

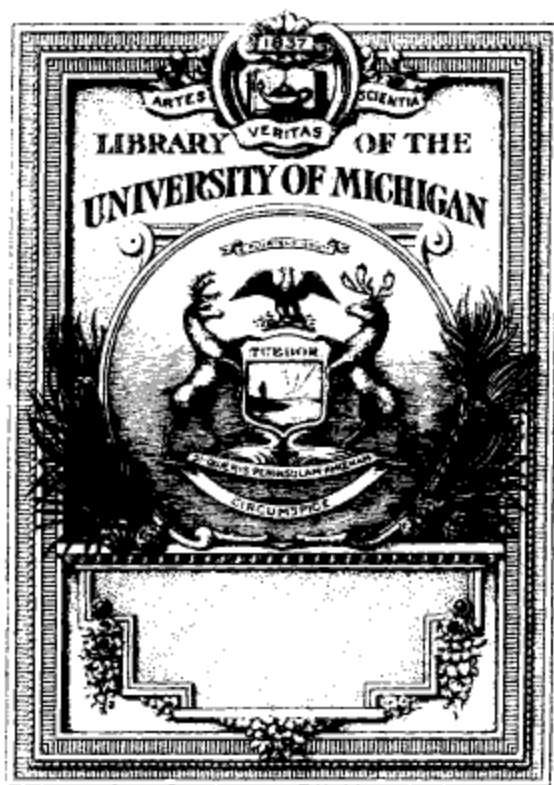
EGYPTIAN
COLLOQUIAL
ARABIC

W. H. T.
AIRDNER

192.75

B1441

1926



892.75
G. 1112
1426

EGYPTIAN COLLOQUIAL
ARABIC

Uniform with this volume

THE PHONETICS OF ARABIC

A Phonetic Inquiry and Practical Manual for the Pronunciation of Classical Arabic and of one Colloquial (the Egyptian). By W. H. T. GAIRDNER, Adviser in Arabic Studies at the School of Oriental Studies, Cairo.

EGYPTIAN COLLOQUIAL ARABIC READER

Compiled by E. E. ELDER, Superintendent of Arabic Studies at the School of Oriental Studies, Cairo.

**HUMPHREY MILFORD
OXFORD UNIVERSITY PRESS**

*Printed in England at the OXFORD UNIVERSITY PRESS
By John Johnson Printer to the University*

THE AMERICAN UNIVERSITY AT CAIRO
ORIENTAL STUDIES

EGYPTIAN COLLOQUIAL ARABIC

A Conversation Grammar

By
W. H. T. GAIRDNER

*B.A. Oxon. ; C.M.S. Egypt ; Adviser
on Arabic Studies at the School
of Oriental Studies, Cairo*

SECOND EDITION
*revised & mostly
rewritten*

LONDON
OXFORD UNIVERSITY PRESS
HUMPHREY MILFORD
1926



ALUMNIS
SCHOLAE STUDIORUM ORIENTALIUM
AL-CAHIRENSIS
QUORUM IN CORPORIBUS MINIME VILIBUS
FACTUM EST EXPERIMENTUM
PRIMUM DEINDE ALTERUM

Original
S. 1. 1.
4
146-3

PREFACE TO THE SECOND EDITION

THIS edition represents the experience gained by the use of the first edition, for nearly a decade, by class on class of keen language-students at the School of Oriental Studies, Cairo. Three-fourths of the material is entirely new, and the remaining fourth has been recast or thoroughly revised. But the main plan and the method of the book, having stood the test of practical experience and use, have been retained.

I desire to emphasize once more the frank limitation of aim mentioned in the preface to the first edition—that this work *envisages primarily the ensemble of teacher-and-student*. It is a book for *oral* use, for study with an Arabic *teacher*. At the same time, the needs of students working alone and at a distance from Arabistan have been more clearly remembered in this edition, and it is hoped that these will find nearly all the contents of the book (apart from pronunciation) self-explanatory.

The Englishing of the Arabic will no doubt please nobody. It was necessary to keep it as literal as possible, so that each Arabic word should be self-explanatory, and it was also necessary to hint at colloquial equivalents. No mortal man could produce decent or even consistent English when trying to balance two such contradictory aims. If the so-called English is merely intelligible, still more if it is intelligible on both sides of the Atlantic Ocean, I beg of stylists to consider it sufficient.

I am most of all, and deeply, indebted to my colleague in the School of Oriental Studies, the Rev. E. E. Elder, of the American Mission, Cairo, for placing at my disposal the fruits of his recent study in linguistics and the wide experience gained in supervising the work of Arabic teachers and students. Some very important features of this edition are due to his suggestions, without which I should have been at great disadvantage during the progress of this work.

Although my Arabic coadjutor in the first edition, Sheikh KURAYYIM SALLAM, had no hand in the preparation of the present one, the permanent value of his work is still evident in these pages and must be again acknowledged. I am indebted to Sheikh ABDUL-KHALIK, of the S.O.S., for his valuable co-operation in the preparation of the new material for the present edition. I also received special assistance from MILAD Effendi SALEEB, of the S.O.S., in revising the old material.

My thanks are further due to my wife and children, who assisted me in preparing the Vocabulary, and to the kind friends who at various stages helped with copying.

W. H. T. G.

Sept. 1926.

FROM THE PREFACE TO THE FIRST EDITION

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.

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 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. 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 character 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, 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.

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

Only the International Phonetic Alphabet appeared to satisfy the necessary conditions; and in consequence it was finally adopted for this work. Experience has shown 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.

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.

CONTENTS

(The chapter-headings in the text afford a vocabulary of grammatical terms.)

	DIRECTIONS	xi
	ALPHABET.	xii
I.	SUBJECT and PREDICATE. MASCULINE NOUN (indefinite). ADJECTIVE, as predicate and as attribute	2
II.	The DEFINITE ARTICLE il	4
III.	DEFINITE ARTICLE with l assimilated. FEMININE NOUN. ADJECTIVE as attribute to definite noun	6
IV.	FEMININE NOUN and ADJECTIVE	8
V.	SOME PREPOSITIONS	10
VI.	DEMONSTRATIVE ADJECTIVES, "this" and "that" (<i>m., f., and p.</i>). COMPARATIVE (simplest method)	12
VII.	DUAL of MASCULINE and FEMININE NOUNS. PLURAL, "sound" and "broken"	16
VIII.	DISJUNCTIVE PRONOUNS of Nominative Case. PARTICIPLES, Active and Passive	20
IX.	CONJUNCTIVE or SUFFIX PRONOUNS, of Possessive (Genitive) Case	26
X.	CONJUNCTIVE or SUFFIX PRONOUNS, of Objective (Accusative) Case. COMPARATIVES and SUPERLATIVES	32
XI.	The FIVE SENSES, with their Verbs	38
XII.	The POSSESSIVE (GENITIVE) Case with bita:ḡ	42
XIII.	The GENITIVE Case by "ANNEXATION"	46
XIV.	"TO HAVE" by means of maḡa, ḡand, and li	52
XV.	The Verb "TO BE" in Past and Indefinite. "There is, was, will be." "Had, will have"	56
XVI.	The "STRONG" TRILITERAL VERB. Past, Indefinite, and Imperative; a General Survey	62
XVII.	The INDEFINITE AND IMPERATIVE of the "Strong" Triliteral Verb	68
XVIII.	The PAST of the "Strong" Triliteral Verb	76
XIX.	Verb followed by INDIRECT OBJECT, in DATIVE	82
XX.	The NUMERALS. Days of Week. Months. Seasons of the Year	90

XXI.	COMPOUND TENSES	98
XXII.	MOODS.—Can, Could, Must, Should, Should have, May, Might, etc.	104
XXIII.	THE PASSIVE: in- or it- prefixed to Active Verb	112
XXIV.	ORDINAL NUMERALS. COLOURS. DEFORMITIES.	114
XXV.	“REDUPLICATED” VERBS (with second and third radicals the same)	120
XXVI.	“WEAK” VERBS, with first radical w or ?	124
XXVII.	“WEAK” VERBS, with second radical w or j	128
XXVIII.	“WEAK” VERBS, with third radical w or j	132
XXIX.	RELATIONS and IN-LAWS	140
	Introduction to Chapters XXX to XXXV. The “INCREASED FORMS” of the Verb	145
XXX.	Verbs formed as kattib: with the QUADRI- LITERAL VERB	146
XXXI.	Verbs formed as itkattib	152
XXXII.	Verbs formed as iktatab	158
XXXIII.	Verbs formed as ?aktab.	164
XXXIV.	PARTS OF THE BODY	168
XXXV.	Verbs formed as ka:tib and itka:tib	172
XXXVI.	Verbs formed as istaktib	178
XXXVII.	THE RELATIVE PRONOUN	184
XXXVIII.	CONDITIONAL SENTENCES	192
	SUMMARY OF EGYPTIAN COLLOQUIAL ARABIC VERBS <i>facing</i>	198
	APPENDIX: S.O.S. SHANTIES	199
	VOCABULARY	202

DIRECTIONS

FOR THE MOST ADVANTAGEOUS USE OF THIS BOOK

1. Let the teacher teach the subject-material of the early chapters *in Arabic* and *without reference to the Arabic text* on the part of the student.¹ The Arabic text should at first *not* be read. It is for revision and private study.

2. The literal English translation will help the student to dispense with explanations in English during the lesson.

3. After going over each lesson again and again, the student should cover up the Arabic side and read off the English into Arabic. The student's ability to do this easily, and also to run-off the Memory work, is the sign that he is ready to proceed to the next chapter.

4. Orthography will be secured by the careful correction of the Compositions, and by *dictation*. This might consist of a few sentences of each new lesson before it has been studied. Fullest use should be made of these Composition and Memory-work sections.

5. With regard to the Systematic Grammar syntheses, they should be worked up and worked out by each student in a special note-book. In this way every one will build up and compose a comprehensive Colloquial Arabic Grammar for himself, as he goes along. If any student hankers after the old analytic arrangements of the verbs, "I love, thou lovest", etc., he can work them out very easily from the Verb-Drill sections, where the first paragraphs of each give all the simple forms. This will benefit him far more than to have dry verb-tables constructed and printed for him. The oral working out of these conversational Verb-Drills (preferably, of course, by two or three students working together) may seem dry enough, but it is *there* that the road to freedom in speaking Arabic lies.

6. This scheme of teaching Egyptian Arabic is completed by the Reader which forms a companion volume to this one. It is contemplated that students will make a start with this Reader after completing Chapter XVI of this book, and that thereafter work will be carried on in the two books together.

¹ And still more on the part of the teacher, who should have mastered the contents of each chapter before teaching it. And it is for the student to see that he does so.

ALPHABET

THE characters used in this book for the Arabic consonants and vowels are those of the International Phonetic Alphabet, with a few necessary modifications. We give them here, with the corresponding Arabic symbols, arranged in the usual Arabic order of consonants. For their values, see the Author's *The Phonetics of Arabic*.

Consonants :

ʔ	أ	ʔalif		ت	ط	tɒ
b	ب	be:		ز	ظ	zɒ
t	ت	te:		ج	ع	ʃe:n
g ¹	ج	gi:m		غ	غ	ge:n
h	ح	hɑ		ف	ف	fe:
x	خ	xe:		ق ²	ق	qɒ:f
d	د	dail		ك	ك	ka:f
r	ر	re:		ل	ل	la:m
z	ز	ze:n		م	م	mi:m
s	س	si:n		ن	ن	nu:n
ʃ	ش	ʃi:n		ه	ه	he:
ʂ	ص	ʂɒ:d		و	و	waw
ɖ	ض	ɖɒ:d		ي	ي	je:

Vowels :

(Long vowels denoted by sign : ; half-long by ˙.)

fatħa	{	a (near I. P. A. æ).
		ɑ (when <i>short</i> , near I. P. A. ʌ ; when <i>long</i> , near I. P. A. ɑ).
		ɒ (near I. P. A. ɒ).
kasra	{	e
		i
d̡amma	{	u
		o

ə Indeterminate.

¹ Pronounced in Cairo as in "got"; in Upper Egypt as in "gin".

² Pronounced in Cairo ʔ; in Upper Egypt q; in Classical q.

ACCENT

Important :—

In order to avoid the multiplication of diacritic signs, the sign for accent (´) has been employed as sparingly as possible.

This sign is placed at the beginning of the syllable accented ; e. g. (below) ka´man (accent on second syllable), ´fahma (on first syllable).

If the following two points are remembered, they will be found a sufficient guide to almost all the words which have no accent-mark :

- (1) a long vowel (: or ´) is invariably the accented vowel ;
- (2) if there is no long vowel, the accent is on the last syllable but one, unless otherwise marked.

N.B.—The following expressions are liable to be used in teaching from the outset :

Again !	min ta:ni !
Once more !	ka´man marra !
Right !	ta´mam !
Not right !	muf tamam !
See !	fu:f (m.s.) fu:fi (f.s.), fu:fu (pl.) !
Say !	?u:l (m.s.) ?u:li (f.s.), ?u:lu (pl.) !
Means what ?	ja?ni ?e:h ?
(Do you) understand ?	fa:him (m.s.) ´fahma (f.s.) fahmi:n (pl.) ?
Understood ?	mafhu:m ?
Yes.	aiwa.
No.	la:.

CHAPTER I

[*Grammatical Scheme*:—SUBJECT and PREDICATE. MASCULINE NOUN
(*indefinite*). ADJECTIVE, as *predicate and as attribute*.]

Conversation.

1. A book!
2. This (is) . . . a book. This is a book.
3. What is this? Say "This is a book"!—This is a book.
4. And what's this?—That's a book too.
5. What is this?—That's a handkerchief.
6. And what's this?—That is paper.
7. See! This is a *white* handkerchief. Do you understand "white"?
This is paper, isn't it?—Yes, that's paper.
8. Well then, this is *white* paper. And what's this?—That's a shirt.
9. So then, this is a white shirt. This is white, and this is white, and this is white. This is a white handkerchief; and this, white paper; and this, a white shirt.
10. What is this?—It's ink.
11. Is it white?—No, it's not white, but black.
12. Is this a black handkerchief?—No, it isn't black, but white.

Towards Composition, and for Orthography.

[*Arabize these sections to the Teacher first, orally. When they are mastered orally, write them down and have the orthography corrected.*]

Is this a black shirt? No, it's not a black shirt, but white. And this is white too, isn't it? You understand white and black now (dilwǝʔt).

1. fɒslⁱ wa:ħid.

mubtada wi xɒbɒr. ism m²zakkɒr (nakira). sifa.

1. kita:b!
2. da kita:b. da_kta:b. (See note below.)
3. ?eh da? ?u:l "da_kta:b"!—da_kta:b.
4. wi ?eh da?—da_kta:b kaman.
5. ?eh da?—da mandi:l.
6. wi ?eh da?—da wɒrɒ?.
7. fu:f! da mandi:l_abjɒð. fa:ħim "abjɒð"? da wɒrɒ?. muʃ
kida?—?aiwa da wɒrɒ?.
8. baʔa da wɒrɒ?_abjɒð. wi ?eh da?—da ?ɒmi:s.
9. baʔa da ?ɒmi:s ?abjɒð. da ?abjɒð wi da ?abjɒð wi da ?abjɒð.
da mandi:l_abjɒð, wi da wɒrɒ?_abjɒð, wi da ?ɒmi:s_
ɒbjɒð.
10. ?eh da?—hu:wa ħibr.
11. hu:w_abjɒð?—la:, hu:wa muʃ abjɒð la:kin_iswid.
12. da mandi:l_iswid?—la:, hu:wa muʃ_iswid la:kin_abjɒð.

Note—important.

The first version shows how the two words are pronounced *separately*; the second how they are pronounced *together* in fluent speech. The full unelided form of a word will usually be given the first time it occurs. Much use has been made of the half-prolongation sign (·), from which it is to be understood that with *full* fluency and speed prolongation would disappear; but that with imperfect fluency and speed some prolongation not only may but must appear. For the rest, the student must get the teacher to give him the full forms if he wishes to pronounce the words of any sentence slowly or separately. For rules for such elisions see W. H. T. GAIRDNER'S *Arabic Phonetics*, pp. 68-71, 78-9, 80-2.

For Memory-work. lil ħifzⁱ ge:ban.

aiwa, da ?ɒmi:s_ɒbjɒð, wi da mandi:l_abjɒð. da ħibr;
hu:wa muʃ abjɒð la:kin_iswid.

CHAPTER II

[Grammatical Scheme :—The DEFINITE ARTICLE il.]

1. See, this is a big book and this is a small book.
2. Is this one big or small?—That is big [small].
3. Is this a big book?— $\left\{ \begin{array}{l} \text{Yes, it's a big book.} \\ \text{No, it's a small book.} \end{array} \right.$
4. See, this is a door. This is an *open* door, . . . and this is a *shut* door.
5. Is the door open now?— $\left\{ \begin{array}{l} \text{Yes, the door's open now.} \\ \text{No, the door isn't open now; it is} \\ \text{shut now [open].} \end{array} \right.$
6. Is the book shut now, or open?—It is open now, not shut.
7. This is a window. This is an open window, and this, a shut window. Say that again.
8. Is the $\left\{ \begin{array}{l} \text{paper} \\ \text{handkerchief} \end{array} \right\}$ white, or black?—It's white, not black.
9. What's this?—That's a (lead) pencil.
10. This is a long pencil, and this a short one.
11. What are these?—These are the book, pen, paper, ink, and handkerchief.
12. . . . And I, and you, and he, and she!

Towards Composition, and for Orthography
(See directions, Chapter I.)

This is a book, and this a pencil. The book is large and the pencil is long. See, this is a door. The door is shut now. Now it's open. So then (baʔa), it is an open door.

2. *fəsl itne:n.*

la:m it taʃri:f.

1. fu:f, da_kta'b kibi:r wi da_kta'b su'gəpjjar.
2. da_kbi:r, wallə_s'gəpjjar?— $\left\{ \begin{array}{l} \text{da_kbi:r.} \\ \text{də_səpjjar.} \end{array} \right.$
3. da_kta'b kibi:r?— $\left\{ \begin{array}{l} \text{?aiwa, hu:wa_kta'b kibi:r.} \\ \text{la:, hu:wa_kta'b sʊgəpjjar.} \end{array} \right.$
4. fu:f! da ba:b. da ba'b maftu:h, . . . wi da ba'b maʔfu:l.
5. il ba'b maftu:h dilwəʔt?— $\left\{ \begin{array}{l} \text{aiwa, il ba'b maftu'h dilwəʔt.} \\ \text{la:, il ba'b muʃ maftu'h dilwəʔt,} \\ \text{dilwəʔt' hu:wa maʔfu:l [maftu:h].} \end{array} \right.$
6. il kita'b maʔfu:l dilwəʔt' walla maftu:h?—hu:wa maftu'h dilwəʔt' muʃ maʔfu:l.
7. da sibba:k. da sibba'k maftu:h, wi da sibba'k maʔfu:l. ʔu:l min ta:ni!
8. $\left. \begin{array}{l} \text{il wərdʔ} \\ \text{il mandi:l} \end{array} \right\}$ abjəð walla swid?—hu:w abjəð, muʃ iswid.
9. ʔeh da?—da ʔalam (rusə:s).
10. da ʔalam təwi:l wi da ʔalam ʔusəpjjar.
11. ʔeh do:l?—do:l il kita:b w il ʔalam w il wərdʔ w il hibr' w il mandi:l.
12. . . . wi ʔana wi ʔinta wi hu:wa wi hi:ja!

For Memory-work. lil hifz' gə:ban.

da ba'b maftu'h wi da ba'b maʔfu:l il ba'b maʔfu:l . . . dilwəʔt' hu:wa maftu:h.

For Systematic Grammar (Chh. I, II).

It is observable from the above :

- (1) That the indefinite article is absent in Arabic.
- (2) That the "copulas" *is* and *are* are absent in Arabic,¹—the predicate in such sentences being simply juxtaposed to the subject.
- (3) That this adjective when qualifying a noun is placed *after* that noun.

¹ Except as we shall see later, p. 60, rule (4), in subordinate clauses. .

CHAPTER III

[Grammatical Scheme:—DEFINITE ARTICLE with 1 assimilated. FEMININE NOUN. ADJECTIVE as attribute to definite noun.]

1. Where's the { book?
handkerchief?
door?
pencil?
paper? } —There's the { book!
handkerchief!
door!
pencil!
paper!
2. Where's the { window?
ceiling?
envelope?
chalk?
newspaper?
cupboard? } —There's the { window!
ceiling!
envelope!
chalk!
newspaper!
cupboard!
3. Where's the { wall?
duster (napkin)?
pen-nib?
carpet?
watch?
table? } —There's the { wall!
duster!
pen-nib!
carpet!
watch!
table!
4. Where are the { books?
things? } —There are the { books!
things!
5. Here (we have) a large book and a small one.
Is the large book open?—{ Yes, the large book is open.
No, the large book isn't open.
6. Where is the open book?—There's the open book!
7. Where are the big open book and the small closed book?
—There are the big open book and the small closed book!
8. Is the big open book open now?—No, the big open book is shut now.
9. Is { the high window open?
the black pencil long?
the white handkerchief clean? } —Yes, the etc.

Towards Composition, and for Orthography.

Here (we have) a high door, and here one not high. Where is the high open window?—There is the high open window. But the high door is shut, isn't it?

¹ The ? of il is elided and with it the weaker of the two vowels o, i.

² For the complete list of consonants which thus attract the 1 of the definite article, see "For Systematic Grammar".

3. fɒsli tala:ta.

ħuru:f famsijja. ism m[?]annas. sifa.

1. $\left. \begin{array}{l} \text{il } \left\{ \begin{array}{l} \text{ki'ta:b} \\ \text{man'di:l} \\ \text{'ba'b} \\ \text{ʔalam} \\ \text{wɒrɒʔ} \end{array} \right\} \end{array} \right\} \text{fe:n ?—ʔaho' } \left. \begin{array}{l} \left\{ \begin{array}{l} \text{kita:b! or il kita:b_a'ho'!} \\ \text{mandi:l! or il mandi:l_aho'!} \\ \text{ba:b! or il ba:b_aho'!} \\ \text{ʔalam! or il ʔalam_aho'!} \\ \text{wɒrɒʔ! or il wɒrɒʔ_aho'!} \end{array} \right\}$
2. $\left. \begin{array}{l} \text{if } \text{fibba:k}^2 \\ \text{is } \text{saʔi}^1 \\ \text{iz } \text{zɒrf}^1 \\ \text{it } \text{tabaʔir} \\ \text{ig } \text{gurna:l} \\ \text{id } \text{du'la:b} \end{array} \right\} \text{fe:n ?—} \left. \begin{array}{l} \text{ʔaho' } \text{fibba:k or if } \text{fibba:k_aho'!} \\ \text{ʔaho' } \text{s saʔf or is } \text{saʔf_aho'!} \\ \text{ʔaho' } \text{z } \text{zɒrf or iz } \text{zɒrf_aho'!} \\ \text{ʔaho' } \text{t } \text{tabaʔir or it } \text{tabaʔir_aho'!} \\ \text{ʔaho' } \text{g } \text{gurna:l or ig } \text{gurna:l_aho'!} \\ \text{ʔaho' } \text{d } \text{dula:b or id } \text{dula:b_aho'!} \end{array} \right\}$
3. $\left. \begin{array}{l} \text{il } \text{ħe:ɒ} \\ \text{il } \text{fu:ɒ} \\ \text{ir } \text{ri:ʃa} \\ \text{is } \text{sigga:da} \\ \text{is } \text{sa:ʃa} \\ \text{it } \text{ɒrɒbe:za} \end{array} \right\} \text{fe:n ?—} \left. \begin{array}{l} \text{ʔahe' } \text{l } \text{ħe:ɒ or il } \text{ħe:ɒ (a)he'!}^3 \\ \text{ʔahe' } \text{l } \text{fu:ɒ or il } \text{fu:ɒ he'!} \\ \text{ʔahe' } \text{r } \text{ri:ʃa or ir } \text{ri:ʃa he'!} \\ \text{ʔahe' } \text{s } \text{sigga:da or is } \text{sigga:da he'!} \\ \text{ʔahe' } \text{s } \text{sa:ʃa or is } \text{sa:ʃa he'!} \\ \text{ʔahe' } \text{t } \text{ɒrɒbe:za or it } \text{ɒrɒbe:za he'!} \end{array} \right\}$
4. $\left. \begin{array}{l} \text{il } \text{kutub} \\ \text{il } \text{ħaga:t}^4 \end{array} \right\} \text{fe:n ?—ʔa'humma } \left. \begin{array}{l} \left\{ \begin{array}{l} \text{kutub or il kutub_a'hum!} \\ \text{ħaga:t or il ħaga:t_a'hum!} \end{array} \right\}$
5. $\text{hina_kta'b } \text{ki'bir } \text{wi_kta'b } \text{su'gɒjjar.}$
 $\text{il } \text{kita:b_il } \text{kibi:r } \text{maftu:ħ} \text{ ?—ʔaiwa } \text{il } \text{kita:b_il } \text{kibi:r } \text{maftu:ħ}$
 $\text{or la:, } \text{ʔil } \text{kita:b_il } \text{kibi:r } \text{muf } \text{maftu:ħ.}$
6. $\text{il } \text{kita:b_il } \text{maftu:ħ } \text{fe:n ?—ʔaho' } \text{il } \text{kita:b_il } \text{maftu:ħ.}$
7. $\text{il } \text{kita:b_il } \text{kibi:r_il } \text{maftu:ħ, } \text{wil } \text{kita:b } \text{is } \text{su'gɒjjar_il}$
 $\text{maʔfu:l, } \text{fe:n ?—ʔaho' } \text{il } \text{kita:b_il } \text{kibi:r_il } \text{maftu:ħ; } \text{wi_il}$
 $\text{kita:b } \text{is } \text{su'gɒjjar_il } \text{maʔfu:l_aho'!}$
8. $\text{il } \text{kita:b_il } \text{kibi:r } \text{maftu:ħ } \text{dilwɒʔt ?—la:, } \text{il } \text{kita:b_il } \text{ki'bir}$
 $\text{maʔfu:l } \text{dilwɒʔt.}$
9. $\left. \begin{array}{l} \text{if } \text{fibba:k_il } \text{ʃa:li } \text{maftu:ħ?} \\ \text{il } \text{ʔalam } \text{ʔ_iswid}^5 \text{ } \text{ɒwɪ:l?} \\ \text{il } \text{mandi:l } \text{ʔ_abjɒɒ}^5 \text{ } \text{niɒi:f?} \end{array} \right\} \text{—ʔaiwa . . .}$

For Memory-work. lil ħifzⁱ ge:ban.

ʔaho' il kita:b il kibir il maʔfu:l; wis sugɒjjar dho';
 wit ɒrɒbe:za he'.

³ For il ħe:ɒ ʔahe'! We shall be continually seeing this omission of initial ʔ which carries with it the omission of one of the two vowels thus brought together.

⁴ Sing. ħa:ga.

⁵ When a noun begins with a vowel, it loses its vowel and the l connects with the vowel that succeeds.

CHAPTER IV

[*Grammatical Scheme:—FEMININE NOUN and ADJECTIVE.*]

1. What is this?—This is a table.
2. See, the table is long, is it not?—Yes, the table is long.
3. Is not the long table broad too?—Yes, the long table . . .
4. And isn't the long, broad table high too?—Yes, the long, broad . . .
5. The chair is low, not high. The table is high, not low. The table is high, but not as high as the door. The door is very high.
Now say that again!
6. Look, the carpet is broad and long too, is it not?—Yes, the carpet . . .
7. Is it clean or dirty?—It isn't dirty, but clean.

Towards Composition.

“The white handkerchief is clean and the white duster is clean too, but not like the handkerchief. The big door is high and the big table is high too, but not like the door.”

For Systematic Grammar (Chh. III, IV).

From the above it is observable :

(1) That the consonants *ʃ, s, š, z, t, ʔ, d, ǧ*, attract the *l* of the definite article, so that it doubles the succeeding consonant. The other consonants of this class are *z, r, n, ʕ*.

(2) That the normal feminine ending for both nouns and adjectives is *a* (*ā, u*.—It is understood that these phonetically different *a*-signs are *grammatically* equivalent).

(3) That the adjective which qualifies a definite noun must

4. fɒsl_ardaʃa.

l_ism il m^oʃannas. sifa wi mawsu:fa.

1. ʔeh di?—di tɒrɒbe:za.
2. ju:f! it tɒrɒbe:za tɒwi:la, muʃ kida?—aiwa, it tɒrɒbe:za tɒwi:la.
3. muʃ it tɒrɒbe:zɒ_t tɒwi:la ʃari:ʔɒ kaman?—aiwɒ_t tɒrɒbe:zɒ . . .
4. wi muʃ it tɒrɒbe:zɒ_t tɒwi:la_l ʃari:ʔɒ ʃalja aman?—aiwɒ_t tɒrɒbe:zɒ . . .
5. il kursi wa:ʃi muʃ ʃa:li, wiʃ tɒrɒbe:za ʃalja¹ muʃ wa:ʃja.² it tɒrɒbe:za ʃalja wala:kin muʃ zaij_il ba:b. il ba:b ʃa:li_kti:r (ʔawi, xɒ:lis) ʔu:l da min ta:ni baʔa!
6. ju:f, is sigga:da kaman tɒwi:la wi ʃari:ʔɒ, muʃ kida?—aiwa_s sigga:da tɒwi:la wi ʃari:ʔɒ.
7. hijja_nɗi:fa walla wisxa?³—hi:ja muʃ wisxa la:kin niɗi:fa.

For Memory-work.

As an aid to the memory, analyse the substantives used in these two chapters into (1) parts of a room, (2) furniture in the room, (3) smaller articles.

For Memory-work. lil kifzⁱ ge:ban.

it tɒrɒbe:za_l kibi:ra ʃalja, la:kin muʃ zaij_il ba:b. il ba:b_il kibi:r ʃa:li la:kin muʃ zaij_il ʃe:tɒ. il ʃe:tɒ_l ʃari:ʔɒ ʃalja la:kin muʃ zaij_il be:t.

take the definite article, while the adjective that stands as *predicate* is normally indefinite.

Thus it is of cardinal importance to distinguish

il kita:b_il kibi:r	“the big book”
from il kita:b kibi:r	“the book is big”.

(4) When more than one adjective qualifies a noun they follow the noun *without conjunction*: and if the noun is definite *each* adjective is made definite by *il*.

¹ for ʃa:lija.

² for wa:ʃja.

³ for 'wisixa.

CHAPTER V

[Grammatical Scheme:—Some PREPOSITIONS.]

1. Where is the duster, $\left\{ \begin{array}{l} \text{Mr. — ?} \\ \text{Madam ?} \end{array} \right\}$ —*There's* the duster, sir.
2. Well, where's the duster *now*?—Now it's under the table.
3. Right! And the carpet?—The carpet's under the table too.
4. Good! And where's the duster now?—Now it's on the tiles.
5. Good! And now?—Now it's on the table.
6. Look at the handkerchief here! It is under the black book . . . and now it's above the book, . . . and now it's inside the book. Repeat it, you!
7. Here (we have) an envelope and a letter. The letter is in the envelope, and the envelope is outside the letter. Repeat it, you!
8. The pencil is in the book, see, and the book is in the drawer, and the drawer is in what?—The drawer is in the table.—Yes, and the table's in the room, and the room is in the house, and the house is in Egypt.
9. And I am in Egypt, and you're in Egypt, and he's in Egypt, and she's in Egypt, and they're in Egypt!
10. See this short pencil here! It is now under the large book, and now it's above the open book, and now it's between the two, that's to say, between the big book and the open book; and now it's beside the white chalk. Repeat.
11. See here. Here we have three things, a book, a handkerchief, and a pen-nib. The book is in front of the handkerchief, and the handkerchief is in front of the pen-nib. So then, the pen-nib is behind the handkerchief, and the handkerchief is behind the book. Repeat.
12. Now this is beside that, and this beside that, that is, they are by each other. . . . And so also, they are now in front of each other (*or* behind each other). . . . And now above (upon, on the top of) each other (*or* underneath each other).
13. See, here is chalk, and here books round the chalk. So then, the chalk is among (in the middle of) the books.

For Memory-work.

First arrange the necessary articles in position and then repeat, with the eye upon them—

aho_r rusD:s illi¹ fil ?alam, illi gu:wa_l mandil, illi fo:? it
 tprobeza wi tañt il kita:b is sugDjjar. ¹ = "(which is)".

5. fəslī xamsa.

fəwjjja min kuru:f il garr.

1. il fu:ʔə fe:n, { ja xəwə:ga? } —il fu:ʔə he', ja si:di.
2. baʔa il fu:ʔə fe'n dilwəʔt?—dilwəʔtī hi:ja taht it tərbe:za.
3. tamam! wi s sigga:da?—is sigga:da taht it tərbe:za kaman.
4. kwaijīs! wi il fu:ʔə fe'n dilwəʔt?—dilwəʔtī hi:ja ʔala il balq:t.
5. təjjib! wi dilwəʔt?—dilwəʔtī hi:ja ʔalə t tərbe:za.
6. fu:f il mandi:l aho! hu:wa taht il kita:b il iswid . . . wi dilwəʔtī hu:wa fo:ʔ il kita:b . . . wi dilwəʔtī kaman hu:wa gu:wa il kita:b. ʔu:l inta!
7. hina zərf, wi gawa:b. il gawa:b fi z zərf, wi z zərfi barro il gawa:b. ʔu:l inta!
8. il ʔalam fi il kita:b, wi il kita:b fi d durg, wi durgī fi ʔe:h? —id durgī fi t tərbe:za.—aiwa, wi t tərbe:za fi il ʔo:ʔə, wi il o:ʔə fi il bet, wi il bet fi məsr.
9. w ana fi məsr, w inta f məsr wi hu:wa f məsr, wi hi:ja f məsr, wi humma f məsr!
10. fu:f il ʔalam il ʔusəjjar pəho! hu:wa dilwəʔtī taht il kita:b il kibi:r, wi dilwəʔtī fo:ʔ il kita:b il maftu:h, wi dilwəʔtī be'n litne:n, jaʔni be'n il kita:b il kibi:r wi il kita:b il maftu:h; wi dilwəʔtī gamb it tabaʔir il abjəʔ. ʔu:l inta!
11. fu:f! hina ʔalat hāga:t, kita:b, wi mandi:l, wi ri:ʔa. il kita:b ʔudda:m il mandi:l, wi il man'di:l ʔudda:m ir ri:ʔa. baʔa r ri:ʔa wəro il mandi:l, wi il mandi:l wəro il kita:b. ʔu:l inta.
12. wi dilwəʔtī da gambi di, wi di gambi da:, jaʔni humma gambi baʔə . . . wi kida kaman, humma dilwəʔtī ʔud'da'm baʔə (walla wəro baʔə) . . . wi dilwəʔtī fo:ʔ baʔə (walla taht baʔə).
13. fu:f, hina tabaʔir, wi hina kutub hawale:n it tabaʔir. baʔa t tabaʔir fi wu:t il kutub.

In running speech, thus—

aho r rusə:s illi fil ʔalam illi gu:wa il mandi:l illi fo:ʔ it tərbe:za w taht il kita:b is suəjjar.

CHAPTER VI

[*Grammatical Scheme*:—DEMONSTRATIVE ADJECTIVES, “*this*” and “*that*” (*m., f., and p.*). *Comparative (simplest method).*]

1. See, here on the table is a pencil. And there, on top of the book is another pencil. *This* pencil is long, and *that* pencil is short.
2. Is this pencil short?—No, this pencil is long; *that* pencil is short.
3. Here is a wall, and there another wall. This wall is broad, and that wall is narrow.
4. Is this wall narrow?—No, this wall isn't narrow, but broad. *That* wall is narrow.
5. Right. Look again. Here are some books, and there are some other books. Where are these books, and where are those?—These books are on the table, and those books are under the window.
6. This paper is clean, that dirty. This nib is new, that one old. These books are on the table and those upon the carpet.
7. See now: this door is high, and this window is high too. But the door isn't high like (as high as) the window. So then the window is *higher than* the door.
8. Is this door lower than this window?—Yes, *etc.*
9. Is this wall broader than that?—Yes, *etc.*
10. Look at these books. This one is bigger than this one here, and this one is bigger than this one here, and this bigger than that one there.
11. And this sheet of paper is bigger than this one here, and this than this one, and these than those over there.
12. So then, these things are bigger than those there.

Towards Composition.

See, here we have three things, this duster, this handkerchief, and that chalk over there. Is that chalk whiter than this handkerchief, or the handkerchief than the chalk? The chalk is whiter than the handkerchief; and the handkerchief is cleaner than the duster. So then, the chalk is cleaner and whiter than the duster.

For Systematic Grammar.

(1) Put down the m., f., and p. of the Arabic words for "this" and "that".

(2) N.B.—In Arabic *da* is often used where we should say in English "that", as *dukha* is reserved for cases where the object is really remote, or where it is being expressly contrasted with a nearer object.

For Memory-work. lil ħifzⁱ ge:ban.

il wɔrɔʔ da_nāi:f wi dukha wisix. hina ba:b wi_hna:k dula:b.
il ba:b da ʃa:li ʃan id dula:b dukha.

(3) Notice the demonstrative *follows* the subject and this substantive must be made definite by il.¹

(4) In this simplest method of comparing two things ʃan is used with a positive adjective ; it is equivalent to "rather than".

¹ Unless it is already definite, e. g. mōħammad da, "this Mohammed," mōħammad dukha, "that Mohammed".

CHAPTER VII

[Grammatical Scheme:—Dual of MASCULINE and FEMININE NOUNS.
Plural, “sound” and “broken”.

1. One book and one make two books. These, then, are how many books?—These are two books.
2. Good. One pencil and one make how many pencils?—Two pencils. (And so, two doors, two handkerchiefs, *etc.*)
3. See now: one picture and one make how many pictures?—Two pictures. (And so, two watches, two rooms, two dusters, two schools, two pairs of spectacles.)
4. See, I am a teacher, and Sheikh X. is a teacher, and Mr. Y. is a teacher; so then, we are all teachers.
5. This door is high (low), and that one is high (low), and this window is (high); so, they are high (low).
6. And similarly:
 - this book is small, this is small, and that one there is small.
 - this pencil is short, this *etc.*
 - this piece of paper is dirty, this *etc.*
 - this envelope is open (shut), this *etc.*
 - So then—

these are	{	small, short, dirty, open, shut.
-----------	---	--
7. The first lesson is understood, the second is understood, and the third is understood: so then the three are understood.
8. I understand, you understand, he understands, and she understands.—Thank God! all of us understand, then.
9. So you understand? Well then, here's another nice thing . . . hand me the book.—*Which* book?—This big book.
10. Hand me the pen-nib.—*Which* pen-nib?—That clean pen-nib.

11. Hand me the books.—Which books?—Those big books.
 12. Hand me one book . . . two books . . . three books . . .
 I thank you!

Towards Composition.

These two books are open and those two books over there are shut. I don't understand this (one)—it is Arabic (ʕarabi). The master and the Sheikh understand this Arabic book.

For Systematic Grammar.

(1) We notice that the dual of a masculine noun is invariably formed by suffixing -e:n to the singular. For feminines ending in -a, a is changed to t and e:n is then suffixed.

(2) The simplest plural ending is—i:n suffixed to the masculine singular,—called the “sound” plural because it, like the dual, does not alter the structure of the singular. It will be found, however, that this simple form only occurs in limited classes of nouns and adjectives, and especially *participles*, while the large majority of plurals *involve changes in the structure of the singular* and are therefore called “broken” plurals.¹

(3) By a peculiar Arabic idiom inanimate plural nouns may be accompanied by *feminine singular* adjectives, whether as attributes or predicates.

(4) If a demonstrative is used with a qualified substantive, it may *either* come after the substantive *or* after the adjective.

¹ The “sound” therefore correspond to English plurals in -s, and the “broken” to plurals like “mouse, mice”.

CHAPTER VIII

[Grammatical Scheme :—DISJUNCTIVE PRONOUNS of Nominative Case.
PARTICIPLES, Active and Passive.]

A Conversation.

1. Look. I am standing. . . . Now I am sitting. Are you standing or sitting?—I am sitting; I am not standing.
2. And you, madam? Are you standing or sitting?—I am sitting, I'm not standing.
3. So then, we are sitting, we are not standing?—Yes, we are sitting, we aren't standing.
4. And *you* (m.), you are sitting; and *you* (f.) are sitting: so then, you are both sitting?—Yes, we are both sitting.
5. Now look at this picture. There is a boy; where is he walking?—He's walking in the garden.
6. And this girl, where is she walking?—She's walking in the garden too.
7. So then, they're both walking in the garden.
8. Is that boy sitting?—No, he's walking. Is that girl sitting?—No, she's walking too. Are both of them sitting?—No, they're both walking.

A Domestic Scene.—ZAKY BEY. MME. ZAKY. A GUEST. BOY.
AHMAD (*the servant*).

Z. Who's there?

Guest (*outside*). It's me.

Z. Who are you?

Guest. Fowzy Bey.

Z. Welcome (come in), Bey!

Guest. Welcome to *you* (i. e. thanks very much)!

Z. Do sit down!—Ahmad, bring coffee.

Ahmad (*half asleep and half awake*). Yessir.

Mme. Z. My good fellow, hurry up, why are you asleep? The Bey's asking for coffee, and I want a syrup-drink.

A. Yes'm. I'm not really asleep, only sort of a bit tired.

Z. Get along; look sharp.

Boy. Where are you off to so quick, Ahmad?

A. The Bey's asking for something, and Mistress is asking for I don't know what.

8. fəsl nimrit tamanja.

Ɔoma:jir munfosila marfu:ʒa. ism fa:ʒil, ism mafʒu:l.

m^oħadsa.

1. ju:f, ana wa:ʒif . . . dilwəʔt ana ʒa:ʒid. inta wa:ʒif walla ʒa:ʒid?—ana ʒa:ʒid, ana muʃ wa:ʒif.
2. w_uinti ja sitt? inti 'waʒfa walla 'ʒaʒda?—ana 'ʒaʒda, ana muʃ 'waʒfa.
3. baʒa, ihna ʒaʒdi:n, ihna muʃ waʒfi:n?—aiwa, ihna ʒaʒdi:n ihna muʃ waʒfi:n.
4. w_uinta ja xəwə:ga, inta kaman ʒa:ʒid, w_uinti ja sitt, inti kaman ʒaʒda. baʒa, intu l_uitne:n ʒaʒdi:n.—aiwa, ihna l_uitne:n ʒaʒdi:n.
5. dilwəʔti ju:f is su:rəʔdi. ʒa:di walad; hu:wa ma:ʒi fe:n?—hu:wa ma:ʒi fiʒ gine:na.
6. wil binti di, hi:ja maʒja fe:n?—hi:ja maʒja fiʒ gine:na kaman.
7. baʒa, humma litne:n maʒji:n fiʒ gine:na.
8. il walad da ʒa:ʒid?—la: hu:wa ma:ʒi. il binti di ʒaʒda?—la:, hi:ja maʒja kaman. humma litne:n ʒaʒdi:n?—la:, humma litne:n maʒji:n.

riwa:ja betijja.—zaki be:h. mada:m zaki.
Ɔe:f. walad. aħmad (il xadda:m)

(1)

zaki. mi:n?!

Ɔe:f (barra). ana!

zaki. inta mi:n?

iđ Ɔe:f. ana fawzi be:h.

zaki. 'ʒahlan wi saħlan ja be:h.

iđ Ɔe:f. 'ʒahlan wi saħlan bik.

zaki. itfəđđəʔl ja be:h!—hat ʒahwa j_uaħmad.

aħmad (be:n naʒim wi sə:ħi). ħa:đir ja si:di.

mada:m. ja gadaʒ, ru'ħ ʒawa:m, naʒim le:h? il be'h tə:lib
ʒahwa, w_uana tə:liba sarba:t.

aħmad. ħa:đir ja sitti. ana muʃ naʒim tamam, bassⁱ. kida
taʒba:n fəwɟja!

zaki. ru'ħ ʒawa:m.

walad. rə:jiħ fe:n j_uaħmad kida ʒawa:m?

aħmad. il be'h tə:lib ħa:ga, wis sitti tə:liba muʃ ʒa:rif_ue:h.



Z. (to Guest). Well, how are you?

Guest. Very well, thanks. How are you?

Z. Very well, thank you. } — Why hasn't Ahmad come?
or, So-so, thank you. }

Boy. He's coming at once.

Z. Go and fetch the madman, quick.

A. Here's the pencil, Sir. Here's the stockings, Ma'am.

Z. Idiot! The pencil's not wanted; what's wanted is COFFEE!
don't you understand coffee?

A. Yes, I understand coffee. Coffee is quite understood.

Madam. And these stockings are not wanted at all. What's
wanted is a SYRUP-DRINK. Don't you understand syrup?

A. Oh yes, I understand syrup quite well. So you're asking for
coffee and syrup. All right!—Isn't that so, my young master?

Boy. Yes, they're asking for coffee and syrup,—but not in the
same tumbler, idiot! In two tumblers!

A. Right you are, my Lord!

Another Scene.

A. Aren't you asking for stockings too, my little mistress?

Girl. No, I'm not asking for stockings; I want a syrup-drink.

A. Aren't I fine, ma'am?

Mme. Z. No, you're *not* fine, you're bad!

Girl. Aren't I fine, Mamma?

Mme. Z. No, you're not fine, you're (as) bad as Ahmad!

Boy. Yes, Ahmad is a perfect idiot.

Girl. No, he's *not* an idiot—he's a horrid pest!

Zaki Bey. Well, I never! Isn't that girl a female imp!

Mme. Z. No, she's not an imp, she's wickeder than an imp.

Children. Aren't we nice, Papa dear?

Z. No, you're *not* nice; you're extremely nasty.

Mme. Z. Yes, that boy and that girl are dreadfully naughty.

Z. (aside to Mme. Z.). They're not naughty; they're just little
angels!

zaki. iz zaji ħaḍ'ritak?

iḍ ḍe:f. lilla:h il ħamd! iz zaji ħaḍ'rita'k inta?

zaki. il ħamdu lilla:h! (or il ħamdu lilla:h ḡala kullī ħa:l!)
aḥmad ma ḡaf le:h?

walad. hu:wa ḡajji (or ḡaj) ħa:lan.

zaki. ru:ḥ, ha:t il magnu:n ḡawa:m.

aḥmad. ḡaho il ḡalam ja si:di, ḡahi ḡarba:t ja sitt.

zaki. ja ḡabi:t, il ḡalam muḡ muḡḡlu:b.—il muḡḡlu:ba ḡahwa!!
inta muḡ fa:him ḡahwa?

aḥmad. aiw ana fa:him ḡahwa. il ḡahwa maḡhu:ma ḡawi.

mada:m. wiḡ ḡarba:t di muḡ muḡḡlu:ba bil marra! il muḡḡlu:b
ḡarba:t, inta muḡ fa:him ḡarba:t?

aḥmad. aiw ana fa:him ḡarba:t ḡawi. baḡa ntu ḡolbi:n ḡarba:t
wi ḡahwa. ħa:ḍir! kida tamam i afandi?

walad. aiwa humma ḡolbi:n ḡahwa wi ḡarba:t—la:kin muḡ fi
kubba:ja waḡda ja ḡabi:t. fi kubba:te:n itne:n!

aḥmad. ħa:ḍir ja ba:ja!

