili'n ʿal karasi_btu:nā. xālliīna ninizl ba?aa. an_anzil min fọ? il kursi.

" li" wi " ʿand" wi " ma" bi n nafj, wi_b " kām" " jikū:n."

1. ma_mṣakf* ʿumla_ngilizi:jā ?—la, ma_mṣi:j minha.
2. ma ʿandakf* fi l bēt ?—la ma ʿandif.
3. wala lakf* filuṣ kama:n fi l bank?—ma liʃ ?addif kida fi l bank. (fem. wala likf, or wala_likf.)
4. I also am like you, I have no English coin here, nor have I any in the house; nor have I much (money) in the bank.—True, you have not, etc., etc.

5. Then we are like each other, we have none here, nor have we any in the house, nor have we much in the bank.—True, we have not, etc., etc...

6. The lady who is in the picture, has she no book in her hand?—No, she has none.

7. Has she none in the house?—How should she have none!

8. Does she not own any at all?—How could she be an educated woman and have none?

9. Has our friend Khalil got money (on him)?—Perhaps he has, perhaps he has not.—Has he none in (his) cabinet?—None in his cabinet, how so! He must have some.—Has he none in the bank?—Of course! How could he be a merchant, sir, if he had none!

[Enter(ed) guests.]

10. Khalil. I see that you have no tobacco on you.
   Guests. True, we have none.
   Kh. Have you none in the house either?—No, we have none.
   Kh. A strange thing! Have you no pleasure in it?—No, we do not like smoking.

[Exeunt guests.]

Galila. Those guests had no tobacco on them?

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

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

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

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

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

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

---

1 Fem. ma_mₐₘₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐ急于
4. ana rexor zejjak, ma m'isi:j hina 'umla_ngilizi:ja, wala 'andisif minha fi l bert, wala li:j ?addi kida fi l bank.—sehi:h, ma_m'akji hina wala 'andakj fi l bert wala lakj fi l bank.  
5. ba'a hna zejj ba'dina, ma_m'ana:j hina, wala 'andina:j fi l bert, wala_nna:j fi l bank!_ktri:...sehi:h, ma_m'ana:j...ma 'andina:j...ma_nna:j ( = ma_hna:j).  
6. is sitt illi fi s sura di ma_m'aha:j kita:b f_idha ?—la, ma_m'aha:j.  
7. ma 'andaha:j fi l bert ?—ma 'andaha:j izzaij!  
8. ma_lha:j fi l morra ?—tib'a mitrebbijja wi ma_lha:j izzaij ?  
9. sehibna xdlil ma'c(a:)h filus ?—jimkin ma'ca:h wi jimkin ma_m'ahj, = ma 'andu:j fi l xazna ?—ma 'andu:j fi l xazna_xza:j ! daru:ri5 'andu. = ma lu:j fi l bank ?—?umma:l jib'a ta:qir izzaij(j) ja sidna, iza kan ma lu:j!  

[daxdul duju:f.]  
10. xdlil. ana ja(a:)jif intu ma_m'aku:j duxxn duju:f. sehi:h, ma_m'ana:j.  
    xdl. alla_ntru ma 'anduku:j fi l bert ?—la ma 'andina:j.  
    xdl. fe gorib ! ma_lku:j kef minnu ?—la:, ma_nna:j kef mid duxxn.  

[xeremu_d duju:f.]  
    galil:a. id duju:f dol ma kan:j ma'c:a:hum duxxn ?  
    xdl. la:, ma_m'ahumj, wala 'andu:humj kaman fi l bert wala lhumfi kef minnu bi l marrà.  
    gal. fe gorib! ja retak6 zejj in na(:)s dol, ja xdlil!  
    xdl. ?aiwa, ja sitti ! ja reti7 zejjuhum ! di 'a:da ma fihai:j fajda !8  
    'ali. la: ! di 'a:da besi:te ma fihaj ha:ga.  
    xdl. wi_btu:j min 'ilab id duxxn di, ja ja?i ?  
    'ali. bitu:ci, la:kin ma fihumfi duxxn.  

5 Or la:zim.  
6 ret is an optative particle which is combined with nouns and pronouns (fem. retik, pl. re(:)tku.  
7 pl. re(:)tna.  
8 Lit. "(there is) not in it use"; i.e. "in which there is no use."
Gal. May Ali not become like you, Khalil!
Kh. May he not indeed! And Fatima, may she not become the fashionable young lady (lit. the fashion)!

11. Was Khalil pleased with Ali in the matter of the drinking of tobacco (i.e. smoking)?—No, he was not pleased with him.
12. But was there tobacco in the boy’s boxes?—No, there was not.

13. Had those guests unmade-up (lit. loose) tobacco?—No, they had not.
14. No cigarettes?—No, they had no cigarettes.
15. Had they at home?—No, they had not at home.

16. Perhaps they will have (some) later?—Since they have no pleasure in it at all, they will never have it.
17. We have finished the lesson. Will there be a lesson to-morrow?—To-morrow is Thursday...yes, there will be a lesson.
18. On Sunday will there be a lesson?—No, there won’t be. That is a rest day, not a work-day.

For Systematic Grammar.

1. Write out complete tables of the negatives of [li, ‘and] and [maṣ] with all the pronouns (equivalent to the present tense of ‘have not.’)
2. How are the past and future of ‘have’ expressed, positive and negative?
3. Write out [fi(:)] with all the pronouns, positive and negative (e.g. 1st person [‘fi:ja, ma fi’jaː]).
4. How are “il y a,” “il y avait,” “il y aura” expressed in Arabic, positively and negatively?
gal. ja rett ʕali ma jibʔaf zejjak ja xâliːl!
xâl. ja retu l wi ʃatma, ja rethâ ma tibʔaf moʃḍe l

11. il m²callim. ka(i)n xâliːl mabsuːt min ʕali fi ʃibɔːrit ʃurb id
duxxaːn?—la ma kanʃli mabsuːt minnu.
12. wa laːkin kan fih duxxaːn fi l ʃilab bituːʃ il walad?—laː, ma
kanʃli fiːh.
13. kan maʃa ʕdujuːʃ doːl duxxaːn sa(i)jib?—laː, ma kanʃli
mʃaːhum.
14. wala sigajir?—la ma kanʃli mʃaːhum sigajir.
15. kan ʕanduhum duxxaːn fi l bɛt?—la ma kanʃli ʕanduhum
fi l bɛt.
16. jimkin jikunʔ mʃaːhum baʃden?—madaːm maʃ lumʃli keːf
minnu bi l mɔrre, maʃ jkunʃli mʃaːhum abadan.
17. xilisna mid dɔrɔs. jikun fih dɔrɔs bukrə?—bukrə l xɔmis,
aiwa, jikun fih dɔrɔs.
18. fi jɔːm il ḥaddl j(i)kum fih dɔrɔs?—la maʃ jkunʃli fiːh. da jɔːm
reːha, mahuf jɔːm jufl.

¹ Future of kaːn “it was”.
For General Conversation.

[To Pupil and Teacher.

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

* If the time available is insufficient, these exercises (headed "For Reading") may be omitted.
tamri:n nimrit ʕajrā.

cʿafir tamri:n.

li 1 mʾḥadsa 1 ʿumumijja.

sandina hina mʾrebbaṣ, a - b - g - d. il mʾrebbaṣ luh ūrbaṣ wuṣuf (hina wifṣ...), w ūrbaṣṭi_rkan (hina rukn...). il kitab da wi 1ʾoda di luḥum wuṣuf w ūrkam. il dajrā di mrebbaṣa? la:, hiija mdawwārā, wi ma lhāj wuṣuf wal(a) ūrkam. laha mārkaz wi muḥiṭ. il mʾrebbaṣ lu ṭu:l wi ʾerḍ, wi kida kaman id dajrā. il kitab da lu ṭu:l wi ʾerḍ wi kaman sumk (tuxn). huwa tewiḍ wi ʾerḍ wi taxiın. il mʾkaʾṣab hurw_illi lu ṭu:l wi ʾerḍ wi tuxn.

in nuṭa la_lha ṭu:l wala ʾerḍ wala sumk. il xett (a—b) mistaʿim. il xett1 da muṣ mistaʿim, ba?a huwa maʾwur (aʾwag mʾawwig). kull1 xett1 lu tefem (a—b). il were? da msettelḥ. it terebe:za msettelḥa. w is sutuḥi mʾsettelḥa kaman.

il were? da dilweʾt1 muṣ mʾsettelḥ, ba?a huwa minḥani (matni).

il were? kaman naʾim, muṣ xifin. il gild1 naʾim. il ḥesi:re xifna.

il ʿumaṣ teri, muṣ gamid zejį, il xufāb. kull il ḥagat dol naʃif. il were? da naʃif. lamm alḥuttu fi mejja kidaho jibʿa teri (mablul).

is sukkr abjeḍ wi hilu. il lamun maḥuṣ abjeḍ wala hilu la:kin ʾesför wi liadīʔ. id dawa muṣ hilu la:kin murr; masalan il kina murrā.

fa 1 hittit is sukkr di mkaʾṣaba, jaʾni laha ṭu:l wi ʾerḍ wi tuxn. wi hiija hilwa wi beḍa wi gamda. wi laha wuṣuf w ūrkam. wi kull1 wifṣ1 fiha mrebbaṣ muṣ mʾdawwār. wi kull1 l xutuṭ fiha mistaʿima.
The Sound Triliteral Verb—the Aorist and Imperative in [u].
A VISIT OF ALI AND FATIMA TO THEIR GRANDPARENTS.

[First Scene.]

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

How is the health of your parents?
The Children. Praise to God! Their health is fine; they salute you.
The Grandparents. God salute you! Come! Sit down!

Muhammed. Sit by me, my grandson!
Ali. I am sitting, sir. See!

Ayesha. Come, sit down by my side, my grand-daughter!
Fatima. Here I am sitting by you, madam.
The Children. We are pleased when we sit by you (or are sitting).
The Grandparents. And we are pleased when you sit beside us.

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

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

Ayesha. I am very happy when you sit by me, my grand-daughter.
Fatima. And I am the happier when I sit by you, my grandmother.

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

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

---

1 From same root as talāṭa, the literary Ѳ having passed over to т in some words and س in others (mostly those of a literary flavour).
2 i.e. With radicals free from the "weak" consonants w and j, which undergo transformation and omission.
3 We consistently use "aorist" for this term, in spite of the fact that the word became associated with the preterite tense in Greek. On the contrary, the word means "undefined," which very well describes this muḍāri verb, for it is by itself quite vague, requiring the prefixing of particles before it is determined as present or future (tense), and cooperating with other verbs to express possibility, obligation etc. (mood). It is therefore little more than a vehicle for this cooperation of various particles and verbs.
To express all moods and tenses of the finite verbs except the preterite and the imperative. We therefore call it the "aorist," i.e. undefined.

4 Or waldeskuku (two) parents, for wa:lidesku.

5 The imperative and the aorist are formed similarly. N.B.—The particular feature of the verbs which are illustrated in this section is this second u. The third one is merely the sign of the plural. The first may be alternatively i, e.g. here i25udu and in the next sentence i25ud, etc.

6 In the first-singular alone a is obligatory (a worn-down ana). Neither i nor u would be permissible here. The b is for bi, the particle that makes the aorist definitely present-tense. It will be observed that participles (e.g. ʔa:cid) are very often substitutable for these aorists.
[The Second Scene].—Aorist and Imperative in [a].

_Muh._ You, Ahmad, come here!
_Ah._ (I am) ready sir. (Are you) wanting something?
_Muh._ Give the children milk that they may drink.
_Children._ We are not wanting to drink milk.
_Muh._ Well then, what will you drink?
_Children._ We would drink coloured drinks preferably.
_Muh._ Ahmad! Listen while I speak to you.
_Ah._ (returning). Yes!
_Muh._ They are wishing to drink coloured drinks. Bring them to them. You, mother-of-Khalil, are you wishing to drink the same as them?
_Ayesha._ No, I don't wish to drink the same as them; I will drink milk preferably.
_Muh._ Well, Ahmad, bring her (with you) a glass of milk to drink.

[Exit A. Re-enter A.]

_Fat._ Take your glass Ali, and drink first.
_Ali._ No, you drink.
_Muh._ The point is, drink, and no ceremony.
_Fat._ Look, ma'am! Ali is drinking without any manners.
_Ali._ Don't say so, Fatima! Shame on you!

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

_Muh._ Ahmad, come here! Take away the tumblers, and bring the ball for the children, that they may play with it.
_Children._ Delightful! We love to play.
_Muh._ Show them how to catch it, and how to throw it _Ahmad (to the girl)._ Catch thus, girl, and throw this way.
_Fat._ Look at me, Ali! How I am catching and how I am throwing!
_Ah._ You are catching not badly, but you are throwing very badly.
_Fat._ And you, Ali, are just catching and throwing worse than me.
_Ali._ No, the truth is we catch and throw like one another.
_Ah._ Yes, indeed, you are catching and throwing just alike.
_Muh._ Ayesha! I am pleased that they are catching and throwing it.

¹ Lit. "the intended thing." 
² Or jil'a'bu_bha.
[il fesl it ta:ni.—] Il muðœ:riš wil ʔamr bi l fathā.

muh. inta j.ahmad ta'ala.

ah. ho:dir, ja si:di. ʔa(:)wuz ʔaga?
muh. ʔiddi:l wil:ad laban ʔalafan jiʃrebu.

awla:d. ma:hinafa awzin niʃreb laban.

muh. ʔummad tiʃ′rebu ʔe:h?

awla:d. niʃreb jùrbʾart ʔahsan.

muh. ja:himad, ismaʾ amm aʔul lak.

ah (jirga5). naʃam!

muh. humma ʔawzin jiʃ′rebu jùrbʾart; hat′ha_l hum. ja-
(u)mmu xdlil, ʔawza tiʃ′rebi zejjuhum?

šeʃa. la: manisf ʔawza_(a)ʃreb zejjuhum, aʃreb laban ʔahsan.

muh. tejjib j ahmad, hat laha wejja:k kubbaja(:)jit laban tiʃ′reba.

[ahmad xereq. ahmad dɔxol fi l ḥašl.]

muḥ. kulla wa:hid ja:xud kubbajtu jiʃ′reba.

fet. xud kubbajtak ja ʕali w_iʃreb il ′awwil.

ʕali. la: jifrabi niṭi.

muh. il maʃsud ʔiʃ′robu, wi balaf taklif.

fet. jufi ja sitti, ʕali bi jiʃ′rab min ʔar ʔadab izzajj!

ʕali. ma tʔuliʃ kida ja ṣatma, šešb ʕalekki!

[il fesl it ta:lit.]- il muðœ:riš wi l ʔamr bi l kasrā.

muh. ta'ala j.ahmad! jis il kubbajat wi ḥašt il koʃrā
lil wil:ad ʔalafan jiʃ′abu biha.2

wila:d. je ṣetif! illina_ nibb1 niʃkab.

muh. warrī:hum jimsiku z zejj, wi jiḥdi:fu zzejj.

ah. (lil bint). im′siki kida ja bint, w_ih′difi kidaho.

fet. jufni ja ʕali, ana b_amsik izzejj, wi b_ahdif izzejj!

ʕali. inti_b timsiki muʃ beṭṭeq, la:kin bi tiḥdi:fi wihif ʔawi.

fet. w_inta ja ʕali ma3 btimsik wi_b tiḥdi:fi awfiʃ minni.

ʕali. la:, il ḥa2, bi nimsik wi_b niḥdif zejj1 baʃdina.

ah. aiwa sehili: bi timsiku wi_b tiḥdi:fu zejj1 baʃdūkum.

muh. ja šeʃa ana mabsuʃ innuhum bi jimsiku wi_b jiḥdi:fu
bi sensora.

---

2 This is the vivacious ma of interest.
Ayesha. Yes, I see they are, for Ali catches and throws to perfection, and Fatima catches and throws exactly like him.

[Appendix]. For Conversation. The verb "was."

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

1 For kunt, kunti(), kuntu.
2 Lit. There has been to you how much? If the word kam is used then the time-division must be specified, e.g. kam jo:m ... gum′a ... Jahr, "how many days... weeks... months." See sentence.
3 Participle of the same verb as in sentence 3: lit. "(there is) remaining to you how much," (or "kam jo:m," etc. These two sentences show the invariable way of rendering "how long," past and future.
4 Lit. "And you travel." This wi is a subordinating not a coordinating particle.
The phrase for "how long?" if the interval is quite a brief one. But ba' a: lak (sentence 3) could also be used.

6 Numerals above 10 take a singular noun.

7 Lit. "You came to Cairo from an interval of...?"

8 This ma is exactly like the English "that," which combines with prepositions to make conjunctions (and is often omitted); e.g. ?abl ma get, before (that) I came.

9 For li ?awwil.
### Paradigm and Frame for the Practice of Any Aorist and Imperative.

<table>
<thead>
<tr>
<th>1st Speaker.</th>
<th>2nd Speaker.</th>
<th>3rd Speaker (to 1st).</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. la:zm 'tuxrug bârrâ? (&quot;You&quot; m.)</td>
<td>aiwa, la:zm 'áxrug bârrâ) (&quot;I&quot;)</td>
<td>sehîh, la:zm 'juxrug bârrâ? (&quot;he&quot;)</td>
</tr>
<tr>
<td>&quot; tuxrugi &quot; ? (&quot;you&quot; f.)</td>
<td>&quot; &quot; &quot; &quot;</td>
<td>&quot; &quot; &quot; &quot;</td>
</tr>
<tr>
<td>&quot; tuxrugu &quot; ? (&quot;you,&quot; p.)</td>
<td>&quot; &quot; &quot; 'nuxrug &quot; (&quot;we&quot;)</td>
<td>&quot; &quot; &quot; &quot; jux'rugu &quot; ? (&quot;she&quot;)</td>
</tr>
<tr>
<td>ia. la:zm tu:lb fulam? etc.</td>
<td>aiwa, la:zm at:lb fulam, etc.</td>
<td>sehîh, la:zm ju:lb fulam, etc.</td>
</tr>
<tr>
<td>2. bi 'tuxrug bârrâ ja 'ali?</td>
<td>ai na:am, 'b áxrug bârrâ.</td>
<td>sehîh, bi 'juxrug bârrâ.</td>
</tr>
<tr>
<td>&quot; tux'rugi &quot; ja fatma?</td>
<td>&quot; &quot; &quot;</td>
<td>&quot; &quot; bi 'nuxrug &quot;</td>
</tr>
<tr>
<td>&quot; tux'rugu &quot; ja na's?</td>
<td></td>
<td>&quot; &quot; bi 'juxrugu&quot;</td>
</tr>
<tr>
<td>3. inta_b tuxrug bârrâ?</td>
<td>aiwa ana b áxrug bârrâ.</td>
<td>sehîh, hu:wa_b juxrug bârrâ.</td>
</tr>
<tr>
<td>inti_b tuxrugi &quot; ?</td>
<td>&quot; &quot; &quot; _ilina_b nuxrug &quot;</td>
<td>&quot; &quot; hiija_b tuxrug &quot;</td>
</tr>
<tr>
<td>intu_b tuxrugu &quot; ?</td>
<td>&quot; &quot; &quot;</td>
<td>&quot; &quot; humma_b juxrugu &quot;</td>
</tr>
<tr>
<td>4. 'uxrug bârrâ ja 'ali!</td>
<td>'h áxrug bârrâ ba'dem.</td>
<td>ha 'juxrug bârrâ bukra.</td>
</tr>
<tr>
<td>ux'rugi &quot; ja fatma!</td>
<td>&quot; &quot; &quot;</td>
<td>&quot; &quot; &quot; 'tuxrug &quot;</td>
</tr>
<tr>
<td>ux'rugu &quot; ja na's!</td>
<td>ha 'nuxrug .. &quot;</td>
<td>&quot; &quot; &quot; jux'rugu &quot;</td>
</tr>
<tr>
<td></td>
<td>[or ra'h axrug, ra'h nuxrug.]</td>
<td>[or ra'h 'juxrug, etc.]</td>
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</table>

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

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

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

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

Notes.

(a). Throughout these [u-] aorists and imperatives, the first vowel may be [i] alternatively (always except the 1st singular); e.g. [ixrug, itlub, tixrug, titlub], etc.

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

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

(d). No. (1) shows how this [mu:de:riː] is sometimes more an infinitive than a finite tense: "(it is) necessary for you to go." It is by this means that moods are expressed in Arabic: e.g. [laːzim tutlub], "you must (or should) summon; [ana ʿaː(w)uz etlub], "I wish to summon"; [jiguz tutlub], "you may summon"; [jimkin tutlub] (or [tiʔdɔr tutlub]), "you can summon"; [il wa:qib tutlub], "you ought to summon"; [jilzamak tutlub], "you must or shall summon." And so the imperfect tenses [kuttː tutlub or [kuttː b tutlub], "you were summoning." Similarly the moods in past tense: e.g. [kaːn laːzim tutlub], "you must or should have summoned." (See Ch. XV. and paradigms thereon.)
<p>| | | |</p>
<table>
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<th></th>
<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td>I. Il mitkallim l_awwil.</td>
<td>II. Il mitkallim it tāni.</td>
<td>III. Il mitkallim it tālit.</td>
</tr>
<tr>
<td>1. irgās il bêt ja ṣāli.</td>
<td>h_argaš bašden.</td>
<td>aiwa li jirgāš bukrā.</td>
</tr>
<tr>
<td>irgāši l bêt ja fetma.</td>
<td>&quot; &quot; &quot; &quot;</td>
<td>&quot; &quot; &quot; &quot;</td>
</tr>
<tr>
<td>irgāšu l bêt ja wlađ.</td>
<td>li a nirgāš &quot;</td>
<td>&quot; &quot; &quot; &quot;</td>
</tr>
<tr>
<td>2. bi tismaš kalāmi ja ṣāli?</td>
<td>aiwa b_asmaš ja sidi.</td>
<td>mašlum bi jismaš kuwaajis.</td>
</tr>
<tr>
<td>&quot; &quot; tismaši &quot; &quot; fetma?</td>
<td>&quot; &quot; &quot; &quot;</td>
<td>&quot; &quot; &quot; &quot;</td>
</tr>
<tr>
<td>&quot; &quot; tismašu &quot; &quot; _wlađ.</td>
<td>&quot; &quot; &quot; bi nismaš.</td>
<td>&quot; &quot; &quot; &quot;</td>
</tr>
</tbody>
</table>
| 3. inta_b tiktib ṣālja ṣāli! | mašlum ana b_aktib ṣāl: | sahi:fi, hu:wa_b jikrib ṣāl.
| inti_b tiktibi " " fetma! | " " " " | hirja_b tiktib ṣāl.
| intu_b tiktibu " " wlađ! | " " ihna_b niktib " | humma_b jikribu ṣāl: |
| xāli:loquitur. | " " " " | zed (the servant Zaid). |
| 4. kuttī fen ja ṣāli? | kuttīšand_agdadna. | wi kān mabsut_kitir. |
| kuttī(s) " " fetma? | " " kunna " | wi kāni mabsut:ta " |
| kuttu(s) " " _wlađ? | la ma kuttīš fi betna. | wi kānu mabsut:in " |
| 5. ba?a ma 'kuttīš fi betna? | " " " " | mašlum ma 'kanšl_f betna. |
| " " " kut'tīš " ? | " " " " | " " ka'nīšl_f betna. |
| " " " kuttuš " ? | " " " " | " " ka'nušfi betna. |

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

1. Examine exhaustively the verbs conjugated in this chapter and observe that the second vowel in the aorist and imperative is [u, a] or [i]. All "sound" triliteral aorists correspond to these three types, and are classified according to these vowels.

2. Deduce the first vowel, in the 1st person sing., and in the other persons.

3. Conjugate the tense "was," position and negative.
For Reading.

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

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

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

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

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

Ali. Why are you calling me names, Fatima?

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

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

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

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

1 xúlli(t). "let" is in the second singular. When the verb, as here, is used like a mere imperative particle, it remains in the singular even when plural persons are addressed.
it tamrīn 1 ihdā;fūr.
li 1 mḥadsa 1 ʾumumijja.

?ul li bi tīsīmil e: kullī jo:m?—an ana:m zejj_is saʾa ʾafūrdī wallāḥ(i)du:für, w—asḥāʾa saʾa sitta wallā saḥa. w_ aʾum mis sirīr. wi baʾd il ḥammaːm albis hudūmi wi gazmiti; w_is saʾa saḥa w nuss efter, wi baʾd il futūr abtīdī fi d dūrū li hadd_iḍ duhr, jaʾnī s subhijja kullaha. wi baʾdī kid(ā) ʾatgūdda wi baʾd il ṣūdā astūreijjāʾ ġwejjja, u baʾdīn aʾfārīb ṣājī wi jīmīk a:kul ġwejjjīt bāskawīt ġwejjja ʃ ṣājī. baʾdī kidāʾa:xūd fūsliā, aʾfāb fīha 1 kūrā wall(ā) ʾarkab it tremwāj li mātreḥ ʾalaʃān aʃīm il hawā ġejjib. u baʾd il fūsli(ā) ʾastīgil [ʾaʃṭogāl] fi d dūrū li hadd il ʾaʃa. wi baʾdīm(ā) ʾatfāṣa, aʾrī ġwejjja wall(ā)tllum ġwejj_ asha: bi, wi baʾdīl kid(ā) anaːm. [Do also with bi.]

baʾdī?ul li, ana b_asīmil el kullī jo:m?—bi tnamī zejji s saʾa ʾafūrdī, etc., etc.

li 1 ʾirejja.

il muḍerīn bi ʾdamaːʔir in nasb il muttesila; wi b “kam”; wi bi_d ʾdamaːʔir il magrūra bi 1 lam:n.

wi lamma xelĕsīu l wilād liʾb il kūrā ʾaʃal ʾalī l_uxtu, xūllīnaʾ nilʾab liʾbi ge(٪)r da...diwaṭ.amšikīk min idīk, w inti timsik′kini min idī, wi nigri sawa. imšikini ja bint!

fetma. amšikak, w ʾahmad jimšikna min idna; imšikna j_ʾahmad!

ʾahmad. aiw_amšikcum.

agdaqād. (miʃ jibba:k). imšiku min idū ja ʾali! imšik′kur(ḥ) min idū ja_wilād!

ʾali. bi tifštimīnī leḥja fetma?

fet. ʾafštimak ʾalaʃān kuttī tigri ʾawi.

ʾali. wa ana rexer_aštimik wala fiḥa(٪)ʃ ṣarga.

ʾeʃa (li muḥ). inta ʃa(٪)jif ʾali?—daiman bi² jifštimha maniʃ ʾūra leḥ?


2 Or tammali_b...
3 ma, the vivacious particle (== “see”).
4 soːt. A very colloquial word for “voice” is ġiss.
Ayesha. Yes, we'll call you names.

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

Muh. Why were you calling each other names?

[On the Road.]

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

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

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

[Next day.]

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1 Or with the participle, kamit maska.

2 Notice the alternative way of rendering the negative-interrogative: e.g. muj kan bi jimsik ("is it not (the case) that he was catching?"), or ma kan jib jimsik ("was he not catching"). There is thus a shade of
Egyptian Colloquial Arabic

"eja. aiwa nif'timkum. l_iwla:d. la:!... niskut! wala fi:j luzum tiʃ'timu:na (tiʃ-timna...tiʃ'ti'mina).
muʃ. kuttu_b tiʃ'timu baʃ'd iz za:j!

[fi s sikka.]
fet. lamma kunna_b nimsik ide:n baʃ'd, kutt\textsuperscript{1}_b tiʃ'timni leh ja walad? ʃeb ʃalik!

ze:d. intu l itnem mah?u:ʔi:n. ma kuttu_b tilʃ'abu taww\textsuperscript{1}! leh bi tiʃ'timu baʃ'd1 dilweʔt!

[fil jom it tami.]
w_itsa:dif inn\textsuperscript{1} wa:hid min_asha:b gidd il wila:d ismu zaki ja(:)fhum lamma ka:nu_b jilʃ'abu, wi humma_b jimsiku_l ko(ra
ti b jihdifu:ha li baʃ'duhum. fa ʔa:l zak(i)_afandi l_au:ʃ fi tami jom:

ʔamma ñe gamil! ʃuft bint\textsuperscript{1} xəli:ʃ_imba:rih; ka:nit bi timsik\textsuperscript{1} l ko(ra wi_b tihdiffu:ha zej\textsuperscript{1} wa:hid mitʕallim ta:mam!
au:ʃ. w au:ʃa: baʃ'duhum. fa ʔa:l zak(i)_afandi l_au:ʃ fi tami jom:

za:k. naʃ'am kan bi jimsikha_kwajjis xəli:ʃ; la:kin ma kaʃ'ʃl_b jihdifu:ha zej\textsuperscript{1} in nas.
au:ʃ. w_agdadhum ma ka:nu(:)ʃ bi jimsiku:ha\textsuperscript{4} wi_b jihdifu:ha?
za:k. la:, humma_il kubūr jilʃ'abu bi:ha z za:j!
au:ʃ. ma_smiiʃtį}ʃ ʃali ʔal l_uxtu ʕa:ʒa?
za:k. ʕal laha "warri:nı_b timsik:ha wi_b tihdiffi:ha z zej." is'maʃ li dilweʔt ja ʕabi:bi, ʕalaʃan ʕandi miʃa:ʃ (or is'maʃ
lina).
au:ʃ. as'maʃ lak, la:kin ti:gi tami (or as'maʃ luku).
moro(:)t zaki (li_mre:t_axu:ʃ). ismaʃ li! (or ismaʃi_nna). moro:t au:ʃ. nis'maʃ lik la:kin ti:gi tami (or nis'maʃ luku).
il maʃʕallim." is'ma:ʃ li!—as'ma:ʃ lak...la:kin ti:gi bukrə!

difference in the sense. It follows that the muʃ construction more distinctly 'expects an answer yes' than the other.
\textsuperscript{3} Or maʃ'sikha.
\textsuperscript{4} Or muʃ ka:nu_b jimsiku:ha.
<table>
<thead>
<tr>
<th>1st Speaker (Ali’s cousin or cousins).</th>
<th>2nd Speaker (the cousins’ friend).</th>
</tr>
</thead>
<tbody>
<tr>
<td>bi tiz’limni ja ʿali!</td>
<td>aiwa, bi tiz’limu, ᵃᵇᵉᵇ ʿale:k.</td>
</tr>
<tr>
<td></td>
<td>(The same, with a <em>girl</em>-speaker)</td>
</tr>
<tr>
<td>(The same, with <em>girl</em>-speaker).</td>
<td></td>
</tr>
<tr>
<td>bi tizli’mi:nii ja fə́tma!</td>
<td>,, bi tiz’limha ,, ,,</td>
</tr>
<tr>
<td>bi tizli’mu:nii ja wla:ḍ!</td>
<td>,, bi tizli’mi:nii, ᵃᵇᵉᵇ ʿale:k:i.</td>
</tr>
<tr>
<td>bi tizli’mu:nii ja wla:ḍ!</td>
<td>,, bi tizli’mi:niiha ,, ,,</td>
</tr>
<tr>
<td>bi tizli’mu:nii ja wla:ḍ!</td>
<td>,, bi tizli’mu:nii [-mu:ha].</td>
</tr>
<tr>
<td>2. kutṭl_b tidrə́bi:nii, ja ʿali!</td>
<td>,, kutṭl_b tidrə́bi:nii</td>
</tr>
<tr>
<td>kutṭl_b tidrə́bi:nii ja fə́tma!</td>
<td>,, kutṭl_b tidrə́bi:niiha.</td>
</tr>
<tr>
<td>kutṭl_b tidrə́bu:nii ja wla:ḍ!</td>
<td>,, kutṭl_b tidrə́bu:nii [-ha].</td>
</tr>
<tr>
<td>kutṭl_b tidrə́bu:nii ja wla:ḍ!</td>
<td>,, kutṭl_b tidrə́bu:hum.</td>
</tr>
<tr>
<td>3. ma ’kuttį̀ bi tį́f’timni, ja ʿali?</td>
<td>’uːl! ma kutṭį̀ bi tį́f’timu [-ha]?</td>
</tr>
<tr>
<td>ma kutṭ’iː:j bi tį́f’tiː’miːnii, ja fə́tma?</td>
<td>’uːl! ma kutṭį̀ bi tį́f’tiː’miː [-ha]?</td>
</tr>
<tr>
<td>ma kutṭ’uː:j bi tį́f’tiːmuːnii, ja wlaːḍ?</td>
<td>’uːl! ma kutṭ’uː:j bi tį́f’tiː’muː [-ha]</td>
</tr>
<tr>
<td>4. kutṭl raːkib il fə́res imbaːriːh?</td>
<td></td>
</tr>
<tr>
<td>kutṭl raːkba l ,, ,, ?</td>
<td></td>
</tr>
<tr>
<td>kutṭl raːkbiːn il ,, ,, ?</td>
<td></td>
</tr>
<tr>
<td>5. if’taːli li ja ʿali!</td>
<td>inta saːmiː? if’taːli lu haːlan!</td>
</tr>
<tr>
<td>if’taːli li ja fə́tma!</td>
<td>inta saːmiː? if’taːli lu [-hi_ha]!</td>
</tr>
<tr>
<td>if’taːli li ja ʿali.</td>
<td>inta saːmiː? if’taːli luːhun haːlan!</td>
</tr>
<tr>
<td>if’taːli niːn ja fə́tma.</td>
<td>inta saːmiː? if’taːli niːn lu:-hi_haːlan!</td>
</tr>
<tr>
<td>inta saːmiː? if’taːli luːhun haːlan!</td>
<td></td>
</tr>
<tr>
<td>inta saːmiː? if’taːli niːn luːhun haːlan!</td>
<td></td>
</tr>
</tbody>
</table>

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

2. “Imperfect” tense; i.e. past continuous (or momentary) action: “You were hitting me, Ali!” “Yes, you were hitting him.” “Well yes, I was hitting you.” “In truth, he was hitting you.”
<table>
<thead>
<tr>
<th>3rd Speaker (Ali, Fatima)</th>
<th>4th Speaker (Ali’s friend)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ai na'am (b az'limak (to I). (b jiz'limak (to I).</td>
<td></td>
</tr>
<tr>
<td>(b az'limu (to II.) (b jiz'limu (to II.)</td>
<td></td>
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<tr>
<td>(b az'limik (b jiz'limik</td>
<td></td>
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<tr>
<td>(b az'limha. (b az'limha.</td>
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<tr>
<td>&quot; (b jiz'limha.</td>
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<tr>
<td>(b az'limu (b jiz'limu</td>
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<tr>
<td>(b az'limik. (b jiz'limik.</td>
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<tr>
<td>&quot; (b jiz'lima.</td>
<td></td>
</tr>
<tr>
<td>(b az'limha. (b jiz'lima.</td>
<td></td>
</tr>
<tr>
<td>(b jiz'limku [-hum]. (b jiz'limku [-hum].</td>
<td></td>
</tr>
<tr>
<td>(b jizilmak [-ik]. (b jizil'muk [-ki].</td>
<td></td>
</tr>
<tr>
<td>(b jiz'ilimu [-ha]. (b jiz'ilimu:k [-ha].</td>
<td></td>
</tr>
<tr>
<td>&quot; (b jiz'ilimu:k [-hum].</td>
<td></td>
</tr>
<tr>
<td>(b jiz'il'muk [-hum].</td>
<td></td>
</tr>
<tr>
<td>&quot; kutt'i b edrebak. ; kait bi jidrebak.</td>
<td></td>
</tr>
<tr>
<td>&quot; kutt'i b edrebik. ; kait bi tidrebik.</td>
<td></td>
</tr>
<tr>
<td>&quot; kunna: b nid'rebak [-ik]. ; kai:n b ji'drebu:k [-ki].</td>
<td></td>
</tr>
<tr>
<td>&quot; kunna: b ni'd'rebhum. ; kai:n b ji'drebu:k.</td>
<td></td>
</tr>
<tr>
<td>la: ma kutt:i b a'stimak [-ik]. ; ma ka.nitj: b ji't'imu [-ha].</td>
<td></td>
</tr>
<tr>
<td>ma ka:n'aj bi ni'stimak [-ik]. ; ma ka'n: j bi ji'ti'mu:k [-ha].</td>
<td></td>
</tr>
<tr>
<td>&quot; ma ka:n'aj ra'kikha. ; ma ka'nitji rek'ba:ha.</td>
<td></td>
</tr>
<tr>
<td>&quot; ma kan:j rek'binha. ; ma kan:j rek'binha.</td>
<td></td>
</tr>
<tr>
<td>&quot; ; afta:hi lu? [lahaj.</td>
<td></td>
</tr>
<tr>
<td>&quot; ; af'ta:hi luku?</td>
<td></td>
</tr>
<tr>
<td>&quot; ; ji:f'ta:hi lu?</td>
<td></td>
</tr>
<tr>
<td>&quot; ; ji:f'ta:hi luhum ?</td>
<td></td>
</tr>
<tr>
<td>&quot; ; ji:f'ta:hi luhum ?</td>
<td></td>
</tr>
</tbody>
</table>

3. "Were you not abusing me, Ali?" "Say, were you not," etc.
4. "Open to me, Ali!" "Do you hear? open to him at once!" "Why should I open to you?" "Certainly, why should he open to him?"
5. "Were you riding the mare yesterday?" "No, I was not riding her." (With masc. object rekbu, rek'ba:hi, rek'binu.)
For Systematic Grammar. XI.

1. Notice that the accent of the aorist falls on the penultimate. But the suffixing of the pronouns causes the shifting of the accent forward.

2. Notice that the dative pronouns are treated exactly like suffix pronouns, so that they cause the same shifting of the accent as the objective pronouns.

3. The difference between [inta ra:kib il fâras] (partic.) and [inta bi tirkab il fâras] is very slight. The participle describes more the upshot of the action, the indicative more its movement. The aorist without [bi] is too vague. But note that not all verbs sound well with the participle construction: for this no rule can be given.

4. The same difference comes out in the imperfect: (1) [ka:n ra:kib if hûsân], (2) [ka:n bi jîrkab il hûsân]. But here [ka:n jîrkab] is admissible, and gives the same meaning as (2).

5. Use or disuse of [bi] with the aorist and negative.
   (1) In prohibitions [bi] is not used.
   (2) In denials and negative questions which refer to present or habitual action [bi] should be used.
   (3) In denials and negative questions which refer to the future [bi] is not used.

---

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

2 The reason for this is that when used alone it more naturally suggests a future.
APPENDIX TO CHAPTER XI

THE GENEALOGY OF ALI AND FATIMA.

<table>
<thead>
<tr>
<th>Father</th>
<th>Mother</th>
<th>Brother/Sister</th>
<th>Grandfather</th>
<th>Grandmother</th>
<th>Grandson</th>
<th>Granddaughter</th>
<th>Uncle (Paternal)</th>
<th>Aunt (Paternal)</th>
<th>Nephew/Niece</th>
<th>Cousin</th>
</tr>
</thead>
<tbody>
<tr>
<td>NAME</td>
<td>NAME</td>
<td>NAME</td>
<td>NAME</td>
<td>NAME</td>
<td>NAME</td>
<td>NAME</td>
<td>NAME</td>
<td>NAME</td>
<td>NAME</td>
<td>NAME</td>
</tr>
</tbody>
</table>

I. {il ayyajib} (The blood-relations).

1. Father [Ab.]
   1. m'hammad [‘alab] xoldil wi s’asma wi mabhub. huwaw ‘abuwa...abuwa...abuwa. wi xoldil jipul li mhammad “j_abuwa”!

2. Mother
   2. ‘eja hija [ummut] xoldil wi.l(a)xwastu. hijja_mum...mumma...mmumla. wi xoldili jipul laha “j_mumma”!

3. Brother/Sister

4. Grandfather
   5. m’hammad [{giddl}] ‘ali wi s’etma. huwaw {giddo...giddaha...gidduhum} sisidu sisidha sisidhum.

   6. Grandmother
   6. ‘eja [{gidda} {sitt}] li ‘ali wi s’etma. hijja {gidditu...gidditha} sittu sisthitra.

7. Grandson

8. Granddaughter

9. Uncle (Paternal)

10. Aunt (Paternal)

11. Uncle (Maternal)

12. Aunt (Maternal)

13. Nephew/Niece
    13. ‘alib axu ‘alib il_faziz, wi s’etma bint axuch. bi jipul luhum “j.abu axuja, ja bint axuja. (ibu uxt il faziz, etc., etc.)

14. Cousin


   sa’id il jipul li ‘ali “ja [bint ‘xold].

   ‘ali jipul la ahmad “ja [bint ‘xold].”

   ‘ali jipul la xoldil “ja [bint ‘xold].”

(Prorals)

(1) {abbahat}, (2) {ummahit}, (3) {oxwar}, (4) {axwar}, (5) {gadad}, (6) {amman},

(7) {ammat}, (8) {oxwar}, (9) {xoldat}.

II. {in nasajjib} (The relations by marriage).

1. Son and D.-in-Law
   1. m’hammad ‘an galida, “hija... [mretn ibnu]... wi ‘an maslum “hija [goz binti (a)].”

2. Father-in-Law
   2. m’hammad [‘ama] li galida; huwaw hamatha. wi fahmi hama xoldil.

3. Mother-in-Law

4. Father and Mother-in-law
   4. xoldil jipul li fahmi “j[abu,imrati].” wi maslum jipul li ‘eja “ja [mmimrati].”

5. Husband’s Brother
   5. mabhub jib[a] [silf] li galida; huwaw silfaha wi hijja t’ul la “ja silfi.”

6. Wife of Do.
   6. galida tib[a] [silfa] li mabhubba; hijja silfitha, wi t’ul laha “ja silfiti.”

7. Brother-in-Law
   7. xoldil ‘an maslum, “huwaw [guz,uxut].” (6)

8. Sister
   8. xoldil ‘an karima, “hija [mretn axuja] (or [ziogit axuja]).”

9. Wife’s Sister’s Husband
   9. mabhub wi maslum jib[a] kull” wathid minhum [{edil} lit tami, wi jipul li_t tami “ja ‘adil.”

10. Uncle by Marriage

11. Aunt by Marriage

(a) Or sihri. [sihr] (p. eshurt) is also used for sister’s-husband.
(b) Or sihri. But only a brother uses this appellation: not a sister for her sister’s husband.
APPENDIX TO CHAPTER XI.

nasab ʕali wi fetma.

THE GENEALOGY OF ALI AND FATIMA.

fahmi
| = fahima
| = fahima
farid labiiba [gali:la] = [xoli:l] ?asma ʕabd il ʕaziz mahibub
= farida = labi:b = mezlum = kari:ma = mahibub:ba

ahmad xodiga [ʕali] [fetma] sa:id sadi:da

I. [il ʔare:jib] (The blood-relations).

1. Father [ab.]


2. Mother


3. 4. Brother, Sister


5. Grandfather

5. ʕam:ammad { [giddil] } ʕali wi fetma. hu:wa { giddu...giddaha...gidduhum } { sidu sidha sidhum }

(b) Or sihri. But only a brother uses this appellation; not a sister for her sister's husband.
(1.) The Past Tense Verb.  (2.) The Aorist with Negative.  (3.) Some Indefinite Pronouns.

For Reading.  (1.)

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

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

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

Abdul. Did your sister sit with them?

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

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

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

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

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

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

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

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

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

* For *?a'ad*.

2 Only past tenses in 1 are thus elided.
it tamrin l-itna:jfar.
i l m'hadda 1 c'umumija.

ul li, inta 'amalt ehir imbarrih? — nimt.....wi sheit....
wi 'umt...wi ruhit il hamma:m...wi lbist...wi firt...wi ibtadet
fi d dars...w itgaddet...w ist'reejjaht...wi fribt...wi kalt...
wi xatt...wi kibt (rikibt)...wi jammot il hawa t tejrib...w
iftogol...wi ?aret...w itkallimt...wi nimt.
'samalt_eh jom il hadd illi fiat?—'umt! min in nom wi lbist!
hudumi zejj il 'ada, wi ba'den ruhit il kinisa illi ji fjarii...
bi tibtidu s sa^a kam?—bi nibtidi s sa^a kaza.
wi min bi jseli hina:k?—il 'assis...bi jseli hina:k.
hua: waq'az kaman il hadd illi fiat?—ma'lum waq'az.
wi kam bi jrusiz bi_xsus ehir?—wa'azu kam ?anan...

it tamrin il_durbasta:jfar.
(r1). il fisil il mordi.  (2). il mudearii bi n nafj.  (3). gerr, ?ajj,
nafs, zalt, ba'df.
li l ?ireija. (r1).

innahard_ana cabd il 'aziiz 'ammi l_iwlid, w inta 'ali masala
walla fatma, fa ul li ba'a?—
cabd. 'amaltu ?e'h lamma kuttu 'andg giddukum_innaharida?

'ali. awwilma ruhna ?a'att'1 wejja giddi wa sitti.

'abd. w uxtak ?a'adit wejja:hum?
'ali. ummo:dl di ?a'adit gambl sittaha, w_an a'attl gambl
si:di.
'abd (li fatma). lanima a'srtti() gambl sittik a'maltil();
?eh ?

fat. ba'dima a's'adna bi swejja hecherit if jorba:t wi_f(i)ribna.2
'abd. w inta rexer ja 'ali, fribt1 wejja:hum?
'ali. bi t teb' ma dam_uxti 'fr(i)bit2 ana ra:zar fribt.
'abd. bi ba'dima fribtu 'amaltu ?e:
fidilna nih'difha li ba'dina, wi ba'dima xilisa3 tibiba ?awi.

'abd. li'sibtu_l wah'duku walla haddi l'isib wejja:ku?
'ali. la ma haddi li'sib wejja:na, bass_an'a_lli_kibt, wi
fatma_lli li'sib. aiwa, wi l xadda();m li'sib wejja:na kaman.

---

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(2). [The next.]

1. The Teacher. Do me a favour (and) hand me a book.—Here, please you, is a book.

2. Please give me another book (= a book other than this).—Here you are, take another.

3. Give me yet another.—Which one of these?

4. Any one of these, it doesn't matter. Thank you. Are all the books in this room your's?—No, some of them are mine, some your's, and the rest belong to others.

5. The person who steals what belongs to others, what do we call him?—The person who steals what belongs to others we call him a thief.

6. Does the thief love himself or others?—Of course he loves others. The person who loves others is not a thief.

7. Ought we not to love others as ourselves?—Why yes, Christ Himself said so.

8. I think the philosopher of China commanded the same command (or this same command)?—No, not the same, it is only like it (lit. resembles).

9. And what is the difference between them?—The Word of Christ was by way of (positive) command; but the other, by way of (negative) prohibition.

10. You mean, the meaning is not the same?—No, the meaning is not the same.
xâli:l (dôxâl). ma dâm li'si'bîtî_kti:r_innahûrda ja 'âli ma til'sâbîf bukra.

'âli. ma'sâlehû j_abu:ja m_al'sâbîf bukra.
zed. tâb'ân ja sî:di ma jîl'sâbî.

xâl. w_inti kaman ja fêhma ma til'âbî:f.
feî. ma'sâlehû I ma nil'sâbîf ilînà _ltnem.
zed. ma_txâfîf j ja sî:di ma jîl'sâbî:f.

(2). [tâni jom.]

'âli. la: j_abu:ja ma_b nil'sâbî.'

xâl. w_inti ma_b til'âbî:j ja fêhma ?
feî. la: j_abu:ja ma_b al'sâbîf.

xâl. têjji:b. u':u til'âbû:j (a)3_e'drebku. ma' tîffâhi kitab-ku wala tu?sûdu:j kaslânim !

(3). li 1 m'hadsa.
1. îlmu'sallim. î'sîl mås:ru:f, nåwilî kta:b.—îtfe'dÔd:il_a'di kta:b.
2. min fe'dlak îddîni kta:b ge(û)r da.—xud; aho da_kta:b ge:ru.

3. îddîni kaman wa:hid.—ajji wa:hid fi doit? (or 'ânho_f doit?).
4. ajji wa:hid min doit wi s salâm. kattûr xe'rek. alla kull il kutub illi fi l ?o:da btu:îak?—la, minhum fuseijja—

btu'î wi fuseijja btu'î li'dritak wi l ba:î btu'î gerna.
5. illî jîsirê bita'ûs ge:ru ni?ûl 'âleh_e:h ?—?illî jîsirê bita'ûs ge:ru nisammi:h harâmî.

6. il harâmî bi_jhibbi nafsu walla ge:ru?—tâb'ân jhibbi nafsu. illî jhibbi ge:ru malûj harâmî.
7. muj jîlzamma_nhibbi gerna zejjî nafsa? ?ummu'al naf's il masîlî ?al kita (or za:t il masîlî, or il masîlî nafsu, or il masîlî za:tû).
8. aftikir failasuf is sim têlab naf's it têlab (or za:t or 'em; or it têlab da za:tû, or naf's, or bi 'emnu) ?—la muj za:tû, bassî ji'bih lu.
9. wi l fûr21 benhum e'h ?—kam kala:m il masîlî bi têri? il 'amr, la:kin dukha_b têri? in nahj.
10. ja'ni l må's:na muj wa:hid ?—la, ?il mà's:na muj zejjî ba'îdu.

1 Not the negative ma, but the particle signifying liveliness or peremptoriness.
2 Contrast the meaning here (with bi) with m_al'sâbîf above.
3 A particle meaning "for fear lest."
<table>
<thead>
<tr>
<th>1st Speaker.</th>
<th>2nd Speaker.</th>
<th>3rd Speaker.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. fa’taht bab betna, ja ʕali?</td>
<td>aiwa fa’taht bab betku.</td>
<td>ma’lum ʕafahab bab betku.</td>
</tr>
<tr>
<td>fa’tahti(:), ,, ja feṭma.</td>
<td>,, ,, ,, ,,</td>
<td>,, ,, ,, ,,</td>
</tr>
<tr>
<td>fa’tahtu(:), ,, ja wla:d.</td>
<td>,, ,, ,, ,,</td>
<td>,, ,, ,, ,,</td>
</tr>
<tr>
<td>2. rikibt it tūremwa:j, j_afandi?</td>
<td>aiwa_ri(k)ibit it tūremwa:j.</td>
<td>ma’lum rikib_it tūremwa:j.</td>
</tr>
<tr>
<td>rikibti(:), ,, ja sitt?</td>
<td>,, ,, ,, ,,</td>
<td>,, ,, ,, ,,</td>
</tr>
<tr>
<td>rikibtu(:), ,, ja afandi:ja?</td>
<td>r(i)kibna it tūremwa:j.</td>
<td>,, ,, ,, ,,</td>
</tr>
<tr>
<td>3. ma tiʕ’milʃi kida, ja ʕali.</td>
<td>tεjjib m_aʕ’milʃi kida.</td>
<td>ma’lum ma jiʕ’milʃi kida.</td>
</tr>
<tr>
<td>,, tiʕ’mi’liʃ ,, feṭma.</td>
<td>,, ,, ,, ,,</td>
<td>,, ,, ,, ,,</td>
</tr>
<tr>
<td>,, tiʕ’mi’luʃ ,, wla:d.</td>
<td>,, ,, ,, ,,</td>
<td>,, ,, ,, ,,</td>
</tr>
<tr>
<td>4. ma_b tīdhakʃ ja faʔi?</td>
<td>la:, ana ma_b_edsdhakʃ.</td>
<td>sehi]</td>
</tr>
<tr>
<td>ma_b tīdhakʃiʃ ja faʔiʃja?</td>
<td>,, ,, ,, ,,</td>
<td>,, ,, ,, ,,</td>
</tr>
<tr>
<td>ma_b tīdhakʃuʃ ja suʔaj?</td>
<td>,, ihna ma_b nidhakʃ.</td>
<td>,, ,, ,, ,,</td>
</tr>
<tr>
<td>5. get:t min emta?</td>
<td>get:t min tawwʃ bass.</td>
<td>sehi]</td>
</tr>
<tr>
<td>getti ,, ,, ?</td>
<td>,, ,, ,, ,,</td>
<td>,, ,, ,, ,,</td>
</tr>
<tr>
<td>gettu ,, ,, ?</td>
<td>ge’m:na ,, ,, ,,</td>
<td>,, ,, ,, ,,</td>
</tr>
</tbody>
</table>

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

—"I have only just come." —"True, he has just come."
For Systematic Grammar. XII.

1. Analysing this past tense of the verb, what are the two vowels that characterise the tense?

N.B.—Practically all "sound" triliterals conform to one of those two types. (Only a very few in [u - u] are found.)

2. Note the difference in the 3rd feminine singular and the 3rd plural between the [i] -verbs and the [a] -verbs.

3. The accent in both tenses is uniformly penultimate, so long as no pronoun or negative is attached. Except only in the 3rd s. f. and 3rd p., when it is pro-penultimate, [d̪ərabɪt, d̪ərabu—'mis(i)kit, 'mis(i)ku].

4. Notice the shifting of the accent on to the last syllable, caused by the suffixing of the enclitic j.

5. Distinguish carefully:

[fataˈhuː(h)], "they opened," or "he opened it."

[ma fataˈhuː], "they did not open," or "he did not open it."

6. Negative questions have a neat alternative construction: instead of [ma_b jihdar?] (pres.), and [ma jihdar?] (fut.), we may say [muʃ bi jihdar?] and [muʃ ha jihdar] (or [muʃ rah jihdar]) — "n'est-ce qu'il arrive, arrivera."

Transition to the Arabic Reader.

At this point the student should begin a parallel series of lessons in the Reader, alternating them with the present series, which is systematised according to grammar, while in the Reader the grammatical forms occur indiscriminately. Naturally verb-forms will be occurring in the Reader which have not yet been arrived at in this systematised series. But it is only an advantage, not a disadvantage, to have come across these forms naturally, and to have imbibed them unconsciously, before studying them analytically. In general it may be said that such forms are characterised either by apparent omissions (e.g. [ʃːf, juʃt, where one of the three radicals seems to have disappeared), or by additions, such as it- or ist-. All these modifications are studied analytically and in detail in Chs. XX. to XXVII.

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

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

1 Except d̪ərabib, which, however, is hardly an exception, as it is so often found with a terminal euphonic vowel d̪ərabib.\footnote{\textit{Note:}}
XIII.

(1). *The Past Verb, with Negative, and with the Conjunctive Pronouns.*

[On the Third Day.]

**FOR READING.**

*Khalil.* Tell me, Ali, did you play yesterday or not?

*Ali.* Father, I neither threw the ball nor caught it, nor did I play at all : but the lesson, I learned it.

