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.

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EGYPTIAN COLLOQUIAL ARABIC

A Conversation Grammar

By

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SECOND EDITION
revised & mostly rewritten

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

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 para-
digms. 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 [q]. 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 acquisi-
tion of a grammatical and idiomatic Arabic, I shall feel greatly
rewarded.

Cairo

Nov. 9, 1916.
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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:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Phonic</th>
<th>Arabic</th>
<th>Phonic</th>
<th>Arabic</th>
<th>Phonic</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>alif</td>
<td></td>
<td>la:</td>
<td></td>
<td>fe:n</td>
</tr>
<tr>
<td></td>
<td>be:</td>
<td></td>
<td>x:</td>
<td></td>
<td>qa:</td>
</tr>
<tr>
<td></td>
<td>xe:</td>
<td></td>
<td>ze:n</td>
<td></td>
<td>m:</td>
</tr>
</tbody>
</table>

### Vowels:

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

\[
\begin{align*}
\text{fathia} & : a \quad \text{(near I. P. A. æ).} \\
\text{kasra} & : i \\
\text{damma} & : u
\end{align*}
\]

- e Indeterminate.

---

1 Pronounced in Cairo as in "got"; in Upper Egypt as in "gin".
2 Pronounced in Cairo ; in Upper Egypt ; 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), ' fah ma (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! \(\text{min tami!}\)
Once more! \(\text{ka' man marra!}\)
Right! \(\text{fā' mam!}\)
Not right! \(\text{muʃ tamam!}\)
See! \(\text{juʃ (m.s.) juʃi (f.s.), juʃu (pl.)!}\)
Say! \(\text{ʔuːl (m.s.) ʔuːli (f.s.), ʔuːlu (pl.)!}\)
Means what? \(\text{jaʃni ʔeːh?}\)
(Do you) understand? \(\text{faʃhim (m.s.) 'fahma (f.s.) fahmiːn (pl.)?}\)
Understood? \(\text{maʃhuːm?}\)
Yes. \(\text{aiwa.}\)
No. \(\text{laː.}\)
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 (dilwad't).
A Conversation Grammar

1. 碛-mail wa:#id.

mubtada wi xo#ar. ism mazakkar (nakira). #ifa.

1. kita:b!
2. da kita:b. da_kta:b. (See note below.)
5. ?eh da?—da mandi:l.
6. wi ?eh da?—da word?
7. surf! da mandi:l_abjod. fa:him "abjod"? da word? muf kida?—?aiwa da word?
8. ba?a da word?_abjod. wi ?eh da?—da ?omis:.
11. hu:w_abjod?—la:, hu:wa muf abjod la:kin_iswid.

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. GAIRDMER's Arabic Phonetics, pp. 68-71, 78-9, 80-2.

For Memory-work. li# hifz ti getban.

aiwa, da ?omis:_abjod, wi da mandi:l_abjod. da hibr ;
hu:wa muf abjod 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?—Yes, it’s a big book.
   No, it’s a small book.
4. See, this is a door. This is an open door . . . and this is a shut door.

5. Is the door open now?—Yes, the door’s open now.
   No, the door isn’t open now; it is shut now [open].

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 paper [handkerchief] 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 (baṣa), it is an open door.
2. ُفَلٍ ابْتُمِن.

لا مّ ابْتُریف.

1. ِفَلٍ، دا كُلِّب کیبیر وی دا كُلِّب سُقِّیجّار.
2. دا كُلِّب، وَاکُلِّب سُقِّیجّار؟_
   {دا كُبِیر،
   دا سُقِّیجّار.
3. دا كُلِّب کیبیر؟_
   {؟ایوا، هُوْا كُلِّب کیبیر.
   {لا، هُوْا كُلِّب سُقِّیجّار.
4. ِفَلٍ دا بَر. دا بَر مَفْتِی، ... وی دا بَر مَافّی.
   {ایوا، هُوْا كُلِّب مَفْتِی دِلْوُنْتی.
5. دا بَر مَفْتِی دِلْوُنْتی؟_
   {لا، هُوْا مَعّ مَفْتِی دِلْوُنْتی،
   {دِلْوُنْتی هُوْا مَافّی [مَفْتِی].
6. دا کِتّب مَافّی دِلْوُنْتی وَالّا مَفْتِی؟_
   هُوْا مَفْتِی دِلْوُنْتی مَعّ مَافّی.
7. دا سِبْباک. دا سِبّباک مَفْتِی، وی دا سِبّباک مَافّی. یُعّل
   مین تانی!
8. دا وَرَنْی؟_
   {مَبَدّا وَالّا سُرِیدی_
   هُوْا مَعّ مَبَدّا، مَعّ سُریدی.
9. یدی دا؟_
   دا یَلِم (رُسْوْس).
10. دا یَلِم تْویل وی دا یَلِم یُسْنِجّار.
11. یدی دویل؟_
   دا کِتّب وَی یَلِم وَی یُرَنْی وَی یُبیر
   وَی مَنّدیل.
12. . . . وی یَانی وی یَینّا هُوْا هیّجا!

For Memory-work. یُحیّی یَلِم.

دا بَر مَفْتِی وی دا بَر مَافّی. هُوْا مَافّی . . .
دِلْوُنْتی هُوْا مَفْتِی.

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, — 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 l assimilated. Feminine Noun. Adjective as attribute to definite noun.]

1. Where's the
   
   book?
   
   handkerchief?

   door?
   
   pencil?
   
   paper?

   window?
   
   ceiling?
   
   envelope?

   chalk?

2. Where's the
   
   newspaper?

   cupboard?

   wall?

   duster (napkin)?

3. Where's the
   
   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 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 l of the definite article, see "For Systematic Grammar".
A Conversation Grammar

3. fosli talatta.

1. kita:b! or il kita:b_a’ho!  
   man’di:l! or il man’di:l_aho!  
   ba:b! or il ba:b_aho!  
   ?alam! or il ?alam_aho!  
   wor?! or il wor?_aho!

2. if ?ibba:k²  
   is sa’i³  
   iz ?orf³  
   it taba:ji:r  
   ig gurna:l  
   id du:la:b

3. il fie:to³  
   il fu:to³  
   ir ri:sa  
   is sigga:da  
   is sa’i³  
   it torbe:za

4. il kutub  
   fe:n—?a’humma:1 { kutub or il kutub_a’hum!  
   il ?aqat:4 { il ?aqat: or il ?aqat:a’hum!

5. hina_kta:b ki’bi:r wi_kta:b su’qajjar.  
   il kita:b! il kibir maftuh?—?aiwa:1 kita:b! il kibir’r maftuh!  
   il?il kita:b! il kibir’r muf! maftuh:

6. il kita:b! il maftuh? fe:n?—?a’ho:1 kita:b! il maftuh:

7. il kita:b! il kibir’r! maftuh?, wil kita:b! su’qajjar! il  
   maful!, fe:n?—?a’ho:1 kita:b! il kibir’r! il maftuh!; wi!_1  
   kita:b! is su’qajjar! il maful!:aho!

8. il kita:b! il kibir’r maftuh! dilwo?t?—la:, il kita:b! il kibir’r  
   maful! dilwo?t.

9. if ?ibba:k! i?al! maftuh?  
   il ?alam! iswid³ tawil?  
   il mandi:l! abjind³ nidi:f³

For Memory-work. lil hifzi ge?ban.

?a’ho:1 kita:b! il kibir’r! il maful!; wiss su’qajjar_aho!;  
wit torbe:za he’.

³ For il fie:to? ahe! We shall be continually seeing this omission of  
initial ? which carries with it the omission of one of the two vowels thus  
brought together.

⁴ Sing. ?aqat.

⁵ When a noun begins with a vowel, il loses its vowel and the 1 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 š, s, š, z, t, t, d, q, attract the l of the definite article, so that it doubles the succeeding consonant. The other consonants of this class are z, r, n, ḍ.

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

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

1._ism il məšannas. əifa wi mawsu:fa.

1. ?eh di?—di tɔrbe:za.
2. juf! it tɔrbe:za tɔw:la, muf kida?—aiwa, it tɔrbe:za tɔw:la.
3. muf it tɔrbe:zn t tɔw:la ʃari:dn kaman?—aiwa t tɔrbe:zn . . .
4. wi muf it tɔrbe:zn t tɔw:la l ʃari:dn ʃalja aman?—aiwa t tɔrbe:zn . . .

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, (8) smaller articles.

For Memory-work. il əfiʒ əge:ban.

it tɔrbe:za l kibi:ra ʃalja, la:kin muf zajj il ba:b. il ba:b il kibi:r ʃəli la:kin muf zajj il ni:to. il ni:to l ʃari:dn ʃalja la:kin muf zajj 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 ʃəli:ja. 2 for wa:tiija. 3 for 'wisxə.
CHAPTER V

[Grammatical Scheme:—Some Prepositions.]

1. Where is the duster, Mr. — ?—Madam?—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—who rusn:z illsi fil ?alam, illi guwa_l mandi_l, illi for? it
burbe:za wi taHit il kita:b is sugabjar.  

\( ^1 = "(\text{which is})". \)
5. ḏašlī xamsa.

\[ \text{swajja min ḫurūf il qarr.} \]

1. il futū ṣem, \{ ja xawā:qa ? \}—il futū ḥe', ja si:di.

2. ba?a_l futū fe'n dilwōt?—dilwōtī hija taḥit il ṭorobe:za.

3. tamam! wi_s sīqqada?—is sīqqada taḥit il ṭorobe:za kaman.

4. kwaijjis! wi_l futū fe'n dilwōt?—dilwōtī hija ʕala_l balāt.

5. ṭoḥjib! wi dilwōt?—dilwōtī hija ʕala_l ṭorobe:za.

6. swf il mandi:l_aho! hu:wa taḥit il kita:b 'l_iswid ... wi dilwōtī hu:wa fo'?_il kita:b ... wi dilwōtī kaman hu:wa gu:wa_l kita:b. ?ul inta!


9. w_ana fi mős, w_inta f mős wi hu:wa_f mős, wi hi:ja_f mős, wi humma_f mős!

10. swf il ʕalam il ʔosnijjar_ʔho'? hu:wa dilwōtī taḥit il kita:b il kibir, wi dilwōtī fo'? il kita:b il maftuḥi, wi dilwōtī ben_l_itne'im, jaʔni ben_l kita:b il kibir wi_l kita:b il maftuḥi; wi dilwōtī gamb_it tabaṣi:r l_abjūd. ?ul inta!


12. wi dilwōtī da gambi di, wi di gambi dat; jaʔni humma gambi baʔaḍ ... wi kida kaman, humma dilwōtī ʔud'əm baʔaḍ (walla wɔrɔ baʔaḍ) ... wi dilwōtī fo'? baʔaḍ (walla taḥit baʔaḍ).

13. swf, hina tabaṣi:r, wi hina kutub ʔawale:n_it tabaṣi:r. baʔa_t tabaṣi:r fi wusta il kutub.

In running speech, thus—

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 those 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.
6. ṭoṣli sitta.

ism il ifaru. it tọdil.

1. suf! hina ṭpt torobesa ṭalam. kaman hina:k fo? il kita'b ṭalam tani. il ṭalam da tɔwil; wil ṭalam dukha ụsojjar.

2. il ṭalam da ụsojjar?—la; il ṭalam da tɔwil; il ṭalam dukha ụsojjar.


6. il woro? da nafis, wi dukha wisix. ir riʃa di gidida [di, gidida], wi dikha ụadi:ma. il kutub do:l ụpt torobesa, wi dukham ụas siggada.

7. suf dilwqisi, il ba'b da ụali wiʃ sibba:k da ụali kaman. la:kin il ba'b muʃ ụali zajiʃ if sibba:k. ba?awʃ sibba:k ụali ụan il ba'b.

8. il ba'b da wu:ti ụan if sibba:k da?—aiwa 1 ba'b . . .


10. suf il kutub do:l! da kbi'ir ụan daho', wi da kbi'ir ụan daho', wi da kbi'ir ụan dukha.


12. ba?aw? ifagat {di kibi:ra }

\[\text{do:l kuba:r}\] ụan dukham.

---

1 for ụnọ, and so ụat taba:jir for ụla:j, ụas sufrə for ụla:s, ụpasidr for ụla:s, ụat bəst for ụla:j, ụar rəmə for ụla:r, ụaz sand for ụla:s, ụas jama for ụla:j, ụaz surf for ụna:s.

2 for ˈkiniza, f. of kinizə: see p. 9, note 3.
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.
(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 ʕan is used with a positive adjective; it is equivalent to "rather than".

¹ Unless it is already definite, e.g. m-Ḥammad da, "this Mohammed," m-Ḥammad 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—

   \[
   \begin{aligned}
   \text{small,} \\
   \text{short,} \\
   \text{dirty,} \\
   \text{open,} \\
   \text{shut.}
   \end{aligned}
   \]

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.
7.  foṣl sabja.

it tasniįja. il gamqi is sa:lim wi gamqi it taksiir.


2. ṭnjijib, ṭalam wi ṭalam, kam ṭalam?—ṭalam:en. (wi kida babe:n, mandile:n . . .)


4. suf, ṭana mṣallim, wij fe:x fula:n mṣallim, wi fula:n afandi mṣallim, ba'ya, inna kullina mṣallim:in.


6. wi kida tamam:

il kita:b dn_ sqnjjar, wi dn_ sqnjjar, wi dukha_ sqnjjar. il ṭalam da_ ṭnijjar, wi etc.

il wu:rtqa di wiixa, wi etc.

iz _ zdrf da{ maftul:} wi etc.

ba'ya

{sugnjjari:n (or il ṭagat di_ sqnjjar:u).}

{ṭusnjjari:m ( ” ” ṭusnjjaru).}

il ṭagat do:l

{wisxi:n ( ” ” wisxa).}

{maftuh: ( ” ” maftu:ha).}

{ma:fuli:n ( ” ” ma:fula).}

7. ṭawwil dar1 maHu:m, wi_t ta:ni maHu:m, wi_t ta:lit maHu:m; ba'ya_t tala:ta maHu:m:in.

8. ana fa:him, w_inta fa:him (inti fahma), wi hu:wa fa:him, wi hi:ja fahma?—il ūmdu lilla:h! kul/Hina fahmi:n ba'ya.


(or il kita:b il kibi:r da).

10. hatt ir ri:ʃa,—{ir riʃ(a) anhe?}—ir riʃa di_n niʃi:ʃa (or

ir riʃa_n niʃi:ʃa di).

1 For oʃtem, by attraction.
11. Hand me the books.—Which books?—Those big 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 (дарبی). The master and the Sheikh understand this Arabic book.

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For Systematic Grammar.

(1) We notice that the dual of a masculine noun is invariably formed by suffixing -ین to the singular. For feminines ending in -ا، a is changed to ا and -ین is then suffixed.

(2) The simplest plural ending is—ی:ن 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.\footnote{The “sound” therefore correspond to English plurals in -s, and the “broken” to plurals like “mouse, mice”.

(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.
A Conversation Grammar

11. hat il 'kutub.—il kutub anhum (or anhe)?—il kutub do:l il kuba:r (or il kutub il kuba:r do:l ; or il kutub di:l kibira, or il kutub il kibira di.)

12. hat kita:b wa:hid ... kita:be:n itne:n ... talat kutub ... kattar xe:rnk!

For Memory-work. lil hife³ qa:ban.

hina m'sallime:n itne:n. wa:hid towi:l wit ta:ni_?snjur. il m'sallime'n do:l 1_itne:n kwajjisin xnulis.

"Broken" Plurals.

Having introduced this form (e.g. kutub from kita:b) we may run over the nouns already employed in these chapters, and ascertain their plurals. They exhibit some of the commonest types of "broken" plurals. These types are numerous, and all plurals should be carefully noted as they occur, and ranged under their respective types.

il manadi:l  
il qaroni:l } do:l { kuba:r } il kutub
    { tuya:l } 1_awa:ran } dukham.
    { lur:da } 1_abwa:b

il ?umsi:n
il gawabat² } do:l nu:d:nif 1{ jan iz zuru:f dukham.

ir 'rijaf do:l { ?uda:m } 1{ jan l_i:lami dukham.
    { gu:da:d }

il ?uwoft  
il ?uwoft  
    { kwajjisin }  
    { sugnijjarin }

is 'suwar } do:l 1{ wotji:n
    { ?alji:n }

il bujut:  
il durus: 
    { tuya:l }

¹ All these plurals might be replaced by feminine singular. See § 3.
² This termination — at is the characteristic of the "sound" feminine plural, e.g. ssqajt, haqajt, tornebezet. But it is rare and never used with adjectives or participles, the fem. plurals of which are either broken or take — im.
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.


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. تُن نيمريت مامًا.


مُكَاَدَسَ.

رَيْوُجَا بّيُيِّيًا. زا:كَي بِهِ. مَادَا:م زا:كَي.

عْلَم: وَالَّالى اب:ح:م (إِلَّا نُحْدُد:م)

(1)

زا:كَي. مِن؟!

عْلَم (بَرَرْنَ). انَّهُ!

زا:كَي. انَّهَا مِن؟

ثَ:عْلَم. انَّهَا فَارْزِي بِهِ.

زا:كَي. ئا:حَلْان وَي سَاهْلَان جَيْ بِهِ.

ثَ:عْلَم. ئا:حَلْان وَي سَاهْلَان بَيْكِ.


اب:ح:م (بِن نَاجِم وَي سُحْبِي). هُوُذِّي جَي سَيْدَي.

مَادَا:م. جَي قَدَا:ي، رَهْي ئا:وَا:م، نَاجِم لَهِ? انَّهُ تُولَب


اب:ح:م. هُوُذِّي جَي سِتْي. انَّهَا مِع: نَاجِم تَامَع، بَاسُي. كَيْدًا تَقْبَانَ سْوَنْجَيَا!

زا:كَي. رَهْي ئا:وَا:م.

وَالَّالى. رَفْحِي فَيْن جَيْ اب:ح:م كَيْد ئا:وَا:م؟

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!
A Conversation Grammar

zaki. iz zajjį haď'ritak?
ič če:i. lilla:h-il ha:m! iz zajjį haď'rita'k-inta?
zaki. il ha:ndu lilla:h! (or il ha:ndu lilla:h ąala kullį ha:!) ahmad ma qaf le:h?
walad. hu:wa qaji (or qaj) ha:lan.
zaki. ru:li, ha:tt-il maqnu:n ąawa:m.

ahmad. ąahο_l ąalam ja si:di, ąahiį jārba:t ja sitt.
zaki. ja ąabi:t, il ąalam muj mo:tlu:b._il mo:tlu:ba ąahwa!!
inta muj fa:him ąahwa?

ahmad. aiw_anā fa:him ąahwa. il ąahwa ma:ňu:ma ąawi.
mada:m. wįj jārba:t di muj mo:tlu:ba bil marra! il mo:tlu:ba
jārba:t, inta muj fa:him jārba:t?

ahmad. aiw_anā fa:him jārba:t ąawi. ba:ňa_ntu ąolbi:n jārba:t
wi ąahwa. ńo:čiri! kida tamam j afandi?
walad. aiwa humma ąolbi:n ąahwa wi jārba:t—la:kin muj fi
kubba ja walda ja ąabi:t. fi kubbajen_itneh!

ahmad. ńo:čiri ja ba:ňa!

(2)

ahmad. muj inti ąolba jārba:t kaman ja sitti-ş sönjira?
bint. la; ma:ňi:j ąolba [or ana muj ąolba] jārba:t, ana ąolba
jārba:t.

ai. muj_anā ąa:l ja sitt?
mada:m. la; ńamtaş [or inta muj] ąa:l, inta wihiš.
bint. muj_anā ąa:l ja mu:ma?
mada:m. la; ńanti:š [or inti muj] ąa:l, inti wihiš zajj_ahmad.
walad. aiw_ahmad ąabi:i tamam.
bint. la; ma:ňuʃ [or hu:wa muj] ąabir-i, hu:wa balijja wihiš.
zaki beh. ja sala:m! muj il bintį ąafriša?
mada:m. la; ma:ńiʃ [or hi:ja muj] ąafriša, hi:ja ąa?išja'i ąan il
ąafriša.
il wilad. muj_ihana kwajjis:i:n ja ba:ba [or ma:ňinaʃ].
zaki beh. la; mantuʃ [or intu muj] kwajjis:i:n, intu wihiš:i:n
xn:liš.
mada:m. (li zaki) aiwa_l walad wil bintį ʃu:?a:j kišir xn:liš.
zaki (li mada:m zaki). ma hummaʃ [or humma muj] ʃu:?a:j,
'humma malaika' tamam!

1 ąa?i the regular family word for "naughty", "wild". The opposite is
qa?il (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.

<table>
<thead>
<tr>
<th>First speaker.</th>
<th>Second (answers First).</th>
</tr>
</thead>
<tbody>
<tr>
<td>inta gajj? (or ga:j)</td>
<td>aiw ana gajji (or gaj) fa:lan.</td>
</tr>
<tr>
<td>&quot; fahim?</td>
<td>&quot; fahim ?awi.</td>
</tr>
<tr>
<td>inti gajja? (or ga:ja)</td>
<td>aiw ana gajja fa:lan !</td>
</tr>
<tr>
<td>&quot; ro:iha?</td>
<td>&quot; ro:iha fa:lan !</td>
</tr>
<tr>
<td>intu gajji:n? (or gaji:n)</td>
<td>aiwa fi:a gajji:n fa:lan !</td>
</tr>
<tr>
<td>&quot; ro:ihi:n?</td>
<td>&quot; ro:ihi:n fa:lan !</td>
</tr>
</tbody>
</table>

Third (echoes Second).

ma:jlu:m ! hu:wa gajji (or gaj) fa:lan etc.
| " " | ro:ji:j fa:lan. |
| " " | tl:lib ?ahwa. |
| " " | fahim ?awi. |
ma:jlu:m hi:jja gajja fa:lan !
| " " | ro:iha fa:lan ! |
| " " | tl:bol ?ahwa ! |
| " " | fahma ?awi !
ma:jlu:m humma gajji:n fa:lan !
| " " | ro:ihi:n fa:lan ! |
| " " | tl:libi:n ?ahwa ! |
| " " | fahmi:n ?awi !
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 negativing 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 negativing in Egyptian Arabic.

(3) In the Active Participles and Passive Participles:

\[
\begin{array}{c|c|c}
\text{to:lib} & \text{mutlu:b} \\
\text{fa:him} & \text{mathu:m} \\
\text{?a:lid} & \text{ma?fu:l} \\
\text{wa:?if} & \text{maftu:h} \\
\text{ha:dir} & \text{etc.} \\
\end{array}
\]

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.


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


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.  fosl nimrit tisja.

Taunajir muttosila magru:ra. riwa:ja betijja.
salim—wa:hid quris. ibrohi:m—abu_1 quris. fahi:ma—il qurusa. dujuf:

awwil mafhad—il wi:da.
fah. ?ana, qarfa ja habi:bi. betak beti, w_abu:k_abu:ja, w_axu:k axu:ja, w_uxtak_uuxtik.
ib. ?ai naqam, ?an_abukum, wi beti betkum. taqala ja_bni ja_slim, w_inti ja binti ja fahima taqali.

sal. (li fah.) ?a:di ?abuna w_um’mina! w_a:di betna w_axuna w_uxtina! il hamdu lillah!

dujuf. samqim ja nas? hi:ja bin’tuhum tamam! a:di betha w_abu:ha w_um’maha w_uxtaha. lillah: il hamd !

1 "Praise" from man to man is madhi.
Towards Composition.

What have I to do with your brother? He owes me ten pounds! Am I his father? Why, I 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 /hiija, 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:

<table>
<thead>
<tr>
<th>Vowel-suffixes</th>
<th>Cons.-suffixes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. sing.</td>
<td>-i</td>
</tr>
<tr>
<td>2. m.s.</td>
<td>-ak</td>
</tr>
<tr>
<td>2. f.s.</td>
<td>-ik</td>
</tr>
<tr>
<td>3. m.s.</td>
<td>-u</td>
</tr>
<tr>
<td>3. f.s.</td>
<td></td>
</tr>
<tr>
<td>1. p.</td>
<td></td>
</tr>
<tr>
<td>2. p.</td>
<td></td>
</tr>
<tr>
<td>3. p.</td>
<td></td>
</tr>
</tbody>
</table>

1 hu:wnana. 2 dwnana.
A Conversation Grammar

For Memory-work.