(2)

aḥmad. muḡ inti ḡolba ḡarba:t kaman ja sitti s ḡoḡira?

bint. la:, ma'nif ḡolba [or ana muḡ ḡolba] ḡarba:t, ana ḡolba
ḡarba:t.

aḥ. muḡ ana ḡa:l ja sitt?

mada:m. la:, 'mantaf [or inta muḡ] ḡa:l, inta wiḡif.

bint. muḡ ana ḡa:l ja ma:ma?

mada:m. la:, manti:f [or inti muḡ] ḡa:l, inti wiḡfa zaji aḥmad.

walad. aiw aḥmad ḡabi:t tamam.

bint. la:, ma'huf [or hu:wa muḡ] ḡabi:t, hu:wa balijja wiḡfa.

zaki be:h. ja sala:m! muḡ il binti ḡafrita?

mada:m. la: ma'hif [or hi:ja muḡ] ḡafrita, hi:ja ḡaḡijja¹ ḡan il
ḡafrita.

il wila:d. muḡ iḡna kwajjisi:n ja ba:ba [or 'maḡnaḡ].

zaki be:h. la:, mantu:f [or inta muḡ] kwajjisi:n, inta wiḡji:n
xɔ:li:s.

mada:m. (li zaki) aiwa il walad wil binti suḡa:j kiti:r xɔ:li:s.

zaki (li mada:m zaki). ma hummaḡ [or humma muḡ] suḡa:j,
'humma malaika² tamam!

¹ 'ḡaḡi the regular family word for "naughty", "wild" The opposite is ḡa:ḡil (Fr. "sage").

² Sing. mala:k.

Towards Composition.

Don't you know what the boy is asking for? Don't you understand he is asking for milk? Bring it at once! And bring some syrup-drink for the girl too,—she is sitting in the garden. Off you go, be quick!

For Memory-work.

Scene I above.

For Drill and Substitutions.

<i>First speaker.</i>	<i>Second (answers First).</i>
inta gajj? (or ga:j)	aiw_ana gajji (or gaj) ħa:lan.
„ rɔ:jih?	„ rɔ:jih ħa:lan.
„ tɔ:lib ʔahwa?	„ tɔ:lib ʔahwa.
„ fa:him?	„ fa:him ʔawi.
inti gajja? (or ga:ja)	aiw_ana gajja ħa:lan!
„ rɔiħa?	„ rɔiħa ħa:lan!
„ tɔlba ħaga?	„ tɔlba ʔahwa!
„ fahma?	„ fahma ʔawi.
intu gajji:n? (or gaji:n)	aiwa_ħua gajji'n ħa:lan!
„ rɔiħi:n?	„ rɔiħi'n ħa:lan!
„ tɔlbi:n ħa:ga?	„ tɔlbi'n ʔahwa!
„ fahmi:n?	„ fahmi'n ʔawi!

Third (echoes Second).

maʃlu:m ! hu:wa gajji (or gaj) ħa:lan etc.
„ „ rɔ:jih ħa:lan.
„ „ tɔ:lib ʔahwa.
„ „ fa:him ʔawi.
maʃlu:m hi:ja gajja ħa:lan !
„ „ rɔiħa ħa:lan !
„ „ tɔlba ʔahwa !
„ „ fahma ʔawi !
maʃlu:m humma gajji'n ħa:lan !
„ „ rɔiħi'n ħa:lan !
„ „ tɔlbi'n ʔahwa !
„ „ fahmi'n ʔawi !

For Systematic Grammar.

(1) Write out these personal pronouns of the nominative case, called "disjunctive" because they are separate and independent words.

(2) Write out the two ways of negating these pronouns, i. e. of saying, "I am not," "You aren't," etc.

N.B —mantaf is for ma inta f(e), the ma and the f exactly equalling French *ne . . . pas*. This is the regular method of negating in Egyptian Arabic.

(3) In the *Active Participles* and *Passive Participles* :

tɔ:lib	mɔflu:b
fa:him	mafhu:m
ʔa:ʃid	maʔfu:l
wa:ʔif	maftu:h
ħa:ʔir	<i>etc.</i>
<i>etc.</i>	

notice the regular arrangement of the three radicals. It is the arrangement of vowels, prefixes, etc., in relation to these that forms the participles, viz.

- a: - i - (active)

ma - - u: - (passive).

Apparent varieties met with so far can easily be accounted for phonetically.

CHAPTER IX

[Grammatical Scheme:—CONJUNCTIVE or SUFFIX PRONOUNS of the Possessive (Genitive) Case.]

A Domestic Drama.

SALEEM, a Bridegroom. IBRAHEEM, his Father. FAHEEMA, the Bride.

GUESTS.

SCENE 1.—*Early Harmony.*

S. My house is yours, my Bride! My father is your father, my brother your brother, and my sister your sister!

F. I know it, dear. Your house is mine, your father my father, your brother my brother, your sister my sister.

I. Yes indeed. I am your father. My house is yours. Come here, son Saleem; come here, my daughter Faheema, come.

Guests. Do you hear, everybody? He is his father and hers—father of them both. Praise to God!

S. (to F.). See, there's our father and mother! There's our house, our brother, and our sister. Thanks be to God!

Guests. Do you hear, everybody? She is their daughter, truly! There's her home and her father and her mother and her sister. God be praised!

SCENE 2. *After certain days.*

S. (to F.). What! that's your book? That's not *your* book. That's *mine*!

F. How *your* book? Isn't "your house my house"?!

I. No! That's *his* book. It's not hers.

Guests (to Sal.). Well!! If that's not odd! Wasn't "your house her house"? Well then, why on earth isn't your book hers?

S. I'm wrong. My book *is* hers too.

1st Guest. Are you quite happy now?

S. Yes, I'm quite happy.

2nd Guest. Thanks be! He's happy. Let's hope her ladyship's happy too.

S. Yes, she's happy now, I can see!

Guests. Thank God! You are all happy.

S. Yes, we're all happy.

Guests. Good-day to you, Mr. Saleem.

S. Good-day.

Guests. Good-day, Madam. Good-bye all.

9. fəsl nimrit tisʃa.

ʔoma:jir muttəsilə magru:ra. riwa:ja betijja.

salim—wa:hid ʃari:s. ibrohi:m—abu_l ʃari:s. fahi:ma—il ʃaru:sa. ʔuju:f.

awwil məshad—il wiħda.

sal. be:ti betik ja ʃaru:sa, w_abu:ja ʔabu:ki, w_axu:ja ʔaxu:ki, w_uxti ʔuxtik.

fah. ʔana_ʃarfa ja ħabi:bi. be:tak be:ti, w_abu:k_abu:ja, w_axu:k_axu:ja, w_uxtak_uxti.

ib. ʔai naʃam, ʔan_abu:kum, wi be:ti be:tkum. taʃa:la ja_bni ja_sli:m, w_inti ja binti ja fahi:ma taʃa:li.

ʔuju:f. samʃi:n ja na:s? hu:w_abu:h w_abu:ha, jaʃni ʔabu:hum humma litne:n. il ħamdu lilla:h!

sal. (li fah.). ʔa:di ʔabu:na w_um'mina! w_a:di be:na w_axu:na w_ux'tina! il ħamdu lilla:h!

ʔuju:f. samʃi:n ja na:s? hi:ja bin'tuhum tamam! a:di be:tha w_abu:ha w_um'maha w_ux'taha. lilla:h_il ħamd!¹

¹ "Praise" from man to man is madħ.

ta:ni məshad. (baʃdⁱ kam jo:m.)

sal. (li fah.). hu:wa da_kta:bik? da muʃ kita:bik_inti, da kta:b(i)_ana!

fah. kita:bak_inta_zza:j! muʃ "be:tak be:ti"??

ib. la:! da_kta:bu hu:wa, muʃ kitabha hi:ja.

ʔuju:f (li sal). subħa:n_ʔiħħ! se ʒari:b! muʃ "be:tak be:tha"??—ʔumma:l kita:bak muʃ kitabha_zza:j?

sal. ʔana ʒ_ʔiħħ:n. barʔu_kta:bi_ktabha hi:ja kaman!

awwil ʔe:f. ħaʔritak mabsu:t dilwəʔt?

sal. aiw_ana mabsu:t.

ta:ni ʔe:f. il foħli lilla:h, ħaʔritu mabsu:t! ijja:k tiku:n ħaʔritha mabsu:tə kaman.

sal. aiwa ħaʔritha mabsu:tə dilwəʔt, ana ʃajif kida.

ʔuju:f. if_jukrⁱ lilla:h! ħaʔritkum kul'lukum mabsuti:n!

sal. ʔai naʃam kul'lina mabsuti:n.

ʔuju:f. naha:rək saʃi:d ja: si salim.

sal. naha:rək muba:rək.

ʔuju:f. naha:rik saʃi:d ja mada:m! na'harku saʃi:d gami:ʃan.

Towards Composition.

What have I to do with your brother? He owes me ten pounds! Am I¹ his father? Why, I² understand that he is just a Satan! It is all *his* fault, not mine. We don't want one like him in *our* house. Say to him and to your father, "The door is open; have the goodness (to go) outside."

For Systematic Grammar.

(1) Notice that these suffixes are the "possessive pronouns" of Arabic, and are also the complements of prepositions and other particles.

(2) Notice that they never exist independently, and that they never receive accent by themselves. When one desires to emphasize a possessive pronoun in Arabic, as in "*her* sister", "*your* book", one must not say *uxta/ha:*, *kita:/bak*, but must simply add the corresponding disjunctive, and say *uxtaha /hi:ja*, *kita:ba/k_inta*.

(3) Collect and review these suffixes according to their several cases. This having been done, it will be seen that some of them have alternative forms, of which one form begins with, or is, a *vowel*, and the other begins with, or is, a *consonant*. The vowel-suffixes attach to nouns (or particles) ending with a consonant, and the consonant-suffixes to nouns (or particles) ending with a vowel. Table:

	Vowel-suffixes.	Cons.-suffixes.
1. sing.	-i	-ja
2. m.s.	-ak	-k
2. f.s.	-ik	-ki
3. m.s.	-u	-h
3. f.s.		-ha
1. p.		-na
2. p.		-ku(m)
3. p.		-hum

¹ hu:w_ana.² d_ana.

For Memory-work.

Scene I above.

(1) For drill in the suffix pronouns.

<i>First speaker.</i>	<i>Second speaker.</i>	<i>Third speaker.</i>
kita:b:i } ʔabu:ja } ʔuxt:i } fe:n ja } waladʔ	kita:b:ak } ʔabu:k } ʔuxt:ak } fil be:t } ja si:di	la: kita:b:u } ʔabu:h } ʔuxt:u } muʃ } hina:k.
kita:b:i } ʔabu:ja } ʔuxt:i } fe:n ja } bintʔ	kita:b:ik } ʔabu:ki } ʔuxt:ik } fil be:t } ja sitti	la: kitab:ha } ʔabu:ha } ʔux'ta:ha } muʃ } hina:k.
kitab na } ʔabu: na } ʔux'ti na } i:n ja } waladʔ	kitab:kum } ʔabu:kum } ʔux'tu kum } fil be:t } ja } si:jadna	la: kitab:hum } ʔabu:hum } ʔux'tu:hum } muʃ } hina:k.

(2) For drill on the various particles which take the same series of suffix-pronouns (see pages 30 and 31). This drill should be done *before* studying the Systematic Grammar section below.

(4) Note that a helping vowel is required when a consonant suffix is attached to nouns (or particles) *ending in two consonants*, and that that helping vowel is

i before -na, e. g. ux'tina, ʃan'dina, in'nina.

a ,, -ha, e. g. ux'taha, ʃan'daha, in'naha.

u ,, -kum, hum, e. g. ux'tukum, ʃan'duhum, in'nukum.

(5) With regard to inn (= the conjunction "that") the pronouns governed by it (see last table on next page) are *accusative*, not genitive. But as the two series of pronouns are practically identical (see p. 36) no difference appears in actual speaking. The very important thing to notice is that after inn a *suffix*, not a disjunctive pronoun must be used: e. g. innak "that you", *not* inn inta.

be:n. ʕala. ʕand. li. bi. (Note changes)	
	1.
That's between you and <i>whom</i> ?	da be:nak wi be'n mi:n ʕali?
Where are you going with me (<i>i. e.</i> taking me to)?	ro:ji:h bijja [or bi:] fe:n ,, ?
Don't you owe me a shilling (<i>lit.</i> "Have I not [as property] with you [temporarily]")?	muf li:ja [or li:] ʕandak filin ,, ?
Are you wrong, or right?	il haʕʕi ʕale:k walla lak ,, ? [lik]
	da be:nik wi be'n mi:n ja ze:nab?
	ro:ji:h bijja [bi:] fe:n ,, ?
	muf li:ja [li:] ʕandik filin ,, ?
	il haʕʕi ʕale:ki walla 'liki ,, ?
	da ben:kum wi be'n mi:n ja na:s?
	ro:ji:h bi:na fe:n ,, ?
	muf li:na ʕan'dukum filin ,, ?
	il haʕʕi ʕale:kum walla lukum ,, ?
maʕa. wo:ja. (Note lengthening)	
Are you going with me; or what?	ro:ji:h wo:ja:ja (maʕa:ja) } ro:hi:ja wo:ja:ja (maʕa:ja) } walla ʕeh? ro:ji:n wo:ja:na (maʕa:na) }
min. ʕan. (Note doubling)	
That letter's not from me [about me]!	gawa:b da muf minni [ʕanni]! il "gawa:b da" muf "minna [ʕanna]!
inn [e. g., ʕana ʕajif_inn maħmu:d	
I think that you're lazy. I tell you that I'm energetic. There's no doubt he <i>is</i> lazy.	a:zunn_innak kasla:n. aʕul lak_inni ʕa:ʕir! ma fi:f sakk_innu kasla:n.

in the terminations of ʃala, bi, li.)

2.

da be:ni wi be:n_ ummi.
rɔ:ʃiħ bi:k [bak] li tɔntɔ.

aiwa lik [lak] ʃandi.

il ħaʔʔi liʃja muʃ ʃalajja.

3.

tamam! be:nu wi be:n_ ummu.
,, rɔ:ʃiħ biħ[bu] li tɔntɔ.

,, luh ʃandu.

,, il ħaʔʔi luh muʃ ʃale:h.

da be:ni wi be:n_ ummi.
rɔ:ʃiħa 'biki li tɔntɔ.
aiwa 'liki ʃandi.
il ħaʔʔi liʃja muʃ ʃalajja.

,, benħa wi be:n_ um'maha.
,, rɔ:ʃiħa 'biħa li tɔntɔ.
,, laħa ʃan'daha.
,, il ħaʔʔi laħa muʃ ʃale:ħa.

da be'nna wi be:n um'mina.
rɔ:ʃiħi:n bukuḡ li tɔntɔ.
aiwa lukum ʃan'dina filin.
il ħaʔʔi lina muʃ ʃale:na.

,, benħum wi be:n um'muhum.
,, rɔ:ʃiħi:n buħum li tɔntɔ.
,, luhum ʃan'duhum filin.
,, il ħaʔʔi luhum muʃ ʃale:ħum.

of the final vowel.)

rɔ:ʃiħ wɔjja:k (maʃa:k) }
rɔ:ʃiħa wɔjja:ki (maʃa:ki) } bardu!
rɔ:ʃiħi:n wɔjja:ku (maʃa:ku) }

rɔ:ʃiħ wɔjja:h (maʃa:h) }
,, wɔjja:ħa (maʃa:ħa) } kida
,, wɔjja:ħum (maʃa:ħum) } ʔaħsan!

of the final consonant.)

la:, hu:wa minnak [ʃannak]!
,, hu:wa minnik [ʃannik]!
,, hu:wa minkum [ʃankum]!

la: muʃ minnu [ʃannu].
la: muʃ minħa [ʃanħa].
la: muʃ minħum [ʃanħum].

gɔtɔ:n, "I see that M. is mistaken".

a:zunn_ innik kasla:na.
aʔul lak_ inni ʃɔtɔra!
ma fi:ʃ fakk_ in'naha kasla:na.

a:zunn_ innuhum kaslani:n.
aʔul lak_ in'nina ʃɔtɔri:n!
ma fi:ʃ fakk_ in'nuhum kaslani:n.

CHAPTER X

[Grammatical Scheme:—"CONJUNCTIVE" or SUFFIX PRONOUNS, of the Objective (Accusative) Case. Comparatives and Superlatives.]

Conversation.

1. Please, take hold of this book. Now, are you holding the book, or not holding it?—Yes, I'm holding the book: I'm holding it good and well.
2. Here, Madam, take. Now, you too are holding your book, aren't you?—or are you not holding it?—Yes, I'm holding it.
3. And I too am holding a book. So now we are all holding books, all holding them.
4. Now look at the book that is in your hand. See, there's its length, there its breadth, and there its depth (thickness). The length is greater than the breadth, and the breadth than the depth; so then, the length is the greatest of the three. Similarly, the depth is less than the breadth, and the breadth than the length; and so the depth is the least of the three [*or, greatest (least) of all.*]
5. Now take this piece of paper. Have you got it tight?—Yes, I've got it all right.
6. And you, Madam, have you got it?—Yes, I have it all right.
7. Well then; look at this book and this sheet of paper. The paper is longer and broader than the book, but the book is heavier than the paper. How is that? It's because the depth in the case of the book is much greater than in the case of the paper. Thus the paper is lighter than the book.
8. See now these four books. Which is the biggest book of the four? . . . And which is the smallest one of them? . . .
9. Similarly, the window is higher than the door, and the room higher than the window, so that the window is the highest of the three. And *you* are taller than *X* there, look!
10. And, contrariwise, the door is lower than the window, and the window than the door, and so the door is the lowest of the three. And *X* there is shorter than you. Do you understand this point?
11. A last question. Which is the nicest lesson of all these lessons? What, "Not one of them nice! All of them horrid!" No, really! Some of them *must* be nicer than

10. fəsl nimrit ʔafara.

ḏoma:jir muttəsilə mənəsu:ba (lism il fa:ʔil). si:ɡit təfḏi:l.

m^oḥadsa.

1. min fəḏlak xud il ki'tab da ; dilwəʔtⁱ ḥəḏ'ritak ma:sik il kita:b walla muʔ masku ?—aiw ana ma:sik il kita:b, ana masku ʔawi.
2. xudi ja sitt! dilwəʔt inti maska kaman kita:bik muʔ kida, walla muʔ maska:h ?—aiw ana maska:h.
3. w ana kaman ma:sik kita:b, baʔa kul'lina maski:n 'kutub, kul'lina maski'nhum.
4. dilwəʔtⁱ ju:f [ju:fi ju:fu] il kita:b illi f ʔi:dak. a:di tu:lu, w a:di ʔəḏu, w a:di sumku [or tuxnu]. it tu:l ʔakbar mil ʔəḏ, wil ʔəḏ ʔakbar mis sumk, baʔə t tu:l l akbar fit tala:ta. wi kida s sumk aʔallⁱ mil ʔəḏ, wil ʔəḏ aʔallⁱ mit tu:l, baʔa s sumk aʔall it tala:ta.
 [or akbar } mil kull or akbar } il kull.
 aʔall } aʔall }
5. dilwəʔt imsik il 'warəʔa di ; ma'sikha kwajjis ḥəḏ'ritak ?—aiw ana ma'sikha kwajjis.
6. w inti ja sittⁱ ma'ska:ha ?—aiw ana maska:ha ʔawi.
7. təjjib, ju:f il kitab da wil warəʔa di. il warəʔa ʔəḏwal mil kita:b w aʔəḏ minnu kaman, wala:kin il kita:b ʔatʔal mil warəʔa, jaʔni taʔi:l ʔanha. izzaj da ? da ʔalafan is sumkⁱ fil kita:b aktar kitir minnu fil warəʔa. wi ʔalafan kida l warəʔ(a) a'xaffⁱ mil kita:b, jaʔni xafi:fa ʔannu. mafhum ?
8. ju:f dilwəʔt il kutub l arbaʔa do:l. anho ʔakbar kita:b fil arbaʔa [or l akbar fil arbaʔa or akbar il kull or akbar mil kull] ? . . . w anho ʔəḏqəḏr wa:ḥid fi:hum ? . . .
9. wi kida kaman, if sibba:k aʔla mil ba:b, jaʔni ʔa:li ʔannu, wil ʔəḏ ʔaʔla miʔ sibba:k, baʔa l ʔəḏ hi:ja l aʔla fit tala:ta. wi ḥəḏ'ritak ʔəḏwal min fula:n, suf aho!
10. wi bil ʔaks, il ba:b ʔawtəḏ miʔ sibba:k wiʔ sibba:k awtəḏ mil ʔəḏ, baʔa l ba:b awtəḏ t tala:ta. wi fula:n ʔaʔsəḏr min ḥəḏ'ritak jaʔni ʔusəjjar ʔannak. fa:him (fahma, fahmi:n) in nuʔtəḏ di ?
11. suʔa:l axir ! anho ʔaḥla dars fid duru:s do:l ? “wala wa:ḥid minhum ḥilw, kul'luhum wiḥfi:n ?” deh da ! la:zim fi:hum aḥla min baʔḏ, wi minhum awḥaf min baʔḏ, wi

others, and some horrider than others! And some harder or easier, heavier or lighter, than others! Well then, please tell me of the nicest of them, the nastiest of them, the easiest, most difficult, heaviest, lightest, greatest and smallest of them!—Shall I tell you, Effendi? The nicest of them for *me* was the shortest of them, and the worst of them the longest!

12. That so? Well, at any rate, you understand all these points. Oh yes, I (we) understand them first-rate.

Towards Composition.

Do you see the Great Pyramid (ħarḥm) yonder? Bigger than it there is not. It is the biggest thing in the world, yes, the biggest of all (the) things that are in the world:—but not the highest of them. But as for the Arabs who are there—*well!* worse than them there are not!

Ah, there's the little pyramid. That one (which is) in the middle is bigger and higher than it, and the Great Pyramid is the biggest and highest of the three.

minhum ṽṣṣab w_ashal, w_atʔal w_axaffi min baṣṣā!
 ʔvjib ʔul li min foṣlak ʔala ah'la:hum w_aw'haṣhum
 w_as'halhum w_ṽṣṣabhum w_at'ʔalhum w_axaf'fu-
 hum, w_ak'barhum w_ṽṣṣgvrhum.—aʔul lak j_afandi,
 ah'la:hum ʔandi ʔaʔ'ṣvrhum, w_aw'haṣhum ṽt'walhum!

12. kida? ʔala kulli ḥa:l { inta fa:him
 inti fahma } kull in 'nuʔṽt do:l.—
 intu fahmi:n }

aiwa { fa'himhum
 fah'ma:hum } kwajjis xv:lis.
 fah'minhum }

For drill.

1. (A boy speaks.)

2.

3.

ma'sikni le:h, ja ʔali	manif 'maskak.	ṣṽḥi:ḥ mahuf 'masku.
maska:ni ,, ,, foṣma.	,, maska:k.	,, mahif maska:h.
mas'kinni ,, ,, gidʔa:n.	maḥ'naṣ maski:nak.	,, ma'hummaṣ maski:nu.

2. (A girl speaks.)

ma'sikni le:h ja ʔali.	manif 'maskik.	,, mahuf ma'sikha.
maska:ni ,, ,, foṣma.	,, maska:ki.	,, mahif maska:ha.
mas'kinni ,, ,, gidʔa:n.	maḥ'naṣ maski:nik.	,, mahummaṣ mas'kinha.

3. (Both speak.)

masikna le:h ja ʔali.	manif ma'sikkum.	,, mahuf ma'sikhum.
maska:na ,, ,, foṣma.	,, mas'ka:kum.	,, mahif maska:hum.
maskinna ,, ,, gidʔa:n.	maḥ'naṣ mas'kinkum.	,, mahummaṣ mas'kinhum.

Why are you holding me? I'm not holding you. Quite right, he's not holding him.

For Memory-work (intone rhythmically).

'ahila dars hu'w_aʔ'ṣvr dars!
 'w_aw'haṣ dars hu'w_ṽt'wal dars!
 il farṽnsa:wi ṣṽṣb, wil_alma:n(i) ṽṣṣab,
 la:kin il ʔarṽbi hu'w_ṽṣṣab il kull.

*For Systematic Grammar.**Active Participle with suffixes.*

(1) These suffix pronouns (being direct objects to these verb-participles) are pronouns of the *objective* or *accusative* case. In form, however, they are exactly the same as the suffixes of the possessive or genitive (see p. 28), with the single exception that the consonant-suffix *-ni* "me" replaces the vowel-suffix *-i* "my".

(2) Observe that the rule for suffixing vowel or consonant pronouns to participles is exactly the same as that for suffixing them to nouns (see p. 29). Thus :

	Vowel-suffixes to consonant- endings.	Consonant-suffixes to vowel endings.
'3. sing.	mask <u>:u</u> , maski:n <u>:u</u>	but maska:h.
2. sing. (m.)	mask <u>:ak</u> , maski:n <u>:ak</u>	but maska:k.
2. sing. (f.)	mask <u>:ik</u> , maski:n <u>:ik</u>	but maska:ki.

(3) Notice the elisions of vowels, loss or gain of length, and shifting of accent, consequent on suffixing (see *Phonetics of Arabic*, pp. 68-72), which here receive a complete and summary exemplification :

ma:sik, *but* masku (*for* ma:siku).

'ma:sik, *but* ma'sikni (*for* ma:sikni).

maska, *for* ma:sika.

'maska, *but* mas'ka:ni.

mas'ki:n, *for* ma:siki:n.

Comparatives and Superlatives.

(1) Turn back to VI, sentences 8-12, and compare now the two ways of effecting comparison in Egyptian Arabic:—*kibi:r ʕan . . . akbar min . . .*

(2) Note the two ways of rendering the superlative as in “the oldest man” *akbar rɔ:gil* and *ir rɔ:gil l_akbar*. The former, being very peculiar and also the commonest method, should be minutely noted. If the plural is used the definite article must also be used; thus

akbar rɔ:gil
but *akbar ir rigga:la*
or *l_akbar fir rigga:la* (see sentence 4 below).

(3) The following columns show clearly the arrangement of the consonants and vowels when

- (a) all three radicals are different and “strong”;
(b) the third radical is “weak” (i. e. is w or j);
(c) the second and third are the same.

(a)	(b)	(c)
<i>kibi:r—'akbar</i>	<i>ħilw—'aħla(:)</i>	<i>xafi:f a'xaff</i>
<i>ɕɔwi:l—'ɔɕwal</i>	<i>wa:ɕi(j)—awɕɔ(:)</i>	<i>ʕali:l aʕall</i>
<i>ʕusɔjjar—'aʕsɔr</i>	<i>ʕali(j)—aʕla(:)</i>	<i>etc.</i>
<i>sugɔjjar—'ɔsgɔr</i>	<i>etc.</i>	
<i>etc.</i>		

(4) The original initial ʕ almost always disappears in connected speech (*hu:w_akbar* not *hu:wa ʕakbar*); and the definite article is reduced to l (*l_akbar*, *l_ɔɕwal*, *l_ɔzhar* “the Al Azhar mosque”).

(5) Note the phonetic effects of suffixing.

'akbar but *ak'barhum*
a'xaff „ *axaf'fuhum*
'aħla „ *aħ'la:hum*.

CHAPTER XI

The FIVE SENSES, with their Verbs.

1. Look! This is my eye! I see with my eye. That is your eye, and you see with your eye. I have two eyes and you have two eyes.
2. This is my nose, and I smell with it. And you smell with your nose.
3. This is my ear and these are my ears. I hear with my ears and you hear with yours.
4. This is my tongue, and I taste with my tongue. Do not you taste with yours?
5. Thus we have now four senses; first, sight; secondly, smell; thirdly, hearing; fourthly, taste. And there remains to us one more sense, touch—a general one, for I touch with my hand, my foot, and my whole body.
6. Let us say together: "I see with my eye, and hear with my ears, and smell with my nose, and taste with my tongue, and touch with my hand." (The **b** in the Arabic of these verbs is for "now" or for "habitually", and the **a** is for "I").
"And you see", etc. (The **t** is for "you".)
7. Listen now! See this rose, how sweet it is! Smell its scent, it is lovely. Touch its leaves, they are smooth, not rough. Taste a leaf of them, it is bitter, not sweet.

8. To-morrow you shall $\left. \begin{array}{l} \text{see} \\ \text{smell} \\ \text{taste} \\ \text{touch} \end{array} \right\}$ this rose again, D.V.

(The **ħā** in the Arabic here is for the *future*, that is to-morrow, the day after to-morrow, the day after that, and all the after time, just as the **b** is for the *present*.)

Towards Composition.

With what do you touch? I touch with my whole body in general (ʃumu:man), and with my hand in particular (xusu:ʃon). Touch is the one general sense: sight, hearing, smell, and taste are particular (xususijja) senses.

11. fəsl nimrit kida:far.

il k̄awass il xamsa—bi ʔafʔa:lha.

1. ju:f! di ʔe:ni. ana b_afu:f bi ʔe:ni. wi di ʔe:nak, w_inta bi_tfuf bi ʔe:nak. ana lijjā ʔene:n, w_inta lik ʔene:n. [f. inti liki.]
 2. di manaxi:ri w_ana b_afimmi bi:ha, w_inta bi_tfimmi_b manaxi:rok.
 3. di widni wi do:l wida:ni, w_ana b_asmaʔ bi_wda:ni, w_inta_b tismaʔ bi_wda:nak.
 4. da lisa:ni, w_ana b_adu:ʔ bi_lsa:ni, muʔ_inta bi_tdu:ʔ bi_lsa:nak?
 5. ʔala kida ʔan'dina dilwəʔt_arbaʔ k̄awa:ss. (fil awwil) in nɔzɔr; (fit ta:ni) iʃ samm; (fit ta:lit) is samaʔ; (fir rɔ:biʔ) id do:ʔ. wi fa:ʔil ʔale:na k̄assa waħda kaman, il_lams, wi hijja ʔumumijja, ʔalafa:n_an_almis b_i:di_wi_b rigli wi_b kull' qismi.
 6. niʔu:l sawa—"ana b_afu:f bi ʔe:ni, wi b_asmaʔ bi_wda:ni wi b_afimmi_b manaxi:ri, wi b_adu:ʔ bi_lsa:ni, wi b_almis b_i:di. (il be: til afʔa:l do:l ʔalafan 'dilwəʔti ho' walla 'tamalli', wil ʔalif ʔalafan 'ana')."
 "w_inta bi_tfuf" etc. (it te: hina ʔalafan 'inta'.)
 7. ismaʔ dilwəʔt! ju:f il warda di, ʔadd_eh hi:ja k̄ilwa! wi simmi ri'k̄itha, hi:ja kwaj'jisa xɔ:lis! w_ilmis wɔ'ɔp'ha, hu:wa na:ʔim muʔ xifin; wi du:ʔ 'wɔ'ɔp'a minha, hi:ja murra muʔ k̄ilwa.
 8. bukra k̄a_tfuf
 wi k̄a_tfimmi
 wi k̄a_tdu:ʔ
 wi k̄a_tilmis } il warda di ta:ni in 'ja ʔoʔtɔ:
- (il k̄a hina ʔalafan il mustaʔbil, jaʔni bukra wi baʔdi bukra wi baʔdi baʔdi bukra wi kull'il wəʔt illi baʔdi kida, zajj'il be: ʔalafan il k̄a:l).

For Memory-work.

ana b_afu:f bi ʔe:ni, wi b_afimmi_b manaxi:ri, wi b_adu:ʔ bi_lsa:ni, wi b_asmaʔ bi_wda:ni, wi b_almis b_i:di. a:di_l k̄a'wass il xamsa—in nɔzɔr, wiʃ samm, wiɔ do:ʔ, wis samaʔ, wil lams.

For Drill. (Between three speakers.)

1. (<i>Imperative.</i>)	2. (<i>Future.</i>)	3. (<i>Vague.</i>)
fu:f (fu:fi)!	h̄_a fu:f bi ?e:h ?	tifu:f (tifu:fi) bi ʕe:nak(-ik).
du:ʔ (du:ʔi)!	h̄_a du:ʔ bi ?e:h ?	tidu:ʔ (tidu:ʔi) bi lsa:nak.
fimm (fimmi)!	h̄_a fimm ⁱ b ?e:h ?	tifimm (tifimmi) bi manaxi:rɔk.
'ilmis (il'misi)!	h̄_a lmis bi ?e:h ?	tilmis (til'misi) b_i:dak.
'ismaʕ (is'maʕi)!	h̄_a smaʕ bi ?e:h ?	tismaʕ (tis'maʕi) bi_wda:nak.

ii. *The next day.*

1.

ana fuft . . .
 „ duʔt
 „ fammet
 „ lamast . . .
 „ simiʃt

2.

inta fuft (f. fufti) e:h ?
 „ duʔt (duʔti) e:h ?
 „ fammet (fammeti) e:h ?
 „ lamast (lamasti) e:h ?
 „ simiʃt e:h ?

1.

fuftⁱ warda.
 duʔtⁱ wɔrɔʔa minha.
 fammet ri'hitha.
 lamastⁱ wɔrɔʔa minha.
 simiʃtⁱ sɔ:tak.¹

¹ "Your voice."

CHAPTER XII

[Grammatical Scheme: The POSSESSIVE (GENITIVE) Case with bita:ḡ.]

Introduction. (For committal to memory.)

Here is a man upon his donkey, and a lady on her she-ass, and two servants riding their donkeys.

Look! In this picture there is a man, a merchant, riding his donkey. This man is rich and contented. His name is Girgis, and see, here is his wife, named Maryam, she being likewise mounted on her she-ass. Here, see, are two of their servants riding behind them, the man-servant behind Girgis and the maid-servant behind Maryam. The man-servant's name is Fareed, and the maid-servant's is Fareeda. See, here too is something nice, a little girl riding in front of the maid here, she being her daughter.

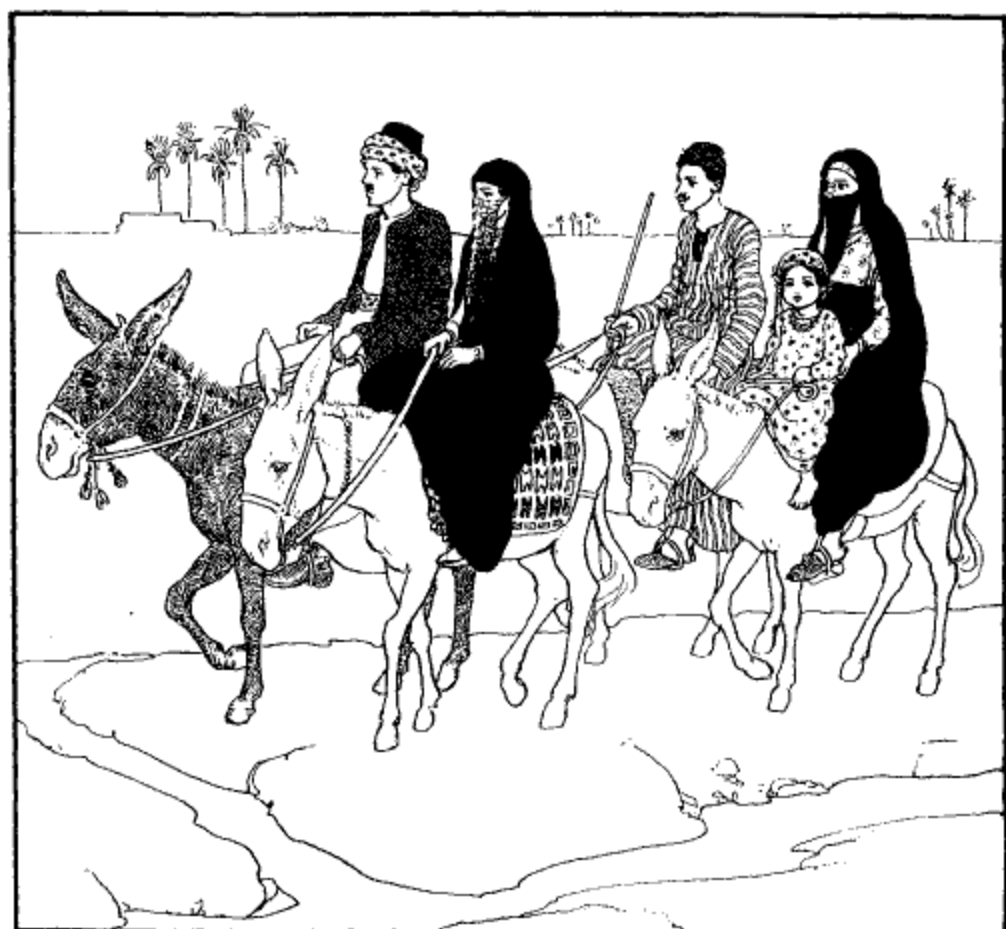
FOR DRILL.

1. Masculine.

Where is	{	the man's	}	donkey?—	Here is	{	the man's	}	donkey.
		Girgis's					Girgis's		
		my					your		
		your					my		
		his					his		
		her					her		
		our					your		
your	our								
their	their								
		horse?—		horse.					
		study?—		study.					
		bell?—		bell,					
		<i>etc.</i>		<i>etc.</i>					

Towards Composition.

Look at this picture and at that! In this (there is) a merchant riding his ass, with his wife and his servants. In that, a king (malik) riding his mare, and behind him lots of people (na:s), all of them riding their horses (xe:l). Both the pictures are very good. Tell me, who would-you-think (ja turp) is contented—the king or the merchant? Perhaps (jimkin) neither (la:) this-one, nor that. Perhaps this peasant is more contented than both of them [or than this one and that].



12. fəʃl nimrit itna:ʃar.

il ?iʃʌ:fa bi "bita:ʃ".

tamhi:d—lil hiʃz ge:ban.

?aho rə:gil fo:ʔ il ʃuma:r bita:ʃu wi waʃida sittⁱ fo:ʔ il ʃumarə bta:ʃitha wi xaddame:n itne:n rəkbi:n il ʃami:r bituʃhum.

ʃu:f! fi:ʃ su:ra di rə:gil ta:qir ra:kib il ʃuma:r bita:ʃu. wir rə:gil da ɣani mabsu:ʃ, w ismu girgis, wis sittⁱ bta:ʃtu he! is'maha marjim, wi hijja kaman rəkba l ʃuma:rə bta:ʃitha. ahumma tne:n mil xaddami:n bituʃhum rəkbi:n warə:hum, il xadda:m warə girgis wil xadda:ma warə marjim. ism il xadda:m bita:ʃ girgis fari:d, w ism il xadda:ma bta:ʃit marjim fari:da. wi ʃu:f kaman ʃa:ga ʃilwa, binti sɣəjjara, rəkba ʔudda:m il xadda:ma wi hi:ja bin'taha.

For Drill.

(a) followed by word or suffix beginning with a vowel.

(b) followed by word or suffix beginning with a consonant.

(c) where shift of accent is required.

il ʃuma:r	(a) bi'ta:ʃ ir rə:gil	}	fe:n ?—'aho l	}	bi'ta:ʃ ir rə:gil
il ʃusə:n	(a) bita:ʃi	}	}	}	bita:ʃak (-ik)
	bita:ʃak (-ik)				ʃusə:n
il maktab	bita:ʃu	}	}	}	bita:ʃi
	(b) bita:ʃha				maktab
il ɣarəs	bita:ʃna	}	}	}	bita:ʃha
	bita:ʃkum				ɣarəs
	bita:ʃhum				bita:ʃna
					bita:ʃhum

Substitution, for elision of i owing to previous vowel-ending.

il baɣli	(a) bta:ʃ ir rə:gil	}	wiʃiʃ	}	bta:ʃ ir rə:gil
il ʃibr ⁱ	(a) bta:ʃi	}	walla	}	bta:ʃak (-ik)
	bta:ʃak (-ik)				il ʃibr ⁱ
il laʃim ⁱ	bta:ʃu	}	mli:ʃ ?—	}	bta:ʃi
	(b) bta:ʃha				il laʃim ⁱ
	bta:ʃna	}	}	}	bta:ʃha
	bta:ʃkum				bta:ʃkum
	bta:ʃhum				bta:ʃna
					bta:ʃhum

Is the mule [ink, meat] of . . . bad or good ?

2. *Feminine*—bita:ʕit.

il filu:s	} fe:n ?—ahi l	} filu:s	bi'taʕt is sitt		
il farḥs			} farḥs	bi'taʕit marjim	
l-ḥtja:n				(a) bitaʕitha	bitaʕitha
				(a) bi'taʕti	bitaʕtak (-ik)
				bitaʕtak (-ik)	bitaʕti
				bitaʕtu	bitaʕtu
				(c) bi'taʕitna	bitaʕitkum
				bitaʕitkum	bitaʕitna
				bitaʕithum	bitaʕithum

Where is the money [mare, estate] of . . . ?

Substitution, for elision of -i, as before.

il xadda:ma bta:ʕit marjim aiwa l xadda:ma bta:ʕit marjim
hilwa? hilwa ʕawi.

if famsijja btaʕt is sittⁱ aiwa f famsijja btaʕt is sittⁱ
nafʕa? nafʕa ʕawi.

it tilmi:za btaʕitha kasla:na? aiwa t tilmi:za btaʕitha kasla:na
ʕawi, etc.

Is Maryam's servant pretty ?

Is the lady's parasol (umbrella) a good one ?

Is her pupil lazy ?

3. *Plural*—bitu:ʕ.

The plural follows the singular so exactly (bitu:ʕ ?bita:ʕ) that it may be practised as a mere variation. Thus :

il ħimi:r	} fe:n ?—ahumma l	} ħimi:r	bitu:ʕ ir		
il xe:l			} butuʕ girgis	rd:gil	
				etc.	bituʕ
il maka:tib				makatib	giris
il buju:t				il buju:t	etc.

And similarly for elision of i.

il talamza { bitu:ʕ ir rd:gil } fe:n ?—ahumma t talamza { bitu:ʕ ir rd:gil
bituʕ girgis }

Where are the donkeys [horses], studies, houses of . . . ?

Where are the pupils of . . . ?

For Systematic Grammar.

(1) Notice that the noun which precedes *bita:ʃ* must always be made definite by *il*. The expression *il be:t bita:ʃi* means literally "the house (which is) my property". To leave out *il* and say *be:t bita:ʃi* for "my house" is a bad mistake.¹

(2) Write out *bita:ʃ*, *bita:ʃit*, and *bitu:ʃ* with all the suffixes, making the necessary elisions and shifts of accent. Elision of : takes place whenever two consonants come after the long vowel, or where the accent is shifted from it.

(3) Notice the elision of *i* in *bi . . .* whenever the preceding noun ends in a vowel.

¹ 'A house of mine' would be *be:t min bitu:ʃi*. 'Our Girgis' would be *girgis bita:ʃna*, for here the proper name is already definite.

13. fosl nimrit talatta:far.

il ?iðv:fa:—il muðv:f wil muðv:f lu.

1. inta fa:kir is su:rv b'taŋt id dars il ma:ði wil hika:ja bta'ŋitha? fufha ta:ni min foðlak. ism ir rv:gil da ?e:h? —ismu girgis.
2. wil huma:r huma:r mi:n?—il huma:r huma:ru jaŋni huma:r girgis.
3. wi zo:git girgis fe:n?—a'he: zo:git girgis.
4. w_ismⁱ zogtu ?e:h?—ismⁱ zogtu marjim.
5. wi bint il xadda:ma fe:n?—bint il xadda:ma he:.
6. do:l xadda'm mi:n wi xadda:mit mi:n?—da'ho' xad'da'm girgis wi di'he' xadda:mit marjim.
7. muf xadda:mu xad'damha kaman, wi xadda'mitha xad'damtu? —aiwa xadda:mu . . .
8. fɔjjib fufna dilwɔt innⁱ

huma:r girgis	}	zajji baŋð, bi maŋna wa:hid;
wi		
il huma:r bitaŋ girgis	}	xajji baŋð, bi maŋna wa:hid;
wi kida—		
huma:rit marjim	}	wi { huma:ru } wi { xadda'mitha
il huma:rv bta:ŋit m.		
		bita:ŋu } bta'ŋitha

kulluhum bi maŋna wa:hid.

wi kida—

huma:r xadda:m girgis	}
wi huma:r il xadda:m bitaŋ girgis	
w il huma:r bita:ŋ il xadda'm bitaŋ girgis.	

wi kida—

huma:rit xadda:mit marjim	}
wi huma:rit il xadda:ma bta:ŋit marjim	
w il huma:rv bta:ŋt il xadda:ma bta:ŋit marjim	

kullⁱ do:l kaman bi maŋna wa:hid.
9. wala:kin fuf il far? il kibi:r xv:lis be:n—

“il bint il xadda:ma”,	wi be:n
“il bint ⁱ xadda:ma”!	wi be:n
“bint il xadda:ma”.	

10. Another question. Where are Maryam's eyes?—Here are her eyes, in her face.
11. And where are the legs of Girgis's servant?—Here are his legs, hanging down from on the donkey.
12. Just so: and my eyes are in my face, and your eyes are in your face; the eyes of each one of us are in his face.
13. A last question. What is around every one of us, around you and around me?—The *air* is around all people, around you and around me.
14. I thank you.—Don't mention it. Thank *you*.

For drill.

Where is Mohammad's house.—D'you mean my brother's house?
—Yes, his.

Where is my daughter's parasol?—D'you mean, *etc.*

What's the colour of (your) eyes?—Honey-coloured (blue, green as clover), *etc.*

Towards Composition.

My dear brother,

My cook is honest (?*ami:n*), thank goodness, but he is *not* clever! His name is Oppressed (!) (*m-p-zlu:m*), but really *I* am the Oppressed-one, for my kitchen is always dirty, and my food not at all nice. My cook's son is even dirtier than his father; but his father says that "*his* eyes and yours and mine are exactly the same—green as clover!" Many thanks to him—and the clover!

Many greetings from your affectionate brother,

JOHN PEEL.

10. kaman su?a:l. ʃene'n¹ marjim fe:n?—ahumma ʃene:ha fi wiʃʃaha!
11. wi rigle'n xadda'm girgis fe:n?—ahumma rigle:h, nazli:n min ʃal ħumər!
12. tamam, wi ʃenajja f wiʃʃi, wi ʃene:k (ʃene:n ħaḍ'ritak) fi wiʃʃak, baʃa ʃene:n kullⁱ wa:ħid minna f wiʃʃu.
13. su?a:l a:xrə:ni. e:h illi ħawale:n kullⁱ wa:ħid minna, wi ħawalajja wi ħawale:k?—il 'hawa ħawale:n kullⁱ in na:s, wi ħawale:k, wi ħawalajja.
14. kattar xe:rək—il ʃafw! kattar xe:rəkⁱ inta.

tamri:n.