*Khalil.* But I saw you throw up your book and catch it just like ball !

*Ali.* That was not yesterday. Yesterday I neither threw up nor caught my book, and I didn't play at all.

*Kh.* And you, you female-imp, did you neither throw up nor catch the ball (book) ?

*Fatima.* No, father, we—my brother and I—neither threw nor caught the ball (book), and we didn't play at all. We just did our lessons.

*Kh.* Angels truly! You neither threw up the ball, nor caught it, nor played at all !

[Enter Zaid.]

*Kh.* Is that true, Zaid? Did Ali not throw nor catch the ball nor play at all? And the female-imp too, did she not throw the ball nor catch it nor play the whole day long ?

*Zaid.* It's quite true, sir. They neither threw nor caught the ball nor played at all.

*Kh.* Glorious! The imps became angels in a single day.

(2). *The Indefinite Singular; the Dual; the Plural.*

**FOR CONVERSATION.**

*Teacher.* Enough of these verbs to-day. Let us talk a little on some other topic. Let's talk on the word "one."

*Pupil.* Why the word one (of all others).

---

1 *liāfaḍt.*

2 Notice a delicate distinction between *fuṣtak liādaft,* "I saw you throw" (the completed action as such), and *fuṣtak bi tuḍif* (masīk).
it tamrin it talatta: für.

(1). il fi:1 il mo:di bi n nafj wi bi:dt damai:rir il muttesila.

\[ fi l jo:m illi ba:du. \]

xdl. ?ul li ja ?ali, li:ibt imbarrihi walla la?
?ali. j abu:ja la hadaft il ko:ra wala msik'taha, wala_ l:ibti5 bi l marrâ ; amma d dârs hafattu.5

xdl. wala:ki tuftak hadaft\(^2\) il kita:b wi msiktu zej:j il ko:ra!

?ali. da ma kan\(^\prime\) imbarrihi. imbarrihi la hadaft il kita:b wala msiktu wala l:ibti5 bi l marrâ.

xdl. w inti ja ?afritta ma hadafti5

\[
\begin{align*}
\text{il ko:ra} & \text{ } & \{ \text{msik'ti:h}a ? \} \\
\text{il kita:b} & \text{ } & \{ \text{msik'ti:h} ? \}
\end{align*}
\]

\[ f t. \text{ la j_abu:ja, } ?a na w axu:ja ma hadaf'na:5 il ko:ra (il kita:b) wala msik'na:ha (msikna:h), wala_kibna5 bi l marrâ, bass1 d dârs1 hafadna:h. \]

xdl. ba'a ntu malajka! la hadaftu l ko:ra wala msiktu:ha wala l:ibti5 bi l marrâ ! (\ldots il kita:b \ldots msik'tu:h).

\[ [\text{daxdl ze:d fi l } l h:1] \]


\[ [\text{il kita:b } \ldots \text{'misku } \ldots \text{mis'kitu (hadafu } \ldots \text{hadafitu).}] \]

zed. tamam ja sitdi la 'hadafu l ko:ra wala mis'kutha wala li:ibti5 bil marrâ.

\[ [\text{il kita:b, mis'ku:(h)} \ldots \text{(hadafu:(h))}.] \]

xdlil. suhh'an eite:h! il ?afarit ba'au malajka fi jo:m wa:hid!

(2). in nakira bi l mufred ; it tasnija ; il gam5.
li l m'hadsa.

il m'sallim. bi_zjara:da_1 ?a'fa:il do'l! innahârda xallina nitkallim fiuwejja fi mawdu5 ger kida. nitkallim fi lefzi5 " wa:hid."

it tilmiiz. ifmi5na4 lefzi wa:hid ?

\( ^{2} \text{I saw you throwing (catching)} ^{2} \) (the action going on).
3 Or lefz, or kilmit.
4 See p. 43.
2. So that you may know (how to) talk with it.
3. I now give you a book...kindly take it!—Now, how many books have you?—I have just one book.
4. And how many watches have you on you?—I have one watch.
5. That is, not two or three books; nor two or three watches.

6. When you want a cab, for example, what do you say to the servant?—I say to the servant, "Fetch an arabiya."
7. And when you want a plate?—I say, "Fetch a plate."
8. Just so, we don't say, "fetch one plate, one carriage," because your request is (for) any carriage, i.e. a carriage not specified nor known: any plate, i.e. not specified, not known.
9. Please look at the picture; who is (the one) who is standing there?—That is a (certain) gardener.
10. Why have we used the word "one" here?—Because he is specified.
11. And we say too: "I saw a (certain) lady," i.e. a specific one.
12. Well then, when I want a cab or a porter or a plate or a spoon what do I say?—You say, "Fetch a cab..."

13. Well, and when I want a cab, not two, a plate, not two, what do I say?—You say, "Fetch one cab, one plate."
14. We have finished the talk about the singular; let us talk about the dual.—Say on, please.
15. Khalil in this picture, has he an eye?—He has two eyes in his face.
16. And where are my eyes?—Your eyes are in your face.
17. Yes, and your eyes are in your face and the eyes of the lady Galila are in her face, and the eyes of the little girl are also in her face, so that the eyes of us all are in our face(s). (And so, hands, feet.)
18. How many are walking on their feet in the picture?—There are two walking on their feet.
19. Are the lady and the girl walking on their feet?—No, the lady is not walking on her feet.
20. Now let us say something about the plural.—Please do. = Here are four books, two of them big books, and two little books.

\[\text{ginajni}\] is, in fact, in apposition to wa:hid, which is here more a substantive than a numeral: "I saw a (certain) one, a gardener." The word itself is for gina:jini, "A man of or belonging to gardens" (gina:jin).
2. ُالأَّضانَ التَّنَى tَأَرِيفُ تَتَكَلُّمُ بِهِ كَوْوَجِيْسَ.
3. البِلَوُّالْنُّدُدُ: لَكْ تِّيَتَّبُ: ُتَتَفِّدُدُ ٌإِمْسِيْكَ. مَا ُتَأَرِيفُ البِلَوُّالْنُّدُ! كَامْ كِتَابُ: مَا ُتَأَرِيفُ بِكَوْوَجِيْسَ. 
4. اْلُوْكَ مَا ُتَأَرِيفُ: مَا ُتَأَرِيفُ وَلَا ُتَأَرِيفُ. 
5. لَنَى مَا ُتَأَرِيفُ كِتَابُنَ مَا ُتَأَرِيفُ مَا ُتَأَرِيفُ وَلَا ُتَأَرِيفُ. 
6. كَأَلْمَا ُتَأَرِيفُ كَأَلْمَا ُتَأَرِيفُ مَا ُتَأَرِيفُ وَلَا ُتَأَرِيفُ. 
7. كَأَلْمَا ُتَأَرِيفُ كَأَلْمَا ُتَأَرِيفُ. 
8. كَأَلْمَا ُتَأَرِيفُ كَأَلْمَا ُتَأَرِيفُ. 
9. كَأَلْمَا ُتَأَرِيفُ كَأَلْمَا ُتَأَرِيفُ. 
10. كَأَلْمَا ُتَأَرِيفُ كَأَلْمَا ُتَأَرِيفُ. 
11. كَأَلْمَا ُتَأَرِيفُ كَأَلْمَا ُتَأَرِيفُ. 
12. كَأَلْمَا ُتَأَرِيفُ كَأَلْمَا ُتَأَرِيفُ. 
13. كَأَلْمَا ُتَأَرِيفُ كَأَلْمَا ُتَأَرِيفُ. 
14. كَأَلْمَا ُتَأَرِيفُ كَأَلْمَا ُتَأَرِيفُ. 
15. كَأَلْمَا ُتَأَرِيفُ كَأَلْمَا ُتَأَرِيفُ. 
16. كَأَلْمَا ُتَأَرِيفُ كَأَلْمَا ُتَأَرِيفُ. 
17. كَأَلْمَا ُتَأَرِيفُ كَأَلْمَا ُتَأَرِيفُ. 
18. كَأَلْمَا ُتَأَرِيفُ كَأَلْمَا ُتَأَرِيفُ. 
19. كَأَلْمَا ُتَأَرِيفُ كَأَلْمَا ُتَأَرِيفُ. 
20. كَأَلْمَا ُتَأَرِيفُ كَأَلْمَا ُتَأَرِيفُ. 

* Or تْمَيْئِيَّة.

3 And so rigladja. "my feet (legs)," idajja, "my hands."
21. Show me the big ones from the small ones.—These here are the two big books, and these are the two little ones.

22. Now one of us is Khalil and the other is one of his servants:

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

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

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

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

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

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

For Systematic Grammar. XIII

1. When is [wa:hid] placed before the substantive? and when after? and when is it a mistake to use it with an indefinite noun?

2. [itnem] may be used after a dual to emphasise the exact number.

3. The adjective agreeing with the dual noun is plural, never dual.

4. The adjective agreeing with plural may be plural or feminine singular (the latter provided that the substantive is not human).

5. Pick out the sound plurals in the above sentences.

6. Notice where sound plural occurs: (a) Names of trades: [Jajja:l, Jajja:(i)lin], cp. [xabba:z] baker, [hiamma:r] donkey-boy, etc. Generalise this form. (b) Participles: e.g. [masik, maskin]. (c) Some adjectives: cp. the diminutives: e.g. [sugejja:rim].

7. N.B.—The [n] of the dual, e.g. in [riglem] is suppressed when constructed with pronouns. Write out [rigle:(n), ’ene:(n), ide:(n)] (a) with a noun, and (b) with all the pronouns.

8. N.B.—Parts of body, and near relations, never construct with [bita:k].
21. wārīnī l kūbār mis suqejjārīn.—ahum dīl il kitābēn
il kūbār, wi dīl il kitābēn is suqejjārīn.

22. dilwēťtu waḥiḍ minnā xūlī l w it tānī waḥiḍ min xūdda(ī)-mīnu.
xūl. hat mašlaťte:n.—ahumma l maša:li?.
xūl. la: āwizin mašlaťte:n itnēn bass.—ahum mašlaťte:n.
xūl. hat mašlaťte:n kūbār muṣ suqejjārīn. — ahum mašlaťte:n kūbār.
xūl. dilwēťtu fi:l il maša:li? dīl il kūbār, wi hat talat maša:li?
[wi kida ƙalin, ƙalınen, suhün;
   sikkima, sikkintem, sakakin;
   ƙoka, ƙokten, ƙiwak;
   kursi, kursiye:n, karasi;
   ƙajjala, ƙajjalen, ƙajjalin;ī
   tebbax, tebbaxen, tebbaxin.]
xūl. hat ƙajjalen itnēn gamdi:n; laː...hat talat ƙajjalin
gamdi:n.—hādir ja si:jdi.

1 This is called "the sound plural," gamc is silīḥa, because it merely
adds to the singular, and does not change its form. Compare the English
plural in -s. The plural that changes the form of the singular is called "the
broken plural," gamc it taksiːr. Compare English "man, men."
## Exercise on the Members of the Body

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td>1.</td>
<td>Exercise on the Members of the Body.</td>
</tr>
<tr>
<td>2.</td>
<td></td>
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<td>3.</td>
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<td>4.</td>
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<td>5.</td>
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<td>6.</td>
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<td>7.</td>
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<td>8.</td>
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<td>9.</td>
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<tr>
<td>10.</td>
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</tbody>
</table>

### 1. The man’s head pains him.
- I have headache.
- She has .
- We have .

### 2. Your hair is too long. I must cut it.

### 3. My ears have cotton in them.
- Our .
- My right ear aches.

### 4. My nose has catarrh.
- Their .

### 5. Open your mouth and put out your tongue.
- She opened, etc.

### 6. Go to the teeth-doctor, he will pull out the molar (tooth) for you.

### 7. The collar covers the neck.
- The man’s neck has a collar.
- My .

### 8. My throat is sore.—It must be rubbed.
- Her throat, etc.

### 9. Carry the box on your shoulder.

### 10. Don’t lean on your elbow.

### 11. My arm is bent.
- Her arm is not bent.
- My arms are bent.
- Her arms are not bent.
| 12. | suba:si fi:ha xa:tim. | **11.** My finger has a ring. |
|     | su’ba:ha ” ” ” | Her ” ” ” |
|     | sawa:bi:ha ma:bu:ta. | Her fingers are clenched. |
|     | se:wab:ak² | Your ” ” ” |
|     | suba:nu l kibir maksur. | His thumb is broken. |
| 13. | ḍufri tawi:la lazim a’ussu. | **13.** My fingernail is long, I must cut it. |
|     | ḍe:wafri ḍe:wafri la lazim | My fingernails are long, I must |
|     | ḍewa:fi:ha | cut them. |
| 15. | ʕandi bā:d fi sidri. | **15.** I have a cold on the chest. [pit. |
| 16. | ʕandi mō:gas fi l mi:da. | **16.** I have stomach-ache. |
|     | mi:š’diti fi:ha mō:gas. | do. |
|     | mi:š’ditha ” ” ” | She has, etc. |
| 17. | ʕalbi² ta:ban. | **17.** I feel ill in my inside. |
| 18. | a:se:bi⁴ sajba (fidi:da). | **18.** My nerves are unstrung (strong). |
| 19. | ʕuru:pi² mafiha:j damm. | **19.** My veins are bloodless. |
| 20. | inkasarit rigli⁶ bi ruse:sa. | **20.** My leg has been broken by a bullet |
| 21. | ḍarabni fi r rukba. | **21.** He struck me in the knee. |
|     | ruk’b:ti wa:urma (rukbitha). | My knee is swollen (her knee). |
|     | ḍarabbi zejj illi fi:ha reml. | My knees are tired ("are like those in which is sand"). |
|     | ruk’abna milāxl:ixa. | Our knees are shaky. |
| 22. | sawa:bi:⁵ rigle:h fi:ha ʕa:ha. | **22.** His toes are deformed. |

¹ Original form adrija, p. of dire:š.
² For sawa:bi:ak.
³ ʕalb (heart) generally means the "inside" vaguely.
⁴ Sing. ʕaseb, "a nerve." ʕasebi, "nervous."
⁵ Sing. ʕir.
⁶ Same word as for "foot." The special word sa:š is hardly used in colloquial.
<table>
<thead>
<tr>
<th>I. ma fa’tahtīj il barb ja zī:d?</th>
</tr>
</thead>
<tbody>
<tr>
<td>ma fatah’ti:j &quot;&quot; &quot;&quot; zeman?</td>
</tr>
<tr>
<td>ma fatah’tu:j &quot;&quot; &quot;&quot; gid’am.</td>
</tr>
<tr>
<td>2. ma_rkibti:j it tūre:m ja zī:d?</td>
</tr>
<tr>
<td>ma_rkibti:j &quot;&quot; &quot;&quot; zeman?</td>
</tr>
<tr>
<td>ma_rkibtu:j &quot;&quot; &quot;&quot; gid’am?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>3. I. Ali’s Cousins.</th>
</tr>
</thead>
<tbody>
<tr>
<td>zelam’tini ja ‘ali!</td>
</tr>
<tr>
<td>(The same, female speaker.)</td>
</tr>
<tr>
<td>zelam’tini ja fātima!</td>
</tr>
<tr>
<td>(The same, female speaker.)</td>
</tr>
<tr>
<td>zelam’tuni ja wla:d!</td>
</tr>
<tr>
<td>zelam’tu:na &quot;&quot; &quot;&quot;</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>II. Their friends.</th>
</tr>
</thead>
<tbody>
<tr>
<td>sahī:li ja wla:d zel’lamtu!</td>
</tr>
<tr>
<td>&quot;&quot; &quot;&quot; &quot;&quot; zelam’taha!</td>
</tr>
<tr>
<td>&quot;&quot; ja bint zelam’tī:ha!</td>
</tr>
<tr>
<td>&quot;&quot; , &quot;&quot; zelam’ti:ha!</td>
</tr>
<tr>
<td>&quot;&quot; ja gid’am zelam’tu:h [-ha]!</td>
</tr>
<tr>
<td>&quot;&quot; , &quot;&quot; zelam’tu:hum!</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>A (to C).</th>
</tr>
</thead>
<tbody>
<tr>
<td>4. ‘amal’ti li(?) ?ahawa, ja zī:d?</td>
</tr>
<tr>
<td>(The same, female speaker.)</td>
</tr>
<tr>
<td>‘amal’ti li ?ahawa, ja zeman?</td>
</tr>
<tr>
<td>(The same, female speaker.)</td>
</tr>
<tr>
<td>‘amal’tu: li ?ahawa ja nas:s?</td>
</tr>
<tr>
<td>‘amal’tu:nna ?ahawa &quot;&quot; &quot;&quot;</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>B (to C).</th>
</tr>
</thead>
<tbody>
<tr>
<td>4. ?ul! ‘amal’ti lu ?ahawa?</td>
</tr>
<tr>
<td>&quot;&quot; ‘amal’tī:luha &quot;&quot; ,</td>
</tr>
<tr>
<td>?uli, ‘amal’ti: lu &quot;&quot; ,</td>
</tr>
<tr>
<td>&quot;&quot; ‘amal’ti:luha &quot;&quot; ,</td>
</tr>
<tr>
<td>?ulu, ‘amal’tu: lu (lha) &quot;&quot; ,</td>
</tr>
<tr>
<td>&quot;&quot; ‘amal’tu:lhum &quot;&quot; ,</td>
</tr>
</tbody>
</table>

* With negative, see on p. 107.
1. "Have you not opened the door?"..."I have not yet," etc.
2. "Did you not ride in the tram?"
Verb-Drill.

WITH NEGATIVE.

<table>
<thead>
<tr>
<th>II.</th>
<th>III.</th>
</tr>
</thead>
<tbody>
<tr>
<td>lissa ma fa’tahif il bab.</td>
<td>sahih ma fa’tahif il bab.</td>
</tr>
<tr>
<td>&quot; &quot; &quot; &quot;</td>
<td>&quot; &quot; &quot; &quot;</td>
</tr>
<tr>
<td>lissa ma fatahit il bab.</td>
<td>&quot; &quot; &quot; &quot; fatahit</td>
</tr>
<tr>
<td>la ma rkiibt il torem.</td>
<td>&quot; &quot; &quot; &quot; fatahu</td>
</tr>
<tr>
<td>&quot; &quot; &quot; &quot;</td>
<td>sahihili ma rkiibs it torem.</td>
</tr>
<tr>
<td>&quot; &quot; &quot; &quot;</td>
<td>&quot; &quot; ma rkiib</td>
</tr>
<tr>
<td>&quot; &quot; &quot; &quot;</td>
<td>&quot; &quot; ma rkiibu</td>
</tr>
</tbody>
</table>

Suffix Pronouns.*

<table>
<thead>
<tr>
<th>III. Ali and Fatima.</th>
<th>IV. Their Friends.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ai na'am</td>
<td>ma'sum ali</td>
</tr>
<tr>
<td></td>
<td>(ze'amak (to I.).</td>
</tr>
<tr>
<td>(za'lamtu (to II).</td>
<td>(ze'amu (to II).</td>
</tr>
<tr>
<td>(za'lamtik.</td>
<td>(ze'amik.</td>
</tr>
<tr>
<td>&quot;</td>
<td>(za 'lamha.</td>
</tr>
<tr>
<td>&quot;</td>
<td>(ze'lamik.</td>
</tr>
<tr>
<td>&quot;</td>
<td>(ze'amitak.</td>
</tr>
<tr>
<td>&quot;</td>
<td>(ze'amitu.</td>
</tr>
<tr>
<td>&quot;</td>
<td>(ze'amitik.</td>
</tr>
<tr>
<td>&quot;</td>
<td>(ze'amitha.</td>
</tr>
<tr>
<td>&quot;</td>
<td>(ze'amuk [-ki].</td>
</tr>
<tr>
<td>&quot;</td>
<td>(ze'amuh [-ha].</td>
</tr>
<tr>
<td>&quot;</td>
<td>(ze'amukum [-hum].</td>
</tr>
<tr>
<td>&quot;</td>
<td>&quot;</td>
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</table>

Dative Pronouns (li.).

<table>
<thead>
<tr>
<th>C.</th>
<th>D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>aiwa</td>
<td>sahih</td>
</tr>
<tr>
<td>(a'amil ti lak tahawa (to A).</td>
<td>(a'amil lax tahawa (to A).</td>
</tr>
<tr>
<td>(a'amil ti lu &quot; (to B).</td>
<td>(a'amil lax &quot; (to B).</td>
</tr>
<tr>
<td>&quot;</td>
<td>(a'amil lik &quot;</td>
</tr>
<tr>
<td>(a'amil ti lha &quot;</td>
<td>(a'amil lik &quot;</td>
</tr>
<tr>
<td>(a'amil ti lu &quot;</td>
<td>(a'amil lha &quot;</td>
</tr>
<tr>
<td>&quot;</td>
<td>(a'amil lu &quot;</td>
</tr>
<tr>
<td>&quot;</td>
<td>(a'amil lik &quot;</td>
</tr>
<tr>
<td>&quot;</td>
<td>(a'amil lha &quot;</td>
</tr>
<tr>
<td>&quot;</td>
<td>(a'amil lu (lik).</td>
</tr>
<tr>
<td>(a'amil na lak (lik).</td>
<td>(a'amil lu: lak (lik) &quot;</td>
</tr>
<tr>
<td>&quot;</td>
<td>(a'amil lu: lu (-lha) &quot;</td>
</tr>
<tr>
<td>&quot;</td>
<td>(a'amil lu: lku (_hum) &quot;</td>
</tr>
</tbody>
</table>

3. "You have been unfair to me, Ali."
4. (To illustrate that the dative pronoun is as enclitic as the objective): "Have you made coffee for me, Zaid?"
For Conversation.

The Numerals from 1 to 10.


1. The prayer of the Christians, on which day of the week is it? — The Christians' prayer is on Sunday.

2. And the day which is after Sunday, what is its name? — What a question! After Sunday is Monday.

3. And after Monday, what? — After Monday comes Tuesday.

4. How many days are there from Sunday to Tuesday? — From Sunday to Tuesday there are three days.

5. How much do two piastres and one make? — Two piastres and one make three piastres.

6. How many Khalifas are there after Mohammed? — Three "good" Khalifas, they being Abu Bakr, Omar, and Osman.

7. What is this! Is Ali not among them? — Yes, true! I am wrong. So, then, they become four Khalifas.

8. How many piastres are there to the franc? — There are four piastres to the franc.

9. How many seasons are there in the year? — (There are) in it four seasons.

10. And every season of them, (there are) in it how many months? — . . . three months.

¹ Or aw; but not walla.
² This word for prayer means properly liturgic prayer, whether public or private.
³ Lit. "It happens you annoy."
it tamrîn 1 ārba'ta:ʃûr.
li 1 m³'hadsa l ʃumumija.


li 1 m³'hadsa.
1 aːdaːd min wa:ẖid li ʿaʃfûrā.
ijjaːm il gum⁹a. il fusuːl. L_uʃhur.
1. is sela^2 ʾand il masiːḥijjîn fi:_nhe jom miʃ gum⁹a?—is sela ʾand il masiːḥijjîn tikuːn jom il hadd.
2. w il jom illi baːd il ʿadd_ismu ṣeːh?—haː(ː)kim intaː_ mdarjî?13 baːd il ʿadd jom⁹l_itnem:
3. wi baːd1 L_itnem_eːh?—baːd1 L_itnem jom it talâːt:
4. mil ʿadd1 lit talâːt kam jom?—mil ʿadd li_t_talatt taʾlatt ijjjaːm.4
6. kam ṡolːiʃa baːd1_mḥammad?—taʾlatt xulafa refdiːn, wi⁵ hum ṣabu bakr, wi ʿumdr, wi ʿusmaːm.
7. d_eh da ! wi ʿali müʃ wejjaːhum?—ʔaiwa sehiːli ana gelt:n!
ʿala kida jibʔu źrbaː xulafa.
8. L_aʃʃeːn kam ʔirʃ?—l afrenk źrbaː ʔuʃʂf.
9. is sana fi:ha kam fesl?—fiḥ(a) źrбаː fusuːl.
10. wi kull1 fesl1 minhum kam ṣahr?—kulli fesl1 minhum talatt_uʃhur.

4 Or, one j is dropped and the word becomes ijjjaːm, the j being however only half-long.
5 The translation shows that this wi is not the coordinating conjunction “and,” but a subordinating particle which may be rendered variously by a participle, a relative, or some conjunction like “while.”
11. How many days are there between Sunday and Wednesday?—...four days.
12. How many persons wrote the gospels which (are) in the New Testament?—They who wrote the gospels (are) four persons.
13. How many piastres are there to the shilling?—Five piastres go to the shilling.
14. Between Monday and Friday how many days are there?—...five days.
15. How many months are there between January and May?—...five months.
16. How many months are there in the half-year?—...six months.
17. Tell me their name(s), of your favour (= if you please).—Their name(s) are January, etc., and May, etc.
18. How many piastres go to 1½ francs?—Six piastres.
19. How many days come between Sunday and Friday?—...six days.
20. How many days are there in the week?—...seven days.
21. Which is the last day of the seven?—The last day of the week is Saturday.
22. Four piastres plus three make how many?—Seven piastres.
23. How many piastres go to two francs?—Eight piastres to two francs.
24. How many months are there from January to (as far as) August?—...eight months.
25. Tell me about the last two of them.—The last two are July and August.
26. Tell me the name(s) of the seasons of the year.—The first season of them is called spring, and the second of them is summer, etc., etc.
27. How many people (or individuals) were there in the Ark?—Eight people (or individuals).
28. How many piastres are there in a shilling and a franc?—In one shilling and one franc there are nine piastres.
29. And how many months are there from January to September?—From January to September there are nine months.

¹ This relative, which is indeclinable, may have an expressed or (as here) an unexpressed antecedent.
² This plural, which is a common type, has a for its first vowel, anfūr. But ḫ being lost in continuous speech, the previous passing vowel ḫ prevails over the a. ḫ may also be heard. ³ Unelided, ụrń. ⁴
11. 

12. "kam nafûr katabu 1 bișajir illi fi l 'ahd il gidi'd — illi'

katabu 1 bișajir ʿdrʾbāʾt ʿnfaːr. ْ


14. beʾn ʾlītn eʾn ʾl ʿgumːa ʾkam jom? — beʾn ʾlītn eʾn ʾl ʿgumːa xaʾmast ʿijjaːm.


16. nuss ː s ʿana kam ʾjahr? — nuss ː s ʿana sitt ʿushur.

17. ʾulːli ʿala ʾsmuhum min fədlaːk — janaːjir, wi fibraːjir, wi mōrs, wi ʾabriːl, wi ma:jū, wi junju.


20. ʾlʿgumːa fiːha ʾkam jom? — ʾlʿgumːa saʾbaʾt ʿijjaːm.

21. ʾaʾxir jom fiːha ʾeh huːwa? — ʾaʾxir jomː ʾf il usbuːʾ jom is sabt.

22. ʿdrʾbāʾ ʿurūʃ wi talːta jibʔu ʾkam ʾjir? — sabaʾ ʿurūʃ.

23. ʾlʾafrenkeːn ʾkam ʾjir? — ʾlʾafrenkeːn taman ʿurūʃ.

24. kam ʾjahr min janaːjir li ʾhadd ʾḏogustus? — min janaːjir li ʾhadd ʾḏogustus tamanʾ ʿushur.

25. ʾulːli ʿala ʾlītn eːn ʾlʾaʾxrĕːnijjiːn ʾsn minhum. — ʾlītn eːn ʾlʾaʾxrĕːnijjiːn julju ʾw ʾḏogustus.

26. ʾulːli ʿala ʾsmː fusulː is ʾsana. — ʾaʾw威尔 fəsː ʾmīnhum ismuːr rebiːːs, wi taʾnīːhum ʾs seːf, wi taʾlīːhum il xerːif, wi reʾbīːshum ʾf jīta.

27. ʾkam fih ʾkam ʾfax⟩ ʾf il fuklʔ — taʾmāntʃʃ(xs). ْ

28. fih ʾkam ʾjirf fi ʾjillīn wi ʾfrənkʔ — ʾf jillīn wi ʾfrənk tiʾsaʾ ʿurūʃ.

29. wi kam ʾjahr min janaːjir li ʾstimbirʔ — min janaːjir li ʾstimbir tiṣaʾʃ ʿushur.

5 Or ʾl usbuːʾ fih.
6 Or il jomː il ʾfax⟩ niː.
7 Or ʾaʾxirhum, or il ʾaʾxir minhum, or il ʾfax⟩ niː minhum = "the last of them."
8 m. ʾfax⟩ niː, f. ʾfax⟩ niːja, p. ʾfax⟩ niːjːm.
9 Or nafûr.
10 For aʃʃ(xs) or ʾnfaːr (for anfaːr).
30. Half a dollar (makes) how many piastres?—Half a dollar ten piastres.

31. From March to the end of the year is how many months?—From March to the end of the year is ten months.

32. Please (lit. of your goodness) tell me the names of the four last of them.—The names of the four last of them are September, and October, and November, and December.

33. How long have you been in Egypt? (or how many months, weeks, days).—I have been .... in Egypt.

34. How long is it till your summer holiday?—It is .... till my summer holiday.

35. Tell me the names of the days of the week, all of them.—Sunday, and Monday, and Tuesday, and Wednesday, and Thursday, and Friday, and Saturday.

36. How do we say the fraction (= part) of each number?—The (one) part of 10 we call a tenth.

\[
\begin{array}{cccc}
\text{10ths} & \text{9ths} & \text{8ths} & \text{7ths} \\
\hline
9 & \text{...} & \text{...} & \text{ninth.} \\
8 & \text{...} & \text{...} & \text{an eighth.} \\
7 & \text{...} & \text{...} & \text{a seventh.} \\
6 & \text{...} & \text{...} & \text{sixth.} \\
5 & \text{...} & \text{...} & \text{fifth.} \\
4 & \text{...} & \text{...} & \text{fourth.} \\
3 & \text{...} & \text{...} & \text{third.} \\
\end{array}
\]

37. Three pounds make how many half-sovereigns?—Three sovereigns make six halves.

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

\[1\text{ The proper form of all these plurals is }^a\text{ṣ}^\text{ẓ}^\text{r}, \text{atsu}^\text{ṣ}, \text{etc. The } \text{a} \text{ is elided after the passing vowel i, which properly belongs to the preceding word: thus, tamant}^\text{t} \text{tsa}^\text{ṣ}. \]

\[2\text{ Or mdr.} \]

\[3\text{ Lit. "There has been to you how much (or how many months, etc) in Egypt?"} \]
30. nuss\(^1\) rija:l kam ?irf ?—nuss\(^1\) rija:l \(\varepsilon\)afir \(\varepsilon\)uru:f.

31. min marris\(^2\) li ?a:xir is sana kam fahr?—min marris li ?a:xir is sana \(\varepsilon\)afir\(\varepsilon\)u:hir.

32. min fedlak ?ul li \(\text{ala}_sm\_il\_\text{urba}\_a\_l \(\varepsilon\)uxre:nijja minhum?—
   ism\_il\_\text{urba}\_a\_l \(\varepsilon\)uxre:nijja minhum\_istimbir, wi \(\varepsilon\)ktor\(\varepsilon\)ur wi 
   nu:limbir wi disimbir.

33. ba'?a: lak \(\text{add}\_e\) fi mae\(\varepsilon\)r \(\varepsilon\) (or kam fahr, kam gume\(\varepsilon\)a, kam 
   jo:m).—ba'?a: li . . . . fi mae\(\varepsilon\)r.

34. ba'?i: lak \(\text{add}\_e\) \(\text{abl}\) fushit is setf ?\(\varepsilon\)—ba'?i: li . . . . \(\text{abl}\) 
   fushit is setf.

35. ?ul li \(\text{ala}_sm\_iqijjam l\_usbu:5 kulluhum.—il \(\hadd\), wi l itnem, 
   wi t talat, wi l \(\text{urba}\_a\), wi l xamis, wi l gume\(\varepsilon\)a, wi s sabt.

36. il guz\(^5\) min kull\(^4\) \(\text{adad ni}\?u:1 \(\text{aleh} \text{?eh} ? —
   il guz min \(\varepsilon\)afir\(\varepsilon\) n\(\varepsilon\)u:1 \(\text{aleh} \(\varepsilon\)ufir.
   \(\text{w}\)il \(\text{tis}^5\) \(\text{a}\) \(\text{tamanja}\) \(\text{sab}^5\) \(\text{sitta}\) \(\text{xamis}\) \(\text{\'urba}\_a\) 
   \(\text{tala:ta}\) is setf.

37. ta'alat gineha:t kam nuss\(^1\) gne:h ?—ta'lat gineha:t sitt\(^1\)_ 
   nse\(\text{s}\).\(^6\)
For Systematic Grammar. XIV.

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

1. When alone, without a noun following. Collect these from heads of exercises.

2. When followed by a (plural) noun beginning with a vowel:
   tabulate the numerals 3 to 10 with [ušhur] ( = months).

3. When followed by a (plural) noun beginning with a consonant:
   tabulate the numerals 3—10 with [riggaːla] ( = men).

Examples.—

   tisā — tī'saʃ_t_infaːr — tisā riggaːla.

4. What is "measure" of the Arabic fractions, singular and plural?

5. How is "how long" rendered in Arabic?

Note on 1.—Sometimes this form is used, even when a noun does follow. See Willmore’s Colloquial Grammar, §35.
### For Conversational Verb-Drill

#### Verb with Suffix Pronouns and Negative

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<tbody>
<tr>
<td>ma tizlimi(n)ja ʕali!</td>
<td>aiwa ma tizlimu(n)!</td>
<td>(a) (\text{ana ma b}_z\text{ezlimak} )j. (to I.)</td>
<td>(\text{ma'}\text{lum ma}_b\text{ji}z\text{limak} )j. (to I.)</td>
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<tr>
<td>(\text{The same, girl speaker.})</td>
<td>(\text{,, , , tizlimha}!)</td>
<td>(\text{, , , b}_z\text{ezlimki})j.</td>
<td>(\text{,, , , ji}z\text{limju}!) (to II.)</td>
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<tr>
<td>ma tizlimi(n)ja fetma!</td>
<td>(\text{,, , , tizlimih}!)</td>
<td>(\text{As (a)})</td>
<td>(\text{,, , , tizlimak})j.</td>
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<tr>
<td>(\text{The same, girl speaker.})</td>
<td>(\text{,, , , tizlimiha}!)</td>
<td>(\text{As (b)})</td>
<td>(\text{,, , , tizlimki})j.</td>
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<tr>
<td>ma tizlimun(i)ja _wla(d)!</td>
<td>(\text{,, , , tizlimuh}! [-ha])j.</td>
<td>(\text{ih}n\text{a ma}_b\text{ni}z\text{limak} )j. [-ki(j)]</td>
<td>(\text{,, , , ji}z\text{limu}! ) [-ki(j)j. (to II.)</td>
<td></td>
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<tr>
<td>ma tizlimuna(n)j.</td>
<td>(\text{,, , , tizlimuhum}!)</td>
<td>(\text{,, , , ni}z\text{limku}! [-ha])j.</td>
<td>(\text{,, , , ji}z\text{limuku}! [-ha])j.</td>
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| Past Tense. |
|----------------|------------------|-----------------|----------------|----------------|
| ba\(ʔ\)a ma \_zelamti\(n\)j? | ma \(\text{t}_u\)\(l\)! ma \_zelamtu\(n\)! | \(\text{la}!\) ma \_zelamta\(k\)! (to I.) | \(\text{ma'}\text{lum ma}_z\text{elamak}\)j. (to I.) |
| \(\text{The same, girl speaker.}\) | \(\text{,, , , zelamta}\)ha\(\)j? | \(\text{\(\text{, , , zelamtki}\)h}!\) | \(\text{,, , , zelamu}\)j. (to II.) |
| \(\text{, , , zelamti}\)\(h\)\(n\)! | \(\text{ma \(\text{t}_u\)\(l\)! }\text{, , , zelamti}\)h\(j\)! | \(\text{As (a)}\) | \(\text{,, , , zelamk}j.\) |
| \(\text{The same, girl speaker.}\) | \(\text{,, , , zelamtiha}\)j? | \(\text{As (b)}\) | \(\text{,, , , zelamhu}\)j. |
| \(\_\text{ma zelamtu}n\)\(i\)! | \(\text{ma \(\text{t}_u\)\(l\)! }\text{, , , zelamtu}h\)j? | \(\text{la}!\) ma \_zelamna\(k\)! [\(\text{ki}\)\(j\)] | \(\text{,, , , zelamuk}j. [\(\text{ki}\)\(j\)] (to II.) |
| \(\text{,, , , zelamtu}n\)\(a\)! | \(\text{,, , , zelamtu}k\)u\(j\)! [\(\text{hum}\)\(j\)] | \(\text{,, , , zelamnah}j. [\(\text{ha}\)\(j\)] | \(\text{,, , , zelamuh}j. [\(\text{ha}\)\(j\)] |
| \(\_\text{ma zelamtu}n\)\(i\)! | \(\text{ma \(\text{t}_u\)\(l\)! }\text{, , , zelamtu}h\)j? | \(\text{la}!\) ma \_zelamna\(k\)! [\(\text{hum}\)\(j\)] | \(\text{,, , , zelamuku}! [\(\text{hum}\)\(j\)] |
Moods. ("Can," "Must," etc.)

(1). In the present tense.

A Master of the House asks his Servant on the Subject of a Party.

FOR READING.

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

[Ju"gl it tebbax:] it tebbax is subh^ badri jirettib il ma'tbax wi ba'd^ kida jihedd^r il ?akl, wi jxuddim 'aleh we'tima._

[Ju"gl it tebbax:] it tebbax is subh^ badri jirsti hum _

matbax wi ba'^d^ kida jihaddsril _
al^al, wi jxdddiri "^aleih WQ'tima_.

jkuin is sufragi bi jsallah 'uwad in nom: _

wi ba'd il futur: jaxud filus mil xowa:ga walla s sitt, jiru:li is su:? 'alafan jistiri lawazim il goda wi 1 'afa. _

wi ba'dima jistiri:hum jifjilhum bi nafsu, ?aw ji:jijilhum li jajjaal. _

u ba'dima jirga' il bet jibtidi jihedd^r il xudar wil hagat it tanja, wi s sa:xa_hdo:far jutbux, 'alafan il _

'akl jiku:n mistiwi fi 1 mi:ca:d. _

wi ba'd il goda jineddef is suhun _

wi 1 hagat it tanja 1 wix:u, wi ba'dem jitla: fusha, wala jirga'j _
tami ?illa 'alafan jigahhiz il 'afa. _

u ba'd il 'afa jih:rib il xowa:ga walla s sitt 'an illi serefu, ja'ni jip:ul lu 'al hisarb _

'add_e: [Do also with bi.] __________

il ?af'a:il jip:dar, jilzam, wi gerha.

(r). fi 1 haj.

sa:hib bert bi jis' al xoddamu fi mawdu: 7uzuma.

li 1 ?ire:ja.

1. mur'us. 'awzi:n ni:mil 7uzuma bukra' ja girgis.
2. girgis. wi ma: lu! ma fi: man:ri.
3. mur'us. tejjib, jimkin tixdim fi:ha:1 wahdak?
5. mur'us. ba'a jilzamna_ngi:b wahid tami.
6. girgis. aiwa, jilzam:na wahid tami.
7. mur'us. ti:dnar tigibu?
8. girgis. la m_a:dnarf aqibu 'alafan manif min hina. id _

duju:f rahin jigu ?emta?
9. mur'us. jih:eru hina:_d duhr tamam.
10. girgis. 'ala kida ma jimkin:na:nixlas mit tabi:x.
11. mur'us. ma dam ti:umu badri, ma jimkin:ku: tixlasu_za:j?
12. girgis. mu:j reh:in niknis il bet innahrudra_hisan? (or _

mu:j ha niknis?)
13. mur'us. b:rd:u tiknis\u:u:h_innahruda, 'alafan bukra' mu:j _

ha_jkum s:ndukum we?t.
14. girgis. tejjib umma:il, h:knis dilwe?t:aho il xoddama: _
mif rejhia tiknis wejjaja?
15. mur'us. la:, il xoddama ha tiknis odt il harim.
16. G. Then I am to sweep, myself alone?
17. M. Just wait till she is done, and then she will sweep with you!

(2) The same, past tense [or conditional].
(The numbers refer to those in the above Exercise.)

[A. Indicative.  B. Conditional.]

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

\(^1\) Nota bene, the Arabic is the same whether for A or B. Context decides which meaning is intended.

\(^2\) The double possibility in this case is due to the act in the colloquial there is only one verb for the "must" of compulsion, and the "must" of duty (= ought to); i.e. jilzam.
16. girgis. ۵ummal_ana raḥi_aknis li wahdī?
17. murʔus. ma³ tisbur lamma tuxlus, wi hitja tiknis wejjak!

(2). il ۵afṣaːl doːl nafsuhum bi 1 maːdī.
1. kunna ۵awziːn nimil ۵uzuːma mbaːrīh.
2. ma kanʃ fiḥ maːniʃ.
3. kan jimkin tixdim fiːha l wahdak? (or kutti tiʔdor tixdim?
   or kan jimkinak...?)
4. laː ma kanʃ1 jimkin(i) axdim li wahdī (or maʔamkannːʃ).
5. kan jilzamna nigib wahid tami (or kam laːzim, kam jilzam).4
6. kutt1 tiʔdor tigibu? (or kutt1 tiʔref tigibu? or kam jimkinak
   tigibu?).
7. la ma kuttʃ aʔdor aqibu (or aʔref) (or ma kanʃ1 jimkinn).
8. kam体现出 ha jihdrau (or rehīm).
9. ma kanʃ1 jimkinna nixles.
10. muʃ kunna rehīm niknis?
12. muj kunna rehīm niknis?
14. kutt1 raḥi_aknis fi saːiθa.

3 The ma introducing peremptory or lively command.
4 These two alternatives are much better if "ought" is intended rather
   than "had to." N.B.—laːzim gībt means "I must have brought".
## For Conversational Verb-Drill.

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<tr>
<td>1. ti?dár&lt;br&gt; or jim’kinak&lt;br&gt; or jimkin&lt;br&gt; or mumkin&lt;br&gt; or mum’kinak</td>
<td>aiwa&lt;br&gt; jimkinni&lt;br&gt; mumkin&lt;br&gt; mumkinni</td>
<td>la&lt;br&gt; ma jimkin&lt;br&gt; muʃ mumkin&lt;br&gt; muʃ mum’kinu</td>
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<tr>
<td>ma kuttis ti?dár&lt;br&gt; or ma_?dirtis&lt;br&gt; or ma kanʃl jimkinak&lt;br&gt; or ma kanʃl jimkin&lt;br&gt; or ma kanʃl mumkin&lt;br&gt; or ma kanʃl mumkinak</td>
<td>ma kanʃl jimkinni</td>
<td>la&lt;br&gt; ma kanʃl jimkin&lt;br&gt; ma kanʃl mumkin&lt;br&gt; ma kanʃl mumkinni</td>
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<td>la, ma kanʃl jimkin&lt;br&gt; ma kanʃl mumkin&lt;br&gt; ma kanʃl mumkinni&lt;br&gt; ma ?amkannis</td>
<td>aruhi</td>
<td>jiruhi !</td>
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<td>3. jilzam&lt;br&gt; jil’zamak&lt;br&gt; lazim&lt;br&gt; lazmak&lt;br&gt; lašek</td>
<td>la:!, ma jilzamis&lt;br&gt; la:!, ma jilzamini</td>
<td>jilzam&lt;br&gt; jilzamu&lt;br&gt; lazim&lt;br&gt; lazmu&lt;br&gt; sašel</td>
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<td>4. uskut&lt;br&gt; jilzamak&lt;br&gt; lažim&lt;br&gt; lazmak&lt;br&gt; inta malzum</td>
<td>jilzehra</td>
<td>jilzehra</td>
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<td>kam jilzamak&lt;br&gt; kam jilzam&lt;br&gt; kam lazim&lt;br&gt; kam lazmak&lt;br&gt; kam šelak</td>
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1. "Can you be present to-morrow?"
2. {"Could you not go?"—"No, I couldn't."—"Yes, he could." "Could you not have gone?"—"No, I couldn't have gone," etc.} (according to context).
3. "You should (i.e. ought to) attend that meeting, Ali."—"No, there's no reason why I should...." (or, according to context, "No, I ought not.")
4. "Silence! you must attend it, willy-nilly."...."Do you hear, you mustn't miss it."
5. "You should have been present yesterday!"—"Yes, I (feel I) should have," etc.
6. "You shouldn't have gone yesterday."—"Yes, I (feel I) shouldn't...." [In another context the same words might be an assertion that it was not his duty to go, and so he didn't go.]
7. "Then why did you go, had you to go?"—"No, I wasn't bound to go."
8. "May I go in without leave."—"Certainly you may."—"No, you mayn't."
9. "Was it permitted to me to look yesterday?" (sc. "I did look"); or (according to context) "Might I have looked?"
10. "Perhaps I'll come to you to-morrow."
Ordinals. Colours. Deformities.

1. To-day I have ten questions on the subject of defects and colours.—If you please, say to us the questions, and the answers (will be) on us.

2. The first question is on the colour of the Berberi, what is it?—The first answer to this question (is) that the colour of the Berberi is brown, the Berberi woman is brown, and their children are all brown.

3. The second question is on the colour red; namely, who is red?—Among the Indians of America is the red man, and the red woman, and the red children.

4. And, likewise, the third question is on the people of China, about yellow people...The fourth question (is) on the people of England (of) long ago, about blue people...The fifth question is on the people of Europe, about white people...The sixth question is on the people of the Soudan, about black people.

5. A parenthetic question. Why did they call the "Ataba el Khadra" ("the Green Threshold") by that name?—It would seem that (it was) because there is nothing green there of any kind whatever!

6. Eighth question; is the blue of the sky paler than the blue of the water of the salt sea, or darker (= deeper) than it?—No, the blue of the water of the salt sea is far deeper than the blue of the colour of the sky.

1 Or il kita:b Lawwilami, il qawa:b Lawwila:ni. And so we have the alternatives throughout, ta:ni kita:b or il kita:b it ta:ni, etc., etc.
it tamrin is sittafsûr.
li l mahuadasa l 'umumijja.

[1ugl is sufragi.] is sufragi awwilma ji:ji fis subh jinefa'd il ?uwad, wi mûrrû fi l guma:jisgil il balâ:t wi jned'def if ãjababîk wi jimsahil il ?izazz. u ba'd! kida jifris is sufrâ li l futur. wi jhutt1 lawazim is sufrû. wi f we? t il futur ma jxôddimf, la:kin jirettib ?uwad in nom, ja:ni jis'il il mejja l wiszî, wi jimsah il lawomana, wi jhutt mejja ndi:fa, wi jesellah il fôrj (sara:jir), wi jis'il in namusijja, wi jis:hal if ãjababîk 4alañan jihawwi l ?o'da. wi mûrrû fi l guma:jisgil il bajadeth kullaha. wi f we? t il gôda wi l 2asa wi f jai:jûbis gallabija_nû:jfa wi jxôddîm 4ala ?akl il bet. wi s sufragi_jxôllî balû mil gûrûs wi jddxât id du:jû:f lamma jizu:ru ãahl il bet. [Do also with bi.]

a'â:da:d it törtîb: 1 alwam. il 'uju:b.
1. ãandi_nnahôrda ãasîr asilâ fi mâu'du:ç il 'uju:b wi l_alwamn. —itfaddal 'u:l il asilâ, wi l_âgwiba 'aleena.

2. awwil su?a:l1 fi lorn il bûrbari huwa eih?—awwil gawa'b1 ãan is su?a:l da ãinn1 lorn il bûrbari ãasmûr, wil bûrbarijja samrä, wi_wladhum kulluhum sumr.

3. tami su?a:l fi l lorn l almûr, wi huwa, mi:n almûr wi hâmûr wi ãumr?—il hunu:q l_ûmrakan sithum ir re:gil l_almûr wi s sitt il hâmûr, wi l_îwlad il ãumr.


6. tamin su?a:l, zara:2 is sama fa:ti:h ãan zara:2 'mejjit2 il balûr il marlih, walla gamî1 ãan 'annu?—la:, zara:2 mejjit il balûr il marlih gamî? ãan zara:2 lorn is sama ãawi.

<sup>2</sup> mejjû (water) is contracted from the diminutive of the non-colloquial ma?:, i.e. muwajja (cp. the exx. of the diminutive form already given).
7. And, thus, we say "the green of the grass; the red of this paint; the brown of the hair; the white and black of the (two) eyes."

8. Ninth question is, (are) the deaf man, the deaf woman, the deaf people slighter (in) affliction, or the dumb man (woman, people)?—I think that the deaf man (woman, people) is (are) much less afflicted than the dumb man.

9. Is the blind man more afflicted, or the blind woman? are the blind all one degree?—I think that blindness, deafness, dumbness, and lameness are more (in) affliction in the case of women.

10. Here are ten books, hand me, please,
    the first book}—Take{the first book.
    the first of them}—Take{the first of them.

11. And, thus, the second book...the 2nd of them...the 2nd book.
    the third book...the 3rd of them...the 3rd book.
    the tenth book...the 10th of them...the 10th book.

12. Here are ten papers, hand me, please,
    the first paper}—Take{the first paper.
    the first of them}—Take{the first of them.

13. And thus, hand me please,
    second
    third
    fourth
    fifth
    the
    sixth
    seventh
    eighth
    ninth
    tenth
    paper.

For Systematic Grammar. XVI.
1. Make tables of the masc., fem., and pl. of the chief colours and their corresponding abstracts (e.g. redness), and generalise the "measure" or grammatical form of the forms thus arrived at.

2. Treat similarly the deformities.

3. Write out the masc., and fem. of the ordinals.

4. What are the two ways of translating "the fourth man"?—What difference does the substitution of "woman" make?

5. What difference does the suffixing of [hum] make on the accent and form of (say) [taːlit]?
7. wi kaza ni?u1 "xâda:r il ëa?isi:j"; "ñâmar il buja di; samâr ir ja?r; ba?ajâd il ëenem wi sawa{(dhum.
10. hina ëa?fûr kutub nawilni, min fêd?lak
'awwil kita:b
awwilhum
il kita:b L awwila:ni
l awwila:ni minhum
itfaddal xud
awwilhum.
il kita:b L awwila:ni
l awwila:ni minhum.
11. wi kaza, 'tami kita:b...ta'ni:hum...il kita:b it tami.
'tal?lit kita:b...ta'li:thum...il kita:b it tal?lit.
12. hina ëa?fûr wâre?a:it; nawilni min fêd?lak
_ëawwil wûre?4
_ëawwilhum
itfaddal xud
awwilhum. [nijja.
il wûre?a_L ëawwila:nijja
ëawwilani:nu minhum.
il ëawwila:nijja minhum.
13. wi kaza,
min fêd?lak nawilni il wûre?a:
{s satta (for sa:tita)
s sab?4a (for sa:bi''a)
t tamna (for ta:mina)
t tas?4a (for ta?is:4a)

1 Comparative of ëa?isi:j.
2 Comparative of ëidil:id. Adjectives which cannot be given the comparative form in Arabic are compared by placing a?jadd (aktûr) "more," or axôff (a?all) "less," before the abstract noun, e.g. here, "severer (in) affliction," i.e. "more afflicted." But a positive with ëan may always be used.
3 Alternative plural ëumj.\n4 Note that when the ordinal precedes, it is the same for a masculine or a feminine noun, and that the noun is invariably anarthrous (without article).
5 Pl. ëawwilani:j^jjin.
6 It has already been remarked that the ordinal that precedes the feminine noun is masculine invariably.
The Numerals above 10.

For Conversation.

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

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

11. That corresponds to what year A.D.?—It corresponds with the year 1917 A.D.
12. Well then, the first year of the Higra corresponds with what year A.D.?—The first year of the Higra corresponds to the year 622 A.D.
13. How many years has the century?—The century has 100 years.
14. How many years are there in two centuries?—In two centuries, 200 years.

1 'ilu (for 'ilu:w), the usual word for "depth."
it tamrin is sab'aṭu:ṣār.

l_a'da:d fо? il ʿaʃūrā.

li 1 mḥadsa.

biddina nitkallim ʒuwejjja nnahūrda fil a'da:d fо? il ʿaʃūrā, fa ḫul li baʔa:

1. ʿaʃūr ʿurūṣ fо wa:ḥid jibʔu kаm?—...jibʔu h(i)da:ʃār ʿirf.
2. ʾiṭiṭ ʿerā tū:lḥa talatt_imtār wi ʿerāːhā_rbaʾa, tikum  žisahītha kam mitrū mraʃbaʕ?—misahītha_tku:n itnā:ʃār mitrū mraʃbaʕ.
3. taman ṭurūːd wi xamsa jibʔu kam tərd?—...jibʔu tilat-τaʃūɾ tərd.
4. sab'aṭ_imjāːl fi tneːn bi kаm?—...b_arbaṭaːʃār miːl.
5. nussī ʃāːr abriːl kam joːm?—nussī ʃāːr abriːl xamastaːʃār joːm.
6. lamma_nzawwidhum wa:ḥid jibʔu kаm?—jibʔu sittaːʃūɾ joːm.
7. tisaːʃūɾ nuʔiː itnem il baːʔi kаm?—tisaːʃūɾ nuʔiː itnem il baːʔi sab'aːṭaːʃūɾ.
8. senduʔ ṭulū wi ʿerūː talatt_imtar wi ʿiluːwuː mitreːn kam mitrū mkaːʃabʔ?—jikum tamantaːʃūɾ mitrū mkaːʃab.
9. innahūrda kam fi ʃ fаːːr il ʿārēbiʔ?—innahūrda joːm wa:ḥid wi ʿifriːn ṭuːbīʔ? āwwil (masalān).
10. is saːnaː di sanatʔ kаm hagriːjaʔ?—is saːnaː di sanatʔ ʿalfiː w tultimijja xamsa w talatim hagriːja.
11. tiwāːfiː sanat kаm masiːхиːjaʔ?—tiwāːfiː sanat ʿalfiː w tusimijja w sab'aːṭaːʃūɾ.
12. baʔa, āwwil sana hagriːja tiwāːfiː sanat kаm masiːhiːjaʔ?— āwwil sana hagriːja tiwāːfiː sanat suttimijja_tneːn wi ʿifriːn masiːhiːja.
13. il giːl fih kam sanaʔ?—il giːl fih mitt sana.
14. jibʔa fiːl giːln kam sanaʔ?—fil giːln miːt_tneːn sana.