Scene I above.

(1) For drill in the suffix pronouns.

<table>
<thead>
<tr>
<th>First speaker.</th>
<th>Second speaker.</th>
<th>Third speaker.</th>
</tr>
</thead>
<tbody>
<tr>
<td>kita:bi</td>
<td>kita:b’ak</td>
<td>la: kita:b’u</td>
</tr>
<tr>
<td>kita:bi</td>
<td>kita:b’ik</td>
<td>la: kita:ha</td>
</tr>
<tr>
<td></td>
<td></td>
<td>muj. hinak.</td>
</tr>
</tbody>
</table>

(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, ʕan’dina, in’nina.
- a before -ha, e.g. ux’taha, ʕan’daha, in’naha.
- u before -hum, e.g. ux’tukum, ʕan’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.
<table>
<thead>
<tr>
<th>Egyptian Colloquial Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ben.  Jazeera. inand.  li.  bi. (Note changes</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>1.</th>
</tr>
</thead>
<tbody>
<tr>
<td>da benak wi ben min  㿝ali?</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>muʃ liija [or li:] 㿝andak filin ,, ?</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>il 㿝a?i 㿝alek walla lak [lik]</td>
</tr>
</tbody>
</table>

<p>| |</p>
<table>
<thead>
<tr>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>da benik wi ben min ja ze:na: ?</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>muʃ liija [bi:] fen ,, ?</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>il 㿝a??i 㿝aleki walla 㿝iki ,, ?</td>
</tr>
</tbody>
</table>

| maʃa.  wajja. (Note lengthening** |

<table>
<thead>
<tr>
<th>Are you going with me; or what?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
<tr>
<td></td>
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<tr>
<td></td>
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</tbody>
</table>

<p>| |</p>
<table>
<thead>
<tr>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
<tr>
<td>min.  㿝an. (Note doubling**</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>That letter’s not from me [about me]:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>I think that you’re lazy.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>I tell you that I’m energetic.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>There’s no doubt he is lazy.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>
in the terminations of ʕala, bi, li.

<table>
<thead>
<tr>
<th>2.</th>
<th>3.</th>
</tr>
</thead>
<tbody>
<tr>
<td>da beni wi be:n_ ummi.</td>
<td>tamam! benu wi be:n_ ummu.</td>
</tr>
<tr>
<td>aiwa lik [lak] ʔandi.</td>
<td>,, luh ʔandu.</td>
</tr>
<tr>
<td>il ʕaʔi lijja muʃ ʕalajja.</td>
<td>,, il ʕaʔi luh muʃ ʕale:h.</td>
</tr>
<tr>
<td>da beni wi be:n_ ummi.</td>
<td>benha wi be:n_ um'maha.</td>
</tr>
<tr>
<td>rojja 'biki li ʔontə.</td>
<td>,, rojja 'biha li ʔontə.</td>
</tr>
<tr>
<td>aiwa liki ʔandi.</td>
<td>laha ʕan'daha.</td>
</tr>
<tr>
<td>il ʕaʔi lijja muʃ ʕalajja.</td>
<td>,, il ʕaʔi laha muʃ ʕale:ha.</td>
</tr>
<tr>
<td>da ben'a wi be:n um'mina.</td>
<td>benhum wi be:n um'muhum.</td>
</tr>
<tr>
<td>rojji:n bukum li ʔontə.</td>
<td>,, rojji:n buhum li ʔontə.</td>
</tr>
<tr>
<td>aiwa lukum ʕan'dina ʕilin.</td>
<td>luhum ʕan'duhum ʕilin.</td>
</tr>
<tr>
<td>il ʕaʔi lina muʃ ʕale:na.</td>
<td>,, il ʕaʔi luhum muʃ ʕale:hum.</td>
</tr>
</tbody>
</table>

of the final vowel.)

<table>
<thead>
<tr>
<th>rojji: wojja:k (məʃa:k)</th>
<th>rojji: wojja:h (məʃa:h)</th>
</tr>
</thead>
<tbody>
<tr>
<td>rojji: wojja:ki (məʃa:ki)</td>
<td>rodhi: hum (məʃa:hum)</td>
</tr>
<tr>
<td>rojji:n wojja:ku (məʃa:ku)</td>
<td>kida ʔaʃsan!</td>
</tr>
</tbody>
</table>

of the final consonant.)

<table>
<thead>
<tr>
<th>la:, hu:wa minnak [ʕannak]!</th>
<th>la: muʃ minnu [ʕannu ].</th>
</tr>
</thead>
<tbody>
<tr>
<td>,, hu:wa minnik [ʕan nik]!</td>
<td>la: muʃ minha [ʕan ha].</td>
</tr>
<tr>
<td>,, hu:wa minkum [ʕankum]!</td>
<td>la: muʃ minhum [ʕan hum].</td>
</tr>
</tbody>
</table>

qattun, “I see that M. is mistaken”.

<table>
<thead>
<tr>
<th>ʕazunn_innik kasla:na.</th>
<th>ʕazunn_innuhum kasla:n.</th>
</tr>
</thead>
<tbody>
<tr>
<td>aʃul lak_inni ʃṭra!</td>
<td>aʃul lak_in'nina ʃṭrini!</td>
</tr>
<tr>
<td>ma fiʃ ʃakk_in'naha kasla:na.</td>
<td>ma fiʃ ʃakk in'nuhum kasla:n.</td>
</tr>
</tbody>
</table>
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. អក្សរ nimirat ស្បែក។

 thomajir muttosila munsu:ba (l_ism il fa:gil). siqit tofdil:
m'hadza.

1. min fo:dkak xud il kitab da; dilwo?:i had'ritak masik il kitab walla muʃ masku?—aiw ana masik il kita:b, ana masku ?awi.
2. xudi ja sitt! dilwo?:i inti maska kaman kita:bik muʃ kida, walla muʃ maskah?—aiw ana maskah.
3. w_ana kaman masik kita:b, ba?a kul'ina maski:n 'kutub, kul'ina maskin'hum.
   [or akbar a?all] mil kull or akbar a?all [il kull.]
5. dilwo?:t_imsik _il 'waro?a di; ma'sikha kwajjis had'ritak?—aiw ana ma'sikha kwajjis.
6. w_inti ja sitt! mas'kaha?—aiw ana maska:ha ?awi.
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 (harrum) 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.
A Conversation Grammar

minhum _nesjab w_ashal, w_atjal w_axaffi min baqt!

12. kida? Qala kulli qa:

inta fa:jim

{inti fa:jma} kull in 'nu't do:l.—

{intu fa:mi:n}

aiwa {fa:hma:hum} kwajjis xa:lis.

{fa:h'minhum}

For drill.

1. (A boy speaks.)

ma'sikni le:h, ja Qali manij 'maskak. 3. 3
maska:ni , , fofma. , , maska:k.
mas'kinni , , gidjam. ma'hnaf maski:nak.

2. (A girl speaks.)

ma'sikni le:h ja Qali. manij 'maskik. 3
maska:ni , , fofma. , , maska:ki.
mas'kinni , , gidjam. ma'hnaf maski:nik.

3. (Both speak.)

maska:na , , fofma. , , mas'ka:kum.
maskinna , , gidjam. ma'hnaf mas'kinkum.

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

For Memory-work (intone rhythmically).

'ahla dars hu'w_a?sur dars!

'w_awfa:j dars hu'w_ufwal dars!

il faronsawi sonyb, wil_alman(i) nesjab,

lakin il Qarobi hu'w_nesjab 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.

2. sing. (m.) maski:nak, maski:n:ak  but  maska:k.
2. sing. (f)  maski:nik, maski:n:ik  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:

maska,  but  maska (for masik).
'maska,  but  mas'kani (for masikni).
mas'ki:n,  for  masiki:n.
Comparatives and Superlatives.

(1) Turn back to VI, sentences 8–12, and compare now the two ways of effecting comparison in Egyptian Arabic:—kibiːr ḡan... akbar min...

(2) Note the two ways of rendering the superlative as in "the oldest man" akbar ṭuːgil and ir ṭuːgil 1𬀩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

\[
\text{akbar ṭuːgil} \quad \text{but akbar ir riqqaːla} \\
\text{or 1关羽akbar ir riqqaːla (see sentence 4 below).}
\]

(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.

<table>
<thead>
<tr>
<th>(a)</th>
<th>(b)</th>
<th>(c)</th>
</tr>
</thead>
<tbody>
<tr>
<td>kibiːr—‘akbar</td>
<td>ḡilw—‘aʃilaː</td>
<td>xaʃif a‘xaff</td>
</tr>
<tr>
<td>Ṱawil—‘ตารwal</td>
<td>waːti:j—a‘twāː</td>
<td>ʔalːiːl aʔall</td>
</tr>
<tr>
<td>ʔuːnjjar—‘aʔsur</td>
<td>ʔali:j—aʔlaː</td>
<td>etc.</td>
</tr>
<tr>
<td>suːnjjar—‘ʊsʔor</td>
<td>etc.</td>
<td></td>
</tr>
</tbody>
</table>

(4) The original initial ? almost always disappears in connected speech (huːw 𬀩akbar not huːwa ʔakbar); and the definite article is reduced to 1 (1𬀩akbar, 1 عربيtarwal, 1 عربي "the Al Azhar mosque").

(5) Note the phonetic effects of suffixing.

‘akbar but ak/barhum
a‘xaff ," axaʃfuhum
‘aʃila ," aʃiːlahum.
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 see this rose again, D.V.

(The 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 (jumum-an), and with my hand in particular (xusu-sdn). Touch is the one general sense: sight, hearing, smell, and taste are particular (xusu-sijja) senses.
11. فل ينير وحدان.

يلحؤس عل الخمسة — بِرَأَفْرَةً.

1. مَسْتَفْرِي مُنِئِنِ. ана ل.مسْتَفْرِي مُنِئِنِ. وَمَا مُنِئِنِ. لَا مُنِئِنِ. متى مُنِئِنِ. и.مُنِئِنِ. [فَ اَلْيَلَ لَك.] 

2. مَنَاخٍ: وَمَا مُنِئِنِ. مَسْتَفْرِي مُنِئِنِ. وَمَا مُنِئِنِ. وَمَا مُنِئِنِ. 

3. مَنَاخٍ: وَمَا مُنِئِنِ. مَسْتَفْرِي مُنِئِنِ. وَمَا مُنِئِنِ. وَمَا مُنِئِنِ. 

4. مَنَاخٍ: وَمَا مُنِئِنِ. مَسْتَفْرِي مُنِئِنِ. مَسْتَفْرِي مُنِئِنِ. مَسْتَفْرِي مُنِئِنِ. 

5. مَنَاخٍ: وَمَا مُنِئِنِ. مَسْتَفْرِي مُنِئِنِ. مَسْتَفْرِي مُنِئِنِ. مَسْتَفْرِي مُنِئِنِ. 

6. مَسْتَفْرِي مُنِئِنِ. مَسْتَفْرِي مُنِئِنِ. مَسْتَفْرِي مُنِئِنِ. مَسْتَفْرِي مُنِئِنِ. 

7. مَسْتَفْرِي مُنِئِنِ. مَسْتَفْرِي مُنِئِنِ. مَسْتَفْرِي مُنِئِنِ. مَسْتَفْرِي مُنِئِنِ. 

8. مَسْتَفْرِي مُنِئِنِ. مَسْتَفْرِي مُنِئِنِ. مَسْتَفْرِي مُنِئِنِ. مَسْتَفْرِي مُنِئِنِ. 

For Memory work.

انَوَمِل الْخَمْسَة مُنِئِنِ. انَوَمِل الْخَمْسَة مُنِئِنِ. انَوَمِل الْخَمْسَة مُنِئِنِ. انَوَمِل الْخَمْسَة مُنِئِنِ. وَمَا مُنِئِنِ. وَمَا مُنِئِنِ. وَمَا مُنِئِنِ. وَمَا مُنِئِنِ. وَمَا مُنِئِنِ. [فَ اَلْيَلَ لَكَ.]}
<table>
<thead>
<tr>
<th></th>
<th>Egyptian Colloquial Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>For Drill.</strong> (Between three speakers.)</td>
<td></td>
</tr>
<tr>
<td><strong>1. (Imperative.)</strong></td>
<td><strong>2. (Future.)</strong></td>
</tr>
<tr>
<td>’ilmis (il’misi)!</td>
<td>‘a!’ almis bi ?e:h?</td>
</tr>
<tr>
<td>‘ismaʔ (is’maʔi)!</td>
<td>‘a!’ asmaʔ bi ?e:h?</td>
</tr>
</tbody>
</table>
ii. The next day.

1. ana juft . . .
   ,, duįt . . .
   ,, samme:ti . . .
   ,, lamast . . .
   ,, simiįt

2. inta juft (f. jufti) e:h?
   ,, duįt (duįti) e:h?
   ,, samme:ti (samme:ti) e:h?
   ,, lamast (lamasti) e:h?
   ,, simiįt e:h?

1 "Your voice."

1. jufti wûrda.
   duįti wôrro: a minha.
   samme:ti ri'hitha.
   lamasti wôrro: a minha.
   simiįti so: tak.  

CHAPTER XII

[Grammatical Scheme: The Possessive (Genitive) Case with bitaː_.]

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.

\[
\begin{align*}
\text{the man's} & \quad \text{Girgis's} \\
\text{my} & \quad \text{donkey?} \\
\text{your} & \quad \text{horse?} \\
\text{his} & \quad \text{study?—} \\
\text{her} & \quad \text{Here is} \\
\text{our} & \quad \text{bell?—} \\
\text{your} & \quad \text{etc.} \\
\text{their} & \\
\end{align*}
\]

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 (naːs), all of them riding their horses (xel). Both the pictures are very good. Tell me, who would-you-think (ja turp) is contented—the king or the merchant? Perhaps (jimkin) neither (laː) this-one, nor that. Perhaps this peasant is more contented than both of them [or than this one and that].
12.  ṭoṣl nimrit itnaṣur.

il ʾiḍrā:fa bi "bitaːɣ".

tamhid—lil ḥifẓ qe:ban.

ʔahō ṭaːqil fō? il ṭuːmɑ:r bitaːɣu wi waḥida sitti fō? il ṭuːmɑ:r ṭaːqitha wi xaddamen itnem rōkbin il ṭamir bitaːḥum.

ʃuːf! fis sura di ṭaːqil taːqir raːkib il ṭuːmɑ:r bitaːɣu. wir ṭaːqil da qanī mabsut, w ismu qirqis, wis sitti ṭaːqitu he'r! is'maha marjim, wi hiːjja kaman rōkba il ṭuːmɑ:r ṭaːqitha. ahumma tnen mil xaddamiːn bitaːḥum rōkbin warːhum, il xaddaːm warːqirqis wi xaddama warː marjim. ism il xaddaːm bitaːɣ qirqis farid, w ism il xaddaːma ṭaːqit marjim farida wi ʃuːf kaman ʃaːqa ʃiːlwa, binti ʃuːjjarra, rōkba ṭuːddam il xaddaːma wi hiːjja 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.

\[
\begin{align*}
\text{il } \text{ḥumār} & \quad \text{bитаːɣ} \quad \text{ir} \quad \text{raːqil} \\
\text{il } \text{ḥusːn} & \quad \text{ḥumār} \quad \text{bитаːɣ} \quad \text{qirqis} \\
\text{il } \text{maktāb} & \quad \text{bitaːɣ} \\
\text{il } \text{qarṣ} & \quad \text{bitaːɣ} \\
\end{align*}
\]

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

\[
\begin{align*}
\text{il } \text{bاغlī} & \quad \text{bitaːɣ} \quad \text{ak} \quad \text{(-ik)} \\
\text{il } \text{ḥibrī} & \quad \text{bitaːɣ} \\
\text{il } \text{lāfīmā} & \quad \text{bitaːɣ} \\
\end{align*}
\]

Is the mule [ink, meat] of . . . bad or good?
2. Feminine—bitaːjit.

\[
\begin{align*}
(a) \text{ bitaːjt is sitt} & \quad \text{bitaːjt is sitt} \\
(b) \text{ bitaːjit marjim} & \quad \text{bitaːjt marjim} \\
(c) \text{ bitaːjitha} & \quad \text{bitaːjitha} \\
\end{align*}
\]

il filus
\[
\begin{align*}
(a) \text{ bitaːliti} & \\
\end{align*}
\]

il furus
\[
\begin{align*}
\text{bitaːlitiak (-ik)} & \quad \text{filus}
\end{align*}
\]

l_ Ṗṭjaːn
\[
\begin{align*}
(b) \text{ bitaːltu} & \\
(c) \text{ bitaːjitan} & \quad \text{furus}
\end{align*}
\]

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

Substitution, for elision of -i, as before.

\[
\begin{align*}
\text{il xaddaːma_btaːjit marjim} & \quad \text{aiwa}_l\text{xaddaːma_btaːjit marjim} \\
& \quad \text{hilwa ḭawi.} \\
\text{if ġamsiːja_btaːjit is sittī} & \quad \text{aiwa}_l\text{ ġamsiːja_btaːjit is sittī} \\
& \quad \text{nafṭa ḭawi.} \\
\text{it tilmiːza_btaːjitha kalsːmaʔ} & \quad \text{aiwa}_t\text{ tilmiːza_btaːjitha kalsːmaʔ} \\
& \quad \text{ḥawi, etc.}
\end{align*}
\]

Is Maryam’s servant pretty?
Is the lady’s parasol (umbrella) a good one?
Is her pupil lazy?


The plural follows the singular so exactly (bituːj ḷ.bituːj) that it may be practised as a mere variation. Thus:

\[
\begin{align*}
\text{il Ḫimīr} & \quad \{ \text{bituːj ir ṭiːgil} \} \\
\text{il xel} & \quad \{ \text{bituːj gīrgīs} \} \quad \text{feːnʔ—ahumma}_l \\
\text{il makatib} & \quad \text{makaːtib} \\
\text{il bujut} & \quad \text{il bujut} \quad \{ \text{gīrgīs} \} \quad \text{etc.}
\end{align*}
\]

And similarly for elision of i.

\[
\begin{align*}
\text{il talamza} & \quad \{ \text{bituːj ir ṭiːgil} \} \quad \text{feːnʔ—ahumma}_t\text{ talamza} \\
& \quad \{ \text{bituːj gīrgīs} \} \quad \text{etc.}
\end{align*}
\]

Where are the donkeys [horses], studies, houses of . . . ?
Where are the pupils of . . . ?
(1) Notice that the noun which precedes bita:ṭī must always be made definite by il. The expression il beṭ bita:ṭī means literally "the house (which is) my property". To leave out il and say beṭ bita:ṭī for "my house" is a bad mistake.¹

(2) Write out bita:ṭī, bita:ṭīt, and bitu:ṭī 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 beṭ mīn bitu:ṭī. 'Our Girgis' would be girgis bita:ṭīna, for here the proper name is already definite.
CHAPTER XIII

[Grammatical Scheme:—The Genitive, or Possessive, by “Annexion”.

1. Do you remember the picture of last lesson, and its story?
   Look at it again, please. What is the name of that man?
   —His name is Girgis.

2. And the donkey is whose donkey?—The donkey is his donkey,
   that is, Girgis's donkey.

3. And where is Girgis's wife?—There is Girgis's wife!

4. And what is his wife's name?—His wife's name is Maryam.

5. And where is the maid-servant's daughter?—There is the maid-servant's daughter!

6. Of whom is this the man-servant and this the maid-servant?
   —This is the servant of Girgis and this the servant of Maryam.

7. Isn't his servant her's as well as her servant his?—Yes.

8. Good. We have now seen that
   Girgis's donkey and the donkey of Girgis
   are just the same and have the same meaning;
   and similarly the donkey of Girgis’s servant, etc.
   and similarly the donkey of Maryam's maid-servant, etc.
   —all these, too, mean exactly the same.

9. But behold the vast difference between
   "the servant girl", and between
   "the girl's a servant"!, and between
   "the servant's girl" (= daughter)
13. ḍoḍl nimrit talattā:jaf.

il ?idnaːfaː—il muḍuf wil muḍuf lu.

1. inta fa:kir is suːrə  btaːʃt id dars il məːxi wil hikaːja
    btaːʃitha? jufha tani min foʔlak. ism ir roːgil da ?eːh?
    —ismu girgis.
2. wil humaːr humaːr min?—il humaːr humaːru jaːni humaːr
    girgis.
3. wi zoːgit girgis fen?—a'he: zoːgit girgis.
4. w_ismi zoqtu ?eːh?—ismi zoqtu marjim.
5. wi bint il xaddaːma fen?—bint il xaddaːma he:
6. doːl xaddaːm min wi xaddaːmit min?—da'ho xad'daːm
    girgis wi di'he xaddaːmit marjim.
7. muʃ xaddaːmu xad'damha kaman, wi xaddaːmitha xad'damtu?
    —aiwa xaddaːmu . . .
8. ṭajjib jufna dilwmoʃt inni
    humaːr girgis
    wi }}zájj baʃə, bi maʃna waʃhid ;
    il humaːr bitaʃ girgis
    wi kida—
    humaːrit marjim
    il humaːru  btaːʃit m. }}wi il humaːr } wi il xaddaːmitha
    bitaʃu } }}wi il xaddaːma
    btaːʃitha
    kulluhum bi maʃna waʃhid.
    wi kida—
    humaːr xaddaːm girgis
    wi humaːr il xaddaːm bitaʃ girgis
    w il humaːr bitaʃ il xaddaːm bitaʃ girgis. }
    wi kida—
    humaːrit xaddaːmit marjim
    wi humaːrit il xaddaːma btaːʃit marjim
    w il humaːru btaːʃt il xaddaːma btaːʃit marjim
    kulli doːl kaman bi maʃna waʃhid.
9. walaːkin juf il fur? il kibir xuːliːʃ beːn—
    "il bint il xaddaːma", wi beːn
    "il bint il xaddaːma"!, wi beːn
    "bint il xaddaːma". 
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:m), thank goodness, but he is not clever! His name is Oppressed (!) (mazlu: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 Prel.
10. kaman su'a:l. ḡene'n₁ marjim fe:n?—ahumma ḡene:ha fi wīs'haha!
11. wi rīgle:n xadda:m gīrgis fe:n?—ahumma rīgle:h, nazli:n min ḡal ḡumair!
12. tamam, wi ḡenajja_f wissi, wi ḡene:k (ḡene:n ḡadd'ritak) fi wissjak, ba'?a ḡene:n kull¹ wāḥid minna_f wissju.
13. su'a:l qarrəni. eḥ_illi ḡawalen kull¹ wāḥid minna, wi ḡawalajja wi ḡawale:k?—il ḡawa ḡawalen kull_in nats, wi ḡawale:k, wi ḡawalajja.
14. kattar xeːroːk—il ũafw! kattar xeːroːk_inṭa.

tamrīn:

<table>
<thead>
<tr>
<th>1.</th>
</tr>
</thead>
</table>
| be't m'hammad fe:n? | jañi l be't bītaːɣ axuːja? | aiwa be'tu
| famsijjīt binti fe:n? | jañi f famsiːjja_ btaːɣit | aiwa famsijjīthā
| lōn ḡene:k_eḥ? | lōn ḡenajja ḡasali | lōn ḡeneːk ḡasali
| lōn ḡeneːkɪ_eḥ? | lōn ḡenajja ḡazroʔ | lōn ḡeneːk ḡazroʔ
| lōn ḡeneːhum_eḥ? | lōn ḡeneːhum_axd'or | lōn ḡeneːhum_axd'or
| zai:j_ilm bursiːm | zai:j_ilm bursiːm |

<table>
<thead>
<tr>
<th>2.</th>
</tr>
</thead>
</table>
| jañi l be't bītaːɣ axuːja? | aiwa be'tu
| famsijjīt binti fe:n? | aiwa famsijjīthā

<table>
<thead>
<tr>
<th>3.</th>
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<tbody>
<tr>
<td>lōn ḡeneːk ḡasali</td>
</tr>
<tr>
<td>lōn ḡeneːk ḡazroʔ</td>
</tr>
<tr>
<td>lōn ḡeneːhum_axd'or</td>
</tr>
<tr>
<td>zai:j_ilm bursiːm</td>
</tr>
</tbody>
</table>

For Memory-work.