1.	2.	3.
be:t m ^ə ħammad fe:n?	jaʃni l be:t bita:ʃ axu:ja?	aiwa be:tu
ʃamsijjit binti fe:n?	jaʃni f ʃamsijja bta:ʃit fari:da?	aiwa ʃamsij'jitha
lo:n ʃene:k e:h?	lo:n ʃenajja ʃasali	s ^ə ħi:h { <ul style="list-style-type: none"> lo:n ʃene:h ʃasali lo:n ʃene:ha ?azrə? lo:n ʃene:hum axḍ'ər zajj il barsi:m!
lo:n ʃene:ki ?e:h?	lo:n ʃenajja ?azrə?	
lo:n ʃene:hum e:h?	lo:n ʃene:hum axḍ'ər zajj il barsi:m!	

For Memory-work.

(To tune of "John Peel".)

ʃene:n il be:h wi ʃe'ne:k wi ʃenajja,
 rigle:n il be:h wi rig'le:k wi riglajja,
 ?ide:n il be:h! wi ?'de:k wi ?dajja;

(Spoken) kida walla la??

is su?a:l da ʃale:k muʃ ʃalajja!

walde:n² il be:h wi walde:k wi waldajja
 ħawale:n il be:h, ħawale:k, ħawalajja,
 is su?a:l ʃal be:h! muʃ ʃale:k muʃ ʃalajja!
 nahə:rək muba:rək ja si:di.

¹ For sentences illustrating parts of the body see pp. 170, 171.

² Parents.

For Systematic Grammar.

(1) In the case of *pronouns* we had already seen how possession is expressed (a) indirectly by means of *bita:ʕ* e. g. *il be:t bita:ʕak*, or (b) directly by “annexing” the suffix pronoun to the substantive, e. g. *be:tak*. Precisely the same two methods are used when *nouns* are substituted for pronouns.

	<i>By “annexation”.</i>
{ <i>il be:t bita:ʕi</i>	{ <i>be:ti</i>
{ „ „ <i>bita:ʕ maħmu:d</i>	{ <i>be:t maħmu:d</i>
{ <i>il xadda:ma bta:ʕti</i>	{ <i>xaddamti</i>
{ „ „ <i>bta:ʕit maħmu:d</i>	{ <i>xadda:mit maħ.</i>

(2) In most languages declension affects the *possessor*. The peculiarity of Arabic is that in annexation it is the *possessed* that is affected, and that in two ways (see the right-hand column above):

(a) the definite article *il* is dropped, e. g. *be:t it ta:ʕir* “the merchant’s house”, *be:t ta:ʕir* “a merchant’s house” (where to say *il be:t . . .* is an even worse mistake than to leave out *il* in the left-hand column);¹

(b) the feminine *-a* is changed to *-it* (or *-t*), e. g.:

sa:ʕit marjim “Mary’s watch”
sa:ʕti “my watch”.

¹ *il* is dropped because the noun is sufficiently made definite by the annexation.

Annexation to a feminine produces so much in the way of elision, loss of length, a shifting of accent, that the student should collect instances under the following scheme :

sa:ʃa.	sa:ʃit marjim.	sa'ʃitha.	'saʃti.
fu:tɒ.	fu:tɪt „	fu'titha.	futti.
kalba.	kalbit „	kal'bitha:	kal'biti.
xadda:m.	xadda:mit marjim.	xadda'mitha.	xad'damti.
m ^o ħadsa. ¹	m ^o ħadsit „	m ^o ħad'sitha.	m ^o ħad'siti.

etc.

(3) The indirect method is the most frequent in colloquial, but is inadmissible in the following cases:—*parts of the body*; and *near relatives* (except *sitt* when it means wife—is *sittⁱ btaʃti* “my wife”, *sitti* “my grandmother”). Other cases may be noted as they occur.

¹ Conversation.

14. fəsl nimrit arbaŋta:ŋar.

il milk, bi “ŋand” wi “li” wi “maŋa”.

ŋawi:ŋ. wallaŋ in nu:r j_afandi, ja_lli ra:kib il bisk^olitt, id dinja ŋatma.

afandi. lissa badri ja ŋawi:ŋ, id dinja nu:r, w_ihna lissa_l magrib.

ŋa. magrib_e:h! da_hna ŋurb il ŋiŋa, muŋ maŋak sa:ŋa?

af. la: ma_mŋi:ŋ sa:ŋa ja si:di.

ŋa. leh ma_mŋakŋ? muŋ ŋandak sa:ŋa fil be:t, umma:l_inta xa:rig iz za:j?

af. ana ma ŋandi:ŋ sa:ŋa fil be:t wala li:ŋ fid dinja xɔ:li:s? wi le:h is su?a:l da? hu:w_inta ŋiri:ki?

il waŋfi:n (li ba'ŋduhum). ŋagi:b! afandi zazji da_nɕi:f, ma_mŋu:ŋ sa:ŋa, wala ŋandu:ŋ fil be:t, wala lu:ŋ bil marra!

tanji:n. la: ja ŋe:x, da makkɔ:r wi bassⁱ ŋa:l kida ŋalafan ij ŋawi:ŋ!

ŋa. il ŋaħsan ja si:di wallaŋ wi ma fi:ŋ luzu:m liz zaŋal.

af. ja sala:m! ma_mŋi:ŋ kabri:t! inta ja ŋawi:ŋ maŋa:k, walla ma_mŋakŋ?

ŋa. muŋ ŋugli. ŋu:f il baŋŋa:l_aho.

waŋfi:n. aiwa ŕɔru:ri ŋand il baŋŋa:l.

af. leltak saŋi:da ja si:di.

baŋ. leltak saŋi:da_mbaraka!

af. intu ŋan'dukum kabri:t lil be:ŋ.

baŋ. la:, bi kulli ŋasaf ma ŋandina:ŋ.

af. izzaj ma ŋanduku:ŋ, muŋ kull_il baŋŋali:n ŋan'duhum?

baŋ. aiwa ŋan'duhum, wala:kin illi ŋan'dina xɔla:s, min tawwⁱ bass.

wa:ħid. ŋu:f j_afandi ŋand_il da'xaxni fin naħja_t tanja.

tanji:n. aiwa_l ħaŋŋi sɔħi:ħ, id daxaxnijja ŋan'duhum is sɔnfi da ŋaktar mil baŋŋali:n, ŋalafan da ka'rhum.

af. ja sala:m barɕu maŋa:ja ŋilbit kabri:t w_ana na:si!

il ŋawi:ŋ wil baŋŋa:l wid daxaxni wil kull. deh da! xawta min ge'r fajda! wallaŋ j_afandi wi balaf dawŋa. maŋa_s sala:ma!

af. ɔŋ'ɔħ ħisallimkum!

For Composition.

I understand that maṣa and ṣand and li are all of them for “*having*” (owning—il milk); but there is a difference between them, which is, that maṣa is for small things in the hand or the pocket; ṣand is for things in house or shop; and li is for big property (milk), or property in general (wis sala:m). I am like that Effendi, I don’t have matches, pencil, nor watch about me except rarely (bin na:dir); but I have at home many match-boxes (ṣilab) of my friends’, and possibly (jimkin) a pencil or two (I thank them much)! I *have* a watch—it isn’t that I haven’t—but it is usually in hospital (fil isbi’talja), that is at the watchmaker’s.

For Memory-work.

(To tune of “*Three Blind Mice*”.)

lijja_w li:k,
 bijja_w bi:k,
 fijja_w fi:k,
 lak luh li:
 bak bi:ha bi:
 fi:k fi:ha fi:

ma’ṣak, maṣa:ja, ma_m’ṣuṣ, ma_m’ṣi:ṣ,

wi lu, wi lijja, ma luṣ, ma li:ṣ.

“ma m’ṣakfi ṣilba ja bassawi:ṣ?”

“balaf, ma fi:ṣ!”

For Verb Drill. "Have", in present.

maʃa.

1.	2.
maʃak ʔalam ruʃu:s ? ¹	aiwa, maʃa:ja.
maʃa:ki ʔalam ruʃu:s ?	„ maʃa:ja.
maʃa:ku ʔalam ruʃu:s ?	„ maʃa:na.
ma_mʃakʃ kabrit ?	la ma_mʃi:f.
ma_mʃaki:f „	„ „ „
ma_mʃaku:f „	„ ma mʃana:f.
ʃandak sa:ʃa walla ma ʃan'dakʃ ?	aiwa ʃandi
ʃandik „ „ ma ʃandi'ki:f ?	la ma ʃandi:f.
ʃanduku „ „ ma ʃandu'ku:f ?	ʃan'dina; muʃ ma ʃandi'na:f !
ma lakʃ baza'burt ² iz za:j ?	lijja, muʃ ma li:f. ³
ma_lki:f „ „	„ „
ma_lku:f „ „	lina ! muʃ ma_lna:f. ⁴

3.

ʃaqi:ba ! maʃa:h !
„ maʃa:ha !
„ maʃa:hum !
zajj il ʃa:da ! ⁵ —ma_mʃu:f !
„ ma_mʃaha:f !
„ ma_mʃahumʃ !
muʃ ʃu:hi:h ! ma ʃandu:f.
ʃan'daha ! muʃ ma ʃandaha:f !
ʃu:hi:h, ʃan'duhum, muʃ ma ʃandu'humʃ.
ʃu:hi:h luh, muʃ ma lu:f.
„ laha muʃ ma_lha:f.
„ luhum muʃ ma_lhumʃ.

For Systematic Grammar.

(1) Notice there is no verb for "have" in Arabic. "I have" is rendered by expressions meaning ("there is) with me" maʃa:ja; ("there is) chez-moi" ʃandi; ("there is) to me" lijja.

(2) On the whole the last two are used pretty interchangeably in Egyptian colloquial, but the distinction noted in the text is sometimes suggested. The first is used for small articles "on" or "about" a person, i. e. in his hand or his pocket.

¹ Lead pencil.² Passport.³ "I have: it isn't that I haven't"—a quite common form of an asseveration.⁴ Or assimilated to manna:f.⁵ As usual!

CHAPTER XV

[Grammatical Scheme:—The Verb "To Be" in Past and Indefinite.
"There is, was, will be". "Had, will have".]

Conversation.

CALENDAR
Sunday
Monday
Tuesday
Wednesday
Thursday
Friday
Saturday

1. Do you see this table? What is to-day amongst these days?
—To-day is [for example] Friday.
2. Good, and what was the day before it?—The day before it was Thursday.
3. And the day before yesterday was what?—The day before yesterday was Wednesday.
4. And what will the day after Friday, that is to-morrow, be? . . .
5. Are there lessons in the Government Schools on Sunday, the day after to-morrow?—Yes, there are.
6. And are there on Friday?—No, there aren't.
7. Were there lessons here last Tuesday?—Yes, there were.
8. And on Sunday were there?—No, there weren't.
9. Were you in church last Sunday?—Yes, I was (or No, I wasn't).
10. Will you be next Sunday?—D.V. I shall be.
11. When there's rain on Sunday, will (would) there be people in the church?—Yes, there will be all the same.
12. Would there be a lesson on a very rainy day?¹—Perhaps there wouldn't be.

The Effendi again.

Listen, my dear fellow, to the strange incident of yesterday! I was riding my bicycle, when, lo and behold, a certain policeman said to me, "Light up". (By the way, I had no matches on me that day.) The policeman said that we were near nightfall, while I said it was barely sunset. So he said, "Look what time it is", but I had no watch on me! And in fact I had no watch

¹ "A day of rain", by annexation.

15. *fəsl nimrit xamasta:jar.*

fiʃli "ka:n".

"ka:n" bi "fi:h" wi "ʃand".

niti:ga

(jo:m) il hadd

,, l itnen

,, it tala:t

,, l arbaʃ

,, il xami:s

,, il gumʃa

,, is sabb

1. inta ʃajif il gadwal daho? innaharda jo:m_e:h fil ʔajja:m di?—innaharda jo:m il gumʃa [masalan].
2. tɒjjib, il jo:m_illi ʔablu (jaʃni_mba:rih) ka:n e:h?—il jo:m_illi ʔablu ka:n il xami:s.
3. w_awwil_imba:rih ka:n_e:h?—awwil_imba:rih ka'n jo:m l_arbaʃ.
4. wil jo:m_illi baʃd il gumʃa (jaʃni bukra) jiku:n_e:h? . . .
5. fi: (fi:h) duru:s fil mada:ris il mirijja¹ jo:m il hadd baʃdi bukra?—aiwa fi:h.
6. wif jo:m il gumʃa fi:h duru:s?—la ma fi:f.

7. ka:n fi:h duru:s hina jo:m it tala:t il ma:ʔi?—aiwa ka:n fi:h duru:s.
8. wi_f jo:m il haddi ka'n fi:h?—la ma_kanfi fi:h.
9. kunti¹ haʔritak fil kini:sa jo:m il hadd il ma:ʔi?—aiwa kunt (or la: ma kuntif).²
10. tiku:n hina:k il hadd ig ga:j?—in ʔa ʔɒʔɒ:h_aku:n hina:k.
11. lamma jiku'n fi:h mɒtɒr jo:m il hadd, jiku:n fi:h na:s fil kini:sa?—aiwa, jiku:n fi:h barʔu.
12. jiku:n fi:h dars¹ ʃarɒbi fi jo'm mɒtɒr fidi:d?—jimkin ma jkunfi fi:h.

l_afandi kaman.

ʃu:f ja habi:bi n nadro_l gari:ba_btaʃt imba:rih! ana kuttⁱ ra:kib il ʃagala_btaʃti, illa_w ʔal li wa:hid ʃawi:f "wallaʃ in nu:r". ha(:)kim³ ma kanfi_mʃa:ja kabrit fi jomha. wif ʃawi:f ʔal li ʔin'nina ʔurb il ʃi:ʃa. w_ana ʔult "iħna lissa l maqrib". ʔam ʔal li, "ʃuf saʃtak kam dilwɒʔt"; wala:kin ma kanfi_mʃa:ja sa:ʃa!—wil haʔi:ʔa innu ma kanfi ʃandi sa:ʃa fil bet, wala:kin

¹ Masc. miri.² Generally assimilated—kutt, ma kuttif.³ Or *pəli* "my origin" = "originally I = the fact is that I":—curious expressions on which the student should keep his eye, as they are very frequent.

at home, but I *had* a watch—at the watchmaker's. Then I said to him, "Give me a match". He said, "Aren't any" and got angry. All this was mannerless: but the bystanders told me to look at the grocer's,—perhaps he'd have matches. But he hadn't either, for, you see, those grocers haven't much of that sort. And after all this fuss, my dear fellow, *I had matches in my pocket* all the time without knowing it!

Questions on the above piece.

1. Had that Effendi a watch at home?—No, he hadn't.
Had his wife?—Probably she hadn't.
Had their children?—No, for certain they hadn't.
2. Will that Effendi have matches the next time when he rides his bicycle after sunset?—I hope he will! How should he not have, after this incident?
Will he have a watch at home?—Yes, he will, when it comes from the watchmaker's.
When will his children have watches?—They'll have watches when they grow older.

Towards Composition.

We had a jolly "fantasia" here yesterday. There were games of every sort—only there was no tennis. When we have a court (malʕab) for tennis there will be great joy chez-nous. I was at Fowzi Bey's yesterday, who has a fine court, but to my great regret I had no racket (mḥḍrḥb). I have an excellent racket, but my brother had it at home that day.

kan lijja sa:ʒa—ʒand is saʒa:ti. wi baʒde:n ʒul'ti lu “hat kabrit”. ʒal “mafi:ʒ” wi ziʒil maʒa:ja, wi ka'n da min ʒer ʒadab; wala:kin il waʒfi:n ʒa'lu: li aʒu:f il baʒʒa'l, jimkin jiku:n ʒandu kabrit. wala:kin hu:wa kaman ma kanʒi ʒandu—ata:ri¹ l baʒʒa:lin do:l ma jkunʒi ʒanduhum kiti:r mis sɔnfⁱ da. wi baʒd il xawta di kullaha ja ʒabi:bi, ka'n maʒa:ja kabrit fi ge:bi, wana ma kuttif ʒa:rif!

asʒila fil ʒitta di.

1. kan ʒandi l afandi da sa:ʒa fil be:t?—la ma kanʒi ʒandu sa:ʒa.
 kan ʒandʒi zogtu sa:ʒa?—fil ʒa:lib ma kanʒi ʒan'daha.
 kan ʒand iwladhūm saʒa:t?—la: bit taʒki:d ma kanʒi ʒan'duhum.
2. jiku:n maʒa l afandi da kabrit ta:ni marra lamma jirkab il ʒagala btaʒtu baʒd il maʒrib?—ijja(:)k jiku:n maʒa:h! ma jkunʒi maʒa:h iz zaj baʒd in nadra di!
 jiku'n ʒandu sa:ʒa fil be:t?—aiwa jiku'n ʒandu sa:ʒa lamma ti:qi min ʒand is saʒa:ti.
 jiku'n ʒand il wila:d do:l saʒa:t emta?—jiku'n ʒand il wila:d saʒa:t lamma jik'baru.

For Memory-work.

deh da! vslak ma kanʒi ʒandak sa:ʒa fil be:t wala kanʒi maʒak sa:ʒa fi ge:bak. atari:k kuttⁱ mitʒaxxɔr inua'harda fil maktab! lamma jku'n ʒandak sa:ʒa tibʒa mɔzbu:t fi mawa-ʒi:dak.

¹ Equivalent to, “for, you see”: this particle reasons from the effect (see Luke vii. 47, Colloquial Version), or, as here, from the general circumstances: or is equivalent to “No wonder then . . .”, “Now we see why . . .”, when the cause that accounts for something striking is discovered.

Were you at the meeting yesterday?—Yes, I was.

Where were you at the time, madam?—I was at the Cinema.

Where were you, children?—We were asleep.

Weren't you in Cairo last year?—No, I wasn't there (*lit.*
existent, present).

Where will you be to-morrow?—I shall be in Upper Egypt.

So, then, you won't be here?

For Systematic Grammar.

(1) Write out the two tenses *ka:n jiku:n*; also with negative.

(2) Write out the precisely similar *ʔa:l jiʔu:l* and *ʃa:f jiʃu:f*; also with negative,

(3) When the verbs *ka:n jiku:n* are combined with *ʃi:h*, *ʃandu*, etc., they remain in the 3rd sing. masc., whatever be the gender or number of the preceding pronouns or nouns. They must here be thought of as *impersonal*, i. e. as meaning “there was”, “there will be”; hence they do not change whatever their grammatical subject may be.

(4) Notice that *jiku:n* is not only needed to express the future of “to have” and “there is”, but is also necessary after conjunctions introducing a dependent clause like “when”, e. g.:

“When { there is
you have } a lesson . . .”

lamma_jku'n { *ʃi:h*
ʃandak } *dars.*

For Drill.

1.

kuttiⁱ fil gamŋijja_umba:rihi ?
 kutti fe:n wɒʔ'taha ja sitt ?
 kuttu fe:n wɒʔ'taha ja_uwla:d ?
 ma kuttif fi mɒsɪⁱ ŋamnawwil ?
 ma kuttif inti ja sitt ?
 wala kuttu:f intu mawgudi:n ?
 tiku:n fe:n bukra ?
 tiku:ni „ „
 tiku:nu „ „
 baʔa ma_utkunfi 'hina ?
 „ ma_utkunif hina ?
 „ ma_utkunuf „

2.

aiwa kuttⁱ fi:ha.
 kuttⁱ fis si:ma.
 kunna najmi:n.
 la: ma kuttif mawgu:d.
 la: ma kuttif ana kaman.
 la ma kunna:f.
 aku:n fis siŋi:d.
 „ „ „
 niku:n fis siŋi:d.
 la ma_ujkunfi hina.
 „ „ „
 „ „ „

3.

sɒhi:hi ka'n fi:ha.
 „ ka:nit hinak.
 „ ka:nu najmi:n.
 sɒhi:hi ma kanfi mawgu:d.
 „ ma ka'nitf mawgu:da.
 „ ma kanuf mawgudi:n.
 atari:h ma_ujkunfi fil ŋuzu:ma !
 atari:ha ma_utkunfi fil ŋuzu:ma !
 atari:hum ma_ujkunuf fil ŋuzu:ma !
 jiku:n hina zza:j ?
 tiku:n „ „
 jiku:nu „ „

Note: the indispensable verbs $\left\{ \begin{array}{l} \text{ʔa:l jiʔu:l} \text{ "to say"} \\ \text{ʃa:f jifuf} \text{ "to see"} \end{array} \right.$
 are conjugated *exactly* like ka:n jiku:n.

CHAPTER XVI

*The "Strong"¹ Triliteral Verb. Past, Indefinite, and Imperative ;
a General Survey.*

An Old Tale.

There was once a man who went out with his son, and they had with them a donkey. So the man said to his son, "Ride *you* the donkey first, son." "No," said he, "it's impossible that I should ride, for I am a young fellow and you are my father. Do *you* ride, please, before I ride." But his father said, "Now do just ride, son, and then you won't get tired. I'll ride when we return so that I mayn't get tired." The youth obeyed the words of his father and got up, and they went along like that, the youth mounted and the father walking on foot beside him.

Then some people passing by saw them and said, "Just look, folk, at that young fellow riding! Isn't it a shame, young feller? How *can* you ride by yourself like that? Just you get off, and let your poor old father ride in your place!" So the boy got off, ashamed, and made his father ride, while he walked on foot.

And after a little while they came to a few women, and at once the women began to say, "There's a fine father for you! Glory be to God!² He has neither heart nor pity! Ah my boy, ah my son! Out on you, man! There you ride the beast as comfortable as an Omda, and let this poor boy of yours fag in the sun! Don't ride, old fellow,—isn't it a sin of you?" Then the father said to his boy, "I'll tell you what: mount up behind me, son! best let us ride together—didn't you hear the women's talk?" "Yes, I heard it," said the son, "how should I not hear it?"

Hardly had they ridden together like that a short while when lo! two English gentlemen going to play tennis at the Ghezira saw them, and said to each other, "Impossible for two to ride a feeble animal like that! Why are you riding together, you there? Let one get off and the other ride, or we'll give information to the police." Down they came hastily from the donkey, for they were very much afraid; and they began to walk along

¹ That is, whose radical consonants are three, none of which is "weak", i. e. is *ʔ*, *w*, or *j*. N.B. *ʔ* (for *q*) is a "strong" consonant.

² Lit. "That which God willed (He has done)"—usually an exclamation of admiration, here ironical.

16. fəsl nimrit sitta:far.

il fiql is sula:si & sɒhi:h.

hika:ja ʔadi:ma.

ka'n fih rə:qil xəroq marra wəjja bnu, wi ka'n wəjja:hum hūma:r. ʔa:m ir rə:qil ʔal l-ibnu "irkab il hūma:r fil ʔawwil ja bni". ʔam ʔal lu, "la: muʃ mumkin arkab li ʔinni gadaʃ w-int abu:ja; itfəddəl irkab inta ʔablim(a) arkab ana". ʔa:m abu:h ʔal lu "ma¹ tirkab ja bni! .wi balaf 'taʃabak. an arkab lamma nirgaʃ ʔalafan m-atʃabf". wi simiʃ il walad kala:m abu:h wi rikib. wi mijju kida, il walad ra:kib wil ʔabbi ma:ʃi ʔala rigle:h gambu.

ʔa:mu safu:hum na:s fajti:n wi ʔa:lu "ʃu:fu ja na:s il gadaʃ da ra:kib. muʃ ʔe:b ja gadaʃ? bi tirkab waħdak iz za:j! ma¹ tinzil wi xall(i) abu:k il ʔagu:z il maski:n da jirkab mət'roħak!" ʔam nizil il walad wi² hu:wa maksu:f, wi rəkkib abu:h wi 'mifi hu:wa ʔala rigle:h.

u baʃdi ħabbu sɒwjjara gum li ʃwəjjit niswa:n, wi fil ħa:l 'baʔu n niswa:n jiʔu:lu "ja sala:m ʔal ʔabbi da! ma: ja ʔoħħo: ma luʃ ʔalbⁱ wala fafaʔa! ja waladi ja bni! ixsi ʔale:k ja rə:qil! bi tirkab il bahi:ma w² inta mabsu:t zəjj il ʔumda wi txalli waladak il maski:n da jitʃab fiʃ ʃams? ma tirkabfi ja ʃe:x, muʃ ħarə:m ʔale:k?" ʔam ʔa:l il ʔabbi l-ibnu, "aʔul lak irkab warə:ja ja bni! xalli:na nirkab sawa ʔaħsan; muʃ simiʃti kala:m il ħarima:t?" ʔam ʔal lu "aiwa smiʃt, ma smiʃtij iz za:j?"

ja do:b rikbu sawa kida ħabba bəsi:tə, illa w safu:hum itne'n xawaga:t ingiliz rəjħi:n li liʃb il ko:ra fil gizi:ra. ʔa:mu do:l ʔa:lu l baʃd, "muʃ mumkin itne:n jir'kabu hūma:r dəʃi:f zəjji da. bi tir'kabu sawa leh ja ʔama:ʃa? xalli wa:ħid jinzil wit ta:ni jirkab, walla niddi xəbar lil buli:s!" ʔa:mu do:l nizlu ʔawa:m min ʔal hūma:r ʔalafan ka:nu xəjfi:n ʔawi, wi baʔu jimʃu sawa.

¹ This is the lively *ma* that indicates animation or impatience.

² This *wi* does not mean "and". It is a *subordinate* conjunction meaning "while", "as", etc., or equivalent to a participle. It is called *waw il ħa:l*, "the *w* of *state*", and its occurrences should be carefully noted, as it plays an important part in Arabic constructions.

together. And so they went on walking on foot, while the donkey walked in front of them idle, until they came to a party (of) school-boys coming out of school at the end of the day. These immediately laughed loud at that sight, and kept saying to each other, "I say, look at those lunatics! Well, if that's not strange and wonderful!—human beings walking on foot tired and an animal walking in front of them as comfortable as a Mudir. Ride, ride, you idiots!" Then the elder said to his son, "Do you hear the words of those young gents, boy, and their laughter at us? Don't you hear?" "Of course I hear, and well too, Father," said he, "how not?" "Behold the thoughts of folk in this world!" said the other. "I made you ride first of all, and when you rode alone they were not pleased. I made you get off and rode alone myself—they became angry. We rode both together, and they got still more annoyed. We dismounted and walked the beast—and they began to laugh at us and said that we were idiots. What shall we do after that? Do they want the donkey to ride us, I wonder? There's the state of this world for you: the man who worries to please all vexes all. I tell you, as the proverb says, 'Do the duty that is yours, and don't ask about what people are saying'."

Potted Drama.

THE FATHER (<i>loquitur</i>).	THE SON (<i>to him</i>).	THE DONKEY (<i>to himself</i>).	SPECTATORS (<i>to everybody in general</i>).
Ride!	Well, I'll ride.	Ha, he's up!	Riding! well!!
Get down, then!	Well, I'll get down.	Ha, he's down!	Why get off?
Let me ride!	Well, ride.	Ha, he's up!	Riding! well!!
Let us ride!	Come on, we'll ride.	Ha, they're up!	Riding together! well!!
Let's dis- mount!	Come on, we'll dismount.	Thank Heaven, they're down!	Why get off?
Did you laugh?	No, I didn't.	But I did!	See how the don- key's laughing!

Towards Composition.

Yesterday I saw a young fellow riding a donkey, and his father walking on foot behind him. I told the boy to get off the donkey, and to give-a-ride-to his father. So he got down from the donkey and up got the father, with [wi] the boy walking beside him on

wi fiḏlu maḥji:n¹ ḡala rigle:hum wil ḥumɑ:r ma:fi ʔuddamhum fa:ḏi, li ḥaddima gum li gama:ḡa talamza² xɔrgi:n mil mad'ɔsa ʔa:xir in nahɑ:r. ʔa:mu do:l ḏiḥku ʔawi ḡal mɔnzɔr da wi fiḏlu jiʔu:lu_l baḡḏ "su:fu_l magani:n do:l! 'amma se ḡari:b wi ʔamr³ ḡaḡi:b! bani ʔa:dam maḥji:n ḡala rigle:hum taḡbani:n, wi_l ḥiwa:n ma:fi ʔud'damhum mabsu:t zəjj il mudir. ma tir'kabu ja ḡubətɔ!" ʔam ʔa:l il kibir lil walad "sa:miḡ ja waladi kala:m_l afandijja do:l, wi diḥ'kuhum ḡale:na? muḡ bi tismaḡ?" ʔal lu "umma:l ana sa:miḡ ʔawi j_abu:ja, m_ asmaḡ_iz za:j?" ʔal lu t ta:ni, "su:f_afka:r in nɑ:s_illi fid dinja. rɔk'kibtak fil ʔawwil, wi lamma_rkibt_inta waḥdak ma kɑu:ḡ mabsu:ti:n. naz'ziltak wi_rkibt_ana waḥdi, 'baʔu zaḡlani:n. rikibna_ḥna litne:n sawa, ziḡlu ʔaktar kaman. nizilna wi maffe:na_l bihi:m, baʔu jiḏ'ḥaku ḡale:na wi ʔa:lu ʔinnina ḡubətɔ. ḥa niḡmil_eh baḡḏi kida? humma ḡawzi:n_il ḥumɑ:r jir'kabna baʔa? a:di ḥa:l id dinja; illi jitḡab ḡalafan jibsit il kull jizaḡḡal il kull. w_aʔul lak ḡala rɔʔj³ il masal, "iḡmil_il wa:ḡib_illi ḡale:k wala tis'ʔalfi_f kala:m_in nɑ:s."

For Memory-work.

The first two paragraphs.

m^olaxxɔs ir riwa:ja.

il ʔabb.	ibnu.	il ḥumɑ:r.	il waʔfi:n.
irkab!	ʔɔjjib_arkab.	aho 'rikib!	ra:kib iz za:j!
inzil baʔa!	ʔɔjjib_anzil.	aho 'nizil!	na:zil le:h?
xalli:n(i)_arkab.	ʔɔjjib_irkab.	aho 'rikib!	ra:kib iz za:j!
xalli:na nirkab.	jɔtʔɔ nirkab.	ahumma rikbu!	rɔkbi:n sawa_z za:j!
xalli:na ninzil.	jɔtʔɔ ninzil.	il ḥamdu lilla:h nizlu!	nazli:n le:h?
ḏiḥikt?	la mɔ_ḏiḥiktif.	ḏiḥikt_ana.	su:fu_l ḥumɑ:r bi jiḏ'ḥak_iz za:j!

¹ Or tan'nuhum jimfu (maḥji:n).

² talamza is in apposition to gama:ḡa. If *annexed*, we should have had gama:ḡit.

³ lit. opinion.

foot. But afterwards I was not content with this, so I said, "Come [ma], ride together one behind the other!" They did so, but some students began to laugh at them, when they both dismounted and walked the animal in front of them. When the students went on laughing still more they both got angry, and said, "Well, then, what shall we do? To-morrow we'll mount you all on the donkey (here they all started laughing more than ever)—or we'll let the donkey ride us (here the donkey laughed!)."

For Systematic Grammar.

We shall study these verb-forms in detail in succeeding chapters, but important points may be gathered in general from a study of the verbs in the above chapter.

(1) The typical Arabic verb has three radicals—compare here **rkb** "ride", **nzl** "descend", **xrg** "go out", **smʕ** "hear", etc.

(2) In the *Past* the vowels may be a a (e. g. **xrɔɔg**) or i i (e. g. **rikib**), and the conjugation is effected by *suffixes* (terminations), e. g. **rikibt**, **rikbu**, etc.

(3) In the *Indefinite*, conjugation is mainly effected by *affixes* (compare **nirkab** with **rikibna**): but in some persons there are suffixes as well, e. g. **jirkabu**.

(4) The *Imperative* is exactly like the *Indefinite* with the loss of the consonantal affix.

(5) We observe that while the first of these forms is a *Past Tense*, the second is used in all sorts of ways, e. g.

(a) as a *Present*, with the aid of **bi**.

(b) as a *Future*, with the aid of **ħa**.¹

✓(c) to express *habit*, with the aid of **bi**.

(d) as an *Infinitive* after auxiliary verbs like **xalli**, **fīl**, **baʕa**, **mumkin**, **ħabb**.

(e) as a *Subjunctive* after **inn** "that", or *Conjunctions* like **ʕablima**, **ʕalafan** (= "in order that"), **lamma**, etc.

(f) as an *Imperative* with the aid of **ma** and **tibʕa**.

(g) in *Prohibitions*, with **ma** and **f**.

We therefore call this verb-form the *Indefinite*.²

(6) We observe that some of the verbs appear to be a radical short, e. g. **ʕa:f** and **mifi**. In reality the missing consonant is a **w** or **j**, occurring second or third. We shall study the method

¹ Originally **ro:jiħ** "going to", which got worn down to **roħ**, **ħa**, and finally **ha**: all of which are used.

² In the former edition it was called "Aorist".

and causes of the elision or transformation of these "weak consonants".

(7) We observe that the doubling of the second radical turns an intransitive into a transitive (e. g. *rɔkkib*, *nazzil*, *maffa*). The consonants have thus been "increased". This and other "increases" of the trilateral we shall study in succeeding chapters.

(8) We may as well here become clear on the uses of the particle *ma*. It is used for

negative indicative, present, with *bi* (ex. *ma_b jir'kabf* "he isn't riding" or "he doesn't ride").

negative question with *b* (ex. *ma_b tismaʃf?* "don't you hear" (or *muʃ bi tismaʃ?* or *muʃ sa:miʃ* or *muʃ inta ʃa:miʃ?* or *mantaf sa:miʃ?*).

Nota bene here: there is only *one* way of rendering a *future negative question*, viz. by *muʃ* with the future particle (ex. *muʃ ʃa tirkab* "shall you not ride?").

negative subjunctive. N.B. *without bi* (ex. *ʃalafan ma tit'ʃabf* "so that you mayn't tire").

prohibition, with *ʃ* and *without bi*; ex. *ma tir'kabf!* "don't ride".

lively command. N.B. *without ʃ*: *ma 'tirkab!* "ride, do!" (sometimes impatient, with which may be compared the polite and gentle command with *'tibʔa*: ex. *'tibʔa 'tirkab* "have the kindness to mount").

CHAPTER XVII

[*Grammatical Scheme*:—the *Indefinite and Imperative of the "Strong" Trilateral Verb.*]

Conversation:—*The Daily Round.*

- Q. Our talk to-day is to be about the daily routine (order)—what one does every day. Tell me what *you* do.
- A. I study Arabic every day.
- Q. No, that's not my question. What do you do when first you get up in the morning, and so on in order, everything exactly as it comes?
- A. When I get up in the morning I put on my clothes.
- Q. True, every one of us when he gets up in the morning puts on his clothes. And afterwards what do we do?
- A. After we dress we breakfast.
- Q. Wait a bit! After you get up in the morning and before you breakfast, don't you wash your face?
- A. Of course! I should think I do wash my face, and take a bath too.
- Q. Well, then, we'll return to that breakfast. At what hour do you all breakfast?
- A. We breakfast at . . . o'clock.
- Q. Tell me, do the English (the Americans) breakfast earlier than we do here in the East?
- A. I don't exactly know, for some people breakfast early in both East and West. and some late.
- Q. True. Well, after breakfast, don't you go downstairs and go out?
- A. Yes, I go downstairs and go out to my work.
- Q. And when the man goes out, what does his wife (if he has one!) do—does she also go downstairs and out?
- A. No, she doesn't go downstairs nor out, because she does the work of the house.
- Q. And what do the servants do?—Pretend that I am your servant, cook or table-servant, what would you say?

17. fəsl nimrit sabaʕta:ʕar.

il fiql il muʕv:riʕ wil ʔamr.

mʔhadsa:—it tarti:b il jo:mi.

suʔa:l kaʕlamna nnaharda ʕan it tarti:b il ʕjo:mi¹. il wa:ʕid bi

jiʕmil e:h kullⁱ jo:m. ʕul li ʕaʕritak bi tiʕmil e:h?

gawa:b. ana b_ adris ʕarvbi kullⁱ jo:m.

si:n.² la:, muʕ suʔa:li! bi tiʕmil e:h awwilma tisbaʕ fi s subʕ,

wi baʕde:n ʕul li bit tarti:b, kullⁱ ʕa:ga ʔawwil-bawwil.

gi:m.² lamm v_sbaʕ fi s subʕⁱ b_ albis hudu:mi.

si:n. s_ohh! kullⁱ wa:ʕid minna baʕdima jisbaʕ fi s subʕ bi

jilbis hudu:mu. u baʕde:n bi niʕmil e:h?

gi:m. baʕdima nilbis bi nift_ʕr.

si:n. istanna f_wjja! baʕdima tisbaʕ fi s subʕ wi ʕablma

tift_ʕr, muʕ bi tiʕsil wiʕak?

gi:m. bit t_ʕbʕ! an_ aʕsil wiʕi ʕawi, w_ astaʕamma kaman.

si:n. nirgaʕ lil futu:r baʕa! bi tif_ʕru ʕaʕritakum is sa:ʕa kam?

gi:m. bi nift_ʕr is sa:ʕa . . .

si:n. ʕul li, l_ inqli:z (l_ imrika:n) bi jif_ʕru badri ʕanna hina
fiʕ ʕarʕ?

gi:m. muʕ ʕarif (or m_ aʕr_ʕfi) tamam, ʕalafan baʕʕ_ in na:s bi

jif_ʕru badri fiʕ ʕarʕⁱ wil ʕ_ʕrb, wi baʕʕ_uhum bi jif_ʕru
waxri.

si:n. da s_ohi:h. t_ʕjjib, baʕd_ il futu:r, muʕ bi tinzil wi_ b
tuxrug barra?

gi:m. aiwa b_ anzil wi b_ axrug barra ʕalafan aru:h li fuʕli.

si:n. wi lamma r r_ʕil juxrug barra, is sittⁱ b_ taʕtu (iza ka:n

ʕandu sitt!) bi tiʕmil e:h? bi tinzil wi tuxrug hi:ja
w_ʕja:h?

gi:m. la:, ma_ b tinzilⁱ wala_ b tuxrugⁱ w_ʕja:h, ʕalafan bi
tiʕmil³ fuʕl il be:t.

si:n. wil xaddami:n, bi jiʕmilu e:h?—iʕmilni xadda:mak,
t_ʕbba:x walla sufragi, tiʕul li e:h?

¹ jo:m “day”, ʕo:mi (ʕ. joʕmijja, p. jomijjin) “daily”. Notice this very common and simple feature of Arabic, the -i termination (originally ij) which turns substantives into adjectives—exactly corresponding, curiously enough, to English -y, e. g. ‘laban “milk”, ‘labani “milky”.

² sim and gim, the initial letters of the two words suʔa:l and gawa:b.

³ *With* bi this means “because she does . . .”; *without*, “in order that she may do”.

- A. I'd say to you: "Cook, go to market, buy everything for dinner and supper, and then come back immediately and cook the lunch".
- Q. "Very good, sir."—Now I am table-servant. "Any orders, sir?"
- A. "Table-man, clear the table, and then do the bedroom, sweep the house, swill the floors (tiles), open the windows, and . . ."
- Q. "Enough, enough, sir, that's too much for me. That work wants (needs) two servants, not one!"
- A. That's all right! "Here, you two, make the bedrooms, sweep the house, swill the floors, and open the windows."
- Q. "Yessir!" And Mistress Maryam, what does she say to her servant-girl?
- A. She says, "Girl, do the bedroom, sweep . . . wash down . . . open . . .", &c.
- Q. And if the servant(s) is inexperienced and opens the windows when the weather is hot, what do you say?
- A. We say, "Don't open the windows when the day is hot. *Shut* them, stupid, don't open them!"
- Q. "Very good, sir. It shall be done (willingly)!—Is there anything else before we finish?"
- A. No, there isn't.
- Q. By your leave then ("permit me").
- A. Pray go if you *must*! ("Deign to depart—without being turned out.")

- gi:m. aʔul lak “ja tɒbbax, uxruq (or ixruq) lis su:ʔ w ʔiftiri kulli ha:ga ʔalajan il gada wil ʔafa, u baʔde:n ʔirgaʔ ha:lan w ʔitbux (or w ʔutbux) il gada”.
- si:n. “ha:ʔdir ja si:di!”—dilwɒʔt and suf'raqi,—“itfɒʔɒl ja si:di!”
- gi:m. “ja suf'raqi, si:l is sufra, u baʔde:n iʔmil oʔt in no:m, w ʔiknis il be:t, w ʔigsil il bala:t, w ʔiftaħ iʔ ʔababi:k, wi . . .”
- si:n. bi zja:da bi zja:da ja si:di! da ktir ʔalajj! ʔugli da biddu xaddame:n itne:n muʔ xadda:m wa:ħid!”
- gi:m. maʔlehʃ! “ja ntu litne:n, iʔmil(u) u wɒʔ in no:m, w ʔik'nisu l be:t, w ʔig'silu l bala:t, w ʔif'taħu ʔ ʔababi:k”.
- si:n. “ha:ʔdir ja sidna!” wis sitti marjim tiʔu:l e:h lil bint il xadda:ma bta'ʔitha?
- gi:m. tiʔu:l, “ja bitt, iʔmili ʔoʔt in no:m, w ʔik'nisi . . . w ʔig'sili . . . w ʔiftaħi . . .”
- si:n. w ʔiza { ka:n il xadda:m gʔfi:m, wi jiftaħ }
 { ka:nit il xadda:ma gʔfi:ma, wi tiftaħ }
 { ka:nu l xaddami:n gʔfa:m, wi jiftaħu }
- if ʔababi:k wi d dinja ħarr, tiʔu:lu e:h?
- gi:m. niʔul lu “ma tiftaħ ʔ ʔababi:k wid dinja ħarr,
 laha “ma tiftaħi:ʔ
 luhum “ma tiftaħu:ʔ
 ma tiʔ'filhum ja ʔe:x! wala tiftaħ'humʔ.”
 ma tiʔ'fi'li:hum ja ʔe:xa! wala tiftaħi'humʔ.”
 ma tiʔ'fi'lu:hum ja na:s! wala tiftaħuhumʔ.”
- si:n. “ha:ʔdir!! ʔala ʔe:ni w rɒ:si! (ʔenna w ru'sna!). wi fiħ ha:ga tanja ʔablma nixlɒs?”
- gi:m. la ma fi:ʔ.
- si:n. tɒjjib, is'maħ li!
- gi:m. itfɒʔɒl min gɛr mɒʔru:d!

For Memory-work.

The directions to the servants from the above dialogue.

¹ See note 2 on p. 63.

For Conversational

1 (to 2).

1. Simple

Must you go out, Zaid?

	la:zim	'tuxrug	barra	ja	ze:d?
	„	tux'rugi	„	„	ze:nab?
	„	tux'rugu	„	„	gama:ʕa?

2. With

Do you go out every day?

	bi	tuxrug	barra	kull ⁱ	jo:m?
		<i>etc.</i>			

3. With bi,

„ „

	inta	⏟	tuxrug	barra	kull ⁱ	jo:m?
	inti	⏟	tux'rugi	„	„	„
	intu	⏟	tux'rugu	„	„	„

4. Impera-

Go out, Zaid!

	'uxrug	barra	ja	ze:d!
	ux'rugi	„	„	ze:nab.
	ux'rugu	„	„	gama:ʕa.

5. Indefinite,

Don't laugh at me!

	ma	tiʕ'	ħakʕi	ʕalajja!
	„	tiʕ'ħa'	ki:ʕ	„
	„	tiʕ'ħaku:ʕ	ʕale:na.	

6. With suffix-

Do you recognize (know) me?

	bi	tiʕ'	rɔfni	?ana	mi:n.
	bi	tiʕ'	rɔfu:na	iħna	mi:n.
	bi	tiʕ'	rɔ'fi:h	ħu:wa	mi:n.
	bi	tiʕ'	rɔ'fi:ha	ħi:ja	mi:n.
	bi	tiʕ'	rɔ'fu:h	ħu:wa	mi:n.
	bi	tiʕ'	rɔ'fu:ħum	ħumma	mi:n.

7. With suffixes,

Don't write me down on the list.

	ma	tiktib'	ni:ʕ	fil	kaff.
	ma	tiktib'	na:ʕ	„	„
	ma	tiktibi'	ni:ʕ	„	„
	ma	tikti'	biħʕ	„	„
	ma	tikti'	buhʕ	„	„
	ma	tiktibu'	ni:ʕ	fil	kaff.

Towards Composition.

When I go to the pyramids (ħarṣm), I ride the tram from the Ataba and get down at Mina House (mi:na'haus). By the way ('ħa(:)kim) the tea at Mina is very good—one always drinks tea there—complet not simple!¹ After—or before—drinking tea I go up (pʔlaʃ) the Great Pyramid and come down it again. And perhaps I go inside. And often one rides a donkey or a camel in order to see the Sphinx (abu ʔ ho:l). And after all that it will be sunset, and I return to Cairo, riding the tram as before (ħarḏu).

¹ ġumble: muʃ sambil.

For Systematic Grammar.

(1) Write out in the old grammar form (if you so desire) the whole Indefinite and Imperative of one verb, from the Verb-Drill, *with accents*: (a) simple, (b) with negative, (c) with suffix-pronoun of object, (d) with pronoun and negative. (The last two are too complicated to do out in full. Typical specimens are sufficient.¹)

(2) Notice that the vowels may be i—a, i—u (alternatively u—u), or i—i. There is no intelligible rule governing these possibilities, so every verb must just be learned separately.

(3) The first vowel of the first-person-sing. of every Indefinite is invariably a, as this vowel stands for ana.

(4) Notice the shiftings of the accent through the successive suffixing of the pronouns and the f:—'tiftaḥ—tif'taḥu; 'tiftaḥ—ma tif'taḥf; ti'taḥu—ma tifta'ḥu:f—ma tiftaḥu'humf.

¹ Note particularly how the feminine pronoun is changed when negated, aḡ'rofik . . . mḡaḡrofki:f; cp. ḡandik . . . ma ḡandiki:f.

CHAPTER XVIII

[*Grammatical Scheme:—The Past of the “Strong” Triliteral Verb.*]
The Daily Round once more.

- Q. Let us return to the order of the day.—What, then, did you do yesterday according to that order?
- A. When I got up in the morning I put on my clothes and my boots.
- Q. Did you not, before dressing, wash your face (bathe)?
- A. Oh yes, before I dressed I washed my face (bathed).
- Q. Did you all breakfast together?
- A. Yes, we all breakfasted together.
- Q. Did you go downstairs and go out together?
- A. No, we neither went downstairs nor did we go out together; X went separately, Y went separately, and the others went separately.
- Q. I hope the servant(s) did not open the windows if the weather was hot!
- A. No, thank goodness, he (she, they) shut them up and did not open them.
- Q. Fine, fine! that servant of yours must be a good one, and one that pays attention!

18. fəsl nimrit tamanta:far.

il fişl il ma:đi.

it tarti:b il jo:mi kaman marra.