2 sana changes its feminine termination here because the succeeding expression is in the possessive case.
15. And (in) 4 centuries?—There are 400 years.

   ,, .. 5 ,, ?— ,, ,, 500 ,, 
   ,, .. 7 ,, ?— ,, ,, 700 ,, 
   ,, .. 8 ,, ?— ,, ,, 800 ,, 
   ,, .. 10 ,, ?— ,, ,, 1000 ,, 

16. Now we must do a sum in multiplication.—What does multiplication mean? I wish to know.

17. Multiplication is the increasing of a number up to the number of times which (are) in another number, e.g. 5 times 6 is 30; so the number 5 here has increased 6 times; i.e. 30 is more than 5 by 6-fold.

18. Good. We want to multiply 3148 by 5.—We say thus: 5 times 8 is 40, put down 0 and we have in hand (i.e. carry) 4; 5 times 4 is 20, and we carry 4, which makes 24, put down 4, and we carry 2; 5 times 1 is 5, and we carry 2, which makes 7, put down the 7; 5 times 1 is 5, put down the 5.

19. Here what is the lower figure called?—It is called the resultant of the multiplication.

20. And how much is the resultant of the multiplication in this sum?—5740.

21. Now we must do another sum, this time subtraction.—And what is the definition of subtraction?

22. Subtraction is the taking away of a small number from a higher number than itself, e.g. we say 492 from 1500. We say thus: 2 from 10 is 8.

   9 ,, 9 ,, 0.
   4 ,, 4 ,, 0.
   0 ,, 1 ,, 1.

23. Here the lowest number is called what?—It is called the remainder.

24. How much is the remainder of the subtraction in this sum?—It is 1008.

25. There remains for us to do a sum in division; we'll do it and be done!—And what does division mean?

26. Dividing (or partitioning) a big number by a small one. For example, 10 by 5 is 2. The number 10 is the dividend and the 2 is the quotient of the division.
15. **w il ārba’t_igjaːl?**—fīḫum rub‘imīt sana.  
**w il xamast_igjaːl?**—fīḫum xumsimīt sana.  
**w is saba’t_igjaːl?**—fīḫum sub‘imīt sana.  
**w it tamant_igjaːl?**—fīḫum tumniṃiıt sana.  
**w il ʕaʃārìt_igjaːl?**—fīḫum ʕal‘ī sana.

16. **dilwē’l ʕalema niʕmil ḥisba fī d ċārb.**—id ċārb jaːnì ʔeːh, bidd ɑʃɛf.

17. **id ċārəb huːwa zijaːdit ʕadd ʔadd’l murgyːt illi_f ʕadəd tami.** masalan, xamsa_f sitta_b talatim; fa ʕadəd xamsa zard ˈhaːnā sittl murgyːt; jaːnì, talatin tiziːd _ʕan xamsa sitta te(_ʔaːrt (or id teːʔ sitta).

18. ʕezζìb, ʕawziːn niːrəb talatt_alaːf wi miːja tamanja w_ārba’sim fi xamsa. niʔuːl kiːda; xamsa_f tamanja_b_ārba’sim, 1148 fiːha sifr wi mʕaːn(a)_ārba’sa; xamsa_f _ārba’sa bi _ʕifrín, wi mʕaːn(a)_ārba’sa, jib’_ārba’sa wi _ʕifrín, 5 574 —— fiːha_ārba’sa wi mʕaːn(a)_tnem; xamsa_f waːhid bi xamsa wi mʕaːna tneːn, jib’u sаб’a, fiːha s saːb’a; xamsa_f waːhid bi xamsa, fiːha_l xamsa.

19. **hina_l ʕadəd illi tahːt_ismu ʔeːh?**—ismu ḥusil id ċārəb.

20. **wi ḥusil id ċārəb illi fil ḥisba di kāːm?**—il ḥusil xa’mast_alaːf wi sub‘imijja w_ārba’sim.

21. **dilwa’l jilzamna niʕmal ḥisba tanja fi t terh’il murgyːt di.**—wi t terh’l taʃrifiʃu ʔeːh?

22. **it terh tanziːd ʕadəd suʃəjːur min ʕadəd kibiːr foːʔu;** masalan niʔuːl, rub‘imijja_tnem wi tisʃim min ʔal‘f’l_w xumsimijja. niʔuːl kiːda, itnem min ʕaʃdrə tamanja; tisʃa 1500 min tisʃa sifr; ʔārba’sa min_ārba’sa sifr; sifr’l min 492 waːhid waːhid.

23. **hina_l ʕadəd illi tahːt_ismu ʔeːh?**—ismu_l baːʔi.

24. **baːʔi it terh kāːm fi l ḥisba di?**—huːwa ʔal‘f’l_w tamanja.

25. **fuːdil ʕalema ḥisba fi l ʔisma niʕmilha wis saːlm.**—wil ʔisma jaːnì ʔeːh?

26. **taʃsim’ ʕadəd kibiːr ʕala ʕadəd suʃəjːur;** masalan, ʕaʃdrə ʕala xamsa fiːha_tnem. fa ʕadəd ʕaʃdrə ʔismu_l maʃsuːm ʕaleːh, w itnem xaːrǐg il ʔisma.  

1 Or tagziːʔ.
Dialogue at the Post Office.

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

Post-Agent. You have 11 stamps at a small piastre each, equals 5½ piastres, I mean (= that is) 55 millièmes. And you have, too, 17 at a nikla, equal 34 millièmes, i.e. three piastres and four millièmes. That is 89 millièmes, i.e. 9 piastres less one millième. And you have 15 at three millièmes, = 45 millièmes, i.e. 4 piastres and a half, and 4½ plus the nine piastres less one millième, makes the total price of the stamps 13 piastres and 4 millièmes, i.e. 134 millièmes.

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

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

For Systematic Grammar. XVII.

1. Tabulate the numerals from II upwards.
2. What difference is noticeable between the number of the noun after numerals 3—10 and that after numerals II upwards?
3. Observe that to make a numeral positive you have simply to prefix [il] to the numeral: e.g. [il ‘ajart_ajam] “the ten days”; [it tultimi:ja w_itne:n sana] “the 102 years.”
m'n'hawra 'and il busta.

zibu:n. 'ana 'awuz hidā:zar wera'a min_abu 'irʃ_ajbed; wi saba'sta:sůr min_abu nikla, ja'ni itnem mallim; wi xamastə:sůr min_abu talatə mallim. bi_zja:a ba?a. hisa:bak kam?

waki:l il busta. inta 'andak hidā:zar wera'a min_abu 'irʃ_ajbed, bi xamsa sa'ə wi nuss, ja'ni xamsa_w xamsin mallim.— wi 'andak kama:n saba'sta:sůr fi nikla, b_ərba'səa_w talatən mallim, ja'ni ta'lat əru:r w_ərba'səa mallim. jib?u tisəa_w tamanin mallim, ja'ni tisə əru:r əilla mallim.— wi 'andak xamastə:sůr, fijjit talatə mallim, bi xamsa w_ərba'səa:in mallim, ja'ni ərba's əru:r wi nuss.— w_ərba'səa_w nuss əat tisəa əilla mallim, jikun taman il wera? kullu talatə:sůr 'irʃ w_ərba'səa mallim, ja'ni mijjə_ərba'səa_w talatən mallim.

zibu:n. tejjib xud il isri:n 'irʃ1 do:l, w iddi:n 1 ba?i.

waki:l. il isri:n bi mijten mallim. lijjə minhum mijjə_ərba'səa_w talatim. ərba'səa min sąfůrũ sitta. talatən min tisəa sitta, wa:hid min wa:hid sifr, il ba?i sitta_w sittin mallim, itfe'ddèl.

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

5. What were you doing yesterday?—I was keeping on at Arabic just the same.

(2).

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

(3).

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

* Lit.: "doing much."
id dārs it tamantō:jar.
li 1 m3ḥadṣa.

amma 1 bawwa:b fa ṣuglītu:1 bā:b, wi muṣ la:zīm jisī:b il ba:b illa ʿalāṣa:n jirū:ḥi mi:jwā:r bi ?amr1 mā:xṣu>s, masaːlan jīgī:b ḥaːqā, walla jwaddi gawabat il busta (l kibirū) aw jirīm:hum fi s sendu?: wi muṣ la:zīm jīdā:xṭāl ajj1 waḥḥid wi s salaːn, lāːkin jisʔal kull1 waḥḥid ʿan illi ṣawzu, wi jutlub il kūrt milli ma jirīf:humʃ, wi jīhū:ʃ in naːs illi ma hūmʃ1 ṣugl. wi 1 bawwa:b jīknis il ḥoːʃ wi jimsaːh is salaːlīm.

(1). il muḍarriːc bi “ʿammat:1.”
(2). il muːḍi bi “jiku:n.”
(3). il muːḍi bi “kam.”
(4). il fiːl bi “tann.”

(1).
1. ʔul li, bi tiːmīl eh kull1 jomːʔ—ana ʿammat:1 aːʃtīgīl fi l ṣarēbī (fem. ṣammaːla).
2. w ana b. aːmīl ehːʔ—inta ʿammat:1 tiːtīgīl fi d durūs il ṣarēbīːja.
3. baʔaːhīna l_inṭen ʿammalːin niːtīgīl fi l madda zathā.
4. wi 1 mis fulːaːn b tiːmīl ehːʔ—hiːja ʿammatːala tiːtīgīl fi l m3zakrē kaman.
5. kutt1 b tiːmīl eːh_inbaːrīːʔ—kutt1 ʿammatːal aːʃtīgīl fi l ṣarēbī barḍū.

(2).
6. dārsīna jintiːhi s saːʔaː...; niʃriːd inn1 waːḥḥid jīgī hīna baːd1 kīdaːb nuss1 saːʔa, jīlaːʔiːni lissā mawgūːdːʔ—lːʔ, tikūːn xāreqːt (or rawwaːlt).
7. baʔa ma jīlaː(ʔ)ininːʃː; jīlaː(ʔ)ːik_inṭaːʔ—gaːjīz jīlaːʔiːni, lāːkin jīmkīn akūːn ana kaman xāreqːt (rawwaːlt).
8. il waːḥḥid jīlaːʔi x̡aːlːiːl it taːgīr fi l bank1 btaːːnu baːd miːaːd iʃ ṣuglːʔ—la, da jkuːn xāreq.
9. aʃrāf aʔarːibil ajj1 waḥḥid min bituːc id dāwawīn is saːʔa tneːn baːd id ːdūhrːʔ—laː! dɔːl fi l waʔt1 da jkuːnu xāreqːu ʔawi!

(3).
10. atariːniː² ruːht il māliːja marːrē s saːʔa_tneːn illa ʃwejjːafː waḥḥid saːhbi, laːʔetku kaːn miːfiː—da kaːn miːʃ ʔabl1 kīda bi ńuss1 saːʔa.

² Or igrann. The particles atarî and igrammar express a discovered reason: “So of course....!!” ; “now we see why....” ; “that's why....”
11. Then why had the ushers not yet gone off?—They had not gone because the ushers are not like the employés.

12. I passed by a mosque last Friday at 12.40; do you think the Moslems were still inside, or had departed?—No, I think that the service had quite finished and they (had) all gone off.

(4).

I.

13. tannetak maʃgu:li mba:rih li ʰadd ³ ʰ̣emta, ja ³ali ?
   tannetak maʃgua:li_mba:rih ,, ,, ,, fatma ?
   tannetu maʃgulim_mba:rih ,, ,, ,, na:š ?

14. titannak tidrab ³ali kida ja xāli:š?²
titannik tidrab ³ali kida ja gali:la ?
titannuku tidrabu ¹i slave: kida ja na:š ?

15. tannak maʃji fi ʰa:lak ja walad ja ³afrīt ³¹
   tannik maʃja fi ʰa:lak ja bint ja ³afrīta !
   tannuku maʃji:n fi ʰa:lak ja wla:d ja ³afrīt !

FOR VERB-DRILL.

Future Perfect.

ijo:k tikum kanast il ʰo:da ʰablîma jigu ³⁴
,, tikumani kanasti_1 ,, ,, ,, !
,, tikumunu kanastu_1 ,, ,, ,, !

Pluperfect.

kuṭṭi ʰ’almaṭi juglak ʰabl wusu:li ʰ’id ʾef ?⁵
kuṭṭi ʰ’almaṭi ,, ,, ,, ,, ,, ?
kutṭu ʰ’almaṭu ,, ,, ,, ,, ,, ?

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¹ " You continued busy yesterday till when, Ali? "
² " Do you go on beating Ali so, Khalil? "
³ " Be right off with you, you little imp you! "
⁴ " I hope you’ll have swept the room before they come." 
⁵ " Had you finished your work before the arrival of the guest? "

12. ana futt^il* sala gami^ic il gum^ailli fabit is sa:sa wa:da^illa til^u tiftikir kan il muslimi:n lissa gu:wa walla til^u?—la, aftikir inn^is sela kamit xil^it ^awi, wi humma kulluhum til^u.

II. tannetni mas^u:li hadd id duhr

III. seh:i:h tannu (etc.)

" " " " " tannaha " "

tannelna mas^uli:n " " "

tanuhum " "

aiw atann(i) edrebu madam jil^ab ma:luhum jitannu (etc.)

" " " " " " " "

aiwa n(i)tanni ni^erebhum madam titannuhum " (jil^abu

FOR VERB-DRILL.

*Future. Perfect.*

in ja ^atte:h_aku:n kanas^taha la, ma jku:^i ka^nas^ha.

" " " " " " " " " tkun:^i kanas^sitha.

" " " nikun kanas^na^ha " " jku:^i kanasu:ha.

*Pluperfect.*

aiwa kutti ^amaltu

kadda:b! ma kanj^i ^amalu.

" " " aiwa kunna ^amaln:^h

kaddabi:n! ma kanu:j ^amalu:h.

For Systematic Grammar. XVIII.

1. Decline [sammal]: what tense is it always succeeded by? (Note absence of [bi].)

2. How are the future perfect and pluperfect expressed in Arabic? Notice in No. 12 above that a distant auxiliary may turn a past into a pluperfect ([til^u], twice).

To which verb does the negative attach itself? (See Verb-Drill.)

3. The continuative [tann] is conjugated in a quite anomalous fashion. (The suffix pronoun appears to be a reflexive.) Observe that it is always followed by a participle or an aorist, one sounding best in some verbs, and in some the other. Occasionally conjugation is dropped, and [tann] with the suffixes alone will stand for a past, or a present.
XIX.

Verbs with Second and Third Radicals the same.

FOR READING.

DIALOGUE BETWEEN A LADY AND HER SERVANT.

Lady. Mahmoud, I want you to take up the whole of the furniture, and to wash down (lit. sprinkle) the house too.

Mah. Well, let Mary take the furniture up with me.

Lady. Certainly, take up the things with him, Mary, and wash down too.

Mary. Here I am taking them up with him.

Lady. Where are you putting the (moved) furniture, Mary.

Mary. I am putting it in the guest-room.

Lady. And where is Mahmoud putting it?

Mah. I am putting the furniture below.

Lady. Are the cupboard and the table downstairs too?

Mah. No, the cupboard I am putting (it) in the passage and the table in the drawing-room.

Lady. Have you taken up the mat, Mary? (the knives—forks—spoons).

Mary. Why I have taken it (them) up long ago.

Lady. Did anybody take up the furniture with you last week?

Mah. Our neighbour’s servant moved it with us and the maid also moved it: I mean both moved it together with us.

Lady. And our other neighbours’ servant and maid, didn’t they take up too?

Mary. No they did not. Their masters are cross (stingy).

Mah. Come along, let’s put back the furniture into its place, Mary.

Mary. No, I won’t do so now, for the bell is near sounding for lunch.

Lady. Have you put the furniture back into its place, Mahmoud?

Mah. No, I have not, for Mary has gone to ring the bell for lunch.

Lady. Well then, when is the putting back of the furniture to be?

Mah. Its putting back (will be) before the sounding of the bell for supper.

Lady. At any rate, I am pleased with your taking-up (of) the furniture in such good order.

Mah. I hope that our putting it (back) will be (even) better than our taking it up!
it tamrin it tisa'ta:jâr.

il ?afāʾil illi_l ʾem wi l la:m bituʾhum wa:hid.¹

m̲la:wra bem waḥda sitt wi l xūddam bitaš'ha.
sitt. ja malimu:d, ?ana ʾawza_t(i)limm il ʾafāʾ kullu, wi_truʃʃ il be:t kaman.
mah. tejjib xelli mārjim tilimm¹ wejja:j.
sitt. umma:l limmi(:) wejja:h ja mārjim, wi ruʃʃi kaman.
mur. ana b_alimm wejja:h_aho.
sitt. inti bi ṭhuṭtu_l ʾiza:l ʾen ja mārjim ?
mur. ana b_ahuttu fi s salamlik.
sitt. wi malimu:d bi_jhuṭtu ʾen ?
mah. ana ḥaṭṭ il ʾiza:l talit.
sitt. wi d dula:b wi t terebe:za ruxri:n talit ?
mah. la:, id dula:b_anā ḥattu fi l maʃʃa:ja, wi t terebe:za ḥuṭṭiha fi s se:la.
sitt. lammet:i l buʃʃət² ja mārjim (...is sakakim wi j ʾiwak).
mur. d_anā lamʾma:h min badri! (...lamʾma:hum) (or da ḥna lamminu, lammi(:)nhum....).
sitt. ʾiʃa:n lamm-il ʾiza:l wejjakku l_usbu:ʃ_illi fart ?
mah. xūddam gū(t)na lamm¹ wejjama, wi l xūddam:ma ruxɾe lammıt, jaʾni Lītnem lammu wejjana sawa.
sitt. wi l xūddam:bitaš gûrna_t-ta:nı wi xūddamtu ma lammu:j ruxri:n ?
mur. la: ma lammuʃʃ wejjama. doʃl asjadhum³ naʃʃin (buxala).
mah. jehle_nrud jil ʾiza:l metʾreʃũ jα mārjim.
mur. la:, m_aruddu:j dilweʔt, ʾalaʃan il gures ?ūreb jiduʔ²¹
li l gûda.
sitt. reddet il ʾiza:l metʾreʃũ ja malimu:d ?
mah. la ma reddetʃ⁴ ʾalaʃan mārjim raḥit tiduʔ? il gures
li l gûda.
sitt. umma:l reḥ jikun redd³ il ʾiza:l da ʾemta ?
mah. re đu jikun ʾabl⁴ daʔ⁲ il gûres li l ʾaʃa.
sitt. ʾala kull¹ ha:la naʃ mabsute: min lammukum⁵ il ʾafāʾ¹
bi t tūrti:b da.
mah. in ja ʾeʃla: jikun hettina fiʃ⁵_aḥsan min lammina fiḥ⁵!

¹ Technically called il fisl il muda:šaf, "the doubled verb."
³ asja:d, pl. of si:d (lord, master, grandfather).
⁴ e shortened before ʃf.
⁵ This is the regular form of the infinitive of verbs of this class: cp. lamm, ḥatt, etc. For construction see Systematic Grammar 5.
1. "Have you picked up their things, Ali?"
2. "So then you have picked them all up?"
3. "Have you not taken up the furniture?"
4. "When will you take up and replace the furniture?"
5. "Why are you mashing the meat-balls?"
6. "Take up the furniture and put it back."
7. "I am ringing it, never mind why!"
8. "Your taking-up of the furniture is good, and your replacing it is still better."
9. [lammak fi l'asf] is also correct.
as'ila ʿal mṭḥawrū.—li l mṭḥadsa.

1. ʿalaʃan eːh is sittl ʿawza ?inʾ al-subad jilimm il ʿafj?
2. ʿelab miːn jilimm⁴ wijdaj?:
3. mārjim kaniːt bi thiːutt il ʿizaːl fen?
4. wi maḥimud?
5. ḫal fih haddl lamml wejjaːhum, walla lammul wahlDuːhum?
6. leh ḥaddamːin qurhum it tanːi ma saːdumu??
7. leh ma radduːf il ʿizaːl məṭrəliː fi l həːl?
8. ʿejjib ʾemta radduːh?

For Systematic Grammar. XIX.

1. Notice that the vowelling of the past⁷ tense is absolutely constant [a].
2. Notice that the aorist has [i] and [u] forms.
3. To these add a rare [a] form: e.g. [saː biː jisal], "be correct"; [ma j(i)saːf], "it won't do."
4. Notice that in this verb the first syllable of the aorist is an open one, contrary to that of the aorist of simple triliteral verb: [ti-limm, tiː-reb]. Compare the different ways in which the particles combine with each:

   tilimm⁴ bi-tiːlimm⁴ inta bi-tiːlimm⁴ ma-tiːlimm⁴ ma b alimmi⁴
   tiːreb⁴ bi tiːreb⁴ inta b tiːreb⁴ ma tiːreb⁴ ma b aːreb⁴

   The aorists of all the forms still to be studied will be found to be classifiable under one or other head: and so the above ways of combining the particles will be found to be everywhere typical.

5. Notice how Arabic constructs the infinitive. If the object is a pronoun it is introduced by the preposition [fi], which has no meaning in itself. (The preposition [li] is similarly used, but is not so colloquial.) If the object is a substantive, the preposition may or may not be used.
The Verbs whose 1st Radical is [?] or [w].

For Reading.

One day the boy Ali said to his (paternal) uncle, Abdul Aziz, "Uncle, you promised me to take us to see the Dervishes at the fair (Birthday)." Then his uncle said to him, "I promised you, and I am going to take you too." Then said Ali to him, "Good, (do) promise us to go with you to the Birthday of the Sultan Abu 'Ila." Then his uncle said to him, "I promise you, if we are free." And when the appointed evening came, they started off, and walked, and went to the fair. And before they arrived, Fatima said to her uncle, "I am tired, have we not yet arrived?" He said to her, "Never mind! there's not much more; only a little, and we'll be there."

And after a little they got there, and went straight, making for the Dervishes, and stood behind the people. Then Ali said to his uncle, "I want to stand in front, so that I may see nicely." So his uncle said to him, "All right, you may stand in front; go and stand, but look out that you don't stand crowded among the people." Then the girl said, "Then where am I to stand, uncle?" Her uncle said, "What, are you a boy! You shall not stand (anywhere) but behind; stand by me here!"

And after the zikr was done, Ali went off and looked for his uncle and sister; and after he had (some) trouble, he found them standing behind all the people. Then his sister began to ask him of what he had seen. So he said to them, "As soon as I went in, I found the Dervishes making a big circle, and performing the zikr."

Uncle. Good; (were) they sitting or standing?

Ali. They were standing, and some taking in their hands a piece of (an) iron like a sword, and hitting their neighbours with it! And some were taking an iron chain, and hitting, likewise, each other.

7 For wa'adatin. The verb means "to promise a person" or "to make an appointment with a person."
2 A phrase. So xudt ba'di, "I went off." xud ba'du, "he. . . ," etc.
3 Lit. "A grain."
4 The verb has both the A and I forms,
5 i.e. the sufi orders.
6 Or u'sa. And so, above, niwsal or nusal. 7 For li nafsak,
it tamrin il ġifrin.

il Ǧafạ:x illi 1 fe: bita(t)i sthum hamza walla waw.

li 1 ġireːja.

fi jom mil Ǧajjâm, il walad Ǧali ʔal li Ǧamu mu Ǧabd il Ǧaziz "ja Ǧammi, ġinta waʕattiniʔ innak ta(t) xudna tiffrægna ʕad dârewiːʃ fi 1 muːlid." ʔam ġammu ʔal lu, "ana waʕattuku, wi rah_a(t) xudku bûrdû." ʔam Ǧali ʔal lu, "tejjib ʔwâidna run:li wejjak muːlid is sultæn abu l Ǧila." ʔam ʔal lu ġammu, "awʕidak izâ kunna fâdjîːn."

wi lamma gat il leːla_l mawʕuda, xuːdu baɗâhum² wi misju Ǧela rigeːhum wi raːhu Ǧal muːlid. wi ġablîma jiwsælu ʔaːlit ġetma li ġammaha, "ana tiːibt, ʔilma lissa ma weselnaʃ?" ʔal laha "maʃleːf! ma fo(t)diːʃ ktir, kullahaʃwejjâ wi niwsæl."

wi baːdî Ǧaabba³ ʃejjârî, wislu⁴ wi Ǧala tûːl raːhu ʔesdim id dârewiːʃ;⁵ wi wiʔfu wûre n nas: ʔam Ǧali ʔal li ġammu, "ʕawuz aʔaf ʔuddam, ʕalaʃan ʃafur kuwajjîs." ʔam ġammu ʔal lu, "maʃleːf, inta tiːdor tuʔaf ʔuddam; ruːliʔaf, baːʃ_is_nas nafsaʃ ma tuʔaf⁷ maʃfur fi n nas.

ʔaːmit il bint⁸ ʔaːlit, "ummuːl an_ʔaf feːn ja ġammi." ʔam ġammaha ʔal laha "huːwa_nti sebi! ʔinti ma tuʔaʃʃ illa wûrâ, puʔaʃi gambi waːfim."⁹

wi baːdîma xilïs iz ziːkî⁸ tili⁹ Ǧali dawwûr Ǧala ġammu w_uxtu, wi baːdîma tiːib waʔgadhum waːfiːn wûre n nas kulluhum. ʔaːmit_uxtu saʔaːlitu ʃan_illî jafu. ʔam ʔal luːhum, "awwilma dâxâlît, wagatt id darawiːʃ ʃamliːn halaʔa_κbiːrâ, wi_b juzkur."¹⁰

Ǧamm. kwajîːs! wi humma ʔaːdîn walla waːfiːn?

Ǧali. dol waːfiːn wi baːdîhum¹⁰ waːxiḍ f_iːdu hittit ʔâdîda zejji seːf wi_b jiːdrêb biha_lli_f riːhu¹¹. wi fîːhum waːxîdin silsîla¹² ʔâdîːd, bûrdû jiːdrêbu biha baːd.
Uncle. And when they do like that, do the blows not hurt them.

Ali. No; why, more cunning than that (is) the one who takes fire in his hand and eats at it.

Uncle. Do they not in that way get fever?

Ali. No; they say (that they are) used to that.

Uncle. Say, didn't any of them fall?

Ali. Why yes, one of them when he is spent, falls, and the others fall on the top of him; and the one(s) who don't get spent don't fall.

At this point Fatima got hungry, and said to her Uncle, "I'm hungry; I want (something) to eat."

Uncle. And you too, Ali, will you eat?

Ali. Just command me, Uncle, to get something! What'll you take, Fatima?

Fat. Whatever you eat of, I'll eat of.

And after (that) Ali brought the food, said his uncle to him, "Hullo, did I commission you to bring all that!"


Uncle. Well, eat, my girl, until you're satisfied.

Fat. And you too, eat, Ali, until you fill your belly.

Uncle. Eat and enjoy yourselves, with joy and health! You aren't eating with appetite, why, Ali? I guess you have eaten.

Ali. I have already eaten.

Uncle. Well, but Fatima has eaten just like you; why then should she be eating with appetite?

Ali. I think we didn't eat as much as each other.

Uncle. Apparently so, you didn't eat as much as each other.

Now there still remained a little food over, so their uncle said, "Take care of what is over and take it with you."

Ali. Take it, Fatima, for I am tired.

Fat. No! am I the one who isn't tired? Take it yourself.

Uncle. Give it me, I will take it, never mind. — Who has taken my handkerchief from here?

1 Or jiwa'humja.

2 A lively particle introducing a question.

3 Or "commission": so, ma2mu:r (a commissioner), ma2mu(r)rijja (a commission).

4 A particle meaning, according to context, "I think," or "I hope," "I fear."
"Jam. wi lamma jīsmilu kida, ma jūgahumf' id čerb?

čam. čala kida ma jaxdu:j ūmma?
čali. la:, bi_j?:u:lu wūxdi:n čala kida.
čamm. alla^ haddi:j minhum wi?i:f?

wi hina fēṭma gaːwit ti ja li čammaha, "?ana gi(t)čama, čawz(a)_a:kul.
čamm. w inta re:xer ja čali ta:kul?
čali. ma tuːmurna³ ja čammi nigiːb hāːga! takli ?eh ja fēṭma?
fēt. illi taklu minnu_ntu ?a:kul minnu.
wi baːd čali ma gaːb il ?akl, čamma ?al lu "hurw ana čamūrtak tigːb da kullu?"
čali. ma ?amūrtiniːʃ laːkin gibtu.
čam. ta:jīb, kuːliː(ː) ja bint lamma tiʃbaːi.
fēt. w_inta ra:xer kul ja čali lamma timla betnak.
čamm. kulu čala ke(ː)fkum bi l hana wi j? jifːa! inta ma_b ta'kulʃ bi nifs¹ leːh ja čali ? jjakkʃ inta waːkil.⁵
čali. ana kaltʃ ?abl¹ dilweʔt.⁶
čamm. wi fēṭma maʔ kalit zejjak! ummaːl bi taːkul bi nafs¹ leːh?
čali. aftikir ma kalnaːʃ ?add¹ baːdina!
čamm. iz zeːhir kida, ma kaltuːʃ ?add¹ baːduku.
čali. xuːdǐːh ja fēṭma, ikminn¹⁰ aną taːbₕₐn.
fēt. la!: an_lli manif taːbaːma!—xudu_nta! čamm. iddiːh li, ?an_axdu maʃleːʃ.—miːn xød il mandiːl bitaːʃi min hina?

⁵ An isolated example of an active participle with past sense.
⁶ "Before now," the only expression for "already."
⁷ A lively particle, "look you!"
⁸ Lit. "Your mind."
⁹ =min illi.
¹⁰ Or āḥs'an ana.
Ali. I didn't take it. Fatima is the one who took it.
Fat. I took it!! I didn't even see it.
Uncle. Ah! then neither of you took it!
Both. No, we didn’t take it.
Uncle. Ah! perhaps some imp took it—or a she-imp took it, eh. Fatima?

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For Systematic Grammar.

1. The verbs with first radical hamza are not very frequent, and present no irregularity (e.g. [ʔamar], “to command,” [juʔmur, ʔaːmir, maʔmur]), except the two verbs [kal] and [xad], for [ʔakal] and [ʔaxad], which are apocopated in their past, and take on a [w] in the participle active.

2. The verbs with first radical [w] present no irregularity (e.g. [wagaʕ] “to pain,” [jiwgaʕ] with alternative form [juːgaʕ]); except the two verbs [wiʔiʕ] and [wiʔif], which are apocopated in their aorist.
'ali. ana ma xāttuʃ. fetma_lli xāditu.
feʃ. ana_lli xāttu ! ! wala ūuftu ḫatta !
'amm. baʔa ma xāttuʃ intu litnem.
litnem. la: ma xādnahʃ.
'amm. eh ! jimkin xādu ʕafrit! walla xāditu ʕafri:ta, 
wiʃ kida ja fetma ?

asʔila.

(1.) ʔal ʔe(ʃ)h ʕali li ʕammu ? (2.) gawbu ʕammu bi ʔe:h ?
(3.) humma re:ʃu fem? (4.) re:ʃu rēkhī:n walla ʔzaʃʔ ? (5.)
miːn tiʃib ʔablīma jiwselu l múlid ? (6.) lamma wīslu l múlid
ʕāsedu miːn ? (7.) ʔeːh ðelēb ʕali min ʕammu ? wi fetma
ðelabit eːh ? (8.) ʔeːh kām gawa(i)b l_litnem ? (9.) ʔeːh īli
ʃaːfu ʕali ? (10.) id dārewiʃ kānuʃ b jiʃmilu ʔeːh li bāʃd ? (11.)
wī bāʒd kida ʔalːit eːh fetma ? (12.) miːn jahl il ʔakl īli fidil?
(13.) xeβberna ʕan īli hisil fi ʕibarit il mandiil. (14.) id darawiʃ
ginsuhum eːh, w_eːh huːwa z zikrʃ btaʃhum ?
### I. The Verbs [(p)a]kal and [(p)a]xad (1st Radical Hamzated).

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<th>III.</th>
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<td>aiwa kalt.</td>
<td>maʕlum kal.</td>
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<td></td>
<td>(a)kalti, ja bint?</td>
<td>&quot;  &quot;</td>
<td>kalit.</td>
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<tr>
<td></td>
<td>(a)kaltu, ja wla:d?</td>
<td>&quot;  &quot;</td>
<td>kalu.</td>
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<tr>
<td></td>
<td>(a)xatt, etc.</td>
<td>&quot;  &quot;</td>
<td>xād.</td>
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<tr>
<td>2.</td>
<td>(a)takul emta?</td>
<td>a(kul ba)š:den.</td>
<td>ja:kul ḥa:lan ḥafisan.</td>
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<tr>
<td></td>
<td>(a)tkli ..?</td>
<td>&quot;  &quot;</td>
<td>ta:klu ..</td>
</tr>
<tr>
<td></td>
<td>(a)tklu ..?</td>
<td>na:kul ..</td>
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<td>3a.</td>
<td>ta:xud, etc.</td>
<td>aixud ..</td>
<td>ja:xud, etc.</td>
</tr>
<tr>
<td>3.</td>
<td>kuli ja ʕali!</td>
<td>la:, ana wa:kil.</td>
<td>[This active participle has, quite uniquely, a past sense, see below.]</td>
</tr>
<tr>
<td></td>
<td>kulu ja wla:d!</td>
<td>&quot;  &quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>3a.</td>
<td>xud ja ʕali.</td>
<td>&quot;  &quot;</td>
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<td>4.</td>
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<td>(b) a(klu kida</td>
<td>(b)maʕlum bi jaklu.</td>
</tr>
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<td></td>
<td>(b)ti ta:kluha le:h.</td>
<td>&quot;  &quot;</td>
<td>(b)bi ja:kluha.</td>
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<tr>
<td></td>
<td>(b)ti (a)tkluh le:h.</td>
<td>&quot;  &quot;</td>
<td>(b)bi jakl(u)h.</td>
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<tr>
<td></td>
<td>(b)ti takluha le:h.</td>
<td>&quot;  &quot;</td>
<td>(b)bi jakl(u)h.</td>
</tr>
<tr>
<td>5.</td>
<td>ma tklu:ʃ!</td>
<td>m a(klu (;ʃ) le:h?</td>
<td>ma jaklu:ʃ le:h?</td>
</tr>
<tr>
<td></td>
<td>ma takli:ʃ!</td>
<td>&quot;  &quot;</td>
<td>ma taklu:ʃ le:h?</td>
</tr>
<tr>
<td></td>
<td>ma taklu:ha:ʃ!</td>
<td>&quot;  &quot;</td>
<td>ma jaklu:ʃ le:h?</td>
</tr>
<tr>
<td></td>
<td>ma taklu:ha:ʃ!</td>
<td>&quot;  &quot;</td>
<td>ma jaklu:ʃ le:h?</td>
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<tr>
<td>6.</td>
<td>(a)xattu, ja ʕali?</td>
<td>la: ma (a)xattu:ʃ.</td>
<td>saḥiḥ ma xādu:ʃ.</td>
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<tr>
<td></td>
<td>(a)xattih, ja bint?</td>
<td>&quot;  &quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td></td>
<td>(a)xattu:h ja wla:d?</td>
<td>&quot;  &quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>6a.</td>
<td>kaltu, etc.</td>
<td>&quot;  &quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>7.</td>
<td>(a)xāt'taha ja ʕali?</td>
<td>&quot;  &quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td></td>
<td>(a)xāttahum ja bint?</td>
<td>&quot;  &quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td></td>
<td>(a)xāttuha ja wla:d?</td>
<td>&quot;  &quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>7a.</td>
<td>kal'taha, etc.</td>
<td>&quot;  &quot;</td>
<td>&quot;</td>
</tr>
</tbody>
</table>

1. "Have you eaten?"  
2. "When will you eat?"
3. "Eat."—"No, I have eaten."  
4. "Why are you eating it?"—"Because I am!"
5. "Don't eat it."  
6, 7. "Have you taken it then."
### The Verbs [wi'if] and [wi'is]—With First Radical [w].

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<td>i'af ja ลำ!</td>
<td>a'?af leh?</td>
</tr>
<tr>
<td>Aor. &amp; Imp.</td>
<td>i'af i ja bint!</td>
<td>&quot; &quot;</td>
</tr>
<tr>
<td></td>
<td>i'afu ja wāl'd.</td>
<td>nu'?af &quot;</td>
</tr>
<tr>
<td>2. ma ti'?afšj ja ลำ!</td>
<td>m a'?afšl leh?</td>
<td>ma ju'?afšl leh!</td>
</tr>
<tr>
<td>&quot; ti'?afš,: ja fatima.</td>
<td>&quot; &quot;</td>
<td>&quot; &quot; tu'?afšl &quot;</td>
</tr>
<tr>
<td>&quot; ti'?afu,: ja wāl'd.</td>
<td>ma nu'?afšl leh?</td>
<td>&quot; ju'?afu,: &quot;</td>
</tr>
<tr>
<td>3. Acc. &amp; Imp.</td>
<td>iwša ti'?aš</td>
<td>a'?aš_iz za:j!</td>
</tr>
<tr>
<td></td>
<td>iwši ti'?aši!</td>
<td>&quot; &quot;</td>
</tr>
<tr>
<td></td>
<td>iwšu ti'?ašu!</td>
<td>nu'?aš &quot; &quot;</td>
</tr>
<tr>
<td>4. ma ti'?ašj ja wāl'd.</td>
<td>la: m_a'?ašj!</td>
<td>mašlu:m ma ju'?ašj!</td>
</tr>
<tr>
<td>&quot; ti'?aši:j ja bitt.</td>
<td>&quot; &quot;</td>
<td>&quot; &quot; tu'?ašj!</td>
</tr>
<tr>
<td>&quot; ti'?ašu:j ja nāς.</td>
<td>&quot; ma nu'?ašj!</td>
<td>&quot; ji'?ašu:j!</td>
</tr>
<tr>
<td>From wisil (or wasal).</td>
<td>From wisil (or wasal).</td>
<td>From wisil (or wasal).</td>
</tr>
<tr>
<td>5. awsal_emta? etc.</td>
<td>tiwsal bukra,</td>
<td>sahi:h jiwsal bukra,</td>
</tr>
<tr>
<td></td>
<td>or tu:sal, etc.</td>
<td>or jiwsal, etc.</td>
</tr>
</tbody>
</table>
Verbs with Second Radical [w] or [j].

For Reading.

From "The Thousand and Two Nights."

The 1002nd night.—Story of ye Ladye and ye Portere.

It is said there happened a story in the town of Bagdad, (which) I want to tell you to-day. Once upon a time, a certain lady went to a fruit-seller, and said to him, "I told your man to keep for me a few bananas." Then the seller answered her, "Yes, he told me, and we are keeping what you want."

Lady. Good; and what do you sell the oke at?"

Seller. We sell them as we sold them yesterday.

Lady. Do I know how much you sold them at?

Seller. Just as everybody sells them.

Lady. Everyone else sells them cheap.

Seller. Do you mean, we sell it dear? Say, madam, just what you please (i.e. to pay).

Lady. Is it I who sell! You say!

Then they agreed, and the lady took her demand.

Lady. I want you to get me a porter; who will go and get me one?

Seller. Go, Omar, fetch her a porter.

[Omar goes and gets one.]

Omar. Here, we've got you a porter and brought him.

Lady. Can you carry (for me) all those things?

Porter. I (can) carry more than them.

[Porter carried them.]

Lady. All right! Here he is carrying them, nor is he tired. Go along with you to the house, and look out that the string does not give way while you are on the way. Set off, good fellow!

Porter. Are you going to leave me to go alone. Don't leave me!

Lady. Why should not I leave you? Are you afraid? Don't be afraid!

1 The Arabic name for the middle letter of the triliteral, the first letter being fe: and the third lam, because the verb fa'al (fāl), "to do," is taken as the norm.

For fa'kiha, p. fawa:kih.

3 Lit. "That which you desire it." illi being an indeclinable article
it tamrin il ّisrīm.

il ّaf'a:l illi_l ّem' bita'5ithum waw walla je:

li l ّirejja.

min kita:b ّalfl lela_w lelten.

il lela_l ّalfl_w l_itnen.—hikajit is sitt\(^1\) wi f ّajja:l.

ji?ulu, ّasellit hikajra fi madimin bugda:d, ّawzin ni?ulha_n nahārda. fi jom min do:l re:hit wahda sitt\(^1\) li wa:hid jibi:s
fakha,\(^2\) a'lit lu, "ana ّult\(^1\) l ّilli wejja:k jilhu():f li jwejjit mo:z." ّam il bajja: گa'wibha, "aiwa hu:wa ّal li, w_'ifna hajji:n illi_nti ّawz'ar:h."\(^3\)

sitt. ّejjib, bi_tbi:5u_l wi:ّa_b kam?

bajja: گ. bi_nbi():5ha zejjima bi'_na_mba:rih.

sitt. ana ّurfa bi'_tu:ha_b kam?

bajja: گ. zejjima bi'_jbi:5u_:ha_nnas.

sitt. گerku bi'_jbi:5u_:ha_ri:is.

bajja: گ. ja'_ni _ifna bi_nbi:5ha ga:li? ّu:li ja sitt\(^1\) zejjima_nti ّawza ّuli.

sitt. hu:wa_an _a _abi:5\? ّul inta!

wi ba'de:nn_ittafa?u wi xōdit is sitt\(^1\) ّelahba.

sitt. ّawza_tj'u:fu: li ّajja:l. min jiru:fh jigi():b li wa:hid?

bajja: گ. ru:li ja ّumar ّuf laha ّajja:l.

[ّumar reh gab.]

ّum. _adi _ifna ّuf'na: lik if ّajja:l wi gib'nah.

sitt. ti?dar t'i:jîl (or t'i:jîl:li) il ّagart do:l kulluhum?

ّajja:l. ana ّajl_aktâr minhum.

[ّa():ljum is ّajja:l.]

sitt. sehi:hh, ّaho ّaj'lhum wala _u: _tasbane. ّajtû ru:li ّal bet:t, w_iw5a_r rucb:t jisi:b minnak w_inta's re():jih. ّum ja gad:sa!

ّajja:l. reha_tsi():biri aru:li wa:hid? ma_tsibi:'ni:ʃ!

sitt. m _asibak:š leh? inta xa():jif? ma_txe:j!\(^4\)

(rather than a "relative pronoun") is supplemented by a personal
pronoun, the case of which corresponds to that of the relative in the English.
(See Ch. XXVIII.)

\(^4\) This w(i) is not the conjunctive participle, but rather a subordinating
particle to be translated "as," "while," or by participle.
Porter. I'm not afraid of anything for myself, only lest I lose my way, for formerly I did lose it.

Lady. How should you lose your way? Lots of porters have gone to our house, and none lost their way. It seems you are a bit of an idiot; perhaps it will be better not to leave you. Off with you, go before me!

Then they went towards the house; while they were going, the lady increased her pace ("stretched") and passed him.

Then the porter said to her, "Are you going to leave me to walk alone. Don't leave me!"

Lady. Are you afraid of anything or are you such a coward?

Porter. I'm not afraid of anything in the world. So long as Allah is, why should I fear?

Lady. So long as you have repeated towards Allah, you are right not to fear.

Porter. Was I doing anything (wrong)? What should I be sorry for? I've been sorry over everything wrong long ago, but just now I was hungry.

Lady. All right, when we get to the house, we'll give you something to eat.

Porter. (Shall I) have survived as far as the house?

Sitt. Get away with you, you wretch! do you mean to tell me you're dying of hunger. This is no plea of a man who is (just) hungry.

Porter. You mean, then, that you'll be glad when I die on the road?

Sitt. You won't die; here's the house in front of us—here!

[To be continued, (lit. "the remainder is coming").]
anmA mu$ xajif tala nafsi min haga, bass-atu$h; tala$an saba2 tuht.
sitt. titu$h izza$? fih sajjal$im kit$ir re$h#u betna wala 
hadji$f ta$h.—il bajjin innak tub$it fuwejja! il-ahsan bar$du 
asibak$. tejjib ja$h$e ru$h ?uddami.

wi ba$dem re$h#u ?al bett. wi humma rejhi$un a$mit is sitt 
maddit wi fa$titu.

?am ?al laha_1 sajjal: bi tfutin(i)_amfi_1 wahdi? ma_ 
tfutini$!
sitt. inta xuft1 min haga walla_nta kida xewwa$f!
saj. ana ma b_axef1 min haga fi d dunja. ma dam_ 
rebuna mawgud, axef le$h?
sitt. ma dam$tubt li_lla$h lik haj2?1 ma$tfef$.

saj. haw$ana kutt1 b_a$s$mil haj(a) atubb $anha? ana 
ta(t)$jib $an kull1 hajga bette$la min zamam, bass1 dilwen$t1 gu$t.
sitt. tejjib lamma_nru$h il bett, ha$ngib lak hajga ta- 
kulha.

saj. ana $ijt1(I(i) hadd_il bett!
sitt. ‘u$zu$3 bi_lla$h minnak, ba$a_n$ta mutt1 mil gu$5 xo:lis?
mif higgit wa$hid gi$an!

saj. ja$ni lamm_amu$t fi s sikka ji$gibik!
sitt. ma_tmut$j, il bett aho ?uddamna ho!

[il ba$?i ga$aj.$]

as2ila.

(1.) fi$lit fen il hika$ja di? (2.) ?a$lit e$h is sitt1 li l faka- 
ha$ni? (3.) ?eh kam gawa$bu laha? (4.) telab$t e$h is sitt1 
ba$dimta ttafa$?u? (5.) telab$t e$h ba$d1 kida mil bajja$? (6.) 
?a$lit e$h is sitt1 li f sajja$li wi ?eh kam gawa$bu? (7.) ?eh ?al i$f 
sajjal li s sitt? wi ?eh kam gawabha? (8.) kam xojif le$h if 
sajjal? (9.) ka$nit is sitt1 mabsut$e min telab ilf sajjal innaha 
ma tfutu$f? (10.) ?eh kan re$d$u ?ala kalamha? (11.) ?eh 
ka$nit $uzu$mit is sitt1 lu lama$a wislu l bett?
I.

1. (in u) tifurt ʕale:hum bukrâ? [tifurti, tifurtu].
   (in l) tiʃːil il ʕasʃːl waʃja:hum? [tiʃːili, tiʃːilu].
   (in a) tiʃːar hinâ bukrâ? [tiʃːarti, tiʃːatu].

2. (in u) futt ʕale:hum imbarrhâ? [futt(i), futtu(i)].
   (in l) filt waʃja:hum imbarrhâ? [filt(i), filt(i)].
   bitt hinâk imbarrhâ? [bitt(i), bittu(i)].

   Impera.

3. futt ʔawam.
   ʃil SHAwa jija:da.

4. tiʃːuʃi_t tiʃːa:wi_tbiʃːu!
   tiʃːuʃi_t tiʃːa:wi_tbiʃːih!
   tiʃːuʃi_t tiʃːa:wi_tbiʃːuh!

5. bi_t'huʃ hum wi bi_t'biʃ hum leh?
   bi_t'huʃ hum wi bi_t'biʃ hum leh?
   bi_t'huʃ hum wi bi_t'biʃ hum leh?

6. xuf minnu wi si:bu wi futu:
   xəʃi " " si:bih wi fuːtih.
   xəʃu " " si:bu:wi futu:u.

7. xof minha wi si:sha wi futu:ha!
   xəʃu minha wi si:sha wi futu:ha!

8. xutfi minha wala zur'taha:k leh?
   xutfi " " zurtiha:k leh?
   xutfu " " zurtuha:k leh?

qa. inta ʃa(ː)ʃʃ ʕali leh?
   inti ʃaiʃa " " ?
   intu ʃaiʃi:n al wa:lad leh?

b. inta ʃaiʃ ʃil bint leh?
   inti ʃaiʃʃa_l bint leh?
   intu ʃaiʃi:n il bint leh?

Verbs with 2nd Rad. Weak.

II.

aiw aʃʃ ʕale:hum [niʃ:j].
   aʃʃil weʃja:hum [niʃ:j].
   abar t hinâ [niʃ:b].

aiwa futt ʕale:hum [fuːt].
   filt waʃja:hum [filə].
   bitt hinâk [bitə].

   Partic. Active.

adimi fa(ː)ʃit.
   ana fa(ː)ʃiil ʔaddi.

tejjib ahuʃfu w_abiːʃu.
   " " " " " nihuʃfu wi_nbiːʃu.
   b_abiːʃhum wi b_abiːshum kida!

   Partic. Passive.

(ijik jifut! [tifurt, jifurtu].
   jifil [tiʃːil, tiʃːilu].
   jibart! [tiʃːarti, tiʃːatu].

macʃum fart [fatt(i), fattu(i)].
   jaiʃ [ʃaiʃːi, ʃaiʃːu].
   bart [batt(i), battu].

   Partic. Passive.

(For pass. partic. see "Systematic Grammar.")

(macʃum jiwʃfu wi_jibʃu.
   tiluʃfu wi_tbiːʃu.
   jiwʃfu wi_jibiːʃu.

macʃum bi_jiʃhum wi bi_jibʃhum.
   bi_tuʃhum wi bi_tbiːʃhum.
   bi_juʃhum wi bi_jibiːʃhum.

ma nxɔʃfi minnu wala:ʃiʃu:
   nxɔʃfi minnu wala:ʃiʃu:
   nxɔʃfu minnu wala:ʃiʃu:

ma nxɔʃfi minhuʃ wa:nasbiʃ:
   nxɔʃfi minhuʃ wa:nasbiʃ:
   nxɔʃfu minhuʃ wa:nasbiʃ:

ma lom xəʃ minha wala:ʃorha:
   xəʃfit " " zorθa:k:
   xəʃfu " " zorθa:k:

III.

1a. "Will you pass their way to-morrow?" — "Yes, I will," etc. — "I hope he will," etc. 2b. "Will you carry the luggagewith them?" 3c. "Will you stop the night here to-morrow?" 4. "Did you pass... carry... pass the night?" 5. "Why are you keeping and selling them?" — "Because I am!" 6. "Fear him and leave him and depart from him." 8. "Why did you fear her and not visit her." 9. "Why are you keeping Ali back?" — "I'm not keeping him back."
For Systematic Grammar.

1. It should be remembered that the roots of all these verbs have either [j] or [w] for their middle radical. The vowels [i] and [u], or the length [:], correspond to these weak letters.

2. The [a, i] and [u] forms come out most clearly in the aorist. The [a] is found in very few verbs, but those ones common.

3. The [i] and [u] forms come out clearly also in the past. But [a]-verbs sometimes make their past in [i] (e.g. [bitt] from [jibatt]), sometimes in [u] (e.g. [xuft] from [jixa:f]).

4. The first syllable of the aorist being open, its vowel is liable to elision: e.g. [bi_thu:f, wi_tba:t].

5. The characteristic long vowel (into which the weak letter is transformed so often) is shortened before two consonants ([jilt] for [jil:t], [tijilha] for [ti:jilha]). And also when it loses accent: [ji'bi:u] "they sell," but [jibi'ru:ha].

6. The true passive participle is (e.g) [mabi:š] "sold" (for [j] verbs), and [mahul] "frightful" (for [w] verbs). But these forms are very rare, and other forms are requisitioned to replace them. For example, the weak letter is restored and the participle becomes like an ordinary triliteral, e.g. [madjun] (for [madi:n]) "indebted," [mašwu:ğ] (for [mašu:ğ]), "crooked."
And when they arrived at the house, they knocked at the door and the concierge opened to them, and the porter put down his load in the house. And the lady said to him, "What would happen if you stop the night chez-nous?"

**Porter.** Nothing whatsoever, if I were disengaged. But people like me are never disengaged.

**Lady.** Of course, all who are kings like you are not free.

**Porter.** What has happened that you speak to me thus. Am I a king?

**Lady.** Yes, I have decided that you are to be a king. Take care lest you forget it later.

**Porter.** If that be true I must comply and not disobey you.

**Lady.** But then I'm afraid lest [la] you forget my kindness to you: for how many a one has forgotten my kindness to him, and how many a woman has forgotten!

**Concierge.** Exactly. Verily they all forget.

**Porter.** At first you called me a porter: did you find any harm in me?

**Con.** She found everything about you good, and therefore now has called you a king.

**Porter.** Then we have fixed up that I am a king? [Raising his voice and speaking with haughtiness.] All right, fill me a cup, Murgan!

**Lady.** How should he fill (it) for you! What! Before you put on your boots, would you begin (to walk)!

**Porter.** Seeing that you are a slave-girl, you'd better not get into a temper, lest I say to you, fill for me!

**Lady.** I beg your pardon, your majesty, the king! Murgan, give him to drink.

---

1 From [e:la, "a single) carrying," verbal noun of [a:l. The termination is the regular one to distinguish the infinitive [e:la ("carrying") from the single act ([e:la, "a carrying," "a load").

2 Distinguish girī, jīgri, "run" from; gūra, jīgā, "happen" (generally "inconveniently").

3 Or axaif.
it tamrin l_itnem wi sifrin.

il ʔafṣa:l illi l lam m bitaṣīthum w walla j.
li l ʔirə:jə.

titimmit hikajit is sitt wi j fajja:l.
wi lamma wiṣlu l bent xaβbetu ʕal ba:b wi faʔtaḥ luḥum il bawwa:b, wi j fajja:l nazzil ʔeltu fi l bent, wi s sitt ʔalit lu," jigre ʔe:h iza bitti ʕandina l le:la?


sitt. bi ʕebc kull l muluk illi zejjak ma jifdu:j.
ʃajj. gäre ʔe:h lamma bi_tuʔli: li kida? hu:wa ana malik?

sitt. aiw(a)_ana ḥakamt innak tikun malik. iwya baːdem tiʃemni.
ʃajj. iza kan sehi:li la:zim ʔuɾe wal(a)_aʃeeki:j.

sitt. la:kin baːdem ʕdxja3 la tinsa faḍli ʕalek, ʕalajːan kam waːhid nisi faḍlina ʕele:h, wi kam waːda nisij.

il bawwa:b. tamam! haʔʔa4 kulluḥum nisju.
ʃajj. daʃe(ː)ti:nii fi lʔawwil fajja:l, laʔerti minni ha:ga better:la?

baw. laʔat minnak kulli je: tajjib, wi ʕalajːan kida daʃatak dilweʔa malik.
ʃajj. baʔa risina ʕala ʔinni malik? tajjib im’la: li kaimja murgān! [raʃd hissu w_itkallim mitkabbûr.]

sitt. jim’la: lak ʔizzaj! baʔa ʔablima tiʃidi tibdi?


sitt. argu:k is simaḥi ja galajːit il malik. isʔi:ḥa, ja murgan:6

---

4 The termination is a relic of the classical accusative, as is the termination -an in haːlan and many other adverbs.
5 Or gûrja. Lit. "possessed as property." The "Mameluks" (mamluːk, p. mamalilk) were the nobles of Egypt with a slave origin which is recalled by their names. (N.B.—ʕabd, a "black slave," mamluːk, a "white slave."
6 The word means "Coral": fem. murgajːna (Morgana): a common name for male and female slaves.
And when she had thus said to him, Murgan got up and walked away, to fetch a gold cup, and fill it with sherbet for him. Then the porter said to him, "Murgan, why have you walked away? Who told you to go?"