(To tune of "John Peel").

ḡeneːn il be'h wi ḡe'nec'k wi ḡenajja,
rigleːn il be'h wi rīglek wi riglajja,
?idem il be'h! wi'_de'k wi'_dajja;
(Spoken) kida walla la??
is su'a:l da ḡale:k muʃ ḡalajja!
waldən² il be'h wi waldək wi waldajja
ḡawalen il be'h, ḡawalek, ḡawalajja,
is su'a:l ḡal be'h! muʃ ḡalek muʃ ḡalajja!
nahəroːk mubaːroːk ja sidi.

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 bītaː el e.g. bīt bītaː ak, or (b) directly by "annexing" the suffix pronoun to the substantive, e.g. bītak. Precisely the same two methods are used when nouns are substituted for pronouns.

By "annexation".

\[
\begin{align*}
\{ & \text{bīti} \\
, & \text{maḥmuːd} \\
, & \text{xaddamti} \\
, & \text{maḥmuːd} \\
\}
\end{align*}
\]

(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 bīt is dropped, e.g. bīt taːgir "the merchant's house", bīt taːgir "a merchant's house" (where to say bīt . . . is an even worse mistake than to leave out bīt in the left-hand column);\(^1\)

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

sāːt marjim "Mary's watch"

sāːt "my watch".

\(^1\) bīt 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:

\[
\begin{array}{llll}
\text{sa}:\text{\`a} & \text{sa}:\text{\`a} \text{it marjim} & \text{sa}:\text{\`i} \text{tha} & \text{'sa}:\text{\`i} \text{ti} \\
\text{fu}:\text{t} \text{n} & \text{fu}:\text{tit} & \text{fu}:\text{t} \text{itha} & \text{fu}:\text{tt} \text{i} \\
\text{kal} \text{ba} & \text{kal} \text{bit} & \text{kal} \text{`b} \text{itha} & \text{kal} \text{`b} \text{iti} \\
\text{xadda}:\text{m} & \text{xadda}:\text{mit marjim} & \text{xadda} \text{`m} \text{itha} & \text{xad} \text{`d} \text{am} \text{ti} \\
\text{m} \text{`hadsa}. & \text{m} \text{`hadsit} & \text{m} \text{`had} \text{`sitha} & \text{m} \text{`had} \text{`siti} \\
\text{etc}. & \\
\end{array}
\]

(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 {bta}\text{\`i} “my wife”, sitti “my grandmother”). Other cases may be noted as they occur.

---

\[1\] Conversation.
A Conversation Grammar

14. ḥaṣl nimrit arbaʔa:j.ar.

il milk, bi “ʔand” wi “li” wi “maʔa”.

ʃawīʃ. waʃaʔ in nuːr j_afandi, ja_lli raːkib il bisk*liːt, id dinja ʔatma.
aﬁndi. lišsa badri ja ʃawīʃ, id dinja nuːr, w_iːna lišsa_l maqrib.
ʃa. maqrib_eh! da_lila ṭurt il ʔiʃa, muʃ maʃak saʔa?
aʃ. la: ma_mʔiːʃ saʔa ja siːdi.
ʃa. leh ma_mʔakʃ? muʃ ʔandak saʔa fil bet, ummaːl_intra xaːriq iz zaij?
af. ana ma ʔandiʃ saʔa fil beːt wala liːʃ fid dinja xɔːliːʔ? wi leːh is suʔaːl da? huwen_intra firiki?
ila waʃiːn (li baʔeʃuːhum). ʔaqib! afandi zajji da_nedʃ, ma_mʔuʃ saʔa, wala ʔanduʃː fil bet, wala luːʃ bil marra!
tanjn. la: ja feːʃ, da makkuːr wi bassi ʔaːl kida ʔalaʃan iʃ ʃawīʃ!
ʃa. ilʔaʃisan ja siːdi waʃaʔ wi ma fiʃ luzuːm liz zaiʃ.
af. ja salam! ma_mʔiʃ kəbrisːt! inta ja ʃawīʃ maʃak, waʃa ma_ʔaʃakʃ?
ʃa. muʃ fegli. ʃuf il baʔʔaːl_aʃo.
waʃiːn. aiwa ɗorriː ʔand il baʔʔaːl.
af. leltak saʃiːda ja siːdi.
baʔ?. leltak saʃiːda_mbarka!
af. intu ʔan’dukum kəbrisːt liːl beːʃ?
baʔ?. laː, bi kuluʔa asaf ma ʔandinaːʃ.
af. izzaj ma ʔandukuʃʃ, muʃ kull’il baʔʔaːl:iːn ʔan’duhum?
baʔ?. aiwa ʔan’duhum, waʃaːkin illi ʔan’dina xɔːlaːs, min tawwį bass.
waːhid. ʃuf j_afandi ʔand il daːxɔ%n fi nahiʃa_t tanja.
tanjn. aiwa_l ʔaʃʃiːʃ, id daxɔnijja ʔan’duhum is_sonʃi da ʔaktor mil baʔʔaːl:iːn, ʔalaʃan da koɾ hum.
af. ja salam: bəɾdu maʃaʔa ʃilbit kəbrisːt w_anu nasi!
il ʃawīʃ: wi baʔʔaːl wid daxɔnii wi kull. deh da! ʃawta min ge’ɾ fajda! waʃaʔ j_afandi wi balaf dawʃa. maʃaʃsalama!
af. ʃtʃən jisallimkum!
Egyptian Colloquial Arabic

For Composition.

I understand that ma'ja and qand and li are all of them for "having" (owning—il milk); but there is a difference between them, which is, that ma'ja is for small things in the hand or the pocket; qand is for things in house or shop; and li is for big property (milk), or property in general (wls sala:m). I am like that Effendi, I don't have matches, pencil, nor watch about me except rarely (bin nadir); but I have at home many match-boxes (qilab) 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 isbitалja), that is at the watchmaker's.

For Memory-work.

(To tune of "Three Blind Mice").

lija_{w} li:k,
biijja_{w} bi:k,
fiija_{w} fi:k,
lak luh li:
bak bi:ha bi:
fi:k fi:ha fi:
ma'jak, ma'ja:j, ma_,m'ju:j, ma_,m'qi:j,
wi lu, wi liija, ma lu:j, ma li:j.
"ma m'jakjilba ja bajjawijf?"
"ba:af, ma fi:j!"
For Verb Drill. “Have”, in present.

1. maṣak ĵalam rus:n:s? 1
    aiwa, maṣaj:a.
    " maṣaj:a.
maṣa:ki ĵalam rus:n:s?
    " maṣaj:a.
maṣaku ĵalam rus:n:s?
    " maṣaj:a.
ma_mṣakb kabrit?
    la ma_mṣij:f.
ma_mṣaki:f
    " " " " ma_mṣaj:a.
ma_mṣaku:f
    " " " " ma_mṣaj:a.
2. ĵandak sa:ja walla ma ĵan’dakf?
    aiwa ĵandi
    la ma ĵandi:f.
    ĵandik " " ma ĵandik’i:f?
    la ma ĵandi:f.
    ĵanduku " " ma ĵanduku:j?
    ĵand’ina; muʃ ma ĵandi’na:j!
ma laki:baza’burț 2 iz za:j?
    lijja, muʃ ma li:j:f. 3
ma_lki:f
    " " " " lina! muʃ ma_lna:j. 4
ma_lku:f
    " " " "
3. ĵaqi:ba! maṣa:h!
    " maṣa:ha!
    " maṣa:hum!
zaijj il ĵa:da! 5—ma_mṣuj:f!
    " ma_mṣahati:j!
    " ma_mṣahum:f!
muʃ ʃvi:hi! ma ĵanduf:j.
ʃvii:hi, ĵand’uhum, muʃ ma ĵand’um:f.
ʃvii:hi luh, muʃ ma lu:j.
    " laha muʃ ma_lha:j.
    " luhum muʃ ma_lhum:f.

For Systematic Grammar.

(1) Notice there is no verb for “have” in Arabic. “I have” is rendered by expressions meaning (“there is) with me” maṣa:ja, (“there is) chez-moi” ĵandi; (“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:j.
5 As usual!
CHAPTER XV

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

Conversation.

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.
1. inta 'ajif il qadwal daho? innaharda jom e:h fil ?ajja'm di?—innaharda jom il qum'ja [masalan].
3. w._awwil_imbarihi ka:n e:h?—awwil_imbarihi ka:n jom 1_arba'.
4. wil jom_illi ba?d il qum'ja (ja?ni bukra) jiku:n_e:h?...
5. fi: (fih) duru:s fil mada:ris il mirijja¹ jom il fadd ba?d? bukra?—aiwa fih.
6. wif jom il qum'ja fih duru:s?—la ma fih.
7. ka:n fih duru:s hina jom it talatt il ma:di?—aiwa ka:n fih duru:s.
8. wi_f jom il fadda ka:n fih?—la ma, ka:n fih.
9. kunf² ḫaḍritak fih kinisa jom il fadd il ma:di?—aiwa kunf (or la: ma kunf).
11. la:ma jiku'n fih moṭur jom il fadd, jiku'n fih nas fih kinisa?—aiwa, jiku'n fih bar'du.
12. jiku'n fih darśi qarbi fi jom moṭur sidi:d?—jimkin ma jku'n fih.

1 afandi kaman.


¹ Generally assimilated—kutt, ma kuttif.
² Or ṣawil “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 (ma'lṣab) 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 (maḍrab). I have an excellent racket, but my brother had it at home that day.
A Conversation Grammar

kan lijja sa'jä—'and is sa'jä:ti. wi ba'jden jsult'i lu "hat kabrit". ?al "ma'fis" wi zi'jil ma'jä:ja, wi ka'n da min ge'r ?adab; walakin il wa'fisn ?al'lu: li ajfu: il ba'jär', jimkin jiku:n 'andu kabrit. walakin hu:wa kaman ma kanf 'andu—atar'i 1 ba'jär'lin do:l ma jkunf 'anduhum kiti'r mis sonf da. wi ba'j'd il xawta di kullaha ja habibi, ka'n ma'jä:ja kabrit fi ge:bi, w_ana ma kuttis jsarif!

aš'ila fil kitta di.

1. kan 'andi l_afandi da sa'jä fil bet?—la ma kanf 'andu sa'jä.
kan 'and jögtu sa'jä?—fil qa:lib ma kanf 'and'aha.
kan 'and_iwladhum sa'jä:t?—la: bit ta'kíd ma kanf 'and'duhum.

2. jiku:n ma'jä l_afandi da kabrit ta:ni marru lamma jirkab il 'agala_bta'jü ba'j'd il maqr'ib?—ijja(_k jiku:n ma'jäh! ma jkunf ma'jäh iz zaj ba'j'd in nadra di!
jiku'n 'andu sa'jä fil bet?—aïwa jiku'n 'andu sa'jä lamma ti:qi min 'and is sa'jä:ti.
jiku'n 'and il wilad do:l sa'jä:t emtä?—jiku'n 'and il wilad sa'jä:t lamma jik/buru.

For Memory-work.


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 kam jiku:n; also with negative.

(2) Write out the precisely similar ?a:l ji?u:l and fa:f jifu:f;  
also with negative,

(3) When the verbs kam jiku:n are combined with fi:h,  
?andu, 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 conjunc-  
tions introducing a dependent clause like "when", e.g.:

"When {there is} you have \{fi:h} a lesson . . ."

lamma_jiku:n \{\begin{align*}
\text{fi:h} & \\
?andak & \\
\end{align*}\} dars.
For Drill.

1.

kutti fil gamjiija_mbara:ri?:
kutti fe'n wo':taha ja sitt?
kuttu fe'n wo':taha ja_wla:d?
ma kutti:j fi masr jamnawwil?
ma kutti:j inti ja sitt?
wala kuttu:j intu mawgudi:n?
tiku:n fe'n bukru?
tiku:n ,
tiku:nu ,
ba?a ma__tkun:j hina?
" , ma__tkun:j hina?
" , ma__tkun:j

2.

aiwa kutti fi:ha.
ku'ut fi:s si:ma.
ku'una najmi:n.
la: ma kutti:j mawgud:
la: ma kutti:j ana kaman.
la ma kuna:j.
aku'n fi:s si:ji:d.
" ,
" ,
niku:n fi:s si:ji:d.
la ma_jkun:j hina.
" ,
" ,
" ,

3.

s?oli:li ka'n fi:ha.
" , ka'nit hinak.
" , ka'nu najmi:n.
s?oli:li ma ka'nti:j mawgud:
" , ma ka'nti:j mawguda:
" , ma kanu:j mawgudi:n.
atar:i:h ma__jku:n:j fi:juzu:ma!
atar:i:ha ma__tkun:j fi:juzu:ma!
atar:i:hum ma jkunu:j fi:juzu:ma!
jiku:n hina zza:j?
tiku:n ,
jiku:nu ,

Note: the indispensable verbs \{ ?a:l ji?u:l "to say" \\
Ja:f jifu:f "to see"
\} are conjugated exactly like ka:n jiku:n.
CHAPTER XVI

The "Strong" 1 Trilateral 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 ?, w, or j. N.B. ? (for q) is a "strong" consonant.

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

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

**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
The first two paragraphs.

\[m^\text{\textalpha}xx^\text{\textalpha}\text{"} \text{ir}i\text{waj}\text{a}.\]

\[\text{il } \text{?abb.} \quad \text{ibnu.} \quad \text{il } \text{hum\textalpha}r. \quad \text{il } \text{wa\text{\textalpha}f\text{\textalpha}n.}\]

\[\text{irkab!} \quad \text{?njjib\text{\textalpha}_arkab.} \quad \text{aho } \text{\text{\textalpha}rikib!} \quad \text{ra}\text{kib iz zaj!}\]

\[\text{inzi\text{\textalpha}l ba\text{\textalpha}a!} \quad \text{?njjib\text{\textalpha}_anzil.} \quad \text{aho } \text{\text{\textalpha}nizil!} \quad \text{naz\text{\textalpha}zil leh?}\]

\[\text{x\textalpha}ll\text{\textalpha}n(i)_arkab.} \quad \text{?njjib\text{\textalpha}_{irkab.}} \quad \text{aho } \text{\text{\textalpha}rikib!} \quad \text{ra}\text{kib iz zaj!}\]

\[\text{x\textalpha}ll\text{\textalpha}n\text{\textalpha}_nia nirkab.} \quad \text{j\text{\textalpha}l\text{\textalpha}n nirkab.} \quad \text{ahumma rikbu!} \quad \text{ro\text{\textalpha}kbi\text{\textalpha}_{n sa\text{\textalpha}wa_z za:}\text{\textalpha}j!}\]

\[\text{x\textalpha}ll\text{\textalpha}n\text{\textalpha}_nia nizil.} \quad \text{j\text{\textalpha}l\text{\textalpha}n nizil.} \quad \text{il } \text{\{hamdu lillah!} \quad \text{naz\text{\textalpha}zlin leh?} \quad \text{nizlu!}\]

\[\text{\text{\textalpha}li\text{\textalpha}ikt?} \quad \text{la m\text{\textalpha}_{\text{\textalpha}li\text{\textalpha}iktij.} \quad \text{\text{\textalpha}li\text{\textalpha}ikt\text{\textalpha}_{\text{\textalpha}na.}} \quad \text{\text{\textalpha}f\text{\textalpha}_{1} \text{\text{\textalpha}hum\textalpha}r\text{\textalpha} bi} \quad \text{j\text{\textalpha}l\text{\textalpha}lak iz zaj!}\]

\[\text{1 Or tan\text{\textalpha}nuhun } \text{\text{\textalpha}Jim\text{\textalpha} (m\text{\textalpha}\text{\textalpha}\text{\textalpha}m).}\]

\[\text{2 talamz\text{\textalpha} is in apposition to gama\text{\textalpha}_{\text{\textalpha}a}. If annexed, we should have had gama\text{\textalpha}_{\text{\textalpha}\text{\textalpha}f}.}\]

\[\text{3 lit. opinion.}\]
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 ṭkb "ride", nzl "descend", rqr "go out", smq "hear", etc.

(2) In the Past the vowels may be a a (e.g. rqrnq) 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 ḥa.¹

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

(d) as an Infinitive after auxiliary verbs like xallī, fidil, baṣa, mumkin, ḥabb.

(e) as a Subjunctive after inn "that", or Conjunctions like ?ablīma, jalaʃan (= "in order that"). lamma, etc.

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

(g) in Prohibitions, with ma and j.

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. faʃ and miʃi. In reality the missing consonant is a w or j, occurring second or third. We shall study the method

¹ Originally ṭalib "going to", which got worn down to roh, ḥa, and finally ḥa: 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. ṭikkib, nazzil, maff[a]). The consonants have thus been "increased". This and other "increases" of the triliteral 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 tismaʔ? "don't you hear" (or muʃ bi tismaʔ? or muʃ sa:mmiʔ or muʃ inta sa:mmiʔ? or mantaf sa:mmiʔ?).

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

- **negative subjunctive.** N.B. without bi (ex. ʕalafan ma tim'abf "so that you mayn't tire").

- **prohibition**, with ʃ and without bi; ex. ma tir'kabʃ! "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" Triliteral 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. الموتني نمرت سباقي:سأر.

إلى الله يعلم ماذا يفعل يسأر،

ماحد: إن تركت بي ينتمي.

سأ: إذا لم يكن نماذج تتراوح بين ينتمي 1، إن وجدت بي ينتمي إلى ينتمي إذا كان ينتمي إلى ينتمي؟

أجاب: أو كنت ينتمي إلى ينتمي.

س: إذا لم يكن ينتمي إلى ينتمي بي ينتمي إلى ينتمي.

كانت ينتمي إلى ينتمي وجدت ينتمي إلى ينتمي.

س: إذا لم يكن ينتمي إلى ينتمي ينتمي إلى ينتمي.

ثبت: ينتمي إلى ينتمي.

س: إذا لم يكن ينتمي إلى ينتمي ينتمي إلى ينتمي.

كانت ينتمي إلى ينتمي.

س: إذا لم يكن ينتمي إلى ينتمي ينتمي إلى ينتمي؟ — ينتمي يمكن أن ينتمي، ينتمي إلى ينتمي؟

1 ينتمي "اليوم"، ينتمي (في أيّامنا، في أيّامه) "اليوم". رأى هذا السؤال الشائع والشائع في اللغة العربية، والـ "ي" نموذج (أو بشكل آخذ) الذي يمكن أن ينتمي إلى ينتمي (أي توجد) دائمًا مع объемات متماثلة للعديد من الأشياء بشكل مماثل للعديد من الأشياء، جميلاً، مثل "الحليب"، "الحليب" "الحليب".

2 سما وأنما، الز indx الكنت من النص السما وأنما وسما وأنما.

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.")
A Conversation Grammar

qi:m. aʔul lak "ja təbbax, uxruq (or ixruq) lis suʔ w_is_tiri
kuł haga ḥalafan il qada wil ḥafa, u baʔde:n irqaʔ ḥadlan
w ihtub (or w ihtubx) il qada".

sim. "ḥa:dīr ja sidi!"—dilwot_anu sufraqi,—"itfaddal ja
sidi!"

qi:m. "ja sufraqi, ji:laʔs sufru, u baʔde:n iʔmil odt in no:m,
wi_knis il bet, w igil il balat: t, w iftahi if ṣababik,
wi . . ."

sim. bi_za:də bi_za:da ja sidi! da kтир ḥalaji! ʧugli da
biddu xaddame:n itne:n muj xadda:m wa:hid!"

qi:m. maʔleʃ! "ja_ntu litne:n, iʔmil(u)_uwrə in no:m, w_i
iknisu l bet, w igisil il balat: t, w iftahi ṣababik ." 

sim. "ḥa:dīr ja sidna!" wis sitti marjim tiʔuːl_eh lil bint il
xadda:ma btaʔʃilha?

qi:m. tiʔuːl, "ja bitt, iʔmilı odt in no:m, w ikinis . . . w
igisili . . . w iftahi . . ."

sim. w izə \{kan: il xadda:m гaʃim, wi iftahi
{kanu l xaddam:in гuəma, wi iftahi

if ṣababik wil_d dinja ḥarr, tiʔuːlu eh?

qi:m. niʔul lu "ma iftahi if ṣababik wid dinja ḥarr,
laha "ma iftahi:
luhum " ma iftahi:
ma tiʔfilihum ja fəx! wala iftahi:humʃ ."
ma tiʔfi li:hum ja fəx:ə! wala iftahi:humʃ ."
ma tiʔfi luhum ja nas! wala iftahi:humʃ ."

sim. "ḥiːdir!! ḥala ʃeni_w rəsi! (ʕenna_w ru:snə!). wi
fih ḥaːqa tanja ?ablima nixloș?"

qi:m. la ma fiʃ.

sim. fujjib, is'mah li!

qi:m. itfaddal min ge:r martrud!

For Memory-work.

The directions to the servants from the above dialogue.

1 See note 2 on p. 68.
### For Conversational

1 (to 2).

<table>
<thead>
<tr>
<th>Must you go out, Zaid?</th>
<th>la:zim 'tuxruq barra ja zed?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>&quot; &quot; tux'ruqi &quot; &quot; ze:nab?</td>
</tr>
<tr>
<td></td>
<td>&quot; &quot; tux'rugu &quot; &quot; gama:ja?</td>
</tr>
</tbody>
</table>

2. **With**

<table>
<thead>
<tr>
<th>Do you go out every day?</th>
<th>bi tuxruq barra kullijom?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>etc.</td>
</tr>
</tbody>
</table>

3. **With bi,**

<table>
<thead>
<tr>
<th>inta_b tuxruq barra kullijom?</th>
</tr>
</thead>
<tbody>
<tr>
<td>inti_b tux'ruqi &quot; &quot; &quot; &quot;</td>
</tr>
<tr>
<td>intu_b tux'rugu &quot; &quot; &quot; &quot;</td>
</tr>
</tbody>
</table>

4. **Impera-**

<table>
<thead>
<tr>
<th>Go out, Zaid!</th>
<th>'tuxruq barra ja zed!</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ux'ruqi &quot; &quot; ze:nab.</td>
</tr>
<tr>
<td></td>
<td>ux'rugu &quot; &quot; gama:ja.</td>
</tr>
</tbody>
</table>

5. **Indefinite,**

<table>
<thead>
<tr>
<th>Don't laugh at me!</th>
<th>ma tid'ha:kif jalajja!</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>&quot; tid'ha:kif</td>
</tr>
<tr>
<td></td>
<td>&quot; tid'ha:kuf jal:ena.</td>
</tr>
</tbody>
</table>

6. **With suffix-**

<table>
<thead>
<tr>
<th>Do you recognize (know) me?</th>
<th>bi ti'ryfn? ana min.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>bi ti'ryfuna ila:na min.</td>
</tr>
<tr>
<td></td>
<td>bi ti'ryfuh hu:wa min.</td>
</tr>
<tr>
<td></td>
<td>bi ti'ryfha hi:ja min.</td>
</tr>
<tr>
<td></td>
<td>bi ti'ryfuh hu:wa min.</td>
</tr>
<tr>
<td></td>
<td>bi ti'ryfuh humma min.</td>
</tr>
</tbody>
</table>

7. **With suffixes,**

<table>
<thead>
<tr>
<th>Don't write me down on the list.</th>
<th>ma tiktib'nif fil kaff.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ma tiktib'na:if &quot; &quot;</td>
</tr>
<tr>
<td></td>
<td>ma tiktib'nif &quot; &quot;</td>
</tr>
<tr>
<td></td>
<td>ma tikti'bihf &quot; &quot;</td>
</tr>
<tr>
<td></td>
<td>ma tikti'bihf &quot; &quot;</td>
</tr>
<tr>
<td></td>
<td>ma tiktib'u:if &quot; &quot;</td>
</tr>
<tr>
<td></td>
<td>ma tiktib'u:if fil kaff.</td>
</tr>
</tbody>
</table>
Verb Drill.

2 (to 1).

Indefinite.

aiwa lazim 'axrug barra.
"", "',nuxrug""

3 (to everybody in general).

sahih lazim 'juxrug barra.
"", "',tuxrug""

bi.

aiwa 'b_axrug barra kulli jom? etc.

sahih bi juxrug barra kulli jom.
etc.

elided.

aiwa ana b_axrug barra kulli jom.
"", "", "", ""

sahih hu:wa_b juxrug barra kulli jom.