- si:n. xallina nirgaŋ lit tarti:b il jo:mi. baʔa_amba:rih ʔamalt
(ʔamalti, ʔamaltum)_e:h hasab it tarti:b da?
- gi:m. lamma sɔbaħtⁱ fis subħ libistⁱ hdu:mi wi gaz'miti.
- si:n. muş ʔablima lbistⁱ ɣpsaltⁱ wiffak (istaħamme:t)?
- gi:m. sɔħi:ħ, ʔablima lbistⁱ ɣpsaltⁱ wiffi (istaħamme:t) u baŋdⁱ
kullⁱ da, fiťirt.
- si:n. fiťirtu kul'lukum sawa?
- gi:m. aiwa, fiťirna kul'lina sawa.
- si:n. wi_nziltu wi xɔrɔgtu sawa?
- gi:m. la ma_nzil'naf wala xɔrɔg'naf sawa,
bassⁱ fula:n nizil wi xɔrɔg
fula:na nizlit wi 'xɔrɔgit } ʔkullⁱ wa:ħid li waħdu.
il tanji:n nizlu wi 'xɔrɔgu }
- si:n. in ʔa ʔdllɔ: il xadda:m ma jkunş fataħ
xadda:ma ma tkunş fataħit } if ʔababi:k
xaddami:n ma jkunu:ş fataħu: }
- wid dinja ħarr!
- gi:m. il ħamdu lillah! ʔa'falhum wala fataħhumş!
ʔafa'lithum wala fataħit/humş!
ʔafalu:hum wala fataħuhumş!
- si n. ʔa:l ʔa:l! la:zim
{ il xaddam_bita:ŋak da gadaŋ wi wa:xid ba:lu!
{ il xadda:ma_btaŋtak di gadaŋ wi waxda 'balha!
{ il xaddamin_bitu:ŋak do:l gidŋa:n wi waxdi'n balhum!

For Conversational

1. Past,

Did you open the door of the house, Zaid?	fa'taħt ⁱ ba:b il be:t ja ze:d ?
	fa'taħti " " " ze:nab ?
	fa'taħtu " " " gama:ʃa ?

2. Past,

Did you catch the ball, Zaid?	mi'sikt il ko:ra ja ze:d ?
	mi'sikti l " " ze:nab ?
	mi'siktu l " " gama:ʃa ?

3. Negative.

Didn't you open the window, Zainab?	ma fa'taħtif il be:t ja ze:d ?
	" fataħ'ti:ʃ " " ze:nab ?
	" fataħ'tu:ʃ " " gama:ʃa ?

4. Negative.

Didn't you play football that day?— I never played football in my life.	ma lʃibtif il ko:ra jo:mha ?
	ma lʃibt'i:ʃ " "
	ma lʃibtu:ʃ " "

5. With Suffix-

Did you write me down on the list?	katab'tini fil kaʃfi ja ze:d ?
	(Same, female speaker)
	katabti:h fil kaʃfi ja ze:nab ?
	katabti:ha " "
	katab'tu:h " ja gama:ʃa ?
kabtu:na " "	

6. With Suffix-

Didn't you, etc.	ma katabti'ni:ʃ fil kaʃfi ja ze:d ?
	(Same, female speaker)
	ma katab'tihʃ fil kaʃfi ja ze:nab ?
	" katabti'ha:ʃ " "
	" kata'btuhʃ " ja gama:ʃa ?
	" katabtu'ha:ʃ " "
" katabtu'ni:ʃ " "	
	(Same, female speaker)

Verb Drill.

Simple. a—a.

aiwa, fa'taħit¹ ba:b il be:t.

" fa'taħina ba:b il be:t.

səħi:ħ 'fataħ ba:b il be:t.

" 'fataħit " "

" 'fataħu " "

Simple. i—i.

aiwa, mi'sikt il ko:ra.

" mi'sikna il ko:ra.

səħi:ħ 'misik il ko:ra.

" 'miskit " "

" 'misku " "

a—a.

la:, ma fa'taħtif il be:t.

" ma fataħ'na:f il be:t.

səħi:ħ ma fa'taħf il be:t.

" " fataħ'hitf il be:t

" " fataħ'u:f !,

i—i.

'Şumri¹ ma l'Şibtif il ko:ra.'Şum'rina¹ ma l'Şib'na:f il ko:ra.'Şumru¹ ma l'Şibf il ko:ra!'Şum'rəha¹ ma liŞ'bitf il ko:ra!'Şum'ruhum¹ ma liŞ'bu:f il ko:ra!

Pronouns.

ai naŞam ka'tabtak.

" ka'tabtik.

" ka'tabtu.

" katab'taha.

" katab'na:h.

" katabna:ku.

maŞlu:m 'katabu.

" ka'tabha.

" kata'bitu.

" kata'bitha.

" kata'bu:h.

" katabu:hum.

Pronouns, negative.

la:, ma katab'takf!

" katabti'ki:f!

" katab'tu:f.

" katabta'ha:f.

" katabnahf.

" katabna'ha:f.

" katab'nakf.

" katabna'ki:f.

ma kata'bu:f iz za:j!

" katab'ha:f "

" katabi'tu:f "

" katabit'ha:f "

" kata'buhf "

" katabu'ha:f "

" kata'bukf " (to 1).

" katabu'ki:f " (to 1).

¹ The negative with ma and f is sometimes applied to these expressions, thus ma Şum'ri:f şufi ħa:ga zəjj¹ di!; and so for the rest.

For Memory-work.

lamma s**o**ba**h**tⁱ fi s**u**b**h** i**n**na**h**a**r**da g**u**s**a**l**t**i w**i**ff**i** w**i** l'**b**i**s**t**i**
 h**u**:m**i** w**i** f**f**i**r**tⁱ w**o**j**j**a n na:s**i**t ta**n**j**i**:n. w**i** ba**ʃ**de:n ni'z**i**l**t**i w
 x**o**r**o**q**t**i w ʃa'm**a**l**t**i ʃu**g**l**i**. w**i** ba**ʃ**dⁱ k**i**da r'q**i**ʃ**t**i l**i**l be:t**i**s
 sa:ʃa wa**f**ida.

For Composition.

Take the piece on p. 74 and narrate it in the past, "yesterday I . . .", substituting past-definite verbs for the indefinites wherever suitable.

For the way to narrate a similar piece when *customary past* action is intended; see p. 101.

For Systematic Grammar.

(1) Write out this tense, with pronouns, negatives, *etc.*, as before.

(2) Notice the vowel possibilities in this tense are two only, *i—i, a—a*.¹

(3) Notice that the *i—i* form has two peculiarities due to elision; e. g.

(i) /rikibu, /rikibit become rikbu, rikbit. .

(ii) the first *i* is elided after a word ending in a vowel, provided its own syllable is unaccented, e. g. *inta* r'kibt, *iħna* r'kibna, *etc.*, but *hu:wa* 'rikib.

(4) There is no rule determining which vowelling in the Past goes with which in the Indefinite. All the six possibilities except one are quite common, viz.

a—a and *i—a* as *fataħ*, *jiftaħ*.

a—a and *i—u* as *ʔabax*, *jifbux* (*or jufbux*).

a—a and *i—a* as *ʔafal*, *jiʔfil*.

i—i and *i—a* as *fiħim*, *jifħam*.

i—i and *i—i* as *nizil*, *jinzil*.

(5) Notice again the shiftings of the accents, and in particular notice:

'fataħ "he opened"

'fataħu "he opened it", *or* "they opened"

ma fata'ħu:ʃ "he did not open it", *or* "they did not open"

ma fata'ħuhʃ² "they didn't open it";

and similarly

jif'taħu "he opens it" *or* "they open"

ma jifta'ħu:ʃ "he doesn't open it" *or* "they don't open"

ma jifta'ħuhʃ² "they don't open it".

¹ A very few in *u—u* are found, e. g. *xulus* "it was finished".

² *ma fata'ħuhu:ʃ*, *ma jifta'ħuhu:ʃ* are used by some speakers.

CHAPTER XIX

[Grammatical Scheme:—Verb followed by Indirect Object, in Dative.]

SCENE, a Classroom.

A MASTER. A PUPIL.

P. Excuse me from this period, sir. I want to go out.

M. I won't excuse you: it's not nearly time for the bell, and you've only just come in. Moreover I gave you leave yesterday, and how shall I give it you again to-day? Haven't I often told you that "the head of the idle is the house of the Devil", and you didn't listen to me? Why, you're exactly (as the proverb has it) "like cattle, waiting for the word 'Wo!'". Now aren't you?

P. Never mind, sir. If you won't allow me, you won't. Thanks very much all the same.

For Composition.

Allow me, madam, to open the box (ṣilba) for you. I must not open it for you? Why? Pray, do let me.

(She is afraid that when she lets me open the box for her, I'll open it violently (biz zu:r) and break it (akassar) for her. That's why she said, "Don't open it for me").

Ah, there's the locksmith (kawali:ni): kindly¹ call him (tin'dah lu) and give it him.²—He will open it for you, madam, since (mada:m) you won't let us open it, for fear that we should break it for you.

"Thanks very much all the same."

Don't mention it. Thank you.

¹ 'tibʔa (see p. 67).

² tiddi'ha: lu (see p. 137).

19. fəsl nimrit tisaʕta:ʕar.

il fiʕl il mitʕaddi bi ʕarf il garr.

maʕhad fi maktab.

xo:ga. tilmi:z.

tilmi:z. is'maħ li mil ʕis-sə di j_afandi! bidd_axrug.

xo:ga. m_asmaħ'lakʕ, liʕinno il garəs lissa badri, w_inta da:xil dilwəʕt_aho. wi kaman samaħ'ti lak_imba:riħ, w_as'maħ lak_innaharda_zza:j? ma ʕulti lakʕi marrə:t kiti:r inni "rə:s il kasla:n be:t iʕ ʕəʕə:n", w_inta ma_smiʕti li:ʕ? mahu_nta ʕala rəʕj il masal "zajj il baha:jim mistanni ʕə:lit 'jiss!'" kida walla ʕe:h?

tilmi:z. maʕlehʕj_afandi; ma tismaħ 'li:ʕ, ma tismaħ 'li:ʕ. kattar xə:rək ʕala kulli ʕa:l.

For Memory-work.

The proverbs (from ma ʕulti lakʕ . . .).

For Conversational Verb Drill.

The student is not advised to plod through all the following verb-combinations continuously. But inasmuch as all these expressions do often occur, and the tongue simply cannot be got round them without definite practice, he is emphatically advised to get through them all in time.

*Imperative and Indefinite.*1. *With Dative.*

1.	2.	3.
if'taħ li ja ze:d!	af'taħ lak ʕa:lan ja si:di!	jif'taħ lu ʕa:lan.
ifta'ħi:li ja ze:nab!	af'taħ lik ʕa:lan ja sitti!	tif'taħ laha ʕa:lan.
ifta'ħi_lha ja ze:nab!	„ laha „ „	„ „ „ ʕa:lan
ifta'ħi_nna ¹ ja ze:nab!	„ lukum ʕa:lan ja sijadna!	„ luhum ʕa:lan
ifta'ħu_lha ja gama:ʕa.	nif'taħ laha ʕa:lan ja sijadna!	jifta'ħu_lhum „
ifta'ħu_nna „ „	nif'taħ lukum ʕa:lan ja sijadna!	jifta'ħu_lku „ (tol.)

¹ For iftaħi_lna.

2. *With Dative, Negative.*

1.	2.	3.
ma tiftaḥi 'lu:f ja ze:d !	ṭṭajjib m_aftaḥi 'lu:f.	ma jiftaḥi 'lu:f le:h !
„ tiftaḥi la'ha:f „	„ m_aftaḥi la'ha:f.	ma jiftaḥi la'ha:f le:h !
„ tiftaḥi 'lu:f ja ze:nab.	„ m_aftaḥi 'lu:f.	ma tiftaḥi 'lu:f le:h !
„ tiftaḥi l'ha:f ja ze:nab.	„ m_aftaḥi la'ha:f.	ma tiftaḥi la'ha:f le:h !
ma tiftaḥi 'li:f ja ze:nab ?!	la: m_aftaḥi 'lak:f!	ma tiftaḥi 'lu:f le:h !
(Same, feminine speaker)	la: m_aftaḥi li'ki:f!	ma tiftaḥi laha:f le:h !
ma tiftaḥi n'na:f ja ze:nab ?!	la: m_aftaḥi lu'ku:f!	ma tiftaḥi lu'hum:f le:h !
„ tiftaḥu 'lu:f ja gama:ʃa ?!	la: ma niftaḥi 'lu:f!	ma jiftaḥu 'lu:f le:h !
„ tiftaḥu l'ha:f ja gama:ʃa ?!	la: ma niftaḥi la'ha:f!	ma jiftaḥu l'ha:f le:h !
„ tiftaḥu l'hum:f ja gama:ʃa ?!	la: ma niftaḥi lu'hum:f!	ma jiftaḥu l'hum:f le:h !

*The same, Past.*1. *With Dative.*

fataḥti li ja ze:d ?	aiwa fataḥti lak.	maʃlu:m fa'taḥi lu.
fataḥiti: li ja ze:nab ?	„ fataḥti lik.	„ fataḥit lu.
fataḥiti l'ha ja ze:nab ?	„ fataḥti l'ha.	„ fataḥit laha.
fataḥiti nna „	„ fataḥti lkum.	„ fataḥit luhum.
fataḥitu l'ha ja gama:ʃa ?	„ fataḥti na l'ha.	„ fataḥi l'ha.
fataḥi nna „	„ fataḥi lku.	„ fataḥi lhum.

2. *With Dative, Negative.*

ma fataḥti lu:f ja ze:d ?	la: ma fataḥti lu:f.	ma fataḥi 'lu:f le:h ?
„ fataḥti l'ha:f „	„ „ fataḥti l'ha:f.	„ fataḥi la'ha:f le:h ?
„ fataḥiti lu:f ja ze:nab ?	„ „ fataḥti lu:f.	„ fataḥit lu:f „ ?
„ fataḥiti l'ha:f ja ze:nab ?	„ „ fataḥti l'ha:f.	„ fataḥit la ha:f „ ?
ma fataḥiti li:f ja ze:nab ?!	„ „ fataḥti lak:f.	„ fataḥit lu:f „ ?
(Same, fem. speaker)	„ „ fataḥti lki:f.	„ fataḥit laha:f „ ?
ma fataḥiti unaf ja ze:nab ?!	„ „ fataḥti lku:f.	„ fataḥit luhum:f le:h ?
„ fataḥitu lu:f ja ze:nab ?	„ „ fataḥi na lu:f.	„ fataḥi lu:f le:h ?
„ fataḥitu l'ha:f ja ze:nab ?	„ „ fataḥi na l'ha:f.	„ fataḥi l'ha:f le:h ?
„ fataḥitu l'hum:f ja ze:nab ?	„ „ fataḥi na l'hum:f.	„ fataḥi l'hum:f le:h ?

For Systematic Grammar.

We have here to notice that **l** with its pronoun (e. g. **lak**) is as accentless as an ordinary suffix (e. g. **-ak**); that it throws accent on to the preceding syllable, as suffixes do; and that in the negative the **ʃ** includes it together with the verb. In every respect, therefore, it acts as a *dative* pronominal suffix, and but for loss of clearness it would be more consistent to write **m aftaḥ'lakʃ**, **ma jiftaḥul'ha:ʃ** instead of separating the verb from its dative.

The chief points to notice specially are the accent-shifts, and the elision of **i**, **u** in **lina** and **lukum** when a vowel precedes.

Verbs taking Direct and Indirect Objects: Suffixes of Accusative and Dative combined.

Unfortunately we are not yet at the end of the combinations introduced by suffixing, for some verbs take both an accusative direct object and a dative indirect, and the combinations of the suffixes consequent thereon, with and without negative, run into hundreds! The following tables are not complete, but a very careful selection has been made so as to illustrate the perfectly regular, if at first sight complicated, way in which the language solves the problem of this combination.

The masculine objective suffix may stand for "door".

The feminine	"	"	"	} "doors".
The plural	"	"	"	

*Imperative and Indefinite with Suffix and Dative.**Addressed to a boy.*

1.	2.	3.
ifta'hu: li ja ze:d!	afta'hu: lak ha:lan!	jifta'hu: lu ha:lan!
iftaḥ'ha: li ,,	aftaḥ'ha: lak ,, [lik]	[jifta'hu lha]
ifta'hu_nna ¹ ja ze:d!	afta'hu_lkum ,,	jiftaḥ'ha: lu ha:lan!
iftaḥ'ha_nna ,,	aftaḥ'ha_lkum ha:lan!	[jiftaḥ'ha lha]
iftaḥ'hum lina ,,	aftaḥ'hum lukum ,,	jiftaḥ'hum ha:lan!
		jiftaḥ'hum lhum ha:lan!
		jiftaḥ'hum lhum ha:lan!

Addressed to a girl.

ifta'hih li ja ze:nab!	As above.	As above, with t for j.
iftaḥ'ha: li ,,		
ifta'hih lina ,,		
iftaḥ'ha_nna ja ze:nab!		
iftaḥ'hum lina ,,		

Addressed to several.

ifta'huḥ li ja gama:ʕa!	nifta'hu: lak ha:lan!	jifta'huḥ lu ha:lan!
iftaḥ'ha: li ,,	niftaḥ'ha: lak ,, [lik]	[jifta'huḥ laha]
ifta'huḥ lina ,,	nifta'hu_lkum ha:lan!	jiftaḥ'ha: lu ha:lan!
iftaḥ'ha_nna ,,	niftaḥ'ha_lkum ,, [lik]	[jiftaḥ'ha lha]
iftaḥ'hum luhum ja	niftaḥ'hum luhum	jiftaḥ'hum luhum ha:lan!
gama:ʕa!	ha:lan!	jiftaḥ'hum luhum ha:lan!

¹ For ifta'hu_nna, by attraction, and so in similar cases in these dative tables.

The same, Negative.

Addressed to a boy.

1.

ma tiftaḥu 'li:f ja ze:d ?
 (Same, fem. speaker)
 ma tiftaḥiḥa li:f ja ze:d ?
 ma tiftaḥu n'na:f ,,
 ma tiftaḥa n'na:f ,,
 ma tiftaḥum li'na:f ,,

2.

la: m_aftaḥu 'lak:f !
 ,, m_aftaḥu_lki:f !
 ,, m_aftaḥiḥa_lki:f !
 ,, m_aftaḥu_lku:f !
 ,, m_aftaḥiḥa_lku:f !
 ,, m_aftaḥum
 lu'ku:f !

3.

ma jiftaḥu 'lu:f le:h ?
 ma jiftaḥu_l'ha:f le:h ?
 ma jiftaḥiḥa_l'ha:f ,,
 ma jiftaḥu_lhumʃi ,,
 ma jiftaḥiḥa_lhumʃi ,,
 ma jiftaḥum lu'humʃi
 le:h ?

Addressed to a girl.

ma tiftaḥiḥ 'li:f
 ja ze:nab ?
 ma tiftaḥiḥa 'li:f ,,
 ma tiftaḥiḥ li'na:f ,,
 ma tiftaḥiḥa n'na:f
 ja ze:nab ?
 ma tiftaḥiḥum li'na:f
 ja ze:nab ?

As above.

As above, with t for j.

Addressed to several.

ma tiftaḥuh li:f ja
 gama:ʃa ?
 (Same, fem. speaker)
 ma tiftaḥuha li:f ja
 gama:ʃa ?
 ma tiftaḥuh lina:f ja
 gama:ʃa ?
 ma tiftaḥuhum lina:f ja
 gama:ʃa ?

la: ma niftaḥu 'lak:f !
 la: ma niftaḥu_l'ki:f !
 la: ma niftaḥiḥa_lki:f !
 la: ma niftaḥu_lku:f !
 la: ma niftaḥum
 luku:f !

ma jiftaḥuh 'lu:f leh ?
 ma jiftaḥuh laha:f leh ?
 ma jiftaḥuha_lha:f ,, ?
 ma jiftaḥuh lu'humʃi
 le:h ?
 ma jiftaḥuhum
 lu'humʃi le:h ?

Past, with Suffix and Dative.

Addressed to a boy.

1.	2.	3.
fatah'tu: li ja ze:d ? (Same, fem. speaker)	aiwa fatahtu: lak.	maʃlu:m fatahu: lu !
fatahta'ha: li ja ze:d ?	„ fatahtu: lik.	„ fatahu lha !
fatah'tu nna „ ?	„ fatahtaha: lik.	„ fatah'ha lha !
fatahta'ha nna „ ?	„ fatah'tu lku.	„ fata'hu lhum !
	„ fatahta'ha lku.	„ fatah'ha lhum !
fatahtu'hum lina ja ze:d ?	„ fatahtu'hum lukum.	„ fatah'hum luhum !

Addressed to a girl.

fatah'tih li ja ze:nab ? (Same, fem. speaker)	As above.	maʃlu:m fatahi'tu: lu !
fatahtiha: li ja ze:nab ?		„ fatahi'tu lha !
fatah'tih lina „		„ fatahit'ha lha !
fatahti'ha nna „		„ fatahi'tu lhum !
		„ fatahit'ha lhum !
fatahti'hum lina „		„ fatahit'hum luhum !

Addressed to several.

fatah'tuh li ja gama:ʃa ? (Same, fem. speaker)	aiwa fatahinah lak.	maʃlu:m fatahuh lu !
fatahtu'ha: li ja gama:ʃa ?	„ fatahinah lik.	„ fatahuh laha !
fatah'tuh lina „	„ fatahinaha: lik.	„ fatahuha lha !
fatahtu'ha nna „	„ fatah'nah luku.	„ fatahuh luhum !
	„ fatahina'ha lku.	„ fatahuha lhum !
fatahtu'hum lina „	„ fatahina'hum lukum.	„ fatahu'hum luhum !

The same, Negative.

Addressed to a boy.

1.

2.

3.

ma fatañtu 'li:f ja ze:d ? (Same, fem. speaker) ma fatañtaha 'li:f ja ze:d ? ma fatañtu n'na:f ,, ma fatañtaha n'na:f ja ze:d ? ma fatañtuhum lu'humf ja ze:d ?	la: ma fatañtu 'lakf ! ,, fatañtu l'ki:f ! ,, fatañtaha l'ki:f ! ,, fatañtu l'ku:f ! ,, fatañtaha l'ku:f ! ,, fatañtuhum lu'humf !	ma fatañtu lu:f le:h ? ,, fatañtu lha:f le:h ? ,, fatañha l'ha:f ,, ,, fatañtu l'humfi le:h ? ,, fatañha lhumfi ,, ,, fatañtuhum lu'humfi le:h ?
--	--	--

Addressed to a girl.

ma fatañtih 'li:f ja z:nab ? (Same, fem. speaker) ma fatañtiha 'li:f ja z:nab ? ma fatañtih li'na:f ja z:nab ? ma fatañtiha n'na:f ja z:nab ? ma fatañtihum li'na:f ja z:nab ?	As above.	ma fatañtu lu:f le:h ? ma fatañtu lha:f le:h ? ma fatañtiha l'ha:f le:h ? ma fatañtu l'humfi le:h ? ma fatañtiha l'humfi le:h ? ma fatañtihum lu'humfi le:h ?
--	-----------	--

Addressed to several.

ma fatañtuh 'li:f ja gama:ʒa ? (Same, fem. speaker) ma fatañtuha 'li:f ja gama:ʒa ? ma fatañtuh li'na:f ja gama:ʒa ? ma fatañtuha n'na:f ja gama:ʒa ? ma fatañtuhum li'na:f ja gama:ʒa ?	la: ma fatañnah 'lakf ! ,, fatañnah li'ki:f ! ,, fatañnaha l'ki:f ! ,, fatañnah lu'ku:f ! ,, fatañnaha l'kumf ! ,, fatañnahum lu'kumf !	ma fatañtuh lu:f le:h ? ma fatañtuh laha:f le:h ? ma fatañtuha lha:f ,, ? ma fatañtuh luhumfi le:h ? ma fatañtuha lhumfi le:h ? ma fatañtuhum luhumfi le:h ?
--	--	--

CHAPTER XX

The NUMERALS.

Days of Week. Months. Seasons of the Year.

A. 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.
[*The Teacher.* Exactly. And with the Mohammedans
Friday, and the Jews Saturday.]
2. And the day which is after Sunday, what is its name?—
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 Caliphs are there after Mohammed?—Three
“good” Caliphs, 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 in Egypt?—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.
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,
namely Matthew, Mark, Luke, and John.
13. How many piastres are there to the shilling?—Five piastres
go to the shilling.
14. From Monday to Friday how many days are there?— . . . five
days.
15. How many months are there from January to May?— . . . five
months.
16. How many months are there in the half-year?—Half a year
is six months.
17. Tell me their name(s), of your favour (= if you please).—
Their name(s) are January, etc., and May, etc.
18. How many piastres go to $1\frac{1}{2}$ francs?—Six piastres.

20. fəsl nimrit ʔifri:n.

aʔda:d. ajja:m l̄isbu:ʔ. if̄uhu:r. fusu:l is sana.

A. il ʔaʔda:d min wa:hid li haddi ʔafara.

1. is sɔla' ʔand il masi:hijji:n f̄anhe jo:m mil gumʔa?—is sɔla ʔand il masi:hijji:n fi jo:m il hadd.
- [il m^oʔallim. tamam. wi ʔand il muslimi:n jo:m il gumʔa, wil jahud jo:m is sabb.]
2. w̄il jo:m illi baʔd il hadd ismu ʔe:h?—baʔd il haddi jo:m l̄itne:n.
3. wi baʔdi l̄itne:n e:h?—baʔdi l̄itne:n jo:m it tala:t.
4. mil haddi lit tala't kam jo:m?—mil hadd li t̄ tala't ta'latt ijja:m.
5. ʔirfe:n wi ʔirf jibʔu kam?—ʔirfe:n wi ʔirf jibʔu ta'lat ʔuru:ʔ.
6. kam xalifa baʔdi m̄hammad?—ta'lat xulafa rəfdi:n, wi humma ʔabu bakr, wi ʔumar, wi ʔusma:n.
7. d̄eh da! wi ʔali muʔ wəjjahum?—aiwa sɔhi:h ana gəʔtə:n! ʔala kida jibʔu ʔarbaʔ xulafa.
8. l̄afɔnk fi mɔsr̄i kam ʔirf?—l̄afɔnk ʔarbaʔ ʔuru:ʔ.
9. is sana fi:ha kam fəsl?—fi(h)a arbaʔ fusu:l.
10. wi kulli fəsl̄i minhum kam fahr?—kulli fəsl̄i minhum talatt uʃhur.
11. be:n il haddi wi l̄arbaʔ kam jo:m?—be:n il haddi wi l̄arbaʔ ar'baʔt ijja:m.
12. kam nafar katabu l̄ bafajir illi fil ʔahd il gidi:d?—illi katabu l̄ bafajir ʔar'baʔt̄ nfa:r, wi humma matta wi murʔus wi lu:ʔa wi juhanna.
13. if̄ fillin kam ʔirf?—if̄ fillin xa'mas ʔuru:ʔ.
14. min l̄itne:n lil gumʔa kam jo:m?—min l̄itne:n lil gumʔa xa'mast ijja:m.
15. kam fahr min jana:jir li ma:ju?—min jana:jir li ma:ju xa'mast uʃhur.
16. nus̄si sana kam fahr?—nus̄si sana sitt uʃhur.
17. ʔul̄ li ʔala s̄muhum min fədlak.—jana:jir, wi fibɔv:jir, wi mars, wi ʔabri:l, wi ma:ju, wi junju.
18. l̄afɔnk wi nus̄si kam ʔirf?—l̄afɔnk wi nus̄si sitt̄ ʔuru:ʔ.

¹ This word for prayer means properly *liturgical* prayer, whether public or private.

19. How many days are there from Sunday to 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 Noah's 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.
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. 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.
34. What do we call the fraction (= part) of each number? —
- | |
|---------------------------------------|
| The (one) part of 10 we call a tenth. |
| " " " " 9 " " " ninth. |
| " " " " 8 " " " an eighth. |
| " " " " 7 " " " a seventh. |
| " " " " 6 " " " sixth. |
| " " " " 5 " " " fifth. |
| " " " " 4 " " " fourth. |
| " " " " 3 " " " third. |

19. mil *ħadd*ⁱ lil *gumġa* kam *jo:m*?—mil *ħadd*ⁱ lil *gumġa* *sitt* *ijja:m*.
20. il *gumġa* *fi:ha*¹ kam *jo:m*?—il *gumġa* *sa'baġt* *ijja:m*.
21. *a:xir* *jo:m* *fi:ha* [?]*eh hu:wa*?—*a:xir* *jo:m*² *fil* *usbu:ġ* *jo:m* *is* *sabt*.
22. *arbaġ* *ġuru:ġ* *wi* *tala:ta* *jib*[?]*ġu* kam *ġirf*?—*sabaġ* *ġuru:ġ*.
23. *l* *afro:nke:n* kam *ġirf*?—*l* *afro:nke:n* *taman* *ġuru:ġ*.
24. kam *fahr*¹ *min* *jana:jir* *li* *ħadd* *agustus*?—*min* *jana:jir* *li* *ħadd* *agustus* *taman't* *uġhur*.
25. *ġul* *li* *ġala* *litne:n* *l* *axro'nijji:n* *minhum*.—*litne:n* *l* *axro'nijji:n* *ju:ju* *w* *agustus*.
26. *ġul* *li* *ġala* *sm*ⁱ *fusu:l* *is* *sana*.—[?]*awwil* *fo:sl*ⁱ *minhum*, *ismu* *r* *ro:bi:ġ*, *wi* *ta'ni:hum* *is* *se:f*, *wi* *ta'lithum* *il* *xro:f*, *wi* *ro'bi*^ġ*hum* *if* *sita*.
27. *ka'n* *sih* kam *faxs*ⁱ ³*fi* *fulk*ⁱ *nu:h*?—*ta'manti* *fxo:s*.⁴
28. *sih* kam *ġirf*ⁱ *fi* *fillin* *wi* *fro:nk*?—*fi* *fillin* *wi* *fro:nk* *ti'saġ* *ġuru:ġ*.
29. *wi* kam *fahr* *min* *jana:jir* *li* *sibtimbir*?—*min* *jana:jir* *li* *sibtimbir* *ti'saġt* *uġhur*.
30. *nuss*ⁱ *rija:l* kam *ġirf*?—*nuss*ⁱ *rija:l* *ġafar* *ġuru:ġ*.
31. *min* *ma:ris*⁵ *li* [?]*a:xir* *is* *sana* kam *fahr*?—*min* *ma:ris* *li* [?]*a:xir* *is* *sana* *ġafar't* *uġhur*.
32. *min* *fo:lak* *ġul* *li* *ġala* *sm* *il* *arbaġa* *l* [?]*axro'nijja* *minhum*?—*ism* *il* *arbaġa* *l* [?]*axro'nijja* *minhum* *sibtimbir*, *w* *ikto:bar* *wi* *nu:fimbir* *wi* *disimbir*.
33. *ġul* *li* *ġala* *sm* *ijja:m* *l* *usbu:ġ* *kullahum*.—*il* *ħadd*, *wi* *l* *litne:n*, *wi* *tala:t*, *wi* *l* *arbaġ*, *wi* *xamis*, *wi* *gumġa*, *wi* *sabt*.
34. *il* *guz* *min* *kull*ⁱ *ġadad* *ni*[?]*u:l* *ġale:h* [?]*e:h*?—
il *guz* *min* *ġafara* *ni*[?]*u:l* *ġale:h* *ġufr*.
w *il* *„* *„* *tisġa* *„* *„* *tusġ*.
„ *„* *„* *tamanja* *„* *„* *tumn*.
„ *„* *„* *sabġa* *„* *„* *subġ*
„ *„* *„* *sitta* *„* *„* *suds*.
„ *„* *„* *xamsa* *„* *„* *xums*.
„ *„* *„* *arbaġa* *„* *„* *rubġ*.
„ *„* *„* *tala:ta* *„* *„* *tilt*.

¹ Or *l* *usbu:ġ* *fi:h*.² Or *il* *jo:m* *il* [?]*axro:ni*. Or [?]*a'xirhum*, or *il* [?]*a:xir* *minhum*, or *il* [?]*axro:ni* *minhum* = "the last of them".³ Or *nafar*.⁴ For *afxo:s*; or *nfar* (for *anfar*).⁵ Or *maris*.

35. Three pounds make how many half-sovereigns?—Three sovereigns make six halves.

(And so for every fraction of them all.)

	10ths	9ths	8ths	7ths
9. tisaʕt	ʔiʕʕa:r ¹			
8. ta/mant	ʔ	ʔitsa:ʕ		
7. sa/baʕt	ʔ	ʔ	ʔitma:n	
6. sitt	ʔ	ʔ	ʔ	ʔisba:ʕ
5. xa/mast	ʔ	ʔ	ʔ	ʔ
4. ʔar/baʕt	ʔ	ʔ	ʔ	ʔ
3. ta/latt	ʔ	ʔ	ʔ	ʔ
2.	ʕufre:n	tusʕe:n	tumne:n	subʕe:n

36. How long have you been in Egypt? (or how many months, weeks, days).—I have been . . . in Egypt.
37. How long is it till your summer holiday?—It is . . . till my summer holiday.
38. Well then, “[A good holiday to you] every year, with you in health!”—“The same to you and more also!”

B. Numerals above 10.

- How many months are there in the year?—There are 12 months in the year.
- How many Disciples had Christ after the death of Judas?—He had 11 Disciples.
- The Teacher.* See: in all the numerals from 3 to 10 the enumerated must be *plural*, e. g. five schoolboys, ten months, —as we saw.
But after 10 the enumerated must be *singular*, e. g. 11 month, 13 schoolboy. And so 14, 15, 16, 17, 18, 19, 20 month (or schoolboy).
Similarly, 21, 30, 40, 50, 60, 70, 80, 90 month (or schoolboy), up to 99 (do you remember the story of “the Ninety and Nine Sheep” of Christ’s?).
- Thus we have come to 100: 100 sheep (“the Hundred Sheep of the Shepherd”).

¹ The proper form of all these plurals is aʕʕa:r, atsa:ʕ, etc. The a is elided after the passing vowel i, which properly belongs to the preceding word: thus, tamant¹ʔtsa:ʕ.

35. ta'lat gineha:t kam nus*s*ⁱ gne:h?—ta'lat gineha:t sitt ins*v*:s.

(wi kaza kulli kasr mil kusu:r.)

6ths	5ths	4ths	3rds	halves ins <i>v</i> :s
				..
isda:s				..
.. "	ixma:s			..
.. "	.. "	irba:ḡ		..
sutte:n	xumse:n	rubḡe:n	tilte:n	nusse:n

36. ba'ʔa: lak ʔadd_e: fi m*v*s*r*?¹ (or kam jah*r*, kam gumḡa, kam jo:m).—ba'ʔa: li . . . fi m*v*s*r*.

37. ba'ʔi: lak ʔadd_e ʔabl*i* fushit is se:f?—ba'ʔi: li . . . ʔabl fushit is se:f.

38. 'ba'ʔa "kulli sana w_inta t*v*j*j*ib!"—"w_inta bis sih*h*a wis sala:ma!"

B. il ʔaḡda:d fo:ʔ ḡafara.

1. kam jah*r*ⁱ fis sana?—fis sana (i)tna:ʔar jah*r*.
2. kan lil masi:h kam talmiz baḡdi mo't jahu:da?—kan lu hida:ʔar tilmiz.
3. il m^eḡallim.—fu:f! fi kull il ʔaḡda:d min talata li haddi ḡafara, il maḡdu:d la:zim jiku:n gamḡ, masalan, xamas talamiz, ḡa'ʔart ushur,—zajjima ʔufna.
wala:kin baḡd il ḡafara la:zim jiku:n il maḡdu:d mufrod, masalan hida:ʔar jah*r*, talat/ta:ʔar tilmiz. wi kida arbaḡta:ʔar, xamasta:ʔar, sitta:ʔar, sabaḡta:ʔar, tamanta:ʔar, tisaḡta:ʔar, ḡifrin jah*r* (aw tilmiz).
wi kida, wa:h*i*d wi ḡifri:n, talati:n, arbaḡi:n, xamsi:n, sitti:n, sabḡi:n, tamani:n, tisḡi:n jah*r* walla tilmiz. wa:h*i*d wi tisḡi:n, itne:n wi tisḡi:n, talata_w tisḡi:n . . . li haddi tisḡa_w tisḡi:n—fi ba:lak hika:jit "it tisḡa_w tisḡi:n x*v*ru:f" bita:ḡ il masi:h?
4. kida ḡi:na li mijja. mi:t x*v*ru:f ("il mi:t x*v*ru:f bitu:ḡ ir*v*:ḡi").

¹ Lit. "There has been to you how much (or how many months, etc.) in Egypt?"

² The "wi of state" again, see pp. 63 n., 71 n., 125.

5. And then 101, 102 . . . up to 1,000. 1,000 years. 2,000 years. 11,000 years. Do you follow me?

Well then, what is the date of this book?—The date of this book is 1926 (A. D.), or (A. H.) 1344.

For Composition.

A. I want 11 stamps of 5 millièmes (min abu ʔirf_ abjod), 17 at 2 millièmes, and 15 at 3 millièmes. That's all. How much is that?

B. You have 11 half-piastre stamps, that makes (bi) five and half piastres tariff, i. e. 55 millièmes. And you have seventeen two-millième stamps, that makes 34 millièmes, or three piastres and 4 millièmes. That comes to 89 millièmes, that is 9 piastres all but a millième. Then you have 15 at 3 millièmes, that makes 45 millièmes, or $4\frac{1}{2}$ piastres. And $4\frac{1}{2}$ piastres plus 9 less a millième comes to 13.4 piastres in all, that is 134 millièmes.

A. Well, take this dollar and give me the change.

B. The 20 piastres come to 200 millièmes. You owe me 134 of them. Four from ten, six; three from nine, six; one from one, nothing (sifr); then I owe you 66 millièmes; here you are:

millièmes.	
11 × 5 = 55	
17 × 2 = 34	
—	
89	200
15 × 3 = 45	134
—	—
134	66

For Systematic Grammar.

(1) The numerals illustrated in these sentences are “annexed” to nouns. Observe their original form, when they stand alone: tala:ta, ʔarbaʕa, xamsa, sitta, taʔmanja, tisʕa, ʕafara.¹

(2) Next observe that there are two forms of the “annexed” numerals, according as the following noun begins with a vowel

¹ Sometimes this form is used even when followed by a noun: see Willmore's *Colloquial Grammar*, § 35.

5. wi baʃde:n mijja w wa:hid, mijja w itne:n . . . li haddi ʔalf.
 ʔalfi sana. ʔalfe:n sana. talatt_ala:f sana . . . ʃaʃart_ala:f
 sana. hida:ʃar ʔalfi sana. kida ja si:di?
 baʔa ʔeh tari:x is sana bitaʃt il kitab da?—tari:xu sanat¹
 ʔalfi w tusʃumijja, sitta w ʃifri:n, misihijja; wi bil hiqri,
 ʔalfi w tultumijja, arbaʃ w arbaʃi:n.

*For Memory-work.**(Up the scale—)*

do re mi fa soh la ti do
 wa:hid itne:n tala:ta arbaʃa xamsa sitta—nussⁱ dasta.²

(Down the scale—)

do ti la soh fa mi re do
 sabʃa tamanja tisʃa ʃaʃara hida:ʃar itna:ʃar—fe:n il busta?

To rhythm of Mark Twain's

“Punch, brothers, punch with care,
 Punch in the presence of the passenjare
 A pink trip-slip for a five-cent fare”

etc.

ʃu:f j_ahmad, ʃu:f il fa:r!
 ʃu:f, ja sala:m!_aho ʔutt il ga:r!
 ta'lat sitta:t wi ta'latt_infa:r
 ar'baʃ sitta:t w ar'baʃt_infa:r
 xa'mas sitta:t wi xa'mast_infa:r
 'sitti sitta:t wi 'sitt_infa:r
 sa'baʃ sitta:t wi sa'baʃt_infa:r
 ta'man sitta:t wi ta'mant_infa:r
 ti'saʃ sitta:t wi ti'saʃt_infa:r
 ʃa'ʃar sitta:t wi ʃa'ʃart_infa:r
 ʃu:f j_ahmad, ʃu:f il fa:r!
 ʃu:f ja sala:m!_aho ʔutt il ga:r!

or a consonant: e. g. tisaʃt_infa:r, tisaʃ rigga:la. Now collect the entire list from the exercise.

(3) Observe the “measure” of the Arabic fractions, singular and plural.

(4) How is “how long” rendered in Arabic?

¹ The t is because the word is in annexation to what follows: “the year of”, etc.

² “dozen”.

CHAPTER XXI

[*Grammatical Scheme*:—COMPOUND TENSES.]*A Gospel Story.*

There is a very beautiful story in the Gospel, that some mothers brought their small children one day to Jesus Christ, for Him to touch them. This had not previously-happened before that,—nothing of the sort had taken place ; only their thought was that, seeing Christ was doing good to the grown-up people, He would not refuse to do good to the children and infants as well. Now that day the Lord Jesus was very tired from His work amongst the people, and at that very hour He was nevertheless healing folk and not thinking about all His tiredness. So the Disciples, Peter and John and their comrades, were annoyed with those mothers, and began to say to each other, “The fact is, Master is exceedingly tired to-day ; and is He really to trouble Himself over a few infants like these ? That’s unreasonable. Let us keep them away from Him”. And in fact they *were* keeping them away, when just then Jesus lifted His head, and took notice, and saw them keeping them off. And when He understood the matter, He was very displeased and said, “Why are you driving them off, and not letting them come to Me ? Let the children and the babies come to Me, and do not keep them away ! for the Kingdom of God belongs to the like of these”. And when He had said this those mothers began to bring their children, and went on bringing them until the evening came.

Questions on the Story.

1. What was Peter doing at the moment?—He was at the moment keeping off the mothers.
2. What used Christ always to be doing?—He was always doing good.

21. fəsl nimrit wa:ħid wi ʔifri:n.

il ma:di wil muḏb:riʔ bi “ka:n” wi ʔafʔa:l tanja.

ħika:ja ingilijja.

fiħ ħika:ja ħilwa xɔ:lis fil ʔingil, inni fwojjiit ummaha:t ga:bu wʔladhum is sugɔjjarin li jasu:ʔil masi:ħ jo:m mil ʔajja:m ʔalafan jilʔmishum. wi ka:n da ma sabaʔfi ʔabli kida, jaʔni ma ka:nitfi ħɔsɔlit ħa:ga zajji di, bassi fikʔruhum innu mada:m il masi:ħ ka:n bi jifmil il xɛ:r lil kubar ma jurfuḏfi jifmil il xɛ:r lil wila:d wil ʔɔḏfa:l kaman. ata:bi² f jomha ka:n sajjidna jasu:ʔ tiʔib kiti:r mil ʔamal bita:ʔu be:n in na:s, wi f saʔiħa barḏu ka:n bi jiffi¹ n na:s, wi muʔ sa:ʔil ʔat taʔab da kullu. wi ʔala kida t talami:z butrus wi juliana wi zumala:thum ka:nu zaʔlani:n mil ummaha:t do:lahumma, wi baʔu jifʔu:lu l baʔḏu-hum, “ɔsl³ sajjidna taʔba:n xɔ:lis innaharda, wi kaman ja tarɔ ħa jifʔab ʔalafan fwojjiit ɔḏfa:l zajji do:l? da muʔ maʔʔu:l xalli:na nimnaʔhum⁴ ʔannu!” wi fiʔlan ka:nu b jimnaʔu:hum, illa w jasu:ʔ ʔa:l rɔ:su wi xad ba:lu wi faħum bi jimnaʔu:hum. wi lamma fihim il ʔiba:ra ziʔil kiti:r wi ʔa:l “bi tukruʔu:hum le:ħ, wala tismaħu lʔhumfi jifʔu ʔandi? xallu l wila:d wil ʔɔḏfa:l jifʔu ʔandi wa:la tħuʔuhumf! ʔalafan li ʔamsa:l do:l malaku:t ɔḏfo:”. wi lamma ʔal kida baʔu l ʔummaha:t do:l jifʔi:bu wʔladhum, wi fiḏlu jifʔibu:hum liħaddima gih il le:l.

asʔila fil ħika:ja di.

Questions on the Story.

1. (*Past incomplete*) butrus kan bi jifmil eh fi saʔiħa?—kan bi jimnaʔil ʔummaha:t fi saʔiħa.
2. (*Past habitual*) ka:n il masi:ħ bi jifmil eh tamalli?—kan tamalli b jifmil il xɛ:r (or . . . ʔamma:l jifmil).

¹ Or, ka:n ʔamma:l jiffi. (And above, ka:n ʔamma:l jifmil.)

² Narrative particle, to introduce a new feature.

³ A very delicate and frequently used introductory word, suggesting causation.

⁴ Or, by assimilation, nimnaħhum.

Questions on the Story (contd.).

3. Had those mothers previously brought their children?—No, they hadn't brought them before.
 And when they arrived, had Christ gone away, or not?
 —No, He had not gone away yet.
4. What do you think they were saying on the way?—Perhaps they were saying, "Let's walk quickly, for fear that when we arrive our Master will have gone off! Oh, I *hope* He won't have gone away!"

Towards Composition.

Do you see that young fellow over there? He is continually going to the church in his alley to hear the new preacher (*m^obajjar*) there. At first his father used to be angry and to keep him away (they are both of them Mohammedans by the way); but afterwards he allowed him, and began to go himself with his son. And they have gone on attending (*jiḥḍuru*) from that time right till now. Last week I was going to see them at home with a friend of mine, at sunset. When we were on the way my friend said, "You'll see! They'll both have gone off to church!" And sure enough they *had* already gone an hour before.

Tell me, what did you do { on your holiday this last Saturday }
 { in your holidays this summer }?

—I went out early, took the tram, went to the shore, and sat on the beach. . . . In the afternoon I went to Nuzha Gardens, and on getting in went straight to see the animals. . .

asʔila fil hika:ja di.

Questions on the Story (contd.).

3. (*Pluperfect*) il ʔummaha:t do:l ka:nu ga:bu_wʾladhum ʔabli kida?—la ma kanu:f gabu:hum ʔabla.
wi lamma wislu, ka:n il masi:h ʾmifi walla la:?—la ma kanfi lissa mifi.
4. (*Future Perfect*) fikrək ka:nu bi jʔu:lu ʔeh fis sikka?—rubʾbama ka:nu bi jʔu:lu “xalli:na nimfi ʔawa:m, ahsan lamma niwsəl jiku:n sajjidna rəwwaħ! ijʾjak ma jkunfi rəwwaħ!”

For Memory-work.

Conclusion of story, from wi lamma fihim.

fusha f_iskindirijja.

(*To compare definite with habitual actions.*)

N.B. The English of these two narratives might very likely be exactly the same. In Arabic the tenses must be entirely different.