_Lady._ He is going to fill a cup with sherbet, and give it you to drink (or give you to drink).

_Porter._ Do not go, nor fill (it), nor give me to drink until I tell you something before I forget.

_Lady._ Your Majesty has forgotten something. What have you forgotten?

_Porter._ No, I have forgotten nothing important, it's only that he should bring with him a match-stick.

And immediately he brought him the sherbet and gave him to drink, and after that the lady clapped her hands, and they knew nothing (more) ere there opened a panel of the wall, and (lo) coming down from it black slave-girls who run up and all of them throw a salaam to the king.

_Porter._ What has happened that these should come in front of me, and throw me a salaam?

_Lady._ Of course, everyone knowing you are a king will throw you a salaam.

_Porter._ Well I never! the world is verily not lacking in marvels! The slaves know and I know not!

_Lady._ What! You've forgotten, and do not know! Your Majesty is forgetful. Here Morgana, give him to drink again, that he may be conscious of himself.

And at once the eldest of the girls arose and gave him some water in which was a drug that puts to sleep And the porter forgot to look into the water before drinking it. And as soon as he had swallowed it Morgana put out the light, without anybody seeing her. And the porter slept the sleep as of the dead.

_Lady._ Watch (him)! let's hope the Lord guide him right, and he'll go to sleep.

---

1 Notice shifting of accent: 'jimla; jim'la:ha; jimla'ha: lu.

2 ḫurb, "act of drinking"; ḫurba, "a drink," p. ḫurbat (or, "a draught of medicine," p. ḫurāb); ḫurā:b, "syrup," "coloured drink," "sherbet," p. (as here) ḫurbat; ḥurba, "soup."

3 For nisitf].

4 An interjection to be variously translated.
wi lamma ḥalit lu kida, ḥam murgam misti, ḥalafin jiggib kubba:ja min dahab wi jimla:har lu' járbart. ḥam ḥal lu-ʃ ġajja:1, "ja murgam inta mist le:h ḥam ḥal lak timji?"

sitt. reh jimla kubba:jit járbart wi jis'iyarh lak (or ḥalafan jis'ixk).

ja:ji ma timji:ʃ wala timla:ʃ wala tis'ini:ʃ amm-a'ul lak ḥala haiga ḥabli(ə)ansa.
sitt. galaltak na:si ha:ga? e:hi:li:n(i)sititu?

ja:ji. la ma:nsitʃ haiga:mhimma, bassi ḥalafan jib'a-jgib li ûd kabritt wajja:ha.

wi fil ha:l gab lu-ʃ járbart wi sa'ar:ah. wi bašd1 kida sa'asit is sitt, wi ma dirju: illa wi infatahit te:ar a nil ḥete, wi nazlin minha guwar:sud, bi jigru wi kulluhum bi jirmu salam li l malik.

ja:ji. gare:he:h ḥalafan do:l gum ûddami wi ra'mu: li salam?
sitt. bi t ṭabū kull1 min jidre innak malik jir'mi: lak salam:

ja:ji. amma4 d dunja ma tixla:ʃ5 min garejib! il guwar:jidru, w ana m adre:ʃ!
sitt. ba:an:ta nsit wala tidre:ʃ! galaltak nassarj6 ja murgama is'it(ə)h tami, ḥalafan jiw'atə_m nafs.

is sitt. bu:ssu, ḥijjak rebbina jihdi(ə)h8 wi jinam.

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5 xela, jixla, "to be destitute of."
6 The form expresses habituation; cp. makkar, "habitual in deceit" (makr); or a trade, cp jajja:l (porter).
7 For jiw'at li. wa'əa, jiw'at, or ju'əa, "to look out," "to be ware"; cp. the street-cry u'əa, "ware!"
8 hada, jihdi, "to lead aright" (always of God).
Mor. See there, the Lord has guided him right, and he has
gone to sleep.
Lady. All right, carry him away, but quietly, lest he wake.
Mor. Don't be afraid. He will not wake.
Sitt. Take him to his house, so that he may find himself in
the morning in his lair.

* * * * * *

And when the porter woke, he found himself in his house;
he got up and went late to the vendor, bemused.
Vendor. Abraham, why have you deserted us all this time?
Pray for us a prayer of good!
Porter. If you please, stand off from me! Why, am I awake
that I should pray for you? Look you, I need someone to pray
for me! .
Vendor. Abraham, what's the matter with you? Tell me
what happened to you?
Porter. Tell you, say to you, what? I am like one whose
money got lost at market and he departed minus the beans.

For Systematic Grammar. XXII.

1. Notice the four possible vowel combinations as between past
and aorist, viz.: [a a, i i, a i, i a]. No rule can be given;
each verb must be noted as it occurs.
2. Notice carefully the way the pasts in [i] differ from those in
[a]; namely
   (i) their third person feminine and plural;
   (2) the liability of their first vowel to be elided.
3. Notice the reduction of length wherever two consonants
succeed a naturally long vowel.

1 Lit. "' Why have you forgotten in our disinterest ? ' " Seeing the porter
come so late and also so bemused, the vendor thinks he has had some super-
natural experience, and so asks him to " pray a prayer of good " to secure
some of the blessing.
murgama. ʔaho rəbbina ha’dah wi nam.

sitt. tejjib šilu:ž baʔa, bassi bînwe:ž ahsan jisha.
murgama. ma tảfis ma jishta:ž.
sitt. jehda waddu:ž ʔala betu ʔalafa:n jisba:ž jilʔa nafsu_f mərʔadu.

* * * * * * * * * * * * * * * * *

il bajja:ž. inta_shi:ž ʔalema leh' ja_brəhi:m? id'gi_inna:ž da'swit xer:ž!

fajj. min fədlak ib'id ʔanni. hu:w(a)_ana se:h(i) ad'si: ž: lak? d ana ʔawuz_illli jid'si: li.


fajj. ah'ki: lak aʔul lak e?: ʔaho ana zej:j_illli ʔəs:it fulus: su 
fi s su?: wi tili: minnu min ge:ž hummus.

as'ila.

(1.) ʔalaʃan eh ʔa:lit is sitt muʃ menzur jifda? (2.) ʔeh ka:n garədha min tasmijjitu malik. (3.) ʔeh illi ʔadu j jajja:ž 
lamma risju ʔala ʔinnu malik? (4.) le:h is sitt₁ samahit lu jikal-
limha bi takabbur? (5.) fassər kaləm is sitt "ʔablima titdi 
tibdi?" (6.) murgan wi murgana min humma wi ʔa:lit is 
sitt ʔeh li murgan? (7.) iftakər is jajja:ž ʔala tu:š innu malik?
(8.) ʔesəl eh lamma saʔəfət is sitt? (9.) saʔatu ʔe:h il kibir:rå 
fi l guwur? (10.) is sitt₁ ka:nit xajfa min e:h? (11.) ʔul lina 
ʔan illi ʔesəl min ba:ʃd is jajja:ž ma fərib id dawa li gəj:ʒ ma ʔəbil 
il bajja:ž tani jom? (12.) fassər lina l malas illi darabu j jajja:ž.
(13.) ifmi'na l bajja:ž saʔalu innu jid'si: lu ?

* For id'i lina. The verb daʃa, jidşi (inf. duʃa) is the regular word 
for intercessory prayer, petition. The word ṣela (vb. ṣella, ḥisellı) is 
properly only for public or prescribed prayer.
VBS. WITH 3RD RAD.
[Weak.

I. [Aor. in a, past in i.] (a) ijjak ji?re l kita:b!
(b) ijjak jirsi 'ala teri?a!
(c) ijjak jifd?e ?awam!
(d) ijjak jibni betu s sa'na: di.

Aor. 1. bi tigri wi_b tinsa kull! ha?ga.
   " tigri wi_b tinsi  "  "
   " tigru wi_b tinsu  "

Past. 2(a). giritt wi_nsitt le:h!
   giriti wi_nsitti  "
   girittu wi_nsittu  "

2(b). bare:ti il ?alam wi reme:tu le:h?
   bare:ti l  "  "  reme(?)ti:h le:h?
   bare:tu l  "  "  reme(?)tu:h le:h?

Imper. 3(a). 'irmi mandi:la:k, ir'mi:h!
   'irmu mandilkum, ir'mu:h.

(b) i?re_kta:bak i?reh.
   i?ri_kta:bik i?ri:h.

Partic. 4. Partic. Active.

\begin{align*}
\text{inta nasi 'ali le:h} \\
\text{inti nasja } & \quad , \quad ? \\
\text{intu nasji:n } & \quad ?, \quad ?
\end{align*}

The same with \dots fetma \dots l iwla:d.

   ma risi 'ala teri?a min zamam!
   ma fi?di min imba:ri:h!

   da bana 'amnawwil!

   ai na'am, ana b_agri wi b_ansa.
   " " " " " "
   " i?na_b nigri wi b_ninsa.

   giritt wi nsiit wi s salah.
   " " " "
   girina wi nsina "

   bare:tu_l ?alam wi reme:tu kida!
   " " " "

   bare:na_l  "  "  wi reme(?)na:h  "

   la m_ar'mihf!
   " " m_nir'mihf!

   " " m_a'rehlf!
   " " m_a'rehlf!

   " " m_i'rehlf!

   do. with Pronouns.

   ana mu$f na'isih.
   ana mu$f nas'ja:h.

   ihna mu$f nasji:nu.

   nasi:ha, nas:hum.

   nas'ja:ha, nas'ja:hum.

   nas'jinha, nasjinhum.

   III. sahi:h bi jirgi wi_b jinsa.
   " " tigri " tinsa.
   " " jirgu " jinsu.

   girit wi 'nisi, 'e'b 'aleh!
   girji bi nisj 'e'b 'ale:ha!
   girju wi nisju 'e'b ale:hum!

   izza:j 'bare_l ?alam wi re'mat:h.
   " " bare:ti " " re'matu:
   " " bare:tu_l  "  "  remu:h!

   bi t 'eb's ma jirmi:hf.
   " " ma jirmu:hf.

   ma ji?rehlf le:h?
   " " ti?rehlf le:h?
   " " ji?ruhf le:h?

   Part. Pass.

   sahi:h 'ali mu$f mansi:j.

   sahi:h \( \text{fetma mu$f mansi} \text{j}\)
5. girri t wi l(a)?etu? [la?etha].
girri ti l(a)?e?ti:h? [la?eti:ha].
girri tu l(a)?etu:h? [la?etu:ha].
aiwa, girri t wi la?etu.
.. .. ..
.. girri na wi la?e?na:h.
mac:i:um girri wi la?a:h [la?a:ha].
.. girri t wi la?atu [la?a:tha].
.. girju wi la?u:h [la?u:h]

The bracketed (a) is sometimes dropped; and so throughout this paradigm.

6. ma_g?ri:tj wala l(a)?etj | abu:k?
    | ummak
   ma_g?ri?ti:j wala la?etj | abu:ki?
    | ummik
   ma_g?ri?tu:j wala la?etu:j | abu:ku?
    | ummuku
   la ma_gri:j wala la?etu:j
   sahi:h ma_gri:j wala la?etu:j
   ma_gri:j wala la?etu:j
   ma_gri:j la?e?tu:j
   la ma_gri:j la?e?tu:j
   la ma_gri:j la?e?nu:j
   ma_gri:j la?e?nu:j
   ma_gri:j la?e?nu:j

(a). "I do hope he'll read the book!" — "Why he has already
    read the book!"
(b). "I do wish he'd settle on a plan!" — "Why he has long
    settled on one!"
(c). "I hope he'll be free soon!" — "Why he has been free since
    yesterday!"
(d). "I hope he'll build his house this year!" — "Why he built
    it last year!"
1. "You run away and forget everything." — "I confess I do,"
   etc.
2(a). "Why did you run away and forget?" — "Because I did!"
2(b). "Why did you sharpen the pencil, and then throw it
    away?"
3(a). "Throw away your handkerchief, throw it away!"
3(b). "Read your book, read it!"
4. "Why are you forgetting Ali?" — "I am not . . . ." — "True,
    he is not forgotten."
5. "Did you run and find him (her)?"
6. "Didn't you run and find your father?"

* When one or more short syllables separate two naturally long accented syllables one of these may retain some of its natural length and accent. In this word e? has a secondary accent and retains some of its length.
XXIII.

THE "INCREASED" VERB.

Note.—These "increased" forms (II. to X.) (which are not taken in their usual order of numbering for expository reasons), are all applicable to both (a) the "sound" triliteral verb, (b) the "surd verb" (p. 130), and (c) the verbs weak in the 1st, 2nd, or 3rd radicals. In the following pieces examples of all these applications will be given more or less indiscriminately. In the paradigms for verb-drill the strong form (a) is treated first, and (b) and (c) thereafter.

[faṣal] AND [faṣil].

Scenes on a Journey A Dialogue.

Verbs of Form II.

For reading.

[Packing.]

1. I told you Mahmoud, to pack (make ready) the luggage, have you done so?—No, I haven't packed it yet.
2. What has kept you from packing it till now? Off and pack it, and look sharp!—Patience, sir, I'll pack it immediately.
3. Patience (is for) when we have plenty of time.—Well then, do get (me) somebody to arrange (things) with me?
4. There is no arranging that needs one to be with you.—All right, I'll do it as best may be.
5. All right, only do finish it off, and take care not to forget any-thing!—It's done, I've finished it off, nor forgotten anything.
6. Here, you, Mahmoud, bring me a cab.—Please let someone else than me bring it.
7. And why trouble someone else than you since you are here?—Only that I have not yet got ready my own luggage, and I'm doing it now.
8. And why were you not getting your luggage ready even (from) yesterday?—Yesterday I was busy packing the house-things.
9. All right, finish your luggage, and then fetch the carriage for us.

1 From waddab with the second radical doubled. Inf. tawdiib. Notice this form carefully; it is the invariable and exceedingly common infinitive of the 2nd derived form of the verb. N.B.—All these derived forms have regular invariable infinitives, the infinitives of the simple verb being on the contrary numerous and entirely without rule. The infinitives of the derived forms should therefore be mastered thoroughly.
il fi'il il mazid.

is siqa t tanja — faṣṣal aw faṣṣil.
muḥawra fiʔahwaːl is safūr.
Li l ʔiraːja.

[tawdītib⁴ il ʕafʃ]}

1. ana ʔult⁴ lak tiweddēb il ʕafʃ⁴ ja mahmūd, weṭdēbtu?—la lissa ma weṭdēbtufj.
2. ek illi haːʃak ʕan tawdībːu li ḥadd⁴ dilweʔt?—jaʔtū weṭdēbu ḥawːam!—tewwil balːak ja xewːqa an_awaṭdēbu ʔiralan.
3. tawwil il baːl lamma_jkum ʕandina weʔt⁴ tewiːl.—tejjib, maʔʔ_t'giː(ː)b li ḥadd⁴ jirattib wijjaij!
4. ma fiʃ törtiːb jikuz lu waːhid wejjjaːk.—tejjib, ʔarrattibu zejjima_jkum.
5. tejjib bass⁴ tammim ʕaleːh, w_ʔiwːa tinsa haːɡa.—xeːlaːs tammiːнт ʕaleːh wala_/nsiː(ː)t⁷ haːɡa.
6. ja mahmūd, haːdʔder li ʕarbaiːja!—iʃmil maɾuʃ xɔlli ḥadd⁴ geri jihedʔderha.
7. wi ʕala ءe takliːʃ gerek ma dam_inta mawgud?—bass⁴ lissa ma gahhiztʃ ʕizaːli ʔana, wi b_agahhiz fiːiːh.
8. wi leːh ma_ʔtgahʔiʃz¹³ ʕafʃak min imbarːilli ʔiːatta?—ana maʃqul bi taghiːz ʕafʃ il beːt min_ʔimbarːilli.
9. tejjib xalːes ʕafʃak wi baːdem haːdʔder lina_1 ʕarbaiːja.

² Not negative nor interrogative, but introducing a vivacious command.
³ Verbs ending in a sibilant (s, z, ʃ, ʒ) and suffixed by ḥ of the negative, greatly weaken the ḥ so that it sounds hardly more than s. Make your teacher pronounce the following: ma tibhāʃ (“don’t inquire”); ma_ tgahhizʃ (“don’t prepare”); ma tixlaʃ (“you don’t finish”); ma tihfesʃ (“don’t keep ”).
[Bringing the cab.]

10. Bridle the horses, cabman!—I'll bridle them, (but just a minute) till I sort the harness on them.

11. All right, I'll do the bridling, and you do the sorting of the harness.

12. I've finished bridling; have you done the sorting?—I've done, get in please.

13. Did you speak to him, Mahmoud, about the pay?—No, I did not speak to him, I left the speaking to you, ma'am.

14. How much will you drive us for, from here to the station, cabby?—The drive from here to the station is a dollar; get in please.

15. No, that's too much; if you make the fare so much we won't drive.—I can't make it less than that, because it's a long way.

16. All right, get on and let the servant drive by your side.

[To the station: at the station.]

17. Cabby, think of a near(er) road by which to make a short cut!—No, there's no shorter cut other than the one we are going by.

18. I'm afraid we shan't catch (the train), touch up (lit. advise) the cattle a bit, and drive (hard)!

19. They are going without any touching up.

20. Mahmoud, have you made the necessary arrangements for the expediting of the luggage?—Yes, I did, but till now my arranging has failed.

21. All right, get someone to help you in the weighing (-room) and in putting it into the luggage-van in the train.

22. Here, Effendi! give me a ticket to Port Said, first class, return (= going, coming).—No hurry.

23. I've waited long, and the train is close on starting; no hurry indeed!

24. Why, there are still two minutes till its starting, and there's the ticket.

25. And give me too a second class one, (same) description as the previous.

---

1 For ja ustę (any master workman).

2 Sing. bahirma, "a beast of burden."

3 The regular plural of all infinitives is the fem. pl. termination -a:ti, as here. But some infinitives have a broken plural, e.g. tadbir, tadbir\'; ta'liim (teaching), ta'aliim. From these two examples the form of the broken plural of the infinitive of Form II. may be deduced.
[m'giibit il ūrebiija.]

10. laggim il xel ja_ste !1—alag’gimhum, bass1 lamm_ōsellali it te2m ʕale:k.

11. teijib xālli talgi(t)mhum ʕalajja, wi tēsli:ti it te2m ʕale:k.

12. ana xelā:s laggimt, inta sellahiti xelā:s ?—xellest, jehā_rkarb.

13. kallimtu ja mahmud ʕala ṭugre ?—la, ma kallimtu:j, xelle:t il kalām li ḫodritak.


15. la:, da_kti:r ; mada:m bi tkattūr fi l ṭugre kida, ma_b nirkabş.—ma jimmkinni:j a?allil ʕan kida ʕalafan il masā:fa ṭewi:la.

16. teijib jehā, rakkib il xōddā:m fi riːhak. [ʕal mūḥette ; fi l mūḥette.]

17. ja_ste fakkūr fi sikka ṭurejjiba tixerrem minha.—ma fi:j ṭaxrima ger illi_hna maffin fi:ha.

18. ana xajīf ma nilḥaʔ, ṣawwūr ṣuwa:jja ʕal baha(ː)jim,ʔ wi su?: !

19. humma maffin min ger taʃwir.

20. ja mahmud ʕamalt it tadbi(ː)reːt3 il lazma li jahin il ʕafj?—ana dabbūrt, la:kin li ḥaddi dilweʔti tadbiːri xaːb.

21. teijib juf ḥaddl jisaʔdak fi l mizā:m wi tanzi:lu fi ʔodt_il budeʕa fi l wabur.4

22. j_afandi, iddimmī tazkārē li ḥaddl bur sāʕiːd birīmo5 rajīh ga(ː)j!6—tawwil badlak ʃwejja !

23. ana_stanne(ː)t kitirw li l babur ʔārrēb jiʔum! w_atawwil badli_zzaj !

24. da lissa fuːdil ʕala ʔijamu diʔiːtem.ʔ w_adi t tazkūrē.

25. w iddimmī kaman wahda sikundo8 fārī illi fātīt (or ʃūrhu).

---

4 P. wabureːt ; or ʔat, p. ṭutureːt.
5 Or dūrēgā ʔuːla.
6 Or zihaːb w_ijaaːb.
7 S. daʔaʔa, p. daʔa(ː)jiʔ.
8 Or dūrēgā tami.
26. Here, porter, go before me, and look for an empty compartment.
   —When I find a compartment shall I put the luggage in?—
   Yes, of course, and put up the big bag on the rack.

To Illustrate the Weak Verbs of this Form (II.)

A Conversation in the train.

27. How is your Sultan getting on?—God be thanked, it is a
   state of things which makes one quite happy.

28. Yes, he is a good (kind) man, and likes to make (people)
   happy. Has he kept on the Khedive's people in the Abdeen?
   or has he not kept them on?—He's keeping on the honest
   people only.

29. His keeping of them on is just because his nature is patience
   (because he is patient).

30. I hear that he wants the Egyptians to bring up the girls (with)
   an education like that of Europe, because they do not bring
   them up properly.—Why yes, he wants to make them like
   the useful women of Europe, not like those who ignorantly
   ape Europeans.

31. Well you have diverted me with this news!—God keep you!
   Is there remaining much till we reach Port Said?

32. Why, my brother, the interest (sweetness) of your talk
   has brought us there without our being sensible of the
   journey.

---

1 P. junat.
2 P. rufur.
3 Lit. "In the name of God, that which God willed"; formulae to make compliments acceptable.
26. ja [ajja:l, ru:h ñuddâ:mi, dawwâr 'ala diwâ'n ñu:dî!—lamm_ al'â diwâ'n, adâxxâl il 'âfî fîh?—'aiwa_ummâ:l, wi_tellaß if jëntî 1 kibî:rû 'er reff.²
tamsîl li 1 ?af'âl il mu'stalla min sîgit fassâl.

[m'hadsa fi 1 ?etr.]

27. izzejî hà:l is sul'te:n bîtâ'kum?—bismîl'lla:hi, ma: ja ?æfhe:h³!di 'alìwa:l tisalli4 'awî!

28. aiwa huwa wahid letî:fl wî jîhibb il xer li n nas. xôlla nas min bîtu:ç il xiderwi fi c'abdî:În, walla ma xôlla:j?—m'xôlli n nas il ?âmana bass.

29. taxli:jitu fî:hum ikminni² tebâu l hilm (or ikminnu hàl:Îm).

30. ana b_asmaç innu c:awuz il mesrîjî:n jîrebbu 1 bana:t túrbi:Ja
zejji túrbi:jît_uruubba, 'âlanân ma hummaç m'rebbee:jînhum
tama:m.—mahoç c:jiz jîxôllî:hüm zejjî_is sittât in na$$î:n fî ûrûbbâ, mu:j zejj illi jîtfarnagu⁶ bi gahluhum.

31. ?amma hîdritak sall(:)tni li 1 xebôr da ðawi.—æfhe:jîh-
fe:zak?! fû:dl kitîr 'ala ma nusal bur sa:$$id?
32. ja ?axî, di hàl:awît hîkajtak wèsselîtña min ge;r ma_nhiss, li 1 miswûr.

as$$îla.
(1.) æh illî ?a:lu l xewû:ga li mâhîmûd wî ëh kà:m il gawab ?
(2.) te:lab ëh il û:ddàm min sû:du? (3.) te:twil il bà:l jînfaç
fi kull il ñìwa:l? (4.) lamma ðamûrû l xewû:ga jîhêddar c'ârêbijja
ra:î ëhâ:lan ... ummal ma rehî: le:ch? (5.) mâmûd ma gah'hiçs¹
(7.) æh ke:ßijit ittifa'hûm 'al ðugrû? (8.) il çârba:gi çagab
il xewû:ga fi l miswûr li l ma:$$etë? (9.) tadbi:r mâmûd
niçî bi ëxsûs jahîn il ç'afî? (10.) ùl lîna 'ala tûrtî:îb il ç'afî
il kibî:r wî s sugejjûr wî ëtç it taza:$$ir. (11.) te:lab e: misf sa:$$îa:l?
(12.) lòxxas lîna mëdûmûn il m'hadsa li: hislî fî 1 ?etr.

---

⁴ The word means “to divert,” “to amuse,” “to console.”
⁵ Short for ma huwa.
⁶ From the quadriliteral root frng (Frangi, Feringi, Frank, foreign).
⁷ The commonest reply to a compliment.
<table>
<thead>
<tr>
<th>Past Tense.</th>
<th>Aorist.</th>
<th>Imperat.</th>
</tr>
</thead>
<tbody>
<tr>
<td>neddefti_l halla wi sebbiti:ha?</td>
<td>&quot;&quot; neddeftahau wi sebbinta:ha.</td>
<td>&quot;&quot; neddeftahau wi sebbinitha.</td>
</tr>
<tr>
<td>tineddaf il ho:d wi_tseb'binu emta?</td>
<td>?aneddefu w_aseb'binu bukra.</td>
<td>alisan jineddefu wi jsebbinu halan.</td>
</tr>
<tr>
<td>tineddafi l halla wi_tsebbenihaha &quot;&quot;?</td>
<td>?aneddefsa:ha w_aseb'binha &quot;&quot;</td>
<td>&quot;&quot; tineddafa:ha w_asebbenihaha &quot;&quot;</td>
</tr>
<tr>
<td>tineddafu l ho:d wi_tsebbenihaha &quot;&quot;?</td>
<td>nineddefu w nseb'binu &quot;&quot;</td>
<td>&quot;&quot; jineddefu:u w_tsebbenihaha &quot;&quot;</td>
</tr>
</tbody>
</table>

(The quadriliteral verbs follow this measure precisely, e.g.—)

<table>
<thead>
<tr>
<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td>1a. laxbet il hagat'wi karkibtaha leh?</td>
<td>laxbet'tuhum wi karkib'tuhum kida!</td>
<td>sahi:h laxbetnum wi karkibhum, et</td>
</tr>
<tr>
<td>etc.</td>
<td>etc.</td>
<td>sahi:h bi laxbet'wi bi jkarkib, et</td>
</tr>
<tr>
<td>2a. bi_laxbet'wi bi_karkib leh?</td>
<td>b_alaxbet'wi b_akarkib kida!</td>
<td>malum laxbet'tak fi l hagat' do:l wi karkabta:fiha se:it</td>
</tr>
<tr>
<td>etc.</td>
<td>etc.</td>
<td>ma laggimnu:fi wala ta'lata:fi</td>
</tr>
<tr>
<td>3a. balaf il laxbet'wi l karkaba di,</td>
<td>&quot;&quot; ma laggimtahafi wala ta'lata:fi</td>
<td></td>
</tr>
<tr>
<td>muj se:eb?</td>
<td>&quot;&quot; laggimta:fi wala ta'lata:fi</td>
<td></td>
</tr>
<tr>
<td>4. deh da! ma laggimti:fi il huse:n (faras)</td>
<td>la, ma laggimtu:fi wala ta'lata:fi</td>
<td></td>
</tr>
<tr>
<td>wala ta'lata:fi (ta'lata:ha:fi)?</td>
<td>&quot;&quot; ma laggimta:fi wala ta'lata:fi</td>
<td></td>
</tr>
<tr>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
</tr>
</tbody>
</table>

(except in their infinitives, e.g.—)
1. "Have you cleaned and soaped the sink?"
2. "When will you clean and soap the sink?"
3. "Clean and soap the sink."—"Have been doing so for ever so long."—"Let the cleaning and soaping be perfect."—"Why have you muddled and disordered the things?"
3b. "No muddling and disordering!"—"Yes, the muddling and disordering of things is a shame."—"Certainly; your muddling of those things and your disordering (of) them is a great shame."—"Why are you taking the furniture out?"—"Why are you taking the things downstairs?"—"Don't take him (her) out."—"Why are you exaggerating the matter?"
6. "Why are you demeaning me: it's too bad!"—"Yes, I am demeaning you!"—"Your demeaning (of) her is a great shame."—"Who (has been) dirtying the new carpet?"
10. "Who considers the dog unclean?"—"The Mohammadans do."—"Their considering it unclean is with them a religious prescription."—"Are you going south or north to-morrow?"
11. "Have you smoothed the trouble or just left it?"
12. "Did you bring the child up or just leave him?"—"Do smooth the trouble, don't just leave it."—"I just am smoothing, etc."—"Adjust your matter, for adjusting profits."—"Yes, adjusting everything profits."—"Then your adjustment of this matter is your duty."
For Systematic Grammar. XXIII.

1. Notice that throughout this form, when the second vowel has on either side of it one of the consonants which modify [a] to [ā] or [e], then that vowel is [Ä] (i.e. [fatha]). Otherwise it is [ī] ([kasra]). And whichever of the two the vowel is, it persists throughout all the tenses. This is a very important rule: e.g. [nadd(ā)f], [neff(ā)d], hārr(ā)f, ʔaff(ā)r], but [sēbb(ī)n]. The first vowel is [fatha] invariably.

2. Notice that the quadriliteral is constructed exactly in the same measure, two different consonants merely replacing the doubled one: cp. [lāxbat—naddaf, kārkib—laggim]. And rule (1) holds good for all quadrilaterals also.

3. Only in the infinitive is there divergence, e.g. [lāxbat—tandif].

4. In the weak verbs of this form, only those weak in 1st radical call for any remark. They are AI verbs, combining the features of [bana jibni] with those of this form. Their infinitives invariably take the feminine termination. (Contrast [tanḍif—tawṣija] (for [taswija]).

5. Significations for this form: e.g.

-[wiwi]"to fall," [wa?a]"to fell."—Making an intransitive verb of first form transitive.
-[nidi:f]"clean," [naddaf]"make clean."—Making a transitive verb from an adjective.
-[liga:m]"bridle," [laggim]"to bridle."—Making a transitive verb from a substantive.
-[?ibli]"south," [?abbil]"go south."—Making verb of action from an adjective.
-[ṣeqir]"small," [ṣeqgar]"to make out small," "to demean."—Making out, considering, somebody something.
-[kibi:r]"big," [kabbdr]"to make out big," "exaggerate."—Making out, but wrongfully.

N.B.—[naggis] (from [nigis] "unclean") well illustrates the difference between "making actually so" (No. 11) and "making out so" (No. 12).
XXIV.

VERBS OF "FORM V." [itfaṣṣal, itfaṣṣil].

FOR READING.

A proposal for a holiday.

A. I want to make an arrangement for you to spend a holiday at the Zoological Gardens.

B. Fine idea! I have long had a desire to see over the Zoo. By the way, will not somebody be necessary to show us all the animals?

A. No need: what, didn't you know the way about them yet? But I'll tell you one thing; if it is not practicable for me to go with you, take care that none of you get near to the cages of the monkeys, lest they preoccupy you and get you off your guard, and put out their paws suddenly and scratch you.

B. Gracious, why we'll keep right away from them, and give up a visit-to-see them, even!

A. I don't tell you to avoid them altogether, only keep edged-off a bit from them.

B. We know that you are looking to our good entirely, so, in any case, thank you very much.

---

1 Form II. fassalī, "give (someone) a holiday."
2 Inf. of īsālī (alternative form, īwāṣlī); lit. "the-going-to-them."
3 Form II., jassūr, "to make easy" (jasiyr): Form V., "to be made easy."
4 Form II., ḏirrāb, "to make near."
it tamrini il ārbaʕa_w ʕijrin.

il ʕafʕal illi min siːgit “ itfāʕal” (aw “ itfāʕil”).
li l ʔirajja.

[iʔtireːh ʕalanjan fuʃha.]

A. ana ʕawuz aʕmil lukum tūrtiːb ʕalanjan titfāʕaʃahu fi ɣment il ḥajawanaːt.

B. ʕikr1 gamiːl! ʕalanjan lija keːf atfārreɡ ʕalehāa min zaman.—alla fa jilzamnaːʃ waːhid jifārreɡna ʕala l ḥajawanaːt kullaha?

A. muʃ duréeːri, huːwa_ntu ma ʕriftuːʃ mirwahlīa² lissa? waːlaːkin an(a)aʃul lak, in ma_tjassar³ liːʃ aruːfi we{jjaːkum, iwːa ḥaddī minkum jitʕārreb⁴ min ʕifisit⁵ il ʔurud, ahiʃan jilah-huːku wi jshaːhuːku wi jṭallaːʃ ʔideːhüm ʕala ɣəʃla wi jxaːrbifuːku.

B. deh da! w ihtna ma nitbaʃʕad ʕanhum wi balaj furga ʕaleːhüm ʔatta!

A. ana muʃ b_aʃul lukum titganniˈbuːhum⁶ bi l mūrre, bass1 txalilːikum⁷ mitterraʃim⁸ ʕanhum ṣweːjja.

B. ihtna niʃraf innak bi tunzur li selihna xaːlis, fa kattar xeːrek kitir ʕala kull¹ ʕaːl1.

asʔila.

(1.) েːh illi nta ʕawuz tiʃmilu_nna? (2.) jilzam waːhid jifārreɡna ʕal ginema walla jguːz niruːʃ li wahdina? (3.) inta biʔhazzūrmna min েːh? (4.) ʕalanjan েːh ma_nʕārreb1 min ʕifisit il ʔurud? (5.) il xoʃ da jiʔtiːdi ʔinnina ma nruluʃ bi l mōrʁu? (6.) েːh illi nifhamu min taːhiziːrek lina?

5 Sing. ʔafes.
6 Lit. “to make-yourselves-aside-(ganb)-from.”
7 Not txelluːkum: the verb when combined with a reflexive pronoun is always in singular.
8 Lit. “keep-yourselves-to-the-edge-(ṭerf)-of.”
### For Conversational Verb-Drill, and Analysis: Form V.

<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>1. biddak tit'allim walla tit'fassah?</td>
<td>it'allim talfa'tfassahij</td>
<td>it'allim id durus!</td>
</tr>
<tr>
<td>biddik tit'al'limi walla titfass'ah?</td>
<td>it'allmiri walla ttfassahiti</td>
<td>it'allimi_d &quot;&quot;, !</td>
</tr>
<tr>
<td>biddukum tit'al'limu walla titfass'ahu?</td>
<td>it'allimtu walla tfassahitu?</td>
<td>it'allimu_d &quot;&quot;, !</td>
</tr>
</tbody>
</table>

The corresponding form of quadriliteral verbs follow this measure precisely, e.g.

1a. itlaxbat\(\text{h}\) leh (f. -i, p. -u).

2a. bi titlaxbet leh (",", ").

3a. balaf talaxbit\(\text{j}\) ja fe\(\text{m}\)a.

4. isseww\(\text{w}\)ür is su\(\text{p}\)a:l (il as\(\text{p}\)ila) te\(\text{j}\)ib!

5. isseww\(\text{w}\)ürt is su\(\text{p}\)a:l (il as\(\text{p}\)ila) te\(\text{j}\)ib?

| Infin. | | |
|--------| | |
| ana ma tlaxbet\(\text{f}\) (p. -na:\(\text{f}\)). | ana m atlaxbet\(\text{f}\) (p. nit-). | sahi:h ma tlaxbet\(\text{f}\) (f. -it), p. -uf). |

| | | |
| | | |
| sahi:h talaxbi(\(\text{t}\))tha ma_jf\(\text{id}\)f. | sahi:h bi jiseew\(\text{w}\)är\(\text{u}\) | sahi:h bi jiseew\(\text{w}\)är\(\text{u}\) (jiseew\(\text{w}\)ärha). |

| | | |
| | | |
| ma\(\text{h}\)na\(\text{b}\) nisseew\(\text{w}\)är\(\text{u}\) (bi nisseew\(\text{w}\)är\(\text{a}\)) | ma\(\text{h}\)na\(\text{b}\) nisseew\(\text{w}\)är\(\text{u}\) (bi nisseew\(\text{w}\)är\(\text{a}\)). | bi tisseew\(\text{w}\)är\(\text{u}\) (bi tisseew\(\text{w}\)är\(\text{a}\)). |

| | | |
| | | |
| m\(\text{a}\)\(\text{l}\)um isseww\(\text{w}\)är\(\text{u}\) (isseew\(\text{w}\)är\(\text{u}\)hum). | m\(\text{a}\)\(\text{l}\)um isseww\(\text{w}\)är\(\text{u}\) (isseew\(\text{w}\)är\(\text{u}\)hum). | bi jisseew\(\text{w}\)är\(\text{u}\)'ru\(\text{h}\) (bi jisseew\(\text{w}\)är\(\text{u}\)'ru\(\text{h}\)). |

| | | |
| | | |
| ma\(\text{h}\)na\(\text{b}\) nisseew\(\text{w}\)är\(\text{u}\) (isseew\(\text{w}\)är\(\text{u}\)hum). | ma\(\text{h}\)na\(\text{b}\) nisseew\(\text{w}\)är\(\text{u}\) (isseew\(\text{w}\)är\(\text{u}\)hum). | jisseew\(\text{w}\)är\(\text{u}\)'ru\(\text{h}\) (jisseew\(\text{w}\)är\(\text{u}\)'ritha). |

<p>| | | |
| | | |
| | | |
| isseew(\text{w})är(\text{u})'ritu (isseew(\text{w})är(\text{u})'ritha). | isseew(\text{w})är(\text{u})'ritu (isseew(\text{w})är(\text{u})'ritha). | isseew(\text{w})är(\text{u})'ritu (isseew(\text{w})är(\text{u})'ritha). |</p>
<table>
<thead>
<tr>
<th>6. lissa ma_t'allimtu:] (-t'allimta:ha:j)?</th>
<th>la, lissa ma_t'allimtu:] (-t'allimta:ha:j).</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot; &quot; .., t'allim'tih:] (-t'allimtiha:j)?</td>
<td>&quot; &quot; .., t'allim'tih:] (-t'allimtiha:j).</td>
</tr>
<tr>
<td>&quot; &quot; .., t'allim'tuh:] (-t'allimtuha:j)?</td>
<td>&quot; &quot; .., t'allim'tuh:] (-t'allimtuha:j).</td>
</tr>
<tr>
<td>7. itkabbūr leh?</td>
<td>manif mitkabbūr.</td>
</tr>
<tr>
<td>8. it'addimt walla_t'āxxart?</td>
<td>ana mit'addim muʃ mit'āxxer.</td>
</tr>
</tbody>
</table>

**Weak Verbs of this form.—Weak in Third Radical:** e.g.

<table>
<thead>
<tr>
<th>(a) Past.</th>
<th>(b) Aorist</th>
<th>(c) Partic.</th>
</tr>
</thead>
<tbody>
<tr>
<td>9. (a) ithhūrret 'an il hūrama? ('an il mahmud ithhūre 'annu? [amr] da).</td>
<td>(b) m_an a b'athūrre 'annu miš subh ma ho bi jithūrra &quot; &quot; ma hija b tithūrra &quot; &quot; ma humma b jithūrru &quot; &quot; (like ?are ji're.)</td>
<td></td>
</tr>
<tr>
<td>ze:nab ithhūret 'annu? il bulis ithhūrru 'annu?</td>
<td>&quot; &quot; &quot; &quot; &quot;</td>
<td></td>
</tr>
</tbody>
</table>

**Infin.**
| 10. ijjak it tahhīr(r) da jinfa? |

| 1. "Do you want to learn or take a holiday?"—"I will learn, etc." |
| 2. "Did you learn, etc.?" |
| 3. "Learn your lessons!"—"Why I am learning them, hard."—"The learning of lessons is useful." |
| 4. "Figure the question to yourself properly!" |
| 5. "Have you not yet learned it (them)?" |
| 6. "Why were you so stuck up?"..."Whoso gets stuck up gets set down." |
| 7. "Have you progressed, or gone back?" |
| 8. "Have you made search for the thief (investigated the matter)?" |
| 9. "I hope this investigation will succeed." |
For Systematic Grammar.  XXIV.

1. "Sound" verb. Apart from the prefix [it] the rules given on p. 162, Nos. 1 and 2, apply to this form, and its corresponding quadriliteral, absolutely.

2. The infinitive form [ta''allum, tasawwur], etc., is scarcely a colloquial form, the infinitive of Form II. [taf'il] is usually borrowed and substituted for it.

3. The only weak verb of this form calling for notice is the one exemplified in No. 9. But whereas the corresponding verb in Form II. is a A I verb (like [bana jibni]), in Form V. it is A A (like [?ara ji?re]). Contrast sawwa, jisaww[i].
   itsawwa, jitsaww[a]. But partic. mitsaww[i].

4. Significations of form:
   (a) To do the action expressed in Form II. to oneself or in oneself: e.g. [it'allim] "to teach oneself (have oneself taught)," and so "learn." Middle, or reflexive, of II. Apply this to [itfassah, issewwar, it?addim, it?axxar, itlxbat], etc.
   (b) And so, "to make oneself out..." e.g. [itkabbar] "to make oneself out great," "to be proud."
   (c) And so "to pretend to be..." "to ape..." e.g. [iddarwif] "to pretend to be a dervish," [itfarnag] "to ape foreigners."
   (d) Merely passive of II. [laggim] "to bridle," [itlaggim] "to be bridled."

Notice the assimilation of the [t] in [issewwar, miggawwiz] and other consonants.
XXV.

Verbs of "Form VII" and "Form VIII."

[infaṣal (it-) and iftaṣal.]

FOR READING.

[(a) The Appointment.]

A. If it's possible for you, you must wait for (or expect) me to-morrow at your house, and I will be found there between three and four o'clock.

B. Why I have an appointment with so-and-so at that time; but just (wait) until I excuse myself to him.

A. I think that however much you excuse yourself to him he won't accept the excuse.

B. Oh come! if he does not accept, that is his affair.

A. Now then! you must be sure not to vex him, seeing that you previously gave him an appointment.

B. No; that man annoys me and hinders me from my work. I only hope he will get vexed and give me up and have done with it.

A. Considering you have a meeting (of a Society) once a week, where does this "giving up" come in?

B. The best thing is for me to leave the Society, since my inclination will not allow that he should meet with me, not even once a week.

[(b) The barrister (advocate).]

C. What is your opinion of that barrister, my dear friend.

D. I think he's a man (who) works conscientiously.

C. Well then, shall I rely on your word and get him to plead for me in my law-suit?

D. Even though I do praise him to you, let your reliance (leaning) nevertheless be on God (and then) you'll succeed.

C. Of course everyone who is relying on Him will never fail; but you know what I mean!... Hadn't we best direct ourselves to him in order to make conditions with him for his labour?

D. Do just wait, if only a moment, until I finish the thing I have in hand.

1 The verb after a conditional tense is in the past tense, without the sense being past (cp. our "if I knew him, I would, etc."

2 VIII., from nāzar.

3 Or anwigid. Both forms are VII. from wagad.

4 Colloquial change of ḍ into ḍ; root-word ẓajji2 (narrow).
it tamrim il xamsa_w ʕiʃrįn.

I ʕaffle il li mi sîgīt "ifʃal" (aw "iʃal") wi "iʃal." li l ʕiʃrįjį.

[(a) il miʃa:d.]

A. iza kam tiʃsîrîn, lazîm tintîzikîn bukrî fi l be't, w an(a) at'wîgîd3 ʕandak be:n is sa:sîa talâta w-ârba:sîa.

B. d_âna ʕandi miʃa:d miʃ fula:n fi l waʔtî da, ummâl amm astîzîr lu.

A. ʕistikîr mahma_ ʕiʃat'zîrî lîma ʃiʔbalʃ il ʕızr.

B. deh da! w_in ma_ ʕiʃbilʃ jîɾef ʃuglu!

A. iz za:j! madâma iddet lu miʃa:d ma_ʃiʃalʃuʃ abadan!

B. la:. . ., da bi jda:jîpi:nî ʕiʃ an ʕaffle, ijjâk jîzîl wi jîɾîgiʃ ʕanni wi s salâm!

A. mata kâ:n ʕanduκu gtimâ: fi kull ʕusbuʃ mârrû, l irtiga: ʃîgi_ ʃiʃmîn:n?

B. ʕîsîs ʕe: ʃa: ʕan_ ʕat Türk il gamiʃîja ḫes ʃaʃî muʃ ʔabla tîgiʃî ʃiʃja:j, wa la: w fi l gumîsa mârrû.

[(b) il m'ha:mi (l abuka:tu).]

C. ʕifikîr fi l m'ha:mi da ʔe: h, ja ḫabîbi?

D. ʕistikîr innu ɾeqîl jîɾîgîl bi zîmma.

C. ba'a(a) Astîmîd ʕala kalâma:n w axultîh jîra(t)ʃî fi6 li fi_ ʕedîja: bta:ʃî? (or ʕirtîkin).

D. w_in kuttî b_am'dâhî lak fî'h, la:κîn xâll(i)ʃî tîma:dak w irtika:ma:n ʕal eʃha:h tîngalî!

C. mašlum kullî min jiku:n miʃtîmîd wi ʔirtîkin ʕale:h ma_jxîbaʃ(abadan. il maʔawd?!. . . .muʃ ʕîsîs ʃe niʃwaq'ghî lu ḥa:lan ʕalaʃîn niʃtirît wiʃja:h ʕala ʔitʃabu?

D. ma tîtiszîr wa law burha səʃʃjûra ʕala balma (a)xellâh_ illî f ʃidi!

5 mata, "when" is treated like a conditional particle (cp. note (1).
6 The "VIth form" of the verb, see XXVI.
7 Lit. "the intended thing," used by itself like this to bring a discussion back to the point, or to cut short irrelevant objections.
C. No, if we don’t go to him now I fear he won’t be found in to-day, and that would be something (which) would be a loss to me.

D. My good man, don’t be afraid, to-day or to-morrow are all the same, and loss there is not.

C. If you please, either come with me now, or give it up, and I’ll go to him by myself.

D. Have it your own way! Please yourself and go if you must.

Weak Verbs of these Two Forms.

[(c). The closed bridge.]

A. The boats that were behind the bridge all passed through, all except two which were held up.

B. Hard lines! For that bridge only opens once a week, and the boat that gets held up must wait for the whole of that interval, and that is an interruption (in which) there is loss.

A. Well, and if they need food during that time?

B. If there are villages all round them where does “need” come in? There is even a village right adjoining the bridge, in which is everything.

A. True, the adjoining of that village to the bridge is very useful to people like that.

[(d). An odd incident.]

I was awfully tired yesterday, and from my extreme weariness lay stretched the whole night on my bed like a corpse, and the paraffin of the lamp got exhausted and the lamp went out of itself. While I was sleeping, after the light went out, I felt someone enter the room and (heard him) groping in my desk. And in my fear of him I was perplexed what to do in order that the thief might go out of the room, and after a little I chose (made up my mind) to attack him, and attack I did indeed, and caught hold of him; and in his fear of me he threw himself on to the ground, for he was (only) a poor hungry man who wanted a loaf of bread to eat, not a thief. And he was very advanced in age, a very old man. And had I been aware that the case was so, I needn’t have been perplexed.

1 Used in humorous expostulation, especially in objecting to over-rigorousness.
2 Or ja 3imma. 3 Lit. “with your mind (or feeling),” xə:tir.
4 Lit. “(if) you go, you do go.”
5 So sikka nafda, “a thorough-fare”; sikka muj nafda, “a blind alley”; naffiz, “put through,” “accomplish.”
D. ja ʃe:x,¹ ma txəf, innahůrdə wi bukrə zejjı baç'd, wala fi:ʃ dərər.
C. min fødlak, ja² t'um wjjə:jə dilwe:t, ja baləf, w-an-aruh lu:l wahidi.
D. bi xetrek³! ʃala ke:fak; tiru:h, tiru:h.⁴

il ʔaʃa:l il muʃtalla mis si(ː)gte:n do:l.

[(c). il kubri l maʃfu:l.]
A. il mara:kib_illi kanu wu:e:l kubri nafadə⁵ kulluhum, bass_itenem ill(i) inha:ʃu.
B. saʃb ʃalle:hum! ʃalaʃan il kubri ma jinfitiʃ' illa kull¹ saba'²t, iʃjam murrə, wi l mürkib illi tinha:ʃ la:ziʃim tintizir il mudda di kullaha, wi di 'etela fi:ʃa xuşurə.
A. ʃejjib, w_in_ihta:gu fi l mud'da: di li ʔaʃk?
A. sehi:ʃ, ittise:l il balad di bi l kubri bi jinfa⁴ nas zejj¹ do:l kitir.

[(d). nadrə guariba.]
amm_ana kutt¹ taʃban imba:rih, wi min ʃaddit taʃabi_tmaddert il lela di ʃas sirir zejj il ʔatiʃ, wi g gasz xilis mil lamba w intafat li wahda:ha. wi_f ʔasna: ma kutt¹ na(i)jm ba'dima_utefa n nur: hasset inni wahid daʃxal il ʔo:da wi bi ʃada'bis fi l bure:(h). wi min xoʃfi minnu ʔumt_ihtərt a'mil izzejj, la:ɡl il harəmi da jiʃla'⁵ mil ʔo:da. wi ba:ʃd¹ ʃweja:jə_xtərt⁷ inn(i) ahgim ʃale:h, wi fiʃlan hagamt ʃale:h, wi min xoʃfu minn(i) _itremə fi l ʔerəd, ʃaʃan innu kəm re:ɡil gelban wi giʃam, ʃawuz reɡir jaklu, maʃ hure:mi. wi kəm kibiir fi s simn¹ ʔawi, ja:'ni re:ɡil ixte:jər.⁸ wi law kutt_aʃraf inn il hala: kida, ma kanʃ¹ la:ziʃim ahtər.

⁶ From ittəesel for iwtesel, VIII. of wesel. So, ittaɾad for iwtəɾad, ittafa² for iwtəfa².
⁷ VIII. from root x j r; for ixtə(ː)ɾt where the weak letter is represented by the length, which however is suppressed before the two consonants: 3rd sing. ixtəɾ.
⁸ Inf. of the above, the weak letter reappearing. It is difficult to say why "choosing" should mean a very old man. Perhaps a man who is allowed to do just what he likes.
FOR CONVERSATIONAL VERB-DRILL, AND ANALYSIS.

[These two verb-forms (VII. infâl or itfâl, and VIII. iftaâl) can be studied together because of their essential similarity in rhythm and vowelling.]

**Past.**
1. inbesettâ lamma (igtamaštâ wejja:h ?
   inbesetti .. (igtamašti .. ?
   inbesettu .. (igtamaštu .. ?

   **Aorist.**
2. bi tinbisit lamma tīgtimiš wejja:h
   tinbisit .. tīgtimiš .. ?
   tinbisit .. tīgtimiš .. ?

   **Part. Inf.**
3. inta miğiṭimiš wejja:h min emta?
4. sa:mmiš il ba:b? infata:h wala_n?afal?
   bi jiti:tii wi b jiti:fil min bòrâ?
5. ilitaʔúrt ir rægil wala_htâremtu:j lech?
   ilitaʔúrti zena:n .. htâremtihai:j .. ?
   ilitaʔúrti hum wala_htâremtuhum:j .. ?

6. bi tihti:tir zed walla_b tihti:ru?:
   bi tihti:tir zena:n .. tihti:riti:hai?
   bi tihti:tir mu:d .. tihti:ru:hum?

7. µf inta mihti:tir mi místi:bir sa:li:bna?

    **Weak verbs of this Form. A.**
    1. 1st rad. [w]. B. 2nd rad. weak. C. 3rd rad. weak.

   **Past.**
8. ittaʔafatu w _ittaʔadtu ´ala ra:j?
   ahsan titti:pû wi titti:hdu ´ala ra:j.

   **Aorist.**

   **Im. Pa. Inf.**
10. itti:pû wi _tti:hdu ´ala ra:j!

   la, ma_titaʔana:j wala_ttaha:ndan:j.
   ma_lina nitti:f?in wi mitti:hdim!

   mašlum inbesettâ lamma gtamaš.
   inbesettâ .. gtamašti.
   inbesettu .. gtamašu.

   mašlum jinbisit lamma jigtimiš.
   tinbisit .. tigtimiš.
   jinbisit .. jigtimiš.

   aiwa, ihtâremu wala iltaʔúrtu:j.
   ihtâre:mitha .. iltaʔúritha:j.

   ihtaʔúrti hum wala_htâremtuhum:j .. ?
   ihtaʔúrti hum wala_htâremtuhum:j .. ?
   ihtaʔúrti hum wala_htâremtuhum:j .. ?

   mašlum bi jihi:tiru wala_b jihi:ru:j.
   bi jihi:tiru wala_b jihi:ru:j.
   bi jihi:tiru wala_b jihi:ru:j.

   aiwa ma jititi:pû wala ititi:hdu:j.
   Littifâ:j wi Littihad bi jifdu.
1. "Did you enjoy yourself (or, were you pleased) when you met with him?"

2. "How long have you been meeting with him?"—"Our meeting has been for the last two hours."

3. "Do you hear the door? Did it open or shut?"—"Does it open and shut from the outside?"—"It only opens on the inside."—"Make its opening on the outside as well."

4. "Why did you despise the man and not honour him?"—"What!! I despised the man and not honoured him!"

5. "Don't you honour and regard that friend of ours?"—"Certainly, he is greatly honoured and regarded in my sight." (N.B. passive partic.)—"And he deserves honour and regard."

6. "Did you agree and unite on an opinion?"

7. "You'd better agree, etc."—"I think we shan't agree, etc."

8. "Agree and unite! etc."

9. "I expect you were puzzled when you chose that thing (i.e. had to make a choice)."

10. "Is not the chooser generally puzzled?"—"Yes, because the making of a choice perplexes."

11. "What o'clock did you begin and end?"—"I began at midday and haven't finished yet."—"One who has only just begun, how should he have finished?"

12. "Kindly begin and end earlier than that to-morrow.'"—"Well, I will begin at dawn and end at noon."—"No, let the beginning be at noon and the ending at sunset."

13. "You begin late and end early, how is that?"—"Why, my beginning and ending are just as usual."
For Systematic Grammar. XXV.