"", i'nma_b nuxrug", ",

sahih hi:ja_b tuxrug barra kulli jom.

negative.

ana ma b_rofakjale:k.
"", ""jale:ki.

sahih ma_b ji:fhakjale:hu.

i'nma_b ni:fhakjale:ku.

ma_b ji:fhak:jale:hu.

pronouns.

aiwa b_a7'rofak kwajjis.
"", bi ni:jrofiku:m", 

ma7'lu:m bi ji:jrofu.

"", b_a7'rofak", 

ma7'lu:m bi ji:jrofu:h.

"", b_a7'rofha", 

ma7'lu:m bi ti:jrofu.

"", bi ni:jrofu", 

ma7'lu:m bi ti:jrofhu.

"", bi ni:jrofhum", 

ma7'lu:m bi ji:jrofu:hum.

negative.

to:jib m_aktib:akj.
"

ma7'lu:m ma jiktib:hu.

"", m_aktib:kusj.
"

"", m_aktib:ki.
"

"", m_aktibusj.
"

"", ma niktibusj.
"

"", ma niktibakj.
"
Towards Composition.

When I go to the pyramids (hârûm), I ride the tram from the Ataba and get down at Mina House (miːnaːhaus). By the way (‘Haːkim) the tea at Mina is very good—one always drinks tea there—complet not simple! After—or before—drinking tea I go up (nṭlaː) 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 (abûlu hoːl). And after all that it will be sunset, and I return to Cairo, riding the tram as before (tardû).

¹ gamble: 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.)

(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 j:—‘tiftah—tiftahú; ‘tiftah—ma tiftahj; tiftahú—ma tiftahúj;—ma tiftahúhumj.

1 Note particularly how the feminine pronoun is changed when negated, aṣrōnfik . . . ma aṣrōnfikj; cp. Ḫandik . . . ma Ḫandikj.
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. ṭośl nimrit tamanta:far.

it fiṭli il ma:ṭi.

si:n. xallːna nirgaʃ liṭ tartiːb il jɔːmi. baʔa mbaruːh ąamalt (ʔamalti, ʔamaltum) eːh hasab it tartiːb da?
qi:m. lamma spoːbaʃi fiʃ subh liːbiʃi ḥuːmi wi qaːzmiːti.
si:n. muʃ ʔabluma liːbiʃi qɔːsalti wifʃi (istaːhammæt) ?
qi:m. spoːliːh, ʔabluma liːbiʃi qɔːsalti wifʃi (istaːhammæt) u baʔi kunn kuːl da, fitirt.
si:n. fitirtu kullukaːtum sawa?
qi:m. aiwa, fitirna kulːina sawa.
si:n. wiːn而出 wi xɔɾqːtu sawa?
qi:m. la maːnizil ʔaʃ wala xɔɾqːnaʃ sawa,
bassi fulam nizil wi xɔɾq:
fulama nizliːt wi xɔɾqːt}{ kunn waːhid li wahdu.
ili tanjiːn nizli wi xɔɾqːu
si:n. in maːlːloː il xaddːaːm ma jkunʃ fataːh
xaddːama ma tkunʃ fataːhːit}{ fabalbik
xaddːamiːn ma jkunuʃ fatakːuː}{
wid dinja harr!
qi:m. il hamdu lillah! ʔafalhum wala fataːhːumʃ!
ʔafalːithum wala fataːhitːhumʃ!
ʔafaluːhum wala fataːhuːumʃ!

si:n. ʔaːl ʔaːl laːzim
{{ il xaddːam biːtaːʃak da qadaʃ wi waːxid baːlu!
 il xaddːama biːtaːʃak di qadaʃ wi wɔːxda ʔalha!
 il xaddːamin biːtuːʃak doːl qidːjam wi wɔːxdːin balhum!}}
For Conversational

1. Past,

Did you open the door of the house, Zaid?
fa’tahtī ba:b il be:t ja ze:d?
fa’tahtī " " ze:nab?
fa’tahtū " " gamaːʔa?

2. Past,

Did you catch the ball, Zaid?
mi’sikt il koːru ja ze:d?
mi’seekti l " " ze:nab?
mi’seektu l " " gamaːʔa?

3. Negative.

Didn’t you open the window, Zainab?
ma fa’tahtīf il be:t ja ze:d?
" fatah’tiːf " " ze:nab?
" fatah’tuːf " " gamaːʔa?

4. Negative.

Didn’t you play football that day?— I never played football in my life.
ma_ːqibtiːf il koːru joːmha?
ma_ːqibtiːf " "
ma_ːqibtuːf " "

5. With Suffix-

Did you write me down on the list?
katab’nīnī fil kaffī ja ze:d?
(Same, female speaker)
katab’tīh fil kaffī ja ze:nab?
katab’tīha " "
katab’tuːh " ja gamaːʔa?
katab’tuːna " "

6. With Suffix-

Didn’t you, etc.
ma katab’tīniːf fil kaffī ja ze:d?
(Same, female speaker)
ma katab’tihf fil kaffī ja ze:nab?
" katab’tīhaf " "
" katab’tuːhaf " ja gamaːʔa?
" katab’tuːnaaf " "
" katab’tuːniːf " "
(Same, female speaker) "
A Conversation Grammar

Verb Drill.

Simple. a—a.
aiwa, fa‘atahi bab il bet. sphihi: fa‘atahi bab il bet.
" fa‘atahina bab il bet. " fa‘atah "

Simple. i—i.
aiwa, mi‘sikt il kor. sphihi: mi‘sikt il kor.
" mi‘sikna il kor. " mi‘sku "

a—a.
la. ma fa‘atafi il bet. sphihi: ma fa‘atafi il bet.
" ma fa‘atafi il bet. " fa‘atafi il bet.

i—i.
‘umri1 ma _qibfi il kor. sphihi: ma _qibfi il kor.
" ma _qibfi il kor. " ma _qibfi il kor.

‘umri‘ina1 ma _qibna: il kor. sphihi: ma _qibna: il kor.
" ma _qibna: il kor. " ma _qibna: il kor.

Pronouns.
a{i na‘jam ka’tabtag. ma‘Ium ‘katabu.
" ka’tabtag. " ka’tabha.
" ka’tabtu. " ka’tabtu.

Pronouns, negative.
la. ma katab’takf! ma kata‘bu: f iz za:j!
" katab‘ti:ki:f! " katab‘ha:.
" katabnaha:si:f! " katabnaha.
" katabna:ha:si:f! " katabna:ha.
" katab‘na:k! " katab‘bu:fi:f! (to 1).

1 The negative with ma and f is sometimes applied to these expressions, thus ma ‘umri‘ina sa‘aga za:j di !; and so for the rest.
For Memory-work.

lama subhati fis subhi innaharda qasalti wissi wi l'bisti
hdummi wi ftiiri wajja_n nas_it tanji_in. wi ba' בינ_n ni'zilte_w
xn'roqti_w ja'malti fugli. wi ba'di_kida_r'qitli lil bet_is
sa'ja wali_da.

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) ˈrikibu, ˈrikibit 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, rˈkibt, iḥna, rˈkibna, etc., but huwa ˈrikib.

(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 fataḥ, jiftaḥ.
   a—a and i—u as ṭʊbux, jɪtbux (or jutbux).
   a—a and i—a as ʔafal, jiʔfil.
   i—i and i—a as fiḥim, jifḥam.
   i—i and i—i as nizil, jinzil.

(5) Notice again the shifts of the accents, and in particular notice:
   ˈfataḥ “he opened”
   ˈfataḥu “he opened it”, or “they opened”
   ma fataḥu:ʃ “he did not open it”, or “they did not open”
   ma fataḥuhʃ² “they didn’t open it”;

   and similarly
   jɪftaḥu “he opens it” or “they open”
   ma jɪftaḥu:ʃ “he doesn’t open it” or “they don’t open”
   ma jɪftaḥuhʃ² “they don’t open it”.

¹ A very few in u—u are found, e.g. xulūs “it was finished”.
² ma fataḥuhʃ, ma jɪftaḥuhʃ 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 (ṣīlba) 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 (biṣ zu:r) and break it (akassar) for her. That’s why she said, “Don’t open it for me”).

Ah, there’s the locksmith (kaawai:ni): kindly¹ call him (ti:n’dah lu) and give it him.²—He will open it for you, madam, since (ma:dam) 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 'tib?a (see p. 67). ² tiddi’ha: lu (see p. 137).
19. fossu nimrit tisa’ta’sar.

il fi’il il mit’addi bi ‘arif il qaqq.

mašhad fi maktab.

xogga. tilmiż.

tilmiż. is’maḥ li mil his-so di j’aftandi! bidd axrug.
xogga. m’asmaḥ lakf, li’inu’il garsu lissa badri, w’inta da:xil
dilwo’t aho. wi kaman samaḥ’ti lak lmbarriḥ, w’as’maḥ
lak_innaharda_zażaj? ma ?ult’i lak’i marshil kiti’in inni
“ro:is il kaslan bext if je:ton”, w’inta ma_smiq’t liif?
mahu_ntha qala roq’il il masal “zażaj’il bahajim mistanni
?olit ‘jisss!” kida walla ?e:h?
tilmiż. ma’le:j j’aftandi; ma tismaḥ ‘liif, ma tismaḥ ‘liif. kattar
xe:rak qala kulli ha:all.

For Memory-work.

The proverbs (from ma ?ult’i lak’f ...).

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. if’tah li ja ze:d!

2. aftpah lak ha:lan ja

3. jif’tah lu ha:lan.

sidi!

aftpah lik ha:lan ja sitti!

ifta’hu lha ja qama:ja,

ifta’hu lha ja gama:ja,

ifta’hu_nda , ,

ifta’hu_nda ,, ,

ifta’hu_nda , ,

ifta’hu_nda ,, ,

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ifta’hu_nda ,, ,

ifta’hu_nda , ,

ifta’hu_nda ,, ,

ifta’hu_nda , ,

ifta’hui_lna.

a 2
2. With Dative, Negative.

1.

\[
\begin{align*}
\text{ma tiftahi lu:s} & \text{ ja zeed}! \\
\text{" tiftahi la:ha} & \text{f} \\
\text{" tiftahi lu:s ja} & \text{zeenab.} \\
\text{" tiftahi \_la:ha} & \text{f ja} \\
\text{zeenab. ma tiftahi lu:s ja} & \text{zeenab? !} \\
\text{(Same, femininespeaker)} & \\
\text{ma tiftahi \_n\_na} & \text{ja} \\
\text{zeenab? !} \\
\text{tiftahu lu:s ja} & \text{gama:}q\text{a}! \\
\text{tiftahu \_la:ha} & \text{f ja} \\
\text{gama:}q\text{a}! \\
\text{tiftahu \_lu:hms} & \text{ja} \\
\text{gama:}q\text{a}! \\
\end{align*}
\]

3.

\[
\begin{align*}
\text{ma jiftah} & \text{t lu:s leh}! \\
\text{ma jiftah la:ha} & \text{f leh}! \\
\text{ma jiftah lu:s leh}! \\
\text{ma tiftah la:ha} & \text{f leh}! \\
\text{ma jiftah lu:s leh}! \\
\text{ma jiftah la:ha} & \text{f leh}! \\
\text{ma tiftah lu:hum} & \text{f leh}! \\
\text{ma jiftah lu:hum} & \text{f leh}! \\
\end{align*}
\]

The same, Past.

1. With Dative.

\[
\begin{align*}
fatahi\_ti li ja zeed? & \text{aiwa fatahi\_ti lak.} \\
fatahit: li ja zeenab? & \text{fatahi\_ti lik.} \\
fatahit\_lha ja zeenab? & \text{fatahi\_ti lha.} \\
fatahit\_n\_na & \text{fatahi\_ti \_lku.} \\
fatahit\_lha ja gama:}q\text{a?} & \text{fatahi}^{'}\text{n\_na\_lha.} \\
fatahit\_n\_na & \text{fatahi\_lku.} \\
\end{align*}
\]

2. With Dative, Negative.

\[
\begin{align*}
\text{ma fatahi lu:s} & \text{ ja zeed?} \\
\text{" fatahi\_lha:}f & \text{fatahi lu:s ja} \\
\text{" fatahi lu:s ja} & \text{zeenab?} \\
\text{" fatahi\_lha:}f ja & \text{fatahi\_lha:}f \\
\text{zeenab? ma fatahi li:s ja zeenab? !} & \text{fatahi\_lka}! \\
\text{(Same, fem. speaker)} & \text{fatahi\_lku:}f. \\
\text{ma fatahi\_n\_na ja} & \text{fatahi\_lku:}f. \\
\text{zeenab? !} \\
\text{fatahitu le:s} & \text{fatahitu\_lku:}f. \\
\text{fatahitu\_lka:}f ja & \text{fatahitu\_lku:}f. \\
\text{fatahitu\_lu:hms} & \text{fatahitu\_lku:}f. \\
\text{fatahitu\_lku:}f. \\
\end{align*}
\]

\[
\begin{align*}
\text{ma fatahi lu:} & \text{f leh?} \\
\text{fatahi\_la:ha:}f & \text{fatahi lu:} & \text{?} \\
\text{fatahit lu:} & \text{fatahit la:ha:}f & \text{?} \\
\text{fatahit lha:}f & \text{fatahit lu:} & \text{?} \\
\text{fatahit lu:hum} & \text{fatahit lu:hum} & \text{?} \\
\text{fatahi lu:} & \text{fatahi lu:} & \text{?} \\
\text{fatahitu\_lka:}f & \text{fatahitu\_lku:}f. \\
\text{fatahitu\_lha:}f & \text{fatahitu\_lku:}f. \\
\text{fatahitu\_lu:hms} & \text{fatahitu\_lku:}f. \\
\text{fatahitu\_lku:}f. \\
\end{align*}
\]
For Systematic Grammar.

We have here to notice that 1 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 \( \overline{\text{s}} \) 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 aftah\( \text{\textsuperscript{al}} \)ak\( \text{\textsuperscript{j}} \), ma jiftahul\( \text{\textsuperscript{u}} \)ha\( \text{\textsuperscript{a}} \)j 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

The plural

\{“doors”\}
### Imperative and Indefinite with Suffix and Dative.

#### Addressed to a boy.

<table>
<thead>
<tr>
<th>1.</th>
<th>2.</th>
<th>3.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ifta’nà nna¹ ja zɛd!</td>
<td>afta’nà lkum &quot;&quot;</td>
<td>[lik] jifta’nà ḥum ḥa:lan!</td>
</tr>
<tr>
<td>ifta’hà nna &quot;&quot;</td>
<td>afta’hà lkum ḥa:lan!</td>
<td>jifta’hà ḥum ḥa:lan!</td>
</tr>
<tr>
<td>ifta’hùm lina &quot;&quot;</td>
<td>afta’hùm lkum &quot;&quot;</td>
<td>jifta’hùm ḥum ḥa:lan!</td>
</tr>
</tbody>
</table>

#### Addressed to a girl.

<table>
<thead>
<tr>
<th>ifta’hìh li ja zɛnab!</th>
<th>As above.</th>
<th>As above, with t for j.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ifta’hui: li &quot;&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ifta’hìh lìna &quot;&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ifta’hui nna ja zɛnab!</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ifta’huih lìna &quot;&quot;</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### Addressed to several.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ifta’hu: li &quot;&quot;</td>
<td>nifta’hu: lak &quot;&quot;</td>
<td>[lik] jifta’hu: lu ḥa:lan!</td>
</tr>
<tr>
<td>ifta’hù lìna &quot;&quot;</td>
<td>nifta’hu lkum ḥa:lan!</td>
<td>[lik] jifta’hù ḥum ḥa:lan!</td>
</tr>
<tr>
<td>ifta’hu: nna &quot;&quot;</td>
<td>nifta’hu lkum ḥa:lan!</td>
<td>jifta’hu: lu ḥum ḥa:lan!</td>
</tr>
<tr>
<td>ifta’hùm lìhum ja gama:ja!</td>
<td>nifta’hùm lìhum</td>
<td>jifta’hùm lìhum ḥa:lan!</td>
</tr>
</tbody>
</table>

¹ For ifta’hu, by attraction, and so in similar cases in these dative tables.
### Addressed to a boy.

1. ma tifṭāḥi ʿliːf jā zēd?
   (Same, fem. speaker)
   ma tifṭāḥi ʿliːf jā zēd?
   ma tifṭāḥi ʿnāːf jā zēd?
   ma tifṭāḥi ʿnāːf jā zēd?

2. ma tifṭāḥi ʿlakf
   laː mːaṭṭāḥi ʿlakf
   , , mːaṭṭāḥi ʿlākif
   , , mːaṭṭāḥi ʿlākif
   , , mːaṭṭāḥi ʿlākif
   mːaṭṭāḥi ʿlākif

3. ma jifṭāḥi ʿluːf leːh?
   ma jifṭāḥi ʿhaːf leːh?
   ma jifṭāḥi ʿhaːf leːh?
   ma jifṭāḥi ʿhumf leːh?

### Addressed to a girl.

1. ma tifṭāḥi ʿliːf jā zênāb?
2. ma tifṭāḥi ʿliːf jā zênāb?
3. ma tifṭāḥi ʿliːf jā zênāb?

### Addressed to several.

1. ma tifṭāḥi ʿliːf jā qamːaːjaf
   (Same, fem. speaker)
   ma tifṭāḥi ʿliːf jā qamːaːjaf
   ma tifṭāḥi ʿliːf jā qamːaːjaf
   ma tifṭāḥi ʿliːf jā qamːaːjaf

2. ma tifṭāḥi ʿlakf
   laː ma nifṭāḥi ʿlakf
   laː ma nifṭāḥi ʿlākif
   laː ma nifṭāḥi ʿlākif
   laː ma nifṭāḥi ʿlākif

3. ma jifṭāḥi ʿluːf leːh?
   ma jifṭāḥi ʿlaːf leːh?
   ma jifṭāḥi ʿlaːf leːh?
   ma jifṭāḥi ʿhumf leːh?
### Past, with Suffix and Dative

**Addressed to a boy.**

<table>
<thead>
<tr>
<th>1.</th>
<th>2.</th>
<th>3.</th>
</tr>
</thead>
<tbody>
<tr>
<td>fataḥtu: li ja ze:d?</td>
<td>aiwa fataḥtu: lak.</td>
<td>maʕlu:m fataḥtu: lu!</td>
</tr>
<tr>
<td>(Same, fem. speaker)</td>
<td>&quot; fataḥtu: lik.</td>
<td>&quot; fataḥtuh luha!</td>
</tr>
<tr>
<td>fataḥtu_nna &quot;</td>
<td>&quot; fataḥtu_lku.</td>
<td>&quot; fataḥtuh_lhum!</td>
</tr>
<tr>
<td>fataḥta'ha_nna &quot;</td>
<td>&quot; fataḥta'ha_lku.</td>
<td>&quot; fataḥtuh_lhum!</td>
</tr>
</tbody>
</table>

| fataḥtu'hum lina ja ze:d? | " fataḥtu'hum lukum. | " fataḥtu'hum lukum. |

**Addressed to a girl.**

<table>
<thead>
<tr>
<th>1.</th>
<th>2.</th>
<th>3.</th>
</tr>
</thead>
<tbody>
<tr>
<td>fataḥtih li ja ze:nab?</td>
<td>As above.</td>
<td>maʕlu:m fataḥtih lu!</td>
</tr>
<tr>
<td>(Same, fem. speaker)</td>
<td>&quot; fataḥtih_lha!</td>
<td>&quot; fataḥtih_lha!</td>
</tr>
<tr>
<td>fataḥtihha: li ja ze:nab?</td>
<td>&quot; fataḥtihha_lhum!</td>
<td>&quot; fataḥtihha_lhum!</td>
</tr>
<tr>
<td>fataḥtih lina &quot;</td>
<td>&quot; fataḥtihha_lhum!</td>
<td>&quot; fataḥtihha_lhum!</td>
</tr>
<tr>
<td>fataḥtih'ha_nna &quot;</td>
<td>&quot; fataḥtih'hum lukum.</td>
<td>&quot; fataḥtih'hum lukum.</td>
</tr>
</tbody>
</table>

**Addressed to several.**

<table>
<thead>
<tr>
<th>1.</th>
<th>2.</th>
<th>3.</th>
</tr>
</thead>
<tbody>
<tr>
<td>fataḥtuh li ja gamaːja?</td>
<td>aiwa fataḥnah lak.</td>
<td>maʕlu:m fataḥiuh lu!</td>
</tr>
<tr>
<td>(Same, fem. speaker)</td>
<td>&quot; fataḥnah lik.</td>
<td>&quot; fataḥiuh_laha!</td>
</tr>
<tr>
<td>fataḥtuh lina &quot;</td>
<td>&quot; fataḥnahah luku.</td>
<td>&quot; fataḥiuh_lhum!</td>
</tr>
<tr>
<td>fataḥtu'ha_nna &quot;</td>
<td>&quot; fataḥnaha_lku.</td>
<td>&quot; fataḥiuh_lhum!</td>
</tr>
</tbody>
</table>

| fataḥtu'hum lina " | " fataḥnaha'hum lukum. | " fataḥiuh'hum lukum. |
The same, Negative.

Addressed to a boy.

1. ma fatahītu 'liːʃ ja zeːd ?
   (Same, fem. speaker)
   ma fatahītahā 'liːʃ ja zeːd ?
   ma fatahītu n'naːʃ
g   ma fatahītahā n'naːʃ
   ja zeːd ?
   ma fatahītuhum lu'humf
g   ja zeːd ?

2. laː ma fatahītu 'lakʃ !
   " fatahītu 'lkiːʃ !
   " fatahītahā 'lkiːʃ !
   " fatahītu 'lkuːʃ !
   " fatahītahā 'lkuːʃ !

3. ma fatahītu luːʃ leːh ?
   " fatahītu 'lkiːʃ !
   " fatahītahā 'lkiːʃ !
   " fatahītu 'lkuːʃ !
   " fatahītahā 'lkuːʃ !
   " fatahīhahum lu'humf !

Addressed to a girl.

1. ma fatahītīh 'liːʃ ja zemːab ?
   (Same, fem. speaker)
   ma fatahītīhahā 'liːʃ ja zemːab ?
   ma fatahītīh li'nəːʃ ja zemːab ?
   ma fatahītīhahā n'naːʃ ja zemːab ?
   ma fatahītīhuhum li'nəːʃ ja zemːab ?

As above.

2. ma fatahītīh luːʃ leːh ?
   ma fatahītīhah 'lhaːʃ leːh ?
   ma fatahītīhahah 'lhaːʃ leːh ?
   ma fatahītīh humf lhumf leːh ?
   ma fatahītīhahum lhumf leːh ?

3. ma fatahītīhum lu'humf leːh ?
   ma fatahītīhahum 'lhumf leːh ?

Addressed to several.

1. ma fatahītu 'liːʃ ja gamaːʃa ?
   (Same, fem. speaker)
   ma fatahītuha 'liːʃ ja gamaːʃa ?
   ma fatahītuh li'nəːʃ ja gamaːʃa ?
   ma fatahītuha n'naːʃ ja gamaːʃa ?
   ma fatahītuhum li'nəːʃ ja gamaːʃa ?

2. laː ma fatahīnah 'lakʃ !
   " fatahīnah li'kiːʃ !
   " fatahīnahah 'lkiːʃ !
   " fatahīnah li'kuːʃ !
   " fatahīnahah 'lkuːʃ !

3. ma fatahīhu luːʃ leːh ?
   ma fatahīhuha 'lhaːʃ , ?
   ma fatahīhuha 'lhumf leːh ?
   ma fatahīhuha 'lhumf leːh ?
   ma fatahīhahum lhumf leːh ?
   ma fatahīhahum lhumf leːh ?
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,

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.
A Conversation Grammar

20. فسُل نمريد نصرن.

أ. العادة المثلى للفوضى في الصحافة.

1. is سُل الانتهاء الموتى بين المغابر والأمم.

2. م. اليمين المثلى يحل في الصحافة.

3. م. اليمين المثلى يحل في الصحافة.

4. م. اليمين المثلى يحل في الصحافة.

5. م. اليمين المثلى يحل في الصحافة.

6. م. اليمين المثلى يحل في الصحافة.