- { ʔul li ʔamalt_ah fi_l fusha jo:m is sabbtⁱ da?—
 { “ ” ” ” ” fis seʿf da?—
 { xorəqtⁱ badri wi rkibt il kahʾrəba (it trəmwa:j)
 { kuttⁱ b_axrug badri wi b_arkab il kahrəba (it trəmwa:j)
 { wi ruħt il baħr wi ʔaʾʔatt ʔar rəml . . . wi baʔd id ʔuħt
 { wi b_aru:h il baħr wi ʾb_aʔud ʔar rəml . . . wi baʔd id “ ”
 { ruħt ginent in nuzha wi lamma daxalt, ruħtⁱ ħa:lan
 { kuttⁱ b_aru:h ginent in nuzha wi lamm_adxul, aru:h ħa:lan
 { ʔand il ħiwana:t . . .
 { “ ” ”

For Conversational Drill.

baʔa and fiḏil as auxiliary verbs.

baʔe:t timnaʕhum walla la: ?	laʔma baʔetʃamnaʕhum.	aiwa, baʔa jimnaʕhum.
baʔe:ti timnaʕi:hum walla la: ?	” ” ”	aiwa, baʔat timnaʕhum
baʔe:tu timnaʕu:hum walla la: ?	laʔ ma baʔena:ʃ nimnaʕhum.	aiwa baʔu jimnaʕu:hum.
baʕda kida tibʔa timnaʕhum ?	laʔ baʕdi kida m abʔa:ʃ amnaʕhum [or aiwa, abʔamnaʕhum].	
fiḏilti tiktib li ḥaddi ʔemta ?	fiḏilt aktib li ḥadd il ʔmisa.	s-pḥi:ḥ fiḏil jiktib li ḥadd il ʔmisa.
ḥa tifḏol tiktib li ḥaddi ʔemta ?	ḥafḏol aktib li ḥadd il garbs.	

Did you start keeping them away or not ?

After this will you ever keep them away ?

How long did you go on writing ?

How long will you continue to write ?

(N.B. Keep your ear open also for tann with suffix pronouns, tanni, tannak, etc. as another way of expressing “continue to”. This tann combined with the pronouns may be used as past, indefinite, or imperative. Ex. :—tannu ma:ʃi may mean “he went on walking”, “he goes on walking”, or, “go on walking!”)

For Systematic Grammar and Composition.

(1) Make sure of these compound tenses from the Drill section, as follows: "he was riding, he used to ride, he had ridden, he will have ridden, he began to ride, he continued riding, he continues riding, he was constantly riding, he is constantly riding." Then negative them.

Notes.

baʔa is the Colloquial for "to become"; hence it is used for "to begin-to".

ʃamma:l is never followed by **bi**. But it may be followed by the participle. It must agree with its noun.

"She is continually riding" **hi:ja ʃamma:la tirkab or rɔkba.**

"They are continually riding" **humma ʃammali:n jir'kabu or rɔkbi:n.**

"She was continually riding" **ka:nit ʃamma:la tirkab or rɔkba.**

"They were continually riding" **ka:nu ʃammali:n jir'kabu or rɔkbi:n.**

Experiment freely with all these tenses, and their negatives, in composition.

CHAPTER XXII

[Grammatical Scheme: MOODS.—“Can, Could, Must, Should, Should have, May, Might,” etc.]

Before the Party. A Dialogue.

MARCUS, *Master of the House.*

NASHID, *his Cook.*

OSMAN, *a Berberine Servant.*

- M.* We want to have a luncheon-party to-day.
- N.* What of it? There's no objection.
- M.* Good! can you serve at it alone?
- N.* No, I can't manage by myself.
- M.* Well, then, we must get someone else.
- N.* No, we must get two or three more, for this is to be a big party.
- M.* Can you get them?
- N.* I can't get them, because I'm not from these parts. What time are the guests going to arrive?
- M.* They'll be coming at noon sharp.
- N.* Oh dear, at that rate we shan't be able to finish the cooking.
- M.* Rubbish! If you start off at once why can't you finish? Do you want to put us to shame? You must do your very best.
- N.* Certainly we ought to do our best—for *your sake*, Bey!
- M.* Much obliged.—What *has* happened to that Berberine? He ought to have been long before this. Doesn't he know?
- N.* Something to prevent him must have happened.—Ah, there he is.
- M.* Come here, er—what's-your-name? Why have you come late?
- O.* Come late? how's that? There's no need for one to come before this.
- M.* No, you *must* come early when there's a party: haven't I told you that often? What are the things needful to us now, Nashid?
- N.* We need lots of things, sir. May I go to market at once to get them?
- M.* Most certainly you may, why not? On your way, take this parcel to my brother's.
- O.* And what am I to do, sir?

22. fə-sɪ nɪmɾɪt ɪtne:n wɪ ʃɪsɾi:n.

afʃa:ɪ “jimkin”, “jiʔdar”, “jilzam”, wɪ ha:kaza.

ʔabl ɪl ʃuzuma: m^əhawra.

murʔus—sɔ:ħɪb ɪl be:t.

na:ʃɪd—ɪt tɔbbax bita:ʃu.

ʃusma:n—wa:ħɪd bar'bari (xadda:m murʔus).

- m. ʃawzi:n nɪʃmɪl ʃuzuma:nnaharda ɪl ɟada ja na:ʃɪd [or nɪħɪbb, or bɪd'dɪna].
- n. wɪ 'ma: lu? ma:ʃɪf ma:nɪʃ.
- m. tɔʃjɪb, jimkin tɪxdɪm fɪ:ha ɪ wɑħɪdɑk? [or mʊmkin(ak) or tɪʔdar].
- n. la:, ma jimkin'ni:ʃ ɑxdɪm ɪ wɑħɪdɪ [or m aʔdarʃ or mʊf mʊm'kin(nɪ)].
- m. baʔa jilzam nɪɟɪ:b wa:ħɪd ta:nɪ [or jilzamna or la:zɪm].
- n. la, la'zɪmna nɟɪ:b ɪtne:n tala:ta, ʃalafɑ:n dɪ ʃuzuma:kbi:ra.
- m. ɪnta tɪʔdar tɪɟɪ:bħum? [or tɪʃɾɔf].
- n. la m aʔdarʃ aɟɪ:bħum [or m aʃɾɔf] ɪɪ'ɪnnɪ mʊf mɪn hɪna. ɪɔ ɔɟu:ʃ rɔʃħɪ:n ɟɪ:ɟu s sa:ʃa kam?
- m. ħa ɟɪ:ɟu hɪnɔ ɔ ɔuħɾɪ bɪz zɔbɔt.
- n. ja sala:m! ʃala kɪda mʊf ħa ɟɪm'kɪnna nɪxɪɔs mɪt tɔbɪ:x.
- m. deħ da! mada:m tɪʔu:mu mɪn dɪlɔɔʔt aħo ma ɟɪmkin'ku:ʃ ɪzza:ʃ! bɪd'dukum tɪfɔħu:na? la:zɪm tɪʃ'mɪlu ɟuħ'duku ʔawɪ!
- n. maʃlu:m ɪl wa:ɟɪb ʃale:na ɪn'nɪna nɪʃmɪl ɟuħ'dɪna—ʃalafan xɔtɾɔk ja be:!
- m. ɔt'ɔħ ɟɪħ'fɔzɔk!—ɪl bar'barɪ ɟa'rɔ: lu ʔe:h? ka:n la:zɪm ɟɪku'n hɪna ʔablɪ dɪlɔɔʔtɪ bɪktɪ:r. hu:wa mʊf ʃa:rɪf?
- n. la:zɪm ħɔ'sɔɪ lu ma:nɪʃ . . . aħo ɟɪħ!
- m. taʃa:la ja smak e:h! ɪtʔaxxɔrtɪ le:h?
- ʃusma:n. ɪtʔaxxɔrt ɪzza:ʃ? ma fɪʃ luzu:m a:ɟɪ bɑdri ʃan kɪda.
- m. la:, ɪnta malzu:m tɪ:ɟɪ bɑdri lamma ɟku'n fɪħ ʃuzuma! mʊf ʔultɪ lak kɪda mɑrrɔ:t kɪtɪ:r?—e:h ɪl ħaɟat ɪllɪ tɪl'zamna dɪlɔɔʔtɪ ja na:ʃɪd? [or la:z'ma:na].
- n. tɪl'zamna ħaɟat kɪtɪ:r xɔɪɪs ja sɪ:dɪ. ɟɪɟu:z aru:ħ ɪs su:ʔ ħa:lan a'ɟɪbħum? [or ɟaɟɪz].
- m. ɟɪɟu:z ʔawɪ, ma ɟɟu:zɪ le:h? [or ɟaɟɪs, mʊf'ɟaɟɪz le:h?]. w ɪnta rɔ:ɟɪħ, wɑddɪ t tɔrdɪ dɑl be:t axu:ja.
- ʃus. w an aʃmɪl e:h ja sɪ:dɪ?

- M.* What, haven't you started your work *yet*, you clever fellow? Away you go! Sweep the house from top to bottom and tell the servant-girl to sweep the ladies' drawing-room. And then set a couple of servants to work with you and the others.
- O.* (*aside*). Party, hang the party! Isn't it a sin to have parties in Ramadan when a fellow's fasting?

The day after.

(*The same moods in past tense*).

- M.* Well, the party of yesterday *was* just fine, Nashid! Bravo, all!
- N.* Thank you—only I wasn't able to get all the things we needed.
- M.* True, we should have made our plans a day before, so that we might have plenty of time.
- N.* No, sir, there was no need for longer time as you say, only we might have got some more servants. And there's another point: that Berberine should have come earlier, and the maid should have got through her work a bit quicker than that.
- M.* True: you are right. But we must be thankful all the same: they had an excuse—it is Ramadan, and they're fasting, poor things.

m. hu:wa_{nta}¹ lissa ma_m'siktij sug_{lak} ja_{fa:}tir? ju_{tt}o! iknis
il be't min fo' li taht wi ful lil xadda:ma tiknis ?o_{tt} il
hari:m. u ba_{tdi} kida hat xaddame:n itne:n jix'dimu
w_{dja:kum}.

us. (li nafsu). uzuma:ma z_{jj}iz zift²! mu_fhar_m'm sale:kum, hatta
uzuma:t fi r_{om}o_{tt}:n wil³ wa:hid s_o:jim!

fil jo:m illi ba_{tdu}.

(za:t il ?af_{ja:l} bil ma:ti.)

m. amma ka:nit il uzuma:bta:fit imba:rih gami:la x_o:lis!
afa:rim sale:kum.

n. ~~o_{tt}~~ jih_ozok!—bassⁱ ma ?'dirtif_{agi:b} kull il ha_{ga:t} illi
ka:nit til'zamna [or ma kan_{fi} jim'kinni ('mumkin mum-
'kinni)].

m. s_ohi:h kan la:zim ni_qmil tarti'bna ?ab'laha_b jo:m sale:sa:n
il w_ott jiku:n ?uddamna wa:si_q [or kan 'jilzam (jil'zamna)].

n. la ja sidi, ma kan_{fi} la:zim w_ottⁱ t_owil z_{jj}ima bi_tu_{il};
bassⁱ kan jimkin nigib⁴ xaddami:n zija:da. wi fih kaman
nu_{tt}; kan la:zim il bar'bari da jigi badri; wil xadda:ma
kaman kan la'zimha (jil'zamha) ti_qmil sug'laha_b sur_{ja}
?aktar min kida.

m. s_ohi:h, sale:k nu:r! wi lik ha_{tt} f kida. wala:kin kattar
xerhum, do'l ma_qzuri:n, sale:sa:n id dinja r_{om}o_{tt}:n, wi
humma s_o:jmi:n.

For Memory-work.

One part of the above, acted with another student.

¹ Or, mahu_{nta}.

² "like pitch".

³ wi of circumstance or state again.

⁴ Or, kunna ni_qdar nigib.

- I.
1. Can you be present to-morrow?

tiʔdar or jim'kinak or jimkin or mumkin or mum'kinak	}	tiḥḍ'or bukra ja ʕali?
--	---	---------------------------
 2. Could you not go?—No, I couldn't.—Yes, he could. (Or, according to context)—
Could you not have gone?—No, I couldn't have gone, etc.

ma kuttif tiʔdar or ma ʔdirtif or ma kanʃi jimkinak or ma kanʃi jimkin or ma kanʃi mumkin or ma kanʃi mumkinak or ma ʔamkanakʃi	}	turu:ḥ?
---	---	---------
 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*).

jilzam jil'zamak la:zim il wa:qib ʕale:k ʕale:k	}	tiḥḍ'or il gamʕijja di ja ʕali!
---	---	---------------------------------------
 4. Silence! you *must* attend it, willy-nilly. . . . Do you hear, you mustn't miss it.

uskut ja walad	}	jilzam jilzamak la:zim inta malzu:m	}	tiḥḍ'orha g'nsbin ʕannak!
----------------------	---	--	---	---------------------------------
 5. You *should* have been present yesterday!—Yes, I (feel I) *should* have, etc. N.B. *not* lizim.

ka:n jilzamak ka:n jilzam ka:n la:zim ka:n il wa:qib ʕale:k ka:n ʕale:k	}	tiḥḍ'or imba:riḥ!
---	---	----------------------
 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.]

ma kanʃi jilzamak etc., etc. ma kanʃi ʕale:k	}	tiḥḍ'or imba:riḥ.
--	---	----------------------
 7. Then why did you go, *had* you to go?—No, I wasn't bound to go.

umma:l ruḥti le:h?	kutti malzu:m
" " " ka:n la:zim	[tiḥḍ'or
" " " "	tiḥḍ'or.
 8. Then you must have forgotten.

baʕa la:zim nisi:t.

 9. May I go in without a ticket?—Certainly you may.—No, you mayn't.

jigu(:)z li qaʕiz li jisahḥi li	}	axuffi min g'e:r tazkara.
---------------------------------------	---	---------------------------
 10. Was it permitted to me to look on yesterday? (sc. I did look); or (according to context) Might I have looked?

ka:n jigu:z li ʔatfarrag imba:riḥ?	etc., etc.
------------------------------------	------------
 11. Perhaps I'll come to you to-morrow.

jigu:z gajiz jimkin rub'bama	}	agi_lku bukra.
---------------------------------------	---	----------------

Verb-Drill.

II.

aiwa { aʔdar
jimkinni
jimkin
mumkin
mumkinni } aħdār bukra.

la, { ma kuttif aʔdar
ma ʔdirtif
ma kanfi jimkinni
ma kanfi jimkin
ma kanfi mumkin
ma kanfi mumkinni
ma ʔamkanni:f } aru:ħ.

la:!, ma jilzamf
ma jilzamni:f
mu:f la:zim
mu:f wa:qib ʕalajja
mu:f ʕalajja } aħdərha.

—

ai naʕam { ka:n jilzamni
ka:n jilzam
ka:n la:zim
ka:n il wa:qib
ka:n ʕalajja } aħdərha.

səħi:ħ { ma kanfi jilzamni
etc., etc.
ma kanf ʕalajja } aħdər.

la ma kuttif malzu:m aħdər.

la ma kanfi la:zim aħdər.
aiwa la:zim nisi:t.

aiwa mma:l { jigu:z lak.
gaʕjiz lak.
jisəħi:ħ lak.
aiwa mma:l ka:n jigu:z lak, etc., etc.

III.

la { ma jiʔdarf
ma jimkinu:f
ma jimkinf
mu:f mumkin
mu:f mumkinu } jiħdər bukra.

la:! { ka:n jiʔdar
ka:n jimkinu
ka:n jimkin
ka:n mumkin
ka:n mumkinu
ka:n fi ʔimka:nu } jiru:ħ!

baɾdū { jilzam
jilzamu
la:zim
ʕale:h } jiħdərha.

sa:miʕ { ma jilzamakf
ja mu:f la:zim
walad? iwʕa } titʔaxxər
ʕanha.

—

—

—

səħi:ħ la:zim nisi.

la:! { ma jgu:z lakf!
mu:f gajiz lak!
ma jisəħi:ħ lakf!
la:! ma kanfi jgu:z lak, etc., etc.

—

—

Towards Composition.

My dear friend,

I must write you this letter because I can't come to see you to-day, as my work prevents me from that. You must have been ill yesterday and unable to come to see me. Or you must have had work—or what? What happened to you? You ought to have come, because you promised me (waṣattini). You must send me word (tibṣat li xabar) at once. Is there anything you need (*lit.* "is necessary-for you")? If so, please (tibʔa) tell me, and my servant can take (jiwaddi) the things which you need when he goes this evening. I have told him that he must do his very best to serve you. He told me that he wanted to go to your house at noon to-day to see what has happened to you.

I want to write more, but I *must* finish now, as the post is going (ʔajma) and I must catch it (alḥaʔ). So good-bye.

For Systematic Grammar.

Notice that though *il wa:qib* is occasionally used for "ought", *jilzam* or *la:zim* are much commoner; which invests the latter verb with a plurality of meanings that have to be carefully distinguished (just as our "must" may denote obligation or compulsion):

la:zim	jiħdər	he must go . . .	
„	„	he should (ought to) go . . .	
„	ħođər	he must have gone . . .	
kan	„	jiħdər	he should (ought to) have gone . . .
„	„	„	he had to go . . .

(For the alternatives for each of these see the table above.)

CHAPTER XXIII

[Grammatical Scheme :—the PASSIVE: in- or it- prefixed to the Active.]

A Proverb.

- A. That Zaid is perpetually injuring others ; I don't know why : though I have counselled him much and forbidden him to do that.
- B. What, d'you think *he*'ll ever be forbidden ? He'll never be counselled as long as he lives. Pooh ! it's his nature, and that's all about it.—“The tail of a dog won't be straightened, even if it be tied up in sixty moulds.”

Comments.

When the dog's tail is tied up in the mould and the cord is undone again, why does it get crooked once more ?—Ah, there is the point : it curls up and doesn't straighten out because its nature is so : nature is stronger than habituation.—People say that when one dies, the first thing that goes out of him is the *breath* ; after the breath the *spirit* ; and last of all the *nature* goes out : the point of the story being that a person's nature sticks to him more than his breath or his spirit even.

Towards Composition.

That poor woman was beaten again yesterday. Poor thing, her state is very hard—abused and beaten like that every day. A neighbour heard her say, “I won't be beaten (m_andīribš). All my life I have never been beaten”. Her husband is a brute (waḥf) to beat her in that way. Probably she will leave him and return to her village.

When he was counselled he got into a passion. I said to him, “Why are you in a passion ? How is it that you got into a passion when you were counselled ? You are always getting into a passion for nothing. This getting-into-a-passion of yours is bad.”

23. fəsl nimrit tala:ta_w ʃiʃri:n.

il maḡhul bi si:ḡit “inkatab” ?aw “itkatab.” masal.

- A. ze'd da ʃam'ma'l jiʔzi ḡe:ru manif ʃa:rif le:h ; maʃ_inni' nɔ'sɔħtu_ktir wi nahe:tu ʃan kida.
- B. hu:wa da ʃumru jit'nih? ma ʃumru:ʃ² jit'nisiħ! mahu tɔbʃu kida wis sala:m,—zajji “de:l il kalbi ma jinʃidilʃ, win_it'ɔɔbɔt fi sitti'n ʃa:lib”.

malħuzɔ:t.

lamma de:l il kalbi jitribit fil ʃa:lib, wir ruba:t jinfakkⁱ minnu, jinʃiwig ta:ni le:h?—ahe_n nuʔtɔ hina ; jinʃiwig wala jinʃi'dilʃ ʃalafan tɔbʃu kida, wit tɔbʃi jiglib it taɔɔbbuʃ.—in na:s bi jʔu:lu innu lamma wa:ħid jimut, awwil ħa:ga titlaʃ minnu_n nafas, u baʃd in nafas ir ru:ħ, wi ʔa:xir il kull, bi jitlaʃ it tɔbʃ! wi ʃa:ħid il ħika:ja di ʔinn it tɔbʃi_mla:zim il wa:ħid zija:da ʃan 'nafasu wi ru:ħu ħatta.

For Memory-work.

(B) above.

For Systematic Grammar.

(1) It will be noticed that Egyptian Colloquial forms its passive by the prefixing (“increasing”) the verb with in- or it-. The Classical passive is formed by a mere changing of the vowels of the active. The Colloquial has preserved a few traces of this, e. g.

sakan jiskun “inhabit”; sakin jiskan “be inhabited”.

ḡɔlab jiglib “baffle”; ḡilib jiglab “be baffled”.

It will be noticed that vowelling of this passive is i—i, i—a.

(2) The only exception is the passive participle, which is regularly formed from the trilateral. The form munkatib is rare, indeed it is hardly a Colloquial form.

(3) The following sentence gives the parts of the “increased” passive, the usual table for drill being deferred to p. 160.

lamma_tnɔsɔħ in'faʃal. ʔultⁱ lu “min'fiʃil le:h? hu:w_inta_nfaʃaltⁱ lam'ma_tnɔsɔħt? inta tamalli_b tinfiʃil min ḡer fajda. infiʃa:lak da wiħiʃ.”

¹ Or, maʃ kɔni (“in-spite-of my-being”, i. e. “in spite of my having”).

² Or past, e. g. ma ʃumri:ʃ fuʃtⁱ ħa:ḡā zajji kida ʔabadan!

CHAPTER XXIV

ORDINAL NUMERALS. COLOURS. DEFORMITIES.

1. I have to-day twelve questions about the subject of colours and deformities.—Please say the questions, and the answers will be for us to make.
2. *The first question.*—What is the colour of the Berberine, male and female, and of their children?—The first answer is that the colour of the Berberine is *brown*: the lady Berberine is brown; and their children are all brown.
3. *The second question* is about *red*: who is or are red?—Amongst American Indians the man is red, the woman is red, and the children are red.
4. And similarly *the third question* about the Chinese in respect of *yellow* (*m. f. p.*) . . . *The fourth question* about the inhabitants of England in old times in respect of *blue* (*m. f. p.*) . . . *The fifth question* about the inhabitants of Europe in respect of *white*. . . . *The sixth question* about the people of the Sudan in respect of *black*.
[*The Teacher.* The colour of most Egyptians is brown (wheat-coloured).]
5. *The seventh question.* Is the blue[ness] of the sky lighter than that of water of the sea, or darker than it?—No, the blue of the sea is much darker than that of the sky.
6. And similarly we talk of the green of the grass, the redness of blood, the brownness of hair, the white and black of the eyes.
7. *The eighth question.*—Is the rose redder than blood?—Sometimes the redness of the rose is just like the redness of blood.
8. There, we have talked very nicely to-day about redness, yellowness, greenness, blueness, whiteness, blackness—all the colours. Let's talk a little now about deformities.
9. *The ninth question.*—Is the blind man more afflicted than the one-eyed—(or he who has a defect in one eye, or, as people say, "he who has a single eye that is precious")?—Naturally the one-eyed man is less afflicted than the blind man; and so the woman, and the children.

¹ *muġġa* (water) is contracted from the diminutive of the non-colloquial *maʔ*, i. e. *muwajja*. (Cp. the exx. of the diminutive form already given.)

² Or, *aĥmar* ʕan_id damm: or, *aĥmar* aktar mid damm. See the next note.

24. fəsl arbaq w ħiḥr:n.

aḥda:d it tarti:b. il ?alwa:n. il ħuju:b.

1. ħandi nnaharda (i)tna:ḥar su?a:l fi mauḏu:q il ħuju:b wi l alwa:n.—itfəḏḏ'əl ?u:l il ?as?ila, wi l ?agwiba qale:na.
2. awwil su?a:l. lo:n il barbari wil barbarijja wi wladhum e:h?—awwil gawab inni lo:n il barbari ?asmar, wil barbarijja samra, wi wladhum kulluhum sumr.
3. ta:ni su?a:l fil lo:n laħmar, wi hu:wa, min aħmar wi ħamra wi ħumr?—il hunu:d l imrika:n fi hum ir rə:qil aħmar wis sitti ħamra wil wilad ħumr.
4. wi kida ta:lit su?a:l ħan ?ahl is sin, fi: ?əsfar wi səfra wi sufr . . . ra:biq su?a:l ħan aħali (i)ngilterra zama:n, fi: ?azrə? wi zar?a wi zur? . . . xa:mis su?a:l ħan ?ahl ?urubba (l i' rəng), fi: ?abjəḏ, wi be:ḏə, wi bi:ḏ . . . sa:tit su?a:l ħan ?ahl is suda:n, fi: ?iswid wi so:da wi sud.

[il m'qallim. wi lo:n aktar il məsriji:n ?amħi, wis sitti ?amħawijja.]

5. sa:biq su?a:l, zara:q is sama fa:tiħ ħan zara:q məjji¹ il baħr il ma:liħ, walla q:a:mi? qannu?—la:, zara:q məjji il baħr il ma:liħ q:a:mi? ħan zara:q lo:n is sama ?awi.
6. wi kida n?u:l “xaḏə:r il ħa:fi:f; ħama:r id damm; sama:r iḥ jaħr; baja:ḏ il qene:n wi sawa'dhum”.
7. ta:min su?a:l. il warda ?aktar (or əfaddi) ħama:r mid damm?²—aħja:nan ħumrit (ħama:r) il warda zaji ħumrit id dammi tama:m.
8. aḥna tkal'limna kwajjis innaharda ħan il ħama:r (muḥ il ħuma:r!) wis səfa:r wil xəḏə:r wiz zara:q wil baja:ḏ wis sawa:d, kull il alwa:n. xalli:na nitkallim dilwə?ti ħan il ħuju:b.
9. ta:siq su?a:l. ir rə:qil laqma (a)ḥaddi³ balwa walla laqwar, jaħni, illi ħandu qe'n waħida (or illi qala qe:nu nu?əw aw zajiima bi j?u:lu “bi farda kari:ma”) ?—əwəħan laqwar axaffi balwa min laqma, wi kida l qora mil qamja, wi kull il qur mil qumj (qimja:n).

¹ Comparative of *ḥidi:d*. Adjectives which cannot be given the comparative form in Arabic are compared by placing *əfadd* (*aktar*) “more”, or *axaff* (*a?all*) “less”, before the abstract noun, e.g. here, “severer (in) affliction”, i.e. “more afflicted”. But a positive with *ħan* may always be used.

10. *The tenth question.*—Isn't the lame man more fortunate than the cripple: or what?—*Certainly* the cripple is a much sadder case than the lame man, for the lame man has one (bad) leg, but the cripple has both.
11. *The eleventh question* is about deafness and dumbness: are there deaf people who are dumb as well?—Oh, yes, there are: in fact the deaf man is *usually* dumb as well, and similarly the woman.
12. *The twelfth and last question.* Why is that?—Because never in their lives have they heard people talking, so it never became possible for them to talk like them, neither in their infancy nor later.
13. Allah be kind to us!—Amen, O Lord!

Appendix.

1. Here are ten books: please hand me
 the first book } — Will you be so kind } first book!
 the first of them } as to take the } first of them!
2. And similarly
 the second book . . . the second of them.
 the third book . . . the third of them.
 to the tenth book . . . the tenth of them.
3. Here are ten sheets of paper: please hand me the
 first paper } — Will you be so kind { first paper!
 first of them } as to take the { first of them!
4. And similarly,
 please hand me the {
 second paper.
 third "
 fourth "
 fifth "
 sixth "
 seventh "
 eighth "
 ninth "
 tenth "

10. ʕa:ʕir su?a:l; muʕ l_aʕrɔg ʔasʕad mil mʔkassaħ, walla ʔe:h?—maʕlu:m, il mʔkassaħ ɔsʕab kitir min l_aʕrɔg wil ʕarga wi l ʕurg, ʕalafan l_aʕrɔg abu rigli waħida, wala:kin il mʔkassaħ bi litne:n.
11. is su?a:l il ħida:ʕar ʕan it tɔrɔʕ wil xɔrɔs.¹ fih tɔrɔʕ humma xursi kaman?—umma:l fih! ħatta_l ɔtɔrɔʕ fil ga:lib axɔrɔs kaman wi kida t tɔrɔʕa xɔrɔs.
12. is su?a:l l itna:ʕar wi hu:wa_a:xir su?a:l. wi leh kida?—ʕalafan ma ʕumruhumʕi simʕu_n na:s bi jirkallimu, wi ʕala kida ma baʕaʕ mumʕkinhum jikkallimu zajʕuhum, la: fi siʕɔrhum wala baʕde:n.
13. ɔʕʔɔħ ʕjultuf ʕbina!—a:min ja rɔbb!

tazji:l.

1. hina ʕaʕar kutub, naʕwilni, min fɔɖlak

ʕawwil kita:b	} —itfɔɖɖɔl xud	{ ʕawwil kita:b
awʕwilhum		{ awwilhum
il kita:b l awwila:ni		{ il kita:b l awwila:ni
l awwila:ni minhum		{ l awwila:ni minhum

2. wi ha:kaza,

ʕta:ni_kta:b . . . taʕni:hum . . . il kita:b it ta:ni
 ʕta:lit kita:b . . . taʕlithum . . . il kita:b it ta:lit
 li ħaddi ʕa:ʕir kita:b . . . ʕaʕirhum . . . il kita:b il ʕa:ʕir.

3. hina ʕaʕar wɔrɔʕa:t; naʕwilni min fɔɖlak

ʕawwil wɔrɔʕa	} —itfɔɖɖɔl xud	{ ʔawwil wɔrɔʕa
awwilhum		{ ʔawwilhum
il wɔrɔʕa_l		{ il wɔrɔʕa_l
ʔawwilaʕnija		{ ʔawwilaniija
il ʔawwilaʕnija ² minhum		{ il ʔawwilaniija minhum

4. wi ha:kaza,

min fɔɖlak naʕwilni il wɔrɔʕa	} —	t tanja (for ta:nija)
		t talta (for ta:lita)
		r rɔbbʕa (for rɔ:biʕa)
		l xamsa (for xa:misa)
		s satta (for sa:tita)
		s sabʕa (for sa:biʕa)
		t tamna (for ta:mīna)
		t tasʕa (for ta:siʕa)
		l ʕaʕra (for ʕa:ʕira)

¹ "Blindness" is ʕama:(t).² Pl. ʔawwilanijʕim.

Towards Composition.

The third tree in Church Street on your right hand as you go from the station is the biggest tree in that street. It is also the finest and tallest.

Its green is *darker* than the green of clover.

People say "greener than clover",
 "whiter than jessamine"¹ or "than milk"²,
 "blacker than pitch"³ or "than night"⁴,
 "redder than blood",
 "yellower than saffron"⁵,
 "bluer than indigo"⁶.

For Systematic Grammar.

(1) The forms of the colours and deformities (masc., fem., plur., and abstract nouns) are perfectly constant, as will be seen by writing them out under one another. Similarly the forms of the ordinals (1 to 10 only), masc. and fem.

(2) Turn back to p. 37 Grammar of Chap. x, and note that ordinals and superlatives are constructed with their nouns in an identical way.

$$\left\{ \begin{array}{l} \text{ta:lit kita:b} \\ \text{akbar kita:b} \end{array} \right\} \text{ or } \left\{ \begin{array}{l} \text{il kita:b it ta:lit} \\ \text{il kita:b l akbar} \end{array} \right\}$$

The first construction is *annexation*, as can be seen from the loss of the definite article "the third, the biggest . . ."

(3) Note carefully that in annexation the ordinal is *not* made feminine when annexed to a feminine: ta:lit bint: but, il bint it talta.

(4) The ordinals after ten are the cardinals with il. The eleventh house . . . il be:t il ħida:far.

¹ il full (for physical whiteness).

² For moral whiteness.

³ iz zift (for moral blackness).

⁴ For physical blackness.

⁵ il 'kurkum.

⁶ in ni:la: but only in an undesirable sense, since blue is the colour of mourning; e.g. ?albi zaji in ni:la "my heart has 'the blues'": or the following curse, gat lak in ni:la (il ba?i:d)! "may indigo (i.e. mourning) come to you! (the other person)".

For Memory-work.

(Up the scale—)

	<i>do</i>	<i>re</i>	<i>mi</i>	<i>fa</i>	<i>soh</i>	<i>la</i>	<i>ti</i>	<i>do</i>
1.	awwil	ta:ni	ta:lit	rɔ:biʃ	xa:mis	sa:tit—nuss	id	dasta.
2.	aħmar	axd̥ɔr	azraʔ	ɔsfar	abjɔd̥	iswid—	”	”
3.	aʃma	aʃwar	ɔtrɔʃ	axrɔs	aʃrɔg	aħwal ¹ —	”	”
4.	ħumr	xud̥r	zurʔ	sufɾ	bi:d̥	su:d̥—	”	”

(Down the scale—)

	<i>do</i>	<i>ti</i>	<i>la</i>	<i>soh</i>	<i>fa</i>	<i>mi</i>	<i>re</i>	<i>do</i>
1.	u:la ²	tanja	talta	rɔbʃa	xamsa	satta—fe:n	il	busta?
2.	ħamra	xɔdra	zarʔa	sɔfra	be:d̥ɔ	so:da—	”	”
3.	ʃamja	ʃo:ra	ʃɔrʃa	xɔrsa	ʃarga	ħo:la	”	”
4.	ʃumj	ʃu:r	ʃurʃ	xurs	ʃurg	ħu:l	”	”

(5) Colours and deformatives having the same “measure” as comparatives, e. g. $\left\{ \begin{array}{l} \text{aħmar} \\ \text{aħsan} \end{array} \right\}$, it is obvious that other methods were necessary for the comparison of colours. The easiest is by ʃan, e. g. “more red than” . . . aħmar ʃan. Or by aktar with the abstract noun, e. g. aktar ħumra (or ħama:r) lit. “more in redness”. Or finally by aktar min after the colours, e. g. aħmar aktar mid damm.

(As iswid, black, is the solitary colour whose measure varies from the above norm, it is possible to compare it in the usual way; and so we get aswid min . . . “more black than . . .”; but iswid ʃan.)

The same applies to colours like bunni “coffee-brown”, ʃamħi “straw”, bamba “pink”, etc. which are not susceptible of the above norm: e. g. bamba ʃan “pinker than”, or bamba aktar min . . .

¹ “Squint-eyed.”² Only in daraga ʔu:la “first class”. Otherwise ʔawwilanijja.

CHAPTER XXV

[Grammatical Scheme:—“Reduplicated” Verbs with second and third radicals the same.]

Another Proverb.

- A. Do you know Fareed Eff. Hunein ?
- B. Isn't he the person who was always in debt and used to go round all his friends asking a loan of them ?
- A. The same. And he wrote to *me* also and asked of me the same request, and that I should reply to him by return. But I didn't reply to him except with ten words, and said to him, “My best advice to you is, ‘Cut your coat according to your cloth’ (‘Stretch your legs according to your quilt’)”.
- B. Fine! And then ?
- A. And then, when I saw him, I found the proverb had had an effect on him : for the moment he greeted me he said, smiling, “As your proverb would say, my dear fellow, I have been stretching my legs according to my quilt, and so I have now become comfortable”.

25. fəsl nimrit xamsa w ʃifri:n.

il fiʃl il m^oʃv:ʃaf.

masal ta:ni.

A. tiʃrof fari:d afandi hine:n?

B. muʃ hu:wa lli ka:n tamalli madju:n wi kan bi_jliffi ʃala kull_vʃha:bu jiflub¹ minhum sulfa?A. aiwa, hu:wa nafsu. wi katab lijj_ana kaman, wi tɔlvb minni za:t it tɔlvb da, wi inn(i) aruddi ʃale:h ha:lan f_aʃrvb wɔʃt. amm_ana ma rɔdde(:)tʃi ʃale:h illa bi ʃaʃar kilma:t, wi ʃultⁱ lu “aʃsan nɔsi:ha lak minni, ‘ʃala ʃaddi_lha:fak middi rigle:k’”.

A. ʃa:l. wi baʃde:n?

B. wi baʃde:n lamna fuftu, laʃe:t_il masal ʃassar fi:h. li ʃinnu ʃawwilma sallim ʃalajja ʃa:l wi hu:wa bi jit/bassim biʃ ʃiħk, “ʃala rɔʃi masalak ja ha:bi:bi, madde:t riglajja ʃala ʃaddi_lha:fi!—wa ʃala kida dilwɔʃtⁱ baʃe:t mirta:h”.*For Memory-work.*

The proverb.

For Systematic Grammar.

(1) Notice that the vowelling of the Past is absolutely constant, in a.

(2) Notice that the Indefinite has i and u forms.

(3) To these add a rare a form: e.g. *ʃvħħ jivħħ* “be correct”; *ma j(i)vħħiʃ* “it won't do”.(4) Notice that in this verb the first syllable of the Indefinite is an open one, contrary to that of the Indefinite of simple triliteral verb: *ti-limm*, *tiʃ-rvb*. Compare the different ways in which the particles combine with each:

tilimm	}	bi_tlimm	}	inta bi_tlimm	}	ma_tlimmiʃ	}	ma b_alimmiʃ
tiʃrvb	}	bi tiʃrvb	}	inta_b tiʃrvb	}	ma tiʃrvbʃ	}	ma b_aʃrvbʃ

The Indefinites of all the forms still to be studied are all classifiable according as their first syllable is open or closed: and so the above ways of combining the particles will be found to be everywhere typical.

¹ A dependent clause of “circumstance” or “state” (ha:l). Notice that under such circumstances the clause is attached to the principal sentence without the aid of a particle.

For Conversational Verb-

- | | |
|---|--|
| 1. Have you picked up their things, Ali? | Past Tense. { lamme:t hāga'thum ja ʕali?
lamme:ti „ „ foṭma?
lamme:tu „ „ ja gidʕa:n? |
| 2. So then you have picked them all up? | baʕa lamme(:)tha kullaha?
„ lamme(:)'ti:ha „
„ lamme(:)'tu:ha „ |
| 3. Have you not taken up the furniture? | ma lamme(:)tʃ il ʕiza:l?
„ lamme(:)ti:f il „
„ lamme(:)tu:f il „ |
| 4. Have you not taken up their books? | ma lamme(:)tʃi kutubhum?
„ lamme(:)ti:f „
„ lamme(:)tu:f „ |
| 5. When will you take up and replace the furniture ¹ ? | Indefinite. { tilimm il ʕaʃ wi truddu ?emta?
tilimmi_l ʕaʃ wi trud'di:h ?emta?
tilimmu_l ʕaʃ wi trud'du:h ?emta? |
| 6. Will you not take up the furniture (the things)? | ma tlimmiʃ il ʕaʃ (il hāga:t)!
w inti ma tlim'mihʃ!
(ma tlimmiha:ʃ).
w intu ma tlim'muhʃ!
(ma tlimmuha:ʃ). |
| 7. Why are you ringing the bell?—
I am ringing it, never mind why! | inta bi_tduʔʔ il ʕarṣ le:h?
intu tduʔʔu(:)h le:h? |
| 8. Why are you mashing the croquettes? | inta bi_tduʔʔ il kufta le:h?
w_intu bi_tduʔʔu:ha le:h? |
| 9. Take up the furniture and put it back.—I've been taking it up and putting it back for a good time.—Your taking-up of the furniture is good, and your replacing it is still better. | Imperative. { limm il ʕaʃ wi ruddu!
limm il hāga:t wi ruddaha!
limmi_l ʕaʃ wi ruddi:h!
limmi_l hāga:t wi ruddaha!
limmu_l ʕaʃ wi ruddu:h!
limmu_l hāga:t wi ruddu:ha! |

¹ ʕaʃ also means "baggage".

Drill and Analysis.

aiwa, lammet ħaga·thum.
 „ lammet „
 „ lamme:na „

aiwa lammetha kullaha.
 „ lammetha „
 „ lamme'na:ha kullaha.

la, ma lammetf il ħiza:l
 (ma lammetu:f).

la, ma lammetf il ħiza:l
 (ma lammetu:f).

la, ma lamme'na:f il ħiza:l
 (ma lamme'nahf).

la, ma lammetha:f.

„ „ „
 „ „ lamme'naha:f.

alimm il ħaff w aruddu bukra.

„ „ „ „

nilimm il ħaff wi nruddu bukra.

ħojjib m alimmu:f (m alimmaha:f).

„ „ „

„ ma nlimmu:f
 (ma nlimmaha:f).

ana b adu??u wi s sala:m!

iħna bi ndu??u wi s sala:m!

ana ma b adu??aha:f!

iħna ma bi ndu??aha:f!

ana la:mim il ħaff wi røddu
 min badri.

„ „ il ħaga:t wi
 rø(:)'didha badri.

ana lamma l ħaff wi
 rød'da:h badri.

„ „ l ħaff wi
 rød'da:ha badri.

iħna lammi:n il ħaff wi
 røddi:nu badri.

„ „ il ħaff wi
 røddi(:)nha badri.

søhi:ħ, lammi ħaga·thum.

„ lammit „

„ lammu „

søhi:ħ lam'maha kullaha.

„ lam'mitha „

„ lam'muha „

søhi:ħ ma lammif il ħiza:l
 (ma lammu:f).

søhi:ħ ma lammitf il ħiza:l
 (ma lammitu:f).

søhi:ħ ma lammu:f il ħiza:l
 (ma lam'muhf).

søhi:ħ ma lammaha:f.

„ ma lammitha:f.

„ ma lammuha:f.

aħsan jilimmu wi jruddu ħa:lan.

„ tilimmu wi truddu „

„ jilimmu:h wi jruddu:h „

ma jlimmu:f le:h! (ma jlimmaha:f).

ma tlimmu:f le:h! (ma tlimmaha:f).

ma jlimmuhf le:h!
 (ma jlimmuha:f).

ma ħlu:m bi j'du??u!

„ bi jdu??u:h!

ma ħlu:m, ma bi jdu??aha:f!

„ ma bi jdu??uha:f!

{ lammak¹ il ħaff¹ kwajjis.

{ wi røddak fi:h aħsan kaman.

lammik, etc.

lam'mukum, etc.

¹ [lammak fi l ħaff is also correct.]

CHAPTER XXVI

[*Grammatical Scheme*:—"Weak" Verbs, with first radical *w* or *ʔ*.¹]

A Proverb.

- A. Have you heard the proverb, "Birds of a feather flock together"? ("Birds occur (*lit.* fall) according to their kinds".) What does it mean?
- B. It means that one's character is known from the character of his friends.

An Anecdote.

They say that a certain French peasant went to Paris, he not having previously seen that city. And when he was walking in the street he saw before him a magnificent palace, with a soldier standing in front of it. The peasant stopped and asked the soldier, "What is this building, sir?" The soldier replied (for he saw that the man was raw), "That's a steam-mill, sir". "Now, that's *very* odd!" said the peasant; "in our village there are always many donkeys standing in front of the steam-mill, but in front of this one of yours I only see *one*!"

¹ But *not* ʔ, as we signified before, p. 62, n. 1.

26. fəsl nimrit sitta_w qifri:n.

ʔafʔa:l muʔtalla—illi_l fe: bitaʔithum hamza walla waw.

masal.

- A. simiʔt il masal illi bi jʔu:l, “it tuju:r ʔal_ʔaska:lha ‘tiʔaʔ’?
ʔeh maʔana:h?
B. jaʔni ʔinn axla:ʔ il wa:ʔid maʔru:fa min_axla:ʔ_ʔəʔha:bu.

fuka:ha.

bi_jʔu:lu inni wa:ʔid falla:h firənsa:wi rə:h bari:z wi¹ ma kanʔi sabaʔ ʔafha. wi lamma ka:n ma:ʔi fi ʔa:riʔ illa_w ʔa:f ʔəsrⁱ ʔubbaha xə:lis wi wa:ʔid ʔasʔkari wa:ʔif ʔudda:mu. ʔam wiʔif il falla:h wi saʔal il ʔasʔkari “e:h_il bina:ja di ja si:di?” ʔa:m il ʔaskari ʔa:l lu (ikminnu ʔa:f innu ɡəʔji:m) “da waʔbu:r tihin ja si:di!” ʔam ʔal lu_l falla:h “ʔamma ʔe ʔa:gi:b! fi baladna_b ʔjuʔaf ʔudda:m il waburə:t himi:r kiti:r, la:kin ʔudda:m il wabur bitaʔkum d_ana ʔajif wa:ʔid bass!”

For Memory-work.

The first paragraph.

¹ The wi of “state”.

The Verbs (?a)kal and (?a)xad (1st Radical ?).

	I.	II.	III.
1. Past.	{ kalt, ja ?ali? kalti, ja bint? kaltu, ja wla:d?	aiwa kalt. " " " kalna.	ma?lu:m kal. " kalit. " kalu.
1a. xatt, etc.		" xatt.	" xad.
2. Indef.	{ ta:kul emta? takli " taklu "	?a:kul ba?de:n. " " na:kul "	ja:kul ha:lan ahsan. ta:kul " " jaklu " "
2a. ta:xud, etc.		?a:xud, etc.	ja:xud, etc.
3. Impera.	{ kul ja ?ali! kuli ja bint! kulu ja wla:d!	la:, ana wa:kil. " " wakla. " ihna wakli:n.	} { [This active participle has, quite uniquely, past sense.]
3a. xud ja ?ali.		adini wa:xid.	
4.	{ bi 'taklu le:h. bi ta'kulha le:h. bi tak'lu:h le:h. bi tak'lu:ha le:h.	{ 'b aklu kida! b a'kulha kida! bi 'naklu " bi na'kulha kida!	{ ma?lu:m bi'jaklu. " bi ja'kulha. " bi jak'lu:h. " bi jak'lu:ha.
5. ma taklu:f! ma taklih! ma takul'ha:f! ma takluha:f!		m_aklu(:)f le:h? " " ma akulha:f le:h? ma nakulha:f le:h?	ma jaklu:f le:h? ma taklu:f le:h? ma jakulha:f le:h? ma jakluha:f le:h?
6. xattu, ja ?ali? xatti:h, ja bint? xattu:h ja wla:d?		la: ma xattu:f. " " " " ma xadnahf.	swhi:h ma xa'du:f. " ma xadi'tu:f. " ma xa'duhf.
6a. kaltu, etc.		" ma kaltu:f, etc.	" ma kalf, etc.
7. xat'taha ja ?ali? xatti:hum ja bint? xattu:ha ja wla:d?		" ma xattaha:f. " ma xattuhumf. " ma xadnaha:f.	" ma xad'ha:f. " ma xadit'humf. " ma xadu'ha:f.
7a. kal'taha, etc.		" ma kaltaha:f, etc.	" ma kalha:f, etc.

1. Have you eaten? 1 a. Have you taken? (for xadt).
2. When will you eat? 2 a. Take.
3. Eat.—No, I have eaten. 3 a. Take.—Here, I am taking.
4. Why are you eating it?—Because I am!
5. Don't eat it.
- 6, 6 a, 7. Have you taken, eaten, it then?

Verb-Drill.

The Verbs wiʔif and wiʔiʔ (1st Radical w).

I.	II.	III.
<i>From wiʔif.</i>		
1. & Indef. & Imp. { 'iʔaf ja ʔali! 'iʔafi ja bint! 'iʔafu ja wla:d.	aʔaf le:h ? " " " nuʔaf le:h ?	la:zim tuʔaf! " tuʔafi. " tuʔafu.
2. ma tiʔaffi ja ʔali. " tiʔafi:f ja fətma. " tiʔafu:f ja wla:d.	m_aʔaffi le:h ? " " " ma nuʔaffi le:h ?	ma juʔaffi le:h ! " tuʔaffi " " " juʔafu:f le:h !
<i>From wiʔiʔ.</i>		
3. & Indef. & Imp. { iwʔa 'tuʔaʔ! iwʔi 'tuʔaʔi! iwʔu 'tuʔaʔu!	'aʔaʔ iz za:j ! " " " 'nuʔaʔ " "	'juʔaʔ iz za:j ! 'tuʔaʔ " " 'jiʔaʔu z za:j !
4. ma tuʔaʔf ja wa:d. " tuʔaʔi:f ja bitt. " tuʔaʔu:f ja na:s.	la:, m_aʔaʔf ! " " " " ma nuʔaʔf !	maʔlu:m ma juʔaʔf ! " " tuʔaʔf ! " " juʔaʔu:f !
<i>From wisil (or wasal).</i>		
5. awʔɒl ʔemta ? etc.	tiwʔɒl bukra, ʔin ja ʔɒfʔ: or tu:ʔɒl, etc.	ʔɒhi:kjiwʔɒl bukra, ʔin ja ʔɒfʔ: or ju:ʔɒl, etc.