1. Past vowels always [a]; aorist, regularly [i], but [a] is occasionally heard, e.g. [jintæzær] ("he expects"), alongside of [jintizir].

2. Notice elision of unaccented [i] ([tin'bis(i)ti], just as in ['mis(i)-kit]).

3. VIII., first radical [w], [ittahad] for [iwtaḥad], etc. (Form VII. no irregularity.)

4. VIII., second radical weak; conjugated like [jinaːm], e.g. [ ihtæːg, jihæːg]. (Form VII. similarly: e.g. [inhaːf], "to be kept back," [jinhaːf], but no infinitives.

5. VIII., third radical weak; conjugated like [bæːn], [jibniː], e.g. [ibtada, jibtidi]. Form VII. similarly, e.g. [intɛfæ], "to be extinguished," [jintifi], infinitive (if any) [intiːfaː].

6. N.B.—Second and third radicals the same, conjugated like [sæːh jisæh] (e.g. [imtæd jitmædd, iðæːr jindæːr]). Form VIII. is one of the few in which a passive participle appears in a few verbs: it is always in [a]: e.g. [muhtʊrem]; second radical weak, [muxtæːr] (same as the active).
(il miṣaṣ:d.)
(1.) ma jimínakj₁ᵗ?aggil il miṣaṣ: d wejja fula:n? (2.) 
haːga kbirũ ṣandak iza ziʃil maṣaːk? (3.) ma tʃufuf iz zaij, 
ma dam maṣ baʃd fi ʃ 1 gamʃijja?

(il miʃhaːmi.)
(1.) fikrak eːh fi zimmit fulaːn il miʃhaːmi? (2.) ᵇalaːʃan 
eh tʃaːwil waːʃid miʃhaːmi? (3.) ᵇala miːm laːzik il ᵇinsaːn 
jiʃtimid wi jirtikin? L_iʃtimarːd ᵇala z zaret bʃetːeːl? (4.) ᵇalaːʃan 
eː bi tistaʃgil fi mirwaːḥak li ʃ 1 miʃhaːmi?

(il kubri l maʃfuːl.)
(1.) gɑrū ʔeh li l maraːkib ʃill wūrē l kubri? (2.) ummaːl 
fih kida ʃerar kibir? (3.) tejjib lidabbārū ʃeʃiːthum z zejj 
weʔt¹ wuʃufšum?

(nadra gariːba.)
(1.) eh kamit aʃwaːlek weʔtima dɔxɔl ʃale:k ir ɾeːgil?
(2.) wi laːmaː dɔxɔl ʃamal eː? (3.) ʃeːh kɔːn sabab iʃtiːjɔːɾak.
(4.) ʃaxiːran ʃamalt eː wiʃ ʃuʃt eh fiːh?
XXVI.

Verbs of "Form IV."

FOR READING.

[The Messenger.]

A. I sent you a letter yesterday with your servant, why did you not inform me (about what I asked), though I said to you, inform me and send the answer with the messenger?

B. Is it my fault, if I order your messenger to wait a little just while I should write the message for him, and it does not please him to stop?

A. Say, didn't you show him that the message was essential (or your message to me)?

B. My good sir, I did so, hard, but he made it appear to me that he had no time. And it appears that you had not told him to wait for the answer. Moreover, I saw him signify that he was tired.

A. You are right in what you say, for I should have obliged him to wait. My mind was occupied with an important affair, and that is what caused me to forget.

B. But for (the fact that) you were careless, and if he had stayed, it would have saved me coming to you all this way.

A. I do see that you have troubled yourself, and I beg you to forgive me.

B. Don't mention it! Just give me your "Arabic Composition" though, for there is someone with us who knows how to write and wants to teach me how to do it.

A. Is he the man who teaches you dictation?

B. Yes, he is the one; but he dictates to me very difficult sentences.

A. Well, here's the book for you.

B. Grateful and obliged!

---

1 Or ?afadt. IV. of root j d from ?afa:d.
2 IV., imperative of ?ārsal.
3 If., synonymous with ?awrā[t] above (IV. with 3rd rad. weak).
it tamrīn i'l xamsa wi i'sīfīm.
li i'īrēja.
i'l ūfса:lm mini sīgīt ūfса:l.
[i'l mīrsа:l.]


B. lаu ʾла_nта ʾаhmаlt, ʾаwу ʾhу:wа_(i)stаnnа, kа:n ʾаgʾnа:nı ʾ산6 il мıgıj ʾı hаdдı_hną.

B. il ʾаʃф! bаss іddı:mı kта:b il ʾınfа:_bта:sаk. ʾаlаʃаn fık lа:wздı sаndınа jiʾrеf jınʃı ʾаwuz jiʾsаllımмı fеwјjа ʾаlаʃаn ʾаʾrеf ʾаnʃı.
A. huwа r регıl да_ллı bı ʾжdгr′ris lаk ʾимlа?
B. аiwа hu:wа, lа:kın bı jimlı ʾаlаjjа ʾгumаl sеʾbı ʾәwф.

A. ʾиʃfаdдdаl аdı:l kта:b.
B. mиʃаkkόr wı mаmμu:n.

4 Ist Form, "appear"; this IVth form aorist, "causes to appear," would be jıžhır (as in next sentence).
5 These two words bear the same relation to each other as jıʒhаr and jıʒhır.
6 Lit. "made me rich from," i.e. "able to dispense with."
| Past. | 1. ?a'fant kull in nas bi ?hudurru?  
   and so ?a'flanti, -u.  
| Aorist. | 2. tib?a ti'lin in nas bi ?hudurru bukrâ!  
   [and so on, exactly like the simple verb ; but always in I, never  
   a'slinhum bi kulli surur.  
| Imperat. | 3. ?i'lin in nas bi ?hudurhum!  
| Partic. | 3. a'slinhum min badri.  
| Infin. | 3. kam_i1 ?i'slan wa:dih?  

**Weak Verbs of this form.—(A) Weak in Second Radical : (B) Weak in Third Radical.**

| Past. | 4. ?afad? axu:ha ?awi, kattûr xerêk!  
   ?afad?i(; ) 'ammi , , , xerêk.  
   ?afad?i 'ammitu , , , xerêk.  
   ?afad?tu 'ammitu , , , xerku.  
| Imper. | 5. fi'd min fedlak se'hibna.  
   fi'di min fedlilk , , ,  
   fi'du min fedluku , , ,  
| Aorist. | 6. il ?ifa'da (or ifadtak) kamit mufi'da  
| Inf. | 6. mabsut inn? ?ifa'dti kamit mufi'da.  
| B. | 7. ?aften? ir rægil ja mufti?  
| Past. | 7. aiwa ?aften? ir rægil min zamâ:n.  
| Imper. | 8. ?i'tî r rægil ha?lan, if'tî'h!  
| Aor. | 8. ?aftî'h awwilma jimkinni.  
| Infin. | 8. ijjak jinbisit mil ?ifta_bta'tak!  

1. "Have you advised all the people of his coming?"  
2. "You will kindly advise, etc."
3. "Advise the folk of their coming!"
4. "I am advising them since early (i.e. have already done so)."
5. "Inform me, please."  
6. "Was the advertisement very clear?"  
7. "You have edified (informed) her brother."  
8. "Give a legal decision to the man, O Counsellor?"  
"I will, as soon as possible."
9. "I hope we'll be pleased with your giving-of-the-decision!"
EGYPTIAN COLLOQUIAL ARABIC

For Systematic Grammar.

1. The aorist is identical with that of I in [i]. But unlike I it takes [i] invariably.

XXVII.

Verbs of Form X.

FOR READING.

Dialogue between a Doctor and a Patient.

Doc. From what village are you?

Doc. What’s wrong with you?
Pa. I am ill in my inside.

Doc. Since when have you felt bad like this?
Pa. I have felt ill like this for about two months.

Doc. Upon my word, I am astonished at you, you fellaheen! (To think that) one of you can feel ill, and be so careless about himself.

Pa. No, doctor, I was not careless about myself...only—I was ill more than this, but felt the distance (to here) too far.

Doc. Such considering-too-far should be in anything but health. No, the fact is you thought stopping at home did not matter, and rather preferred it (thought it nicer).

Pa. No, I neither thought it did not matter nor preferred it; but after I had asked to be directed to your place here, I came, as you see.

Doc. I am surprised at you. What, does our place here need directing to? Why, it’s known to everybody. I’m afraid you’re trying to gammon me!

Pa. Oh, doctor, how can you say such a thing! You know everything, how could I try to gammon you?

Doc. Well, look out you don’t. Tell me the real reason.
Pa. If I told you, you might think me either a simpleton or an idiot even.

Doc. Oh no I won’t; only do say.
Pa. The reason that made me wait till now was the death of the grandmother of the wife of my maternal cousin. Allah rest her soul, she was a good woman (lit. saint).

---

1 For jitsa:hil, inf. tasa:hul; to be easy-going, tolerant.
2 ru:li, a rather more intimate word for “self” than nafs or za:t; e.g. ?irfam ru:liak, “have mercy on your poor self.”
3 From hajjin (easy, light).
4 “To consider sweet” (hilw).
it tamrin is sab'a wi ifirim.

il 'afasal illi min sigit "istaflal" aw "istaflil."
li 1 'ireja.

m'hawra ben hakism wi fallahi.

hak. inta_mn_inhi balad?
fal. ana mil bagur minufijja.

h. 'aja:k ?eh huwa?
f. il mereed bita;?i_f bejni.

h. istafiart1 bi 1 'aja: da_mn_emta?
f. ana_(i)staflasset bu min mudda tigi fahrem.

h. ja salam, ana b.astagreb luku ja fallahi:n! il wahid
minku jib'a 'ajjaj wan ji jissahil2 fi ru:ku3 m_a'sref'i le:h.

f. ja gana:b id doktor, ana ma_ssa(i)'hilif fi ru:hi, bass1
kutt1 'ajjaj aktar min kida w_istabf'adit il masafa.

h. istifasa:d jikum fi 'asa:ga ge;r il mured. inta lli kutt1
mistahwin3 wi mistahli1 l 'asa:da fi 1 balad.

f. la! la kutt1 mistahwin il 'u'asad fi l balad wala mistahlih;
innama lamma_stadalle:t5 'ala mahalluku 'adi:ni ge:t.

h. ana b_astagib lak! hu:wa mahallina 'awa:wa il istidalad?
da maru: li kulli wahid; inta ?ija:k bi tistaghilni6!

f. la, il ?afw ja sa?att id doktor, inta_b ti'ref kulli 'asa:ga,
w_staghalak izzaj!

h. tajjib, ma_b tistaghilni:j. ?ul li 'ala 'ha?i?it il 'amr.
f. in ?ult1 lak 'ala 'ha?i?it il ?amr jimkin tistogfimni7 wi
istema?etni8 kaman.

h. la:, la:, la:, ma b_astagibekf,—bass1 ?u:l.

f. is sabab illi xo:llam(i) astanna9 li liadd1 dilwe?t1 mot
sitt mure:t ibn1 xolti. ef'e'h jirhamha kamit willija10_kwaijisa!

5 Ist Form dall, "to direct (a person) to (ala)."
6 From ga:hil, "a fool."
7 From gdfsimm, "an inexpert."
8 From ?dbitt, "an idiot."
9 For ista?anna.

10 Lit. "saint" (Moslem).
Doc. Hullo! Why, according to that, you could claim (pretend) that all the people in the world are your relations.

Pa. Now look here, do you want me to fetch you out a reason from below the earth?

Doc. No, but anyone who heard you tell that tale would reject it and disbelieve you.

Pa. I can tell you the true causes, only please don't deride them.

Doc. I call you to witness, O you who are sitting, did we hear from him anything rational, and called it strange?

Bysitters. No, if he told us of anything rational, we should not call it improbable: (to the patient) For we have heard many stories from others and did not call them impossible.

Pa. Well, it's beyond my power!—Since you are so domineering, then, there's nothing in it more than the matter of Ramadan and the Feast.

Doc. And why didn't you say so from the first, and it would have avoided all this trouble and waste of time for nothing. Enough of this. Used you to ask-to-be-given medicine at home?

Pa. I used, but I did not obtain any benefit from it.

Doc. What! didn't you ask advice of any doctor?

Pa. No, why should I consult any doctor while the druggists are to be found with us? There is no need to consult (them).

Doc. No wonder you too did not profit at all from the medicine you asked for.

Pa. To come to the point, here we've come to you to see what you'll do to me.

[Here the Doctor submits the patient to a thorough examination.]

Doc. Off with you, strip off these dirty clothes, take a bath, put on clean clothes, and go into hospital, and I trust you'll wake in the morning feeling better.

---

1 For jidti'i, VIII. of da'wa, "to call oneself," "pretend," "make claim" (da'wa(:)), p. da'a:wi.
2 From ?abi:h, "vile."
3 Or jikazzib, "believe," "deny," "call false." sadda? is also pronounced sadda?.
4 From gdrilb, "strange," "odd," "unlikely"; cp. istab'add, with same meaning."
5 Lit. "I ask for you as witness" (ja:hid).
6 Or ma_b jaddilj' hi:la; often means "I can't, or couldn't, help it."
7 "Making-yourselves-rulers" (ha:kin).
h. deh da! da_nata qala kida ti'dor tiddi'i? inni n nas illi fi d dunja kullaha ?urejbak!

f. ummul inta qa:wuz astox'eg lak sabab min taht il ?erd1 ba?a?


h. ana b_astraJ'idaku5 ja_liti qa'din! alla_hina_s(i)mi'sna minnu ha:ga ma?u:la wistorgreba'na:ha?


h. wi leh ma ?ultif kida mil awwil, wi ka:m balaf it ta?ab da kullu wi deja:6 il wa?t qala ?alla je?:7 ... ma 'alema min da kullu!9 inta kutt1_b tista?te dawa fi l balad?

f. kutt1 astraJ'te dawa,la:kin ma_sta?heltif minnu qala fajda.

h. huwa_nata ma_stafertif10 wahid haki:m.


h. atari:k12 inta rexer ma_stafattif ha:ga mid dawa ll_ista?te:tu!


[hina l haki:m wa)?a?c l kaf: i:j 'a:fi 'al meridi:]


8 "The no-thing."
9 Lit. "What is on us in all this?"
11 Or igrennak.
12 Take-a-bath (hamman; distinguish hama:m "pigeons"). This is a variant of the Xth Form, combining its features with those of Form II.:
Pa. Why I hope to wake feeling well again, and with my strength quite come back to me again.

Doc. Yes, I hope that after a week’s time you will have quite recovered from this illness, and return home as fit as anything.

Pa. I’m only afraid, Doctor, that when I go back home, this illness will come back on me again, and I get as pale (yellow) as I am to-day.

Doc. Don’t be afraid! why did you get pale, for any reason except your having been ill so long? Come, my good fellow, in you go, and rest; come then!

Pa. Oh thank you, thank you, Doctor! Allah bless you in everything you set your hand to! Allah keep to you your offspring, and preserve to you your life!

Doc. Thanks very much! Attendant, bring on the next case. Only let it not be a chatterbox like this!

---

1 req?, lit. “be clear”; fa?, ‘ recover,” “ get over (an illness).”
2 Lit. “taking spoil.”
3 IXth Form, only for colours and deformities, e.g. ilimārr, “blush,” i’wagg, “be crooked.” The third radical is doubled. The aorist is jisfārr.
Inf. isfrár. It has not been thought necessary to elaborate this very simple form in a verb-drill section.

4 Pl. of nagl, respectful word for "son."
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<tbody>
<tr>
<td>1. ista'gilt imbari: leh?</td>
<td>ista'gilit, '' '' ?</td>
<td>ista'gilit, '' '' ?</td>
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<td>2. bi tista'gil leh ja si:di?</td>
<td>'' tista'gili, '' ja sitti ?</td>
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<td>'' tista'gilu, '' ja gama:s'a ?</td>
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<td>Imper.</td>
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<td>Partic.</td>
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<td>3. ista'gil (-i, -u).</td>
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<td>4. istas'malit: imbari: [istasmah'taha?]</td>
<td>istas'malit:imbari [istasmah'ti:ha?]</td>
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<td>istas'malit:u: [ista'smalita:ja:]</td>
<td>istas'malit:u:u: [ista'smalita:hu:]</td>
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<td>5. ma_stas'malit:u:; [sta'smalita:ja:]</td>
<td>ma_stas'malit:u:; [sta'smalita:ja:]</td>
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<td>ma_stas'malit:; [sta'smalita:]</td>
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<td>6. istah'der lina 1 ka:tib (hurma).</td>
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<td>istah'der'i: nna '' ''</td>
<td>istah'der'u: nna 1 hurma.</td>
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<td>7. balalj ma_tistah'deru; [tis:thah'deru:]</td>
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<td>'' '' tistah'deru: [tistah'deru:]</td>
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<td>8. iw'a tistaghilni!</td>
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For Conversational Verb-Drill, and Analysis: Form X.

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<td>ma_stas'malit:; [sta'smalita:]</td>
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aiwa, ista'gilt [or ma sta'gilt].
ista'gilit [sta'gilit].
ista'gilt [sta'gilt].
bi nista'gill, '' [ma, ma_b nista'gill].
m_ana mista'gill (-a) [ma_hna mista'gill:n].
aiwa stasmah'tu [ista'smalita:ja:].
sta'smalita: [ista'smalita:ja:].
ma_stas'malit: [sta'smalita:ja:].
tastah'deru: ha:lan [sta'shah'deru:lu:].
tastah'deru: ha:lan [sta'shah'deru:ku:].
ma_tastah'dar:u: [sta'shah'dar:u:].
ma_nistah'dar:u: [nisti:shah'dar:u:].
astagfir elleh astaghilak izza:j!
This form has a variant which combines the features of the \textit{I}nd and \textit{X}th Forms.

1. "Why did you hurry yesterday?"
2. "Why are hurrying, my good sir?"
3. "Hurry up!"—"Why I \textit{am} hurrying!"—"This hurrying is not expedient."
4. "Did you ask him for forgiveness yesterday?"
5. "You didn't ask his forgiveness."
6. "Summon for us the clerk (the woman)."
7. "Stay, don't summon him (her)."
8. "Take care you don't try fooling me."—"I cry God pardon!"—"How should I try to fool you!"—"Trying to fool people is bad manners (taste)."
9. "Did you rest at their house?"
10. "Please rest yourself."

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<td>istarejjahit &quot;?</td>
<td>&quot;&quot;&quot;&quot;&quot;&quot;&quot;&quot;</td>
<td>&quot;&quot; istarejjahit.</td>
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<tr>
<td>istarejjahit &quot;?</td>
<td>&quot;&quot;_starejjahna [&quot;&quot;_starejjahna;:].</td>
<td>&quot;&quot; istarejjahu.</td>
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<tr>
<td>10. itfaeddel istarejjah (-i, -u).</td>
<td>m_ana mistarejjah (-a) [m_hna mistarejja:in].</td>
<td>[\textit{no infinitive.}]</td>
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Weak Verbs of this Form.

Past. A. 11. ista'allat:ir raqil leh? etc., like
ista'allatu's sitt'l leh? sahh
Aorist. 12. bi tista'allir raqil leh? jisahh
Part. Inf. 13. inta mista'lil il mahijja leh? sah\h

Note.—No. 13 shows that the two final radicals are
sometimes found separated, e.g. ista'lil, jista'lil, mista'lil ("to consider too
little,"
No. 13, column 2).

Past. B. 14. mu'f istaʃfar il hakim?
istaʃfaru il hakim?
Aor., Inf. 15. raʃ tistaʃfar, [etc., like jibi;]
Inf. Const. 16. istaʃfarit il hakim da naʃaʃtina.

Note.—Here again we meet with uncontracted forms, e.g. istagwib (instead of istaga:b), "to ask for an answer" (gawa:b). Here again a contracted form may coexist, but with a different meaning: e.g. istaga:b (jistagi:b, istagirib, mista'gib, istiga:ba) means
"to grant a prayer" (God).

Past. C. 17. istabde:et_emta [-i, -u].
Aorist. 18. ha tistabda_dilwe't! ha:lan?
Imp., Part. 19. istabda fi j fugl inmaharda! [-i, -u].
Inf. D. 20. istaxaadbet leh imbarri, ja ila.
Past, Aor. 21. istanne(t)ni* leh ja ila.
Partic. 22. istanne(t)ni* leh ja ila.

* From istanna; ista'ann is the original word, meaning, "to await with patience,"

For Systematic Grammar. (XXVII.)

1. The penultimate vowel is [a] throughout and invariably. The final vowel is [a] or [i] according to exactly the same rule as was laid down for Forms II. and V. (See pp. 160-166).

2. In the verbs with second radical weak the infinitive takes on the feminine termination [-a], as did the corresponding verbs of Form IV. (cp. [ifa:da] with [istifa:da]). And in other respects the two are parallel.

3. The verbs with third radical weak are conjugated like [ʔara jiʔre], not [bana jibni].

4. Signification of this form: (a) To consider a thing or person thus or thus (see above Nos. 8, 11). (b) To ask for the doing of such and such an action (see Nos. 4, 6).

N.B.—(2) may be reflexive: thus [istaʕgilt] may mean "I asked myself to hurry," i.e. "I hurried"; or "I asked so-and-so to hurry," [istaʕgilt ʕali], "I hurried Ali up."
XXVIII.
FOR READING.

Dialogue on the Courtesies of Debate.

A. I want to have a discussion with you on the subject of religion.
B. Please do; only on the condition of our maintaining each other's dignity.

A. I disputed with a man lately on a certain subject, and he contradicted me and did not maintain my dignity.
B. He was wrong in contradicting you. Perhaps, though, you disputed more than was necessary.

A. No. The man annoyed me much; he would even interrupt me at every sentence.
B. Well, truly, beyond all dispute, interruption of one's talk disturbs one's thought and contravenes the courtesies of discussion.

A. Que voulez-vous? Whoever mixes with fools merits this.
B. I'd like to say, though, even if he did cross you, you must nevertheless condone him seeing he is ignorant.

A. Oh, come now! I have compliance and condoning in more (important things) than this!
B. I see that a man must observe the rules of debating, I mean, not to be (too) lax on the one hand, nor (too) strict on the other.

A. I agree with you on this idea; I don't want to make concessions from truth on the one hand, nor to be dictatorial with whoever disputes with me on the other.

B. Truly, when one of us controverts with another he shouldn't quarrel with him; one must bar quarrelling in controversy.

A. In that case the controversy should be conducted on a recognised order.

---

1 An elastic word (sing. ?adab), meaning "courtesies," "humanities," "ethics."
2 Form III. is direct', ana(;)?(i)Jak. The reflexive VI. needs the preposition wajja.
3 helez, "keep"; III., "study to keep."
4 bahas "enquire," ba:his, "discuss with."
5 From gelet, "a mistake."
6 The î is hardly more than a s: see p. 155, n.
7 Originally from root dj?, "narrow" (VI., ana mida:ji?, "I am annoyed ").
8 Or mınaz'a.
9 From nezeł, a view or opinion.
it tamrin it tamanja wi 'ijrin.

m'hawra fi ?a(;)da:b il m'na?Ja.

li 1 ?ireija.

A. ahibb_atna:?'if wejja:k² fi mawdu:² id dim.

B. itfaddel bass¹ talit¹ nха:fiʒ³ 'ala kūremit ba'dina.

A. ana ba(;)hist¹⁴ warhid min 'urejjib fi mawdu:¹⁴, wi ge(;)litni³ wala ha(;)fiʒ¹⁶ 'ala kūremti.

B. ma lu:j ha?²¹ fi_mgeltitak; jimkin, ja ?axi, na?iftu zijajda 'an il luzum;


B. amma min ge:r niza:⁸ fa_l m²³at²⁶a fil kalam tifawwij 'al fikr wi_txa:li⁰f adai:b il m²neazrò.⁹

A. aho_li:jxe:lit il guhala jistaːha²²¹ kida.

B. a²ul lak, w in kannu¹² 'erḍak,¹² bārḍu jiltakam ti'samḥu hies innu ga:hill.

A. deh da, d ana ᵃandi tasa:hu⁰l wi tasa:muḥi f_aktar min kida.

B. an_aʃuf inni:l warhid laːzim jira:⁵⁵ i l ?usu:¹³ fi 1 m²neazrò, jaⁿi ma jkuns missa:hl min giha wala mda²²³ min giha.

A. ana mwaf²ak 'al fik'ra: di, wal_aliiibbiʃ atnaːzik¹⁵ 'an il ha?²¹ min giha wal_atṭiakkim²⁶ f lli_jga'ḍilni²⁷ min giha.

B. bārḍu, lamma_l warhid minna:_jgaːdil it tami muʃ laːzim jixān³¹; laːzim jimma⁵ il m²xān³¹a fi l m²gadla. (or xina³?, gidal). (or xina³?, gidal).

A. 'ala kida tikun il m²gadla bi tārti:b mašlum.

¹⁰ Also 'aʃir, "to come into contact with." ¹² The complement of kān is the objective case in Arabic. This queer construction here appears to mean "If it be him (who) thwarted." ¹⁴ Lit. "to make oneself a ruler" (ḥākilm). ¹² So, taj²i², "accuracy," or "over particularity." ¹⁵ "to descend." ¹⁶ Lit. "to make oneself a ruler" (ḥākilm). ¹⁷ The word means more distinctly "dispute" than either na:?if, na:ziːr, or ba:his. ¹⁸ Lit. "try to strangle" (xana³?).
B. Certainly; namely, that everyone should wait for the other, so that he may answer him just as he expressed his thoughts without (the other) interrupting him.

A. I say, my dear man, you may announce this rule to others, but not to Egyptians. Why, if you are in any gathering you find them all putting each other out, so that you can't tell the one who is speaking from the one who is listening; so that if you hailed any of them he would not hear your call!

B. In that case, the first thing we have to learn, if we want to get on, is forbearance, I mean that each should keep his temper with the other, until he gets his right(s) in full, and takes his turn and finishes his speech.

A. Excellent! So then, do we want to debate together with a debate that conforms to these principles?

B. With much satisfaction; agreed! But the present moment does not enable us (to do) this.

A. Well, let us wait until a not-distant day. Good-day.

B. Good-day to you.

---

1 From abda (IV).

2 he:s, "since"; bi he:s, "in such a manner that" (the bi of manner).

3 X., from root wfj, meaning "full," "complete."
B. ṯəb²an, bi ẖes kull¹ waḥid jintizir it təni hatta jgawbu zejjima huwa_b jibdi² fikru min ġerr ma_jʔet³u.

A.  ḥmmₐ²ul lak ja ḡaxi; il ḥukm¹ da tiʔdər tiʔulu li ġerr il məsrjjin¹ da_nṭa,  ḡa narrowerilaʔi kulluhum bi jʃawwif/jala baʃd, ma tiʔraʃʃ illi bi jikkalim milli_jb jisma⁵; bi ẖes² law nadət jala ṭajji waḥid ma jisma⁶ʃli nidək.

B. ḡala kida ṭawwil ṣe: lazim nit⁷allimu,  ḡa kunna ṭawzin nit⁸addim, hu:wa_t taʔanni, bi ẖes inn¹ kull¹ waḥid jitewwil baʔlu li ġerru hatta jistawfa³ haʔu wi jaxud dorru wi_jtammim kala:mu.

A. kwajjis xa:lis! izan⁴ niḥibb¹ nitnaʔif mⁿaʃaʃa_mteb⁸a³ li l maba:di⁶ doil ?
B. bi kulli_rtijah, ana_mwa:fi². la:kin il  weʔt¹ da ma_jsa:didna:j⁷ ḡala kida.

B. nahar: rak mⁿoba: rak.

as³ila.


---

⁴ Or fa ḡizan : elegant for "therefore," "well, then."
⁵ The root means fold : cp. ṯeʃba² il mabədi ʃal ʃamal, "he applied his principles to action"; it tətbiʔ², the application.
⁶ Sing. mabda. ⁷ Lit. "help," the regular word for "enable."
| Past. | 1 ga(t)'wib$t kida leh ja 6ali?  
|      | ga(t)'wibti ,, , ja fætma?  
|      | ga(t)'wibtu ,, , ja wa:*d?  
|      | 2. [ga'wibtu, gawib'taha; gawib'ti:h,  
gawib'ti:ha; gawibtu:h, gawibtu:ha.]  
| Aorist. | tigawib 5as su:*l emta ja 6ali?  
|       | tigawbi ,, ,, , fætma?  
|       | tigawbu ,, ,, , wa:*d?  
|       | 4. [ti'gawbu, tigawibha; tigawbibh,  
tigawbi:ha; tigawbuh, tigawbuh:]  
|       | [N.B.—bi_tgawib, bi_tga'wibha, bi  
tga'wbu, etc.]  
| Partic. | m*ga:wib 5as su:*l kida leh?  
| Imperial. | inti mgawba abuku ,, ,, ?  
| Infin. | intu mgawbin abuku ,, ,, ?  
| Alternative Infin. | 6. il m*ga:wba di mi$j bi 5adab!  
m*ga:wbu* kida l_abu:ha haram!  
|       | balaf m*na:za wi mx*na? !  
|       | 7. ma gawibti:f 5ali gawa:b se5f?  
|       | ,, ,, , fætma ,, ?  
|       | ,, gawibtif' 5ali ,, ?  
|       | ,, ,, , fætma ,, ?  
|       | ,, gawibtu:f 1 iwla:d ,, ?  
|       | ga(t)'wib$t kida wi s sala:m!  
|       | ,, ,, ,, ,, !  
|       | ga(t)'wibna ,, ,, ,, ,, !  
|       | [gawib'na:h, gawibna:ha.]  
|       | aga:wib 5ale:h ba*da jwejja.  
|       | ,, ,, ,, ,, ,, !  
|       | niga:wib ,, ,, ,, ,,  
|       | [agawbu ... niga'wibha, etc., etc.]  
|       | ajia:j ga'wib iba:j  
|       | ijjak jiga:wib wala jinsa:j.  
|       | ,, tiga:wib ,, tinsa:j.  
|       | ,, jiga:wib ,, jinsu:j.  
|       | [jiga'wbu, jiga'wibha;  
jiga'wbu:h, jiga'wbu:ha.]  
|       | ana_m'*ga:wib 5addima_fhimi:t.  
|       | ana mgawba ,, ,, !  
|       | il*na mgawbi:n ,, fihimna.  
|       | ai na*5am in niza:5 wi l xina? ma jinfa:fu:j.  
|       | ma gawibtu:f bi l mo:rra!  
|       | ,, ,, ,, ,, ,, !  
|       | ,, ga'wibta:j ,, ,,  
|       | ,, gawibtu:j ,, ,,  
|       | ,, ga'wibta:jf ,, ,,  
|       | ,, ga'wibnahumf ,, ,,  
|       | ga:wib ahisan dilwet!  
|       | ga'wib ,, ,, !  
|       | ga'wbu ,, ,, !  
|       | sahii:j, ma ga'wbu:j.  
|       | ,, ,, ga'wibha:j.  
|       | ,, ,, gawibtu:j.  
|       | ,, ,, ga'wibha:j.  
|       | ,, ,, ga'wbu:hu:j.  
| aiwa ga:wib kida.  
|      | ,, ga'wbit ,,  
|      | ,, ga'wbu ,,  
|      | [gawbu, ga'wibha; gawibtu,  
gaw'bita; gawbuh,  
gawbuha:]  
|      | ijjak jiga:wib wala jinsa:j.  
|      | ,, tiga:wib ,, tinsa:j.  
|      | ,, jiga:wib ,, jinsu:j.  
|      | [jiga'wbu, jiga'wibha;  
jiga'wbu:h, jiga'wbu:ha.]  
|      | 196
9. ma tga'wib j ze'd kida!
   .. " zenab " !
   .. tga'wib j ze'd !
   .. " zenab " !
   .. tga'wib j ig gama:sa do:i kida!

10. na(t)j det 3ala 3arabijja.
    bi_tna:di 3ala min ?
    na:idu 3ala brahimi, ja 3ali wi fetma.

11. il ahisan m_agawbu:j bi 1 madra.
    .. m_agawibaha:j ..
    .. m_agawbu:j ..
    .. m_agawibha:j ..
    .. ma_agnawibhum:j ..

bardu ahisan ma_jgawbu:j.
    .. .. .. -jgawibha:j
    .. .. .. -tgawbu:j.
    .. .. .. -jgawibha:j
    .. .. .. -jgawbhum.

Weak Verbs of this Form.

3rd rad. weak:

io. na(t)j det 3ala 3arabijja.
    bi_tna:di 3ala min ?
    na:idu 3ala brahimi, ja 3ali wi fetma.

Infinitives.

11. il m_nadijja ma nafa'itj?
    or in 'nida ma nafa'j?

aiwa na(t)j det 3ale:ha 3awi.
    b ana:di 3ala mhammad.
    m_ana mna:di 3aleh.

lat, m_nadijji ma nafa'itj.
    .. nida:jma nafa'j.

sahih 'nada 3ale:ha.
sahih bi jnidi.
w ana kaman m'na(t)jijja
   (ihna_mna:idji:j).
sahih m'nadijji ma nafa'itj
   .. n'idah ma nafa'j.

1. "Why did you answer so, Ali?"
2. "Why did you answer him, her, so?"
3. "When will you answer (to) the question, Ali?"
4. "When will you answer him, her?"
5. "Why are you answering the question in that way?"—"I am answering it as far as I understood it."
6. "Answering so is not polite."—"True, for children to answer their father so is a shame."—"His answering his father so is very wrong."—"And her's is worse."
7. "No more wrangling and scuffling now!"—"Well, wrangling and scuffling are no good."
8. "Didn't you answer Ali harshly?"—"I didn't answer him at all!"
9. "Don't answer Zed, Zeynab so!"—"I'd better not answer him, her, at all."
10. "Have you hailed the cab?"—"Whom are you hailing?"—"Hail Abraham, O Ali and Fatima!"
11. "Did the hail not succeed?"—"Yes, my (our) hail failed."
**For Conversational Verb-Drill, and Analysis. Form VI. (Like III., with [it] Prefixed.)**

<table>
<thead>
<tr>
<th>No.</th>
<th>Verb Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>bi titnaz.setUsername(79) i wejja:h le:h ja setUsername(79) ali ?</td>
<td>b atna:zi setUsername(79) wajja:h</td>
</tr>
<tr>
<td></td>
<td>bi titnaz.setUsername(79) i wejja:h le:h ja fatma ?</td>
<td>ma_tna setUsername(79) i username(79) na:j 'al haga.</td>
</tr>
<tr>
<td>2.</td>
<td>itna setUsername(79) i zis setUsername(79) tu 'ala ?e:h imbara:hli.</td>
<td>ma_b nitga: hilj.</td>
</tr>
<tr>
<td>3.</td>
<td>bi titgahlu kida le:h ?</td>
<td>it tana:zu.setUsername(79) da kullu 'ala nikla! (infin.)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>tana setUsername(79) i'zu 'ku da 'ala nikla 'e:b! ,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>laz, sufuku mitnaz setUsername(79) i:n. (partic.)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>a?u: luku balaf taga:hul. (infin.)</td>
</tr>
</tbody>
</table>

**Weak Verb of this Form.*

<table>
<thead>
<tr>
<th>No.</th>
<th>Verb Form</th>
<th>Meaning</th>
</tr>
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<tbody>
<tr>
<td>4.</td>
<td>idدا(t)re:t minni le:h ?</td>
<td>ma knntif b_adda:ra minnak.</td>
</tr>
<tr>
<td>5.</td>
<td>nisit walla setUsername(79) b titnasa bass ?</td>
<td>nisit tamam, ma b_atnasa:j.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>sehi:li ma kan:j mi dani. (partic.)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>it tana gsi unwl kidbi: w:hid. (infin.)</td>
</tr>
</tbody>
</table>

* Nos. 4 and 5, with 3rd rad. weak (like ?ars jipre, N.B. partic. I.). No. 6, for it?axir.

1. "What are you wrangling about?"—"About a halfpenny."— "What, all that wrangling over 1d. ?"
2. "What were you wrangling about yesterday?"—"We were not wrangling about anything."—"No, I saw you wrangling."
3. "Why do you feign ignorance in this way?"—"Now look here; no feigned ignorance!"
4. "Why did you hide yourself away from me?"
5. "Did you forget or do you only pretend to forget?"—"Pretending to forget and lying are all the same."
6. "Why do you hold back from eating?" (Form V. would mean "be late for.")
For Systematic Grammar. (Forms III. and VI.)

1. Notice that the vowel scheme throughout these forms in all three parts is [ar i], except with third radical weak, when it is [a: a]. Form III. has two infinitives; the one in [m] is much the commoner. The other is more of a noun than a verb. The infinitive of VI. can hardly be said to be a colloquial form at all. That of III. is substituted. The infinitive of III. with third radical weak is very rare, and that of VI. non-existent.

2. The signification of III. is

(a) to perform on a person, directly and with intent, the action suggested by a verb in Form I., by an adjective, or by a noun, e.g.

[gawib], to perform on a person directly and with intent the action in [gawaib] ("an answer"), viz. "to answer him."

[sa:'id], to perform on a person directly and with intent the action in [sa:ida] ("fore-arm"), viz. "to help him."

[naizi's], to perform on a person directly and with intent the action in [naza's] ("to pull"), viz. "to strive with him."

['a:mil], to perform on a person directly and with intent the action in ['amal] ("do"), viz. "to deal with him."

and so (b) by an easy transition "to have intent to do an action on a person," = "to try to do it."

['a:til], to try to do on a person the action of ['atal] ("kill"), viz. "to fight him."

[sa:bi?], to try to do on a person the action of [saba?] ("precede"), viz. "to race him."

3. The signification of VI. is (a) reflexive of III., e.g. [idda:ra] "he hid himself," [itsa:bi?], "he raced himself with [wajja]; and so (b) in the third plural the reciprocal motion already latent in III. is fully brought out; e.g. [itsa:b(i)?u], "they raced together"; (c) passive of III., [mitsa:si'd], "helped"; (d) the combination of the conative sense of III. with the reflexive, produces the signification of feigning: e.g. [itga:hi], "he ignored"; [it'a:ma], "he turned the blind eye to"; [itnassa], "he pretended to forget."
## VERB-SUMMARIES. I.—“WEAK” VERBS.

<table>
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<th></th>
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</thead>
<tbody>
<tr>
<td>2nd and 3rd rads. the same (&quot;mudâraf&quot;)</td>
<td>A U I</td>
<td>radd, raddet lammm, lammet</td>
<td>(j)rudd (j)limm</td>
<td>(r)edd (r)edda (l)ammim (l)ammma</td>
<td>mûrûdûd malłum malmuin</td>
</tr>
<tr>
<td>With 2nd rad. Weak (&quot;agwâf&quot;)</td>
<td>U U i-vbs.</td>
<td>haʃ haft</td>
<td>(j)iḥaʃ (j)iḥaʃ</td>
<td>ha(i)jʃ ha(j)ʃ</td>
<td>See note 1</td>
</tr>
<tr>
<td>With 3rd radical</td>
<td>A A</td>
<td>?arə, ?eret, ?aret</td>
<td>(j)pra</td>
<td>(ʔ)ær (ʔ)ərja</td>
<td>ma?ri</td>
</tr>
<tr>
<td>Weak</td>
<td>I I</td>
<td>risi, risit, risit</td>
<td>(j)iɾi</td>
<td>(ʔ)əɾi (ʔ)əɾi</td>
<td></td>
</tr>
<tr>
<td>&quot;naʃis&quot;</td>
<td>I A</td>
<td>bana, banat, banet</td>
<td>(j)iibni</td>
<td>(ʔ)əɾa (ʔ)əɾa</td>
<td>mabni</td>
</tr>
</tbody>
</table>

1. Usually borrows from the "7th form" of the verb, e.g. minḥaʃ. The classical form (e.g. maḥ:n) is very rare. (mulaʃim, "blamed," is by false analogy.)

2. The classical form is found in mabni; but usually the "7th form" is borrowed, minbaʃ.

3. The original radical may be w or j in these A verbs. But this does not appear in conjugating.

4. U is sometimes found, e.g. xuʃt, "I feared."

[For the four irregular verbs of "first radical weak" (misâr) see p.139.]

## VERB SUMMARIES. II.—THE "DER"

<table>
<thead>
<tr>
<th>Description of Verb</th>
<th>No. of Form.</th>
<th>Vowel Key.</th>
<th>Past.</th>
<th>Aorist</th>
<th>Past Tense.</th>
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<tbody>
<tr>
<td>2nd Rad. doubled (similarly Quadrilateral)</td>
<td>II</td>
<td>First vowel always A. Second Vowel A or I throughout, according as 2nd or 3rd Rad. &quot;heavy&quot; or &quot;light&quot;</td>
<td>seggar (laxbat) 'allim (kârîkb)</td>
<td>(j)seggar, (j)'allim, (j)seggar, (j)seggar, (j)'allim</td>
<td></td>
</tr>
<tr>
<td>Same with it— (similarly Quadrilateral)</td>
<td>V</td>
<td>Itseggar (itlaxbat) it'allim (itkârîkb)</td>
<td>(j)seggar, (j)seggar, (j)seggar, (j)'allim</td>
<td></td>
<td></td>
</tr>
<tr>
<td>With ista- prefixed</td>
<td>X</td>
<td>Istaṣgar ista'lim</td>
<td>(j)istaṣgar, (j)istaṣgar, (j)istaṣgar, (j)ista'lim</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st vowel prolonged</td>
<td>III</td>
<td>A: I</td>
<td>sa:bi</td>
<td>(j)sa:bi, (j)sa:bi</td>
<td></td>
</tr>
<tr>
<td>Same with it—</td>
<td>VI</td>
<td>throughout</td>
<td>itsa:bi</td>
<td>(j)itsa:bi</td>
<td></td>
</tr>
<tr>
<td>With in- or it- prefixed</td>
<td>VII</td>
<td>Past</td>
<td>inkasar (or it-)</td>
<td>(j)inkâsr (or j)inkâsr</td>
<td></td>
</tr>
<tr>
<td>With t after 1st Rad.</td>
<td>VIII</td>
<td>Past</td>
<td>xtabar</td>
<td>(j)ixtâbbar, (j)ixtâbbar</td>
<td></td>
</tr>
<tr>
<td>With ʔ prefixed</td>
<td>IV</td>
<td>Aorist</td>
<td>Sxbar</td>
<td>(j)ixqîr, (j)ixqîr, (j)ixqîr, (j)ixqîr, (j)ixqîr</td>
<td></td>
</tr>
</tbody>
</table>

NOTES.

1. The form denoting colours and deformities (IX.) is thus: ilmahat, jîmahat.

2. Passive participles are very few in these forms. III., V., VI., VII., none; II., VIII., X., mbeḥat, "tied," mgalad, "bound": musṭabar, "considered": musâbfad, "considered absurd": muṣafian, "approved." IV. borrows the simple form, mat'um, "finished," from malzu:um, "compelled," from ʔalzam.
THE "DERIVED FORMS."

<table>
<thead>
<tr>
<th>Aorist (similarly Partic.) and Imperative.</th>
<th>Significance.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(ji)sägar, (ji)läxbat (ji)fallim, (ji)jörkib</td>
<td>To make a thing (or to make it out) so-and-so. Transitive of the simple verb. (The quadrilateral has not this special significance).</td>
</tr>
<tr>
<td>(ji)sägar, (ji)tiitëbat (ji)fallim, (ji)jörkib</td>
<td>To make oneself, or make oneself out, so-and-so. Reflexive (&quot;middle&quot;), or sometimes simply passive of the foregoing.</td>
</tr>
<tr>
<td>(ji)stasgar (ji)istälim</td>
<td>(1) To consider a thing so-and-so (or too much so). (2) To ask for so-and-so.</td>
</tr>
<tr>
<td>(ji)säsbi</td>
<td>To do the root-action directly on to a person with intention. And so sometimes to intend, to try to do so-and-so to so-and-so (&quot;conative&quot;).</td>
</tr>
<tr>
<td>(ji)stäsbi</td>
<td>&quot;Middle&quot; of the foregoing. In plural, reciprocal of the foregoing.</td>
</tr>
<tr>
<td>(ji)inkisir (or jiti-)</td>
<td>Passive of the simple form.</td>
</tr>
<tr>
<td>(ji)ixtibir</td>
<td>&quot;Middle&quot; (reflexive) of the simple form, adds a subjective tinge. Sometimes simply passive.</td>
</tr>
<tr>
<td>(ji)xibir (partic. muxibir)</td>
<td>Transitive of the simple form.</td>
</tr>
</tbody>
</table>

**Vowel-key for Infinitives.**

<table>
<thead>
<tr>
<th>Form</th>
<th>1st rad. [w].</th>
<th>2nd rad. [w] or [j].</th>
<th>3rd rad. [w] or [j].</th>
</tr>
</thead>
<tbody>
<tr>
<td>II. *</td>
<td>×</td>
<td>×</td>
<td>×aŀla, jixälli (like bana, jibni) inf. tâxäija</td>
</tr>
<tr>
<td>III. None</td>
<td>×</td>
<td>×</td>
<td>nāda, jinaːdi (like bana jibni), inf. m'nâdija (nidaːj)</td>
</tr>
<tr>
<td>IV. None (except infin. iːgarb for iwgaːb)</td>
<td>×</td>
<td>?afad, ?afadj (participles)</td>
<td>?afda (inf.) mufad, mufadj fid (imper.)</td>
</tr>
<tr>
<td>V.</td>
<td>×</td>
<td>×</td>
<td>ifta mufi, i jibni multi iti</td>
</tr>
<tr>
<td>VI. None</td>
<td>×</td>
<td>×</td>
<td>itšäf, itšafa (fet jìtša mìtša (like ?are, jì?re) inf. wanting tâharr (rare)</td>
</tr>
<tr>
<td>VII.</td>
<td>*</td>
<td>*</td>
<td>inhaːf inhaːf inf. wanting jìtša aːf inf. wanting intafa inf. wanting (like bana jibni)</td>
</tr>
<tr>
<td>VIII.</td>
<td>*</td>
<td>*</td>
<td>ittaːg ihtag, ihtig inf. wanting jìtšaːg jìtšaːg (like bana jibni) infaː inf. wanting (like bana jibni)</td>
</tr>
<tr>
<td>X.</td>
<td>*</td>
<td>*</td>
<td>istaːm, istaːm (rare) jìstaha jìstaha (like ?are, jì?re) inf. wanting istahla, istahlaːt (rare)</td>
</tr>
<tr>
<td>X.a None</td>
<td>None</td>
<td>×</td>
<td>istaːrajjaha jìstarejjaːh no infin. istāxōbbat, istāxōbbat (like ?are, jì?re) mistaxābbi. No infin.</td>
</tr>
</tbody>
</table>
The verb [idda], representing verbs with two objects.

It would be tedious to exhaust the possible combinations of pronouns in these verbs. The following specimens show sufficiently the grouping and accentuation of the pronouns, accusative and dative:

1. Simple form (past). 'idda(\(p\)), 'iddat; id'det; etc., etc. (aorist). 'addi(\(p\)), 'jiddi, 'jiddu, etc. (imperat.). 'iddi(\(p\)), 'iddu (partic.). 'middi(\(p\)), mid'dijja, middi'jim (No inf.).

2. With nouns as objects. 'idda \(k\) kita:b li l walad.

3. With direct pronominal object. id'da(;h li l wala:d.


5. With both objects pronominal. The indirect (with [l]) is placed second and throws the accent on to the immediately preceding syllable: e.g. [iddat'ha: li]. The suffixing of the negative [\(\sim\)] again shifts the accent on to the indirect object; e.g. [ma ddatha 'li;f].

6. Shifting of accent. Compare the following—

id'dat; id'datha; id'dat'ha: li; ma_ddatha 'li;f.

id'det; id'de(:)tha; idde(:)t'ha: li; ma_ddetha 'li;f]

7. (a) Third masculine pronoun (direct).

id'dah li; ma_ddah'li;f; id'duh li; ma_dduh 'li;f.

idde'tuh li'(you (\(p\.) gave it me); ma_d'de'tuh 'li;f. \(^1\)

idde'tu: li (you (s.) gave it me); ma_dde:tu li;f.

(b) Third feminine pronoun (direct).

iddaha: li, ma ddaha 'li;f; iddet'ha: li, ma ddetha 'li;f.

8. Treatment of indirect pronoun when dissyllabic.

i.e. laha, lina, liki, lukum, luhum.

(a) The first vowel gets eliminated after a vowel: e.g.

iddat'ha_Iskum, ma ddayha_I'ki;f;

idde'tu_Ikum (I gave it to them); ma_d'de'tu_Ihumlj.

With [\(\text{lina}\)] the [\(n\)] then gets assimilated: e.g. [iddat'ha_nna],

cp. [id'du_nna lkita:b] for [\(\text{lha}\)].

(b) But after a consonant no elimination takes place: e.g. [id_de'thum luhum, 'ma ddet'hum lu'hum]].\(^1\)

\(^1\) Where more than one accent appears to fall on a single word-group, it will be found that the last is the strongest, and the rest secondary.
The book...The napkin...

1. Did I give it you (her), or not?—No, you didn’t give it me (her).

2. Did he give it you, or not?—No, he didn’t give it me.

3. Did she give it her, or not?—No, she didn’t give it her.

4. Did we give it you, or not?—No, you didn’t give it me.

5. Did they give it him, or not?—No, they didn’t give it him.

6. Did they give it them, or not?—No, they didn’t give it them.

7. Did you (f.) give it us, or not?—No, I didn’t give it you.

8. (a) Give it to me, Ali.—Why, I am giving it you (m.f.).

(b) Give it to me, Fatima.—Why, I am giving it you.

(c) Give it to me, children.—Why, we are giving it you (m.f.).

9. Will you give it us, or no?—No, I won’t give it you.

10. Will you give them to him (her)?—No, I won’t give them him (her).
1. idde'tu: lak
   iddet'ha: lak
   idde'tu_lha
   iddet'ha_lha
   
   1. iddetu: lak
   iddet'ha: lak
   idde'tu_lha
   iddet'ha_lha
   
2. id'dah lak
   idda'ha: lak
   idda'tu_lha
   idda'hah_lha
   
3. id'dah lak
   idda'ha: lak
   idda'tu_lha
   idda'hah_lha
   
4. idde'nah lak
   idde'nah_lha
   idde'hah_lha
   idde'hah_lha
   
5. id'dah lu
   iddu'ha: lu
   iddu'hah_lu
   iddu'hah_lu
   
6. id'duh lu
   iddu'ha: lu
   iddu'hah_lu
   iddu'hah_lu
   
7. idde'tih lina
   idde'tiha_nna
   idde'tiha_nna
   idde'tiha_nna
   
8. (a) 
   iddih li, ja 'ali ! — m_ana mid'dih lak.
   
(b) 
   iddi'ha: li ,, ,, ! — ,, midi'ha lak (middih_lki).
   
(c) 
   iddi'ha: li ,, ,, !— ,, mid'dijja'ha: lak (middijja-
   
9. tiddih lina
   tiddi'ha_nna
   tiddi'ha_nna
   
10. tidduhum lu
    tidduhum laha
    tidduhum laha
XXX.

EXERCISE IN THE RELATIVE PRONOUN.

Story of the Clever Detective.

The story which I shall relate to-day is concerned with the Relative Pronoun. Whoever wants to understand that, well, let him attend to the story.

[A. Relative in nom. with copula (is, are); antecedent (a) indef. (b) def.]

There is a certain one of my friends who is a detective, one of the cleverest and sharpest of men. Well, this detective, who is (so) clever and sharp, told me about an incident which happened to him, and which I think will please you when you hear of it.

[B. Relative in nom., with verb: antecedent (c) indef., (d) def.]

"One day I was walking in the street and saw a certain criminal, one of those under the observation of the police. The moment I saw him he got into a carriage and went off without seeing me. Immediately I hailed a disengaged carriage which was standing by the pavement, got in, and said to the driver, 'Follow the carriage which started in front of us wherever it goes, and don't pull up till (when) it pulls up.'

[C. Relative in accusative: antecedent (e) indef., (f) def.]

"It happened there passed by one whom I knew and whom I knew our friend in the carriage also knew. So I said to this man whom I met in the street, 'Did you see so-and-so who is in the carriage which is ahead?' He said, 'Yes, I did.' Then I said, 'Well then, jump in beside me, for I want us to be together when we catch him up.'

[D. Relative in genitive: antecedent (g) indef., (h) def.]

"So in we got and went together right along until we arrived at a narrow street near the Faggala. Just then we saw the carriage in front of us come to stand at a house the owner of which was one of those known to the police for rascality and evil. So the man behind whom we had gone and whose carriage we had caught up got down opposite this house, and when he got down we also got down a little short of the house, so that he should not observe us.

---

1 Lit. "the joined noun," for illi is not reckoned a pronoun in Arabic. It is indeclinable and is, indeed, no more than a longer form of the definite article. Case and number are expressed by a supplemental pronoun, as will be seen.

2 Or illi hi'ja ʔudda'i.m.

3 The a is intoned and prolonged to give the idea of distance, "all the way."
it tamrīm it talātīm.

l_ism il mawsūl. ¹

hiika:jit. il muxbir if ša:tir.

il hiikāja_lli ḥaškiha nnahārda muxtasas bi l_ism il mawsūl. illi jhiibhā jishamu ẗeiǰib jaxud baːlu minха.

A.

fih waːhid min dimn_ašhaːbi huːwa (a) muxbir wi huːwa min aftər il muxbirim w_an'bahhum. wi l muxbir da (b) lli huːwa šaːtir wi nabiḥ al li(ː) ʿala nadrā ḫaʃəʾlit lu, b aftikir innaha tibsīktum lamma tismāʃuːha. ʔaːl.

B.

“fi jom min doːl kutt aʃaːʃi fi s sikka, wi ʃuːft waːhid šaːʔi milli humma taːtʰi mreʔbit il bulis. wi ʔawwil ma ʃuftu rikib ʾarabīja wi tannu maːʃi min ger ma jʃuːmi. wi fi l ḥad naː(ː) iht ʾala ʾarabīja ʃaːdja (c) karnit waːʃa gamb ir resit, wi rikib fiːha wi ʔult li ʾardaːbi ʾiṭbaː il ʾarabīja (d) lli ʿamit ʾuddam métərah ma_truːh, wala ʔiʔaff ill(a) _amma tiʔaf hiːja.’

C.