7. م. اليمين المثلى يحل في الصحافة.

8. م. اليمين المثلى يحل في الصحافة.

9. م. اليمين المثلى يحل في الصحافة.

10. م. اليمين المثلى يحل في الصحافة.

11. م. اليمين المثلى يحل في الصحاعة.

12. م. اليمين المثلى يحل في الصحاعة.

13. م. اليمين المثلى يحل في الصحاعة.

14. م. اليمين المثلى يحل في الصحاعة.

15. م. اليمين المثلى يحل في الصحاعة.

16. م. اليمين المثلى يحل في الصحاعة.

17. م. اليمين المثلى يحل في الصحاعة.

18. م. اليمين المثلى يحل في الصحاعة.

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 ẖaddi₃ il gum-$a$ kam jo:m?—mil ẖaddi₃ il gum-$a$ sitt_-
ijja:m.
20. il gum$-$a $fi:ha$ kam jo:m?—il gum$-$a sa$-$ba$q$-t_iijja:m.
24. kam $ja$hr⁴ min jana:jir li ẖadd agustus?—min jana:jir li
ẖadd agustus taman$'$t_u$ş$ur.
25. $jul$ li ẖala $litne:n$ l_axr$:nijji:n minhum.—litne:n l_
axr$:nijji:n julju w agustus.
26. $jul$ li ẖala sm$^{-}$f us:$u$:l is_sana.—?awwil fo$-$l' minhum,
ismu_r rob$^{-}$i$^{-}$f, wi ta'ni:hum is se$^{-}$f, wi ta'li$^{-}$thum il xori$^{-}$f,
wi ru$^{-}$bi$^{-}$hum if fita.
27. ka$^{-}$n $fi$h kam $jux$-s⁵ $fi$ ful$^{-}$k$^{-}$ nu$h?$—ta'mant$^{-}$i $jux$:s.
28. fi$^{-}$h kam ?irf$^{-}$ $fi$ fillin wi $fro$nk?—fi fillin wi frunk ti'sa$q$
$?$uru$:f$.
29. wi kam $ja$hr min jana:jir li sibtimbir?—min jana:jir li
sibtimbir ti'sa$:t_u$ş$ur.
31. min ma$^{-}$ris⁶ $li$ ?a$^{-}$xir is sana kam $ja$hr?—min ma$^{-}$ris $li$ ?a$^{-}$xir
is sana qa$ar$:t_u$ş$ur.
32. min fu$^{-}$lak $jul$ li ẖala sm$^{-}$l_arba$q$:a_l qaxr$:nijja minhum?
—is$m$ il_arba$q$:a_l qaxr$:nijja minhum sibtimbir, w_
iktobar wi nu$^{-}$s$^{-}$timbir wi disimbir.
33. $jul$ li ẖala sm$^{-}$ijja$^{-}$m l_usbu$:f$ kulluhum.—il ẖadd, wi
1$^{-}$litne:n, wit talatt, wi l_arba$q$: il xamis, wil gum$-$a,
wis sabt.
34. il guz min kull$^{-}$ qa$d$:d ni$^{-}$u$^{-}$l qa$^{-}$le$h$ ?eh?—
il guz min qa$ar$:a ni$^{-}$u$^{-}$l qa$^{-}$le$h$ $juf$r.
w il " tis$q$:a " tus$:f$
" " " tamanja " tumn.
" " " sab$q$:a " sub$q$.
" " " sitta " suds.
" " " xamsa " xums.
" " " arba$q$:a " rub$:f.
" " " talata:" tilt.$

¹ Or 1 usbu$:f$ fi$^{-}$h.
² Or il $joom$:i il qaxr$:ni$^{-}$i. Or qa$^{-}$xirhum, or il qa$^{-}$xir minhum, or il
qaxr$:ni$^{-}$ minhum = " the last of them ".
³ Or na$^{-}$f$^{-}$r.
⁴ For ajx$:s$; or na$^{-}$f$^{-}$r (for anf$:a$).
⁵ Or m$a$:s.
35. Three pounds make how many half-sovereigns? — Three sovereigns make six halves.

(And so for every fraction of them all.)

<table>
<thead>
<tr>
<th></th>
<th>10ths</th>
<th>9ths</th>
<th>8ths</th>
<th>7ths</th>
</tr>
</thead>
<tbody>
<tr>
<td>9.</td>
<td>tisaːt</td>
<td>ʃaːr</td>
<td>_itsaː;</td>
<td>_itmaːn</td>
</tr>
<tr>
<td>8.</td>
<td>taːmانت</td>
<td>_</td>
<td>_</td>
<td>_</td>
</tr>
<tr>
<td>7.</td>
<td>saːbaːt</td>
<td>_</td>
<td>_</td>
<td>_</td>
</tr>
<tr>
<td>6.</td>
<td>sitt</td>
<td>_</td>
<td>_</td>
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</tr>
<tr>
<td>5.</td>
<td>xaːmast</td>
<td>_</td>
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</tr>
<tr>
<td>4.</td>
<td>?aːrbaːt</td>
<td>_</td>
<td>_</td>
<td>_</td>
</tr>
<tr>
<td>3.</td>
<td>taːlatt</td>
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<td>...</td>
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</tbody>
</table>

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.

1. How many months are there in the year? — There are 12 months in the year.

2. How many Disciples had Christ after the death of Judas? — He had 11 Disciples.

3. 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?).

4. Thus we have come to 100: 100 sheep ("the Hundred Sheep of the Shepherd").

---

1 The proper form of all these plurals is ʃaːr, atsaː; etc. The a is elided after the passing vowel i, which properly belongs to the preceding word: thus, tamant' _tsaː;_.
35. ta'lat ginehät kam nus-si gne:h? — ta'lat ginehät sitt insvis.

(wi kaza kulli kasr mil kusur:r.)

<table>
<thead>
<tr>
<th>6ths</th>
<th>5ths</th>
<th>4ths</th>
<th>3rds</th>
<th>halves</th>
</tr>
</thead>
<tbody>
<tr>
<td>isdas</td>
<td>ixmas</td>
<td>irba</td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot;</td>
<td>&quot;</td>
<td>rub</td>
<td></td>
<td></td>
</tr>
<tr>
<td>sutten</td>
<td>xumse:n</td>
<td></td>
<td>tilten</td>
<td>nusse:n</td>
</tr>
</tbody>
</table>


38. 'ba'qa "kulli sana w^2 inta tujjib!" — "w inta biis sihha wis salama!"

B. il ?a?d ad fo?: fajar.
1. kam fahr^1 fis sana? — fis sana (i)tmarf|fahr.

2. kan lil masih kam talmiz ba?di mo't jahuda? — kan lu hida:far tilmiiz.


4. kida qiina li mijja. mit xoruf ("il mit xoruf bitu:fi ir ri:qiy")

---

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

^2 The "wi of state" again, see pp. 68 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 ?irf_ abjad), 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 84 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 4½ piastres. And 4½ piastres plus 9 less a millième comes to 13¼ 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, 'arba:qa, xamsa, sitta, ta'manja, tis:qa, ùasara.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 ba˓den mijja˓ w waḥid, mijja˓ w _inšen ... li ḫaddi ˓alʃ.
˓alʃ ˓sana. ˓alʃ ˓sana. talatt˓alaʃ ˓sana ... ḫaʃurt˓alaʃ
˓sana. ḥidaʃʃar ˓alʃ ˓sana. kida ja sidi ?
baʃa ˓eh tarix is sana biṭat il kitab da?—tarix xu sanat¹
˓alʃ ˓w tusumijja, sitta˓w ḥiʃrin, misiḥija; wi bil hiqri,
˓alʃ ˓w tultumijja, arbaʃ w˓arbaʃn.

(Up the scale—)
do ˓re  mi  fa  soh  la  ti  do
waḥid _inšen talat˓a arbaʃa ˓xamsa sitta—nušši ˓dasta.²
(Down the scale—)
do  ti  la  soh  fa  mi  re  do
šabʃa tamanja tisʃa ˓jaʃar  ˓hidajʃar _tnajʃar—fem˓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.
ʃuf ʃ. ˓ahmad, ʃuf˓il fur:!
ʃuf, ja sala:m ˓ah o ḫatt˓il qari!
taʃlat sitta:ti taʃlatt˓inʃaʃr
arbaʃ sitta:ti w˓arbaʃt˓inʃaʃr
xamʃa sitta:ti wi xamʃas˓inʃaʃr
ʃiʃtʃ sitta:ti ʃiʃt˓inʃaʃr
saʃbaʃ sitta:ti w˓saʃbat˓inʃaʃr
taʃman sitta:ti taʃmant˓inʃaʃr
tiʃsaʃ sitta:ti tiʃsaʃt˓inʃaʃr
ʃaʃʃar sitta:ti ʃaʃʃur˓inʃaʃr
ʃuf ʃ. ˓ahmad, ʃuf˓il fur:!
ʃuf ja salaːm ˓ah o ḫatt˓il qari!

or a consonant: e.g. tisaʃt˓inʃaʃr, tisaʃ riggaːla. 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”.  

ii
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.

il ma:di wil mu’d:ri bi “ka:n” wi *afa*jal tanja.

hika:ja inqili:ja.


As?ila fil hika:ja di.

Questions on the Story.

1. (*Past incomplete*) butrus kan bi ji:*mil _eh_ fi sa:*jitha?—
   kan bi jimna:*q_ il ummahat fi sa:*jitha.

2. (*Past habitual*) ka:n il masi:hi bi ji:*mil _eh_ tamalli?—kan tamalli_ *b_ ji:*mil il xer (or . . . _jamma:*l ji:*mil).

3 Or, kam *jamma:*l jis:*a. (And above, kam *jamma:*l ji:*mil.)

Narrative particle, to introduce a new feature.

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

Or, by assimilation, nimna:*hum.
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 (mubāfjar) 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 (jihānna) 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

\[
\begin{align*}
\text{on your holiday this last Saturday} \\
\text{in your holidays this summer}
\end{align*}
\]

—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. . .
A Conversation Grammar

as?ila fil hikajja di.

Questions on the Story (contd.).

3. (*Pluperfect*) il 'ummaha't doil ka:nu ga:bu_w'ladhum ?abli
cida?—la ma kanu:j gabu:hum ?abla.

wi lamma wi'slu, ka:n il ma:sifi 'mi:fi walla la:?—la ma kanfi
lissa mi:fi.

4. (*Future Perfect*) fikrok ka:nu bi_j?u:lu ?eh fis sikkia?—rub'bama
ka:nu bi_j?u:lu "xalli:na nimfi ?awa:m, alisan lamma
niwso:1 jikun sajjidna rowwahi! i'jak ma jkunj rowwahi!"

For Memory-work.

Conclusion of story, from wi lamma fhim.

fus?ha 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.

\{ ?ul li ?amalt_eh fi_l fus?ha jom is sabt? da?—
\{ xu?roqti badri wi rkit b il kahr?ba (it tromwa:j)
\{ kutt? b axrug badri wi b arkab il kahoro ba (it tromwa:j)
\{ wi ruht il ba?r wi ?a_qatt ?ar roml ... wi ba?d id? d?xhr
\{ wi b aru?ili ba?r wi b a?qud j?ar roml ... wi ba?d id? "
\{ ruft ginet in nuzha wi lamma daxult, ruft? ha:lan
\{ kodli b aru?ili ginet in nuzha wi lamm_adxul, aru?ili ha:lan
\{ and il hiwanaat ...
\}  "  "  "}
\textbf{For Conversational Drill.}

\begin{tabular}{lll}
\texttt{ba'\(\text{a}\) and \texttt{fi\(\text{d}\text{il}}\) as auxiliary verbs.} & \texttt{la'\(\text{ma ba'\(\text{e}\text{t}\text{sam}\text{n}a\(\text{h}\text{u}\text{m}}\) w\text{a}l\text{a}\text{ la}\text{?}}\)} & \texttt{aiwa, ba'\(\text{a} j\text{imn}\text{a\(\text{h}\text{u}\text{m}}\)}\text{.} \\
\texttt{ba'\(\text{e}\text{t}\text{t}\text{i timn}\text{a\(\text{h}\text{u}\text{m}}\) w\text{a}l\text{a}\text{ la}\text{?}}\) w\text{a}l\text{a}\text{ la}\text{?}} & \texttt{" " "} & \texttt{aiwa, ba'\(\text{a} t\text{imn}\text{a\(\text{h}\text{u}\text{m}}\text{.} } \\
\texttt{ba'\(\text{e}\text{t}\text{u timn}\text{a\(\text{h}\text{u}\text{m}}\) w\text{a}l\text{a}\text{ la}\text{?}}\) w\text{a}l\text{a}\text{ la}\text{?}} & \texttt{la'\text{? ma ba'\(\text{e}\text{n}\text{a\(\text{s}\}}\) n\text{n}\text{m}\text{a\(\text{h}\text{u}\text{m}}\) aiwa ba'\(\text{u}\text{ j}\text{imn}\text{a\(\text{h}\text{u}\text{m}}\)}\text{.}}
\end{tabular}

\begin{itemize}
\item Did you start keeping them away or not?
\item After this will you ever keep them away?
\item How long did you go on writing?
\item How long will you continue to write?
\end{itemize}

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

ʔammaːl is never followed by bi. But it may be followed by the participle. It must agree with its noun.

“She is continually riding” hija ʔammaːla tirkab or rʊkba.

“They are continually riding” humma ʔammaliːn jir‘kabu or rʊkbiːn.

“She was continually riding” kaːnit ʔammaːla tirkab or rʊkba.

“They were continually riding” kaːnu ʔammaliːn jir‘kabu or rʊkbiːn.

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. फळ निमित तीन: वि जिस्रिनः।

अफळ “जिमिन”, “जिद्दर”, “जिल्लम”, वि हाकाना।

?ाबल इल जुज़ुमा: मँहाव्रा।

मुरःस—सूःहिब इल बेट।

नाफ़िद—इळ तूब्बा: बिता:जु।

जुस्मान—वाहिद बारःबारी (सा:ददा:म मुरःस)।

म. जाव्सिन निःमिल जुज़ुमा_ननाहर्दा लिल गळा जा नाफ़िद [or

निहिब, or बिद्विना]।

न. वि वा: लु? नाफ़िज मानिः।

म. टीज़ीब, जिमिन तिक्किम फ़ि़हा_ल वाहिदक? [or मूमकिन(अक) or

टिद्दर।]

न. लास, मा जिमिन्निः आकिम लिल वाहिदी [or म आदर्ज or मुफ़्

मुमकिन(नी)]।

म. बाज़ा जिल्लम निः:बिब वाहिद तामं [or जिल्लमा ना or लाज़िम]।

न. लास, लाज़िमः_निः:बिब इतिने:तालता, जालानः: दी जुज़ुमा_क्बिरः।

म. इंटा टिद्दर टिद्दर_ब्रमुं? [or टिज़ीफ]।

न. लाम_आदर्ज_आर्बुम [or म आदर्ज] लिः:निन मुफ्छ मिन हिना।

इळ

टुज़ुर: रूज़ीहैन जिग़ु: स साधा काम?

हास_जिगु हिना_टूह्री_बिस_ज़प्ते।

न. जा सालाम! जाला_किदा मुफ्छ_हा_जिम्सिन्ना_निःमि_गुह_दिना—

जालान_वर्तः_जा_बे।

म. निः:म्रह जिज़िज़ोःक_—लिल_बार_बारी_गारः: लु? इळ_हा? कः:न लाज़िम

जिक़ु_हिना_जाबस_दिल्वोःटी_बी_क्तिरः। वुत्ता_मुफ्छ_जारिफ?

न. लाज़िम_टोःसूः_ल_मानिः..._हा_ग़िह!

म. ताज़ला_जा_स्माक_इळ! इळ_अच्छर्ती_ले_ह?

जुस्मानः. इळ_अच्छर्ती_जिज़ज़ाय?_मा_फ़िस_नुज़ुमा_अगि_बाद्री_जान_किदा।

म. लास, इंटा_माज़ुम: तिज़_बाद्री_लाम्मा_ज़क़ुः_फ़ि_जुज़ुमा_मुफ्छ?

ज़ुल्ती_लक_किदा_मार्गऽत_क्तिरः?—इळ_इल_हाकऽत_ illusions_}_सा:di. जिग़ुज़ अन्द्रक्ष_इस_सु? 

हिला:न_असुःहिब_मुफ्छ_गाज़िस, मुफ्छ_गाजिस_ले:ह?।_व_इंटा

टूज़ीह,_वाद्दी_टोः_डॊड़ी_दल_बेट_अङ्गुज़ा।

ज्स. व_अन_ाज़िल_एह_जा_स्मार्ती_?
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.
A Conversation Grammar


fil jo:m illi baʃdu.

(zaat il ṭaʃa:la: bi:li:mṣi.)


m. ẓa:phih kani la:zi:m nǐṭmil turti:bna ḥab‘laha_b jo:m ẓa:la:ʃa:n il wuŋt jiku:n ṭu:ddama wa:siʃ [or kaŋ ‘jilzam (jil’zamna)].

n. la ja šidī, ma kaʃi la:zi:mi wuŋtᵳ tawii:l zajjima bi_tuul; basṣi kani jimkin nigi:b⁴ xaddami:n zija:da. wi fiḥ kaman nuṭṭo; kan la:zi:m il ba:rbari da jiṣi baḍri; wil xaddama kaman la:zi:ma (jil’zamma) tiṭmil juf’laha_b surʔa ṭaktur min kida.


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 nīḍor nigi:b.
1. Can you be present to-morrow?

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.

3. You should (i. e. ought to) attend that meeting. Ali.—No, there's no reason why I should... (or, according to context, No, I ought not).

4. Silence! you must attend it, willy-nilly... Do you hear; you mustn't miss it.

5. You should have been present yesterday!—Yes, I (feel I) should have, etc. N.B. not lizim.

6. You shouldn't have gone yesterday.—Yes, I (feel I) shouldn't... [In another context the same words might be an assertion that it was not his duty to go, and so he didn't go.]

7. Then why did you go, had you to go?—No, I wasn't bound to go.

8. Then you must have forgotten.

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

10. Was it permitted to me to look on yesterday? (sc. I did look); or (according to context) Might I have looked?

11. Perhaps I'll come to you to-morrow.
Verb-Drill.

II. 
aiwa
\{ a'\darr
jimkinni
mumkinni \} a\darr bukra.
la
\{ ma j i\darr
mumkinni
\} jii\darr bukra.
ma kuttif a'\darr
ma ?dirtif
ma kanf jimkinni
ma kanf mumkinni
ma kanf mumkinni
ma ?amkannif
qu\ti.
la: !, ma jilzamif
ma jilzami:nif
muj lazim
muj wa:qib jalajja
muj jalajja
jirufi!

III.
la
\{ ma Jimkinif
muj mumkinnu
\} jii\darr bukra.
ma j i\darr
ma jimkinu
kan jimkin
kan mumkin
kan mumkinu
kan fi ?imkamu
qu\ti.
la: !
barufu
\{ jilzam
jilzamu
la:izim
\} jii\darr ba hu.
sa:mi'if
ma jilzamakif
ja
\{ muj lazim
\} tita\xxido.
wala?d? ibrif.


ai
\{ kan jilzami
kan jilzam
kan il wa:qib
kan jalajja
\} a\darr ba hu.

na:am
\{ kan lazim
kan il wa:qib
kan jalajja
ma kanf jilzami
etc., etc.
\} a\darr ba hu.

shishi
\{ ma kanf jalajja
\} a\darr.

la ma kuttif malzu:m a\darr.

la ma kanf lazim a\darr.

a=iva
\{ jiguiz lak.
\} a\darr.
a=iva_mma:l
\{ qa:jiz lak.
\} a\darr.
a=iva_mmal kaniz jiguiz lak, etc., etc.

shishi lazim nisi.

la: !
\{ muj qajiz lak!
\} a\darr.
ma ji\darr lak!
la: ! ma kanf jiguiz lak, etc., etc.
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 ṣubār) at once. Is there anything you need (lit. “is necessary—for you”)? If so, please (tibṣa) 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 (?ajma) and I must catch it (alḥa?). 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 jiḥdor he must go...

" " he should (ought to) go...

" ḫudor he must have gone...

kan " jiḥdor 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_andidrib). All my life I have never been beaten”. Her husband is a brute (waahf) 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. ṭaṣl nimrit talāta考证 wa ṣifrin.


A. ze’d da ʔam’ma’l jiʔizi ḡeru manif ʃarif leh; maʔi inni
no’soḥtu_kti:m wi naheṭu ʔan kida.

B. huw: wa ʔumru jiti’niḥi? ma ʔumru:ʃi jiti’niṣiḥ! maḥu ṭəb’u
kida wis salam,—zajj “decl il kalbi ma jinjidlif, win_
iti’rob:ti fi siti:n ʔalib”.

malhuṣn:ti.

lamma decl il kalbi jitribib fil ʔalib, wir rubu:t jinʃakki minnu,
jinʃiwq tani leh?—ah:he_n nuʔtə hina; jinʃiwq wala jinʃidilʃ
ʃalafan ṭəb’u kida, wit ṭəb’i jiglib it tawbhuʔ.—in nas bi
jiʔulu innu lamma waḥid jimmūt, awwil ḫaqa titaʔ minnu_n
nafas, u baʃd in nafas ir ruḥi, wi ʔa:xir il kull, bi jiti’a it ṭəb’i
wi ḫaḥid il bika:j:da di ʔinn it ṭəb’i_mla:zim il waḥid zija:da
ʔan ‘nafasu wi ruḥu ḫatta.

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”; sikin jiskan “be inhabited”.

ʒo:lab jiglib “baffle”; ʒi:lib jilgab “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 triliteral. 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_t’naʔəb infaʃal. ṭult:lu “minʃifil leh? huw_
inta_nfaʃalti lam’ma_tnəvət? inta tamalli_b tinʃifil min
ger fajda. infʃaːlak da wihiʃ.”

1 Or, maʔ komi (“in-spite-of my-being”, i.e. “in spite of my having”).
2 Or past, e.g. ma ʔumris:jufit haṣa: zaji: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 mpuja (water) is contracted from the diminutive of the non-colloquial ma?i, i.e. muwajja. (Cp. the exx. of the diminutive form already given.)

2 Or, ähmær ṣaˈnˈiʃ dammː or, ähmær aktur mid damm. See the next note.
24. fəsūl arbaŋ-w ḥifrin.
aḏada it tattib. il ?alwa:n. il ṣu:jub.

2. awwil su?a:l. lōn il barbari wil barbarija wi_wladhum e:h?—awwil qawar:bin il lōn il barbari ?asmar, wil barbarija samra, wi_wladhum kulluhum sumr.


[il məsaylim. wi lōn aktar il məsriji:n? amhi, wis sitt? amənawijjə.]


6. wi kida_n?ul: "xədər il ḥa:fi; ḥamər id damm; samar if fa:窈; buja:xil il ḥene:n wi sawa:dhum ".


9. tashi:su?a:l. ir roqil l_ajma (a)ʃaddi3 balwa walla l_ajwar, ja:nj, illi ḥandu qe:n wahida (or illi ḥala ṣe:n nu?to aw zajjima bi_ju:lu " bi farida karima")—təbqan l_ajwar aʃəf balwa min l_ajma, wi kida l_qorə mil ḥamja, wi kull il ṣur mil ḥumji (timjim).
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, second paper.
   third ,
   fourth ,
   fifth ,
   please hand me the
   sixth ,
   seventh ,
   eighth ,
   ninth ,
   tenth ,
10. ḥasfir su?at; muʃ l_aʃraq ṭasdad mil mkassahi, walla ṭeh?—maʃu:m, il mkassahi ṭaʃab kitir: ọmin l_aʃraq wi l ʃurg, ṭalaʃan l_aʃraq abu rigi wahida, wała:kin il mkassahi bi liitne:n.

11. is su?at il hidaʃfar ṭan it ṭoraʃ wil xoros. 1 fih tufs humma xurs mp kaman?—umma: ọh! ḥatta: ọتراʃ fil ga:lib xoros kaman wi kida t ṭoraʃ xoros.

12. is su?at il itnaʃfar wi huvwa_a:xir su?at. wi leh kida?— ṭalaʃan ma ʃumruhum 1 simu:n nas bi jickallimu, wi ṭala kida ma baṣaʃ mimkinnim jikkallimu zajjuhum, la: fi si ʃqorhum wala baʃde:n.