1. Stand up, Ali.
2. Don't stand up, Ali.
3. Take care (lest) you fall (iwʔa or u:ʔa).
4. Don't fall, boy.
5. When shall I arrive?—You'll arrive to-morrow.

For Systematic Grammar.

(1) The verbs with first radical hamza are not very frequent, and present no irregularity (*e. g.* ʔamar "to command", juʔmur, ʔa:mir, maʔmur): *except* the two verbs kal and xad, for ʔakal and ʔaxad, which are apocopated in their Past, and take on a w in the Participle Active (wa:kil, wa:xid).

(2) The verbs with first radical w present no irregularity (*e. g.* wagaʔ "to pain", jiwgaʔ with alternative form ju:gaʔ); *except* the two verbs wiʔiʔ and wiʔif,¹ which are apocopated in their Indefinite (see Verb-Drill paradigms).

¹ Also wasaʔ, jisaʔ "to hold, have room for".

CHAPTER XXVII

[Grammatical Scheme:—"Weak" Verbs, with second radical w or j.]

An Anecdote.

There was a motor—one of those for public hire—going along in the street, when it ran over a small boy, and the driver went off at high speed, fearing lest they should imprison him if the boy should die. There was a policeman who saw the accident, and he brought the ambulance¹ people so as to pick up the boy and take him to the police-station. When they arrived there the police-officer asked him about who had run over the boy, and said, "Did you see the accident with your own eyes?" "Yessir, I saw it." "Then why didn't you bring the driver here?" "Why, he went off, sir." "Well, didn't you take his number?" "Yessir, I took it." "What was it?" "Two loops and a stave, sir!"²

¹ Lit. "assistance", "relief", "*secours*", from the name of the First-Aid Society in Cairo.

² i. e. 155.

27. fəsl nimrit sabʕa w ʕifri:n.

afʕa:l muʕtalla—illi l ʕe:n bitaʕithum waw walla je:
fuka:ha.

kan fih urtomobil min bitu:ʕ il ʔugra ma:ʕi fiʕ ja:riʕ, ʔam da:s walad suɟɟjar, wis sawwaʔ giri ʔawa:m, wi hu:wa xɟif laħsan jisqi'nu:h,¹ iza ka:n il walad jimut. wi kan wa:ħid ʕas'ka:i ʕa:f il ħadsa, wi ɟa:b il ʔisʕa:f ʕalaʕan tiʕi:l il walad wi twaddi:h lil karako:n. wi lamma rə:ħu ħna:k 'saʔalu l mʕa:win ʕan illi da:su wi ʔa:l "inta fuft il ħadsa b ʕe:nak?" "aiwa fuftaha jafandim." "umma:l ma gibtiʕ is sawwaʔ le:h?" "ma giri jafandim?" "təjji:b ma xattiʕ nim'ritu?" "aiwa xat'taha jafandim." "təjji:b hi:ja kam?" "ħalaʔte:n wi nabbut jafandim!"

For Memory-work.

The dialogue between the Moawin and the Shawish.

For Systematic Grammar.

(1) It should be remembered that the roots of *all* these verbs (pp. 130, 131) have either *j* or *w* for their middle radical. The vowels *i* and *u*, or the length :, correspond to these weak consonants.

(2) The *a*, *i* and *u* forms come out most clearly in the Indefinite. The *a* is found in very few verbs, but these are common.

(3) The *i* and *u* forms come out clearly also in the Past. But the *a*-verbs sometimes make their Past in *i* (e.g. *bitt* from *jiba:t*), sometimes in *u* (e.g. *xuft* from *jixa:f*).

(4) The first syllable of the Indefinite being open, its vowel is liable to elision: e.g. *bi_tħu:ʕ*, *wi_tba:t*.

(5) The characteristic long vowel (into which the weak radical is transformed so often) is shortened before two consonants: *ʕilt* for *ʕi:lt*, *tifilħa* for *tifi:lħa*. And also when it loses accent: *ji'bi:ʕu* "they sell", but *jibi'ʕu:ħa*.

(6) The true Passive Participle is as *mabi:ʕ* "sold" (for *j* verbs), and *mahu:l* "frightful" (for *w* verbs). But these forms are very rare, and other forms are requisitioned to replace them. For example, the weak letter is restored and the participle becomes like an ordinary trilateral, e.g. *madju:n* (for *madi:n*) "indebted", *maʕwu:ɟ* (for *maʕu:ɟ*) "crooked".

¹ Or *xɟif ʕala nafsū lə jin'sigin* "fearing for himself lest (1a) he should be imprisoned".

For Conversational

Verbs with

I.

1. (a) Will you pass their way to-morrow?—Yes, I shall, *etc.*—I hope he will, *etc.*
 (b) Will you carry the luggage with them?
 (c) Will you stop the night here to-morrow?
 2. Did you pass . . . carry . . . stop the night?

Indefinite.	{	(in u) tifu:t ʕale:hum bukra ? [tifu:ti, tifu:tu].
		(in i) tifi:l il ʕaffi wɔjja:hum ? [tifi:li, tifi:lu].
		(in a) tiba:t hina bukra ? [tiba:ti, tiba:tu].
Past.	{	(in u) futti ʕale:hum imba:riḥ ? [futti(:), futtu(:)].
		(in i) filti wɔjja:hum imba:riḥ ? [filti(:), filtu(:)].
		(in a) bitti hina:k imba:riḥ ? [bitti(:), bittu(:)].

Impera.

3. Pass quickly!—See, I *am* passing. Carry a little more.—I am carrying my utmost.
 4. Will you keep back the apples and sell them?
 5. Why are you keeping and selling them?—Because I *am*!
 6. Fear him and leave him and depart from him.
 7. Why did you fear her and not visit her?
 8. Why are you keeping Ali back?—I'm not keeping him back?

fut ʕawa:m. fi:l swajja zija:da.
tihu:ʃ it tiffa:h wi tbi:ʕu! tihu:ʃi t tiffa:h wi tbi:ʕi:h! tihu:ʃu t tiffa:h wi tbi:ʕu:h! bi t/kuʃhum wi bi t/biʕhum le:h ? bi t/kuʃi:hum wi bi t/bi:ʕi:hum le:h ? bi t/kuʃu:hum wi bi t/bi:ʕu:hum le:h ?
xaf minnu wi si:bu wi fu:tu! xa:fi „ „ si'bi:h wi fu'ti:h. xa:fu „ „ si'bu:h wi fu'tu:h. xaf minha wi sibha wi futha! xa:fu minha wi sibu:ha wi futu:ha! xufti minha wala zur'taha:ʃ le:h ? xufti „ „ zur'tiha:ʃ le:h ? xuftu „ „ zur'tuha:ʃ le:h ? (a) inta ʕa(:)jjif ʕali le:h ? inti ʕajja „ „ intu ʕajsi:n il walad le:h ? (b) inta ʕajʃ il binti le:h ? inti ʕajfa l binti le:h ? intu ʕajsi:n il binti le:h ?

Verb-Drill.

2nd Rad. weak.

II.

aiw_uafu:t ʃale:hum [nifu:t].

,, aʃi:l wɔjja:hum [niʃi:l].

,, abat hina [niba:t].

aiwa futti ʃale:hum [futna].

,, filti wɔjja:hum [ʃilna].

,, bitti hina:k [bitna].

Partic. Active.

adi:ni fa(:)jit.

ana ʃa(:)jil ʔaddi.

ʔɔjjib aħu:ʃu w_uabi:ʃu.,, niħu:ʃu wi_unbi:ʃu.b_uaħuʃhum wi_ub_uabiʃhum kida!

,, ,, ,, ,,

bi_unħuʃhum wi_ubi_unbiʃhum kida.m_uaxaffi minnu wal_uasibu:ʃ.ma_unxaffi minnu wala_unsibu:ʃ.m_uaxaffi minha wal_uasibha:ʃ.ma_unxaffi minha wala_unsibha:ʃ.

xufti minha wala zurtaha:ʃ kida!

,, ,, ,, ,, xufna minha wala zurnaha:ʃ kida!

ana muʃ ħajʃu.

,, ,, ħajʃa:h.

iħna muʃ ħajʃi:nu.

ana muʃ ħajʃiħa.

,, ,, ,, iħna muʃ ħajʃi(:)nba.

III.

ijʃak jifu:t! [tifu:t, jifu:tu].

,, jiʃi:l! [tiʃi:l jiʃi:lu].

,, jiba:t! [tiba:t jiba:tu].

maʃlu:m fa:t [fa:tit, fa:tu].

,, ʃa:l [ʃa:lit, ʃa:lu].

,, ba:t [ba:tit, ba:tu].

Partic. Passive.

(For pass. partic. see "Systematic Grammar".)

maʃlu:m jiħu:ʃu wi_ujbi:ʃu.,, tiħu:ʃu wi_utbi:ʃu.,, jiħuʃu:h wi_ujbiʃu:h.maʃlu:m bi_ujħuʃhum wi_ubi_ujbiʃhum.,, bi_utħuʃhum wi_ubi_utbiʃhum.,, bi_ujħuʃu:h wi_ubi_ujbiʃu:h.ma jxaffi minnu wala_ujsibu:ʃ.,, txaffi minnu wala_utsibu:ʃ.

,, jxaʃuʃ minnu wala jsibuhʃ.

ma jxaffi minha wala jsibha:ʃ.

,, jxaʃuʃ minha wala jsibuha:ʃ.

maʃlum xaf minha wala zarha:ʃ!

,, xa:fit ,, ,, zaritha:ʃ!

,, xa:fu ,, ,, zaruha:ʃ!

CHAPTER XXVIII

[*Grammatical Scheme*:—"Weak" Verbs, with third radical w or j.]

A story.

Once upon a time the mice summoned each other and said, "Come, let us think out some device against the cat when he comes our way". "Oh, my goodness", said their chief, "that cat is like the black deil. Why shouldn't we all catch him and put a little bell about his neck without his perceiving, so that we may then hear him when he comes or goes." "Your idea is admirable", said they, "to the last degree: and who should tie him up except *you*, our chief?" "My goodness", said he, "have I forgotten what he did¹ to me when I ran away from him that day and he pursued me right up to the hole? My duty is simply to direct you, and then you must begin to act." "And which of *us*", said they, "forgets his deeds with all of us, when he—" And that moment along came the cat, and they all fled in a panic, and said, "The opinion of every weakling like us is useless".

¹ *Lit.* "What he did it," see Chapter xxxvii, c.

28. fəsl nimrit tamanja w ʕifri:n.

afʕa:l muʕtalla,—illi l la:m bitaʕithum waw walla je:

hika:ja.

fi jo:m min do:l il firə:n nadahu l baʕʕuhum wi ʕa:lu “joʕtə nfakkar fi hi:la lil ʕuttⁱ lamma ji:gi. ʕam ʕa:l il kibi:r bitaʕhum “ja sala:m! il ʕuttⁱ da zaji il ʕafrit l iswid! jigrə ʕe:h iza kunna nim/siku kul'lina wi nħuttⁱ f rəʕabtə qingil (jaʕni garə sugəjjar) min ʕer ma jidə, ʕalafan nibʕa nis'maʕu lamma jimfi walla jigri?” ʕa:mu ʕa:lu lu “fikrək qami:l li ʕaxir darəga! wi mi:n jur/butu ʕilla nta ja rəjjis?” ʕam ʕal “ja sala:m garə ʕe:h?! hu:w ana nsi:t illi ʕamalə fija lamma ʕrit minnu di:k in nahar wi ʕiri warə:ja l hadd is ʕaʕ? ana ʕalajja bass aʕu:l lukum, w intu tib/tidu tiʕmilu”. ʕa:mu ʕa:lu lu “wi mi:n minna b jinsa ʕamalə fi:na kullina ʕe:, wi hu:wa . . .” wi fil laħzə di qih il ʕuttⁱ! ʕa:mu ʕirju kul'luhum xajfi:n, wi ʕa:lu “aho kullⁱ wa:ħid ʕəʕi:f zajjina rəʕju ma jibʕa luʕ fajda”.

For Memory-work.

“mi:n jurbut il qingil fi rəʕabt il ʕuttⁱ?” ahe n nuʕtə he! ʕalafan il kala:m sahl wis suʕu:ba tamalli fil ʕamal.

[Indef. in a,	Past in a.]
[„ in i,	„ in i.]
[„ in a,	„ in i.]
[„ in i,	„ in a.]

Aor.

Past.

Imper.

Partic.

I.

- (a) ?ijjak ji?ro_l kita:b !
 (b) ?ijjak jirsi ?ala t?ri:?a !
 (c) ?ijjak jif?o ?awam !
 (d) ?ijjak jibni be:tu_s sa'na: di.

1. bi tigri wi_b tinsa kullⁱ ha:ga.
 „ tigri wi_b tinsi „ „
 „ tigru wi_b tinsu „ „
 2. (a) giri:t wi_nsi:t kaman marra ?
 giri:ti wi_nsi:ti „ „ ?
 giri:tu wi_nsi:tu „ „ ?
 2. (b) bare:t il ?alam wi_rome:tu le:h ?
 bare:ti l „ „ rome(:)ti:h le:h ?
 bare:tu l „ „ rome(:)tu:h le:h ?

3. (a) 'irmi mandi:lak, ir'mi:h !
 'irmu mandilkum, ir'mu:h.
 (b) 'i?ro_kta:bak i?ro:h.
 'i?ri_kta:bik i?ri:h.
 'i?ru_l kita:b i?ru:h.

4. Partic. Active.

{ inta nasi ?ali le:h ?
 inti nasja „ „
 intu nasji:n ?ali le:h ?

The same with . . . f?tma . . . l_iwla:d.

5. giri:t wi la'?e:tu ? [la?etha].
 giri:ti wi la'?e:ti:h ? [la?eti:ha].
 giri:tu wi la?etu:h ? [la?etu:ha].
 6. ma_g'ritⁱ wala la'?et^f { abu:k ?
 ummak
 ma_gri'ti:f wala la?eti:f { abu:ki ?
 ummik
 ma_gri'tu:f wala la?etu:f { abu:ku ?
 um'muku

(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 method !—Why, he has long settled on one !

(c) I hope he'll be disengaged soon !—Why, he has been so 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). Did you run away and forget again ?

Verb-Drill.

3rd Rad. weak.

II.

da 'ʔarɔ l kita:b ʔablⁱ dilwɔʔt !
 ma 'risi ʔala tɔri:ʔa min zama:n !
 ma fiɖi min imba:rih !
 da bana ʔamnawwil !
 ai naʔam, ana b_uagri wi b_uansa.
 " " " " " " " " " " " "
 " ilina_u b_u nigri wi_u b_u ninsa.
 aiwa, giri:t wi_u nsi:t.
 " " " " " " " " " " " "
 " giri:na wi_u nsi:na.
 bare:tu_u l ʔalam wi rometu kida !
 " " " " " " " " " " " "
 bare:na_u l ʔalam wi romet(:)na:h
 kida !
 la m_uar'mihʃ !
 " ma nirmihʃ !
 " m_uaʔrohʃ !
 " m_uaʔrohʃ !
 " ma niʔrohʃ !

do. with Pronouns.

ana muʃ na'si:h.
 ana muʃ nas'ja:h.
 ilina muʃ nasji:nu.
 na'si:ha, nasi:hum.
 nas'ja:ha, nas'ja:hum.
 nas'jinha, nasjinhum.
 aiwa, giri:t wi laʔetu.
 " " " " " " " " " " " "
 " giri:na wi laʔe'na:h.
 la ma_ugriʃ wala { laʔe'tu:ʃ.
 laʔetha:ʃ.
 la ma_ugri'na:ʃ wala { laʔe'nahʃ.
 laʔena'ha:ʃ.

III.

sɔhi:h bi jigri wi_u b_u jinsa.
 " " tigri " tinsa.
 " " jigru " jinsu.
 maʔlehʃ ! 'giri wi 'nisi !
 " girjit wi nisjit !
 " girju wi nisju !
 'barɔ_u l ʔalam wi rɔ'ma:h izza:j !
 'barɔt il " wi rɔmatu " "
 'baru_u l " wi rɔmuh " "
 bi t tɔbʃⁱ ma jirmihʃ.
 " " ma jirmuhʃ.
 ma jiʔrohʃⁱ le:h ?
 " tiʔrohʃⁱ le:h ?
 " jiʔruhʃⁱ le:h ?

Part. Pass.

} sɔhi:h ʔali muʃ mansi.
 } sɔhi:h { fɔtma miʃ mansijja.
 l iwla:d muʃ mansijji:n.
 maʔlu:m giri wi laʔa:h [la'ʔa:ha].
 " girjit wi laʔatu [la'ʔatha].
 " girju wi la'ʔu:h [la'ʔu:ha].
 sɔhi:h ma_ugri:ʃ wala { la'ʔahʃ.
 la'ʔaha:ʃ.
 " ma girjitʃⁱ " { laʔatu:ʃ.
 laʔatha:ʃ.
 " ma_ugru:ʃ " { laʔuhʃ.
 laʔuha:ʃ.

- 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 ?

For Systematic Grammar.

(1) Notice the four possible vowel combinations as between Past and Indefinite, viz. :

a—a,	ʔarɒ	jiʔrɒ
i—i,	risi	jirsi
a—i,	bana	jibni
i—a,	fiḏi	jifḏɒ

No rule can be given ; each verb must be noted as it occurs.

(2) Notice carefully the way the Pasts in *i* differ from those in *a* ; namely

- (1) their third person feminine and plural ;
- (2) the liability of their first vowel to be elided.

(3) Notice the reduction of length wherever two consonants succeed a naturally long vowel.

The verb "to give" idda.

As this is the commonest of the verbs that take two objects, we may take it here, as it conjugates like a verb with third rad. weak in its Indefinite tense, and like a verb with two rads. the same in its Past.¹

In the grouping of the pronouns (positive and negative) the verb behaves exactly like those already studied in Chapter xix.

It would be tedious to exhaust the possible combinations of pronouns in this verb. The following specimens show sufficiently the grouping and accentuation of the pronouns, accusative and dative :

1. *Simple form* (past). 'idda(:), 'iddat; id'de:t; etc., etc. (aorist).
'addi(:), 'jiddi, 'jiddu, etc. (imperat.). 'iddi(:), 'iddu (partic.).
'middi(:), mid'dijja, middi'ji:n (no Inf.).
2. *With nouns as objects.* 'idda l kita:b li l walad.
3. *With direct pronominal object.* id'da(:)h li l walad.
4. *With indirect pronominal object.* id'da: lu l kitab.
5. *With both objects pronominal.* iddat/ha: li, ma ddatha 'li:f.

¹ Compare $\left. \begin{array}{l} \text{jigri} \\ \text{jiddi} \end{array} \right\}$ and $\left. \begin{array}{l} \text{ʔidde:t} \\ \text{roddet} \end{array} \right\}$

The anomalies are explained by the fact that the verb has been worn down from ʔadda, jiʔaddi, the conjugation of which would be exactly as the verb illustrated on pp. 150-1, no. 16.

6. *Shifting of accent.* Compare the following—

'iddat; id'datha; iddat'ha: li; ma_uddatha 'li:f.

id'de:t; id'de(:)tha; idde(:)t'ha: li; ma_uddetha 'li:f.

7. (a) *Third masculine pronoun (direct).*

id'dah li; ma_uddah'li:f; id'duh li; ma_udduh 'li:f.

idde'tuh li (you (p.) gave it me); ma_ud'de:tuh 'li:f.¹

idde'tu: li (you (s.) gave it me); ma_udde:tu li:f.

(b) *Third feminine pronoun (direct).*

iddaha: li, ma_uddaha 'li:f; iddet'ha: li, ma_udde:tha '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_ulkum, ma_uddatha_u'li:f;

idde'tu_ulkum (I gave it to them); ma_ud'de:tu_u'luhumf.

With *lina* the *n* gets assimilated: *e. g.* iddat'ha_unna,

id'du_unna l kita:b, for_ulna.

(b) *But after a consonant no elimination takes place: e. g. id-*

det'hum luhum, ma_uddet'hum lu'humf.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).

il kita:b . . . il fu:tu.

- | | | | | |
|--|-----------------------|----------------|---|---------------------|
| 1. idde'tu: lak
iddet'ha: lak
idde'tu_lha
iddet'ha_lha | } | walla la?—la:, | { | ma_d'de'tu 'li:f. |
| | | | | ma_d'detha li:f. |
| 2. id'dah lak
idda'ha: lak | } | " " ?—la:, | { | ma_ddah 'li:f. |
| | | | | ma_ddaha 'li:f. |
| 3. idda'tu_lha
iddat'ha_lha | } | " " ?—la:, | { | 'ma_ddatu_l'ha:f. |
| | | | | ma_d'datha_l'ha:f. |
| 4. idde'nah lak
idde'na'ha: lak | } | " " ?—la:, | { | ma_dde'tuh li:f. |
| | | | | ma_d'de'tuha 'li:f. |
| 5. id'duh lu
iddu'ha: lu | } | " " ?—la:, | { | ma dduh lu:f. |
| | | | | 'ma dduha 'lu:f. |
| 6. id'duh luhum
iddu'ha_lhum | } | " " ?—la:, | { | ma d'duh lu'hum:f. |
| | | | | ma dduha_lhum:f. |
| 7. idde'tih lina
id'detiha_nna
iddethum lina | } | " " ?—la:, | { | ma dde'tu_lku:f. |
| | | | | ma dde'tha_lku:f. |
| 8. (a) { id'dih li, ja ʕali!—m_ana mid'dih lak.
iddi'ha: li " " — " middi'ha lak (mid diha_lki). | } | | { | |
| (b) { iddi'ha li ja fu'tma!—m_ana 'mid di'jah lak. [ha_lki].
iddi'ha: li " " — " mid'dijja'ha: lak (mid dijja- | | | | |
| (c) { idduh li ja wla:d!—ma_tina mid dij'ji:nu lak. [ha_lki].
idduha:li " " — " mid dijjin'ha: lak (mid dijjin- | | | | |
| 9. tiddih lina
tiddi'ha_nna | } | walla la?—la:, | { | m ad'dih luku:f. |
| 10. tiddu'hum lu
tiddu'hum laha | | | | } |
| | ma 'niddihum la'ha:f. | | | |

CHAPTER XXIX

RELATIONS *and* IN-LAWS.*Introductory story.*

There was an old city in Arabia, in which were ancient families, all of whom were proud of their ancestry. One day a king came up against that city and besieged it with an army. And when all those notables were unable to keep that king off and save the city from him, a certain poor man rose from the midst of the city and by his ability drove the enemy off and saved his country. After this the whole people rose up and said, "The best thing we can do is to make this brave man king over us". But the notables of the town refused, and got angry, and said, "That's a fellow without origin or ancestry; how should one of his sort be king over us with our noble families?" But one of them who was wiser than the others said to them, "Not so. - Man is man because of his character (attributes) and his knowledge, not because of his parents. I tell you, there is no one more worthy than he to be king over us."

29. fəsl nimirit tisʕa w ʕifri:n.

ʕarəb:jib wi nasa:jib.

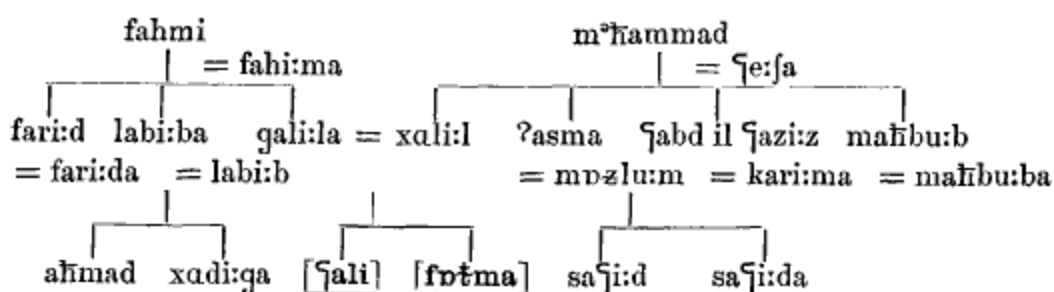
hika:ja tamhidijja.

kan fih madi:na ʕadi:ma fi bla:d il ʕarəb, fi:ha ʕela:t kubə:r, kulluhum miftixri:n bi ha'sabhum wi na'sabhum. wif jo'm mil ʕajja:m ʕa'm ʕal madi:na di malik wi ha'sirha¹ b ge:f. wi lamma kull il ʕaʕja'n do'l ma ʕidru:f jim'naʕu l malik da wi jxəttəsu l madi:na minnu, ʕam wa:ħid faʕi:r min wust il balad, wi b ʕərtu 'manaʕ il ʕadu ʕanhum wi xəttə il wəton. wi baʕde'n ʕam ʕumu:m if ʕaʕb wi ʕa:lu, "il ʕaħsan ni'mallik ir rəgil if su'ga'ʕ da ʕale:na". la:kin aʕja:n il balad ma riʕju:f wi ziʕlu wi ʕa:lu, "da wa:ħid ma lu:f ʕəslⁱ wala fəsl, wala ha'sab wala nasab, w izzaj jikun wa:ħid mi:f ʕaklⁱ da malik ʕale:na ħn vshə:b il ʕela:t il kubə:r?" ʕam wa:ħid minhum ʕa:ʕil ʕan ʕerhu ʕal luhum "mu:f kida! il ʕinsa'n bi ʕfa:tu wi ʕilmu, mu:f b abu'h w ummu! w an a'ʕul lukum, ma fi:f wa:ħid a'ħaʕʕi minnu jiku'n ʕale:na malik".

¹ From ha:sir jiħa:sir, see Chapter xxxiv.

nasab ʕali wi fəṭma.

THE GENEALOGY OF ALI AND FATIMA.

I. [il ʔarɔ:ʕib] (*The blood-relations*).

- | | |
|-------------------------------|---|
| 1. FATHER [ab.] | 1. m ^h ammad hina [ʔabu] xali:l wi ʔasma wi ʕabd il ʕazi:z. hu:w aʔbu:h... abu:ha... abu:hum. wi xali:l jiʔu:l li m ^h ammad "j abu:ja!" |
| 2. MOTHER | 2. ʕe:ʕa hi:ja [umm ⁱ] xali:l wi (a)xwa:tu. hi:ja mmu... mmaha... mmuhum. wi xali:l jiʔu:l laha "ja mmi!" awla'd xali:l ismuhum ʕali wi fəṭma. |
| 3, 4. BROTHER,
SISTER | 3, 4. ʕali [ʔax] li fəṭma. hu:wa [ʔaxu] fəṭma, aʔxu:ha. hi:ja tʔu:l "j axu:ja!" wi hu:wa jiʔu:l l uxtu "j axti!" |
| 5. GRANDFATHER | 5. m ^h ammad { [gidd ⁱ] [si(:)d] } ʕali wi fəṭma. hu:wa { giddu... giddaha... gid'duhum } ʕali { si:du sidha sidhum } jiʔu:l lu "ja { giddi! si:di! } |
| 6. GRANDMOTHER | 6. ʕe:ʕa { [gidda] [sitt] } li ʕali wi fəṭma. hi:ja { gid'ditu... gidditha } { sittu... sit'taha }. |
| 7. GRANDSON | 7. ʕali [ʔibn ibn ⁱ] m ^h ammad, w [ibn ⁱ bint ⁱ] fahmi. hu:wa bn ibnu(bintu). wi m ^h ammad jiʔul lu "ja bn ibni!" wi fahmi, "ja bn ⁱ binti!" |
| 8. GRANDDAUGHTER | 8. fəṭma [bint ibn ⁱ] m ^h ammad, wi [bint ⁱ bint ⁱ] fahmi. hi:ja bint ibnu(bintu). wi m ^h ammad jiʔul laha "ja bint ibni!" wi fahmi, "ja bint ⁱ binti!" |
| 9. UNCLE (<i>paternal</i>) | 9. ʕabd il ʕazi:z [ʕamm] li ʕali wi fəṭma. ʕali jiʔul lu "ja ʕammi!" |
| 10. AUNT " | 10. ʔasma [ʕamma] li ʕali wi fəṭma; hi:ja ʕam'mitu, ʕam'mitha. |
| 11. UNCLE (<i>maternal</i>) | 11. fari:d [xa:l] li ʕali wi fəṭma. hu:wa xalu, xalha. |

- | | |
|---|--|
| 12. AUNT (<i>maternal</i>) | 12. labi:ba [xɑ:lɑ] li ʃali wi fɒtma. hi:ja xaltu, xa'litha. ʃali jiʔul laha "ja xalti!" |
| 13. NEPHEW }
NIECE } | 13. ʃali [ʔibn ɑx] li ʃabd il ʃaziz, wi fɒtma bint axu:h. bi jʔul luhum "ja bn axu:ja!" "ja bint axu:ja!" (<i>or</i> ibn uxt.) |
| 14. COUSINS | 14. saʃi:d wi saʃi:da [wila:d ʃammit] ʃali wi fɒtma. humma wila:d ʃam'mitu . . . ʃammitha. wi ʃali wi fɒtma [wila:d xa:lit] aħmad wi xadi:ga.
ʃali jiʔu:l li saʃi:d "ja [bn ⁱ ʃammiti]!" wi li saʃi:da "ja [bint ⁱ ʃammiti]!"
saʃi:d jiʔu:l li ʃali "ja [bn ⁱ xa:li]!" wi li fɒtma "ja [bint ⁱ xa:li]!"
ʃali jiʔu:l l aħmad "ja [bn ⁱ xalti]!" wi li xadi:ga "ja [bint ⁱ xalti]!"
(1) [abbaha:t], (2) [ummaha:t], (3) [ɑxwa:t], (4) [axawa:t], (5) [aɡda:d], (9) [aʃma:m], (10) [ʃamma:t], (11) [ɑxwa:l], (12) [xala:t]. |
| (<i>Plurals</i>) | |
| II. [in nasa:jib] (<i>The relations by marriage</i>). | |
| 1. SON- and D.-IN-LAW | 1. m ^h ammad ʃan gali:la, "hi:ja [mrɒ:t ibni]" ; wi ʃan mɒzlu:m "hu:wa [goz binti ¹]." |
| 2. FATHER-IN-LAW | 2. m ^h ammad [ħama] li gali:la; hu:wa ħama:ha. wi fahmi ħama xali:l. |
| 3. MOTHER-IN-LAW | 3. ʃe:ʃa [ħama:t] li gali:la; hi:ja ħama:tha. wi fahi:ma ħama:t xali:l. |
| 4. FATHER- and MOTHER-IN-LAW (<i>alternative</i>) | 4. xali:l jiʔu:l li fahmi "j [abu mrɒ:ti]!" wi maʒlu:u jiʔu:l li ʃe:ʃa "[ja mm imrɒ:ti]!" |
| 5. HUSBAND'S BROTHER | 5. maħbu:b jibʔa [silf] li gali:la; hu:wa sil'faha wi hi:ja tʔul lu "ja silfi!" ² |
| 6. WIFE OF DO. | 6. gali:la tibʔa [silfa] li maħbu:ba (wi kida maħbu:ba li gali:la). di silfit di, wil waħda tʔu:l lit tanja "ja sil'fiti!" |
| 7. SISTER'S HUSBAND | 7. xali:l ʃan mɒzlu:m, "hu:wa [goz uxti ³]." |
| 8. BROTHER'S WIFE | 8. xali:l ʃan kari:ma, "hi:ja [mrɒ:t axu:ja] (<i>or</i> [zo:ɡit axu:ja]). |
| 9. WIFE'S SISTER'S HUSBAND | 9. maħbu:b wi maʒlu:m jibʔu kulli waħid min-hum [ʃadi:l] lit ta:ni, wi jʔu:l li t ta:ni "ja ʃadi:li." |
| 10. UNCLE BY MARRIAGE | 10. ʃali jiʔu:l li mɒzlu:m "ja goz ʃammiti," wi l labi:b "ja goz xalti." |
| 11. AUNT BY MARRIAGE | 11. ʃali jiʔu:l li kari:ma "ja mrɒ:t ʃammi," wi l fari:da "ja mrɒ:t xa:li." |

¹ Or *sihri*. *sibr* (*p. nshar*) is also used for sister's-husband.

² But "(my) wife's brother" is only *axu mrɒ:ti*. Similarly "my spouse's sister" is *uxt¹ mrɒ:ti* (*or* *go:zi*).

³ Or *sihri*. But only a *brother* uses this appellation; not a *sister* for her sister's husband.

INTRODUCTION TO CHAPTERS XXX TO XXXV.

The "Increased Forms of the Verb".

The increasing of the trilateral verb (both "strong" and "weak") by various consonants and vowels gives rise to a number of delicate significations which are a great feature of the Arabic language. The following chapters should be therefore very carefully studied, both for the significance and for the conjugation of these verb-forms.

The *order* in which they have been arranged by Arabic grammarians is an order which has nothing to commend it for expository purposes. We shall therefore ignore it, and instead of labelling these forms by numbers, we shall label them by the several increased forms of the verb **katab**, taking these in the following order (the first one, **inkatab** or **itkatab**, has already occurred, see Chapter XXIII):—

<i>Designation.</i>	<i>Description.</i>
Chapter XXIII. inkatab } itkatab }	in- or it- prefixed to trilateral.
XXX. kattib	Middle radical doubled.
XXXI. itkattib	Same with it- prefixed.
XXXII. iktatab	t interposed after 1st radical, and i prefixed.
XXXIII. ?aktab	?a- prefixed, first vowel dis- appearing.
XXXIV. ka:tib itka:tib	First vowel lengthened, second i. Same, with it- prefixed.
XXXV. is'taktib	ist- prefixed, first vowel dis- appearing.

CHAPTER XXX

[*Grammatical Scheme:—Verbs formed as kattib: with the QUADRILITERAL VERB*].

Two Anecdotes.

1. A certain hasheesh-smoker was once beating his ass too much, and an Englishman saw him. The latter came up to him and said, "Why are you hitting that donkey like that? Isn't it a sin of you?" "What's that to you?" said the donkey-driver. The gentleman made a big thing of the affair, and said to the policeman on point duty, "Take this man off to the police-station, officer". When they got there the gentleman spoke to the officer of police in English, that the donkey-man was using cruelty with the animal. So the police-officer said to the donkey-man, "Do you overload your donkey and beat him into the bargain? We must make you pay a contravention and punish¹ you, so that you may consider it a sin another time to do that". When the man paid the contravention he looked at his ass and spoke to him and said, "Well! I didn't know that you had relatives here to love you and defend you. Go on! say, 'Thank you very much, my brothers'!"

2. Two countrymen came up to Cairo freshly from the country. When they were walking in the street they saw the minaret of a mosque—a very high one. Thereupon one of them stopped the other and said, "Aw! look at the Tower of Babel, *how* high it is!" But his mate said, "Get away! You're an idiot. I'll make you understand. That's a well which they've turned upside-down so as to dry it in the air". At which the other said, "Lawks-a-mercy, my brother!"

¹ Exactly the old "manner you": ʔadab manners, ʔadi:b well-mannered.

30. fəsl nimrit talati:n.

afʃal si:git "kattib."

fukahte:n itne:n.

1. wa:hid haʃfa:ʃ ka:n bi jiðrəb kuma:ru marra zija:da ʃan il luzu:m, wi ʃa:fu wa:hid ingili:zi. ʔam ʔarəb minnu wi ʔal lu "inta b tiðrəb il kuma:r da kida le'h? muʃ kəpə:m ʃale:k?" ʔa:m il ha:mma:r ʔa:l "w inta 'ma: lak?" ʔa:m il xəwə:ga kabbar il mas'ala wi ʔal li ʃaw:i:ʃ in nuʔəv "waddi da l kara:ko:n, ja ʃaw:i:ʃ." wi lamma wislu hna:k il xəwə:ga kallim il m'ʃa:win bil ingili:zi, inn il ha:mma:r ka:n bi jis'taʃmil il ʔasa:wa maʃa l hiwa:n. ʔa:m il m'ʃa:win ʔa:l lil ha:mma:r "inta bi tʃajjil il kuma:r bita:ʃak kitir wi kaman tiðrəbu! la:zim nidaffaʃak m'xalfa wi n'ad'dibak ʃalafan tiħarrom tiʃmil kida ta:ni marra." wi lamma r rə:gil dafaʃ il m'xalfa bəss li kuma:ru wi ka'lilimu wi ʔa:l "d ana ma kuttif ʃarif inni lik ʔarə:jib hina, jiħibbu:k wi jħa:mu ʃannak. ma t'ʔul luhum, 'kattar xerkum kitir ja xwa:ti'!"

2. itne:n fallahi:n gum məsrⁱ mil ʔarja:f gidi:d. wi lamma ka:nu maʃji:n fis sikka ʃa:fu madnit ga:miʃ ʃalja ʔawi. ʔam wa:hid waʔʔaf it ta:ni wi ʔa:l "ʃu:f burgi ba:bil ʃa:li ʔadd eh! ʔam zimi:lu ʔal lu "la: inta ʃabi:t, an afah'himak: di bir ʔalabu:ha ʃalafan jinaʃʃifu:ha fil hawa!" ʔam ʔa:l it ta:ni "ja sala:m j axu:j!"

For Memory-work.

The second anecdote.

Form kattib.

For Conversational

Past Tense.	1. Have you cleaned and arranged the office (room)?	nɔd'dɔft il maktab wi rot'tibtu? nɔd'dɔfti l ʔo:ɔv wi rottib'ti:ha? nɔd'dɔftu „ wi rottibtu:ha?
Indefinite.	2. When will you clean and arrange the tank (pot)?	tinɔd'dɔf il ho:ɔ wi tsɔb'binu emta? tinɔd'dɔfi l halla wi tsɔbbinha „ tinɔd'dɔfu l ho:ɔ wi tsɔbbinu:h „
Imperat. Act. Par. Infinit.	3. Clean and arrange the tank!—Have been doing so for ever so long.—Let the cleaning and arranging be perfect.	nɔd'dɔf il ho:ɔ wi rot'tibu! nɔd'dɔfi l halla wi rotti'bi:ha! nɔd'dɔfu l halla wi rottib'u:ha!
Past.	1a. Why have you muddled and disordered the things?	<i>The quadrilateral verbs</i> laxbɔtt il hɔgɔ:t wi karkib'taha le:h? etc.
Indef.	2a.	bi t'laxbɔt wi bi t'karkib le:h? etc. <i>except in</i>
Inf.	3a. 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.	balɔf il lax'ɔtɔv wi l kar'kaba di, muʃ ʃe:b?
	4. What! have you not saddled the horse and taken it away.	deh da! ma laggimtis il husɔ:n (farɔs) wala tɔllaʃtu:ʃ (tɔllaʃtaha:ʃ)? etc.
	5. Why are you taking the furniture(baggage)away?	bi tɔllaʃ il ʃaffi le:h?
	6. Why are you taking the things downstairs?	bi tnazzil il hɔgɔ:t le:h? etc.
	7. Don't take him (her) out.	ma tɔllaʃu:ʃ!
	8. „ „ „ „ down.	ma tnazzilha:ʃ! etc.
	9. Why are you exaggerating the matter?	bi tkabbar il masʔala le:h? etc.
	10. Why are you demeaning (belittling) me: it's too bad! —Yes, I am demeaning you!—Your demeaning (of) her is a great shame.	inti mɔvɔgɔ:ɔv:ni le:h? ʃe:b ʃale:ki!

Verb-Drill.

aiwa nɔd'dɔftu wi rattibtu.

,, nɔd'dɔf'taha wi rɔttib'taha.

,, nɔd'dɔf'na:ha wi rɔttib'na:ha.

anɔd'dɔfu w_ arɔt'tibu bukra.

anɔd'dɔfha w_ arɔt'tibha ,,

ninɔd'dɔfu wi_ nɔrɔt'tibu ,,

m'ɔnɔd'dɔfu wi_ mɔrɔt'tibu min

badri!

m'ɔnɔd'dɔfa:ha wi_ mɔrɔtti'ba:ha ,,

m'ɔnɔd'dɔfinha wi_ mɔrɔtti'binha ,,

*follow this measure precisely, e. g.*laxbɔttuhum wi karkib'tuhum
kida! etc.

b_a'laxbɔt wi b_a'karkib kida! etc.

*their infinitives, e. g.*ai naɣam lax'bɔttit_ il h̄aga:t wi
karka'bithum ɣe:b.} la, ma laggimtu:f wala tɔllaɣtu:f.
} ,, ma laggimtaha:f wala
tɔllaɣtaha:f. etc.

ana b_ a tɔl'laɣu wi s sala:m!

ana b_ a tɔllaɣha ,, ,, etc.

ana m_ a tɔllaɣu:f le:h?

ana m_ anazzilha:f ,, etc.

ana ma b_ akabbarha:f le:h? etc.

ainaɣam ana_ m sɔgɔrɔ:ki!

maɣlu:m nɔd'dɔfu wi rɔt'tibu.

,, nɔd'dɔv'fitha wi rɔtti'bitha.

,, nɔd'dɔv'fu:ha wi rɔttibu:ha.

aħsan jinɔd'dɔfu wi jɔrɔt'tibu

ħa:lan.
,, tinɔd'dɔfha wi_ tɔrɔt'tibha ,,

,, jinɔd'dɔfu:h wi_ tɔrɔtti'bu:h ,

} xalli t tɔnɔ:f mat'ɣu:n,
} wi t tarti:b zajju.

sɔħi:h lax'bɔttum wi kar'kibhum,

etc.

sɔħi:h bi_ j'laxbɔt wi bi_ j'karkib,

etc.

maɣlu:m lax'bɔttak fi l h̄aga:t dɔ:l
wi kar'kabtak fiha ɣe:b!} ma laggimu:f wala tɔllaɣu:f izza:j?
} ,, laggimha:f wala tɔllaɣha:f
izza:j? etc.

maɣlu:m bi j tɔllaɣu.

,, bi j tɔllaɣha, etc.

aiwa, ma j tɔllaɣu:f le:h?

,, ma jnazzilha:f le:h? etc.

sɔħi:h ma_ jkabbarha:f, etc.

tɔsgirrik fi:ha ɣe:b kibi:r

	11. Who (has been) dirtying the new carpet?	mi:n m°naggis is sagga:da_l gidi:da?
	12. Who considers the dog unclean?—The Mohamadans do.—Their considering it unclean is with them a religious prescription.	mi:n m°naggis il kalb?
	13. Are you going south or north to-morrow?	intu_m?abbili:n walla mbahhari:n bukra? (Weak verbs of this form.—
Like bana jibni.	14. Have you smoothed his trouble or just left it?	sawwet mas?altu walla xalle(:)tha? sawwet:ti mas?altu walla xalleti:ha. sawwe:tu mas?altu walla xalletu:ha.
	15. Did you bring the child up or just leave him?	robbet il walad walla xalle:tu. robbeti l „ „ xalleti:h. robbetu l „ „ xalletu:h.
	16. Do settle the trouble, don't just leave it.—I just am settling, etc.	sawwi l ?roddijja wala txalliha:f!
	17. To settle a thing is good.—Yes to settle any thing is good.—Then for you to settle this matter is your duty.	it taswijja bi_tfi:d.

For Systematic Grammar.

(1) The significations of this very common and very useful form should be carefully studied:—

wi?i? “to fall,” wa?ʔaʔ “to fell.”—Making an intransitive verb *transitive*.

niḏi:f “clean,” nroḏḏof “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.

sogir “small,” soggor “to make out small,” “to demean.”—Making *out* (considering) somebody something.

kibir “big,” kabbar “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).

CHAPTER XXXI

[Grammatical Scheme:—Verbs formed as *itkattib*.]*A Conversation and Two Proverbs.*

- A. Say, why is X so stuck-up always, and walks with such a swagger as if the street belonged to his father? Is he educated any more than others, or rich, or what, that he should be worthy of all that pride?
- B. No, my dear man: neither this, that, nor the other. He has never been educated at all, moreover.
- A. God deliver us¹ (from him)! "Like fleas, naked and yet swaggering (*lit.* "a nakedness and a swaggering")."
- B. Exactly so; "the pride of poverty stirs² the gall".

¹ Lit. I call on God to deliver.² Lit. "makes to bubble": *faʔʔa:ʕa* (p. *faʔaʔi:ʕ*) "a bubble."

31. fəsl nimrit wa:ħid wi ʃifri:n.

afʃa:l si:qit "itkattib."

m^oħadsa wi masale:n itne:n.

A. ʃul li, fula'n da bi jirkabbar leh tamalli, wi ma:ʃi mitʃantəz zəjj illi s sikka b'taʃt abu:h? hu:wa mitʃallim aktar min ge:ru, walla qani walla ?e:h, ħatta innu jista:ħil it takabbar da?

B. la: ja ħabi:bi; 'la: da wa'la: da wala: da! wi kaman ʃumru ma tʃallimʃ.

A. aʃu:zu billa:h! "zəjj il barqit,¹ ʃirj wi ʃan'təzə!"

B. sɒħi:ħ ja si:di, wi "kibr il faʃa:ra 'jifʃaʃ il m^ora:ra."

For Memory-work.

hu:wa b jirkabbar leh tamalli, wi ma:ʃi mitʃantəz zəjj illi s sikka b'taʃt abu:h? maho ʃala rə?j il masal "zəjj il barqit, ʃirj wi ʃan'təzə." wi kaman "kibr il faʃa:ra 'jifʃaʃ il m^ora:ra."

¹ Sing., bargu:ta, a flea

Form itkattib.

For Conversational

Past.	1. Do you want to learn or take a holiday?—I will learn, etc.	biddak titʃallim walla	tit/fassah ?
		biddik titʃal'limi walla	tifas'sahi ?
Aorist.	2. Did you learn, or take a holiday?	biddukum titʃal'limu walla	tifas'sahu ?
		itʃallimti walla	tfas'sahit ?
Imperat. Partic. Infin.	3. Learn your lessons!—Why, I am learning them, hard.—The learning of lessons is useful.	itʃallimti walla	tfassahiti ?
		itʃallimtu walla	tfassahitu ?
		itʃallim id duru:s!	
		itʃallimi_d ,,	
		itʃallimu_d ,,	

Quadrilateral verbs of the corresponding

1a. Why did you get so muddled?	itlaxbott ⁱ leh (f. -i, p. -u).
2a. Why do you, etc.	bi titlaxbott leh ,, ,,
<i>except in the</i>	
3a. Don't get so muddled, Fatima.—In truth my getting muddled does no good.—Yes, her, etc.	balaf talaxbi:t ja fotma.
4. Figure the question to yourself properly!	issodwwar (for itsodwwar) is su?a:l (il as?ila) twijib ! issodwwari_s su?a:l (il as?ila) twijib ! issodwwaru_s su?a:l (il as?ila) twijib !
5. Do you figure the question to yourself properly?	issodwwart is su?a:l (il as?ila) twijib ? issodwwarti s su?a:l (il as?ila) twijib ? issodwwartu s su?a:l (il as?ila) twijib ?
6. Have you not yet learned it (them)?	lissa ma_tʃallim'tu:f (_tʃallimtaha:f) ? lissa ma_tʃallim'tihf (_tʃallimtiha:f) ? lissa ma_tʃallim'tuhf (_tʃallimtuha:f) ?
7. Why were you so stuck up?... Whoso gets stuck up gets set down.	itkabbarti leh ?
8. Have you progressed, or gone back?	itʃaddimti walla_t?axxort ?