“wi ḥakamit wi mǎrthrop ʾalaːma waːhid aʃraːfu, (e) wi ʾaːraʃt inni ʃeːḥibna daːli fi l ʾarabīja ʾaːrifu kaman. fa ʔult li r rəgイル da(f) _lli ṭəbītu fi s sikka, ‘inta ʃuːftu ʃulam illi fi l ʾarabīja_lli ʾuddamʔ? ’ ʾam al li, ‘aiwa ʃuːfu.’ ʾumt_ana ʔult li ʿeiʃib, ṭaːlə_rkab gambi, ʿalaʃan ahibbiːnkun sawa lamma nihāʔu.’

D.

“fa_rkibna wi _msīna sawa lamʾma: (g) weselna šaːriː ʾeʃjaʔ, ʾaribb mil faggalaː, wi fi l laːhza di ʃuʃna_l ʾarabīja_lli ʾuddamna wiʔʃeːl ʾand biːt(ː) kam ʃeːḥbu mil mʃuː(ː)rim ʾand il bulis bi s saːlaː wi r rezaːlaː. fa r reːgil illi_mʃina ʃaːrəh (h) wi_lhīʔa šarabījtu, nizil ʔuːbaː (i) il beːt da, wi lamma nizil nizilnaʃna ʔabl il beːt bi ʃweːja ʿalaʃan ma jidriknaːʃ.

---

4. An important point here. The English infinitive “come” is rendered in Arabic by a past verb because the observed action is momentary and is conceived as past as soon as observed. The aorist is only used when the observed action goes on for some time, or habitually occurs, e.g. jisallim in the next paragraph.

5. Or ʔusaːd.
[E. Relative governed by a preposition: (i) antecedent indef., (j) def.]

"The instant the man got down I saw someone greet him, of whom I was at once suspicious, though I did not know him. (This man of whom I was suspicious, when I afterwards enquired about him, I found had a hand in the affair of the robbery of X. Pasha, of which the whole country has heard tell.)

[F. Relative preceded by preposition, being itself in the genitive.]

"After they had greeted each other, I saw them whispering each other, and the one who had ridden in the carriage pointed the other to a house over whose door (there was) hung a lantern with red glass, (the house being) like a hotel. And immediately they both went to the house over whose door there was hung the red lamp, and knocked twice at the door, and there opened to them a woman on whose face appeared the marks of badness and criminality. And they both went in, and the door was shut to.

"Then I said to my companion, 'Go and knock at the house which these people entered, and request to meet the man between whom and yourself there is acquaintance, and keep on talking to him until I come, and see he don't get out of your sight.' Off went my friend without a word. And then I spoke to the police-station of that locality on the telephone to send me a force of the police there, and barely on my just finishing the message, lo and behold comes a posse of police. I took them, raided the house, and arrested all in it. At the enquiry in the police-station we found them all to be revolutionaries dangerous to the public security. They were all sentenced to banishment, including the woman.'

ADDITIONAL EXERCISE IN THE RELATIVE.

[The numbers correspond to those in the preceding story.]

A. (a) Among my friends is a certain lady who is one of the nicest and prettiest of women.

Among my friends are people living in H., who are among the best of my acquaintance.

(b) This lady who is travelling to Europe to-morrow is not returning.

Beware of those persons who are under police-inspection.

---

1 See note on section D. The action of greeting being not a momentary one, it is not put into the past.

2 Here, where the continuance of the action is emphasized, the verb is further strengthened by bi (contrast preceding note).

3 In these three sentences the word which is nominally attached to the
E.

"wi f hal ma nizil ir reqiq suf t wa:hid jisallim ʕaleh, ʕala ʔu: ʕiftabah1 fi:ih, ma5 inni m_a5 refu:j. (wi r reqiq da5, ʕil ʕiftabah1 fi:ih lam ma_thor(r)et, t ʕannu ba5dern, simiṣt_innu kan lu jaddi fi hadsit is sirʔa_bta:šit fula:n ba:ʃa, (Ə) illi ʃ utri kullu simiṣ ʕanha).

F.

"wi ba5dima sallimu ʕala bo5ʃ, ʃu:tuhum bi jwaʃwifu5 bo5ʃ, w illi kan raʔkib il ʕorebirja ʃawwär li, t tami ʕala bet m5alla2 ʕala ba:ʃu fanus3 bi5za5z ahmar, jisbihi lukanda. wi ʕala ʔu: ʕift bi:ʃu l_iten:n al bet illi mit5alla2 ʕala ba:ʃu l_fanus l_ahmar3, wi xeβbetu ʕal ba:ʃ morretetn, wi faṭalit lu hum ʕurma basij ʕala wijnaha ʕalamaτ3 il ʕabahә wa ʃ fa:ʃa:wa, wi daxalu l_iten:n wi tredd il ba:ʃ ʕala ʔu:lı.

"ʔumt ana ʕult1 l_illi giḥ wejja:jә, ʕuʃi xeβbet ʕal bet illi daxalu:uğ ig qa:ma4a doil, w_uṭlub m5aβlit ir reeq ig illi benak wi bènu ma5rifa, wi tannak ithadit wejja:jә ʃawma ṣ ağılkum, w_iw5a jixażba4 minnak. ʕam seḥibna ma kaddibĮ xeβar wi re5i ʕala ʔu:lı. ʔumt ana kakičt il karakon illi fi_n nuʔte di bi_t tilifon jifajja5 li ʃuwa miʃ bulis illi ʕandu, wi ja doib bi_mguɾred ma kamnil il ʔisrajә, illa_w giḥ ʃuwa miʃ bulis, fa xattuhum wi haga5mt1 ʕal bet wi xeβetna_l.li fiʃ kulluhum. wi bi t tahʔi5 ma5a:hum fi l karakon laʔe:na:hum kulluhum min bitur5 is sawre, illi_jxillu_l ʔamn il ʕam(m). fa_nḥakam ʕale:hum bi n naʃ1 kulluhum ḡatta l môrd kaman."

tamrim ʔide:jә fi ʃ ism il mawṣu:l.

A. (a) min dimm ʃeṣaibi wahida sitt hi:jә min alṭәf is sistar ʃ agmalhum.

min dimm1 ḥabaibi na5:s saknин ʃ hilwa:n humma min etәel ma5әrфи.

(b) is sist1 di_lli hi:jә_mṣafrә bukra ʔurubba miʃ req5ә.

iw5u min na5:s doil illi humma talit1_mre5biʃ il buli5s.

antecedent (m5alla2 to bekt) really agrees with a subsequent noun in its own clause. The whole clause in fact is attached to the antecedent by means of the adjectival predicate, though it logically has nothing to do with the antecedent.

4 Or jistaxąbba.
B. (c) I hailed a lorry which was standing in this place, but it wouldn't come.
I sent for two carriages which were standing at the stand, but they wouldn't come.

d) We caught the train which left at 5 yesterday, but only just.
Catch up those folk who have just started!

C. (e) There passed a girl whom I didn't know, but whom my wife knew well.
There walked in front of us a lady whom we had met casually before.
We saw a person whom the people with us knew well.
We saw an Italian woman whom I think you know quite well.
We met a party of people whom I was wanting to see very much.
We met a party whom Zeynab was wanting to see.

(f) So we did see Mohammad whom you like so much!
The person you met chez-nous to-day we met yesterday at the station.

D. (g) We stopped at a palace whose late owner was one of the notables of the place.
We saw a lot of prisoners whose clothes, poor fellows, were all in rags.

(h) Where did the lady get down whose carriage we saw passing?
Where did those people, etc.

E. (i) There met me a female of whom I suspected straight-away that she was bad.
I entertained some people the day before yesterday of whom I had heard that they were the best sort possible.

(j) Aren't you the ones of whom we heard that you were sequestered in Malta?
See, I am the one of whom you heard that I was sequestered in Malta.
Aren't you the one we passed that day when you were sitting in Sidnaoui's shop?

F. I was delighted with some houses in H. whose windows had fine balconies.
Just look at that grand palace over whose gate a crocodile is hung. ['Or *'ala kurne:* il bawwa:ba btaʕitha...over the cornice of whose gates.]
B. (c) na(:)de:t "ala karro kam wa?if fi l hitta; di, wala_rdi:f jigi. 
(d) lihi?na l ?etr illi ?am mil mah?atta s sa:k... imba:rihi, la:kin 
bi z zur. 

C. (e) f?tit "alema wahda sitt1 ma kuttij "arifha, la:kin zogti 
"arfa:ha tamam. 
"ufna wahda teljani:ja (a)ftikir innumuk "drfinha tejjib. 

(f) [Repeat these six sentences (e), placing [il] before antecedent, 
and [illi] after.]
ad?hna "ufna mhammad illi nu tu bi_thibbu:h. 
ill_intu ?uftu:h innaharda "andina ?abilna:h imba:rihi fi l 
mah?etta.

D. (g) w?ifna "and1 s?ra:jja (kam il m?rhum sehibba ) min 
{kam:it il m?rhuma sehibtha }_a:jja:n 
(kamu l m?rhu(:)min eshabha ) il balad. 
?uflt1 gama:sa ?us?ru (masakim l) hudumhum kulluhum 
m3f?rmete.

(h) Make above (g) definite by supplying [il....illi]. 
is sit: illi ?ufna "arbij"jitha fajta nizlit fen ? 
in na:s illi ?ufna "arbij"jithum fajta nizlu fen ?

dift' gama:sa "andi "awwil_awwil_imba:rihi kutt1_smis:t 
"anhum innumuh min a?san ma_jku:n.

(j) Make above (i) definite.
muj intum illi_smis:na "ankum innumuk mahguzin fi me?te? 
aho ?ana_lli smis:tu "anni ?inni mahguz fi me?te! 
muj_inti_lli futna "ale:ki dik in nahar w inti ?a:da fi bank 
sidna:wi ?

F. "agabitni bujut fi hilmija fi ?ababikhum taresina:t "al. 
?uf fi s?ra:jja l ?ubbaha_lli_m?alla2 "ala bawwa(;)"bitha 
timsa:hi !
as'ila.

For Systematic Grammar. XXX.

1. When it is grasped that [illi] is like an enlarged connective particle like the second [il] in [il bet il kibir], it becomes clear why it is omitted after an indefinite antecedent.
   
   
   fuft il bet il kibir, "I saw the big house."
   fuft il bet illi (hu:wa) kibir, "I saw the house which is big."
   fuft bet kibir, "I saw a big house."
   fuft bet (hu:wa) kibir, "I saw a house which is big."

2. Thus all sentences related to an indefinite antecedent seem to lack what we call a relative pronoun.

   N.B.—[kull wa:hid, ajji wa:hid] are reckoned as indefinite.
   So [kull wa:hid ji’alub ji’bal] means "Every one who asks receives"; not [kull wa:hid illi. . .].
   But in [kull_illi ji’alub], etc., [illi] is in the genitive ("construct state"). Similarly [kulli min. . .].

3. [illi] can be used by itself, "he who," "him who."

4. [illi] being an indeclinable connecting link, the case of the relative "who," "whom," "whose," is determined by a personal pronoun (called [il ‘a:rid], "the returner") in the relative sentence [sila]: e.g. "who," [ir ra:gil illi misik il hagatt. . .] where the nominative pronoun is concealed in [misik]: ("whom") [ir ra:gil illi misku:h il buli:s. . .] where the objective pronoun is [h]: ("whose"), [ir ra:gil illi betu ‘agabna. . .] where the possessive pronoun is [h].
XXXI.

CONDITIONAL SENTENCES.

A dialogue about a return from travel.

I.

[Condition alluding to a possible event in the past.]

Anees. I heard to-day that our friend Marcus came back yesterday from Europe.

Boktor. If he has come (or came) really we must go and greet him. And (even) if he did not come, we (should) have lost nothing.

Gindi. No, he came for certain, for I myself, too, saw him in the Muski.

A. Well, if you really saw him, there is no dispute as to our going. But if you did not ascertain him perfectly we shall possibly have out trouble for nothing.

(II.)

[Condition a supposition which supposes a past event reversed, and is therefore impossible of fulfilment.]

(Enter the house-servant with a letter in his hand.)

A. Well, here is an odd and wonderful thing. Here is a letter from our friend Marcus, in which he says that he will come in October, and that the cause of his delay is something in which there is great advantage to himself.

G. Since the letter is from him, I turn out mistaken in my view of the man whom I saw.

B. But if he had already started from there, it would be better for him; for it gets very stormy on the sea in October.

A. But if he had not stopped on there, we should not have experienced the pleasure of the news about which he has told us in the letter.

1 Also iza, but not lau.
2 kam does not by itself signify the past in conditionals; the past sense must be conveyed by a second verb in the past.
3 Or in ma kan[^1] hieder.
4 Also in. kam also possible for kutt[^1] (= “if it be that I saw”).
5 A very useful way of rendering the verbal-noun of any verb by means of the verbal-noun of kam (kom = “being”), “our being we-go,” “our going.”
it tamrin il wa:hid wi t talatin.
gumal šartijja.
m'hawrit liudur mis safur.

I.

ani:s. ana smi't innahörda inn1 selibna mur?us ĥeđer imbarihi min_urbuba.

bu?ter. in1 kam gih2 wa la budd, jil zamna_nru:fi nisallim ale:h. w in kan ma ĥeđer13 ma xusurna:fi ha:ga.

gindi. la; ĥeđer bi kull1 ta?kid, ŋala:fän ana za:ti kaman sumtu fi l muski.

ani:s. tejjib iza4 kutt4 ụfutu tamam mafis niza5 fi ko(;)nna_nru:fi.5 walakin iza ma kuttis6 ha2;?a?tu tama:m jimkin nit4ab min ger fajda.

II.

[wi fi l ńa:l dáxól xódda:m il bet f i:du gawa:b.]


gindi. ńes il gawa:b minnu, ʔab2(a) ana gelte:m fi nezeri f_illi ụfutu.


A. la:kin lau6 ma kant1 fidil9 hinak, ma kun'naʃ ʃufna10 l fareh bi l xebet illi ʕal lina ʕale(;)h fi l gawa:b.

6 Or in. Alternatives: iza kutt1 ma ha2;?a?tu:j, or iza kan ma ha2;?a?tu:j, or iza ma kant1 ha2;?a?tu. The two last less common.
7 lau much better than in or iza. If kan were omitted, the sentence would be more suppositional and less vivid, “If he were to have started.” Not very good.
8 Better than iza. in not correct.
9 Or lau kan ma fidilʃ, or lau ma fidilʃ.
10 Or ma kunnaʃ nifuʃ.
G. In truth, but for our receiving this letter, I would not believe that he has not come.

A. Aha, if we had believed, my dear fellow, we should have had all our trouble for nought.

III.

[Condition a supposition relating to the present. The supposition may or may not be a feasible one.]

G. If Marcus were here to-day, he would go with us to Giza according to our custom every Friday.

B. I think, if our friend were to change his mind, and started from there with all despatch, it would be better for him.

A. And if he did (does) not change his mind, what do you suppose would (will) happen to him?

B. I think his remaining is a danger to him, in consideration of this affair of the war.

A. No! If God will, He will protect until he comes safely!

IV.

[Condition alluding to a possible event, in the present.]

G. What is it that you think that Marcus is doing at this hour in which we are? But first, three o'clock here corresponds to one o'clock and a little there.

A.reckoning so, if he is not still at table, he will just have risen from table, and gone to rest.

B. And if he doesn't rest after his meal, what will he be doing?

G. If he doesn't rest after his meal, he'll be reading a little in a book, or something.

V.

Condition alluding to a future possibility, whether of a real or supposed event.

A. When Marcus comes from Europe do you think he'll get off at Alexandria or at Port Said?

---

1 lav la ("but for") requires a noun. istilal is verbal-noun of istalam. Other equivalents: lau ma kunna f istalamna, or lau ma stalama: f, or lau kunna ma_stalamna: f (rarer: lau kam... lau ma kanf...).

2 Or ma kuttif saddat, which means, however, "I should not have believed." N.B.—saddat often pronounced saddat.

3 Lit. "the not-thing."

4 lav, because the condition is impossible. in and iza would both suggest possibility.

5 Omission of kam would make meaning = "he will go."
G. ḥaʔa lau la_stila(:)mnaʔ l gawa:b da, ma kuttįf aseddā²² innu ma gaʃ.
A. aḥo lau kunna sæddaʾna ja ḥabībi kunna tišibua ʾala ḥaʔa³ jē.

III.
G. lau⁴ kaŋ murʔus hina_nnaharda kaŋ⁵ jiruːh wejjaːnaːg gīzza ḥasab ʾa():ditna kull¹ joːm gumʕa.
B. ʾaftikir lau ġajjūr⁶ saːḥibna fikru wi ṭam min hinaːk f aʔreːb furse, jikun ahʕasān lu.
A. w_in⁷ ma ġajjūr³⁸ fikru wala gaʃ, jigʾre: lu ṭeh jaʃni?
B. aftikir, uʕ라도 xēter ʾaːleːh nazarān li mawduː⁶ il ḥārb (or bi n niṣba ni . . .).
A. laː, in ʾaṭṭeh, ḥebbina jistur li ḥaddima jiːgi bi s salːaːma.

IV.
G. illi tiftikru ṭim⁴ murʔus bi ji声音 mil eː fi s saːʕa di诿ːliːhna fiːha? ʾabl¹ kull¹ jēːl, ṭis saːʕa talːaːta hina tiwaːfiʔ wi_tnaːsib is saʃa waːḥda wiʃwejja hinaːk.
A. ʾala kida in⁹ ma kaŋʃ¹ lissa bi jaːkul, ja doːb jikun ṭaːm miːl ʾakl¹ wi reːḥ jinaːm.
B. w_in kaŋ¹⁰ maːb jinamʃ¹ baːd il ʾakl jikun bi ji声音 mil eːh?
G. in ma kaŋʃ¹⁰ bi_jnām baːd il ʾakl jikun bi ji⁹re ʃwaːjja fi kṭaːb wala ḥaːga.

V.
A. lamma jiːgi murʔus min urubba tifrikru jinziːl ʾala_skindiriːja wala ʾala bur saʃiːd ⑧

---

6 This condition not being impossible we may have ʾiza ġejjūr or ʾiza kaːn jigaːjūr. Also, lau kaːn jigaːjūr.
7 Or lau, or ʾiza.
8 Or w in (w ʾiza) ma kaŋʃ¹ jgaːjūr fikru . . ., or w in (w ʾiza) kaːn ma ġajjūr. But in these cases lau is not permissible because the meaning would then be, "if he had not changed."
9 Or ʾiza, but not lau.
10 Or ʾiza. Notice the alternative positions of the negative. The positive would be in (or ʾiza) kaːn bi jnām, "if he is (actually) sleeping."
B. I think the probability is, as I suppose, that he’ll get off at Alexandria, for his relations are there.

A. If he really got off there, I’d go meet him at the harbour, for I shall be in Alexandria during October. But if he doesn’t get off there I shan’t go and meet him at Port Said, for it would be a most wearisome errand.

B. If he does get off at Alexandria, he’ll stop a few days at his relations; so if you are to be found there at the time you will go to him.

A. Of course, if I should be there, I go to him, that’s certain. If I’m not, then it’s not my fault.

[Here, lo and behold, enters Marcus.]

M. Good-day to you! [All rise dumbfounded.]

A. What’s this! Marcus? ?

M. Well, this is odd! Why of course, is it his ghost?

B. Why, I said that I saw him himself in the Muski.

G. Why, my dear fellow, there arrived only this moment a letter from you, that you were still in France, and were coming in October!

M. The will of Providence ordained that I should come at once, in consideration of the present state of things. And, in any case, I sent you a cable.

A. In truth, had that cable reached us we should have spared ourselves all this argumentation.

* * * * *

The Reader. But in that case we should have missed a great lesson upon the conditional particles!

1 Or iza.

2 Or arū:  a’ablu, “I will go and meet them.” The other construction (ruht) is more hypothetical in meaning. Notice the complete absence of past significance in the “past” tenses in the sentence in nizil, ruht; cp. the English “if he landed, I’d go,” where “landed” is quite timeless, though past in form. Also possible: in kan ħiṣah w jinzil, arū: a’ablu; here ruht is inadmissible.
B. affikir il ga:lib 'ala zenni 'innu jinzil 'ala_skindirija, 'ala:fan 'arejbu hina:k.

A. in3 selh1_w nizil 'ala hina:k ruh? abiltu2 fi l mi:na. 'ala:fan reh_aku:n fi_skindirija fi jajar1_ktiob7r. la:kin iza3 ma nizil4 hna:k m_aru5f a2abl2 fi bur sa3'i:d 'ala:fan jikum mi?w3r mut5ib giddan.

B. iza kan jinzil4 'ala skindirija na jifdel kam jom 'and1 'arejbu, fa jin5 kutt1 tinwigid6 hina:k wa?taha tib?a_t'ru?i lu.

A. bi : reb5, in7_inwagatt1 hna:k ruh't1 lu. w_in ma_nwagatt-ti:j8, ma_b jaddi hi:la9!

[wi fil hi:ll a:lla_w mur?us xa:j1 'ale:hum.]

bu'tar. ma :ulti_kum ini sfttu fi l muski_b za?tu !


anis: ha?a lau wisilna_t talligra(:)f da kunna waff'}rna 'ala na:fsi6a l m'naz'a di kullaha....

* * * * * *

il ?a:ri. wala:kin fi l hial da kan reh minna_lina durs1_kbi:ri fi mawdu:?7 'adawa:t if jef7!

---

3 Or in, or as in next sentence, see note (2).
4 Or iza nizil, in nizil.
5 Or iza.
6 In inwagatt, iza_nwagatt.
7 See note (3).
8 Or w_in ma kutti5 anwigid, or in kutt1_m_anwigidf. (The constr. with kam not so good.)
9 Or ma_b jaddi5 hi:la. Lit. "there is in my hand no device."
as'ila.

For Systematic Grammar. XXXI.

RULES FOR CONDITIONALS.

1. The "if" particle must always be followed by a past, either the auxiliary [ka:n, kutt, etc.], or some other past. But this "past" does not express past time.

2. If the thing to be expressed is
   (a) a supposed event in the past, [ka:n], etc., must be supplemented by a verb in the past. [in, iza,] not [lau]).
   (b) a supposed event in the present, [ka:n], etc., must be supplemented by an aorist with [bi]. ([in, iza] not [lau]).
   (c) a supposed event in the future, or a pure supposition, [ka:n], etc., must be supplemented by an aorist without [bi]. But here an alternative is possible: [ka:n], etc., may be dropped, and the verb in the apodosis be put into the timeless "past" tense, e.g. [iza (in) kuntu ti:gu, ni?abilkum, or iza (in) ger:tu, 2abilna:kum]. ([in, iza]; for [lau], see note (3).)

3. Only if the condition expresses a past impossibility does the past verb in itself convey a past meaning, e.g. [lau2 ra:h = "if he had gone." But as this might also mean present impossibility ("if he were to go"), it is better to add here also the auxiliary: [lau ka:n re:h].

4. The answering clause to this may be either a past tense, or a past with [ka:n], etc., or [ka:n], etc., with aorist: e.g. [lau ka:n re:h ruht ana kaman ("I should also have gone") (or kutt1 ruht or kutt aru:h)].

5. When two verbs occur together the negative may be attached to either: e.g. [lau kutt1 ma ruhti:J or lau ma kuttif ruht].

6. [ka:n] may be used impersonally, e.g. [iza ka:n ruht] "if (it be that) I went." But with the negative this construction is to be avoided.

---

1 Only lau is rarely found followed by an aorist.
2 iza with auxiliary also possible; but not in. Ex., iza ka:n re:h, "if he had gone."
3 lau re:li suggests that he will not go—the hypothesis is improbable or impossible. In re:li (or iza) suggests that he might quite possibly go.
My dear Sa'd,

Although my health is askew and does not enable me to perform any work whatever, still my love for you has incited me with regard to congratulating you on your success in the examination for the certificate of the Baccalaurea this year. I waited to hear of your success with impatience; nor was I aware whether the result had appeared or no, nor, on the supposition of its having appeared, was I aware if you had passed or not. And over and above this I was not clear whether you had good hope of passing or no, because I heard that you had been very seedy while going through with the examination. And when I heard to-day that the result had appeared, I sent the servant to the Ministry, and bid him meet one of the employés whom I know, and say to him that I had heard that the list of names of the successful was complete, and that I was longing to hear whether so-and-so's name was among them. So forthwith the servant went and quickly returned with the news of your success, and that you passed the examination with all ease, in addition to your having got high marks in all the subjects. So it occurred to my mind, even though you had easied off in your study a bit during the year, you would all the same have passed. In special sort do I congratulate you on having succeeded so brilliantly, though you were ill during the examination. I beg you to inform me about your help, even though there is trouble for you (to do so),

And may you remain,

Your friend's

FAHEEM FAHMI.

1 Inf. of hanna.
2 mina(t)s(a)ba, inf. of III.
3 Inf. of ʔam.
4 The termination is a classical relic denoting the genitive of an indefinite; only found after ajj when followed by kam = "whatever it be."
5 Lit. "longing," see miṣta:² below.
6 Or kutt.
7 The infinitive is ʔuṣṭaʔa, "seediness."
8 Notice that in the Arabic the auxiliary kamit is dispensed with, as the pluperfect is fixed by the past "ṣimṣit."
9 Inf. of III, ʔa:bil, or amūrtu jiʔa:bil.
It tamrīn lītīm n wa t talātīm.

xtēr:b tahnījja4 min ḥālib:l bi ṣedīʔu bi mnasbit5 nagā:hū f intīlihān.

‘azi:zi saʔd,
maʕ kom sīlihi tī munḥārīfa wala tsa:sidniż ‘al ʔi:jmā bi ʔajji ʔuqlinn kān, lā:kin ij ʔo:15 naffīwak hamalni ʔala ʔin ni ʔahanni k bi naga:hnak fi mtnīha:n jīhādīt il baka lo:ri a s ʔaːnaː di. āna ntazēr at asma6 bi naga:hnak bi furūːg sabr, wala kuttī aʕlam iza kān in natiḡa zehūrīt walla laː, wi ʔala fərd1 lau kānit zehūrīt m_aʕlamj iza kān6 nagāhī walla laː. wi ʔala:wa ʔala kida ma kuttī afham iza kān ʔandak ʔaʃım bi n nagā:h, am la, ħe:s simiːt innak kuttī mxūtik? ʔawi weʔ1 taʔdijjīt il intīlihān. wi lamma _smīt innahārda inn in natiḡa zehūrīt3 baːṭt il xōddām li n nezūra wi ṣamertu bi mʔablīt9 waːḥid mil mistāxādimin ʔaʕrafū, wi ʔjulːlu inni simiːt inni kajf ḥasa:n n naghiːn tamm, w_inni miʃtaʔ asma6 iza kān ismī fulaːn fiːhūm. wi ʕanha rēfī il xōddām wi gih ʔawām bi10 xebōr naga:hnak, w_innāk mārre:t fil intīlihān bi kullū suhu:la, fədlan ʕan kο:nak12 xūtt1 nimūr12 ʕalja fil kūl il ʕulum. fa xētēr bi baːli fiṭṭa walau rējjaːt1 nafsāk fi l mˁazakra fwejjā fi ḥasnaː sana kuttī būrḍak nagaːḥīt. wi b ʔoː(ː) xeːss ahanni k ʔala ʔinnak13 nagaːḥīt in nagaːḥ il baːhir da maʕ innak13 kuttī ʔajjam weʔt il intīlihān. w_argu:k tifī(ː)dnī ʕan sīlihi tāk w_in14 kān fih kalaf ʕala ḫūdritak, wi dumtur,15
li_mhibbak,
fa:hīm fahmi.

10 This bi of accompaniment practically makes the intransitive “come” transitive (“bring”)
11 N.B.—The inf. kom (being) enables you to form tense-infinitives: e.g. komak xūtt, “your having taken”; komak bi tā:xud, “your act of) taking (now)”; komak ḥa tā:xud, “your being about to take”; komak kuttī xūtt, “the fact that you had taken,” etc.
12 Sing. nimūr, “a mark.”
13 Or komak; and, conversely, in (2) we might say innak.
14 Or walau.
15 An optative, the “past” tense being here quite timeless. Optatives in the colloquial are more usually expressed by the aorist: e.g. ʔelle jihfēzek, “may God keep you!” where hafēzek ʔelle:h is somewhat literary.
Contrast

1. Will you stay, or go?
2. Either stay altogether, or go at once.
3. I haven’t heard whether you are staying or going.
4. Whether you stay or go, I shall go on working.

For Systematic Grammar. XXXII.

Concessive Sentences. If the “though” clause concerns an actual event, [maʾ inn] or [maʾ ko:n], “in spite of the fact that,” must be used. If it is a supposition, [w_in] or [walau], “even-if,” are used.

Indirect Sentences. When the introducing verb “he said, commanded, asked, etc.,” is past, the tenses of succeeding verbs are not changed as in English: e.g. I said that I was (originally “am”) longing: [ʔult inni muʃtaʔ] or [aʃtaʔ].
1. biddak tistanna walla trewwahi?
2. ja(:) tistanna ʕala tu:l, ja trewwahi ʕa:lan.
3. ma smiʔiʃ iza kutt¹ ha tistanna walla trewwahi.
4. sawan kutt¹ tistanna aw tiruːʃi, an_ʔattan_ʔʃtigil.

1. Where the alternatives are in doubt.
2. Or ja ʔimma. The second ja may be ja ʔimma or walla or aw.
   For the presentation of mutually exclusive alternatives, one of which
   is to be selected.
3. Ordinary "indirect question," the subordinate clause being introduced
   by ʔiʃa.
4. sawan, literary sawaʔun, "equally," which is also heard.
   Here the subordinate clause is disconnected from the principle one.
The following outlines for talks on specified themes are intended to help the student to break new ground in conversation for himself. This he should be always trying to do, as exclusive application to text-book work has a weakening effect. The themes must of course be talked through with the teacher.

The vocabularies supplied are arranged according to a natural progress of thought.

It would be easy for the student to multiply these sketches for himself. He has only to think out a conversation on some topic, write out the vocabulary which he foresees he will need, get his teacher to fill in the equivalents he does not know, and then start talking it through.

I. Summer Holidays.

(a) In Egypt.

<table>
<thead>
<tr>
<th>Sea</th>
<th>il bahri il ma'lith</th>
<th>pick up shell(s)</th>
<th>lamm is sedafa, (p. sedaf).</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bathe</td>
<td>istaliamma</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A bathe</td>
<td>subuh</td>
<td>expedition</td>
<td>miswar</td>
</tr>
<tr>
<td>Play in water</td>
<td>issabbah</td>
<td>Ramleh</td>
<td>ar raml</td>
</tr>
<tr>
<td>Dip</td>
<td>gates jites</td>
<td>Raselbar</td>
<td>ra(t)s il barr</td>
</tr>
<tr>
<td>Dipping</td>
<td>gat(a)n</td>
<td>Abukir</td>
<td>abu 'ir</td>
</tr>
<tr>
<td>Swim</td>
<td>c'um jisum</td>
<td>tent(s)</td>
<td>xitma xijam</td>
</tr>
<tr>
<td>A good swimmer</td>
<td>cawwa:m</td>
<td>mat-huts dirwa (or si?i:sa?a:jif,)</td>
<td>ma'mula min hesir:ru</td>
</tr>
<tr>
<td>Current</td>
<td>tajjar</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Deep water</td>
<td>mejja_tgarra'</td>
<td>appetite</td>
<td>jahijja</td>
</tr>
<tr>
<td>Drown</td>
<td>giri? jigr?</td>
<td>coolness</td>
<td>teraw'a</td>
</tr>
<tr>
<td>Rock</td>
<td>saxru suxur</td>
<td>damp</td>
<td>rutuba</td>
</tr>
<tr>
<td>Cliff</td>
<td>guruf guruf</td>
<td>high temperature</td>
<td>huror:ru</td>
</tr>
<tr>
<td>Pool</td>
<td>birka birak</td>
<td>heat</td>
<td>hurru</td>
</tr>
<tr>
<td>Shore</td>
<td>jarti</td>
<td>hot (of weather)</td>
<td>hurru (of body)</td>
</tr>
<tr>
<td>Sand</td>
<td>reml</td>
<td></td>
<td>hurram</td>
</tr>
<tr>
<td>Spade</td>
<td>man'dr' (p. mana?ir)</td>
<td>great heat</td>
<td>bard</td>
</tr>
<tr>
<td>Dig</td>
<td>fahat jiflat</td>
<td>bask in sun</td>
<td>isfami:mis</td>
</tr>
<tr>
<td>Pail</td>
<td>gardal gara:dil</td>
<td>reading</td>
<td>m'tel:a</td>
</tr>
<tr>
<td>Castle</td>
<td>kom kima:m (heap)</td>
<td>novel(s)</td>
<td>riwajj:riwajat</td>
</tr>
<tr>
<td></td>
<td></td>
<td>letter(s)</td>
<td>xit:ab xitaba:t</td>
</tr>
</tbody>
</table>
2. Conversation with Child.

1. Pupil(s) tilmiz (talamza) desk(s) durg adraeq
school-year sana madresiija map(s) xerte xuret
boarding-school id duxliija chart(s) resm rusumatt
day-school il xergija exercise book(s) kurre:s kurreiri:s
class(es) fir?a fir?e?
lesson hour(s) hissa hisas grammar (Ar.) in na?hu wi s serf
class-room(s) maktab, maka?tib grammar (Engl.) agrumija
playground(s) mal?ab, mal?:tib writing xatt
keep order jihfas im nisem: reading ?ire:jaj

2. Daily routine at School.

routine turtib Scripture kita:b mu?addas
assembly tebu?r (tawre:) lesson in religion durs dini
prayers is sala spelling higajja
teacher(s) xoga xogat: spell istahagga, jistahagga
teach darras dictation ?ima:
punishment(s) ?a?:b(a?:t) dictate ?amla jimli
punish ?a?:ib put questions al?a (jil?:i) as?ila
interval fusha answers agwiba

3. School Apparatus.

apparatus adawart: learn by heart hefaz ge:ban
chalk taba?i:r sewing xijat:ta
blackboard(s) tuxta (tuxat:) needlework tetriz (from terrez)
easel kursi t tuxta cooking tebi:x tebx
bench(es) dikka dikak domestic economy tadbi:r manzili
5. Games. al'arb al gumbaz drill kōra ball go:l agwa:l goal(s) fārwad fārewīd forward(s) tewla backgammon ādmā dominoes ūrdma draughts setrang chess māsamāt Holi

days 7. Outings fusha fushā Zoo ginent il hajawana:t desert il xīla Barrage il ?anātir (fumm il bahr) the Pyramid(s) il hūrem Sphinx abu_1 hol museum L_antīkxāma Sakkara is sa'qrā takes us jīwaddīna

3. Sights of Cairo, etc. mañāzīr māsr.
he shows you over... jifārreqag 'ala... bargain with fa'sil you bargain with him tīfēsīlu you see over... titṭārreq 'ala... brass bazaar su? in nāfīhasīn take a carriage... tirkāb 'ārrijā... carving na?f ṣilversmiths sujjāg (sing. sa(;jā)jīg go on foot... tiru:lī 'ala rīglēk... tray(s) sēnājī (sēnājījā)

direct me to the station... sēnīja (sēwānī) bowl(s) sūltāniyya (-a;t)

'errrefīnī tērrī? (sikkīt) il flag-bazaar il xījamījā māhette...

tent-maker xījāmi tent(s) xīma, xījam dragomans tārēqma turgumān cabinet-maker naggār di?ī

1. Dragomans jiddī'ū 'alek mushrabīya xāfāb antīka pretend to you jīgījīu mushrabīya-worker naggār antīka turgumān bī innuhum carpenter naggār sa:wa?ī side fi gihātak screen(s) hāgīz (hāwā:gīz)

are in agreement with mittīfīm wajja perfumery sīṭe(;)rīn commission 'umūla perfume(s) sīṭe: (sīṭe:;)rīn shopkeepers bājja:īn

3. Monuments asūrāt
ignorant about their job guhala fi kā(;)rhum (sēnīthum) mosque(s) gāmī (gawā:mi) guhala fi kā(;)rhum (sēnīthum) gāmī (gawā:mi) guide-book dalīl, adilla chancel of do. liwān

guide-book dalīl, adilla court of do. sēlīn ig gāmī map, plan rūsma:(t) pillar(s) āmūd (āwāmīd) xarta (xuret) cornice kurne:j
do without... tistōgna ʕan... arch(es) ʕenters (ʔanatīr) inexperienced gūfīm (gu:fm) niche miḥreb (ʔībla)
ablution tank  | međe
ablutions  | wuđu?
ablate  | jītwāddē
pulpit(s)  | mimbar manā:bīr
reading platform(s)  | dikka dikak
sermon  | xuṭba
dome  | ?ubba
tomb-of-saint  | jēx
hours of prayer  | mawaṣ:iḍ is sela
[il fagъ r w_iḍ ḏuhr wi l ͍aṣr wi l  māḍrib wi l ʿifā.]
(b).
city-wall(s)  | surr (aswār)
citadel  | ʿalā
Saladin  | selaḥ id din
tombs of Caliphs  | tūreb il xulafa
court (of house)  | ho:j, dīhliż, fasaḥa
balcony  | tāxṭabo:j
skylight-cupola  | ḥux[e]xa
banisters (railings)  | ḍerēbzi:n
reception-room  | salamlık, ʿaṣ[e](c).
monastery(s)  | derr, adjura
sanctuary (chancel)  | ḥekal
ivory  | ʿaq
alabaster  | ruxa:m
mother-of-pearl  | sedaf
the Mass  | il ṭuddas
hymn  | madiḥ
chanting  | tārīf

precentor  | ʿarīf
choir-boy(s)  | ṣammās, ṣamamsa
reform  | islaḥ
Patriarchate  | bētrekxa:na
Patriarch  | bētrik
Bishop(s)  | wsʿuf (asaʔfa)
Archbp(s)  | muṭrem (mēterna)
clergy  | ʿasis, ʿusus
endowments  | awmaːf
Church Council  | il maglis il milli
(d).
pyramid(s)  | hūrem, ahrem
Sphinx  | abuː1 hoːl
temple  | biban
hieroglyph  | hiːroglif
dynasty  | ʿeila (ʔ-ʔt)
tomb(s)  | mestēbā, maseːtib
Pharaoh(s)  | firʾom fareːna
mummy  | surā
obelisk  | misalla
shaft(s)  | bir (abjar)

Irrigation  | ir rejj
The Barrage  | il ṭanōtir il xerijja
Assouan dam  | xezzaːn ʿeswaːn
Trunk canal  | rejjaːḥ
Canal(s)  | tirʾa tirʾa
Branch do.  | misʾa (masaʔi)
smaller trench  | fahl (fuːhul)
smallest do.  | ʔanajja (ʔunj)

4. TRAINING OF CHILDREN. tārbījīt il ʔawlaːd:

bring up  | rebbab jirebbi
be brought up  | jitrēbbā
education  | tārbījā
morals  | axlaːṭ

manners  | adaːb
polite  | mitʔaddib
civilization  | tamaddun
progress  | taʔaddum
be elevated  | itrəʔa

1 The more classical tārbījā is quite commonly heard.
elevation | t artery | obedience | t artery
mothers of the future | terrify | x artery
influence of mother on her children | threaten | haddid

t artery | t artery | spoil (pet)
d artery | m artery
enlightened | thwart | g artery, g artery
enlightenment | spoil (petted) | s artery
principle(s) | deceive | g artery, g artery
high (princ.) | deception | g artery
low (,,) | (too) severe | r artery
sound | severity | n artery
bad | evil habits | s artery
religious teaching | bad words | s artery
moral teaching | swearing | h artery
practical | swear | h artery
theoretical | foulness | s artery
scientific | purity | t artery
intellectual | fear | t artery
application | chastise | t artery
apply principles practically | chastisement | t artery

The parents | reward (vb.) | g artery
mistake | favouritism | m artery
respect (vb.) | muhabijja
respect (inf.) | muhabijja
disrespect | s artery | sid
disobedient | s artery | s artery
disobedience | generosity | k artery
obey | generous | k artery
obedient | stinginess | b artery

5. A House.
(a). The Architect | quantities | m artery
draws plans | building (inf.)
measurements | buna
estimates | bina
estimate | bina
materials | bina

(b). The Builder | building (subst.)

<table>
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<tr>
<th>English</th>
<th>Colloquial Arabic</th>
<th>(c). After the building</th>
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<tr>
<td>buildings</td>
<td>abni:ja, binaja:t</td>
<td>painters</td>
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<td>lay foundations</td>
<td>wade' asa:s, gaddar</td>
<td>na?a(at)fin</td>
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<td>(unworked) stone</td>
<td>(worked) do.</td>
<td>colour-wash</td>
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<td>brick</td>
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<td>mortar</td>
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<td>cement</td>
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<tr>
<td>plaster</td>
<td>gibs</td>
<td>to paint</td>
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<td>lime</td>
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<td>wall(s)</td>
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<td>roof</td>
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<td>furniture</td>
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<tr>
<td>corner(s)</td>
<td>zawa:ja</td>
<td>f?urj, f?as:</td>
</tr>
</tbody>
</table>


(a). *The Composition* il m^?allif
the author          il m^?allaf:at
compositions       m^?allaf:at
style               uslu:b, infa
inventive-faculty   ?ari:ha
imaginative faculty
                    u:wit il m^?ejjila
novel(s)            riwa:ja (-a:t)
article(s)          ma?ala (-a:t)
magazine(s)         magalla (-a:t)
newspaper(s)        garida gara:jid
                    gurnail garen:iil
writer(s)           kattib kutt:ab
(b). *The Printing* it tebb
press               metba?a meteb:bi:
compositor          gammi:; set:fi:
machine-man         tebbi:;
proof(s)            miswadda (-a:t)
                    bro:wa, bro:va, bro:fa

(c). *The binding* it tagliid
binder              m^gallid
cover               gara:jid
vellum              gur:too; 'uma:j, gild
back                ka:bb
(d). *The Distribution* it tawzi:
bookseller(s)       kutbi kutbi:ja
colporteur          m^wazza:
profit              maksi
reader(s)           ?ari ?urre(:)
sale                mabi:'

1 From classical root ʔ?ʔ, not ʔss.
EGYPTIAN ARABIC READER.

PART I.—ANECDOTES, DIALOGUES, AND STORIES.

I.

[A specimen conversation lesson on this first "anecdote" will be found below. It is intended to indicate to teacher and pupil the sort of way this Reader should be used. It will thus be seen that lessons based on these pieces may be conducted entirely in Arabic, and the pieces themselves explained without the use of English, from a very early stage indeed.]

A. THE TEACHER.  B. THE PUPIL.

A. Read the first anecdote.
B. What does "anecdote" mean?
A. "Anecdote" means a story in which there is a humorous point (that) makes one laugh.
B. And "humorous-point" means what?
A. Something odd (which) pleases the hearer.

[The Pupil reads the Story of the Inexperienced Policeman.]

A. "There was once a certain policeman": "Once" means "in the past time"; "a certain policeman..."
B. What does "policeman" mean?
A. Like those whom we see standing in the streets wearing the uniform of soldiers, to keep the order of the goers and comers in the street,—these are policemen (plural of policeman). Do you understand?
B. I now understand "policeman."
A. Where did this policeman come from?
B. This policeman "came from the country." "Country" means what?
A. "Country" means the lands of the peasants; opposite of "big towns."—And this policeman, when he came from the country, where did he stay?
B. This policeman when he came from the country stayed in Cairo.
A. Just so. Had he been there long?
B. No, he had not been there long: he "had come recently."

guz wa:hid.—fukahat wi mhawret wi hikajat.

fukahat.

I.


A. il mëcallim. B. it tilmız.

B. fuka:ha ja?ni e:?

B. wi nukta ja?ni e:?
A. je gârib jibsi:t is sâmi:s.

[ it tilmız ji?rëa hikar:jit if fawil il gâji:m.]


B. ana dîlwe'tl fhi:mt fawil.
A. if fawil da gih min em:n?
B. if fawil da "gih mil ârja:f." ârja:f ja?ni e:?

A. l ârja:f ja?ni bilad il fallahin, didd il mudun il kibi:rå. w if fawil da lamma gih mil ârja:f nizil ?ala fi:n?


A. tamam. ka:n gih min zaman?
B. la ma ka:n il gih min zaman, la:kin gidiid.
A. In other words, he was still inexperienced. And where was the place of his work; in the streets, like as we said?

B. No, his place of work was not in the streets, it was "in the caracol." What does "caracol" mean?

A. The "caracol" is the police-station in each part of the town. Every district must have a "caracol" or police-office.

B. And who are in the caracol?

A. There is a chief, called the "Commissioner," and under him the "Adjutant" and the "Superintendent," and the constables.

—So then, what was the work of this policeman at the station?

B. It says: "They stood him at the telephone." What does "they stood him" mean?

A. It means they ordered him, caused him, to stand.

B. I still don't understand "they stood him."

A. Listen. You are now sitting. Please stand up. See now I have "stood" you up. Please sit down—now I have "sat" you down, i.e. made you sit down.—Well then, where did they "stand" the new policeman? At the (door of) the Commissioner's room?

B. No, they did not stand him at the room of the Commissioner. "They stood him at the telephone."

A. They stood him at the telephone for what purpose?

B. They stood him at the telephone for the purpose "of taking the messages." What does "messages" mean?

A. All the requests and orders which come to the station by the telephone.—So then on one occasion when the bell rang ["he has rung, I rang, he rings, ring the bell, Ali"] what took place with him?

B. "He placed the receiver to his ear." Make me understand the meaning of "he placed."

A. He "put": as, "I placed the book on the table," i.e. "I put it on it." And the "receiver" is the thing by which you hear the voice of the person who is talking with you.—And what did the policeman say when he put this receiver to his ear?

B. He said "Who?" i.e. "who is speaking?"

A. Exactly! and what did the owner of the voice say?

B. The owner of the voice said "I am the Chief Commissioner". Explain to me that word.

---

1 Arabic "eighth," because of the original eight districts of Cairo city.
A. ja'ni gâji:m lissa. wi mhall¹ juglu kan fen, fi j jawâri⁵ bôrdu?

B. la: mañall¹ juglu ma kanj¹ fi j jawâri⁵, kan "fi l karûkon." karûkon ja'ni e?

A. il karûkon mañall il bulis fi kull¹ guz mil madîna. ja'ni kulli giha la:zim jikun fixa karûkon aw tumn.

B. wi l karûkon fih min wi min?

A. fih wa:hid 'tejjis ismu l ma'mur, wi taht¹ minnu il m⁵a: win wi l m³la:hiz wi j jawisîja.—tejjib, if jawi:j da kan juglu ?eh ti tumn? wa²?afuh fen?

B. bi j'ul " wa²?afuh 'at tilifon." wa²?af ja'ni e:h?


B. li li:dd¹ dilwe²t¹ ma_fhîmtîf wa²?afuh.

A. isma⁵, inta dilwe²t¹ ?a:§îd; 'min fêdlak i'af. aho ?ana dilwe²ti wa²?aftak. tejjib, min fêdlak_iš²ud; aho ?ana dilwe²t¹ ?a²şadîkak, ja'ni xölletak ti²?ud.—tejjib humma wa²?afu j jawî:j il gidîd da fen? 'and ?oxît il ma'mur?

B. la:, ma wa²?a'fuhj¹ 'and ?oxît il ma'mur. "wa²?a'fu:h 'at tilifon."

A. wa²?afuh 'at tilifon bi xusu:s e?:

B. wa²?afuh 'at tilifon bi xusu:s innu jaxud il ifûrê:t. ifûre²t ja'ni e.


B. "weðe⁵ is samma:ša 'ala widnu." fahhimni ma'na weðe⁵.

A. ma'sna weðe⁵ hett. zejji weðe²t il kita:b 'ala t ûrebe:za, ja'ni hêtêtetu 'aleha. wi s samma:ša hîja l ha:ga_lli_b tisma⁵ biha sort illi bi_jkallimak.—wi j jawi:j da ?al ?e: lamma hétt is samma:ša 'ala widnu.

B. ?al " min," ja'ni " min illi_b jikkallim."

A. tamam ! wi ?al lu ?e se¹:hib is so:t.

B. ?al lu se¹:hib is so:t " ana l hikimdû:r," fahhimni hikim-dû:r ja'ni e?
A. It means the chief of all the police in Cairo; i.e. the biggest (possible) person in the estimation of that policeman.—When the policeman heard the voice of the Chief Commissioner, what did he do?

B. When the policeman heard the voice of the Chief Commissioner he "flung down the receiver from his hand."—What is the meaning of "flung"?

A. The person who "throws (down) a thing and leaves it" is said to "fling it down." ["He flung, I flung, he flings, fling the letter into the post-box, Ali."] Well then, he flung the receiver from his hand "and saluted."

B. What does "saluted" mean?

A. Doesn't every policeman stand like this in front of his officer, and do like this with his hand? Well, that's what this policeman did. So then, why did he fling down the receiver?

B. He flung it down so that his hand might be free for the salute.

A. And did the Chief Commissioner see him doing this?

B. No. The Chief Commissioner did not see him do this, because between him and the policeman was a big distance.

A. Just so, and that is the amusing point of the story. And not only so, but he left the Chief Commissioner speaking to vacancy.

B. I think the language of the Chief Commissioner was something very grievous on that occasion.

A. Goodness me, we must thank Allah that we did not hear it.—Well, and what do you think they did with that policeman?

B. I don't know; you tell me.

A. Perhaps they sent him to sweep stables. 'Twould be better for him.
A. ja'nî 'rejjis kulli 1 buliis illi f mër; ja'nî akbîr wa:hîd fi nazar jî jawi:j da.—lama jî jawi:j simîs sort il hikimdâr 'amal ?ë:îh ?

B. lamma jî jawi:j simîs sort il hakimdar "rama s simma:jä min i:du."—ma:na rama e:îh.


B. idda ta':zi:m ja'nî e:?
B. ra'mâ:ha 'afân i:du tî:kû:n fê'dja li t ta':zi:m.

A. wi l hikimdâr jafu bi ji'smil â:da ?
B. ûzunn kalam il hikimdâr kam hâ:ge sa'ba giddan fî l we?tî da !
A. rubbama wa'd'du(;)îh jî:knis ta'hît il xe:l wi s sala:m ! ah'san lu !
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2.

3.

4.

5.

6.

7.
8.

"أكلت، مشاركة في النكبة التملية، فلم تكمل المكتبة المختارة، فلم تكمل المكتبة الرائدة في العربية.

9.

"كان يرمي الأشياء في اليوتوب، ولهما ديمومة في اليوتوب.

10.

"كان يرمي الأشياء في اليوتوب، ولهما ديمومة في اليوتوب.

مَهَارِي: هُوِّ كَيْ مِثْلَ "الْأَنْبَاءِ"، كَيْ مِثْلَ "الْأَنْبَاءِ"، كَيْ مِثْلَ "الْأَنْبَاءِ".
Dr. maho la:zim nisu? bi 1 cagal cajan nilia? il cubri ablima jiftah.

zi. lissa badri, nilia? bi_r rehia... u:s a l milaff, inta cawuz timawwitu!n!

Dr. ma txef ja beh!... hasib ja gada u:s a rigak! hasba ja hurma, u:si wifjik!

zi. waren ja_ste!

Dr. fi:dir ja side!... iw:s dehrek ja r:gil int ama? bi ja s sikka bta:st abuk?

zi. aho_l bet, it tami c'alama:lak... c:andak ja_ste... xud (i)l_ugró.

Dr. d_eh da!!!

zi. zeji1 ma_ttafa:na, xamsa ?uru:s saqg.

Dr. m axud? no?is ?an tamanja mallim wa:hid! 

zi. ta:xud il xamsa walla la? bala: f kalum kitir.

Dr [nizil]. inta mu:j sa:mi kalami? 

zi. je:H_l karakom.


wa:hid tami. cizzinnak' sereftu taman fingu:n ?ahwa! 

talit. an_ad'fa:u min ge:bi!

zi. ta:ala ja sawi:s!

Ja. xeb:ar_e: ja_ste?

Dr. su:f il xówag ya da gajibni hina min a:xir id dinja wi 

cawuz jiddi:ni xamsa saqg!

Ja. ra:kib min_en? ja xówagya?

zi. ra:kib min ma:hhettit hilwan:

Ja. tejib bi zija:da calek l_ugró di ja_ste.

Dr [lil wa?fin]. ja nas intu mu:j muslimin? mu:j jai:fin il 
borsim ga:li wi kulli ha:ga gelja? mu:j hu:ro:m calek ja xówagya?

zi. je:H_l karakom ummal.

Dr. ma:lehj! d_ana r:gil maskim, wi gelba:n, wi sehhib 

cijal kaman! [il x. ma gawbu:] rebbina_jxdlli:k wi_jtawwil 
'umrak! [ma fi:] gawa:b] elleh jixdlli: lak angala:lk bi gah:in 
nabi! [bårdu mafl: gawa:b]...[m:bawwiz] hat: il xamsa ?uru:f... 
[wi hurwa ra:kib] xówagya bi_l hamm!! jiru:h jirkab himir! 
'ma: lu wi ma_l c:rabijjatt!