13. ṣoʃob jultuf ʃbina!—a:mi:n ja ropa!

tazji:l.

1. hina ṭasfar kutub, naˈwilni, min foqilak

awwil kita:b
awwilhum
il kita:b l_awwilani
l awwilani minhum

2. wi ha:kaza,

τa:nι_kita:b ... ta:nihum ... il kita:b it ta:nι
ta:lit kita:b ... ta:litium ... il kita:b it ta:lit
li ḥadd APSHOT kitab ...薄弱him ... il kita:b il ḥasfir.

3. hina ṭasfar woreda:at; naˈwilni min foqilak

awwil woreda:a
awwilhum
il woreda:a l
awwilani/nijja
il awwilani/nijja 2
minhum

4. wi ha:kaza,

min foqilak naˈwilni il woreda:a

1 "Blindness" is ḥama(i).

2 Pl. ṭawwilanijja:jim.
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.

\[
\left\{ \begin{array}{c}
\text{tal\text{\textipa{t}i}t kita\text{\textipa{b}}} \\
\text{akbar kita\text{\textipa{b}}} \\
\end{array} \right\} \quad \text{or} \quad \left\{ \begin{array}{c}
\text{il kita\text{\textipa{b}} it tal\text{\textipa{t}i}} \\
\text{il kita\text{\textipa{b}} il akbar} \\
\end{array} \right\}
\]

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: tal\text{\textipa{t}i}t bint: but, il bint it talta.

(4) The ordinals after ten are the cardinals with il. The eleventh house . . . il be\text{t} il hida\text{\textipa{f}ar}.

\(^1\) 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\text{\textipa{l}a}: but only in an undesirable sense, since blue is the colour of mourning; e.g. 'albi zaj in ni\text{\textipa{l}a} "my heart has 'the blues'": or the following curse, gat lak in ni\text{\textipa{l}a} (il ba\text{\textipa{j}id})! "may indigo (i.e. mourning) come to you! (the other person)".
A Conversation Grammar

For Memory-work.

(Up the scale—)

\[
\begin{align*}
do & \quad re & \quad mi & \quad fa & \quad soh & \quad la & \quad ti & \quad do \\
1. \text{awwil} & \text{ta:ni} & \text{ta:lit} & \text{ro:b#j} & \text{xamis} & \text{sattit—} & \text{nus:s,} & \text{id} & \text{dasta}.
2. \text{a:hm#r} & \text{ax:dr} & \text{azra?} & \text{vst#:r} & \text{abjo?} & \text{iswid—} & \text{"} & \text{"} & \text{"}
3. \text{a:jma} & \text{a:jwar} & \text{hr:s} & \text{axra:s} & \text{a:jra:j} & \text{a:hwal'}— & \text{"} & \text{"} & \text{"}
4. \text{humr} & \text{xu:dr} & \text{zur} & \text{sufr} & \text{bi#t} & \text{su:d—} & \text{"} & \text{"} & \text{"}
\end{align*}
\]

(Down the scale—)

\[
\begin{align*}
do & \quad ti & \quad la & \quad soh & \quad fa & \quad mi & \quad re & \quad do \\
1. \text{u:la}^{2} & \text{tanja} & \text{talTa} & \text{ro:b#} & \text{xamsa} & \text{satta—} & \text{fe:n} & \text{il busta?}
2. \text{hamra} & \text{xadra} & \text{zar#a} & \text{sofra} & \text{be:dr} & \text{so:da—} & \text{"} & \text{"} & \text{"
3. \text{jamja} & \text{jo:ra} & \text{tor#a} & \text{xorsa} & \text{qarg#a} & \text{ho:la} & \text{"} & \text{"} & \text{"}
4. \text{qumj} & \text{ju:ur} & \text{tur#} & \text{xurs} & \text{qurg} & \text{hu:l} & \text{"} & \text{"} & \text{"}
\end{align*}
\]

(5) Colours and deformatives having the same “measure” as comparatives, e.g. \(\{\text{a:hm#r} \over \text{a:hsan}\}\), it is obvious that other methods were necessary for the comparison of colours. The easiest is by \text{jan}, e.g. “more red than”... \text{a:hm#r} \text{jan}. Or by aktar with the abstract noun, e.g. aktar \text{humra} (or \text{hamsa:r}) lit. “more in redness”. Or finally by aktar \text{min} after the colours, e.g. a:hm#r aktar \text{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 \text{min}... “more black than...”; but iswid \text{jan}.)

The same applies to colours like \text{bunni} “coffee-brown”, \text{jamhi} “straw”, \text{bamba} “pink”, etc. which are not susceptible of the above norm: e.g. \text{bamba} \text{jan} “pinkier than”, or \text{bamba aktar min}...

\(^1\) “Squint-eyed.”

\(^2\) Only in daroga \text{u:la} “first class”. Otherwise \text{awwilanijja}. 
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".
A Conversation Grammar

25. filePath nimrit xamsa_w qisri:n.
     il fi'il il m.error-af.
     masal tani.

A. tierror rof farid afandi hine:n?
B. mus hu:wa_lli ka:n tamalli madju:n wi kan bi_jilli: jala
     kull_nacha:bu jiltub1 minhum sulfa?
A. aiwa, hu:wa nafsu. wi katab liji_anah kaman, wi torab
     minni zat it tolab da, wi inn(i) aruddi jale:h ha:lan f error-
     arob wo?t. amm_anah ma rodd(le)ti jale:h illa bi
     jasar kilmat, wi su?lu "a?san nosi:ha lak minni, 'jala
     ?addi_lhaf:ak midi? rigle:k'."
A. jale: wi ba?den?
     awwilma sallim jala?ya jal wi hu:wa bi ji?bassim bic
     ?addi_lhafi !—wa jala kida dilwo?ti ba?ett mirtach".

For Memory—work.

The proverb.

For Systematic Grammar.

(1) Notice that the vowelling of the Past is absolutely con-
    stant, in a.
(2) Notice that the Indefinite has i and u forms.
(3) To these add a rare a form: e.g. jish tish "be
    correct"; ma j(i)stish "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 tri-
    literal verb: ti-limm, tid-rob. Compare the different ways in
    which the particles combine with each:

    tilimm \ bi_tilimm \ inta bi_tilimm \ ma_tilimm \ ma b_allimmi
    tidrob \ bi tidrob \ inta_b tidrob \ ma tidrob \ ma b_adeb

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:1). Notice that
under such circumstances the clause is attached to the principal sentence
without the aid of a particle.
1. Have you picked up their things, Ali?

2. So then you have picked them all up?

3. Have you not taken up the furniture?

4. Have you not taken up their books?

5. When will you take up and replace the furniture?

6. Will you not take up the furniture (the things)?

7. Why are you ringing the bell?—I am ringing it, never mind why!

8. Why are you mashing the croquettes?

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.

For Conversational Verb:

\[
\begin{align*}
\text{Past Tense:} & \ \left\{ \begin{array}{l}
\text{lamme:ti } \text{tga:thum ja } \text{fali?} \\
\text{lamme:ti } \text{tfo:ma}
\end{array} \right. \\
\text{ba:ta lamme:ti } \text{kulla:ha} \\
\text{lamme:ti } \text{ti:ha} \\
\text{lamme:ti } \text{tu:ha} \\
\text{ma lamme:ti } \text{fi } \text{zi:la:l}
\end{align*}
\]

\[
\begin{align*}
\text{Indefinite:} & \ \left\{ \begin{array}{l}
\text{tlimm } \text{il } \text{gaff } \text{wi } \text{truddu} \\
\text{tlimmi_1 } \text{gaff } \text{wi } \text{truddi:h} \\
\text{tlimmu_1 } \text{gaff } \text{wi } \text{truddu:h}
\end{array} \right. \\
\text{ma_tlimmi_1 } \text{gaff (il } \text{gaffer)}! \\
\text{w } \text{inti ma_tlimmi:h}! \\
\text{w } \text{intu ma_tlimmu:h}!
\end{align*}
\]

\[
\begin{align*}
\text{Imperative:} & \ \left\{ \begin{array}{l}
\text{intu bi_tdu: } \text{il } \text{gaff } \text{le:h} \\
\text{intu } \text{tdu: } \text{tu:ha } \text{le:h}
\end{array} \right. \\
\text{limm } \text{il } \text{gaffer } \text{wi } \text{ruddu:}! \\
\text{limm } \text{il } \text{gaffer } \text{wi } \text{rudda:}! \\
\text{limmi_1 } \text{gaff } \text{wi } \text{ruddi:h}! \\
\text{limmi_1 } \text{gaffer } \text{wi } \text{rudda:}! \\
\text{limmu_1 } \text{gaff } \text{wi } \text{ruddu:h}! \\
\text{limmu_1 } \text{gaffer } \text{wi } \text{ruddu:ha}!
\end{align*}
\]

\(^1\) Gaff also means “baggage”.  

Drill and Analysis.

aiwa, lammet ḥagathum.

" " lammet "

" lamme:na "

aiwa lammetha kullaha.

lammetha " lamm:ne:naha kullaha.

(la:, ma lammets il -'.$za:1

ma lammetu:ʃ).

(la:, ma lammets il -'.$za:1

ma lammetu:ʃ).

(la:, ma lamme:naf il -'.$za:1

ma lamme:na:ʃ).

(la:, ma lammetha:ʃ.

" " lamme:nah:af.

alimm il ʔaff w aruddu bukrò.

" " "

nilimm il ʔaff wi nruddu bukrò.

tājjib m alimmu:ʃ (m alimmah:ʃ).

" " "

" ma nlimmu:ʃ

(ma nlimmah:ʃ).

ana b adej:u wi s salam: m

ifnha bi ndu:u?u wi s salam: m

ana ma b adej:aja:ʃ!

ifnha ma bi ndu:əya:ʃ!

\begin{align*}
\text{Active Partic.} & \quad \text{Infinitive.} \\
\left\{ \begin{array}{l}
\text{ana lamim il ʔaff wi roddu}
\end{array} \right. & \quad \left\{ \begin{array}{l}
\text{\textsc{lammik}, etc.}
\end{array} \right.
\]

\begin{align*}
\text{min badri.} & \quad \text{\textsc{lam}mukum, etc.} \\
\text{il ḥagat wi} & \quad 1 [\text{\textsc{lammak} fi 1 ʔaff is also correct.}]
\end{align*}

\begin{align*}
\text{ana lamma:1 ʔaff wi} & \\
\text{rodd:da:ha badri.} & \\
\text{ʔaff wi} & \\
\text{rodd:da:ha badri.} & \\
\text{ifnha lammi:n il ʔaff wi} & \\
\text{roddi:nu badri.} & \\
\text{il ʔaff wi} & \\
\text{roddi:na badri.} & \\
\end{align*}

\begin{align*}
\text{ma jilmimu:ʃ leh! (ma jilmmah:ʃ).} & \\
\text{ma jilmimu:ʃ leh! (ma tilmmah:ʃ).} & \\
\text{ma jilmimu:ʃ leh!} & \\
\text{(ma jilmmah:ʃ).} & \\
\text{\textsc{maʃ}:u:m bi jdu:u?u!} & \\
\text{bi jdu:u?u!} & \\
\text{maʃ}:u:m, ma bi jdu:u?aha:ʃ!} & \\
\text{ma bi jdu:u?uha:ʃ!} & \\
\end{align*}

\begin{align*}
\text{\textsc{lammak} il ʔaff kwa:jjis.} & \\
\text{wi roddak fi:ha alisan kaman.} & \\
\end{align*}
CHAPTER XXVI

[Grammatical Scheme:—“Weak” Verbs, with first radical w or ?.]

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 ?, as we signified before, p. 62, n. 1.
26. ṭoṣl nimrit sitta, w ḥisrīn.

ʔaʃal muПодробa—illi_l fe: bitaʔithum hamza walla waw.

masal.

A. simiʔit il masal illi bi ʔu:l, “it tujur ʔal, aʃkaʔha tiʔaʔ?”

ʔeh maʃana:h?

B. jaʃniʔinn axla:? il wa:hid maʃru:fa min_axla:? ʔeʃka:bu.

fukasha.


ʔubbaha xu:iš wi wa:hid ʃas’kari wa:ʔif wuddamu. ʔam wiʔif il falla:h wi saʔal il ʃas’kari “eʃ-il binaʔja di ja siđi?” ʃa:m_ilm

ʃaskari ?a:l lu (ikminnu jaf innu ɡəʃi:m) “da waʔbur ʔeʃim ja

siđi!” ʔam ṭal lu_1 falla:h “ʔamma fe ʃaqi:b! fi baladna_b 

ʔuːʔaʔudda:m il waburːt himiːr kitiːr, laʔkin ṭudda:m il wabur ʔiʃkum d_aana ʃajif waːhid bass!”

For Memory-work.

The first paragraph.

1 The wi of “state”. 
The Verbs (a)kal and (a)xad (1st Radical a).

<table>
<thead>
<tr>
<th>I.</th>
<th>II.</th>
<th>III.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1a. xatt, etc.</td>
<td>aiwa kalt.</td>
<td>maṣlu:m kal.</td>
</tr>
<tr>
<td>2a. ta:xud, etc.</td>
<td>kaln.</td>
<td>kalit.</td>
</tr>
<tr>
<td>3a. xud ja ḏali</td>
<td>xatt.</td>
<td>kalu.</td>
</tr>
<tr>
<td>4. bi ta'kul leh.</td>
<td></td>
<td>xad.</td>
</tr>
<tr>
<td>ma takl:ūle:</td>
<td></td>
<td>jakul baqde:n.</td>
</tr>
<tr>
<td>ma taklu leh.</td>
<td></td>
<td>ta:kul</td>
</tr>
<tr>
<td>ma taklu:ha leh.</td>
<td></td>
<td>jakul</td>
</tr>
<tr>
<td>ma taklū:ha leh.</td>
<td>ma taklū:</td>
<td>jakul</td>
</tr>
<tr>
<td>5. ma taklu:</td>
<td>ma taklu:</td>
<td>jakul</td>
</tr>
<tr>
<td>ma taklu:</td>
<td>ma taklu:</td>
<td>jakul</td>
</tr>
<tr>
<td>ma taklu:</td>
<td>ma taklu:</td>
<td>jakul</td>
</tr>
<tr>
<td>6. xattu, ja ḏali?</td>
<td></td>
<td>ma jaklu:</td>
</tr>
<tr>
<td>xattih, ja bint?</td>
<td></td>
<td>leh</td>
</tr>
<tr>
<td>xattu:ha ja wlad?</td>
<td></td>
<td>leh</td>
</tr>
<tr>
<td>7a. kal'taha, etc.</td>
<td></td>
<td>ma jaklu:</td>
</tr>
<tr>
<td>ma kaltu::</td>
<td></td>
<td>leh</td>
</tr>
<tr>
<td>etc.</td>
<td></td>
<td>ma jaklu:</td>
</tr>
<tr>
<td>ma kaltu::</td>
<td></td>
<td>leh</td>
</tr>
<tr>
<td>etc.</td>
<td></td>
<td>ma jaklu:</td>
</tr>
<tr>
<td>ma kalha::</td>
<td></td>
<td>leh</td>
</tr>
<tr>
<td>etc.</td>
<td></td>
<td>ma jaklu:</td>
</tr>
</tbody>
</table>

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

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

<table>
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<tr>
<td></td>
<td>From wiʔif.</td>
<td></td>
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</tr>
<tr>
<td>1.</td>
<td>ʔiʔaf ja ʔali!</td>
<td>aʔaf le:h?</td>
<td>lazim tuʔaf!</td>
</tr>
<tr>
<td></td>
<td>(ʔiʔaf ja bint!</td>
<td>&quot;&quot;</td>
<td>&quot;&quot; tuʔaf.</td>
</tr>
<tr>
<td></td>
<td>(ʔiʔafu ja wlād.</td>
<td>nuʔaf le:h?</td>
<td>&quot;&quot; tuʔafu.</td>
</tr>
<tr>
<td>2.</td>
<td>ma tiʔafj ja ʔali.</td>
<td>m_aʔaffj le:h?</td>
<td>ma juʔaffj le:h!</td>
</tr>
<tr>
<td></td>
<td>&quot;&quot; tiʔafj ja frntma.</td>
<td>&quot;&quot;</td>
<td>&quot;&quot; tuʔafj.</td>
</tr>
<tr>
<td></td>
<td>&quot;&quot; tiʔafu:j ja wlād.</td>
<td>&quot;&quot;</td>
<td>&quot;&quot; juʔafu:j le:h!</td>
</tr>
<tr>
<td></td>
<td>From wiʔiŋ.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(ʔiʔaf tuʔaʔi!</td>
<td>&quot;&quot;</td>
<td>&quot;&quot;</td>
</tr>
<tr>
<td></td>
<td>(ʔiʔaf tuʔafu!</td>
<td>&quot;&quot;</td>
<td>(ʔiʔafu z za:j!</td>
</tr>
<tr>
<td>4.</td>
<td>ma tuʔaʔa j ja wad.</td>
<td>la:, m_aʔaʔa!</td>
<td>maʔu:m ma juʔaʔa!</td>
</tr>
<tr>
<td></td>
<td>&quot;&quot; tuʔaʔa:j ja bitt.</td>
<td>&quot;&quot;</td>
<td>&quot;&quot; tuʔaʔa!</td>
</tr>
<tr>
<td></td>
<td>&quot;&quot; tuʔaʔa:j ja nas.</td>
<td>&quot;&quot;</td>
<td>&quot;&quot; juʔaʔu:j!</td>
</tr>
<tr>
<td></td>
<td>From wisil (or wasul).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>awšol ?emta? etc.</td>
<td>tiwšol bukr, ?in fa</td>
<td>awšol bukr, ?in fa</td>
</tr>
<tr>
<td></td>
<td></td>
<td>?in fa: or tusšol, etc.</td>
<td>?in fa: or jušol, etc.</td>
</tr>
</tbody>
</table>

1. Stand up, Ali.
2. Don’t stand up, Ali.
3. Take care (lest) you fall (iwʔa or uʔa).
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. ?amar “to command”, juʔmur, ?amir, maʔmur): except the two verbs kal and xad, for akal and axad, 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. waʔaʔa “to pain”, jiwaʔaʔa with alternative form juʔaʔa); except the two verbs wiʔiŋ and wiʔif,1 which are apocopated in their Indefinite (see Verb-Drill paradigms).

1 Also wasaʔaʔa, jisaʔa “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 ambulance\(^1\) 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. 

afqa:l muqtalla—illi 1 qen bitaqtithum waw walla je:.

fuka:ha.

kan fih utomobil min biturq ila 3agra masfi fiskarq, 3am daras walad sugqijjar, wis sawwawa' giri 3awa:m, wi huuwa xajif lafsan jisqi:nun,1 iza kan il walad jimut. wi kan wathid fasa:ka:i saf il hadsa, wi qa:b il 3isqar fala:fan tisq:i il walad wi twaddi:h lil karokon. wi lamma rqiQh iha:ki 'sa:alu_l maQa:win j:an illi da:su wi 3a:1 "inta suft il hadsa b qenak?" "aiwa suftaha j. afandim." "umma:l ma qibtis is sawwaw leh?" "ma giri j. afandim?" "tajjib ma xattis nim'ritu?" "aiwa xas'taha j. afandim." "tajjib hija kam?" "hala:te:n wi nabbut j. afandim!"

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. 180, 181) 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_t thuq, wi_tba:t.

(5) The characteristic long vowel (into which the weak radical is transformed so often) is shortened before two consonants: jilt for fi:lt, tifilha for tif:1ha. And also when it loses accent: ji:bi:qu "they sell", but jibi:qu:ha.

(6) The true Passive Participle is as mabi:q "sold" (for j verbs), and ma:hu: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 triliteral, e.g. madi:un (for madi:n) "indebted", maQwwug (for maQu:q) "crooked".

1 Or xajif qala naqfu 1a jin'sagin "fearing for himself lest (la) he should be imprisoned".
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?

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?

For Conversational
Verbs with

I.

\[
\begin{align*}
&\text{(in u) tifut \ 'ale\:hun bukr\:a?} \\
&\quad \text{[tifut\:i, tifut\:u].}
\end{align*}
\]

\[
\begin{align*}
&(\text{in i) tis\:i\:l il \ 'aff\:i \ w\:nja\:hun?} \\
&\quad \text{[tis\:i\:l\:i, tis\:i\:l\:u].}
\end{align*}
\]

\[
\begin{align*}
&(\text{in a) tiba\:t hina \ bukr\:a?} \\
&\quad \text{[tiba\:t\:i, tiba\:t\:u].}
\end{align*}
\]

\[
\begin{align*}
&(\text{in u) fut\:t\:i \ 'ale\:hun imbar\:r\:i\:h?} \\
&\quad \text{[fut\:t\:i\:l, fut\:t\:u\:l].}
\end{align*}
\]

\[
\begin{align*}
&(\text{in i)filt\:i \ w\:nja\:hun imbar\:r\:i\:h?} \\
&\quad \text{[filt\:i\:l, filt\:u\:l].}
\end{align*}
\]

\[
\begin{align*}
&(\text{in a) bitt\:i \ hina\:k imbar\:r\:i\:h?} \\
&\quad \text{[bitt\:i\:l, bitt\:u\:l].}
\end{align*}
\]

Impera.

\[
\begin{align*}
&\text{fut \ 'awa:\:m.} \\
&\quad \text{[fi:\:l \ f\:wajja \ zija\:da.}
\end{align*}
\]

\[
\begin{align*}
&\text{ti\:t\:u\:j \ it \ tis\:i\:h \ wi \ _t\:b\:i\:\text{\'}u!} \\
&\quad \text{[ti\:t\:u\:j\:i\:l, ti\:t\:u\:j\:u\:l].}
\end{align*}
\]

\[
\begin{align*}
&\text{ti\:t\:u\:j \ _t \ tis\:i\:h \ wi \ _t\:b\:i\:\text{\'}i\:h!} \\
&\quad \text{[ti\:t\:u\:j\:i\:l, ti\:t\:u\:j\:u\:l].}
\end{align*}
\]

\[
\begin{align*}
&\text{bi \ _t\:h\:u\:h\:um \ wi \ bi \ _t\:b\:i\:\text{\'}hum \ le\:h?} \\
&\quad \text{[bi\:t\:h\:u\:j\:i\:h\:u\:m \ wi \ bi \ _t\:b\:i\:\text{\'}i\:h\:um \ le\:h?}
\end{align*}
\]

\[
\begin{align*}
&\text{bi \ _t\:h\:u\:f\:u\:h\:um \ wi \ bi \ _t\:b\:i\:\text{\'}j\:u\:h\:um \ le\:h?} \\
&\quad \text{[bi\:t\:h\:u\:j\:i\:h\:u\:m \ wi \ bi \ _t\:b\:i\:\text{\'}j\:u\:h\:um \ le\:h?}
\end{align*}
\]

\[
\begin{align*}
&\text{xaf \ minnu \ wi \ si\:b\:u \ wi \ fut\:u!} \\
&\quad \text{[xa\:f\:i \ " \ " \ si\:b\:i\:h \ wi \ fut\:u\:h].}
\end{align*}
\]

\[
\begin{align*}
&\text{xa\:fu \ " \ " \ si\:b\:u\:h \ wi \ fut\:u\:h.} \\
&\quad \text{[xa\:f\:u \ " \ " \ si\:b\:u\:h \ wi \ fut\:u\:h].}
\end{align*}
\]

\[
\begin{align*}
&\text{xaf \ minha \ wi \ sibha \ wi \ futha!} \\
&\quad \text{[xa\:f\:u \ minha \ wi \ sibha \ wi \ futha!}
\end{align*}
\]

\[
\begin{align*}
&\text{xafu \ minha \ wi \ sibha \ wi \ futuha!} \\
&\quad \text{[xa\:f\:u \ minha \ wi \ sibha \ wi \ futuha!}
\end{align*}
\]

\[
\begin{align*}
&\text{xufti \ minha \ wala \ zur\:t\:ah\:as\:f \ le\:h?} \\
&\quad \text{[xuft\:i \ " \ " \ zur\:ti\:h\:a\:s\:f \ le\:h].}
\end{align*}
\]

\[
\begin{align*}
&\text{xuftu \ " \ " \ zur\:tu\:h\:a\:s\:f \ le\:h?} \\
&\quad \text{[xuft\:u \ " \ " \ zur\:tu\:h\:a\:s\:f \ le\:h].}
\end{align*}
\]

(a) \text{inta \ ha\:(i)jij \ 'ali \ le\:h?} \\
\text{inta \ ha\:(i)jij \ il \ wa\:lad \ le\:h?}

(b) \text{inta \ ha\:(i)jil \ bint\:i \ le\:h?} \\
\text{inta \ ha\:(i)jil \ bint\:i \ le\:h?}

\text{inta \ ha\:(i)jij \ il \ bint\:i \ le\:h?}
A Conversation Grammar

Verb-Drill.