Weak Verbs of this form.—

(a) Past. (b) Aorist. (c) Partic.	}	9. Have you made search for the thief (investigated the matter)?	(a) itharret ʃan il ʃarḥ:mi? (ʃan il ʔamr ⁱ da)
		Has Mahmud „	maħmu:d_itharrḥ ʃannu?
		Has Zenab „	ze:nab_itharrḥt ʃannu?
Infin.	}	Have the police „	il buli:s_itharru ʃannu?
		10. I hope this investigation will succeed.	ijʔjak_it taħarri(:) da jinfaʃ?

For Systematic Grammar.

General Note. The *t* which appears in this and three other forms (see pp. 160, 177, 180) has a *reflexive* force (Greek “Middle” Voice, French verbs in *se*).

(1) The significations of this form are :

(a) To do the action expressed in *kattib* to oneself or in oneself: e. g. itʃallim “to teach oneself (have oneself taught),” and so “learn”: i. e. middle, or reflexive, of *kattib*. Apply this to *itfassaħ*, *is-ṣpwwar*, *itʔaddim*, *itʔaxxḥr*, *itlaxbḥt*, 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 *kattib*, e. g. *laggim* “to be bridled,” *itlaggim* “to be bridled.” (Very common in Egyptian Colloquial.)

Notice the assimilation of the *t* in *is-ṣpwwar*, *miggawwiz* and other consonants.

CHAPTER XXXII

[Grammatical Scheme:—Verbs formed as *iktatab*.]

Two Proverbs.

- A. I met with Fowzy Bey two or three days ago at a political meeting, and I noticed that he is spending his whole time at that subject, and is not working at¹ anything at all. How on earth does he live then?
- B. Why, he is relying on the money which his father left him. But that with time must come to an end inevitably, as the proverb hath it—
- “O thou that thinkest (it) so *much*,
Time is *more*!”
- A. True, entirely accurate, and moreover—
- “Take from the hillock,
And it will disappear.”

¹ *Lit.* “busyng himself with, occupying himself with.”

32. fəsl nimrit itne:n wi talati:n.

afʒa:l si:qit "iktatab."

mʰadsa wi masale:n itne:n.

A. igtamaʒti wəjja fawzi be: min jome:n talata f igtima:ʒ
 sija:si, wi xattⁱ ba:li innu b jisrif wəʒtu kullu fil mawdu:ʒ da,
 wala b jisti'gils f ha:ga ʔabadan! umma:l jiʒi:f min e:n?

B. mahu mit'tikil (mir'tikin, miʒtimid) ʒal ʒirʒe:n illi
 fa't'hum l(u) a'bu:h. wala:kin do:l bi tu:l iz zama:n jin'tihu
 hatman, ʒala rəʒj il masal

"ja mistaktar,¹
 iz zaman aktar!"

A. səhi:h, fi 'gajit iz zəbt,² wi kaman

"xud mit tall,
 jix'tall."

For Memory-work.

The second paragraph.

¹ For this form see ch. xxxvi.

² Compare məzbu:t, "accurate", "right!".

Forms inkatab (or itkatab) and iktatab.

For Conversational

[These two verb-forms can be studied together because of their

<i>Past.</i>	1. Were you pleased when you profited from him?	inbɔsɔtɛti lamma (i)ntafaʃti minnu? inbɔsɔtɛti lamma (i)ntafaʃti minnu? inbɔsɔtɛtu lamma (i)ntafaʃtu minnu?
<i>Indef.</i>	2. Are you pleased when you profit from him?	bi tin'bisit lamma tin'tifʃ minnu? ,, tin'bisti ,, tin'tifʃi minnu? ,, tin'bistu ,, tin'tifʃu minnu?
<i>Part. Inf.</i>	3. How long have you been meeting with him?—Our meeting has been for the last two hours.	inta mig'timiʃ wɔjja:h min emta?
	4. Do you hear the door? Did it open or shut?—Does it open and shut from the outside?—It only opens on the inside.—Make its opening on the outside as well.	sa:miʃ il ba:b? itfatah walla_nʔafal? bi jitfitih walla_b jitʔifil?
<i>Part. Pass. Inf.</i>	5. Don't you honour and regard that friend of ours?—Certainly, he is greatly honoured and regarded in my sight. (N.B. <i>passive partic.</i>)—And he deserves honour and regard.	muf inta mihtirim wi miʃtibir sɔhibna?

Weak verbs of this form. A. 1st rad. w.

<i>Past.</i>	6. Did you agree and unite on an opinion?	A. itta'haddtu w_itta'faʃtu ʃala rɔʔj?
<i>Indef.</i>	7. You'd better agree, etc.—I suppose we shan't agree, etc.	aʃsan tittihidu wi tittifʃu ʃala rɔʔj.
<i>Im. Pa. Inf.</i>	8. Agree and unite! etc.	it'tihidu wi it'tifʃu ʃala rɔʔj!

Verb-Drill.

essential similarity in rhythm and vovelling. For the t see p. 156.]

inbɔpsɔt ⁱ xɔ:lɪs lamma _u nta'faʒt minnu.	maʒlu:m in'bɔpsɔt lamma _u n'tafaʒ.
„ „ „ nta'faʒt minnu.	„ in'bɔpsɔtɪt „ n'tafʒit.
inbɔpsɔt ^{na} „ „ ntafaʒna minnu.	„ ɪm'bɔpsɔtu „ n'tafaʒu.
b _u an'bisɪt ʒawi lamm _u an'tifiʒ minnu.	maʒlu:m jin'bisɪt lamma jin'tifiʒ.
„ „ lamm _u an'tifiʒ minnu.	„ tin'bisɪt „ tin'tifiʒ.
bi nin'bisɪt „ lamma nin'tifiʒ minnu.	„ jin'bisɪtu „ jin'tifiʒu.
l igtima:ʒ bitaʒna min saʒte:n.	—
itfatah wala _u tʒafalʒ.	—
bi jɪtʒifil wala _u b jinfi'tihʒ.	—
maʒlu:m hu:wa muħtɔrɔm wi muʒtɔbɔr ʒandi ktir.	wi hu:wa _u b jɪstaħaʒʒ il _u ħtɪrɔ:m wi l _u ʒtɪbɔ:r!

B. 2nd rad. weak. C. 3rd rad. weak.

la, ma _u ttahadna:ʒ wala _u ttafaʒna:ʒ.	sah:i:h ma _u ttahadu:ʒ wala _u ttafaʒu:ʒ.
azunn ma nittifiʒi wala nittihidʒ.	aiwa ma jittifiʒu:ʒ wala jittihidu:ʒ.
ma _u ħna mittihidi:n ! wi mittifiʒi:n !	l _u ittihad wi l _u ittifa:ʒ bi jfi:du.

<i>Past.</i>	9. Were you puzzled when you chose that thing (<i>i.e.</i> had to make a choice).	<i>B.</i> iḥtart haḍ'ritak lamma xtart il ha:ga di?
<i>Indef.</i>	10. Don't you get puzzled when you choose?	muf bi tifta:r lamma_b tixta:r?
<i>Part., Inf.</i>	11. Is not the chooser generally puzzled?—Yes, because the making of a choice perplexes.	muf il mixta:r miḥta:r fi l ga:lib?
<i>Past.</i>	12. 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?	<i>C.</i> ibtade:t is sa:ʕa kam, w intahe:t is sa:ʕa kam?
<i>Indef.</i>	13. Kindly begin and end earlier than that tomorrow.—Well, I will begin at noon and end towards sunset.—No, let the beginning be in the morning early and the ending at noon.	tibʕa tib'tidi wi tin'tihi badri ʕan kida bukra!
<i>Part., Inf.</i>	14. You begin late and end early, how is that?—Why, my beginning and ending are just as usual.	inta mib'tidi fi ʃ fuql waxri wi mintihi badri le:h [mibtidijja, mibtidijji:n, mintihijja, mintihijji:n.]

For Systematic Grammar.

- (1) Signification of this form :
 - (a) Middle or reflexive of the trilateral, *e.g.* iqtamaʕ “to gather oneself with” and so “to meet”, irtakan “to lean oneself” and so “to lean”.
 - (b) Adds a subjective colouring, *e.g.* intɔɔr “to look from within oneself”, and so “to expect, await”.
- (2) Past vowels always a; Indefinite, regularly i, but a is occasionally heard, *e.g.* jintɔɔr (“he expects”), alongside of jintizir, jiftigil and jiftagal.
- (3) Notice elision of unaccented i (tin'bis(i)ʕi, just as in 'mis(i)kit).
- (4) When first radical is w in this iktatab form, w is attracted to t: *e.g.* it'atahad for iwtahad “to be united”.

la, ma ħtarij lamma_xtar'taha.	maʃlu:m ma_ħtarj lamma_xta:r.
la, ma b_aħtarj lamma_b_axta:r.	„ ma_b_jiħtarj lamma_b_jixta:r.
aiwa, ʃaʃan fil_xitja:r iħtija:r.	—
ibtade:t iħ d̄uhr wi lissa ma ntahetj.	illi ja do:b ib'tada jiku:n in'taha_z zaj!
ʃojib ab'tidi d̄ d̄uhr w an'tihi_l ʃo:sr.	la, xalli l_ib'tida_s subħi badri wil_in'tiha d̄ d̄uhr.
da_btida:ja w_intiha:ja zajj il ʃa:da!	

(5) When the second radical is weak the verb is conjugated like *jina:m*, e. g. *iħta:g*, *jiħta:g*. And similarly: e. g. *inħa:f*, “to be kept back”, *jinħa:f*.

(6) When the third radical is weak the verb is conjugated like *bana(:)*, *jibni(:)*, e. g. *ibtada*, *jibtidi*. And similarly, *intofa*, “to be extinguished”, *jintifi*.

(7) When the second and third radicals are the same, the verb is conjugated like *spħħ jisəħħ* (e. g. *imtadd jimtadd*, *inďərr jinďərr*).

Form *iktatab* is one of the few in which a passive participle appears, in a few verbs: it is always in *a*: e. g. *muħtarə* “honoured”; second radical weak, *muxta:r* “chosen” (same as the active “choosing”).

CHAPTER XXXIII

[*Grammatical Scheme:—Verbs formed as ?aktab.*]*Story of the Artful Fish.*

There was once a fisherman who went to catch fish ; and when he had sat down by the water he caught a little fish, after taking very much trouble. Said the fish to him, "Friend, you had better let me go, and come next year and catch me. You will have shown mercy on the one hand, and I shall have grown big and fat on the other". Said he to her, "Well, I never ! It appears that you are an artful, cunning one. Of course I see you want to make it appear to me that you are no use to me. See here, you caused me trouble at first, and *now* you want to oblige me to let you go and trouble myself another time as well ! Come, don't you know the proverb which is said ?" "And what is it, sir ?" said she. He replied, "You must know it and note it before I eat you :

'A bird in the hand

Is better than ten on the morrow'".

"Yes", said the fish with a faint voice, for she was at her last moment, "and 'What's in your hand is nearer than what's in your pocket !'".

Form *ʔaktab.*

For Conversational

<i>Past.</i>	1. Have you advised all the people of the resolution?	ʔaʕlant ⁱ kull in na:s bi t taʕri:r ?
<i>Indef.</i>	2. You will kindly advise, etc.	tibʕa tiʕlin in na:s bi t taʕri:r bukra ! <i>and so ʔaʕlanti, -u.</i>
<i>Imperat. Partic. Infin.</i>	3. Advise the folk of their coming!—I am advising them since early (<i>i. e.</i> have already done so).—Was the advertisement clear?	ʔiʕlin in na:s bi t taʕri:r !

and so on, exactly like the simple verb ;

Weak Verbs of this form.—(A) Weak in Second

<i>Past.</i>	4. You have edified (informed) her uncle.	A. ʔafadt ⁱ hadritak ʕam'maha ʕawi, kattar xe:rbk ! ʔafadt ⁱ ʕammi ʕawi, kattar xe:rik. ʔafadt ⁱ ʕammitu ʕawi, kattar xe:rik. ʔafadtu ʕammitu ʕawi, kattar xerku.
<i>Imper. Indef.</i>	5. Inform our friend, please.	fi:d min foʕlak sohibna. fi:di min foʕlik „ fi:du min foʕluku „
<i>Inf. Partic.</i>	6. The information (your information) was useful.	il ʔifa:da (ifadtak) ka:nit mufi:da.
<i>Past.</i>	7. Have you given a legal decision to the man, O Counsellor?	B. ʔafte:t ir ro:gil ja mufti ?
<i>Imper. Indef. Infin.</i>	8. Give a legal decision to the man, and a good one!—I will, the very best I can.—I hope he'll be pleased with your giving-of-the decision!	ʔifti r ro:gil kwajjis, if'ti:h !

Verb-Drill.

aiwa mmaq:l ?aʕlant.

and so ?aʕlanna,
aʕlinhum bi kullⁱ surur.

but always in i, never a or u.

m_ana muʕlinhum min badri.

sohi:h ?aʕlan.

and so ?aʕlanit, ?aʕlanu.
maʕlu:m jiʕlinhum.

ka:n_il ?iʕla:n wa:ʕi:h ?

Radical ; (B) Weak in Third Radical.

ana mabsu:t inni¹ ?afadtu.,, mabsu:ta inni¹ ?afadtu.,, ,, inni¹ ?afad'taha.ilina mabsu:tj:n inna¹ ?afadna:ha.

afi:du iza ka:n mumkin.

,, ,, ,, ,,

nifi:du ,, ,,
ana mabsu:t inni¹ ?ifadti ka:nit
mufi:da.

aiwa, ?afte:t ir ro:gil min zaman.

?afti:h bi ?ad'dima jim'kinni.

sohi:h ?afa:du ?awi.

,, ?afa:ditu ?awi [=afadtu].

,, ?afa'ditha ,,

,, ?afadtu:ha ,,

jifi:du iza ka:n mumkin.

tifi:du ,, ,,

jifi(:)du:h iza ka:n mumkin.
?ifadtu (?ifa'ditha) ka:nit mufi:da
?awi.

maʕlu:m afta r ro:gil (af'ta:h).

ijjak jinbisi:t mil ?ifta_btaʕtak !

¹ Or illi, meaning "in that".

CHAPTER XXXIV

PARTS OF THE BODY

A Fable.

They say that the members of the body, from the head to the toe-nails, grumbled once against the stomach. "Here we are perpetually feeding this stomach, every day without intermission, though it is never satisfied, is never thankful, and never does us any good in return. Come, let us make a faction against it and go on strike from feeding it." And actually they did strike, and cut off all food from the stomach. And then *they* got gradually weaker and weaker, and thinner and thinner, and more and more ill. And when they had become very bad indeed they said to each other, "See now, we were wrong. This strike of ours has done us no good. *Now* we see that this belly here had a function, the most important of all functions, namely to digest the food and distribute it to us digested, so that we may live and be strong and grow. So, then, when we were doing *it* good we were doing ourselves good too, and when we did harm to it we harmed our own selves. It is just because we are all constructed together, each on the other, though we did not know it. The work of each is necessary to the others. When one of us prospers, all prosper, and if one ails, all of us are sick."

34. fɒsl nimrit arbaʃa_w talati:n.

ʔaʃdɒ l gism.

ħaddu:ta.

bi jʔu:lu inni ʔaʃdɒ_l gism mir rɒ:s lið dɪfr itzammuru marra ʃal miʃda. ʔa:lu “da ħna ʃammali:n nʔwakkil il miʃda di kulli jo:m min ge:r taʔxi:r, la ʔiʃbaʃ wala ʔiʃkur wala tinʔfaʃna kaman. jɒħħɒ nitʃvɒssɒb ʃale:ha wi niðrib ʃan tawki:lha.” wi fiʃlan ʔɒdʔrɒbu wi ʔvɒvʃu ʃan_il miʃda kull_il ʔakl. u baʃde:n fiðlu jiðʔafu humma, wi jinħafu wi jiʃju kaman, ʃwɒjja_b ʃwɒjja. wi lamma_tʔaxʔxɒru xɒ:lis ʔa:lu_l baʃdɪ “da_ħna maħʔuʔi:n. il ʔiðrɒb da_btaʃna ma fa:dna:ʃ. ata:ri kan lil bɒtɒni dija wɒzi:f(a) aħamm il wɒzɒ:jif kulʔlaha, wi hijja hɒdɪm il ʔakl, wi tawzi:ʃu ʃale:na minhiðim ʃalaʃan niʃi:ʃ wi niʔwa wi_nzi:d. baʔa lamma kunna_b ninʔfaʃu kunna_b ninfaʃ naʔsina kaman, wi lamma dɒrre:na:h dɒrre:na ruħna. ata:ri kulʔlina mitrɒkkibi:n ʃala baʃdi:na, wiħna ma kunʔna:ʃ ʃarfi:n. wi juɟli kulli wa:ħid minna dɒru:ri lil ba:ʔi. wi lamma wa:ħid minna jiflaħ, bi jiflaħ il kull, w iza kan wa:ħid jitʃab nibʔa kulʔlina taʃbani:n.

tamri:n fi ?aʃd̥v_l gasad.

- | | |
|--|--|
| <p>12. suba:ʃi fi:h xa:tim.
 su'baʃha fi:h dibla.
 sɔwa'biʃha mɔt̥bu:ʃa.
 sɔ'wabʃak¹ mafru:da.
 suba:ʃu l kibir maksu:r.</p> <p>13. ʃufri tɔwi:l la:zim aʃus:su.
 ʃv'wafri } tɔwi:la la:zim
 ʃv'wa'firha } aʃus:saha.</p> <p>14. ʃil il kita:b taht̥i ba:tɔk.</p> <p>15. ʃandi bard fi sidri.</p> <p>16. ʃandi maɣɔs fi bɔtni.
 miʃ'diti fi:ha maɣɔs.
 miʃ'ditha ,, ,,</p> <p>17. ʃalbi² taʃba:n.</p> <p>18. aʃsɔ:bi³ sajba (ʃidi:da).</p> <p>19. ʃuru:ʃi⁴ ma fihaʃ damm.</p> <p>20. inkasarit rigli⁵ bi rusɔ:sa.</p> <p>21. ʃvɔrɔbni fi r rukba.
 ruk'biti warma (ruk'bitha).
 'rukabi zazj illi fi:ha rɔml.
 ru'kabna mitlaxlaxa.</p> <p>22. sɔwa:biʃ rigle:h fi:ha da:g.</p> | <p>12. My <i>finger</i> has a ring.
 Her ,, ,, wedding-ring.
 Her <i>fingers</i> are clenched.
 Your ,, ,, open.
 His <i>thumb</i> is broken.</p> <p>13. My <i>finger-nail</i> is long, I must cut it.
 My <i>finger-nails</i> are long, I must cut them.</p> <p>14. Carry the book under your <i>arm-pit</i>.</p> <p>15. I have a cold on the <i>chest</i>.</p> <p>16. I have <i>stomach-ache</i>.
 ,, has, ,, ,,
 She has, etc.</p> <p>17. I feel ill in my <i>inside</i>.</p> <p>18. My <i>nerves</i> are unstrung (strong).</p> <p>19. My <i>veins</i> are bloodless.</p> <p>20. My <i>leg</i> has been broken by a bullet.</p> <p>21. He struck me in the <i>knee</i>.
 My <i>knee</i> is swollen (her knee).
 My <i>knees</i> are tired ("are like those in which is sand").
 Our <i>knees</i> are shaky.</p> <p>22. His <i>toes</i> have corns.</p> |
|--|--|

¹ For sɔwa:biʃak.

² ʃalb (heart) generally means the "inside" vaguely.

³ Sing. ʃvɔsɔb "a nerve." ʃvɔsɔbi "nervous."

⁴ Sing. ʃirʃ.

⁵ Same word as for "foot". The special word sa:ʃ is hardly used in colloquial.

CHAPTER XXXV

[Grammatical Scheme:—Verbs formed as **ka:tib** and **itka:tib**.]

A Proverb.

- A. I say, I'm utterly disgusted! That colleague of ours in the (Government) office is continually antagonizing us in the nastiest fashion, I don't know why. Come, let's lay a complaint against him and be quit of him.
- B. My dear man, it would be no good. It happened to *me* once that some one opposed me, and so I treated him with the like, and we continued antagonizing each other, and opposing each other, and quarrelling together, and at the end of it I found I had only injured myself. I'll tell you what: have patience and the Lord will requite him; as the proverb says,
 "Be patient over an ill neighbour:
 He will either move off, or there'll come to him
 A calamity which will remove him".
- A. You are right. Leave the affair to Allah—He knows His own business.

35. fəsl nimrit xamsa w talatin.

afjal si:qit "ka:tib" wi si:qit "itka:tib."¹

masal.

A. d ana z'hi?ti xɔ:lis! zami'lna fid diwa'n bi jja'kisna
mʃaksa wiħja tamalli, maniʃ ja:rif le:h. jɔʃʃɔ nifti'ki:h wi
nitxɔʃʃɔs minnu!

B. ja se:x mafiʃ fajda. ħɔʃsɔl li marra ?inni wa:ħid xɔ(:)simni
w ana ja(:)miltu bil misl, wi fʃdilna nitja:kis wi nitxɔ:sim
wi nitxa:niʃ, wi n'haitu laʃet inni ?aze't nafi bass. aʃul
lak, tɔwwil ba:lak ja:le:h wi rɔb'buna jja'zi:h, ja:la rɔʃj il
masal

"isbur ja:la ga:r is saw;
ja jirħal, ja t'gi: lu
dahja tʃi:lu".

A. ja:le'k nu:r; xalli:ha ja'l ɔʃʃɔ, wi hu:wa jiʃrdɔf su:glu!

For Memory-work.

fiħ na's bi jʃu:lu, tɔwwil ba:lak ja:la ja:du, wi rɔbbuna jja'zi:h,
ja:la rɔʃj il masal "isbur ja:la ga:r is saw, ja jirħal, ja t'gi: lu
dahja wi tʃi:lu."

¹ For this t see p. 156.

Form *ka:tib.*For *Conversational*

<i>Past</i>	1. Why did you answer so, Ali?	ga(:)'wibt ⁱ kida le:h ja ʕali? ga(:)'wibt ⁱ ,, ,, ja fɔtma? ga(:)'wibtu ,, ,, ja wla:d?
	2. Why did you answer him, her, so?	ga'wibtu, gawib'taha; gawib'ti:h, gawib'tiha; gawibtu:h, gawibtu:ha.
<i>Indef.</i>	3. When will you answer (to) that question, Ali?	tiga:wib ʕas su?a:l da ?emta ja ʕali? tigawbi ʕas su?a:l da ?emta ja fɔtma? tigawbu ʕas su?a:l da ?emta ja wla:d?
	4. When will you answer him, her?	ti'gawbu, tiga'wibha; tigawbi:h, tigawbi:ha; tigawbu:h, tigawbu:ha. N.B.—bi_tga:wib, bi_tgawbu, etc.
<i>Partic. Imperat.</i>	5. Why are you answering the question in that way?—I am answering as far as I understood.	m'ga:wib ʕas su?a:l kida le:h? inti mgawba (a)bu:ki ,, ,, intu mgawbi:n abu:ku ,, ,,
<i>Infin.</i>	6. Answering so is not polite.—True, for children to answer their father so is a fault.—His answering his father so is very wrong.—And her's is worse.	il m'gawba di mij bi ?adab! m'gaw'bitu kida l_abu:h gu'ɔt!
<i>Alternative Infin.</i>	7. No more wrangling and scuffling now!—Well, wrangling and scuffling are no good.	balaf m'nazʕa wi mxan'a!
	8. Didn't you answer Ali harshly?—I didn't answer him at all!	ma ga'wibtif ʕali gawa:b fidi:d? ,, ,, fɔtma ,, ,, gawibtif ʕali ,, ,, ,, fɔtma ,, ,, gawibtu:f l iwla:d ,,
	9. Don't answer Zed, Zeynab, so, it's a shame!—I'd better not answer him, her, at all.	ma tga'wibf ⁱ ze:d kida ʕe:bʕalek! ,, ,, ze:nab ,, ,, ,, tgawbi:f ze:d ,, ,, ,, ,, ze:nab ,, ,, ,, tgawbu:f iq gama:ʕa do:l kida!

Verb-Drill.

ga(:)'wibtⁱ kida wi s sala:m!

ga(:)'wibna " " "
gawib'na:h, gawibna:ha.

aga:wib ḡale:h baḡdi f wḡjja.

" " " "

niga:wib " " "

agawbu . . . niga'wibha, etc., etc.

ana m'ga:wib ḡaddima fhimt.

ana mgawba " "
ifina mgawbi:n " fhimna.

sahi:ḡi m'gawbit il wila:d l abu:hum
bi f fakli da gḡḡḡḡ.
wi mgaw'bitha l abu:ha gḡḡḡḡ
aktar.

ai naḡam in niza:ḡ wi l xina:ḡ ma
jinfaḡu:f.

ma gawib'tu:f bi l marra!

" ga'wibtaha:f " "
" gawibtu:f " "
" ga'wibtaha:f " "
" ga'wibnahumfi-bi l marra!
il ḡaḡsan m'agawbu:f bi l marra.

" m'agawib'ha:f " "
" m'agawbu:f " "
" m'agawibha:f " "
" ma'ngawibhumf " "

aiwa ga:wib kida.

" gawbit "
" gawbu "
gawbu, ga'wibha ;
gaw'bitu, gaw'bitha ;
gawbu:h, gawbu:ha.
ijjak jiga:wib wala jinsa:f.

" tiqa:wib " tinsa:f.

" jigawbu " jinsu:f.

jigawbu, jiga'wibha ;
jigaw'bu:h, jigaw'bu:ha.

ga:wib aḡsan min kida!

gawbi " " "
gawbu " " "

sahi:ḡi, ma gawbu:f.

" " gawibha:f.
" " gawbitu:f.
" " gawbitha:f.
" " gawbuhumf.
baḡḡu aḡsan ma'jgawbu:f.

" " " jgawibha:f
" " " tgawbu:f.
" " " tgawibha:f.
" " " jgawbuhumf.

3rd rad. weak: like bana, jibni. Infinitives.	}	10. Have you hailed the cab?	na(:)'de:t ʃala ʃarabijja foʃja?
		—Whom are you hailing?—Hail Abraham, O Ali and Fatima!	bi_tna:di ʃala mi:n? na:du ʃala_brahi:m, ja_wla:d.
		11. Did the hail not succeed?	il mʰnadijja ma nafaʃitʃ?
		—Yes, my (our) hail failed.	or in 'nida ma nafaʃʃ?

For Systematic Grammar.

(1) The significations of this form are :

(a) to perform on a person, *directly* and with *intent*, the action suggested by a trilateral verb, or by an adjective, or by a noun, e. g.

na:ziʃ, to perform on a person directly and with intent the action in nazaʃ “to pull”, viz. “to *strive* with him”.

ʃa:mi:l, to perform on a person directly and with intent the action in ʃamal “do”, viz. “to *deal* with him”.

la:ʃif, to perform on a person directly and with intent the action in lʃti:f “kind”, viz. “to *be-kind-to*”.

ga:wib, to perform on a person directly and with intent the action in gawa:b “an answer”, viz. “to *answer* him”.

sa:ʃid, to perform on a person directly and with intent the action in sa:ʃida “fore-arm”, viz. “to *help* him”.

and so (b) by an easy transition “to have *intent* to do an action on a person,” = “to *try* to do it”.

ʃa:ʃil, to try to do on a person the action of ʃatal “kill”, viz. “to *fight* him”.

sa:biʃ, to try to do on a person the action of sabaʃ “precede”, viz. “to *race* him”.

of this Form.

aiwa na(:)de:t ʒala waḥda.
 b ana:di ʒala mḥammad.
 m ana mna:di ʒale:h.
 (iḥna mna:dijji:n.)
 la:, mʾna:dijjiti ma nafaʒitʃ.
 „ nida:ja ma nafaʒʃ.

saḥi:h 'na:da ʒala waḥda
 saḥi:h bi jna:di ʒale:h.
 w ana kaman mʾna:dijja.

saḥiḥ mʾna:dijjiti ma nafaʒitʃ.
 „ ni'da:h ma nafaʒʃ.

(2) The signification of *itka:tib* is (a) reflexive of *ka:tib*, e. g. *idda:ra* "he hid himself", *itsa:biʔ* "he raced himself" (with *wɔjja*); and so (b) in the third plural the reciprocal notion already latent in *ka:tib* is fully brought out; e. g. *itsa(:)b(i)ʔu* "they raced together"; (c) passive of *ka:tib*, *mitsa:ʒid* "helped"; (d) the combination of the conative sense of *ka:tib* with the reflexive, produces the signification of *feigning*: e. g. *itqa:hil* "he feigned ignorance of"; *itʒa:ma* "he turned the blind eye to"; *itna:sa* "he pretended to forget".

(3) Notice that the vowel scheme throughout these forms in all three parts is *a: i*, except with third radical of *itka:tib* weak, when it is *a: a*. Form *ka:tib* has two infinitives; the one in *m* is much the commoner. The other is more of a noun than a verb. The infinitive of *itka:tib* can hardly be said to be a colloquial form at all. That of *ka:tib* is substituted. The infinitive of *ka:tib* with third radical weak (like *nida(:)* above) is very rare, and that of *itka:tib* non-existent.

CHAPTER XXXVI

[*Grammatical Scheme:—Verbs formed as is'taktib.*]

The short-cut that didn't come off.

I was in a very great hurry yesterday and so I took a carriage so as to be in time for an imperative engagement. And as I thought the way round by the Muski and Sh. Mohammad Ali too long, I preferred to cut across by the side-streets, so I asked the driver to hurry; but he made a difficulty about the short cut through the narrow lanes,—however, I forced him to it. And the result was that we got lost, and instead of being some ten minutes late I was a whole half-hour, and missed my appointment entirely! It's as they say, "Let the man who's in a hurry never, never drive camels!"

36. fəsl nimrit sitta_w talati:n.

afʔa:l si:git "istaktib".

it taxri:ma lli ma nafaʔitʃ.

ana kuttⁱ mistaʔgil xɔ:lis imba:rih wi_rkibtⁱ ʔarɔbijja ʔalafsa:n_alhaʔ miʔa:d ʔɔru:ri. wi lamma kuttⁱ mis'tɔtɔwil il laff il kibir mil muski wi ʔa:riʔ m^əhammad ʔali, ʔumtⁱ ʔabbe:t axɔrrɔm min wust il ʔawa:ri, w_istaʔgilt il ʔar'bagi. la:kin hu:wa_stɔsʔab it taxri:ma di_f wust il ʔawa:ri_d dajjaʔa. wala:kin_alzamt_u_b kida. wi_n niti:ga ja ʔaxi innina tuhna wi ba'dalm_at^əaxxɔr zaji ʔaʔar daʔa:jiʔ it^əaxxɔrtⁱ nus^si sa:ʔa tamam wala_l'hiʔtiʃ il miʔa:d bita:ʔi xɔ:lis! ʔala rɔʔ_j_il masal "ʔumr il mistaʔgil ma jsuʔ gima:l!"

For Memory-work.

lamma kuttⁱ mistɔtɔwil il laff ʔabbe:t axɔrrɔm min wust il ʔawa:ri. walakin sihi:t ʔan¹ il masal is sa:jir "ʔumr il mistaʔgil ma jsuʔ gima:l."

For Systematic Grammar.

(1) Significations of this form: (a) To consider a thing or person thus or thus (see Verb-Drill, Nos. 8, 11). (b) To ask for the doing of such and such an action (see Nos. 4, 6).

N.B.—(b) may be reflexive: thus istaʔgilt may mean "I asked myself to hurry," i. e. "I hurried"; or transitive: "I asked so-and-so to hurry," istaʔgilt ʔali "I hurried Ali up".²

(2) 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 on p. 151, no. 2.

(3) In the verbs with second radical weak the infinitive takes on the feminine termination -a, as did the corresponding verbs of ʔaktab (cp. ifa:da with istifa:da). And in other respects the two are parallel.

(4) The verbs with third radical weak are conjugated like ʔarɔ jiʔrɔ, not bana jibni.

¹ I forgot, failed to notice.

* ² The reflexive t has already been explained on p. 156. The s is petitive or causative.

Form istaktib.

For Conversational

Past.	1. Why did you hurry yesterday?	istaḡilt imba:riḥ leh?
Indef.	2. Why are you hurrying, my good sir?	istaḡilti " "
		istaḡiltu " "
Imper. } Partic. } Infin. }	3. Hurry up!—Why, I am hurrying!—This hurrying is not expedient.	bi tistaḡil leh ja si:di?
		bi tistaḡili leh ja sitti?
		bi tistaḡilu leh ja gama:ḡa?
	4. Did you ask him for forgiveness yesterday?	istaḡil (i, -u)!
		istas'maḡtu mba:riḥ?
		[istasmaḡ'taha?]
		istasmaḡ'ti:ḥ imba:riḥ
		[istasmaḡ'ti:ha?]
	5. You didn't ask his forgiveness.	istasmaḡtu:h imba:riḥ?
		[istasmaḡtu:ha?]
		ma stasmaḡtu:f.
		[stasmaḡtaha:f.]
	6. Summon for us the clerk (the woman).	ma stasmaḡtihf.
		[stasmaḡtiha:f.]
		ma stasmaḡtuhf.
	7. Stay, don't summon him (her).	[stasmaḡtuha:f.]
		istahḏ'ru lina l ka:tib
	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).	(ḡurma). }
		istahḏ'ri nna " "
		istahḏ'ru nna l ḡurma.
	9. Did you rest at their house?	balaf! ma tistahḏ'ru:f!
		[tistahḏ'ruha:f.]
	10. Please rest yourself.	balaf! ma tistahḏ'ruh
		(tistahḏ'ruha:f).

This form has a variant which combines

9. Did you rest at their house?	istarḡjaḡt ḡanduhum?
	istarḡjaḡti " "
	istarḡjaḡtu " "
10. Please rest yourself.	itfudḏ'ul istarḡjali (-i, -u).

Verb Drill.

istaḡgilt wis sala:m!
[or ma staḡgilti:f].

istaḡgilna " " [ma staḡgilna:f].
b astaḡgil wis sala:m
[or ma b_astaḡgil:f].

bi nistaḡgil " " " "
[or ma_b nistaḡgil:f].
m_ana mistaḡgil (-a)
[ma_hna mistaḡgili:n].

{ aiwa_stasmaḡitu
[istasmaḡ'taha].

aiwa_stasmaḡina:h
[istasmaḡina:ha].
ai naḡam ma_stasmaḡitu:f
[stasmaḡitaha:f].

" " " "
ai naḡam ma_stasmaḡinah
[stasmaḡinaha:f].

{ astah'd'oru ḡa:lan [astah'd'oru
lku].
astah'd'orha ḡa:lan
[astah'd'or'ha_lku].
nistah'd'orha ḡa:lan
[nistah'd'orha_lku].

ḡojjib m_astah'd'oru:f
[astah'd'orha:f].

ḡojjib ma nistah'd'oru:f
[nistah'd'orha:f].

astagfar d'ḡo:h! astag'hilak izza:j!

aiwa, is'taḡgil [or ma staḡgil:f].

" istaḡgilit [ma staḡgilit:f].
" istaḡgilu [ma staḡgilu:f].
aiwa, bi jistaḡgil [ma_b jistaḡgil:f].

" " tistaḡgil [ma_b tistaḡgil:f].
" " jistaḡgilu
[ma_b jistaḡgilu:f].

l_istiḡga:l da muḡ muḡi:d.

ḡoḡi:h istas'maḡu [istasmaḡha].

" istasmaḡitu [istasmaḡitha].

" istasmaḡu:h [istasmaḡu:ha].

ma_stasmaḡu:f [stasmaḡha:f].

"_stasmaḡitu:f [stasmaḡitha:f].

"_stasmaḡuḡ [stasmaḡuha:f].

{ xall_istiḡd'oru ḡalajj_ana.
xall_istiḡd'orha ḡalajj_ana.

istigha:l in na:s muḡ zo:ʔ.

the features of the kattib and istaktib forms.

aiwa_staroḡjaḡit
[la: ma_staroḡjaḡiti:f].

" " " "
" _staroḡjaḡina
[la: ma_staroḡjaḡina:f].

m_ana mistaroḡjaḡ (-a)
[ma_hna mistaroḡjaḡi:n].

ḡoḡi:h istaroḡjaḡ.

" istaroḡjaḡit.

" istaroḡjaḡu.

[no infinitive.]

(A) With 2nd and 3rd rads. the same. (B) With 2nd rad.

<i>Past.</i>	A.	11. Why did you belittle the fellow?	istaʔalle:t_ir rɔ:gil le:h?	} <i>etc., like</i> sɔh̄h jisɔh̄h.
			istaʔalle:tu_s sitt ⁱ le:h?	
<i>Indef.</i>		12. Why do you belittle the fellow?	bi tistaʔall_ir rɔ:gil le:h?	
<i>Part., Inf.</i>		13. Why do you call the salary too low?—Because I want to live independent.—Well, independence is best.	inta mis'taʔlil_il_mahijja le:h?	

NOTE.—No. 13 shows that the two final radicals are sometimes little", (ʔali:l). Here, when they *coalesce*, the meaning is rather different, independent" (No. 13, column 2).

<i>Past.</i>	B.	14. Have you not consulted the doctor?	muʃ istaʔart_il ħaki:m?
			.. istaʔartu l ħaki:m?
<i>Indef., Inf.</i>		15. Shall you consult the doctor?—Why should I . . .?—Because a consultation will do you good.	rdh̄ tistaʔi:r [<i>etc., like</i> ba:ʕ, jibi:ʕ]
<i>Inf.</i>		16. The consulting of that doctor did me good.—Our consulting of him did us good too.—But <i>my</i> consulting of him did <i>not</i> .	istiʔa:rit il ħaki:m da nafaʕitna_ktir.

NOTE.—Here again we meet with uncontracted forms, *e. g.* istaʔqwiḅ again a contracted form may coexist, but with a different meaning: a prayer" (God).

<i>Past.</i>	C.	17. When did you make a start?	istabdet_emta [-i, -u].
<i>Indef.</i>		18. Will you start at once?	ħa tistabda_dilwɔʔt ⁱ ħa:lan?
<i>Imp., Part., Inf. D.</i>		19. Start the business to-day!	istabda fi ʃ ʃuʕl innaharda! [-i, -u].
<i>Past Indef. Partic.</i>		20. Why did you hide yesterday, Ali?	istaxabbet leih imbariħ, ja ʕali.
			istaxabbeti leih imbariħ, ja foṭma.
		21. Why did you wait for us, Ali?	istanne'tni ¹ le:h ja ʕali. istannetini le:h ja foṭma.

¹ From istanna; istaʔann is the original word, meaning "to await

of this Form.

weak. (C) With 3rd rad. weak. (D) A variant of C.

ana ma_ustaʔalle(:)tu:f.

la: ! istaʔallu.

iħna ma staʔalle'naha:f.

sɔħi:h ma staʔalluha:f.

ana ma b_uastaʔallu:f.

la: ! bi jistaʔallu.

ʔalafan aħibb aʕi:f mistaʔill.

sɔħi:h l istiʔla:l afjad.

found separated, e. g. istaʔlil, jistaʔlil, mistaʔlil ("to consider too
"to consider little," i. e. "to belittle" (No. 11 and 12); or "to be

la ma staʔartu:f.

„ „ staʔarnahf.

astaʔi:r ħaki:m le:h ? [etc.]

la:, hu:w_u istaʔa:r il ħaki:m.

„ „ humma_u staʔaru l „

ʔalafan il istiʔa:ro_u tfi:dak.

istiʔa(:)ritna fi:h ʔafaditna kaman.

umma:l istiʔarti fi:h ma

nafaʕitni:f le:h ?

(instead of istaqa:b) "to demand an answer from" (gawa:b). And here
e. g. istaqa:b (jistaqi:b, istaqi:b, mistaqi:b, istiga:ba) means "to grant

istabde:t imba:riħ

aiwa ħ_uastabda ʔawa:m

d ana mistabdi min imba:riħ.

la: ma kuttif_uastaxabba.

„ „ „ „

ma kuttib_uastanna:k, ja si:di!

„ „ b_uastanna:ki, ja sitti!

like ʔarɔ, jifro;
participle in i.

sɔħi:h istabda mba:riħ

„ ħa jistabda ʔawa:m.

[mistabdijja, mistabdijji:n.]

sɔħi:h ma kanfi mistaxabbi.

„ „ kanitfi mistaxabbijja.

sɔħi:h kan mistanni:k.

„ ka:nit mistannija:ki.

with patience". (Partic. mistanni, mistannijja, mistannijji:n.)

CHAPTER XXXVII

[Grammatical Scheme :—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 this, 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 ablest of men. Well, this detective, who is (so) clever and able, 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. And take care to pull up at a distance from it in order that nobody may see us’.

[C. *Relative in accusative: antecedent (e) indef., (f) def.*]

“And by chance 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, ‘Come 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 we rode together, and the carriage took us along until we arrived at a narrow street near the Faggala. Just then we saw the carriage in front of us come to a stand at a house the owner of which was one of those suspected by the police. So the man behind whom we had gone and whose carriage we had caught up

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 hiġa ʔuddam.

³ The a is intoned and prolonged to give the idea of distance, “all the way.”

37. fɒsl sabʃa w talati:n.

l_ism il mawsul.¹

hika:jit il muxbir ij fa:tir.

il hika:ja lli h_aħki:ha nnaharda muxtɒssɒ bi l_ism il mawsul. illi jħibbⁱ jifhamu tɒijib jidir ba:lu minha.

A.

fih wa:ħid min ċimn_ɒsħa:bi hu:wa (a) muxbir wi hu:wa min aʃtɒr il muxbiri:n w_aq'daʃham. wi l muxbir da (b) lli hu:wa ʃa:tir wi 'gadaʃ ʔal li(:) ʃala nadra ħɒssɒ/lit lu. b aftikir innaha tibsitkum lamma tismaʃu:ha. ʔa:l:

B.

“fi jo:m min do:l kuttⁱ ma:ʃi fi s sikka, wi fuftⁱ wa:ħid ʃaʔi milli humma taħtⁱ m_rɒʔbit il buli:s. wi ʔawwil ma fuftu rikib ʃarɒbi:ja wi tannu ma:ʃi min ʒer ma jʃufni. wi fi l ħa:l na(:)de:t ʃala ʃarɒbi:ja fɒɗja (c) ka:nit waʃfa ʒamb ir rɒsi:f, wi rkibtⁱ fi:ha wi ʔultⁱ li l ʃarbaʒi ‘itbaʃ il ʃarɒbijja (d) lli ʔa:mit ʔudda:m mɒtɒrɒħ ma tru:ħ, wala tiʔaf ill(a) amma tiʔaf bi:ja. wi xud ba:lak ‘w_iʔaf biʃi:d ʃanha laʒli ma ħaddif jijufak.’

C.

“wi bil m^ɒsɒdfa marrⁱ ʃale:na wa:ħid aʃrɒfu, (e) wi ʃrift innⁱ sɒħibna da lli fi l ʃarɒbi:ja ʃarfu kaman. ʔumt_ana ʔultⁱ li r rɒ:ʒil da (f) lli ʔabiltu fi s sikka, ‘inta fuft fula:n illi fi l ʃarɒbi:ja lli ʔudda:m?’² ʔam ʔal li ‘aiwa fuftu’. ʔumt_ana ʔultⁱ lu ‘tɒijib, taʃala rkab ʒambi, ʃalafan aħibb^t nku:n sawa lamma nilħaʔu.’

D.

“ʔumna rkibna sawa, wi miʃjit il ʃarɒbijja bi:na lam'ma:³ wɒsɒlna ʃa:riʃ dajjaʔ ʔari:b mil fagga:la, wi fi l laħzɒ di ʃufna l ʃarɒbi:ja lli ʔuddamna wiʔfit⁴ ʃandⁱ bert (g) ka:n sɒħbu mil maʃbu(:)hi:n ʃand il buli:s. fa r rɒ:ʒil illi mʃi:na wɒrɒ:h (h)

¹ 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 past as soon as observed. The Indef. is only used when the observed action goes on for some time, or habitually occurs, e.g. jisallim in the next paragraph.

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, exactly as I had said to the coachman.

[*E. Relative governed by a preposition: (i) antecedent indef., (j) def.*]

“The instant the man got down I saw someone greet him, of whom likewise I was ‘at once suspicious, though I did not know him. (This man of whom I was suspicious, when I afterwards inquired 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 were evident 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 doesn’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 dispatch 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.”

¹ Or *ʔusɔ:d*.

² See note on section D. The action of greeting being (in the East) not a momentary one, it is not put into the past.

³ Here, where the continuance of the action is *emphasized*, the verb is further strengthened by *bi* (contrast preceding note).

wi lhi?na qarobij'jitu, nizil ?udda:m¹ il be:t da, wi lamma nizil nizilna hna ?abl il be:t bi jwajja ?alafan ma jidrikna:ʃ, zajjima ?ultⁱ lil qarbaqi tamam.

E.

“wi f hal ma nizil ir rɔ:gil juftⁱ wa:hid jisallim² ?ale:h, ?ala tu:l (i) iftabahtⁱ fi:h rɔ:xɔr, maʃ inni m_aʃrɔfu:ʃ. (wi r rɔ:gil da (j) ll iftabahtⁱ fi:h lamma tharret ?annu baʃde:n, laʃe:t innu kan lu jaddⁱ f hāsīt is sirʔa bta:ʃit fula:n ba:ʃa, (j) illi l ?uʃrⁱ kullu simiʃ ?anha).

F.

“wi baʃdima sallimu ?ala baʃd, juʃ'tuhum bi jwaʃwifu³ baʃd, w illi kan rakib il qarobi:ja jawwar li t ta:ni ?ala be:t mitʃallaʔ ?ala ba:bu fanu:s⁴ bi ?za:z aħmar, jiʃbih lukɔndɔ. wi ?ala tu:l rɔ:hū l itne:n ?al be:t illi mitʃallaʔ ?ala ba:bu l fa:nus l aħmar,⁴ wi xɔbbɔtu ?al ba:b marrite:n, ?a:mit fataħit luhum ħurma baʃin ?ala wiʃʃaha ?alama:t⁴ il ?aba:ħa wi ʃ jaʔa:wa, wi daxalu l itne:n wi trɔdd il ba:b ?ala tu:l.