---

1 "izzinn an anomalous word, meaning "you may reckon it..." "it is just the same as if..." For example, if a man demanded payment for a special job done within his working hours, you say i'zinnak.
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\[\text{hikaj:ji} \text{t il kutbi wi l bûrbârî.}\]

\[\text{ze:d (li } \text{'u} \text{budf). an} \text{a} \text{smi}^{\prime} \text{nt inn axu:k bi jta:gi} \text{r fi l kutub.}\]

\[\text{alla hu}:\text{wa}_{-1} \text{b ji}^{\prime} \text{tiri kutub } \text{?adima bi } \text{?esd jibîth} \text{a tami?}\]

\[\text{'u} \text{budf. aiwa mm} \text{ai, } \text{d} \text{akt} \text{ar } \text{fu} \text{g} \text{lu fi l } \text{haag} \text{a} \text{t illi zejji di.}\]

\[\text{ze:d. hu} \text{wa bi jru:li ji}^{\prime} \text{tirijihum mil buju:r, walla bi_tru} \text{fi d dukka} \text{m?}\]

\[\text{'u} \text{budf. bi_tru} \text{fi did dukka} \text{n. la} \text{k} \text{in amm} \text{a'} \text{ul lak } \text{?ala}\]

\[\text{nadr} \text{a} \text{se}^{\prime} \text{ba giddan } \text{heselit lu } \text{?urajj} \text{b!}\]

\[\text{ze:d. min fe} \text{d} \text{la} \text{hu} \text{na} \text{walau fit} \text{ha } \text{?wei} \text{a} \text{?ale:k min gihat} \text{a.}\]

\[\text{'u} \text{budf. la ma fiha:j } \text{haag, an} \text{a'} \text{ulha lkum bi kull} \text{irtija:li; } \text{?ala} \text{fan hiija } \text{se}^{\prime} \text{li} \text{se}^{\prime} \text{ba la:kinnaha mudhi} \text{ka } \text{?awi.}\]

**hika:ji:tt axu 'u} \text{budf.}\]

\[\text{ana kutt}^{1} \text{?a}^{\prime} \text{si} \text{d fi d dukka} \text{m wi } \text{?ga: li wa} \text{h} \text{id bûrbârî ma}^{\prime} \text{a} \text{h}\]

\[\text{fu} \text{wejijjut kutub } ? \text{adima tagli:()} \text{dha fir} \text{engi, wi } \text{?al li } \text{"ji}^{\prime} \text{tiri do} \text{l minni." } \text{?um} \text{t} \text{?a} \text{na} \text{ult}^{1} \text{lu } \text{"eh do} \text{l ja } \text{?aatir." } \text{?am il bûrbârî}\]

\[\text{al li } \text{"kutub ingilizija firen} \text{sawijja} \text{ana } \text{?a}^{\prime} \text{rif? ma } \text{t} \text{?ufhum} \text{? hu}: \text{wa da } \text{fu} \text{g} \text{li? " } \text{?um} \text{t} \text{?a} \text{ult}^{1} \text{lu } \text{" inta gajb il kutub do} \text{l min}\]

\[\text{en?" } \text{?am } \text{?al li } \text{" w inta ma} \text{lak, inta} \text{b ji}^{\prime} \text{tiri walla_b } \text{tis}^{\prime} \text{al?"} \text{ wi min fiddit kalamu } \text{?um} \text{t} \text{?a} \text{na} \text{ult}^{1} \text{?ult, wi ftakort}^{1} \text{tamam innu}\]

\[\text{sari}^{\prime} \text{hum, fa nadaht}^{1} \text{li } \text{?} \text{fawis} \text{wi } \text{ult}^{1} \text{lu } \text{"la} \text{zi} \text{m ti} \text{wa} \text{?d} \text{?d: li } \text{da_l kar} \text{?okon." } \text{?am il } \text{?askari } \text{?e} \text{b} \text{d} \text{a} \text{le} \text{?he wi ru} \text{fi} \text{?na} \text{t}\]

\[\text{tala:tta_l kar} \text{?okon_sawa. la} \text{k} \text{in il ma}^{\prime} \text{m} \text{?ur} \text{wi l ma}^{\prime} \text{a} \text{w} \text{?i} \text{win ka} \text{nu}\]

\[\text{rewwa} \text{hu buju:()} \text{?h} \text{um } \text{?ala} \text{fan jin} \text{a} \text{mu. u ba} \text{d} \text{e} \text{?den } \text{d} \text{ox} \text{xu} \text{lu_l bûrbârî s sign}^{1} \text{l_hadd is subhi. wi lamma } \text{tilis} \text{in na} \text{h} \text{wr wj e} \text{h il}\]

\[\text{ma}^{\prime} \text{m} \text{?ur } \text{?am fatah mah} \text{d} \text{ar li_l bûrbârî wi sa}^{\prime} \text{alu gajb il kutub } \text{di}\]

\[\text{mn_en. } \text{?am il bûrbârî } \text{?al lu } \text{"sidi muddiha: li." } \text{?am } \text{?al lu l}\]

\[\text{ma}^{\prime} \text{m} \text{?ur } \text{" il } \text{xaw} \text{q} \text{a} \text{g bta}^{\prime} \text{ak min?" } \text{?am } \text{?al lu, } \text{" il } \text{?assis l}\]

\[\text{ingilizj} \text{?li} \text{f} \text{ba} \text{b il lu?." } \text{?am il ma}^{\prime} \text{m} \text{?ur ba} \text{cat li l } \text{?assis illi } \text{?al}\]

\[\text{?aleh il bûrbârî, wi gajbu wi sa}^{\prime} \text{alu } \text{?an il kutub iza ka} \text{nit bta}^{\prime} \text{tu}\]

\[\text{walla la. } \text{?am il } \text{?assis } \text{?al lu } \text{"amma l kutub di bta}^{\prime} \text{ti_wa} \text{na_lli}\]

\[\text{middihum lu." } \text{?am il ma}^{\prime} \text{m} \text{?ur zi} \text{sil } \text{?alajja wi } \text{?al li } \text{" ummul}\]

\[\text{gajbu leh ja magnu:n." } \text{?um} \text{t} \text{?a} \text{na } \text{ult}^{1} \text{lu } \text{" na tiz'} \text{al} \text{? sa} \text{?attak,}\]

\[\text{?alajjan fu} \text{t il kutub gaj} \text{ja xod} \text{is wi lamma sa}^{\prime} \text{altu hiija_mn_en}\]

\[\text{ma gaj li:f si} \text{rit il } \text{?assis abad} \text{an!" } \text{?am il ma}^{\prime} \text{m} \text{?ur } \text{al li } \text{" tej} \text{jib}\]

\[\text{ja sidi, ah} \text{o nta } \text{himur il bi} \text{?si} \text{d, wi} \text{bûrbârî } \text{?almar minn} \text{ak il ab} \text{?ad !}\]

\[\text{adi ntu } \text{?ettel} \text{tuma min ger fajda. it} \text{fe} \text{d} \text{alu_tla'u!"}\]

12.

\[\text{xoxga_b } \text{jiddi d} \text{urs li se} \text{ff}^{1} \text{talamza.}\]

\[\text{u}^{\prime} \text{afu b inti} \text{sem! sukut: ta} \text{m(m)!...ma taxu} \text{d} \text{?il kita:b illi}\]

\[\text{wi?i} \text{x} \text{?ali! xoll} \text{?ih dilwa}^{?} \text{t wi xoll} \text{k:wa?if!...u}^{\prime} \text{x} \text{?udu!}\]
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13.


لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.


I5.

?adsa gariba. me?r, 8415.

16.

il xolifa w abu n nawwars.


17.

fisel ben taqir wi_z'bu:nn. 

taqir. ahlan wa sahan! nahorna zejj il 'ijte. itfēddel ja xawu:ga. 

zibun. 'andak sagagi:d 'agami mil ?ail? 

'ta. ummal, 'andina kull1 hia:ga. itfēddel istorjja:li. hat 'ahwa ja walad. 

zi. wɔrrini 'sagga:da 'agami zejj1 talatt_int:uar si_tnem. 

ta. adi wahda bi_l ma?as da tama:m, nimir wahid! 

zi. lo();nha ji:gi:bin, la:kin il ?uma;j wi:jf. 

ta. itfēddel wahda gerha he! ma fi:j uxtaha?abadan! 

zi. bi kam tibi:ha?
إِلَيْكَ إِلَيْكَ إِلَيْكَ

---

"أَيْتَ سَأْلَتُكَ أَنَا أَحْزَنُ بِذِلَّةِ نَفْسِي"
ta. tidfa* sitta w nuss, walla la?
zi. ma *ult* lak ja fe:x sitta gne:h wal_azid*1 *ir*1 wa:hid.
ta. [bi lalgit huzn wi wif[^ju^mka]fors] xud. hat il filus;
wlau inni *xesren.* di bi:* wi *fir* otra jizahha?.
zi. la; inta kasbam kwaijis in j'a *sa*vax.
ta. [zejj1 wa:hid mit*assif ?awi] xud ja sid:
[ba*de1 mirwa:h il xawu:ga.]
it tajgir [li *fari:ku.* xud. adi *hna ksibna jigi_tnen gineh.

kattur xer sehina.

*fari:ku.* di *samil ru:*hu innu fa:him kull*1 *haga.
[fi t tarasina bârrô lurkandit *jabat.*]
iz zibum. amma *samalt*1 fisel kwaijis innahûda fi l xam
il xali-li. il bajja:* awwil kalamu itna:*far gineh, wala:*kin feu:sltu
fisel se:*b1 giddan, wi nazziltu ge:slin *annu, w intahena *ala
sitta gne:h, laki:*nin nabbut. tanzi:*nuss*1 kalamu l ?eh fikrek?
sahbu. ma: j'a *sa*vax! amma_n*ta mu*:stari jatir!
iz zibum. il *safv*; bass il wa:hid la:zim ji:*ref ji:*samil ig-
gama:*a do:*l iz zarj.

8.
mesr wi 1 mesrijim.

bi_j?ulu innu *1 wahi:*d mesri kam gaj min bilad bârrô wi_tse:dif
innu sta:*ref bi wa:hid mis_su:*lu:*wa:*h il *imrika:*m illi fi l mûrkib
(wabur il ba:"r), wi kam gaj li_bladna bi ?esdl_jfu:*f il *antika:*t
il mesrijja (*a:*sor il fare:*na). *am *al is sawwa:*h li l_afandi:*l
mesri "hu:*wa *hna wisilna li bur sa:*sid ?" *am *al lu:*l mesri
"na:*am, w_a:di l mina *uddamna he ! m_anta:*f *aj*jifha ?"
wi ba*de1 *swejja nizlu fi_l madi:*na. *am is sawwa:*h *al il 1
mesri "*uf lib:*s_in nas izzaj ! ginsuhum ?eh do:*l ?"
mesri. do:*l il watenijjim bitu:* il balad.
sawwa:*h. *islm il lib:*s_tba:*hum da *eh ?
mes. ismu l gallabija ; walla:*l *ufter:n.
saw. leh ma jilbi:*su:*f badla zejj1 di ?
mes. *ala:fan biladhum *hurt*1 *awi, wi l badla_t*ir:*la, xusu:*sen
fi s sef.
saw. tejj:*b wi fem il burre:*te?
mes. aho t terbu:*f bidalha.
saw. wala:*kin da_mdir:*f we:*t is sef *ala:fan ma fis ha:*ga:
thu:*f is sams zejj il burne:*te.
mes. sehii:*h, *andak *ha??. wala:*kin ikminnu *esl*il lib:*s
turki *fa mi:*f *awzim ji:*gejji:*ru:*h.
saw. 'eh 'ala'^ithum bi t turk1 dilwe?t1 ba'd illi hesel 
'sandukum?

mes. ja sajjidi, inta muʃ cqrif_inn1 din'it turk1 huwa l 
'isla'm. fa ma fiʃ haga ^illa mas?alit id din:

saw. din mesr1 'eh huwa ba?a?

mes. din mesr1 huwa l 'isla'm.

saw. umma'l fen il masihrjim bitu5 mesr_illi_smuhum 
\( l_a?bo:^t \)?

mes. do:l_adadhum sugajjür bi_n nisba li l muslimi:n wi 
\( \text{^ajjan kida} \) din il hukum_md_r resmi huwa_l 'isla:m.

saw. ?add_e: 'adad il muslimi:n?

mes. 'adadhum zejj_ihdo:jur miljon:n wil ?ibet miljon 
\( t\a\_r\i::b\a::n \).

saw. ja salam da kam 'adad l_a?bo:^t kitir? awi! gâre_lhum 
\( \text{^e: hatta ba?u} \) ?add1 kida?

mes. huwa_nta ma ^aret1 ^an l_idtiha:(d)DAT vi l madala-
bi:h illi heselit luhum zamam, ^uweijja mil ^arwa:m wi ^weijja mil 
muslimi:n? wi_b l_ixtiser kull1 umma ti:gi mesr tirkab 
\( \text{gama:}a \ l_a?bo:^t \) il masakin:

saw. alla awajid in nas hina 'eh hiija?

mes. 'awuz ti:ref 'adathum w_axla:^hum? issewwâr 
\( \text{umma mu}z'emhum fu^drâ wi muʃ mit^allim:n, jikum halha_z 
zaj, in kam fi l ^akl1?au fi j ^urb1?au fi lib sa? tiiftikir ji^refu zzaj 
\( \text{jit}^\text{matta}^\text{u} \) bi d dunja?

saw. kam fi l mi:ja mit^allim:n?


saw. da_hna ta\_ri:ban mi:ja 'ala mi:ja an jimkin tis^a wi t 
tis'in fi l mi:ja!—w_akhir ig gama^ten: ?e: bi_xsus:is sija:sa a 
humma mitti^fin walla la?

mes. fi l ha?i: ^a_lili muʃ mit^essebim mil_itnem bi jhibbu 
\( \text{hukuma dustu:()}\ri:ja nafs'a. wala:kin 'adad il gama:a\a: 
dol ?ulajjilim, wi ?amma l ba?i fa minhum sija^sthum inkilizija, 
wi minhum sijasithum turkijja, wi minhum sijasithum \( \text{^axsijja, 
} \)
\( \text{wi di sijasit gama:a l kubar} \) illi ma_bjistiglu:j illa 'alajfan mesla-
hithum if \( \text{^axsijja.} \)

saw. ja sajjidi, ma t^ul'i l kida!... ceb!...da hddritak 
mesri!

mes. an_a^ul l ha?? wa law kam ^al(a)_abu:ja. ana lamma 
b aʃuf riga:l il hukuma:t it tanja bi_jʃtiglu bi zimma wi ?amama 
\( \text{li manfa}^\text{it wetsenhum ti}^\text{pam}\(_\text{i}\)_angez fi nafs}, w a^ul, "emta
EGYPTIAN COLLOQUIAL ARABIC

saw.  Juf ja 'axi, kulll 'umma mahi' mit'allima ma ti'ref tite:lib bi_h?u':ha izza:j, wi 'ala'fan kida kub'rkum bi jil'sabu_bku.

mes. ba?a 'ul li min fe'dlak, ji'k'mil eh-il falla:h il maskin illi bi jistigil b_`urba' ?uru:J il jom wi 'andu 'urba'es mil 'ijal, jiwakkilhum bi 'e:h, wi j'allimhum bi 'e:h.

saw. hu:wa_ntu ma 'anduku:J mida:ris ibtida:ijja magga:nan zejji kulll 'umma re?ja ?

mes. gi'na_n nu?ta se?ba. Juf; ana saba' ?ultl lak in1 nas fi hukumit meer bi jigtigu_n nafsuhum. wi muj mumkin_ abadan jinazlU 'an marekizhum wi jda:bbaru mafru':s bih jif'allimu 'awlad il fallahin il masakin. dol badal kida 'awzi'in jidusuna bi 'arabija(:)thum wi 'ottomobila(:)thum. a?ul lak, rabbina mawgu'd !

saw. wi leth-il ?dgniija ma_b ji'milu:J mada:ris, wi j'sallimu_l ?awlad il fu'urad ?

mes. a?ul lak_eh ? dol il ?agnija bi_jmutu 'ala fulushum wi xajfi'in ahsan jif'oru; fa_ju:lu fi nafsuhum, "wi hna ma_nna jif'allimu walla ma jif'allimu:J? inef'hO ma t'sallimu !"

saw. in ja 'elha: nit?a:bul bukrO 'ala'fan as?alak fi mawdii's tanja ahbib astafhim minnak anaha.

mes. ha:dir, ana mista'idd, kulll ha:ga thibbl tistafhim anaha, 'asidak bi ?add-il ?imka:n. ma'sa s salama !

saw. 'elhe jisillimak.

19.

m'nezra:
mawdu's il m'nezra, et 'ahsan fujla ji'dar il gada's il mesri jixdim bi:ha biladu.

dil in nahar kuttl a?sid wejja wa:hid no:zir madresa hurrO (ja'ni ma hija:j mi:ri), w_itsedif innu kam 'andu saba's talamza minilli xellesu 'ilmuhum wa 'awzi'in jittogalu. 'am sa?al kulll wa:hid minhum 'an 'ahsan fujla jihibbl jistogal fi:ha 'ala'fan jinaffa's biladu. w_ana_fdil? asid asma's kalamhum, wi bidding dilwe't ahkikum zejjima haseel.

kalam il muhibb li zire:sa.

ana bidd_axdim weteni bi k0:n'astigil fi zire:sa, 'ala'fan mers bilad zire'ijja sirf, wi sabab gina:ha min iz zire'as bi n nisbas l wugud in nit is sa?id. wi 'erdaha xasiba 'awi jitala's fi:ha kull_asma:J iff jagor wi l xudee:r. wi seda? min a'al in1

kalami: il mu’hibb1 li t tigor:ro.


min giha:ti ?ana, a?u:l inn1 mesr jin’?esha 1 m?handisi:in, wi_lli
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...
أحمد السيده: أتى إلى متحف الفنون حيث رأى بعض الأعمال الفنية التي كانت تثير إعجابه. في اليوم التالي، قرر أن يزور المتحف مرة أخرى، حيث كان يشعر بالإعجاب والدهشة من الفنون الجميلة التي تظهر فيها إبداعات/artistry والمعرفة مع تاريخ وثقافة البلد. وفي الوقت نفسه، كان يستمتع بالمناظر الطبيعية المذهلة التي يمكن رؤيتها منwithin the museum.
jsammaُhum il kalam da humma xaddamin id dijana, wi di jugla ma jib²a:ʃ aʃref minha ṭabadan, li²innaha ru:ḥanijja jiwta²af ʿale:ha xel:us il ʿdrwa:ʃ. wi_lli_ʒrebra r ruḥ ʿalaʃan ti²ref xeli²ha luḥ ʿagr, aktbır millı ʒrebra l gism. li²innu r ruḥ ba:ʃa, la:ʃkin il gism¹ fami. wi di ʒerjit ءesdi wi s sala:m.

kalam il ḫakam wi hu:wa n noẓir.

ba:ʃda kida wiʔif in noẓir wi ʿa:ʃ:—


20.

bəq ʿawajid La²bataʃ iz zamimà.

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21.

ba3d 3 ada:ti il muslimim iz zamîmâ.

iz zoÎr.

ما هي الأفعال التي تريد ابتداءها في هذه الجملة؟
waṣja li ruḥha, w illi ʿaleːha huːw_illi jiːmil kull¹ ḥaːga, wala thùssif bi t taːʾab illa lamma jinfeḍḍ_iz zar, wi gismaːha jihmad. wi 
“ tuta, tutta, 
firgit il ḥaddurta. 
ḥilwa walla maltuːta? 
illi_jʾuːl ḥilwa. 
ʿaleːh qinwa. 
w_illi jʾuːl maltuːta. 
ʿaleːh ḥaddurta!”

PART II.—BIBLE AND OTHER PIECES.

kitaːb il ʾireːja, guz itnem.—fusuːl kitaː(ː)bijja wi diːnijja. 
(A.) 
fusuːl min siːrit sajjidna jasuːf.

I.

wiːlāːdit jasuːf il masiːf. min ingiːl luːa 2; 1. 
wi fi l ṭajj añoːl tiliː ʾamr¹ min agustus qaːiser ʿalaːʃan jiːhsu n nasː illi fi d dinja kullaha. (wi da ṣawwil ʾihsa ʾhesel fi zaman kiriːnijjus ḥaːkim surːija,) fa reːh kulli n nasː ʿalaːʃan jiːpajjido ṭasʾmaːhum kull¹ waːḥid fi baladu. ʾam jusiːf kaman min gaːlil min balad_ismaha n nosːirːo wi raːh il jahudijja li madiːnit dawud illi smaha be(ː)t lahm, ikminnu kam min nasːl dawud ; ʿalaːʃan jiṭpajjid maːʃ mūrjim xeːti(ː)btu wi hiːja ḥaːmil. 
wi f muddit wugu(ː)dhum hinaːk kamalit_ijjːaːm hamlaːha, fa waladit ibnaha l bakri wi laffit fu l ʾumɔːːt, wi najjiʾmitu_f mad−wid il baʾhaː(ː)jim ḥeːs innu ma kanʃ luluːm maḥall¹ fi l lukanda. 
wi kan fi l balad di ruːjaːn ṭaːdːiːn fi l ʾeːteːn ḥursːiːn ʾiːnaːmhum bi l lel. wi f ʾal ma ḳaːnu ṭaːdːin illaːw maːlaːk ir rebb¹ waːif gambuːhum wi maːqḍ ir rebb¹ mnawwːr ḥiːwaleːhum, fa ṭesel luːum xoːf kibir. ʾam ʿal luːum il maːlːak “ ma txaʾfuːj; d_ana gaːj_abǎʃʃụrkm biʃːrːuː mufriːhaːl(ː) kaffit in nasː, innu n nahurda_ twalad luːum fi madiːnit dawuːd waːḥid mʾxeːlǐs wi huːwa_s sajjid il masiːf. wi l ʿalaːma ʿala kida̱ː–tiruːfːu tiliːp ʿajjil maːlufː fīːmɔːːt wi najjim fi madwid bahajjim!” wi fi l ḥaːla di ʿeːfeːr ʿala gęːla gamaːʃa maːaːl maːlːak min geːf is sama, bi_jsaːbaːlu
الله! إنك رحمن رحيم 11.
"فأنا أحبك يا سلمان يا من يرجع إلى الاهتمام بسمكن ونهر هود." 12. 
الله! إنك رحمن رحيم 12.
"وإنك لنا جبار بشران في نسيبه." 13.
Egyptian Colloquial Arabic

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hasal li l kull¹ xor: wi maggadu _ha_: wi ?alui: "zeher fi wustina nabi _asi:m_, w iftakár_ir rebb¹? ummitu." wi fa:_c_ annu _l xebór
da_f kull¹ _l jahudi:ja wi kull¹ _l bila:d il m'gawrò.

5. jasu:_c wi s serreaf. lu : 19 ; t .

wi dûxól wi fatt fi _hari:ha_. illa_w rægil_ismu zakka wi hu:wa
warhid min ru?asa s sejûrwa wi ka:n gûni. _habbl_jjuf jasu:_c
hu:wa min, wala_difr_miz zalima li?innu kam ?usejjûr. fa giri
li ?uddam wi _tili_ _ala_ fagûrit gimmez _ala:fan ji'jufu, li?innu
kam ha_jjuf: min hina:k. fa lamma gih jasu:_c li 1 metre:li, bass¹ _l
fo?, wi ?al lu " ja zakka_(i)sta$:gil w_inzil, li?innu la:zim_a²ud_
innahûrda_f betak." _sta$:gil wi ?inizil wi rahûlab bu_b fôreli.
fa lamma _sta$:gil wi _kida:tsamârû kullhum wi ?alui _innu dûxól
ala:fan jibart _and¹ rægil xe:ti. fa wi?if zakka wi ?al li_r rebb,
ana ?a?di:ni ja rebb,asî(t) nuss¹ ma:li li 1 fu'drâ, w_in kutt¹ xâtt¹
min _ha:dli li:iga bi tuhmit zu:r, arudda?he_t ta:_orbaa." fa
?al lu jasu:_c, " innahûrda hasel xe:lis li 1 bet da; _ajan hu:wa
kam:an _ibn_ibrâhî:m; li?inn _ibn_il _insa:m gih _ala:fan jîlub
wi_jxelles_illi halak." 

6. _hika:jit il mûre s samirijja.

ana biddi ali:ki_(kum _hikaja min _ahsan il _hikaja:t, _tihib'_bu:ha
in fa _etla: wi tinbistu minha_ktírir; _ala:fan _hirja haselit mis
sajjid il _masi:li _ibn¹ _mârjim, illi_lina_b nisma¹ _anlu_f kull¹ we?t,
ikminnu _mâzku_:r _kitir: xalîs fi l '?ingil wi l 'qu:ran.

kam il _masi:li m'sa:far jo:m min za:t_il ?ajjam mi nizil fi_blad
is samirijji:ni, illi kemun_m':sâmim il jahud wi_mwen'inhum. ?a:mit
bir jistdârijja, wi kam ba:at talamizu_l balad jîlibu _e:fi.

wi kam il _masi:li gerasu jizhir jâxsu li s sitt¹ di, li ?innu kam
sadu jihib¹ ?isla:d li:al kull¹ min ?ablui. wi liess in¹ gajtu kida,
fa ?al laha, " min _fe:dlik_isïni_" ; wi ¥i_l we:t¹ nafsu, kam jidî_lha_f_

wi_f li:al il _hurma ma sim'it iT _telab da iTaggitwi_tkab-
bûrit fi nafsaha wi _alil, " iza kamu _ahlina ma_b jîtkallimu:j
wejja boçd, titlub minni mejja_zza:j ! "

?am sajjida_l masi:li itwo:diçi _awi wi ?al laha " lau kutti ja
sitt¹ fahma _ceji:j titlub _eh:le:, kutti titlubu minni mejjitt il _haja:_ablim_
atlub minnik il mejjâ: di:

indaha:jit il _hurma mil kilma di, wi _alit li _l masi:li, " ja si:di
iza kān ma_nwagad[i wejja:k gūrdal wala ĩabl, wi l bir āgewite, ummo:l tīgi:b il mejja: di mn_en?

"w_in kutt? čawuz tīgi:b mejja: aḥisan min di, huwa nta_a’sem min_abuma ja?u:b, illi faḥiat līna_l bir di, wi ṭana:b biha’ alaʃa:n nafsu wi 眇alaʃanna kaman?"


ʔamīt istōgrebīt wi ʔa:lit fi nafṣaːha “izzarjī ḫuwa’ jil’am bi l aliwa:l bṭaʃ’ti’_u mitxōbbijja!” fi min xa’galha wi_kʃuʃha_ ḫmādrīt w_ṭiloxelbet afko(ʔ)ra, wi fiḥmit innaha mistaːha?ūiʃja_lli simiʃ’tu wi zijaxda. wi ṭaʃixrūn ṭalit lu, wi hija’ bi ʃaːlit xuʃʃ.kulli, “il baijįn li fi:k diłweʃ?’ innaːk nabi; wi ja rēt_astaʃta:k fi mas̱ala ṭana_mistes̱a’ba:ha 眇ala ġe’rek! wi kaman ŋandina masaː il ġitiʃ’ur₅₈ txuʃʃ is diːn, ʃawzi:n nistaʃta l masiːhi ʃanha lamma ji:gi...”

ʔam ṭal laha “ana bōruʃ ʃaːrif illi_ntu ʃawziːnu kullu, w_ana ḫuwa l masiːhi!”

(B.)

bǒḏḏil_amsa:l li jasun5 il masiːhi.

7.

masal iz zaːriʃ lu : 8 ; 4.

8.

masal is sammiri埃及't Egyptian

elejhib. lu: 10; 30.

?am jasu? 5'ail: "regul ka(t)n nazil min uru:jalim li ?arih:a,

fa wi?'? fi wust_il buremija, fa ?ur'ru:(h) wi dere'bu:(h), wi re?:hu

wi sajji'ubah ma ben ?ajji wi majjig. w_itsedif inn1 kahin kam

nazil fi t terei? di, wi ?andima ?asfu, fart min ?use:du; wi kaman

kida warhid larwi, lamma wisil ?and il metre? fi ?arf, fart min

?use:du. wala:kin warih sammiri_masafir gih ?andu, wi lamma

?asfu hann1 'aleh, wi ?ur'reb lu wi rebet guruhu wi sabb1 'aleha

zeit wi?nbwt, wi rekkibu ?ala rukubtu, wi ga:bu li l lukenda

wi?sta'na: bu, wi_f ta?mi jom ?ella5 dinarem w_iddarhum li

ses:hib il lukenda, wi ?allu: "i'tini: bu, wi kulllli tisri?u zijaxa

w_ana regei? ad'dihi lak." fa mim tiftikir mit talatta do? jikum

akhu_lli wi?'? fi wust il buremija ?" fa ?al "illi samal wejjah:hir

re:jima." fa ?al lu jasu? "ru?ihi, w_i'mul_inta kaman kida !"

9.

masal jagurit it tin. lu: 13; 6.

wi ?ail il masal da: "kam li warih jagurit tinn mazru:a fi

gentu; fa gih fiftaij fi:ha ?ala tinn, mal?afj. fa ?ail li g ginajini,

"a:di talat sinin w?an(a) azi ?adawwar ?ala tinn fi l jagur? di,


ejada ?" ?am ?allu, "ja sidj, sibha_s sa?na: di kaman, 'alajmann

afhat hawale:ha w_asabbaxha; f_in gasbit tinn ba?de:n, kam1 biha;

w_in ma gabitj1...ni?te:ha masle:ba."
The text is a mixture of Egyptian Colloquial Arabic and Classical Arabic, with occasional words in Colloquial Egyptian. It appears to be a conversation from an Arabic text, discussing various topics such as the rules of inheritance and the significance of telling the truth. The text is not clearly translatable into English due to the mixed language and colloquial nature of the Arabic.
si:di ana bôrdû ʕamalt illi ?ul'tî li ʕaleh; wi lissa_l mañallî jisâ(.)" kitir:" fa a:al is sîd li ʕabîd "ruhî itlaʕ fi s sikak illi ʕawâlem il balad kullaha, w ilizmhum bi l mi'gij, ʕatta jîmtîli betî; li?imm_a?ul lukum, muʃ mûmkîn innâ wa:ḥîd millî ʕazamtuham jîdu?: ?akîl ʕuzumti."  

I.4.  
il xeruf if tarîjî, wi l hitta_b xamsa d ʔayajâlu. lu : I 5 ; 3.  

I.5.  
il wakił il ʕa:il. lu : I 6 ; I.  
iz ze’elim da, hatta lamma jifna l ma’d da ji?ba’lukum fi l masa:kin il ba’ja.’’

16.

il ?a:di z ze’elim. lu : 18 ; 1.


17.

il ?a:lim wi z ze’elim.

(il farri:si wi s serrre:fi. lu : 18 ; 9.)


18.

il ginema wi g ginajinnjâ r ruza:la. lu : 10 ; 9.


(C.)

fusul fi bâd\'\d\' mu:st\'ada\'t id di:n il masi:hi.

19.

it ta:hri:fi il meznum\':n fi l kita:b il m\'addas.


fa nis\'al ig gama:sa do:l; “e\'i\'mta hese:l it tala:shub da_b \'aja:j it tawe:r: wi l \'ingil? \'abl\' mhammad walla_f we\'?tu walla ba\'\d\'\d\' we\'?tu ?” iza ka\'n ji\'\u0101:lu \'\u0101\'abl\' mhammad,“ niga\'wibhum inn\'\u0101\'mhammad \'ala kida kam m\'se:di? \'ala kitab m\'\'or\'or, li\'inn\'il qur\'am bi jista\'\i\'hid bi t tawre:h wi l \'ingil kiti:ir xol:is. wi di \'a:ga mi\'f ma\'\u0101:ula \'ala ferd\'\d\' ta:hri:fi:hum. wi f\'edlan \'an kida, fi\'i\'i\' mu\'sa\'ix\'xu\':te, reg\'a li l \'usu:\'r illi \'abl\'\u0101\'mhammad bi kam mit\'i\'t sana, wi kullaha meteb\'a li l kita:b il mawgud \'andina dil\'wa:t\'i bi t tama:m, wala fi\'i\'\u0101\'asar \'abadan li l kita:b it tami da_l meznum. \'al\'a\'awa \'ala kida, kutr in nu\'u\'x do:l jidill\' \'ala \'inn\'li l \'ingil kam miti:fi\'ir kiti:ir xo:lis fi kaffit il \'a:lam mijaa:tt mis sinin \'abl\'\u0101\'mhammad, wi ma\'z\'adlik ma lam\'mahl\'\d\' mhammad \'adna talmi\'h inn\'l masi:hijjin \'i l we\'?t\'a da k\'a:nu m\'sawwili:n \'ala kita:b mafsu:d. fa l\'_tira:d da mu\'f ma\'\u0101:ul bi l m\'\'ar\'u.

w it\'\'or\'or fi kita:b “ fi we\'?t\' \'mhammad au ba\'\d\'\d\'u” z zarj? wi hu:wa ka\'n miti:fi\'ir fi kull il bulda:n, wi mahbu:b wi mut\'u\'reme c\'and\' c\'um\'um in nese:ra? mu\'f mitsew\'war inn_i masi:hijjin ittafu\'u \'ala teb\'\u0101:iz kull in nu\'u\'x il mawguda fi l \'a:lam wi tabdi:liha bi_kta:b tami! umm\'ol re\'hit fen nu\'u\'x il kita:b il \'esli? leh\'a nla?\'i\'\u0101\'\u0100 luhum \'as\'\'ar inna\'z\'arda? bo\'zit iz zarj, ma\'\u0101 wugud nas\'i\'i\'tir kam\'i\'t il m\'\u0101faz\'\e: \'al kita:b is se:li:hi li se:\'llih\'um \'awi? w illi_jiz:\'id it ti:n bala hu:wa_mn\'l ferd\'\d\' da ji\'tidi\'ttifa?:\' in nese:ra wejja l jahud \'ala ta:hri:fi il \'a:hd il \'adim (it tawre:h), wi humma ?a\'\u0100\'a li b\'\d\'\u0100\'\u0101\'uhum! wi ji\'tidi\' kam\'an itti:fa?: it
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it to:ba.

wala:kin it to:ba fi urs id dijama l masihija ha:ga_b:id da "an kida bu:d is sama "an il 1 ar'd, hi hijja ger mu:tebdar ila ila xataija kan titwa111, fiha bo:d if juri:1, hi hijja:.

(1). lazim it to:ba tikum "an za:t il xetija lli t'amalit mu:s "an in nitiga_s se:b, _hesla minha.

(2). wi "ala kida lazim tikum bi "ihsas 1ajj wi juri:1 ila 1ajj wi tawbi:x demir.


(4). "ala kida t to:be_s se:hi:1a ti:ti:di li site:ri:1, sa:n t tarjib ji:jir1 li lla: bi se:ri:ha bi l 1 amal illi demiru ta:'b:an minnu, min ger ta':di:m a:'za:ru 1annu 1abarad. w in kan ji:j sur innu zalam hadd1 min nas: 1azim ji:j sur li lla: ko:mu jiru:h li l ma:zlu:m ji:jir1 fur lu kaman bi kull1 se:ri:ha w ikl:is, wi ji:jur1 "ana 1ah:mu?," wi jistasma1u, wi j1aw'wedd lu kaman iza li:zim il h:zal.


21.

il mogfirra wi 1 kaffar:ra.

ra:bina lamma re:ad jifgar xetija n nas: 1ajj inn1 da ger mumkin mil wagh il 1'adabi 1illa 1iza kan juhkum "ala l xetija do:l wi jighir li kaffit in nas: 1a:1(1)"1itha wi l hukm il 1'adil 1'ale:ha.
alafjan mil maslum inn1 msamhit if joxs illi mahuj ddrjan bi ha2:it zanbu mu:z nafi3, wi rubbama jisabbitu fi 1 xetijja bata2u bass, wi jjsaga4 geru 'ala rtiaka5;hba. fa t tabfiri bi mufirit eile: li 'umum il xute: ?abl6 ?ishur hukmu 'ala 1 xetijja kam mustahil, li?immu fi 1 ha:la di kam bos in nisem il ?adabi_lili tbana aleh il 'alamim.

wala:kin islum il hukm 'ala 1 xetijja fi 1 xute: nafsuhum ma kanji mumkin, alafjan lau kam eile: (subhanno wi ta'a:la) hammlina 1 'isée: illi hina mistaha2?innu, ma kanj1 xallama nimil lu wala gaza:na:li t to:ba_s sadra min ?abl4 minkisir, wi hu:wa_l 'amr il metu:ib. fa 'alafjan kida (i)xta'ar eile:h il guddus il muhibb innu ji'slin fi nafsu, aj fi kalimitu 1 mitgassida, hukm il xetijja wi nitigitha s se'ba, illi hija 1 mot,---wi da mu:z mot 'ardi la:kin mot se'ba giddan, me:lu:ib bi ?alam wi 'aza:b wi hu:zn wi dalm wa ?alhwa_l mur'iba.


22.

is sa(i)lus il muqaddas.

iḥna l mašiḥijjiːn m₃wāḥīhidim eːlleː zejj il muslimim wi zjaːda kaman. bi₃n₃zamìn inn eːlleː subhāmu wi taːlaːla wahīd, w_iːn il xaːli? aːjim bi naʃsu, geɾ māḥiːduːf ʕilimu, m₃naʃfiz iredu ti w_iːwtu l mutleːa. wi ninʃib lu kaman siʃafet ʕilawa ʕas siʃaf di_l mazkura, wi jamliːn luhum, jaːni 'sifat il qedaːsa wi siʃaf il māḥabba; wi bi₃n_uːl inn eːlleː quddus, w_iːnnu_mḥibb, hatta_nuːl innu kullu māḥabba.

iẓa kan rəbbina saːhib ʕilm li min ʔadim il ʔażal laːzim jinwiːgīd kaman fi maːlum, wi ʕala kida 1 mḥibb jiːtidi wugud fi māḥub. summa wugud il maːlum wi 1 mḥibb da laːzim jikum ʔadim geɾ maːlu?, zejj wugud il ʕaːlim wi 1 mḥibb, wi ʔilla₃nkuː maːkamna inn eːlleː subhāmu wi taːlaːla miːtaːg li ʕe jikammilu, wi da mustaːḥil, ʕalafan inn eːlleː laːzim jikum fi gīna ʕan kull fe maːlum?, geɾ miːtaːg li ḥagga₃kammiːlu; fa ma jeːsiḥiːj innina_nuːl inn il maːlum aw il māḥub da jikum maːlu? mil maːlub aːzt, hatta wala naʃf il koːn bi rummitu, laʃsan nikuːn nasabna li ḥaːb il ʕaqz₁ wi n neːz. fa ʕala kida laːzim il maːlum il māḥub da jikum mawguid fi zat tɔaːla, geɾ minfesel ʕannu min ʔadim il ʔażal; wi_nsamimiː ʕiːl kalima, aj ibnᵢ fikˈritu, aw ʕiːl ibnu, aj ibni māḥabbitu, wi ḥuːwa l ʔuːqunum it tani min aqenim iz zat. ʔamma l ʔuːqunum it tajːlit huːwa ruːḥ il māḥabba 1 mawguida tamalli ben il mḥibbi wi 1 māḥub.

ʕala kida njuf₁ inn 1 wihdit eːlleː(ḥ) ma tiːmnasʃ iːn 1 w_iːhīd jikum m₃sallas il ʔaʃeːnimin, jaːni ʔinni l wihda_tkum fi talat ʔaʃeːnim daxːil iz zat il w_iːhda, geɾ minfesel ʕan beːdāhā wala minfesel ʕan iz zat. wi muʃ laːzim niʃtikir inn₁ min  dụːːrut il wihda ʔinnah₃_tkum wihda m₃gardeː zaʃji m₃tə handasijja aw il w_iːhīd fi ʕilm il ḥisːb, w_iːnnaḥa_mneːda liṭ taːaddud fi ḥaːdḍ zatːha; lakin il wihda wi t taːaddud laːzmin li boːd, m₃kmim il w_iːhīd li t tani, zejjima njuf₁ fi t ʔeːbiːa_f gumliːt m₃raːt, hatta ʔinnina bi njuf₁ fi t ʔeːbiːaʃ ʔinn il ʔafʃja kullima_tzid taːaddud wi tanawwus₃, kullima tkum wihdith(a) atamm. · fa tanwiːs in nabat id da(t)xiːli masalaːn aktur min tanwiːs il ḥaqːr, wi ḥuːw_atamm₁ minnu wihda. wi tanwiːs il ḥajawam aktur min tanwiːs in nabat, wi ḥuːw_atamm₁ minnu wihda. wi tanwiːs il ʔiʃam aktur min tanwiːs il ḥajawam, wi ḥuːw_atamm₁ minnu wihda. wi b_l ixtisarr, kullima titrəʔaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃʃaʃş
نُعِلَ نارًت إلَه له، فَأَجَيْتُ كِلَّم تَسَّم وَعَرَ، وَمَعَ كِيدَ (أَوْ أَحَسَنٌ نُعِلَ لِي) سَبَابَ كِيدَ. وَهْدُ التَّكُونَ اتَّحَمَّلَ وَعَلِيَّدَ، مِن وَهْدِيْتٍ يَجِيْهُ رَأْيٌ فِي وَهْدَهُ وَهَذَا نِتْنَاءُ لِي وَهْدَا لِي تَسْم كِيدَ؟ ثَلَّثـَبَةً وَّلَفْسٍ يَصِ، فَاكُنْتُ بِهِ لِالْمُقَدَّدـَةُ، وَهْدُ نَعِلَ دَاخْلِي، دَهَا وَسِعْتُ فَي، عَلِيُّ تَأْسِفُ، وَمَعِيْدَةً (كَيْدَ) سَيْفَا. وَهْدُ نَعِلَ دَاخْلِي، وَهَوا مَعْتَدَ عِنْدَا فَي، وَالْعِدَّةُ لِي، وَهْدُ نَعِلَ دَاخْلِي، دَهَا وَسِعْتُ فَي، عَلِيُّ تَأْسِفُ، وَمَعِيْدَةً (كَيْدَ) سَيْفَا. وَهْدُ نَعِلَ دَاخْلِي، دَهَا وَسِعْتُ فَي، عَلِيُّ تَأْسِفُ، وَمَعِيْدَةً (كَيْدَ) سَيْفَا.
NOTE.—The words are ranged under their respective roots, and the roots are arranged according to the order of the conventional Arabic alphabet, viz.:

| 2 | s | ق | 2 q (= 2) |
| b | f | ك | 2 k |
| t | s | ل | 2 l |
| g | d | م | 2 m |
| h | t | ن | 2 n |
| x | z | ه | 2 h |
| d | c | ء | 2 w |
| r | g | ي | 2 j |
| z | f | ف | 2 |

N.B.—Words which contain, etymologically, a [q] (ʡ) are in every case arranged as if they were written [q], not [ʡ].

<table>
<thead>
<tr>
<th>2 x r</th>
</tr>
</thead>
<tbody>
<tr>
<td>?a:xir</td>
</tr>
<tr>
<td>f. ?axr?d</td>
</tr>
<tr>
<td>?a:xir ma</td>
</tr>
<tr>
<td>V. it?a:xxar</td>
</tr>
<tr>
<td>2 x z (ʡ)</td>
</tr>
<tr>
<td>ÏI. (?a)xiz (tr.)</td>
</tr>
<tr>
<td>inf. m?qaxza</td>
</tr>
<tr>
<td>ma_ttaxi:nif</td>
</tr>
<tr>
<td>2 d j</td>
</tr>
<tr>
<td>2 z l</td>
</tr>
<tr>
<td>ÏII. ?aggr?</td>
</tr>
<tr>
<td>2 z l</td>
</tr>
</tbody>
</table>

| ÏII. ?aggr? | reward |
| ÏI. ?aggr? | wages |
| 2 z l |
| ÏII. ?aggr? | eternity (prior) |
| ÏI. ?aggr? | eternal (prior) |
I. (orig. IV.) 'aza ji?zi injure
part. mi?zi injurious
vb. noun 'azijja injury

\[ \text{\(s\, r\, (\theta)\)} \]
\[ \text{'asår, \(p\). a:(t)sa:s} \] trace, remain(s)

\[ \text{\(s\, r\, (\theta\, r)\)} \]

II. 'assår (\('\ala\) or \(fi\)) touch, excite
inf. ta'si:r impression, emotion

\[ \text{\(s\, s\)} \]
\[ \text{'asas, \(p\). a:t} \]

\[ \text{\(s\, f\)} \]
\[ \text{'asaf} \]

\[ \text{\(s\, l\)} \]
\[ \text{'asl, \(p\). usul:} \]

\[ \text{\(k\, d\)} \]

II. 'akkid asseverate
\[ \text{\(k\, l\)} \]

VII. 'akkid (\(tr\.)

II. wakkil (\(tr\.)

I. 'ilim, ji'lam (bi)
\[ \text{\(s\, m\)} \]
\[ \text{'ilm} \]

I. 'amcir, ju'mur (\(tr\.)
\[ \text{\(k\, m\)} \]

I. 'amr, juumur (\(tr\.)
\[ \text{\(m\, h\)} \]
\[ \text{'amr} \]

I. 'awam 'aja, \(p\). a:t

V. it'amnil (\(tr\., and with fi\):
reflect on

\[ \text{\(m\, m\)} \]
\[ \text{'uma:, \(p\). umam} \] nation

\[ \text{\(m\, n\)} \]

III. 'amin, ji'amin (\('\ala\)
believe on

IV. (\(inf\.) i:(t)ma:n faith, belief
\[ \text{\(n\, s\)} \]
\[ \text{\(i:s\, n} \]

\[ \text{\(h\, l\)} \]

\[ \text{\(w\, n\)} \]

I. 'am came (duly)

\[ \text{\(j\, j\)} \]

\[ \text{\(b\)} \]

\[ \text{\(b\, d\, d\)} \]

I. badår, jibdur (or II.) scatter
II. baddil (tr. bi), inf. tabdil
exchange, substitute
(a thing for. . . )
badla, p. bidal suit ("change")
bada(:)l
of clothes
instead of
badl?
bare?a
innocence
bari (for bari?:) innocent
barg
burg, p. abre:jg
tower
barg[
bara?
lightning, gold fringe
brk
I. barek, jibrik
kneel down
III. barrik (tr. fi, 'ala)
bless
bareka
blessing
basm
bærism
clover
bst (coll. s)
I. beset, jibsit (tr.)
please
part. pass. mabsut (min) pleased
VII. imbeset (for inbeset) (min)
be pleased (with)
bf[r
II. baf dar (tr.) bring good news to
bif dar:u, p. bif ajir . good news ;
Gospel
bss
I. bes, jibuss (tr.)
look, glance
btt
ducks
btl
I. bitil, jibtal
be nullified
part. ba:til
vain, false
bsd
bu:d
distance
bq�[?]
be'er
cows, oxen
lahim ba?ár
beef
bqq[?]
bu?}
mouth
bq[?]
ba?a or bi?i, jib?a remain, be
over, become, be
part. ba?i, ba(:)jjja remainder
bkt
II bakkit (tr.) rebuke, prick
bulk
I. baka, jibki, inf. buka weep
bd
balad, p. bila:d inhabited place
town, village, land
bila:d (collectively), p. buldam
country
bndq[?]
bundu?
nuts
bnn
coffee-beans
bnj
I. bana, jibni (tr.) build
inf. bina, buna building
bina:jja, p. abnaija a building
VII. itbana
be built
bwz
II. bawwiz
pout, be sulky
I. baːz, jibuːz be nullified, spoiled

II. bewwɛz nullify, spoil

bjɛ

I. baːç, jibiːç sell

inf. biːç selling

verb-noun beːa a transaction

bjɛn

II. bajjin (tr.), inf. tibjaːn manifest

I. (part.) taːgir, p. tuggar merchant

III. taːgir (fi) deal (in)

trb

turba, p. turæb grave, soil

tɛa, p. tiraː canal

tɛn

I. taræk, jitruk (inf.) tærk leave

tɛb

I. tiʃib, jitʃab be tired

I. taʃab, jitʃib

II. taʃab (tr.) tire

IV. atʃab, jitsib

part. mutʃib tiresome

tɛn [?] 

IV. atʔan, jitʔin execute perfectly

inf. itʔan fine execution

pari. matʔun finely executed

tɛw [?]

taʔawi seed for sowing

II. tɛli spoil, ruin

inf. talaf waste
talфаːn wasteful, wasted

I. tamm, jitimm be perfect.

part. tαm(m) perfect

II. tammim complete
tamaːm, comp. atamm complete,

perfect

tɛn (θ)

taman, p. atmaːn price

tɛt

tuːt, sing. tuːta mulberry-trees

tɛwr

tuːrā four-bits-of
tuːrā

I. (part.) taːgir, p. tuggar merchant

III. taːgir (fi) deal (in)

terb

turba, p. turæb grave, soil

tɛa, p. tiraː canal

tɛk

I. taræk, jitruk (inf.) tærk leave

tɛb

I. tiʃib, jitʃab be tired

I. taʃab, jitʃib

II. taʃab (tr.) tire

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tɛn [?] 

IV. atʔan, jitʔin execute perfectly

inf. itʔan fine execution

pari. matʔun finely executed

tɛw [?]

taʔawi seed for sowing

I. góraːh, jigræh (tr.) wound

gærh, p. guruːh a wound

gɛrd

II. gårrad (tr.) denude, abstract

mugærrad abstract; bare
Vocabulary

| g r d l | pail |
| gárdač, p. gareːdil |

| g r r | drag |
| gárr, jigurr |

| g r m | crime |
| qarima, p. gareːjim |

| g r j | | crime, guilty |
| qariːma, p. gareːjim |

| g z b | | criminal, guilty |
| gázza, p. gareːjam |

| g s d | | body, flesh |
| qasad, p. aqsaːd |

| g s s | | took flesh, became incarnate |
| itgaːsid |

| g l d | | draw |
| gázza, p. gareːjam |

| g l s | | attract |
| gázza, p. gareːjam |

| g m ĝ | | test, touchstone |
| gass, jīgiss |

| g m l | | sentence; total; number |
| gılmala, p. gümala |

| g m n | | often |
| gümliːt mårreːt |

| g n s | | race; sort |
| qamnsaː |

| g n n | | (orig. madden) |
| gámans |

| I. gann, jīginn | | be mad |
| gánn |

| II. gannin (tr.) | | mad |
| gánnin |

| V. itgannin | | get mad |
| itgannin |

| X. istagann (tr.) | | call mad |
| itagann |

| g h d | | draw |
| gádd |

| g h z | | wage |
| qaːd |

| g h l | | (holy) war, strive |
| gāhl |

| I. gahal, jīghal (tr. and intr.) | | ready |
| gahal, jīghal |

| III. gahal (tr.) | | get ready |
| gahal |

| inf. gahil | | be ignorant (of) |
| gahil |

| part. act. gahal | | folly |
| gahal |

| part. pass. maqaːl | | fool |
| maqaːl |

| | (lit. "unknown") |
| maqaːl |

| g w b | | reply-to (a person) |
| qaːb |

| g w z | | reply to (question) |
| qaːb |

| (z w g) | | reply about (thing) |
| qaːb |

| IV. qaːb, part. muqaːb | | grant |
| qaːb |

| g w z (z w g) | | request |
| qaːb |

| gawazz | | marriage |
| qaːb |

| V. iqqawazz (tr.) | | marry |
| iqqawazz |

| qozz, p. agwazz | | pair; husband; |
| qozz |

| zoːqaza, p. zoqaraː | | nuts |
| zoːqaza |

| | | wife |
| zoːqaza |
I. hadas, jihdas happen
f. part. hadsa, ḫ. hawardis event, accident

harr (subj. also used as adj.) heat, hot (of things)
harrān hot
harrātā hotness, temperature (of persons)
hurr free, non-governmental
furrijja freedom

I. hāras, juhrus (tr.) guard
pass. part. mahrus: child
il mahrusa: Cairo

II. hāras (‘ala) be careful (of)
inf. hirs carefulness

harf, p. huruf: edge; letter; consonant
II. harraf, inf. tahrif: alter text of
hirfa, ṭ. hiraf profession

VIII. ihtārem (tr.), inf. ihtirem honour
part. pass. multārem honoured
hūrem sin, wrong
hūreml, ṭ. hūremijja thief
hūrama wonder

(bi l) hari or rather

hāzin sorrowful,
haznam in mourning
VOCABULARY

hsb

I. hasab, jihsib reckon
III. has:sib (tr.) give an account to
inf. hisa:b, p. -a:t account
— (’ala) take care (of)

hss

I. (orig. IV.) hass, jihiss feel
inf. Ihissas (p. -a:t) feeling(s)

hsn

ahsan better
II. hassan make better, improve
inf. tahissin, p. -a:t improvement
X. istahssin (tr.) approve of,
prefer to do

hfs

hajisf (lit. “grass”), hachiche
ha[j]a:j (p. -i:n) hachiche-smoker

hsl

I. hesel, jihself happen
— ’ala obtain
inf. hisusul.

part. mahsusul, p. -a:t crops
II. haessel (tr.) collect (debt, tax)
V. ithaessel (’ala) (or X.) obtain

hfsj

IV. ahse, jihisi (tr.) count,
take census of
inf. ihsa:(t)

hdr

I. hidar, jihdar be present
inf. hu’dur being present,
presence

vb. noun hadra Presence
II. haddar bring

hdar

X. istahhadar summon
mahdar, p. mahaddar proces-verbal, minutes of meeting

hfz

hafaz, jihfaz (tr.), inf. hifz keep
III. harfiz ’ala preserve; take
note of

hqq

ha?? right, truth
p. hu’u:2 rights, Law
il ha?? ’ale:k, lak you are
wrong, right
ha??ani righteous
I. part. mah??u:2 in the wrong
II. ha??a? realise (i.e. cause
to come true)
inf. tah??i:2 enquiry
V. itha??a? realise (ascertain)
X. istaha?? (tr.) be worthy of
ma jistaha??i:2 it’s not worth while
ha??a? real; fact, truth, reality

hm

I. hakam, juhkum judge, rule
— ’ala condemn

part. hakim, p. hukkam ruler
hakam umpire
hikma, p. hikam wisdom
hukuma, p. -a:t government

hlq

’halawa circle, link

hl

mahall, p. a:t place
fi mahallu in place, right

hlm

I. hilim, jihlum (bi) dream (of)
inf. hilim dreaming, dream

hlw

hala:wa sweetness, sweet-stuff

hm

humär donkey
ahmär more of a donkey
X. istahimär (tr.) consider a donkey
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<th>Arabic</th>
<th>English</th>
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</thead>
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<td>274</td>
<td>EGyPTIAn COLLOQUIAL ARABIC</td>
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<tr>
<td>h m l</td>
<td>carry</td>
</tr>
<tr>
<td>inf. hml, p. ahma:l</td>
<td>load</td>
</tr>
<tr>
<td>part. hamil</td>
<td>pregnant</td>
</tr>
<tr>
<td>hamla</td>
<td>pregnancy</td>
</tr>
<tr>
<td>II. hammil (tr.)</td>
<td>load</td>
</tr>
<tr>
<td>V. ithhammil (tr.)</td>
<td>load oneself with</td>
</tr>
<tr>
<td>VIII. ihitamal (and X.)</td>
<td>bear, suffer, tolerate</td>
</tr>
<tr>
<td>3</td>
<td>trick; device; support</td>
</tr>
<tr>
<td>4</td>
<td>live</td>
</tr>
<tr>
<td>haja: (before genit. haja:t)</td>
<td>life</td>
</tr>
<tr>
<td>hajj, p. ahija:;</td>
<td>living</td>
</tr>
<tr>
<td>6</td>
<td>experience</td>
</tr>
<tr>
<td>7</td>
<td>hide</td>
</tr>
<tr>
<td>V. itxebba</td>
<td>hide oneself,</td>
</tr>
<tr>
<td>Xb. istaxebba;</td>
<td>be hid</td>
</tr>
<tr>
<td>x t m</td>
<td>seal</td>
</tr>
<tr>
<td>xatim, p. xewatim</td>
<td>seal-ring</td>
</tr>
<tr>
<td>xtm, p. dxtram</td>
<td>seal</td>
</tr>
<tr>
<td>x g l</td>
<td>be ashamed</td>
</tr>
<tr>
<td>x d d</td>
<td>cheek</td>
</tr>
<tr>
<td>x d m</td>
<td>serve</td>
</tr>
<tr>
<td>p. xudud</td>
<td>serve (at)</td>
</tr>
<tr>
<td>X. istaxdim</td>
<td>take (government) employment</td>
</tr>
<tr>
<td>xurba:n</td>
<td>ruined, broken</td>
</tr>
</tbody>
</table>
II. xærreg (tr.) pass one out  
mitxærreg passed out, former pupil

ixtāre, inf. ixtūra: invent

I. xisir, jixsār lose
inf. xusārā loss
II. xessār (tr.) cause-to-lose
xāsre:n, p. -i:n, losing, out of
pocket

xājjib got stiff

xuʃ̱u: reverence, awe
xuʃ̱u:i solemn

VIII. ixtāfa be shy; ashamed

II. xazzan, inf. tāx̱zim dam up

VIII. ixteser abridge, do briefly
inf. (bi ʃ) ixtisār in short

xass, jixuss (tr.) belong to
inf. xusus: belonging-to
bi xusus apropos of
xusu:s especially
VIII. ixtess (bi) have specially
to do with
inf. ixteser specialization,
inxteser: specialization,
a specialist

xsim (tr.) oppose

xədd, jixudd jolt, frighten
VII. inxədd, itxədd get a
shock, fright

xudār vegetables

xajjib

xajjib

VIII. ixtasa: abridge, do briefly
inf. (bi ʃ) ixtisār in short

I. (part.) xe:ti, xete:(h) sinner
IV. āxte, p. jixti: commit sin
xetijja, p. xeterja sin

məxālxul striped
xīls
xilis, jixles be finished; be saved
inf. xelal/s finished; salvation
part. xelis, finished; saved;
free (from); entirely
II. xallas (tr.) save, finish,
satisfy, retrieve
— ʕala expedite luggage
IV. (inf.) ixlas sincerity
(part.) muxlis sincere
V. itxalles (min) extricate oneself
xila:sə abstract, summary

xīlf
I. xelaf, jixlif (tr.) succeed
xalif (or xāli:fa), p. xulafa
successor, Caliph
III. xalif (tr.) differ from,
contravene, disobey
inf. ṃxalfa contravention,
disobedience
inf. xila:f difference
— or bi_xla:f except

xīlq [ʔ]
I. xalx?, juxlu?, inf. xel? create
xul? temper, disposition
p. axla:2 character
xul?i “tempery,” passionate

xīlj
I. xili, jixla (min) be destitute of
partic. xali destitute, empty
II. xella, inf. tāxlijja let, leave,
cause

xīnq [ʔ]
I. xuna?, juxnu? strangler
III. xaniʔ (tr.), inf. xina?:
— ṃxunʔa quarrel-with

xjr
II. xejjur (tr.) give-one-the-choice

دب b h (_deploy)
dabāhī, jidbahī slaughter, massacre
madbah, p. mada:bīh altar
madba:ha, p. do. (a) massacre

دب r
II. dabbūr manage, arrange
(inf.) tadbir, p. tadabīr or -ēt
arrangement

دب x I
I. daxāl, juxul, inf. duxul: enter
partic. as prep. daxil within
rel. adj. dāxī interior
dāxlijja boarding-school
II. daxxāl (tr.) put in

دب r g
II. inf. (bi_t) tadriːg by degrees
durg, p. adraːg drawer, desk

دب r j
I. diri, jidra (bi) know
dārjam (bi) conscious (of)

دب c w
I. da'ā, jid'ā pray, intercede
— li pray for
— ʕala pray against (curse)
inf. da'wa, p. -aːt or 'du'ā
VIII. idda'ā claim, pretend, sue
da'wa(:, da'wā:wi claim, suit at law

دب f c
I. dafaː, jidfaː (tr.), inf. dafː pay
II. daffaː (tr.) make-to-pay

دب f n
dafan, jidfin, inf. dafn bury
VOCABULARY

I. difi, jidfa be warm
II. daffa (tr.) warm
V. idaffa warm oneself
dafjain (feeling) warm
dafa warmth

d q q [d ? ?]