2nd Rad. weak.

II.

aiw%fut sjechum [nifut].

,, asi%l wnpja%hum [nji%l].

,, abas%t hina [nibas%t].

aiwa futti sjalechum [futna].

,, silti wnpja%hum [jilna].

,, bitti hina:ak [bitna].

Partic. Active.

adini fa(t)jit.

ana fa(t)jil ?addi.

faji%b abu%fu w abi%fu.

,, nifu%fu w nibi%fu.

b abu%shum wi b abi%shum kida !

,, ,, ,, ,, b shum wi b shum kida.

m axas% fi minnu wa l asibu%.

ma nxas% fi minnu wa la nsibu%.

m axas% fi minha wa l asibha%.

ma nxas% fi minha wa la nsibha%.

xu% fi minha wala zurtaha%kida !

,, xuna minha wala zurnaha%kida !

ana muf taj%u.

,, xuna:ak.

i%na muf haj%jiru.

ana muf haj%jpha.

,, i%na muf haj%fina.

III.

ij%jak jifut! [tifut, jifutu].

,, ji%l %l [ti%i ji%lu].

,, jiba%t [ti%a jiba%tu].

ma%lum fat [fati%t, fatu].

,, fa%l [fa%t, fa%lu].

,, ba%t [bari%t, ba%tu].

Partic. Passive.

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

ma%lum jihu%fu wi jbi%fu.

,, tihu%fu wi tbi%fu.

,, jihi%fuh wi jbi%fuh.

ma%lum bi jihu%shum wi

,, bi jihu%shum wi

,, bi jihu%shum wi

,, bi jihu%shum wi

,, bi jihu%shum wi

,, bi jihu%shum wi

,, bi jihu%shum wi

,, bi jihu%shum wi

ma jas% fi minnu wa la jsibu%.

,, tjax% fi minnu wa la tsibu%.

,, ji%fu% fi minnu wa la jsibu%.

ma jass% fi minha wala jsibha%.

,, jax% fi minha wala jsibha%.

ma%lum xas% fi minha wala zarha%.

,, xa%fit ,, zartha%.

,, xa%fu ,, zaruha%.
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 devil. 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 did 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.  fosl nimrit tamanja_w ʃifri:n.

afʃal muʃtalla,—illi 1 lam bitaʃthum waw walla je.

hikajja.

fi jo:m min do:l il fir:n nadahu_1 baʃʃuhum wi ʔalu “jottu
nfakkar fi ti:la lil ʔuttᵢ lamma jiːqi. ʔam ʔaːl il kibir bitaʃthum
“ja salaːm! il ʔuttᵢ da zajiːl il ʃaːrirt l_iswid! jiːgro ḍeːh iza
kunna nim’siku kul’lina wi_nhuttᵢ_f raʔabtu gingil (jaːni qarne
ṣugnaʃjor) min ger ma jidra, ʃalaʃjn niba nis’majju lamma jimʃi
walla jiːgiː” ʔamu ʔalu: lu “fikrak gamːil li ʔaːxir darpaːa!
wi min jur’butu ?illa_nta ja ‘rajjis?” ʔam ʔal “ja salaːm
garaː ʔeːh?!” huw_w ana_nsiːt_illi ʃamalu fiːja lamma_giriː
tinnu dik_in naharːr wi ‘giːri warːja_l ḍadd_if ʃaʔʔ? ana
ʃalajja bass_ʔuːl lukum, w_iːntu tib’tidu tiʃ’milu”. ʔamu
ʔalu: lu “wi min minna_b jinsa ʃamalu fiːna kullina ʔet, wi
huːwa...” wi fiʃ laʃːaʃ di gih_il ʔutt! ʔamu girju kul’lhum
ʃafʃjn, wi ʔalu “aho kulli wahid ʃuʃʃif zajiːjna roʔju ma jibʔa
luʃf faʃda”.

For Memory-work.

“min jurbut il gingil fi raʔabt il ʔutt?” ahe n nuʃto he’!
ʃalaʃjn il kalːaːm sahl wiʃ suʃʃuːba tamalli fil ʃamal.
I.

[Indef. in a, Past in a.]

(a) ʔijjak jiʔro_1 kita: b !
(b) ʔijjak jirsi ʔala torri: a !
(c) ʔijjak jif:i:_[a:]wa:im !
(d) ʔijjak jibni betu: s sa:na: di.

Aor.

1. bi tigri wi: b tinsa kulli ha:ga.
   " tigri wi: b tinsi " "
   " tigru wi: b tinsu " "

Past.

2. (a) qiriti wi_:nsiti kaman marra ?
   qiriti wi_:nsiti " " ?
   qiritu wi_:nsitu " " ?

   2. (b) baret il ?alam wi rometu leh ?
   bareti 1 " " rome(_i:)tih leh ?
   baretu 1 " " rome(_i:)tu:h leh ?

Imper.

3. (a) ʔirma manda:li:k, ir:mi:h !
   ʔirma manda:likum, ir:mu:th.
   (b) ʔiru_:ka:ta:bi:k iʔr:u:h.
   ʔiru_:ka:ta:bi:k iʔri:h.
   ʔiru:_1 kita:b iʔru:h.

Partic.


\[
\begin{align*}
\{ \text{inta nasi } \backprime \text{ali leh} ? \\
\{ \text{inti nasja } " " \\
\{ \text{intu nasji:n } \backprime \text{ali leh} ? \\
\end{align*}
\]

The same with . . . fot:ma . . . 1_iwla:d.

5. qiriti wi laʔet:u ? [laʔetha].
   qiriti wi laʔet:ti:h ? [laʔeti:ha].
   qiritu wi laʔet:u:h ? [laʔetu:ha].

6. ma_\_g:ri:ti:f wala laʔet:if \{ abu:k ?
   ma_\_gri:ti:f wala laʔet:if \{ ummak
   ma_\_gri:tu:f wala laʔetu:f \{ abu:ki
   ma_\_gri:tu:f wala laʔetu:f \{ ummik
   ma_\_gri:tu:f wala laʔetu:f \{ abu:ku
   ma_\_gri:tu:f wala laʔetu:f \{ ummuku

(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 ?
II.

ma 'risi ?ala t?ar?a min ?ama:n!
ma fidi min imbar?i! 
da bana ?amnawwil!

ai, na?am, ana b_aqri wi b_ansa.
   "   il?na_b nigri wi b ninsa.

aiwa, giri:t wi_nsi:t.
   "   giri:na wi_nsi:na.

baretu_l ?alam wi rometu kida!
   "   "alam wi rome(:)nah!

la m_ar'mihf!
   "   ma nirmihf!
   "   m_a?rohf!
   "   m_a?rohf!
   "   ma ni?rohf!

   do. with Pronouns.

ana mu? na'sith.
ana mu? nas'jah.

   na'si:ha, nas:hum.
   nas'jah:ha, nas'jah:hum.
   nas'jinha, nasjinhum.

aiwa, giri:t wi la?e'tu.
   "   giri:na wi la?e'nah:

la ma_gri: f wala {la?e'tu:}.
la?e'tha:.

la ma_gri:na: f wala {la?e'nah:}.
la?ena'ha:

III.

s?hi:h bi jiqri wi b jinsa.
   "   "iqri   "   tinsa.
   "   "iqru   "   jinsu.

ma?le:j! 'giri wi ' nisi!
   "   giri:ki wi nisji!
   "   giriju wi nisju!

/bara:n_l ?alam wi r?ma:ch izzaj!
/baro: li   , "  wi r?matu   
/ba?ru_l   , "  wi r?mu'h   

bi t ?ob?i ma jirimihf.
   "   "   ma jirmu:hf.
   "   ma jirrhf le:h?
   "   ti?rohf le:h?
   "   ji?ruhf le:h?

Part. Pass.

{ s?hi:h } qali mu? mansi.

{s?hi:h}
   "   "   1_iwla:d mu? mansijji:n.

   "   giri:ki wi la?atu [la?atha:).
   "   giriju wi la?u:h [la?uh:ha].

s?hi:h ma_gri:f wala {la?ah:}.
la?aha:.

la?atu:.

"   ma giri:j   , "  la?atha:.
"   la?uh:.
"   ma_gru:j   , "  la?uha:.

2 (s). 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?
Egyptian Colloquial Arabic.

For Systematic Grammar.

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

\[
\begin{align*}
\text{a—a} & : \ ?\text{arp} \ jî\text{rp} \\
\text{i—i} & : \ \text{risi} \ jî\text{rsi} \\
\text{a—i} & : \ \text{bana} \ jî\text{bni} \\
\text{i—a} & : \ \text{fidi} \ jî\text{fni}
\end{align*}
\]

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): ʿidda(:), ʿiddat; idʾdet; etc., etc. (aorist).
   ʿaddi(:), ʿjiddi, ʿjiddu, etc. (imperat.). ʿiddi(:), ʿiddu (partic.).
   ʿmiddi(:), midʾdijja, middiʾji:n (no Inf.).
2. With nouns as objects. ʿidda l kita:b li l walad.
3. With direct pronominal object. idʾda(:)h li _ l walad.
5. With both objects pronominal. iddat ʾha: li, ma_ddatha ʾli:_

¹ Compare jigri \{?jiddet\} and \{(?jiddet\} roddet:

The anomalies are explained by the fact that the verb has been worn down from ʿadda, jiʾaddi, the conjugation of which would be exactly as the verb illustrated on pp. 150–1, no. 16.
6. Shifting of accent. Compare the following—

\[ \begin{align*}
\text{'iddat} & ; \text{id'datha} ; \text{iddat'ha: li} ; \text{ma_ddatha \_li:}f. \\
\text{id'dett} & ; \text{id'de(\theta)ha} ; \text{idde(\theta)t'ha: li} ; \text{ma_ddetha \_li:}f.
\end{align*} \]

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

\[ \begin{align*}
\text{id'dah li} & ; \text{ma_ddah\'_li:}f ; \text{id'duh li} ; \text{ma_dduh \_li:}f. \\
\text{idde'tuh li} (\text{you (p.) gave it me}) & ; \text{ma_d\_de:tu\_li:}f. \\
\text{idde'tu: li} (\text{you (s.) gave it me}) & ; \text{ma_ddetu li:}f.
\end{align*} \]

(b) Third feminine pronoun (direct).

\[ \begin{align*}
\text{iddaha: li} & ; \text{ma_ddaha \_li:}f. \\
\text{iddet'ha: li} & ; \text{ma_ddetha \_li:}f.
\end{align*} \]

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.

\[ \begin{align*}
\text{iddat'ha\_l kem, ma ddatha\_l'ki:}f ; \\
\text{idde'tu\_l kem (I gave it to them); ma\_d\_de:tu\_l'humf.}
\end{align*} \]

With lina the n gets assimilated: e.g. iddat'ha\_nna, id'du\_nna l kita:b, for_\_lina.

(b) But after a consonant no elimination takes place: e.g. id\_dett'hum luhum, ma_ddet'hum lu'humf.\mdash1

---

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.
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).
A Conversation Grammar 139

il kitaəb . . . il fu:fə.

1. idde'tu: lak
   idde'tu_lha
   idde'hə_lha
   idde'tu_lka
   idde'hə_lka
   yalla la?—la;
   la;

2. idde'ha: lak
   idde'hə_lka
   idde'hə_lka
   yalla la?
   la;

3. idde'nu: lak
   idde'nu_lka
   idde'nu_lka
   yalla la?
   la;

4. idde'nu: lak
   idde'nu_lka
   idde'nu_lka
   yalla la?
   la;

5. idde'nu: lu
   idde'nu_lu
   idde'nu_lu
   yalla la?
   la;

6. idde'nu: lu
   idde'nu_lu
   idde'nu_lu
   yalla la?
   la;

7. idde'ti: lina
   idde'ti_lina
   idde'ti_lina
   yalla la?
   la;

8. (a) idde'nu: li, ja 9ali!—m_ana midde'nu lak.
   (b) idde'hə: li " " — " midde'hə lak (middiha_lki).
   (c) idde'hə: li " " — " midde'hə lak (middiha_lki).

9. tiddi lina
   tiddi_lina
   yalla la?—la;

10. tiddi: lu
    tiddi: lara
    yalla la?
    la;
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. fəz̥l nimirat tiṣ̌aːw ʔiʃ̣riːn.

ʔaʔədːjib wi nasajib.

hika:jə tamhidijja.

kan šiḥ madiːna ʔadːma fə安全管理 il ʔaɾəb, fə:ha šelət kubər, kulluhum miʃ̣əxːiːn bi ḥaːsabhum wi naːsabhum. wif joːm mil ʔaːjəːm ʔaːm ʔal madiːna di malik wi ḥuːʃirha ¹ b geːf. wi lamma kull il ʔaʃːaːn doːl ma ʔidruːʃ jinːnaːju l malik da wi jəɾṭosuː l madiːna minnu, šam waːhid faʃːir min wust il balad, wi b šatortu 'manaːʔ il ʔaːdu ʔanhum wi xɔtːuːs il woʃːon. wi baʃːeːn šam šumum ʃisʃaːb wi šaːlu, "il ʔaːhsan nî'mallik ir ruːgil if ʃuː'qaːt da ʔaleːna". laːkin aʃːaːn il balad ma riːjjuːʃ wi ziːlu wi šaːlu, "da waːhid ma luːʃ? ʃəf l waːla fəz̥l, wala ʔasab wala nasab, w izzaj jikun waːhid miʃ jəkl ¹ da malik ʔaleːna ʃiʃʃənəːb il šelət il kubaːr?" ʔam waːhid minhum ʔaːtil ʔan ʃəɾəhu ʔaːl luhum "muʃ kida! il ʔinsaːn bəʃʃətlu wi ʃilmu, muʃ bəɾəbuh w ʔummu! w an aʔul luhum, ma fiʃ waːhid ə'haʔʔi minnu jikuːn ʔaleːna malik".

¹ From hàːsir jiʃːəsir, see Chapter xxxiv.
<table>
<thead>
<tr>
<th>Relationship</th>
<th>Gender</th>
<th>Blood Relation (Egyptian Colloquial Arabic)</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Father (Father)</td>
<td>♂</td>
<td>m'hammad hina ['abu] xalil: wi ?asma wiiqabd il 'aziz. huw 'a'buha...abuhum...</td>
<td>The blood-relations.</td>
</tr>
<tr>
<td>Mother</td>
<td>♂</td>
<td>♂e:ja hi:ja [ummi] xalil: wi '(a)watu. hi:ja_ mmu...mama...mmuhum. wi xalil:</td>
<td></td>
</tr>
<tr>
<td>Grandfather</td>
<td>♂</td>
<td>m'hammad {[qidd] [sitt]d} qali wi f ottma. huwa</td>
<td></td>
</tr>
<tr>
<td>Grandmother</td>
<td>♂</td>
<td>♂e:fa { [gidda] [sitt] } li qali wi f ottma. hi:ja</td>
<td></td>
</tr>
<tr>
<td>Grandson</td>
<td>♂</td>
<td>qali ['ibn_ibni] m'hammad, w ['ibni binti]</td>
<td></td>
</tr>
<tr>
<td>Granddaughter</td>
<td>♂</td>
<td>f ottma [bint ibni] m'hammad, wi [bint binti]</td>
<td></td>
</tr>
<tr>
<td>Uncle (Paternal)</td>
<td>♂</td>
<td>qabd il 'aziz: ['amm] li qali wi f ottma. qali</td>
<td></td>
</tr>
<tr>
<td>Aunt</td>
<td>♂</td>
<td>?asma ['amm] li qali wi f ottma; hi:ja</td>
<td></td>
</tr>
<tr>
<td>Uncle (Maternal)</td>
<td>♂</td>
<td>farid [xal] li qali wi f ottma. huwa xal:lu,</td>
<td></td>
</tr>
</tbody>
</table>

13. Nephew 13. ʔali [ʔibn ax] li ʔabd il ʔaziz, wi futma bint axuh. bi jːul luhum “ja biːn axurja!” “ja bint axurja!” (or ibn uxt.)

Niece


ʕali jiːʃul li saːjːid “ja [bni ʔammːiti]!” wi li saːjːda “ja [binti ʔammːiti]”

saːjːid jiːʃul li ʔali “ja [bni xaːli]!” wi li futma “ja [binti xaːli]!”

ʕali jiːʃul 1 ahmad “ja [bni xaːli]!” wi li xaːdiːqa “ja [binti xaːli]!”

(Plurals)

1. Son- and D.-IN-LAW 1. mːḥammad ʕan galiːla, “hiːja [mːrʊt ibn]”; wi ʕan maːzlːum “huːwa [goːz binti 1]!”


(alternative)


6. Wife of Do. 7. xaːliːl ʕan maːzlːum, “huːwa [goːz uxti 3].”

7. Sister’s 8. xaːliːl ʕan kariːma, “hiːja [mːrʊt axuːja] (or [zoːgit axuːja]).


Marriage 1. Or ʔiːhrī. ʔiːhr (p. ʔiːhr) is also used for sister’s-husband.

Marriage

3. But “(my) wife’s brother” is only axuː mːrʊtːi. Similarly “my spouse’s sister” is uxt 1 mːrʊtːi (or goːzī).

2 Or ʔiːhrī. 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 triliteral 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 كتَب, taking these in the following order (the first one, كتَب or يكتب, has already occurred, see Chapter XXIII):

<table>
<thead>
<tr>
<th>Designation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chapter XXIII.</td>
<td>inkَب</td>
</tr>
<tr>
<td></td>
<td>يكتب</td>
</tr>
<tr>
<td>XXX.</td>
<td>كتب</td>
</tr>
<tr>
<td>XXXI.</td>
<td>يكتب</td>
</tr>
<tr>
<td>XXXII.</td>
<td>كتب</td>
</tr>
<tr>
<td>XXXIII.</td>
<td>كتب</td>
</tr>
<tr>
<td>XXXIV.</td>
<td>كتب</td>
</tr>
<tr>
<td></td>
<td>يكتب</td>
</tr>
<tr>
<td>XXXV.</td>
<td>كتب</td>
</tr>
</tbody>
</table>
CHAPTER XXX

[Grammatical Scheme:—Verbs formed as kattib: with the Quadrilateral 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 punish 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-ah-mercy, my brother!"

1 Exactly the old "manner you": ḍadāb manners, ḍiːb well-mannered.
A Conversation Grammar

30. ṭayl nimrit talatīn.

afṣal siqit “kattib.”

fukahṭen itteṇ.


2. itteṇ fallahīn qum mās:ri mil ṭarjaf gidid. wi lamma ka:nu maʃjīn fis sikka ʾaṣfu madništ qa:miʃ ṣalja ṣawī. ṭam waḥid waʔaf it tani wi ṣal "ṣaf burgi bābil ṣali ṭadd eh! ṭam zinišlu ṣal lu “la! inta ṣabīt, an afah himak: di birr ṣalbu:ha ṣalafan jinaʃʃifuha fil hawa!" ṭam ṣal it tani “ja salam j_斧uʃj!!”

*For Memory-work.*

The second anecdote.
<table>
<thead>
<tr>
<th>Form</th>
<th>Meaning</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Past Tense.</td>
<td>Have you cleaned and arranged the office (room)?</td>
<td>ندبّتـت il maktab wi روتتيبت ? ندبّتـتـت 1 ةقـن wi روتتيبتـها</td>
</tr>
<tr>
<td>Indefinite.</td>
<td>When will you clean and arrange the tank (pot)?</td>
<td>تيندّتـتـت il حـق wi تـشـبـبنـه ـتـه</td>
</tr>
<tr>
<td>Imperat.</td>
<td>Clean and arrange the tank!—Have been doing so for ever so long.—Let the cleaning and arranging be perfect.</td>
<td>ندبّتـتـت لـهالا wi روتتيبتـه</td>
</tr>
<tr>
<td>Act. Par.</td>
<td>1a. Why have you muddled and disordered the things?</td>
<td>لـخـبنـتـت il حـقـت wi كـربـتـه ـتـه</td>
</tr>
<tr>
<td>Infinit.</td>
<td>2a.</td>
<td>bi تلـخـبنـتـت wi bi تـكـربـتـه ـتـه</td>
</tr>
<tr>
<td>Inf.</td>
<td>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.</td>
<td>بـالـسـتـتـت wi 1 كـربـتـه ـتـه، 무ـس ـط</td>
</tr>
<tr>
<td>4.</td>
<td>What! have you not saddled the horse and taken it away.</td>
<td>دهـن ما لاقـيئـتـتـف il هـوـنـت (فرنـس)</td>
</tr>
<tr>
<td>5.</td>
<td>Why are you taking the furniture (baggage) away?</td>
<td>bi تـلـخـبنـتـت il قـيئـف ـتـه</td>
</tr>
<tr>
<td>6.</td>
<td>Why are you taking the things downstairs?</td>
<td>bi تـلـخـبنـتـتـتـتـتـتـتـتـتـتـت~&lt;br&gt;هـا تـقـن</td>
</tr>
<tr>
<td>7.</td>
<td>Don't take him (her) out.</td>
<td>ما تـلـخـبنـتـت ـهـا تـقـن</td>
</tr>
<tr>
<td>8.</td>
<td>&quot; &quot; &quot; &quot; down.</td>
<td>bi تـلـخـبنـتـتـتـتـتـتـت~&lt;br&gt;هـا تـقـن</td>
</tr>
<tr>
<td>9.</td>
<td>Why are you exaggerating the matter?</td>
<td>بـي تـلـخـبنـتـت~&lt;br&gt;هـا تـقـن</td>
</tr>
<tr>
<td>10.</td>
<td>Why are you demeaning (be-littling) me: it's too bad! Yes, I am demeaning you!—Your demeaning (of) her is a great shame.</td>
<td>inti مـنـغـلـنـرـنـهـا تـقـن</td>
</tr>
</tbody>
</table>

The quadrilateral verbs

For Conversational
Verb-Drill.
aiwa nda'=stu wi ruttibtu.

,, nda'=taha wi rottib'taha.
,, nda'=naha wi rottib'naha.
andadofu w_arot'tibu bukra.
andadofha w_arot'tibha ,,
ninadofu wi_urnt'tibu ,,
m'aadofu wi_mrot'tibu min badri!
m'aadafa:ha wi_mrotti'ba:ha ,, m'aadofinha wi_mrottibinha ,, follow this measure precisely, e.g.
laxbottuhum wi karkib'tuhum kida! etc.
b_a'laxbot wi b_a'karkib kida! etc.
their infinitives, e.g.
ai na'sam lax'bott it il haqat wi karka'bithum je:b.

{ la, ma laggimtu:s wala tolla'tu:s. }, ma laggimtaha:s wala tolla'taha:s. etc.
ana b_a'tolla'ju wi s sala:m!
ana b_a'tolla'ha ,, ,, etc.
ana m_a'tolla'ju:le:h?
aana m_anazzilha: ,, etc.
aana ma b_akabburha:le:h? etc.
aina'=am ana_maqqurru:ki!

ma'llum nda'=stu wi rottibtu.

,, nda'=fitha wi rotti'bitha.
,, nda'=fu:ha wi rottibu:ha.
ahnash jindadadofu wi jrot'tibu ha:lan.
,, tinadadofha wi_trottibha ,, jindadofu:h wi_trottibu:li,

} xalli t ton:af mat?u:n, wi t tarti:b zajju.

{sodi:hi lax'bo:thum wi kar'kibhum, etc.
{sodi:hi bi_j'lxbot wi bi_j'karkib, etc.

ma'llum lax'bot tak fi l haqat do:l wi kar'kab tak fi:ha je:b!