“?umt ana ?ultⁱ l illi gih wɔjja:ja, ‘ruħ xɔbbɔt ?al be:t illi daxalu:h ig gama:ʃa do:l, w uʃlub m³?ablit ir rɔ:gil illi be:nak wi be:nu maʃrifa, wi tannak ithaddit wɔjja:h lamm aʔgi lkum, w iwʃa jistixabba⁵ minnak.’ ?am sɔħibna ma kaddibⁱ xɔbar wi rɔ:h ?ala tu:l. ?umt ana kallimt il karako:n illi fi n nuʔtɔ di bi t tilifo:n jiʃajʔjaʃ li ?u:wa mil buli:s illi ?andu, wi ja do:b bi mgarrɔd ma kammilt il ?iʃa:ra, illa w gih ?u:wa mil buli:s, fa xattuhum wi hagamtⁱ ?al be:t wi xɔbbɔtna lli fi:h kulluhum. wi bi t taħʔi? maʃa:hum fi l karako:n laʔe'na:hum kulluhum min bitu:ʃ is sawrɔ, illi jxillu bil ?amn il ?a:m(m). fa nħakam ?ale:hum bi n nafjⁱ kulluhum ħatta l mara kaman.”

⁴ In these three sentences the word which is nominally attached to the antecedent (mitʃallaʔ to be:t, baʃin to ħurma) 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 the latter logically has nothing to do with the antecedent.

⁵ Or jistaxabba.

ADDITIONAL EXERCISE IN THE RELATIVE.

[The references correspond to those in the preceding story.]

- A. (a) Among my daughter's friends is a certain lady who is one of the nicest and prettiest of women.
 Among my friends are people living in Helwan, who are among the best of my acquaintance.
- (b) This lady who is travelling to France to-morrow is not returning again.
 Beware of those persons who are under police-inspection.
- B. (c) I hailed a lorry which was standing in this place, but its owner wouldn't come.
 I sent for two carriages which were standing at the stand, but their owners 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 before, but I can't remember when or where.
 We saw a person whom our servant knows 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(s) was (were) one of the notables of the place.
 We saw a lot of prisoners of war whose clothes, poor fellows, were all in rags,—torn.
- (h) Where did the lady get down whose carriage we saw passing?
 Where did those people, &c. . . .

tamri:n ?iðv:fi fi l ism il mawsul.

- A. (a) min ðimn vshab binti waħda sitt hi:ja min altpf is
sittat w agmalhum.
min ðimni ħabaibi na's sakni:n fi ħilwa:n humma min
vðvl maʕarfi.
- (b) is sittⁱ di illi hi:ja msafra fa'rwnsa bukra mij rvgʕa ta:ni.
iwʕu min na's do:l illi humma taħti mrvʕbit il buli:s.
- B. (c) na(:)de:t ʕala ʕarbijja karru ka:n waʕif fi l ħitta: di,
wala rdi:f svħibha ji:gi.
tvlabt ʕarbijte:n ka:nu waʕfi:n fi l mawʕaf, wala rdu:f
vshabhum ji:gu.
- (d) liħi?na l ʔvtr illi ʕa:m mil maħvttv s sa:ʕa . . . imba:riħ,
la:kin bi z zu:r.
ilħa? in na:s do:l illi ʕa:mu tawwi bass.
- C. (e) fa:tit ʕale:na waħda sittⁱ ma kuttif ʕa'rifha, la:kin zogti
ʕarfa:ha tamam.
mijjit ʕuddamna waħda sitt aftikir ʕabilna:ha ʕabla, wala:kin
muʕ fa:kir emta walla fe:n.
ʕufna waħda xadda'mitna ʕarfa:ha ʕawi.
ʕufna waħda tvljani:ja (a)ftikir innukum ʕarfinha tvjjib.
ʕabilna gama:ʕa kuttⁱ ʕa:wuz aʕufhum ʕawi.
ʕabilna gama:ʕa ka:nit ze:nab ʕawza tʕufhum.
[Repeat these six sentences (e), placing il before antecedent,
and illi after.]
- (f) adiħna ʕufna mħammad illi ntu bi tħibbu:(h).
if ʕaxs ill ntu ʕufnu ħinnaharda ʕandina ʕabil'na:h
imba:riħ fi l maħvttv.
- D. (g) wiʕifna ʕandi sarv:ja { ka:n il marħu:m svħibha
ka:nit il marħu:ma svħibitha
ka:nu l marħumi:n vshabha }
min aʕja:n il balad.
ʕufⁱ gama:ʕa ʕusara (masaki:n!) hudu'mhum kulluhum
mʕarmpv, jaʕni mitmaz/zaʕa.
Make above (g) definite by supplying il . . . illi.
- (h) is sitt illi ʕufna ʕarbi'jitha fajta nizlit fe:n?
in na:s illi ʕufna ʕarbi'jithum fajta nizlu fe:n?

E. (i) There met me a lady of whom I suspected straight away that she was a princess.

I entertained some people the day before yesterday of whom I had heard that they were the best sort possible.

(j) Aren't *you* they of whom we heard that you were sequestered (interned) in Malta?

See, we are they of whom you heard that we were sequestered in Malta.

Aren't you the one we passed that day when you were sitting in Sidnaoui's shop?

F. I was pleased with some houses in H. whose windows had fine balconies.

Just look at that grand palace over whose gates a crocodile is hung. [*Or* ʃala kurne:ʃ il bawwa:ba btaʃitna . . . over the cornice of whose gates.]

E. (i) ḡablitni waḡida ḡḡnne't fi:ha ḡala ḡul innaha birinsi:sa.
ḡifti gama:ḡa ḡandi ḡawwil imba:riḡi kuttⁱ smiḡt ḡanhum
innuhum min aḡsan ma jku:n.

(j) Make above (i) definite.

muḡ intum illi smiḡna ḡankum innukum maḡguzi:n fi
mḡtḡ?

aho ḡna illi smiḡtu ḡanna ḡinnina maḡguzi:n fi mḡtḡ!

muḡ inti illi futna ḡale:ki di:k in nahar w inti ḡaḡda fi
bank sidna:wi?

F. ḡagabitni buju:t fi ḡilmi:ja fi ḡababikhum tarḡsina:t ḡa:l.

ju:f is sarḡ:ja di l ḡubbaha illi mitḡalla? ḡala bawwa(:)-
bitha timsa:h!

For Systematic Grammar.

(1) When it is grasped that illi is like an enlarged connective particle like the second il in il be:t il kibir, it becomes clear why it is omitted after an indefinite antecedent.

juft il be:t il kibir "I saw the big house."

juft il be:t illi (hu:wa) kibir "I saw the house which is big."

juft be:t kibir "I saw a big house."

juft be:t (hu:wa) kbi:r "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.—kullⁱ wa:ḡid, ajji wa:ḡid are reckoned as indefinite. So kullⁱ wa:ḡid jiḡlub jiḡbal means "Every one who asks receives"; not kullⁱ wa:ḡid illi

But in kullⁱ illi jiḡlub, 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 in the relative sentence: e. g. ("who") ir rḡ:ḡil illi misik il ḡaga:t . . . where the nominative pronoun is concealed in misik: ("whom") ir ra:ḡil illi miskuh il buli:s . . . where the objective pronoun is h: ("whose") ir rḡ:ḡil illi be:tu ḡagabna . . . where the possessive pronoun is u.

CHAPTER XXXVIII

[Grammatical Scheme:—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 have lost nothing.

Gindi. No, he came for certain, for I myself, too, saw him in the Muski, but there was a big crush there.

A. Well, if you really saw him, there is no dispute as to our going to greet him. But if you did not ascertain him perfectly we shall possibly have our 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, my view of the man whom I saw turns out mistaken.

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 this letter.

¹ Also *iza*, but not *lau*.

² *ka:n* 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 kanfi hndr*.

⁴ Also in. *ka:n* also possible for *kutti* (= "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 *ka:n* (*ko:n* = "being"), "our being we-go," "our going".

38. fəsl tamanja_w talati:n.

gumal fərtijja.

m^oħawrit huđu:r mis safar.

I.

ani:s. ana smiřt innaharda innⁱ səħibna murʔus ħvđv̄r imba:riħ
min_urubba.

buʔv̄r. in¹ ka:n gih² wa la budd, jilzamna_nru:ħ nisallim
řale:h. w in kan ma ħvđv̄r³ ma xusurna:f ħa:ga.

gindi. la:, ħvđv̄r bi kullⁱ taʔki:d, řalafan ana za:ti kaman fuftu
fi l muski wala:kin id dinja ka:nit zaħima.

ani:s. tɔjjib iza⁴ kuttⁱ fuftu tamam mafis niza:ř fi ko(:)nna_
nru:ħ nisallim řale:h.⁵ wala:kin iza ma kuttⁱ ħaʔaʔtu
tamam ja ʔaxi jimkin nitřab min ġer fajda.

II.

[wi fi l ħa:l daxal xadda:m il be:t f i:du gawa:b.]

ani:s. amma se ġari:b wi ʔamrⁱ řaqi:b! aho da gawa:b min
səħibna murʔus, bi_řu:l fi:h_innu rəħ jihđv̄r fi_kto:bar,
wi sabab taʔxi:ru ʔamrⁱ fih fajda řazi:ma lu.

gindi. ħe:s il gawa:b minnu, ʔjibʔa ʔnəzv̄ri ġv̄təv̄:n f_illi fuftu.

buʔv̄r. la:kin lau ka:n řam⁷ řablⁱ dilwəʔtⁱ min hina:k ka:n
jiku:n aħ'san lu řalafan bi_jku:n fih hawa_ktir fi l baħrⁱ
fi_kto:bar.

A. la:kin lau⁸ ma kanⁱ fiđil⁹ hina:k, ma kun'nař fufta¹⁰ l farəħ
bi l xəv̄v̄r illi řal lina řale(:)h fi l gawa:b da.

⁶ Or in. Alternatives: iza kuttⁱ ma ħaʔaʔtu:f, or iza ka:n ma
ħaʔaʔtu:f, or iza ma kanⁱ ħaʔaʔtu. The two last less common.

⁷ lau much better than in or iza. If ka:n were omitted, the sentence
would be more suppositional and less vivid, "If he were to have started"..
Not very good.

⁸ Better than iza. in not correct.

⁹ Or lau ka:n ma fiđil, or lau ma fiđil.

¹⁰ Or ma kunnaf niřu:f.

- G. In truth, but for our receiving this letter, I would not believe that he has not come.
- A. Aha, if we *had* believed, my dear fellow, we should have had all our trouble for nought.

III.

[Condition a pure 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 at the first opportunity, 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, for the weather at that time will not be suitable to his health.
- A. No! If God will, may He protect him 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 isn't resting after his meal, what will he be doing?
- G. If he isn't resting 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 *lau la* ("but for") requires a noun. *istila:m* is verbal-noun of *istalam*. Other equivalents: *lau ma kunnaf istalamna*, or *lau ma stalamna:f*, or *lau konna ma stalamna:f* (rarer: *lau kam . . . lau ma kanf . . .*).

² Or *ma kuttif spdda?t*, which means, however, "I should not have believed". N.B.—*spdda?t* often pronounced *sadda?t*.

³ *Lit.* "the not-thing".

⁴ *lau*, because the condition is impossible. *in* and *iza* would both suggest possibility.

⁵ Omission of *ka:m* would make meaning = "he will go".

- G. ħaʔʔa lo: la_—stila(:)mna¹ l gawa:b da, ma kuttij a_—sɔddaʔ² innu ma ga:f.
- A. aho lau kunna sɔddaʔna ja ħabi:bi kunna tiʔibna ʔala ʔalla³ se.

III.

- G. lau⁴ ka:n murʔus hina_—nnaharda kan⁵ jiru:ħi wɔjja:na_—g gi:za ħasab ʔa(:)ditna kullⁱ jo:m gumʔa.
- B. ʔaftikir lau gɔjjar⁶ sɔħibna murʔus fikru wi ʔam min hina:k f aʔrɔb fursɔ, jiku:n aħ'san lu.
- A. w_—in⁷ ma gɔjjarʔi⁸ fikru wala ga:f, jig'ɔ: lu ʔeh jaʔni?
- B. aftikir, ʔuʔa:du hina:k xɔʔɔr ʔale:h ʔalaja:n iʔ ʔvʔsⁱ fil wɔʔtⁱ da ma_—jkunʔi_—mwa:fiʔ li siħ'ħitu.
- A. la:, in ʔa ʔvʔɔ:, rɔbbina jistur li ħaddima ji:gi bi s sala:ma!

IV.

- G. illi tiftikru ʔinnⁱ murʔus bi jiʔmil e: fi s sa:ʔa di_—lli_—ħna fi:ha? ʔablⁱ kullⁱ se:, is sa:ʔa tala:ta hina tiwa:fiʔ wi_—tna:sib is sa:ʔa waħida wi_—ʔwɔjja_—ħnak.
- A. ʔala kida in⁹ ma kanʔiⁱ lissa bi ja:kul, ja do:b jiku:n ʔa:m mil ʔaklⁱ wi rɔ:ħ jina:m.
- B. w_—in ka:n¹⁰ ma bi_—jnamʔiⁱ baʔd il ʔakl, jiku:n bi jiʔmil e:h?
- G. in ma kanʔi¹⁰ bi_—jna:m baʔd il ʔakl jiku:n bi jiʔrɔ ʔwɔjja fi kta:b walla ħa:ga.

V.

- A. lamma ji:gi murʔus min urubba tiftikru jinzil ʔala_—skindi-ri:ja walla ʔala bur saʔi:d?

⁶ This condition not being impossible we may have iza gɔjjar or iza kam jigɔjjar. Also, lau kam jigɔjjar (and also lau jigɔjjar).

⁷ Or lau, or iza.

⁸ Or w in (w iza) ma kanʔi jigɔjjar fikru . . . , or w in (w iza) ka:n ma gɔjjarʔ. But in *these* cases lau is not permissible because the meaning would then be "if he had not changed".

⁹ Or iza, but not lau.

¹⁰ Or iza. Notice the alternative positions of the negative. The positive would be in (or iza) kam bi jnam "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 stopping there.
- A. If he really got off there, I'd go and 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 that will be impossible for me.
- B. If he does get off at Alexandria, he'll stop a few days at his relations; so if you, Girgis, are to be found there at the time *you* will go to him too.
- G. 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 and startled.*]

A. What's this! Marcus?!

M. Well, this *is* odd! Do you suppose it's my ghost?

B. Why, fellows, I *said* that I saw him himself in the Muski!

G. Why, my dear fellow, there arrived only this moment a letter from you, in which you say that you were still in France, and were coming in October!

M. The will of Providence ordained that I should come at once, because they summoned me for the Government. And, in any case, I sent you a cable before starting. Didn't it reach you?

A. No, nothing reached us except this letter. If the cable *had* reached us we should have spared ourselves all this discussion.

* * * * *

The Reader. But in that case *we* should have missed a great lesson upon the conditional particles!

¹ Or *iza*.

² Or *aruḥ aʔablu* "I will go and meet them." The other construction (*ruḥt*) is more hypothetical in meaning. Notice the complete *absence* of past significance in the "past" tenses in the sentence in *nizil, ruḥt*; cp. the English "if he *landed*, I'd go," where "landed" is quite timeless, though past in form. Also possible: in *kan jisphḥ¹ w jinzil, aruḥ aʔablu*; here *ruḥt* is inadmissible.

- B. aftikir il qa:lib ḡala zḡnna ?innu jinzil ḡala skindiri:ja, ḡalafan ḡarḡbu ḡaḡdin hina:k.
- A. in¹ sḡḡḡi w nizil ḡala hna:k ruḡti ḡabiltu² fi l mi:na. ḡalafan rḡḡaku:n fi skindiri:ja fi fahrⁱ kto:bar. la:kin iza³ ma nizilfi hna:k ma ruḡḡi aḡablu fi bur saḡi:d ḡalafan da jku:n mistaḡi:l ḡalajja.
- B. iza ka:n jinzil⁴ ḡala skindiri:ja ḡa jifḡḡl kam jo:m ḡandi ḡarajbu, fa ?in⁵ kuttⁱ tinwigid⁶ hina:k wḡḡtaha ja girgis tib?a t'ruḡ lu nta rḡ:xḡr.
- G. bi t tḡḡḡ, in⁷ inwagattⁱ hna:k ruḡti lu. w in ma twagattif,⁸ ma b jaddi ḡi:la!⁹

[wi fil ḡa:l illa w murḡus xḡffⁱ ḡale:hum.]

murḡus. naharku saḡi:d! [ḡa:mu kulluhum madḡuḡi:n wi ma xḡḡi:n.]

ani:s. d eh da! inta murḡus?!

murḡus. amma ḡaga:jib wi ḡarḡ:jib! umma:l xḡja:li?!

buḡḡar. ma ḡulti lkum ja x'wanna inni juftu fi l muski b za:tu!

gindi. ja ?axi, da w silna gawa:b minnak dilwḡḡti bass, tiḡul lina fi:h innak lissa f farḡnsa wi ga:j fi kto:bar.

murḡus. irḡ:dit rabbuna ḡakamit ḡalajja:gi ḡa:lan ḡalafan tḡḡḡbu:na fil ḡuku:ma. wi ḡala kullⁱ ḡa:l baḡat'ti lku talligrḡḡf ḡablim aḡu:m. hu:wa ma wisilku:f?

ani:s. la ma wisilnaḡ ḡa:ga ḡer ig gawa'b da bass. wi lau ka'n wisil it talligrḡḡf kunna waffarna ḡala nafsina l m^ḡḡawra di kullaha

* * * * *

il ḡa:ri. wala:kin fi l ḡa:la di kan rḡḡ minna ḡna darsⁱ kbir fi mawḡu:ḡ ḡadawa:t if sḡḡḡ!

¹ Or in, or as in next sentence, see note (2).

² Or iza nizil, in nizil.

³ Or iza.

⁴ in inwagatt, iza n w w agatt.

⁵ See note (3).

⁶ Or w in ma kuttif anwigid, or in kuttⁱ m anwigidḡ. (The constr. with ka:n not so good.)

⁷ Or ma b jaddi:ḡ ḡi:la. *Lit.* "there is in my hand no device."

For Systematic Grammar.

RULES FOR CONDITIONALS.

(1) The "if" particle must always be followed by a *Past*,¹ 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 Indefinite 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 Indefinite without *bi*. But here an alternative is possible: *ka:n*, etc., may be dropped, and the verb in the second clause be put into the timeless "Past" tense, e. g. *iza* (*in*) *kuntu ti:gu*, *niʔabilkum*, or *iza* (*in*) *ge:tu*, *ʔabilna:kum*. (*in*, *iza*; for *lau*, see note (3)).

(3) Only if the condition expresses a past *impossibility* does the Past verb in itself convey a past meaning, e. g. *lau*² *ro:h* = "if he had gone". But as this might also mean *present impossibility* ("if he were to go"),³ it is better to add here also the auxiliary: *lau ka:n ro: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 Indefinite: e. g. *lau ka:n ro:h ruht ana kaman* ("I should also have gone") (or *kutti ruht* or *kutt aru:h*).

(5) When two verbs occur together the negative may be attached to either: e. g. *lau kutti ma ruhti:f* 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 *lau* is found followed by an Indefinite occasionally.

² *iza* with auxiliary also possible; but not *in*. Ex., *iza ka:n ro:h* "if he had gone".

³ *lau ro:h* suggests that he will not go—the hypothesis is improbable or impossible. *in ro:h* (or *iza*) suggests that he might possibly go.

SUMMARY OF EGYPTIAN COLLOQUIAL ARABIC VERBS

A. THE "SOUND" TRILITERAL.

	<i>Past.</i>	<i>Indefinite.</i>	<i>Imperative.</i>	<i>Participle Actives.</i>	<i>Participle Passives.</i>
(a a)	'katab	(i i) 'jiktib	'iktib	kattib	maktab
(i i)	'fihim	(i a) 'jifham	'ifham	fahim	mafhūm
		(i u) 'jistur	'istur	sattir	mastur
		or (u u) 'justur	'ustur		

B. THE "WEAK" TRILITERAL.

(a) With 1st Radical ? or w.

(?)	kal	jakul	kul	wakil	ma'ku:l
(w)	wiʔif	'jiʔaf	'iʔaf	waʔif	mawʔuf
		or 'juʔaf	or 'uʔaf		
	wisil	ju:sul	iwsul	wa:sul	mawsul
		or jiwsul			

(b) With 2nd Radical w or j.

(w)	ʔaf (ʔaft)	jifuf	fuf	ʔaʔif	(wanting)
(j)	ba:ʔ (biʔt)	jibi:ʔ	bi:ʔ	baʔiʔ	(wanting)
	or occasionally—				
(w)	ʔaxf (xuft)	jixaf	xaf	ʔaʔif	(wanting)
(j)	baxt (bitt)	jibaxt	baxt	baʔit	(wanting)

(c) With 3rd Radical w or j.

(a—a type)	ʔarw (ʔarect)	jiʔrɔ	iʔrɔ	ʔari	maʔri:(j)
(a—i type)	bana (banet)	jibni	ibni	ba:ni	masbni:(j)
(i—a type)	nisi (nisit)	jinsa	insa	na:si	mansu:(j)
(i—i type)	risi (risit)	jirsi	irsi	ra:ai	(generally intransitive)

C. THE "INCREASED" FORMS.

(The Roman figures refer to the usual dictionary order.)

	<i>Past.</i>	<i>Indefinite.</i>	<i>Imperative.</i>	<i>Part. Act.</i>	<i>Part. Pass.</i>	<i>Infinitive.</i>
kattib (II) (with Quadriliteral).						
(a—i)	kattib	jikattib	kattib	m ^o kattib	(mitkattib)	takti:b
	karkib	jikarkib	karkib	m ^o karkib	(mitkarkib)	kar'kaba
(or ¹ a—a)	noʔʔof	jinuʔʔof	noʔʔof	m ^o noʔʔof	(mitnoʔʔof)	tonʔʔif
(weak in 3rd) (all a—i)	laxbɔt	jilaxbɔt	laxbɔt	m ^o laxbɔt	(mitlaxbɔt)	lax'boʔɔ
	sawwa	jisawwi	sawwi	m ^o sawwi	(mitsawwi)	taswija
itkattib (V) (with Quadriliteral).						
(a—i)	it'kattib	jitkattib	itkattib	mitkattib	—	(takattub)
	it'karkib	jitkarkib	itkarkib	mitkarkib	—	takarkib
(or a—a ²)	it'noʔʔof	jitnoʔʔof	itnoʔʔof	mitnoʔʔof	—	(tanuʔʔuf)
(weak in 3rd) (all in a—a)	it'laxbɔt	jitlaxbɔt	itlaxbɔt	mitlaxbɔt	—	talaxbi:t
	itʔarɔ	jitʔarɔ	itʔarɔ	mitʔarri	—	taʔarri
kattib (III).						
	kattib	jikattib	kattib	m ^o kattib	—	m ^o katba or kitab ³
(weak in 3rd)	na:da	jinna:di	na:di	m ^o na:di	—	muna'da: or munaʔijja or 'nida:(i)
itkattib (VI).						
	itkatib	jitkatib	itkatib	mitkatib	—	(taka:tub)
(weak in 3rd)	itʔama	jitʔama	itʔama	mitʔami	—	(taʔami)
ʔaktab (IV).						
	ʔaktab	jiktib	iktib	muktib	—	iktib
(weak in 2nd)	ʔafad	jifid	fid	muʔid	mufa:d	ifa:da
(weak in 3rd)	ʔafta	jifti	ifti	muʔti	—	'ifta:(i)
in'katab (itkatab) (VII).						
	in'katab	jin'kitib	in'kitib	min'kitib	—	(inki'tab)
(2nd and 3rd rads. the same)	inʔall	jinʔall	inʔall	minʔall	—	(inʔila:l)
(weak in 2nd)	inʔa:f	jinʔa:f	inʔa:f	minʔa:f	—	—
(weak in 3rd)	in'bana	jin'bini	in'bini	min'bini	—	—
ik'tatab (VIII).						
	ik'tatab	jiktitib	iktitib	miktitib	muktaʔab	iktita:b
(2nd and 3rd the same)	ixtall	jixfall	ixtall	mixtall	(muxtall)	ixtifa:l
(? in 1st)	it'takal ⁴	jit'tikil	it'tikil	mit'tikil	(mut'takal)	ittika:l
(w in 1st)	it'tahad ⁵	jit'tihid	it'tihid	mit'tihid	(mut'tahad)	ittihad
(w or j in 2nd)	ixtar	jixtar	ixtar	mixtar	—	iktijar
(w or j in 3rd)	intaha	jintih	intih	mintih	muntaha	intih
is'taktab (X).						
(a—i)	is'taktab	jis'taktib	is'taktib	mis'taktib	mus'taktab	istikta:b
(or a—a ⁶)	is'tasmaʔi	jistasmaʔi	is'tasmaʔi	mis'tasmaʔi	(mustasmaʔi)	istisma:ʔi
(with 2nd and 3rd the same)	istaʔill	jistaʔill	istaʔill	mistaʔill	(mustaʔilli)	istiʔila:l
(with 2nd weak)	istafar	jistafir	istafir	mistafir	mustafar	istifa:ra
(with 3rd weak)	istabda	jistabda	istabda	mistabdi	—	istibda:(i)
Variant	istarɔjjah	jistarɔjjah	istarɔjjah	mistarɔjjah	—	—
(with 3rd weak)	istanna ⁷	jistanna	istanna	mistanni	—	—

¹ If a "heavy" consonant precedes or succeeds the second vowel.

² e.g. maʔadla or qida, from qadil.

³ For iwtahad.

⁴ For it'takal "to be stable". The hamza sometimes appears, e.g. it'taman "to intrust".

⁵ See note I.

⁶ See previous note.

⁷ For istaʔanna.

APPENDIX

S.O.S.¹ SHANTIES

1.



1. gum if fu-jux rd: - ħa f fu-jux,
2. doil il ʔa-fan - - dij - ja ma gu:f,



wi - ħna ʔa - diħ - na zaj - j^l kul - l^l jo:m!

2.

CHORUS.



fu:f . . . ² hu: - wa ga: na, ħaʔ-ʔa hu:wa far - rd: -



- nar ga - mi: - ʔan, dum ja za - ma: . . ni dum!

(VERSE)



ja: mu - si: - ba - ti: min du-rus il ʔa - rd - bi!



le:h ja za - ma: . . ni - le:h?

CHORUS *Da capo.*

3. (il gawa:b)



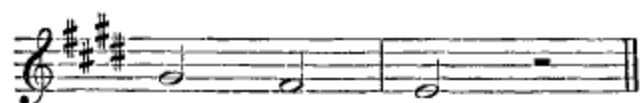
ʔah ja si: dir fid - d^l ħe: - lak fid - d^l
sit - ti: i i i

¹ S.O.S. (School of Oriental Studies, Cairo).

² ʔu-l ħina "kanin garrar", "mistir ʔaldar", "mistir ʔafro", "doktor watsan", walla ʔajj ism^l ta:ni zajjima ji:gi.



hūt - tu fil mu - ḏp: riḩ
 xp - bar wi mub - tar: da } wal ba - rp - ka fil
 is - m' fil ḩi - ḏp: fa }



im - ti hān! [*&c.*, *ad lib.*]

7.



jaḩbnḩil joḩm sūhḩin norm ḩurm ba-la norm na:jim leh?



leh, leh, leh, leh, leh, leh, leh, leh?

8.

Baladi, baladi! §.



(VERSE) ḩah ja: ḩa - ziz ḩe: . . ni wa-na biddḩa - rpwwah



ba - la - di: ba - la - di: ba - la - di: wis
 (or) fih

CHORUS.



sul - ḩp xa - dit wa - la - di: ḩah ja: ḩa - ziz
 ḩad - d' xa - dit ku - tu - bi:?



ḩe: . . ni wa-na biddḩa - rpw-wah ba - la-di:
 (For other verses, dal §.)

VOCABULARY

The reference-numbers are to the pages.

For the Arabic grammatical terms see the chapter-headings, and the Contents, pp. ix, x.

A

ability 140
 able (adj.) 184
 about 30
 above 10
 accident 128
 according to 76, 120
 ache 170
 acquaintance 188
 actually 168
 additional 188
 advantage 192
 advertisement 166
 advice 120
 advise (= inform) 166
 affair 186
 affliction (afflicted) 114
 afraid 62
 afternoon 100
 again 1, 46
 agree on 160
 ail 168
 air 48
 all 76, 26
 allow (*see* let)
 alone 64
 already 166
 ambulance 128
 amen 116
 among 188
 ancestry 140
 anecdote 128
 angels 22
 angry 52
 — (get) 58
 animal 64
 answer 114
 — (vb.) 174
 — (ask for) 182
 antagonistic 172
 ape (vb.) 156
 appear 164
 — (cause to) 164
 apples 130
 Arabia 140
 Arabic 18
 ark 92

arm 170
 arm-pit 171
 army 140
 arrange 148
 arrest 186
 arrive 127
 artful 164
 ascertain 192
 ashamed 62
 ask 24
 asleep 20
 ass (she-) 42
 assistance 128
 attend 100
 attention 76
 attributes 140
 aunt 142
 autumn 92
 await 82, 162, 182 n.
 awake 20
 Azhar (the) 37

B

bad 112
 badness 186
 baffle 113
 balcony 190
 ball 78
 banishment 186
 barely 186
 bathe 68, 76
 beach 100
 beast 62
 beat 112
 beautiful 98
 become 120
 bedroom 70
 before 188
 begin 162 (*see* 182)
 behind 10
 believe 194
 belittle 182
 bell 42
 — (little) 132
 bent 170
 beside 10
 besiege 140

best 188
 — (do) 104
 between 10
 bicycle 52, 57
 big 4
 bird 164
 birds 124
 bitter 38
 black 2
 blind(ness) 116, 117 n.
 blood 114
 blue 114
 blues (the) 118
 book 2
 boots 76
 both 20
 bound to be 52
 box 170
 — (match) 52
 boy 20
 bravo 106
 breadth 32
 break 82
 breakfast 68, 76
 breath 112
 bride 26
 bridle 150
 bring 98
 — up 150
 broad 8
 broken (be) 171
 brother 142
 brown 114
 brute 112
 bubble 152
 build 134
 building 124
 buy 70
 bystanders 52

C

calamity 172
 Caliph 90
 call 92
 camels 178
 care! (take) 180
 carpet 6

carriage 178
 carry 130
 case 196
 catarrh 170
 catch 78, 110
 catch up 184
 cattle 82
 ceiling 6
 certain 58
 — (a) 124
 — (for) 192
 certainly 104
 chalk 6
 chance (by) 184
 change 194
 character 124, 140
 chest 171
 chez-nous 188
 chief 132
 China 114
 choose 162
 chosen 163
 Christ 94
 Christians 90
 church 56
 cinema 60
 city 140
 class 119 n.
 clean 6
 — (make) 150
 — (vb.) 148
 clever 106
 clothes 68
 — (put on) 68
 clover 48
 coffee 20
 — brown 119
 cold 171
 collar 170
 colleague 172
 colour 114
 come! 26, 184
 come 24, 192
 — in 82
 — up 146
 comfortable 62, 120
 compel (*see* oblige)
 complaint (*lay a*) 172
 comrades 98
 concerned with (be)
 184
 constructed (be) 168
 consult 182
 continually 102
 contrariwise 32
 contravention 146
 conversation 51 n.

cook 68
 cooking 104
 cord 112
 corns 171
 correct (be) 121
 correspond to 194
 counsel 112
 country 140, 146, 186
 course (of) 64, 68
 court 58
 cousin 143
 criminal 184
 criminality 186
 cripple 116
 crocodile 190
 crooked (get) 112
 croquettes 122
 cruelty 146
 crush (a) 192
 cunning 164
 cupboard 6
 custom 194
 cut off from 168
 cut (= pare) 171

D

daily 68
 danger 194
 dark [of colour] 114
 darkness, dark 52
 date 96
 daughter 26
 day (one) 132
 deaf(ness) 116
 deal with 176
 dear 56
 debt (be in) 120
 decision (legal) 166
 defend 146
 deformity 114
 delay 192
 deliver 152
 demean 148
 dentist 170
 depart-from 130
 depth 32
 descend (get off) 62
 despatch 186
 detective 184
 device 132
 devil 82
 dialogue 104
 die 128
 difference 46
 difficulty (make a) 178
 digest 168
 dinner (i.e. supper) 70

dirty (vb.) 150
 — (adj.) 8
 — (consider) 150
 disappear 158
 disciple 92
 discussion 196
 disengaged 184
 — (be) 134
 disgusted (be) 172
 disorder 148
 dispute 192
 distribute 168
 do (did) 68, 76
 doctor 182
 dog 150
 domestic 20
 door 4
 doubt 30
 down (get) 62
 dozen 97 n.
 drawer 10
 drive 178
 — off 98
 driver 128
 dry (vb.) 146
 dumb(ness) 116
 dumbfounded 196
 duster 6
 duty 64

E

each other 186
 ear 170
 early, earlier 68
 earth (how on) 52
 east 68
 edified 166
 educated 152
 effect (have — on) 120
 elbow 170
 end (come to) 158
 — (noun) 172
 energetic (clever) 30
 engagement 178
 enough 70
 enquire about 186
 enquiry 186
 enter 186, 196
 entertain 190
 enumerated 94
 envelope 6
 estate 44
 etc. 104
 evening 98
 evident (be) 186
 exactly 90
 exaggerate 148

example (for) 56
 except 196
 excuse 82, 106
 exercise 188
 existent 60
 expect 162
 expedient 180

F

fact 56
 faction (make) 168
 fall 127
 families 140
 fantasia 58
 far (at a distance) 184
 fast (vb.) 106
 father 142
 father-in-law 143
 fault (not my) 196
 fear 130
 feed 168
 fell 150
 fellow (young) 62
 fight 176
 figure (to oneself) 154
 find 135 n.
 fine 22, 52, 106
 finger 171
 finish 70, 104
 — (vb.) 156
 first 116
 — (at) 164
 fish (catch) 164
 fisherman 164
 fit together 168
 flea(s) 152, 153 n.
 follow 184
 fool (vb.) 180
 foot 171
 forbid 112
 force (vb.) 178
 — (noun) 186
 fore-arm 176
 forget 134
 forgiveness (ask) 180
 found (be) 196
 fraction 92, 94
 franc 90
 French 35
 fresh(ly) 146
 Friday 56
 friend 120, 188
 from 30
 front (in — of) 10
 function 168
 furniture 122

fuss 52
 future 38

G

gall 152
 garden 20
 gate 190
 general 38
 — (in) 38
 gentleman 62
 German 35
 get up 68
 ghost 196
 girl 20
 give 136
 glass 186
 go 24
 — back 154
 — down 68, 76
 — in, 100
 — (let) 164
 — off 100
 — on 98, 102
 — out 62
 — round 120
 — up 74
 good 23 n., 43, 56, 90,
 98
 — (do — to) 168
 good-bye 52
 gospel 98
 Gospels 90
 Government (the) 196
 — (adj.) 56
 grand { father
 mother } 142
 daughter }
 son }
 grant (prayer) 183
 grass 114
 great 192
 greatest 32
 greet 120
 grocer 52
 grow 168
 — big 164
 — fat 164
 grown up 98
 grumble 168
 guest 26

H

habitually 38
 habituation 112
 hail 176
 hair 170

hair cut (have) 170
 half 94
 hand 116
 handkerchief 2
 hang down 48
 happen 98, 104, 194
 happy 26
 hardly 62
 harm (vb.) 168 (*see*
 injure)
 hasheesh-smoker 146
 have 52
 head 170
 headache 170
 health 94
 hear 38, 62
 hearing 38
 heart 62
 heavier 32
 help 176
 hide 182
 high 6, 33
 hillock 158
 hire 128
 hold 32
 hole 132
 holiday 94
 holiday (take a) 154
 honest 48
 honour (vb.) 160
 honoured 163
 hope 26
 horses 42
 hospital 54
 hot 70
 hotel 186
 hour 192
 house(s) 10, 19
 how 146
 hung 186
 hurry (be in a) 178
 — (vb. tr. and intr.)
 178, 181
 husband 143

I

idiot(s) 22, 64
 idle 82
 ill (noun) 172
 — (adj.) 171
 — (get) 168
 immediately 22, 70,
 186
 imp 22
 important 168
 impossible 196

imprisoned (be) 120
 incident 56
 including 186
 indebted 129
 independent (be) 182
 indigo 118
 individuals 92
 inevitably 158
 inexperienced 70
 infancy 118
 infant 98
 inform 166
 information 62
 inhabit 113
 injure 112, 172 (*see*
 harm)
 ink 2
 inside (noun) 171
 inside 10
 instant (the) 186
 instead (of) 178
 interned 190
 investigate 156
 investigation 156
 Italian 188

J

jessamine 118
 Jesus 98
 job 52
 joined 184 (n. 1)
 just this moment 52

K

keep away 98
 — back 130
 — off 140
 — on 64, 98
 kindest 188
 — (be — to) 116, 176
 kinds 124
 king 42
 — make 140
 kingdom (of God) 98
 knee 171
 knock 186
 know 72

L

lady 42
 lame 116
 land (vb.) 196 n.
 lantern 186
 large 6

last 32, 56
 — year 60
 late 68, 104
 — (be) 178
 — (the) 188
 laugh 72
 laughter 64
 laws (in-) 142
 lazy 30, 82
 lead (noun) 55
 leaf 38
 learn 154
 leave (noun) 70, 82
 — (vb.) 130, 150, 158
 leg 171
 legal decision (give)
 166
 length 32
 less, least 32
 lesson(s) 16, 19
 lest 127, 129 n.
 let 98
 letter 10, 18
 life 78
 lift 98
 light, lighter 32
 — (noun) 52
 — (of colour) 114
 like of 98
 — (the) 172
 — (be) 186
 — (vb.) 188
 likewise 186
 list 78
 little (adj.) 62
 — (consider too) 183
 live 158
 — in 188
 lo and behold 196
 load 146
 loan 120
 locality 186
 locksmith 82
 long 4
 — (how) 94
 — (consider too) 178
 look on 108
 look at 146
 loop 128
 lorry 188
 lose 192
 lost (get) 178
 love 146
 low (consider too) 182
 luggage 130
 lunch (i. e. mid-day
 meal) 70

M

madman 22, 64
 magnificent 124
 Malta 190
 mamma 22
 man 42, 140
 manifest 165
 manners 146 n.
 — (bad) 180
 mannerless 58
 market 104
 match(es) 52
 mate 146
 matter 98
 meaning 46
 meat 43
 meet 184, 186
 meet with 160
 meeting 60, 158
 members 168
 mercy 164
 message 186
 method 134
 middle 10
 milk, milky 69 n.
 mill 124
 minaret 146
 minutes 178
 miss 178
 mistaken 192
 Mohammedans 90
 molar 170
 moment 98, 132
 money 44
 Monday 56
 month 90
 more than 112
 morning 68
 morrow 164
 mosque 146
 mother(s) 142, 98
 mother-in-law 143
 motor 128
 mould 112
 mouse 132
 mouth 170
 move off 172
 much (think too) 158
 muddle 148
 muddled (get) 154
 mule 42
 must 108, 164

N

nail 170
 nakedness 152

napkin(s) 6, 19
 narrow 12, 184
 nasty 22
 nature 112
 naughty ('good') 23 n.
 near 52, 184
 necessary 168
 neck 170
 need 52, 70
 neighbour 172
 neither . . . nor 42,
 152, 169
 nephew 143
 nerve 171
 nervous 171
 news 192
 newspaper(s) 6, 19
 next 164
 nib 6, 10
 nice 16, 32
 niece 143
 night (stop) 130
 nightfall 52, 52 n.
 Noah 92
 noon 104
 north (go) 150
 nose 170
 notables 140
 note 164
 notice 98, 158
 nought 194
 now 2
 number 128

O

objection 104
 oblige 164
 observation 184
 odd 26, 196
 office(government) 172
 often 82, 104
 old 62
 older (grow) 58
 omdeh 62
 once 164
 one-eye(d) 114
 only 20
 — just 188
 open 88 seqq.
 opinion 65 n.
 opportunity 194
 oppose 172
 oppressed 48
 ordain 196
 order 68
 order (in — that) 184

origin 57 n., 98, 140
 others 140
 out (side) 68
 overload 146
 owe 30
 owner 188

P

pain (vb.) 127
 — (noun) 168
 palace 124, 188
 papa 22
 paper 2
 parasol 48
 parcel 104
 parents 49 n.
 Paris 124
 part 92
 particles 196
 particular 38
 partner 52
 party 104
 pass 62
 pass by 184
 passion 112
 passport 55
 patience (have) 172
 pavement 184
 pay (make to) 146
 peasant 124
 pencil 4
 people 42, 140
 perceive 132
 perfect 148
 perhaps 2, 100
 person 90, 188
 pest 22
 piastre 90
 pick up 122
 picture(s) 16, 18
 piece 58
 pink 119
 pity 62
 place 62, 188
 plans 106
 play 62
 pleased 64
 please! 32
 pleased (be — with)
 160, 190
 pleasure (joy) 192
 pocket 58
 point(s) 32, 34, 112
 point (to) 186
 policeman 52
 police-officer 128

police-station 128
 polite 174
 political 158
 poor 62, 140, 188
 posse 186
 possible (the best) 190
 possibly 192, 54
 pound 92
 poverty 152
 praise 26, 27
 prayer 90
 preacher 100
 precede 176
 precious 114
 prefer 178
 present 38, 60
 pretend to be 68, 156
 pretty 188
 prevent (*see* keep away)
 previously happen 98,
 124
 pride 152
 princess 190
 prisoners (of war) 188
 probability 196
 profit from 160
 progress (vb.) 154
 promise 110
 property 54
 prosper 168
 protect 194
 proud (be) 156
 — of 140
 proverb 124
 public 186
 pull 176
 punish 146
 put 132
 — back 122
 — to shame 104
 puzzled (be) 162
 pyramid(s) 34

Q

quarrel 172
 question 32
 quick 20
 quicker 106
 quilt 120
 quit (be — of) 172

R

race 176
 racket 58
 rags (in) 188
 raid 186
 rain 56

rainy 56
rarely 54
rate (at any) 34
read 134
really 192, 196
receive 191, 194
red 114
refuse 98, 140
regard (vb. and noun)
160
regret 52
relations 142
relief 128
religion 151
remaining 194
remember 46
remove 172
replace 122
reply 120
request 120
requite 172
resolution 166
rest 180
result 178
return 68
revolution(aries) 186
rich 42
ride 42, 62
right! 1, 30, 159
right 106, 170
ring (vb.) 122
ring (noun) 171
robbery 186
room 10, 18
room (have — for)
127 n.
rose 38
round 10
routine 68
run off 128
run over 128

S

sadder 116
saddle (vb.) 148
saffron 118
said (be) 164
sake 104
salary 182
sale 52
same 46, 106, 120
same (all the) 82
sand 171
satisfied (be) 168
Saturday 56
save 140

scene 26
school 16
sea 114
search (make — for)
156
season 90
security 186
see 38
seeing that 98
self 156, 192, 196
send 196
send word 110
sense(s) 38
sentence to 186
sequestered 190
servant 42
settle 150
settle on 134 n.
shaky 171
shame (noun) 62
shame (put to) 104
sharp (= precisely) 104
sharpen 135 n.
sheep 94
sheet (of paper) 116
shilling 30
shirt(s) 2, 19
shop 190
short 4
short-cut 178
short-cut (make a) 178
shoulder 170
show 164
shut 4
shut-to (be) 186
sick 168
side 52
side-street 178
sight 64
sight (get out of)
186
silence! 108
sin 62
sin (consider a) 146
since 192
singular 94
sister 142
sit 20
sleeping 20
small 4
smell 38
smile 120
smooth (vb.) 150
smooth (adj.) 38
so 32
so-and-so 184
some 32

some . . . others 68
something 20
son 26
sore 170
sort 52, 140
south (go) 150
spare 196
speak to 146
spectacles 16
spend 158
sphinx 74
spirit 112
spite (in — of) 113 n.
spring 92
squint-eyed 119 n.
stand (noun) 188
stand 20, 127
start (make) 182
start 104
startled 196
state 64
station 188
stave 128
stay! 180
steam-mill 124
stick-to 112
still 52
stir 152
stockings 22
stomach 168, 171
stomach-ache 171
stop 146
stop (on) 192
stop (the night) 130
stormy 192
story 132
straighten 112
strange! 152
strange 64
straw-coloured 119
street 124, 184
stretch 120
strike 168
strive (with) 176
strong 171
strong (be) 168
stuck-up 152
study 42, 68
subject 114
succeed 156
suitable 194
summer 92
summon 180
sun 62
Sunday 56
sunset 52
supper 70

suppose 160
 suspected (by) 184
 suspicious (be—of) 186
 swagger 152
 sweep 70
 sweet 38
 syrup-drink 20

T

table 6, 56, 70
 table-servant 68
 tail 112
 take 104, 126
 — up 122
 — away 148
 — down 148
 talk to 186
 tank 148
 taste 38
 taste (good) 180
 teacher 16
 telegram 196
 telephone 186
 Testament (New) 90
 thankful (be) 168
 thanks 26
 thank-you 48
 that (conjunction) 29,
 30, 31
 thickness 32
 thin (get) 168
 thing(s) 6
 think 30, 184
 think (out) 132
 thoughts 64
 throat 170
 throw away 134 n.
 thumb 171
 Thursday 56
 ticket 108
 tie 132
 tie up 112
 tiles 10
 time 158
 — (be in — for) 178
 tired 20
 tired (get) 62
 to 30
 tobacconist 52
 toe 171
 toe-nails 168
 together 62
 to-morrow 38
 tongue 170
 too 196
 too much 70, 146

tooth 170
 torn 188
 touch 38
 tower 146
 trade 52
 tram 100
 travel 192
 treat 172
 trouble (cause — to)
 164
 true! 68
 Tuesday 56
 tumbler 22
 turn out 70
 turn upside down 146
 twice 186

U

umbrella 44
 unable (be) 140
 under 10
 understand 16
 — (cause to) 146
 undone 112
 unite 160
 unreasonable 98
 unstrung (= loose) 171
 until 194
 upon 10
 Upper Egypt 60
 upside-down (turn) 146
 use 146
 use (be of — to) 164
 useless 132
 usual (as) 55
 usually 116
 utmost 130

V

vein 171
 vex 64
 view 192
 village 124
 violently 82
 visit 130
 voice 41

W

wait 68
 wait for 182
 walk 20, 62
 wall 6
 want 22, 70
 want to 184, 188
 warm 170
 wash 68, 76

watch 6
 watch-maker 58
 water 114
 way (on your) 104
 — round 178
 — (by the) 74
 weak 62, 132
 weather 194
 Wednesday 56
 week 92 (nos. 20, 21)
 welcome 20
 well (noun) 146
 well-mannered 146 n.
 went to 186
 west 68
 when first 68
 wherever 184
 whisper to 186
 white 2
 whoever 184
 whole 38, 140
 why 52
 wife 58, 143
 will 62 n.
 will (the) 196
 willingly 70
 willy-nilly 108
 wily 52
 window(s) 4, 19
 winter 92
 wise 140
 wish to (see want)
 with 30
 without 108, 132
 wo! 82
 woman 186 (twice)
 women 62
 wonderful 192
 wonder (no) 59 n.
 word 82
 work 68
 work (at) 158
 world 52
 worthy (more) 140
 worthy of (be) 152
 wouldn't 188
 wrangling 174
 write 72
 wrong 26, 30, 168

Y

year (last) 60
 yesterday 60
 — (the day before) 190
 yet 100
 young 22



THE UNIVERSITY OF MICHIGAN

DATE DUE

DEC 30 1997.

JAN 6 1998