I. da??, jidu?? (inf. da??) knock, work (gold)
— (tr. and intr.) sound (bell)
d k r (ð)
dakár, p. dukur: male
d 11

I. dall, jidil(śala) prove, indicate
dali:l, p. adilla proof
d n j
dani low; mean
comp. adna lowest; least
" (fem.) dunja (id) the lower world, " here below "
d w x

I. da:x, jidux be giddy, sea-sick
d w r

I. da:r, jidur: go round
II. dawwür (tr.) turn round
— śala search for
IV. (not in past tense) turn round, administer
inf. idarú administration
par. mudir:r administrator, Mudir
imper. dir: balak turn your mind, attend

d w s

I. da:s jidus (tr.), inf, does crush, trample on, run over
d w q [?] (ð)

I. da?:, jidut? (tr.) taste
inf. do?: (zo?:) taste (good taste)

d j n

I. da:n, jid:n, inf. de(;)nuna judge, condemn
d j r
der:r, p. adjurá monastery
dajjura: people of monastery

d j n

I. da:n, jid:n, inf. de(;)nuna judge, condemn
d j r
der:r, p. adjurá monastery
dajjura: people of monastery

r

ra?j opinion

r b b

rebb, p. álba:b Lord; owner

r b j

II. rebbá bring up; educate
inf. tårbijja education, training
rebajja bringing up

r t b

II. rettib (tr.), inf. tårti:b arrange, set in order

r g c

I. istårga (tr.) ask to come,
get back

r g w

I. ra:ga, járgu1(tr.) hope-from, beg

1 Borrowed from classical.

r h m

refima mercy

r x s

istárxi:s (tr.) demand-cheap

r z q [?]

I. reza?, jirzu? (tr.) provide for
riz?, p. úrza? provision, livelihood
rzl (ð)

rzizl, p. ruzala  wicked
reza:la  wickedness

r j d

IV. ʿarjad, inf. ʿirjad guide
a right

dj

I. ridi jirde  be willing
— (ʿala or ʿan)  give favour
inf. riḍe  willingness, good

IV. ʿarjde, jirdi (tr.)  please
inf. irjde(i)

rtb

rutuba  moisture, damp, cold

r ṣ b

I. (for IV.) reṣab, jirṣib  terrify
part. murṣib  fearful

rṣj

reṣa jirṣa (tr.)  feed (animals)
reṣi, p. ruṣjān  herdsman

rgb

I. reṣeṣ, jirṣeṣ  desire
rugba, p. -aṭ  a desire

rff

reff, p. ruṭuf  shelf

r ṣ q [ʔ]

rif (bi) mercy, kindness (to, with)

rqw [ʔ]

I. (part.) reṣi elevated, advanced

rqq [ʔ ʔ]

V. itrēṣṣa, inf. tareṣṣi ascend,  be promoted

rkb

I. rikib, jirkab  ride
inf. ruku:b  a riding, being

ruku:ba  "mount"

II. rakkab, inf. tūrki:ib  fix
together

VIII. irtakab (tr.)  commit

rkb

mārkaz, p. mara:kiż  centre,
district, district-office, post

rm m

rumma  totality
bi rummitu  as a whole, entirely

rmj

I. rama, jirmi (tr.)  throw down

rnb

ūrnab, p. āra:nib  hare, rabbit

rwg

I. reṣg, jirṣg  sell well
II. rawwilg (tr.)  bring prosperity to

rwḥ or r jḥ

(pass. part.) mārjulḥi  possessed with a spirit

I. reḥi  go
II. rawwah  go away

VII. inrejaḥ  become spirit-
possessed

VIII. irtaḥi  be satisfied, take

inf. irti:ḥi  satisfaction
Xa. istārejjahī  rest
ruḥi, p. ʿūrwa:hi  spirit
ruḥa:ni  spiritual
ruḥijjan  spiritually
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
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</thead>
<tbody>
<tr>
<td>rws or rjs (for r's)</td>
<td>head</td>
</tr>
<tr>
<td>res, p. rus</td>
<td>sugar-loaf</td>
</tr>
<tr>
<td>sugar-loaf</td>
<td>the Greeks</td>
</tr>
<tr>
<td>urum</td>
<td>Greek</td>
</tr>
<tr>
<td>rwm</td>
<td>for</td>
</tr>
<tr>
<td>I. rawa, jirwa</td>
<td>have-thirst-slaked</td>
</tr>
<tr>
<td>irwi (tr.)</td>
<td>water (tr.)</td>
</tr>
<tr>
<td>rjd</td>
<td>will, wish</td>
</tr>
<tr>
<td>I. (for IV.) re:d, jirid (tr.)</td>
<td>willing, will</td>
</tr>
<tr>
<td>rjf</td>
<td>country (opp. to &quot;town&quot;)</td>
</tr>
<tr>
<td>rif, p. arjaf</td>
<td>currants</td>
</tr>
<tr>
<td>zibi:b</td>
<td>crowd on</td>
</tr>
<tr>
<td>zhim</td>
<td>crowded</td>
</tr>
<tr>
<td>II. zahum, jizhim (tr.)</td>
<td>crowd, crush</td>
</tr>
<tr>
<td>zahma</td>
<td>plant, sow</td>
</tr>
<tr>
<td>I. zaham, jizhim (tr.)</td>
<td>agriculture</td>
</tr>
<tr>
<td>zgref</td>
<td>shrill with joy</td>
</tr>
<tr>
<td>zakar, juzkur</td>
<td>perform the Zikr</td>
</tr>
<tr>
<td>V. itzakkar (tr.)</td>
<td>mention, perform the Zikr</td>
</tr>
<tr>
<td>zkar (ð)</td>
<td>question</td>
</tr>
<tr>
<td>sa'al, jis'al (tr.)</td>
<td>ask</td>
</tr>
<tr>
<td>inf. su'a'l, p. as'ila, su'ala't</td>
<td>question</td>
</tr>
<tr>
<td>ma jis'al</td>
<td>he doesn't care</td>
</tr>
<tr>
<td>mas'ul</td>
<td>responsible</td>
</tr>
<tr>
<td>responsibil</td>
<td>question</td>
</tr>
<tr>
<td>mas'ala, p. masa'ila</td>
<td>affair</td>
</tr>
<tr>
<td>sbb</td>
<td>sqj [?]</td>
</tr>
<tr>
<td>------</td>
<td>--------</td>
</tr>
<tr>
<td>sabab, p. asba:b</td>
<td>saʔa, jisʔi (tr.) give drink to</td>
</tr>
<tr>
<td>II. sabbib (tr., li) cause</td>
<td>sḥb</td>
</tr>
<tr>
<td>sbb t (θ)</td>
<td>I. participles only:—</td>
</tr>
<tr>
<td>I. sibit, jisbit</td>
<td>act. saʔhib, p. asba:b companion, friend</td>
</tr>
<tr>
<td>I. (for IV.) sabat, jisbit fix, prove</td>
<td>pass. meshutb (bi) possessor, accompanied (by)</td>
</tr>
<tr>
<td>II. sabbit</td>
<td>VI. itseḥib (iss-). befriend-oneself (with)</td>
</tr>
</tbody>
</table>
| fix, confirm | sbs (see tbl; for θ1θ) 
| sbb | sala:us Trinity |
| subḥam | II. sallis (tr.) declare to be a Trinity |
| glory be...! | musallas (part. pass.) trine |
| sbbq [sbb?] | slah |
| sabaʔ, jisbaʔ | sliḥ |
| preceded | slih, p. osliha | arm(s) (military) |
| sabaʔ (used adverbially) formerly | sɬf |
| sdd | II. sallif advance, lend |
| I. sadd, jisidd, inf. sadd fill up, stop | sɬk |
| srr | VIII. istalaf (tr.) borrow |
| sirr, p. asrer secret; secret | sɬm |
| self; mystery; sacrament | I. silik, jisluk go on; behave; “go” (=succeed) |
| sɬw (θ) | inf. suluk | behaviour |
| sarwa | sɬm |
| wealth | II. sallim (tr.) deliver, surrender |
| sɬj | — bi admit |
| sara:ja | — ʔala greet |
| palace | VIII. istalam (tr.) receive by delivery |
| sɬd | salim | sound |
| saʔid, p. suʔada | III. sa:mmiḥ (tr.) forgive |
| blessed, happy | inf. m'samḥa or sima:li |
| saʔada | forgiveness |
| felicity | X. istasmah (tr.) ask the forgive- |
| saʔadtak (-ttak) | ness of |
| your Grace | sfrm |
| sɬr | | | |
VOCABULARY

<table>
<thead>
<tr>
<th>sm s r</th>
<th>sm s r, p. samasrā</th>
<th>broker</th>
</tr>
</thead>
<tbody>
<tr>
<td>m s</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

II. sammaṣ (tr.), inf. tasmiṣ cause-to-hear

<table>
<thead>
<tr>
<th>sm m</th>
<th>sm m (θ)</th>
<th>summ, summ</th>
<th>then, moreover</th>
</tr>
</thead>
</table>

I. simin, jisman | be fat
(subst.) samn | fat
(adj.) simin, p. suman | fat

N.B. samin from θ m n precious

<table>
<thead>
<tr>
<th>sm j</th>
<th>sm j</th>
<th>sm j</th>
</tr>
</thead>
</table>

II. samma, inf. tasmijja | call,

— ḍala say, the name of God

— ṣāma say, the name of God

<table>
<thead>
<tr>
<th>sn d</th>
<th>sn d (= &quot;support&quot;)</th>
<th>sanad, p. -at</th>
<th>voucher</th>
</tr>
</thead>
</table>

I. sihīl, jishal ( ḍala) | be easy (for)

(part. sahīl) | easy

(adj. sahl) |

<table>
<thead>
<tr>
<th>s h l</th>
<th>s h l</th>
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</thead>
</table>

<table>
<thead>
<tr>
<th>sw b (θ)</th>
<th>sw b (θ)</th>
</tr>
</thead>
</table>

dsawā:b | charity, reward of charity |

<table>
<thead>
<tr>
<th>sw h</th>
<th>sw h</th>
</tr>
</thead>
</table>

I. sa:tī, jisutī | travel about

(part. sajtīḥ, p. su(:)waṭḥ) | traveller,

sawwaṭḥ, p. -i:n | tourist

<table>
<thead>
<tr>
<th>sw s</th>
<th>sw s</th>
</tr>
</thead>
</table>

I. sa:s, jisus: | manage

(part. sa(:)jis | groom

inf. sijā:sā | diplomacy, politics

<table>
<thead>
<tr>
<th>sw q [?]</th>
<th>sw q [?]</th>
</tr>
</thead>
</table>

I. sa?:, jisu?: (tr.) | drive

sawwa?:, p. -i:n | driver

su?:, p. uswa?: | market

sa?: | trunk of tree

<table>
<thead>
<tr>
<th>sw j</th>
<th>sw j</th>
</tr>
</thead>
</table>

I. sawa, jiswa (tr.) | be worth,

equal to

VIII. istawa | be cooked, ripe,

mature

sawa | together

sawa sawa | both (all) together

sawan |

whether

<table>
<thead>
<tr>
<th>sj r</th>
<th>sj r</th>
</tr>
</thead>
</table>

I. sa:r, jisir | walk, conduct

inf. sirā | oneself

ga:b sirīt... | conduct

bring...into

the conversation

<table>
<thead>
<tr>
<th>sj g (for s)</th>
<th>sj g (for s)</th>
</tr>
</thead>
</table>

sa:ɡ, for sa:ɡ | sound ; current
ds:ɡd | (gold), jewellery

<table>
<thead>
<tr>
<th>j</th>
<th>j</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>j b b</th>
<th>j b b</th>
</tr>
</thead>
</table>

[abb, p. jubba:n | young man

jabba | young woman

<table>
<thead>
<tr>
<th>j b h</th>
<th>j b h</th>
</tr>
</thead>
</table>

I. jabor, jishbīḥ | similarity,

-resemble

jabah | likeness

V. itjabbah (bi) | become like

VIII. itjtabah (fi:) | suspect

<table>
<thead>
<tr>
<th>j r d</th>
<th>j r d</th>
</tr>
</thead>
</table>

I. jāred, jisrid | be a runaway

V. irjāred | be a vagabond

<table>
<thead>
<tr>
<th>j r r</th>
<th>j r r</th>
</tr>
</thead>
</table>

[arr, p. jurru:r | evil (thing)

jirrr, p. aʃrarr | evil (person)
EGYPTIAN COLLOQUIAL ARABIC

I. **part.** and aor. not used

**part. jarrī** buyer

**inf. tir** buying

VIII. **iftār** (tr.) buy

**part. ājārtār** (p. -jaːt) purchase(s)

I. **faʃār, jiʃjur** feel

**inf. juʃur:** p. -aːt feeling

I. **(but II. preferred)** occupy, preoccupy

**part. maʃqul** busy, preoccupied

maʃqulijja busy-ness

VIII. **iftāqūl** work

juʃl business, work

maʃgela employment

I. jarr (ala), jiʃjur advise

III. ājārūr (or X.) consult

IV. (inf.) ājūr, p. āʃeːret signal, command

VI. ājāfed be consulted, consult together

I. **jaːt (lit. “ramble”) “a spell”**

**jix**

I. **jaʃ, p. faʃaj** naughty

p. ajʃijja wicked, criminal

**ʃakl, p. ajkaːl** sort, kind, condition

I. **jammas, p. jamamsa** deacon, acolyte

**ʃaml**

I. **jamāsa** candle

**ʃamadɑːn** candle-stick

I. **jaːnaʃa** disgracefulness, vileness

X. **iftahid (bi)** cite

**jaʃif, p. juʃuda** martyr

maʃhod, p. maʃaːhid funeral-procession

VIII. **iftah** (tr.) lust, long

I. **jw r**

II. **jaːr (ala), jiʃjur** advise

III. ājārūr (or X.) consult

IV. (inf.) ājūr, p. āʃeːret signal, command

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VIII. **iftah** (tr.) lust, long
VOCABULARY

I. sədər, jisdər, inf. sudur: take rise, issue forth

mesdər, p. mesədər: origin, infinitive

sədər, jisdər, chance

VI. ətədəf, inf. təsdəf: it chanced

sədər, jisdər, chance

I. sədər, jisdər, tell truth

inf. sidər: truth(fulness)

III. ədərə, əla: endorse

sədər, jisdər, be correct, right

inf. səhə: correctness, health

səhə: healthy

əsə: chapter (of Bible)

sehəfa, p. sehə: jif or suhəf: page

səhə: openness, plainness

II. sərə: (bi): say plainly

I. sərəf, jisrəf: spend

sərəf, p. -im: tax-
sərəf, p. səjəra: collector

II. sərəf, inf. tesərəf: drain off

məsərəf, p. məsərəf: drain

V. issərəf fi: dispose freely of

sərəf, jisrəf: (an): pretermit,

inf. səfə: pretermission, forgive

səfə: forgiving

sefə, p. sufə: row, class

X. istəsəb (ir.) (əla)

consider, difficult (for)

I. sədər, jisdər, inf. suwə: ascend

sə: cross

II. sə:li: good; advantage

IV. sə:la: reform, amend

sənə: craft, work

sənə: (s)əjə: workmen

sənə: sort

sə: right; right reason

VII. sə: right; right reason

sə: afflicted

sə: make a noise

V. issəwə: imagine

pass. part. mitsəwə: imagined, imaginable

sə: marquee-tent
VIII. īstā:d (tr.) hunt, proselytise
          sājā́d
          hunting, the chase
          sājā́r

I. sāsār, jisā́r
          become

          d
          dhā́k

II. dhēhhā́k cause to laugh, amuse

IV. (only in part. mudhik
          amusing, absurd

          dhā́j

I. jēhēnna, p. jēhēnna:ja
          sacrifice

II. jēhēhā, inf. jēhdhijja (tr.)
          sacrifice

          dd d d
          ṭā: ṭā:

I. ḍerr, jūdurr (tr.)
          injure
          in. ḍārār
          injury

          d l m (ū)

ūdelma
          darkness

          d m r
          dēmār, p. dēmā:jiːr
          pronoun;
          conscience

          d m n (= include)
          min dhinn
          among

          dhā́d
          VIII. idtāhād, inf. idtihād
          persecute
          ṭā: ṭā:

I. ṭā: ṭā: (tr.)
          be lost
          jīdhā́s, p. jīdhā:sa
          be lost

II. dhējjaː (tr.)
          lose, cause to be lost

II. ḍējjaː (tr.)
          lose

          tābā́
          art of medicine

          tābā́x
          cook

          tābā́q (?)

II. tābbā́ (tr. ʕala) apply...to
inf. tēbū́iː
          application

III. tābīː
          consist with,
          correspond to

          tābīː

I. tēbā́, jītā́bā́
          print

          bi-ṭābā́, tēbā́n
          naturally
          tēbīːa, p. tēbāːjīː
          nature

          tā́b
          tā́b
          tā́b
          tā́b
          tā́b
          tā́b
          tā́b

I. ṭēfā́j, jītā́fā́
          escape

III. tēfrīb (tr. with bi of the thing)
          demand of, dun

          tā́b
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>٢١٥ق</td>
<td></td>
</tr>
<tr>
<td>٢١٥ق</td>
<td>take out, away; &quot;turn up&quot;</td>
</tr>
</tbody>
</table>
| ٢١٥ق | take out, away; "turn up"

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>٢١٥ق</td>
<td>let free</td>
</tr>
<tr>
<td>٢١٥ق</td>
<td>divorce</td>
</tr>
<tr>
<td>٢١٥ق</td>
<td>leave</td>
</tr>
<tr>
<td>٢١٥ق</td>
<td>absolutely free</td>
</tr>
<tr>
<td>٢١٥ق</td>
<td>absolutely</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>٢١٥ق</td>
<td>fold, time</td>
</tr>
<tr>
<td>٢١٥ق</td>
<td>bear, find tolerable</td>
</tr>
<tr>
<td>٢١٥ق</td>
<td>ability</td>
</tr>
<tr>
<td>٢١٥ق</td>
<td>prolong; stay long</td>
</tr>
<tr>
<td>٢١٥ق</td>
<td>prolong your patience (mind)</td>
</tr>
<tr>
<td>٢١٥ق</td>
<td>patience</td>
</tr>
<tr>
<td>٢١٥ق</td>
<td>cure, do good to</td>
</tr>
<tr>
<td>٢١٥ق</td>
<td>fly, fly off, run away (horse)</td>
</tr>
<tr>
<td>٢١٥ق</td>
<td>sect</td>
</tr>
<tr>
<td>٢١٥ق</td>
<td>mud</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>٢١٥ق</td>
<td>get exact; arrest</td>
</tr>
<tr>
<td>٢١٥ق</td>
<td>exact order</td>
</tr>
<tr>
<td>٢١٥ق</td>
<td>officer</td>
</tr>
<tr>
<td>٢١٥ق</td>
<td>exact</td>
</tr>
<tr>
<td>٢١٥ق</td>
<td>be unjust to</td>
</tr>
<tr>
<td>٢١٥ق</td>
<td>unfairness, injustice</td>
</tr>
<tr>
<td>٢١٥ق</td>
<td>worship</td>
</tr>
<tr>
<td>٢١٥ق</td>
<td>express</td>
</tr>
<tr>
<td>٢١٥ق</td>
<td>consider, honour</td>
</tr>
<tr>
<td>٢١٥ق</td>
<td>considerable, fine</td>
</tr>
<tr>
<td>٢١٥ق</td>
<td>call-an-idiot</td>
</tr>
<tr>
<td>٢١٥ق</td>
<td>threshold</td>
</tr>
<tr>
<td>٢١٥ق</td>
<td>stumble</td>
</tr>
<tr>
<td>٢١٥ق</td>
<td>enemy</td>
</tr>
<tr>
<td>٢١٥ق</td>
<td>please</td>
</tr>
<tr>
<td>Egyptian Colloquial Arabic</td>
<td>English</td>
</tr>
<tr>
<td>----------------------------</td>
<td>---------</td>
</tr>
<tr>
<td>&quot;^giz, ji'^gaz&quot; to be feeble, blind, unable</td>
<td>&quot;^giz to be feeble, blind, unable</td>
</tr>
<tr>
<td>&quot;^agz feebleness, inability&quot;</td>
<td>&quot;^agz feebleness, inability</td>
</tr>
<tr>
<td>&quot;^a^giz, p. ^agajiz aged&quot;</td>
<td>&quot;^a^giz, p. ^agajiz aged</td>
</tr>
<tr>
<td>&quot;^gal speed&quot;</td>
<td>&quot;^gal speed</td>
</tr>
<tr>
<td>I. &quot;^add, ji'^idd count</td>
<td>&quot;^add count</td>
</tr>
<tr>
<td>part. ma'^du:d limited</td>
<td>part. ma'^du:d limited</td>
</tr>
<tr>
<td>V. it&quot;addid, inf. ta&quot;addud be multiple</td>
<td>V. it&quot;addid, inf. ta&quot;addud be multiple</td>
</tr>
<tr>
<td>X. ista&quot;add preparation(s)</td>
<td>X. ista&quot;add preparation(s)</td>
</tr>
<tr>
<td>part. ma&quot;du:d limited</td>
<td>part. ma&quot;du:d limited</td>
</tr>
<tr>
<td>&quot;^adad, p. a&quot;da:d number</td>
<td>&quot;^adad, p. a&quot;da:d number</td>
</tr>
<tr>
<td>verse of Bible (= &quot;^a:ja)</td>
<td>verse of Bible (= &quot;^a:ja)</td>
</tr>
<tr>
<td>&quot;^d d d</td>
<td>&quot;^d d d</td>
</tr>
<tr>
<td>&quot;^d d m</td>
<td>&quot;^d d m</td>
</tr>
<tr>
<td>&quot;^d m</td>
<td>&quot;^d m</td>
</tr>
<tr>
<td>&quot;^d w</td>
<td>&quot;^d w</td>
</tr>
<tr>
<td>VI. it&quot;ada be mutually hostile</td>
<td>VI. it&quot;ada be mutually hostile</td>
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<td>VIII. istared (&quot;ala) object (to)</td>
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<td>inf. istire:d, p. -a:t objection</td>
<td>inf. istire:d, p. -a:t objection</td>
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<td>&quot;^r f</td>
<td>&quot;^r f</td>
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<td>I. &quot;^rif, ji'^ref (tr.) know</td>
<td>I. &quot;^rif, ji'^ref (tr.) know</td>
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<td>VIII. istoref (bi) confess</td>
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<td>X. ista&quot;ref (bi) get acquainted with</td>
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<tr>
<td>&quot;urf usage, usual meaning</td>
<td>&quot;urf usage, usual meaning</td>
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<td>&quot;^r j</td>
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<td>&quot;^arja:n naked strip</td>
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<td>II. &quot;^arre</td>
<td>II. &quot;^arre</td>
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<td>part. ma&quot;szur excused, excusable</td>
<td>part. ma&quot;szur excused, excusable</td>
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<td>inf. ^uzr, p. a&quot;szar excuse</td>
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<td>&quot;^izz height-of</td>
<td>&quot;^izz height-of</td>
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<td>I. &quot;^azam, ji&quot;zim (tr.) invite, resolve</td>
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<td>inf. &quot;^azm resolution</td>
<td>inf. &quot;^azm resolution</td>
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<td>part. ma&quot;zum, p. ma&quot;zim</td>
<td>part. ma&quot;zum, p. ma&quot;zim</td>
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<td>guest, invited out</td>
<td>guest, invited out</td>
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<td>VII. insazam be invited</td>
<td>VII. insazam be invited</td>
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<td>&quot;^izz height-of</td>
<td>&quot;^izz height-of</td>
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<td>II. &quot;^aza, inf. ta&quot;zijja comfort</td>
<td>II. &quot;^aza, inf. ta&quot;zijja comfort</td>
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<td>&quot;^skr comfort</td>
<td>&quot;^skr comfort</td>
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<td>&quot;^asaikir soldier</td>
<td>&quot;^asaikir soldier</td>
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<tr>
<td>&quot;^ja hope, expectation</td>
<td>&quot;^ja hope, expectation</td>
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<tr>
<td>V. it&quot;affim hope</td>
<td>V. it&quot;affim hope</td>
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<tr>
<td>&quot;^j j</td>
<td>&quot;^j j</td>
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<td>&quot;^s a lateevening; evening-prayer</td>
<td>&quot;^s a lateevening; evening-prayer</td>
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<td>&quot;^afa(s) supper</td>
<td>&quot;^afa(s) supper</td>
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<td>II. &quot;^affa (tr.) give supper to</td>
<td>II. &quot;^affa (tr.) give supper to</td>
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<tr>
<td>V. it&quot;affa sup</td>
<td>V. it&quot;affa sup</td>
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<td>&quot;^asr (late) afternoon</td>
<td>&quot;^asr (late) afternoon</td>
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<tr>
<td>— p. &quot;usurr age, epoch</td>
<td>— p. &quot;usurr age, epoch</td>
</tr>
<tr>
<td>&quot;^s j</td>
<td>&quot;^s j</td>
</tr>
<tr>
<td>I. &quot;^asa, ji&quot;si (tr.) disobey</td>
<td>I. &quot;^asa, ji&quot;si (tr.) disobey</td>
</tr>
<tr>
<td>inf. ma&quot;sija disobedience</td>
<td>inf. ma&quot;sija disobedience</td>
</tr>
<tr>
<td>&quot;^asa&quot;ja</td>
<td>&quot;^asa&quot;ja</td>
</tr>
<tr>
<td>{ p. &quot;usi }</td>
<td>{ p. &quot;usi }</td>
</tr>
<tr>
<td>&quot;^asa stick</td>
<td>&quot;^asa stick</td>
</tr>
<tr>
<td>{ &quot;usajn }</td>
<td>{ &quot;usajn }</td>
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### VOCABULARY

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<thead>
<tr>
<th>S ^ f</th>
<th>I. (plu. of part.) sawrtif emotions</th>
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<tr>
<td>S ^ I</td>
<td>II. 'atલl (tr.), inf. taલl spill, waste of time</td>
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<td>S ^ j</td>
<td>I. (for IV.) 'atલa, ji^ti give inf. 'atલa giving</td>
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<td>'atijja, p. 'atલa:ja gift</td>
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<td>S ^ m</td>
<td>'azim, p. 'uzim: great, fine</td>
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<td></td>
<td>II. (inf.) ta'^azim salute (lit. &quot;magnifying&quot;)</td>
</tr>
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<td>V. it'azzem magnify oneself, get stuck-up</td>
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<td>muszem the greater part</td>
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<tr>
<td>S ^ r t</td>
<td>'afirit, p. 'afarit: ghost, bogey</td>
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<td></td>
<td>it'afret be scared</td>
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<tr>
<td>S ^ w</td>
<td>I. 'afa, ji'fi or ja'fi pardon, exempt</td>
</tr>
<tr>
<td></td>
<td>(inf.) il 'afw please don't mention it</td>
</tr>
<tr>
<td>S q d</td>
<td>VIII. ista^ad believe inf. istલd conviction, article of faith</td>
</tr>
<tr>
<td></td>
<td>cu^wad bangles</td>
</tr>
<tr>
<td>S q l</td>
<td>IX. a^l (p. cu'u:l) intellect, reason</td>
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<td>ma's^u:l reasonable, rational</td>
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### VOCABULARY

<table>
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<tr>
<th>S ^ g</th>
<th>III. a^l:ig manipulate, treat medically</th>
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<tr>
<td></td>
<td>inf. m^a:alga or n^a:al treatment</td>
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<td>S ^ q</td>
<td>'al^a: a, p. -a:it or n^a:alji? connection</td>
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<td>S ^ m</td>
<td>I. n^a:lim, ji'lam (bi) know</td>
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<td>inf. n^a:lim knowledge</td>
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<td></td>
<td>p. n^a:lim branches of knowledge part. n^a:lim, p. n^a:lama</td>
</tr>
<tr>
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<td>sheikh, savant</td>
</tr>
<tr>
<td>S ^ n</td>
<td>V. in't^allim (tr.) learn</td>
</tr>
<tr>
<td></td>
<td>mit't^allim educated</td>
</tr>
<tr>
<td></td>
<td>n^a:lam, p. n^a:lam: mark, sign</td>
</tr>
<tr>
<td></td>
<td>n^a:lam, p. -in: world, universe</td>
</tr>
<tr>
<td></td>
<td>n^a:lam:n lay, secular</td>
</tr>
<tr>
<td>S ^ l</td>
<td>IV. n^a:lan (tr. and bi) publish, apprise</td>
</tr>
<tr>
<td></td>
<td>inf. n^a:lan advertisement</td>
</tr>
<tr>
<td>S ^ w</td>
<td>I. n^a:li, ji'la (n^a:la) rise (above)</td>
</tr>
<tr>
<td></td>
<td>passive ji'la n^a:le:h be transcended</td>
</tr>
<tr>
<td></td>
<td>II. n^a:la(): raise</td>
</tr>
<tr>
<td></td>
<td>VI. ta'ala: be exalted</td>
</tr>
<tr>
<td></td>
<td>n^a:la:wà n^a:la over and above</td>
</tr>
<tr>
<td>S ^ m</td>
<td>V. in't^ammar increase in population</td>
</tr>
<tr>
<td>S ^ m</td>
<td>I. n^a:mal, ji'xmil (tr.) do</td>
</tr>
<tr>
<td></td>
<td>III. n^a:mal (tr.) deal with, treat</td>
</tr>
<tr>
<td></td>
<td>inf. m^a:mala treatment, dealing</td>
</tr>
<tr>
<td></td>
<td>VII. in'^a:mal (it.) be done</td>
</tr>
</tbody>
</table>
EGYPTIAN COLLOQUIAL ARABIC

X. ista’mil (tr.) use
inf. isti’mail usage

VIII. istana (bi) take care (of)
ma’ana, p. ma’ammi sense, meaning
jmi’na what’s the sense?
why on earth?

V. it’ajjif (min) support oneself,
live on

cajjil, p. cija:l child

cajjina pattern

gárrib, p. gurb.gureba strange,
stranger
gari:ba, p. gere:jib (a) wonder

gerbil, inf. gerbala sift

décevoir, inf. gi:iff deceit

gá:him, p. guj:m inexperienced

I. gisí, jigša faint
(act., or pass. with ‘alech)
part. pass. mágši ‘ale:h in a faint

gete cover, lid

I. gete, jigeti (tr.) cover

gefähr, jugfur forgive
(tr. of thing; li, of person)
mágfirá forgiveness

Ça:ha, p.-art physical defect

Çeb, p. çuju:b fault, shame
X. ista’jab consider faulty,
shameful
VOCABULARY

I. **gīfil, jīgīfal**  dose, be headless
gefīla  a dose, heedlessness
ṣala gefīla  suddenly unawares
II. **gaffīl**  call heedless, foolish
part. pass. mgefīfal  fool, heedless

---

I. **gālib, jīgīlib**  conquer
passive gīlib, jīglab  be defeated
inf. gulb  defeat
VII. ingēlab  be defeated
gelbān  miserable

---

**gilj**  
miglawamī  putter-up-of-price

---

**gīnab**  
gānām  sheep or goats

---

**gīnaj**  
I. gāna, jīgni (for IV.) (tr.)  enrich
— (tr.) ṣan  enable, to do without
gīna  richness, riches
— ṣan  ability to do without
gāni, ṣan  ability to do without
gūnaj, ḍgūnija  rich
— ṣan  able to do without
X. istğna  ṣan  dispense with
gīnja  a song
II. ġānna  sing
for inf. gīna, guna  singing

---

**gīnt**  
gewi:t, ṣan guwa:t  deep

---

**gīnaj**  
gējīa, ṣan -a:t  object, motive,
arrière pensée

---

**gījab**  
gējīb, jīgījīb, inf. gīja:b  be absent
il gēb  the Absent, i.e. Unseen

---

II. **gejjūr (tr.)**  change
inf. tāqījūr  changing, a change

---

II. **gajjūr**  (tr.)  search (a house or person)
— ṣala  search for, look for

---

f  
fgīr, ṣan fuggūr  adulterer

---

fatwā  legal decision
IV. aṭāta(:), inf. ʿiftā(:)  give a
X. istaṭāta(:) (tr.)  consult

---

I. ġahat, jījīhat  dig

---

faḥm  (baladi)  coal (charcoal)

---

VIII. ifṭāxr, inf. ifṭīxūr  boast

---

I. fāda, jīfīdi, inf. fīda  redeem
fidja  victim

---

fāṛd, fūrda  single (of pair)

---

fērōd, jīfīṛōd  suppose
— ṣala  impose on
ferd, ṣan fūrūd  supposition,
ordinance
branch

freshen up, revive

be freshened up

freshened up, revived

explose

kind of incense

be corrupt, spoiled

be corrupt, spoiled

speak correctly

bargain-with

be divided, separated (from)

division, portion

end off

finish, be over

silver

remain, remain over

surplus

prefer-(to)

breakfast

invoice

actually

be poor

poverty

impoverish

nod sleepily

think, remember

thought

a thought, suggestion

think (of)

memorable

undo, untie,

take to bits

anecdote

prosper

art or craft

elaborate

perishing

enquire (of ...) about

enquiry(ies)

surpass

surpassing,

transcendant
IV. əafaːd (tr.), inf. ɪfaːda  
profit, inform

X. istaːfaːd (min) profit  
(= get profit)
fajda,  p. faːwaːjɪd  profit,  
information, edification
afjad (comparat. of mufiːd)  
more or most useful

q [?]

q b ɦ

ʔabːiːb  
vile

X. (pass. part.) mustaːbala  
detested, detestable

q b ɖ

I. əbeːd, jiːbeːd (ʔala)  
arrest

q b l

I. əbil, jiːbal  
receive, accept
inf. əbula  acceptance
III. əːbil, inf. maːablo  meet
VI. ɪtːəbil  meet together
X. istaːbil, inf. istiːbala  receive

part. mistaːbil  
future

q d r

II. əddɔː (tr.)  
determine,  estimate
V. ɪtːəddɔː  be computed
miːdər,  p. maːdɪr  amount

q d s

ʔuddus  
Holy (God)
ʔiddis,  p. -in  
holy, saint
qədarsa  
holiness
II. ədidiːs  sanctify

part. pass. muːdadda  
holy

q d m

II. əddim (tr.)  
put forward, present
V. ɪtːəddim  go forward, progress

ədimm  
ancient, eternal

q r b

I. ərib, jiːreb (li)  
be near, related
II. ərərəb (min)  
draw near
(tr.) bring near
inf. taːriːban  
near
ʔariːb,  p. -im  
later
ʔarəjɪb,  p. -im  
adv.
ʔarːib,  p. ʔureːjɪb  
blood-relation

q r r

I. (for IV.) ərr, jiːirr (bi)  
confess

inf. ʔreːr  
confession

q r f

ʔareːfa  
Moslem-cemetery

q s m

I. əsam, jiːsim (tr.)  
divide
ʔisma  
division

q s w

ʔasəːwa  
cruelty, hardness

q ʃɛ

ʔifte  
cream

q s d

I. əsed, juːsud  
purpose, mean
inf. əesd  purpose, meaning

part. pass. maːsud  purpose, point

ʔuseːd  
adv.
ʔuːsaːs  
opposite, in front

q s r

ʔasr,  p. ʔusur  
palace, castle
L₀ʔusur  “The Palaces,” Luxor

q s s

III. əsas, inf. ʔisəːs  
punish
qdl
VIII. i'tede imply, demand
 pass. part. mu'tada(?),
 p. mu'tadeja: t implication
 q'edija, p. 'edajja law-suit, affair

qtl r
I. ?ater, ju'tur follow up

qtl c
VII. in?ate? (li) be set entirely
 part. mu''tadaja:t
implication
'adijja, p. 'adaija law-suit, affair

qlb
I. ?alab, ji'lib (or II.) overturn
 alb, p. ?ulu:b inside, heart

qll
I. ?al, ji'ill be little, diminish
illa littleness, absence (of)

qnm
uqnum, p. aqenim Person
(of Trinity)

qwl
I. ?al, ji'u:l, inf. ?ol say
-?ala tell of; call
VII. in?al, it'al be said

qwm
I. ?am (bi) perform; consist of
part. ?a(?)jim bi nafsu self-
existent, independent

ista'am be upright
inf. ist?ama integrity
ma'am position
?itma value, amount

qjd
II. ?ajj (br.) enter (in register)
V. it?ajj get entered

qjs
I. ?ais, ji'is measure
 ma'ais a measure

k
ka (prep.) like, as
kama like as
ka?inn as if
kaman (for kama?inn) likewise,
also

kbd
kabud hood of carriage

kbf
kabfa (= "grasp") handful

ktr (th)
I. kitir, jiktur be many, abound
inf. kutr abundance
II. katt? (tr.) make-much,
increase

kdb (th)
I. kidib, jidib lie
II. kaddib (tr.) give lie to,
contradict
ma kaddib? xab?r lost not a
moment

krm
karem generosity

k rh
I. kirih, jikrih, inf. kurh detest
part. makruh unpraiseworthy

krj
I. kar?a, jikri hire
VII. inkara be hired
VOCABULARY

ksb
I. kisib, jiksab gain, earn
II. kassib (tr.) cause to profit
maksab, makasib profit(s)

ksf
I. kasaf, jiksif (tr.) make ashamed
inf. kusuf shame
part. pass. maksuf ashamed
VII. inkasaf get ashamed

ksf
I. kasaf, jiksif (tr.) make ashamed
inf. kusuf shame
part. pass. maksuf ashamed
VII. inkasaf get ashamed

kjf
kef how? how
kefijja manner

la there is not
— ... wala neither... nor
— (after vbs. of fearing) lest

libba, p. libab necklace

lb s
I. libis, jilbis (tr.) put on;
possess (devil)
I lb s
II. libis, jilbis (tr.) put on;
possess (devil)

lb f
V. itlabbif get confused

lt t
I. latt, jilitt chatter
lattat chatterbox
maltu:t wordy, tedious

lhiq[?] laha?, jilha? reach, catch
up, overtake

lxbet, inf. lxbete confuse,
mess up

itlxbet, inf. talxbirt get
confused, make a mess
II. \( \text{x}\) \( \text{s} \) summarize

\( \text{z} \) \( \text{z} \) interesting

lazizin

\( \text{b} \) VI. (inf.) talxiub (bi) play about with

\( \text{m} \) gm t

legmat smear

\( \text{t} \) \( \text{m} \)

I. latam, jiltam, inf. latm slap

\( \text{f} \) \( \text{f} \)

VIII. iltafat (li) turn to, glance at

\( \text{f} \) \( \text{f} \)

I. laff, jillf (tr.) go round, wrap

milaff turn, corner

II. laff (tr.) lead round

\( \text{h} \) \( \text{h} \)

II. lamah (li) allude (indirectly)

inf. talmihib (opp. of tesrihib) oblique allusion

\( \text{f} \) \( \text{f} \)

I. lahaf, jilhaf snatch

V. itlahhaf sala snatch at

\( \text{g} \) \( \text{g} \)

lahga tone, accent

\( \text{z} \) \( \text{z} \)

lozz almonds

\( \text{m} \) \( \text{m} \)

I. lam, jilm (tr.) blame

pass. part. (by false analogy) mulam blamed

malaam blame

\( \text{w} \) \( \text{n} \) II. (pass. part.) mlaawwan coloured

\( \text{m} \)

ma (;

(1) ma interrogative what?

ma: lak what's the matter?

ma: lu wi li... what has he to do with...?

(2) ma negative not

(3) ma prohibitive (do) not...

(4) ma relative what, that which

' ma: ja ?eHaa: (ma'jaa:)

what God willed

(5) ma (for min ma) than what

afsan ma karn better than what it was

(5) ma conjunctival

(resulting from (4))

e.g. wa'tima when (lit.

what time)

(6) ma interj ectional (with subst.)

ma (a)lila... how nice is...!

(7) ma of interest why...!

e.g. m_ana 'a: rif why, I know

(8) ma of command

(resulting from (7)) just...

ma_truf just go, do!

mihma (mahma) whatever,

however much

\( \text{t} \) \( \text{t} \)

V. itmatta bi enjoy

\( \text{d} \) \( \text{n} \)

V. (inf.) tamaddun civilization

\( \text{d} \) \( \text{n} \) (\( \delta \))

madna (originally ma'dana)

minaret (lit. "the place of
giving leave" (for prayer)

\( \text{r} \) \( \text{q} \) \( \text{r} \) [?]

mara? gravy
<table>
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<th>WALLOW</th>
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<tr>
<td>MSOK</td>
<td>GUM-MASTIC</td>
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<tr>
<td>MSN1</td>
<td>MISTIKA</td>
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</table>

I. masah, jimsah (tr.) clean wipe

| MSX1 | MUNA.X |

I. mann, jiminn (ṣala -bi)

| MNI | VOUCHSAFE |

| MNJ | OBLED |

| MNJ | A DESIRE |

V. itmanna, inf. tamanni desire

| MHJ | SALARY |

| MWT | FUNERAL-ASSEMBLY |

II. mawwit (tr.) put-to-death, kill

| MJKZ | MAJIT |

mawwit (p. -im)

| MJZ | DEAD, CORPSE |

| MZT | ME: TAM |

II. majjiz (tr. -an)

| MJL | DISTINGUISH (-FROM) |

V. itmajjiz be distinct, distinguished

| MJN | MAJJI:

II. majjil

| MN | MEIL, p. amjil |

inf. \_i: | INCLINE |

III. nazis, junxus, inf. naxs prick

| MN | MAJJI:

III. majjil

| MN | MEIL, p. amjil |

inf. \_i: | INCLINE |

| MN | MI: NA, p. mawami or mijan |

harbour

| NBT | NABBUT, p. nababit |

| NBS | NABBUT |

| NBS1 | WITHUTMOST DIFFICULTY |

| NBH | NABAHI, JINBAHI |

| NBH1 | BARK |

| NNB | NABBUT |

II. nabbih (tr.) notify

Inf. tanbi:h notice, notification

VIII. intabah (li) pay attention

| NTJ | NITAJA |

female

| NDB | NADAB, JINDIB, inf. nadb |

bewail

| NDR | NADIR |

be rare

| NDM | NADIR |

rare

I. nadar, jundur be rare

| NHW | NANDAH, JINDAH (li) |

call (to)

| NXS | NAPAI:HI |

part, direct

| NZS | NAXS |

PRICK
nzl
I. nizil, jinzil (tr.) descend
inf. nuzul: alight (journey), reside
II. nazzil (tr.) bring down
tanzil: reduction, inspiration
VI. itnazzil (s'an) condescend
(from), give up voluntarily

nsb
I. nasab, jinsib: attribute
inf. nisba: attributing
bi n nisba li in relation to,
because of
III. nasib (tr.), inf. m'nasib suit
bi mnasbit... in connection
with, on the occasion of

nsx
I. nasâx, jinsâx: abrogate, copy
inf. nasâx: abrogation, copying
nusxa, p. nusâx: copy
I. najr, junjur, inf. najr spread

nfr
VIII. intajfar be broadcast

nff
I. njif, jinsaf (intr.) dry up
II. naajjif (tr.) dry

n fj (n fj?)
naf (or IV. anfa), jinfi
construct, compose
inf. of IV. insa composition

nsb
I. naseb, jinsub (tr.) erect

nsh
I. naseh, jinsih: advise, exhort
nesiha, p. nesejih: exhortation

nsr
I. naser, junsur (tr.) help to
victory
II. nesser (tr.) baptise, make
Christian
V. itnesser turn Christian
nesrâni, p. nase:râ Christian

nsf
IV. (inf.) ina: f: equity

n tj q [?]
nata', juntu', inf. nut? utter

nzr (=see)
I. nazer, junsur (ti) consider
act. part. nazar: head of
department, school
pass. part. mensur: foreseen,
expected
nezer: eyesight
nezaren li considering
III. nazir (tr.) debate with
(exchange-views-with)
inf. m'nazira
VIII. intezar (tr.) expect
pass. part. muntezzer expected
nezir: like, equal
menzer, p. munaizir sight, view

nzm
niza:m system, order
II. nizzem, inf. tanzim organise
V. itnizzem be organised
VIII. inf. intizemm good order

ng
nâ:ga (p. -art) she-goat

nf
na: f bier
<table>
<thead>
<tr>
<th>ni^ma, p. ni^am</th>
<th>divine grace</th>
</tr>
</thead>
<tbody>
<tr>
<td>an^am (^ala...bi...)</td>
<td>vouchsafe to...a thing</td>
</tr>
<tr>
<td>part. mun^im, min^im</td>
<td>gracious (God)</td>
</tr>
<tr>
<td>b f d (δ) or n f z (δ)</td>
<td></td>
</tr>
</tbody>
</table>

**I. nafad, jin^f**

**part. na^f^d**

not a cul-de-sac

**II. na^fiz** (tr.) (cp. n f d)

accomplish, put through

| n f c | |

**I. na^f, jin^f**

**II. na^f, jin^f** (tr.)

benefit

**inf. na^f**

utility

| n q s (n? s) | |

**I. na^e^s, jin^e^s** (tr.)

be-lacking-to

—intr.)

become less

**part. na^e^s**

lacking, defective, less, minus

**inf. na^e^s**

lack, deficiency

| n q d (?) | |

**III. na^e^d** (tr.)

be contradictory of

| n q t (?) | |

**nu^t^e, p. nu^t^e**

drop, point

— p. nu^t|t | contribution

**II. ne^e^t** (tr.)

present (somebody) with [bi]

| n q l [?] | |

**nu^l**

mixed dry fruit

| n q w [?] | |

**II. na^e^a**

cleanse, choose

| n k t | |

**nukta, p. nukat**

witticism

**nukati**

a wit

| n k f | |

**I. nakaf, junkaf**

disorder, rumple

| n k f | |

**III. (inf.) m^nakfa**

chaffering

| n m z g | |

numu:zag, p. namazig

pattern. ideal

| n m w | |

VIII. intama (li)

belong to

| n w b | |

**I. na:b, jinu:b** (tr.)

fall to one's share

**partic. najib**

a share

— ^a^n

represent

**partic. najib, p. nuwwab**

representative

**inf. nija:ba**

representation

| bi n nija:ba ( ^a^n) | |

representing

| n w h | |

mana:^ha

lamentation

| n w c | |

**II. nawwa^c** (tr.)

vary

**tanwi: ^c**

variety, complexity

V. itnawwa^c, inf. tanawwu^c

be varied

| n w j | |

**I. nawa, jinwi**

intend

**inf. nija**

intention

| h | |

**h d j | |

**I. hada, jihdi** (tr.), inf. 'huda

— (for IV.) (tr.)

give present to

**part. muhdif, inf. ihda**

hidi, jihda, inf. huduw ( for hd^?)

be quiet

| h | |

II. hadda (doubly tr.)

give,

present

| h d j | |

hadijja, p. hadarija(\) present, gift
h r b
I. hāreb, jihrab, inf. hurub
run away

h l k
I. halik, jihlik (tr.)
destroy
II. hilik, inf. halak
perish

h m d
I. himid, jihmad
calm down

h m m
hamm, ṣ. humum: care, anxiety
xawaqa bi l hamm
"a precious sort of gent"
I. (for IV.) hamm, jihimm (tr.)
interest, import
part. muhimm
important
comparat. ahamm
most do.
noun ahammijja
importance
VIII. ihtamm (bi)
concern
oneself (for)

h n d s
I. handis
set out orderly
part. mhandis architect, engineer
mhandisxna Engineering School
inf. handasa
engineering
handasati geometrical, precise

h w n
I. (for IV.) ham, jihin (tr.)
insult
inf. ihana
insult, dishonour

h j g
I. hag, jihiq (intr.)
get excited
II. hajjig (tr.)
excite

w
w i
(1) coordinating conjunction and
(2) wi_n and wa lau even if, although
(3) subordinating conj. as, since, when
(4) preposition (only in wejjja; with
(5) preposition (in oaths) by...

w g b
I. wagab, jugib (ṣala) be
part. (il) wa:ɡib duty
X. istawgab necessitate, deserve

w g d
I. wagad, jugad
find
inf. wugud existence
part. mawgud existent, existing
VII. inwagad (it-) exist, be found

w g h
wagh ṣ. wuguh or awguh
wughaj (face), aspect
qiha direction, part
min gihat for my part

w h d
wa:hid one ; a ; an
il wa:hid one (French " on ")
II. wahhid (tr.) call or declare
God a unity
inf. tawhid declaring the
Unity ; theology
wifida unite ; divine Unity

w h j
wahj plenary inspiration
IV. awha (ṣala. bi. ) inspire
(a person with...)
part. pass. mu:fi(a bi or ṣala)
inspired
II. wadda (tr.), inf. tawdijja
carry, take, lead

I. wared, jurid arrive (letter),
come in (income)

part. wared
imported

il wared wi l mesruf
credit

and debit

IV. (inf.) i(,)read
income

w r d

I. wazde, jurde or jiwd,.

inf. wad set down

VI. itwadi, inf. tawadi set down

be humble

w z f

wezi:fa, p. wezer:jif function,

billet

w s x

II. wassax (tr.)
defile

w s c

I. wasa", jusa" be spacious

— (tr.)

have room for

VIII. ittas" expand

w s w s

waswis (tr.) whisper (to)

inf. waswasa, p. wasa:wis whisper

w s t (for s)
wasta, p. wese:jit means,

intermediary

w s f

I. wesaf, jusef describe

inf. west, p. awsa:f description

wasfa

prescription, recipe

verb. noun sifa, p. -a:t

attribute, character

w s l

II. wessafu, inf. tawsi:jil (tr.) conduct
II. waʔʔaf (tr.) cause to stand
V. itwaʔʔaf brought himself
— ʕala depend on

II. wallaʕ kindle

walda; (female saint), woman
mawla(;) Lord

I. walad, jiwlid or juwlid bring to birth
inf. wilaːda bringing-to-birth, birth
,, mi(:)laːd birth, birthday

ja either, or
ja (imma) . . . ja . . .
ja târa (or hantâra) I wonder

ja (imma) . . . ja . . .
ja (imma) . . . ja . . .
ja (imma) . . . ja . . .