{ ma laggimu:s wala tolla'ju:s izza:j? }, laggimhah:s wala tolla'ha:s izza:j? etc.

ma'llum bi j'tolla'ju.

,, bi j'tolla'ha, etc.

aiwa, ma j'tolla'ju: le:h?
,, ma jnazzilha:le:h? etc.
sodi:hi ma_jkabburha:j, etc.

tosgi:rik fi:ha je:b kibi:r
11. Who (has been) dirtying the new carpet?  
mi:n m-naqqis is sagga:da_ 
  gidi:da?
12. Who considers the dog unclean?—The Moham-
  madans do.—Their con-
  considering it unclean is
  with them a religious
  prescription.
mi:n m-naqqis il kalb?
13. Are you going south or north to-morrow?
  intu_.m?abbil:i:n walla_
  mbalihari:n bukr? 
(Wake verbs of this form.——
  sawwe:t mas?altu walla
  xalle(tha) ?
  sawwe:ti mas?altu walla
  xallei:ha.
  sawwe:tu mas?altu walla
  xalletu:ha.
  rbbe:tel walad walla xalletu: 
  rbbe:tel 1 , , , xalleti: 
  rbbe:tel 1 , , , xalletu: 
  sawwil ?d?jja wala
  txulli:af !
14. Have you smoothed his trouble or just left it?
  like
  bana
  jibni.
15. Did you bring the child up or just leave him?
16. Do settle the trouble, don’t just leave it.—I just am
  settling, etc.
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_ tfid.

For Systematic Grammar.

(1) The significations of this very common and very useful
form should be carefully studied:——
  wi?i:q “to fall,” wa?i:q “to fell.”—Making an intransitive verb
  transitive.
  ni:t:if “clean,” noddor “make clean.”—Making a transitive
  verb from an adjective.
  ligam “bridle,” laqqim “to bridle.”—Making a transitive verb
  from a substantive.
  from an adjective.
  saggirr “small,” saggarr “to make out small,” “to demean.”
  —Making out (considering) somebody something.
  kibbir “big,” kabbarr “to make out big,” “exaggerate.”——
  Making out, but wrongfully.

N.B.—naqqis (from niqis “unclean”) well illustrates the
difference between “making actually so” (No. 11) and “making
out so” (No. 12).
A Conversation Grammar

$qali_{mnagghisha}.$
$tangi:su fi:ha $\overline{\mathfrak{q}_e:b}.$

$\overline{\mathfrak{m}}alabili:n.$
$\overline{\mathfrak{a}}amma $\overline{\mathfrak{lina}_mmbahharin}.$

Weak in 3rd radical: $\overline{\mathfrak{t}}$
$saw\overline{\mathfrak{wetha} wala xalletha:f}.$
$saw\overline{\mathfrak{wetha} wala xalletha:f}.$
$saw\overline{\mathfrak{wetha} wala xalletha:f}.$
$saw\overline{\mathfrak{wetha} wala xalletha:f}.$

$\overline{\mathfrak{robbat}} wala xalletu:f.$
$\overline{\mathfrak{robbat}} wala xalletu:f.$
$\overline{\mathfrak{robbat}} wala xalletu:f.$
$\overline{\mathfrak{robbat}} wala xalletu:f.$

$\overline{\mathfrak{burdu} b_{asawwi}wala xallilha:f}.$
$\overline{\mathfrak{burdu} b_{asawwi}wala xallilha:f}.$
$\overline{\mathfrak{burdu} b_{asawwi}wala xallilha:f}.$
$\overline{\mathfrak{burdu} b_{asawwi}wala xallilha:f}.$

$\overline{\mathfrak{ma}tlum} taswijiit kulli $ha:qa bi_\overline{\mathfrak{tfid}}.$
$\overline{\mathfrak{ma}tlum} taswijiit kulli $ha:qa bi_\overline{\mathfrak{tfid}}.}$
$qala kida tas\overline{\mathfrak{wijiitak} fi l\overline{\mathfrak{amri}} da}$
$wa:qib $jalek.$

(2) Notice that throughout this form, when the second vowel has on either side of it one of the consonants which modify a to $a$ or $i,$ then that vowel is fat\text{ha}. Otherwise it is i (kasra). And whichever of the two the vowel is, it persists throughout all the tenses. This is a very important rule: e.g. $\overline{\mathfrak{ndaddif}},$ $\overline{\mathfrak{noffad}},$ $\overline{\mathfrak{harraf}},$ $\overline{\mathfrak{a}tqaff},$ but $\overline{\mathfrak{roottib}}.$ The first vowel is fat\text{ha} invariably.

(3) Notice that the quadriliteral is constructed exactly in the same measure, two different consonants merely replacing the doubled one: cp. $\overline{\mathfrak{laxbot}}-\overline{\mathfrak{ndaddif}},$ $\overline{\mathfrak{karkib}}-\overline{\mathfrak{lagqim}}.$ And rule (1) holds good for all quadriliters also.

(4) Only in the infinitive is there divergence, e.g. $\overline{\mathfrak{laxbot}}-\overline{\mathfrak{tundaf}}.$ This last Infinitive (measure takti:b) should be noted with special care, as it is one of the commonest in the language, e.g. $\overline{\mathfrak{tarti:b}},$ $\overline{\mathfrak{tadbir}},$ $\overline{\mathfrak{taXi:r}},$ etc., etc.

(5) In the weak verbs of this form, only those weak in 1st radical call for any remark. They are a—i verbs, combining the features of $\overline{\mathfrak{bana} jibni}$ with those of this form. Their infinitives invariably take the feminine termination. (Contrast $\overline{\mathfrak{tundaf}}$—$\overline{\mathfrak{taswija}}.$)

1 To these $?$ must be added.
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 gait”.

¹ Lit. I call on God to deliver.
² Lit. “makes to bubble”: faʔʔaʔaʔaʔa (p. faʔʔaʔaʔaʔa) “a bubble.”
31. 'fals nimrit wa:thid wi Ḫisri:n.
   afjah:li siqit "itkattib,"
   mi:thadsa wi masale:n itne:n.

A. ?ul li, fula:n da bi jittkabbur leh tamalli, wi ma:si mitţantvoz
zajj_illi_s sikka_b'taţ_abu:b? hu:wa mitţallim aktar min
ge:ru, walla qani walla ?e:h, Ḩatta innu jista:hil it takabbur da?
   B. la: ja fiabi:bi; 'la: da wa'la: da wala: da! wi kaman Ḫumru
ma_tţallims.

A. aţuzu billah! "zajj_il barog:it,?'rirj wi qaṭāzān!"
   B. sāhlifi ja si:di, wi "kibr il faṭa:ra_'jiembeda_ił mwr:ru:ra."

_For Memory-work._

hu:wa_b jittkabbur leh tamalli, wi ma:si mitţantvoz zajj_illi_s
sikka_b'taţ_abu:b? mahu qala ru:j il masal "zajj_il barog:it,
'rirj wi qaṭāzān." wi kaman "kibr il faṭa:ra_'jiembeda_ił
mwr:ru:ra."

1 Sing., borgutta, a flea
Form itkattib.

1. Do you want to learn or take a holiday?—I will learn, etc.
   Past.  biddak tit'allim walla
tit'fassahi?
biddik tit'al'mili walla
titfas'sahi?
biddukum tit'al'limu walla
titfass'alihu?

2. Did you learn, or take a holiday?
   Aorist.  it't'allimti walla_tfas'salit?
it't'allimti walla_tfas'salit?
it't'allimtu walla_tfas'salitu?

3. Learn your lessons!—Why, I am learning them, hard.—The learning of lessons is useful.
   Imperat.  it't'allim id duruus!
it't'allimi_d ","
it't'allimu_d ,"
   Partic.  
   Infin.  

Quadrilateral verbs of the corresponding

1a. Why did you get so muddled?
2a. Why do you, etc.
   1a. itlaxbotṭi leḥ (f. -i, p. -u).
   2a. bi titlaxbot ḫ leḥ , " , " except in the

3a. Don't get so muddled.
   Fatima.—In truth my getting muddled does no good.—Yes, her, etc.
   3a. balaf talaxbot ḫ ja frtma.

4. Figure the question to yourself properly!
   4. isšawwar (for itsawwar) is su?al (il as?ila) tniibj!
isšawwar_i_s su?al (il
   as?ila) tniibj!
isšawwar_u_s su?al (il
   as?ila) tniibj!

5. Do you figure the question to yourself properly?
   5. isšawwart is su?al (il
   as?ila) tniibj?
isšawwarti s su?al (il
   as?ila) tniibj?
isšawwartu s su?al (il
   as?ila) tniibj?

6. Have you not yet learned it (them)?
   6. lissa ma_t'allimtuːf
   (_t'allimtahafj)?
lissa ma_t'allimtihf
   (_t'allimtihaːfj)?
lissa ma_t'allim'tuhf
   (_t'allimtuhaːfj)?

7. Why were you so stuck up?... Whose gets stuck up gets set down.
   7. itkabbartṭi leḥ?

8. Have you progressed, or gone back?
   8. it'daddimti walla_t?axxart?
Weak Verbs of this form.—

(a) Past.
(b) Aorist.
(c) Partic.

9. Have you made search for the thief (investigated the matter)?
   (a) itharrer: tan il 'ard:mi?

   (b) mahmu:dm itharrt ?annya?

   (c) mahmu:dm itharrt ?annya?

   Infin. 10. I hope this investigation will succeed.
   (a) ij'jak:it tabarrri(:) da jinfa:?

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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. itghallim "to teach oneself (have oneself taught)," and so "learn": i. e. middle, or reflexive, of kattib. Apply this to itfassa:?, is-sawwar, it?addim, it?axxar, itlaxb:?, 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," itfarnaq "to ape foreigners."

(d) Merely passive of kattib, e. g. laqgim "to bridle," itlaqgim "to be bridled." (Very common in Egyptian Colloquial.)

Notice the assimilation of the t in is-sawwar, miggawwil and other consonants.
Weak in 3rd Radical: e.g.

(b) m_ana b_atharrq
    Ḫanna min ḫadri.

ma hu_ b jitharrq "" ""
ma hiija_ b titharrq "" ""
ma humma_ b jitharru "" ""

(ec) ṣuḥhi: hu:wa mitharri Ḫanna.
    "" hiija "" mitharrija ""
    "" humma mitharrijja:u ""

1 Like ḥar ḥaro. Notice Indefinite in a, partic. in i.

(2) "Sound" verb. Apart from the prefix it, the rules given on p. 151, Nos. 2 and 3, apply to this form, and its corresponding quadriliteral, absolutely.

(3) The Infinitive form ta′allum, ta.snwwur, etc., is scarcely a colloquial form, the infinitive of kattib (takti:b) is usually borrowed and substituted for it.

(4) The only weak verb of this form calling for notice is the one exemplified in No. 9. But whereas the corresponding verb in kattib is an a—i verb (like bana jibni), in itkattib it is a—a (like ḥar ḥaro). Contrast

sawwa, jisaww[a].
itsawwa, jitsaww[a]. But partic. mitsaww[a].
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 at 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. "busying himself with, occupying himself with."
32.  ṭaṣl nimrit itnenn wi talati:n.
    af保驾护航 “iktatab.”
    m’hadṣa wi masale:n itnenn.

A. igtamaṭi wajjja fawzi be: min jome’n talai:ta f iqtimaṣj
sija:si, wi xuttī bāli innu_b jisrīf wajtū kullu fil mawdu:ṣj da,
wala_b jįʃtį’gilįʃ_f ha:ga ?a:badan! umma-l jįʃįʃ min_en?
B. mahu mit’tikil (mir’tikin, miʃtimid) jal jirje’n_illī
fa’hum l(u) a’buch. wala:kin do:l bi ṭu: l iz zama’n jin’tihu
hatman, jala raʔj il masal
   “ja mistaktur,1
       iz zaman_aktur!”
A. ṣaḥi:hi, fi gajit iz ẓu:b,2 wi kaman
   “xud mit tall,
       jix’tall.”

For Memory-work.
The second paragraph.

1 For this form see ch. xxxvi.
2 Compare məsbût, “accurate”, “right!”. 
Forms inkatab (or itkatab) and iktatab. For Conversational

These two verb-forms can be studied together because of their

| Past.        | 1. Were you pleased when you profited from him? | inbūsātti lamma (i)ntafāqi minnu? |
|             | 2. Are you pleased when you profit from him?   | bi tin'bisit lamma tin'tifāqi minnu? |
| Indef.      |                                               | ,, tin'bisit ,, tin'tifāji minnu? |
| Part. Inf.  |                                               | ,, tin'bisitu ,, tin'tifāju minnu? |
| Part. Pass. | 4. Do you hear the door? Did it open or shut? | sa:miq il ba:b? itfathā |
| Inf.        | meeting with him?—Our meeting has been for the | walla_nafal? |
|             | last two hours.                               | bi jitfitifi walla_b jitfitifil? |
|             | 5. Don't you honour and regard that friend of | muʃ inta militirim wi miqṭrib |
|             | ours?—Certainly, he is greatly honoured and | ṣəḥibna? |
|             | regarded in my sight. (N.B. passive partic.)—And he deserves | |
|             | honour and regard.                            | |

Weak verbs of this form. A. 1st rad. w.

| Past.        | 6. Did you agree and unite on an opinion?  | ittāfadhātu w_ittafātu ḥala |
|             | 7. You'd better agree, etc.—I suppose we shan't agree, etc. | alisan tittīfiḍu wi titṭifā ḥala |
| Indef.      |                                              | rd?j. |
| Im. Pa. Inf. | 8. Agree and unite! etc.                   | itṭifāḍu wi itṭifā ḥala rd?j! |
A Conversation Grammar

Verb-Drill.

essential similarity in rhythm and vowel. For the t see p. 156.

\[ \text{inbo'sorti xawlis lamma_n'tafaq} \]
\[ \text{ma'lum in'bpsor lamma_n'tafaq}. \]
\[ \text{minnu.} \]
\[ \text{inbo'sorti} \]
\[ \text{ntafaq} \]
\[ \text{minnu.} \]
\[ \text{inbo'sortna} \]
\[ \text{ntafaq} \]
\[ \text{minnu.} \]
\[ \text{b_an'bisit} \]
\[ \text{jawi lamma_an'tiffi} \]
\[ \text{minnu.} \]
\[ \text{ma'lum jin'bisit lamma_jin'tiffi}. \]
\[ \text{minnu.} \]
\[ \text{tin'bisit} \]
\[ \text{tin'tiffi}. \]
\[ \text{minnu.} \]
\[ \text{bi nin'bisit} \]
\[ \text{lamma nin'tiffi} \]
\[ \text{minnu.} \]
\[ \text{jin'bisit} \]
\[ \text{jin'tiffi}. \]

I igtima:li bita:na min sajte:n.

itfafa:wala_tafalj.

bi jittiffal wala_b jinftiffij.

ma'lum hu:wa mulitorom wi
ma'tabor jandi kti:r.

wi hu:wa_b jista:n? il_itiripm
wi l_itibar!

B. 2nd rad. weak. C. 3rd rad. weak.


azunn ma nittiffi?i wala nittifidj.

aiwa ma jiitiffu:j wala jiitifidu:j.

ma_lina mittifid:n! wi mittififfi:n!

9. Were you puzzled when you chose that thing (i.e. had to make a choice).

10. Don’t you get puzzled when you choose?

11. Is not the chooser generally puzzled?—Yes, because the making of a choice perplexes.

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?

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.

14. You begin late and end early, how is that?—Why, my beginning and ending are just as usual.

B. ihtart had’ritak lamma_ xtart il ha’ga di?
muj bi tifta:r lamma_b tifta:r?
muj il mixta:r miitfa:r fl 1 ga’lib?

C. ibtadet is sa: qa kam, w intahe:t is sa: qa kam?
tibqa tib’tiwi tiin’tihi badri qa: kida bukra!

Part., Inf.

Part., Inf.

Part., Inf.

For Systematic Grammar.

(1) Signification of this form:
(a) Middle or reflexive of the triliteral, e.g. iq’tama‘i “to gather oneself with” and so “to meet”, irtakan “to lean oneself” and so “to lean”.
(b) Adds a subjective colouring, e.g. inta’zur “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. jinta’zur (“he expects”), alongside of jinta’zir, jista’il and jista’gal.

(3) Notice elision of unaccented i (tin’bis(i)ti, just as in mis(i)kit).

(4) When first radical is w in this iktatab form, w is attracted to t: e.g. it’takah for iwta’ahad “to be united”.

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(5) When the second radical is weak the verb is conjugated like jinaːm, e.g. ihṭaːq, ihṭaːq. And similarly: e.g. inḥaːf, “to be kept back”, jinḥaːf.

(6) When the third radical is weak the verb is conjugated like banaːt, jibniːt, e.g. ibtadaː, jibtidi. And similarly, intəfa, “to be extinguished”, jintifi.

(7) When the second and third radicals are the same, the verb is conjugated like səbhiː jisəbhi (e.g. imtadd jimtadd, inṭarr jinṭarr).

Form iktatab is one of the few in which a passive participle appears, in a few verbs: it is always in a: e.g. muḥtarəm “honoured”; second radical weak, muxtaːr “chosen” (same as the active “choosing”).
CHAPTER XXXIII

[Grammatical Scheme:—Verbs formed as ʔaktab.]

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!'".
33. ḥṣl nimrit talat:ta_w talat:i:n.

afṣal siqit “?aktab.”

Haddu:dit is samaka l hijaliija.


‘ʔo:sfu:ra rif jadd aḥisan min ḥ:jar:u rif ṭadd.”


For Memory-work.

The proverbs.

For Systematic Grammar.

(1) Signification of this form.—Same as the first signification of kattib (see p. 150), i.e. it makes an intransitive triliteral transitive, e.g. ṣ:uhor “it appeared”, ḥdhor “he caused to appear, manifested”.

(2) The Indefinite is identical in structure with that of the triliteral in i. But unlike the latter it takes i invariably. It is therefore only the i of its Indefinite that distinguishes it from the Indefinite of the triliteral; e.g. ji:zi:hir “he manifests”, ji:zhor “it appears”; ji:zi:im “he compels”, ji:l:zim “it is necessary”.

A Conversation Grammar
Form ṭaktab.

**Past.** 1. Have you advised all the people of the resolution?  
2. You will kindly advise, etc.  
3. Advise the folk of their coming!—I am advising them since early (i.e. have already done so).—Was the advertisement clear?

**Imperat.**  
**Partic.**  
**Infin.**

**Indef.**

And so on, exactly like the simple verb;

**Weak Verbs of this form.—(A) Weak in Second**

4. You have edified (informed) her uncle.

5. Inform our friend, please.

6. The information (your information) was useful.

**Past.**

**Imper.**

**Indef.**

**Inf.**

**Partic.**

**A.**

-post 

5. Inform our friend, please.

6. The information (your information) was useful.

7. Have you given a legal decision to the man, O Counsellor?

8. Give a legal decision to the man, and a good one!—I will, the very best I can. —I hope he'll be pleased with your giving-of-the-decision!

**B.**

-post 

-post
Verb-Drill.

aiwa mma:l ?aqlant.  
and so ?aqlanna.
aqlinhum bi kulli suru:r.  
svdili ?aqlan.  
and so ?aqlanit, ?aqlanu.  
maqlum jisqlinhum.

but always in i, never a or u.
m ана muqqlinhum min badri.  
ka:n il ?qlan wa:dili?

Radical; (B) Weak in Third Radical.

ana mabsut: inni1 ?afadtu.  
,, mabs:ta inni1 ?afadtu.  
,, ,, inni1 ?afad'taha.  
iliqina mabsut:in inna1 ?afadna:ha.  
,, ?afaditu ?awi [=afadtu].  
,, ?afa'ditha,,  
,, ?afadtu:ha,,

asidu iza ka:n mumkin.  
nifi:du ,, ,,  
ana mabsut: inni1 ?ifadti ka:nit 
muqi:da.  
ji:du iza ka:n mumkin.  
tifi:du ,,  
ji:du:duh iza ka:n mumkin.  
?ifadtu (?ifa'ditha) ka:nit muqi:da  
?awi.

aiwa, ?afet:ir riqgil min zamam.  
maqilm afta r riqgil (afta:h).

?affih bi ?addima jim'kinni.  
ijjak jinbisit mil ?ifta btaqta!  

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. *fus* nimrit arbajal_n talatin.

*?a?fd? l gism.

hadduta.

Exercise on the Members of the Body.

1. ros ir roqil bi tiw'ga'ulu.
   ros_i_b tiwqa'ni.
   rosha b tiwqa'ha.
   ru(is)na b tiwqa'na.
2. faqrak towid, lazim jin'as-e.
3. widni l jamim bi tiwqa'ni.
   widam: fiha ?utn.
   widanna fiha ?utn.
4. ?andi zukam fi manaxiri.
5. itfa'li 'hanakak wi tolla(j)
   lisamak.
   fatahit ka'nakha wi tollassit
   li'sanaha.
6. ruh li lihakim is sina:n jix'la(j)
   lak id dirs (is sinna).
7. il ja:qa tustur ir ro?aba.
   ro?abit ir raqiq fiha ja:qa.
   ro?a'bitha ma'fiha:ja:qa.
   ru?abti " " "
8. zor:ruk madbuli:--xalli'h
   dafjam.
   zorha " " "
9. ji:i is su?ndu:? jala kitfak.
10. ma tittakka:bi ku:jak_?al
    wurd?,
11. dira:jim matni.
    dira:jha mafru:d.
    dira:jitha mafru:da.

1. The man's head pains him.
   I have headache.
   She has ""
   We have ""
2. Your hair is (too) long, it must
   be cut.
3. My right ear aches.
   My ears have cotton in them.
   Our " " " " "
4. I have catarrh in my nose.
5. Open your mouth and put out
   your tongue.
   She opened, etc.
6. Go to the teeth-doctor, he will
   pull out the molar (tooth) for
   you.
7. The collar covers the neck.
   The man's neck has a collar.
   Her neck has no collar.
   My " " " " "
8. Your throat is sore.—Keep it
   warm.
   Her throat, etc.
9. Carry the box on your shoulder.
10. Don't lean with your elbow on
    the paper.
11. My arm is bent.
    Her arm is not bent.
    My arms are bent.
    Her arms are not bent.

1 Original form adrija, p. of dira:j.
12. My finger has a ring.
   ""wedding-ring.
   Her fingers are clenched.
   Your. "", open.
   His thumb is broken.

13. My finger-nail is long, I must cut it.
   My finger-nails are long, I must cut them.


15. I have a cold on the chest.

16. I have stomach-ache.
   ""She has, etc."

17. I feel ill in my inside.

18. My nerves are unstrung (strong).

19. My veins are bloodless.

20. My leg has been broken by a bullet.

21. He struck me in the knee.
   My knee is swollen (her knee).
   My knees are tired ("are like those in which is sand.")
   Our knees are shaky.

22. His toes have corns.

---

1 For sawa'tak.
2 alb (heart) generally means the "inside" vaguely.
3 Sing. Qasab "a nerve." Qasabi "nervous."
4 Sing. ần/a.
5 Same word as for "foot." The special word sa?: 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.
A Conversation Grammar

35. تاميل نيمره خمساوم تالاطين.

الفاء: سيجي "كجيد" و السيجي "إيتتاجيد."¹

masal.

A. د.اناء،زهتي نويليس! زاميالنا تيد دياوان بيجاكيسنا

مئكسا ويهيا تامالي، مانيج جاريف ليخ. جوفو ناسيكيش و

نيرتوس دينو ميننو!

B. ياسخ ماهي جايدا. أوفسول لي مورر؟يني واكيد رس(س)سالن

وي.انيا جا(س)سيلتوت بيل ميش، ويد يفديلا نيجاكيس ويينيرتوس إيم

وي ناتشاينا؟، وينهاديت لاشي تINSTALL؟نازيت لنافي باس. اقعل

للك، توويل باثل كمال جالش وير بابنجا جيازقة، جالا رون؟جي ال

masal

"يسبر جالا جور إس ساو;

جا جيرمال، جا تجي: لو

دابحا، تسيلا.)".

A. جالك نير! نول: نويلي:ها جا لونا، وينهاجيا ديروف سولو!

For Memory-work.

فيه ناور بيججولون، تويل باثل جال جادو، وير بابنجا، جيازقة،

جالا رون؟جي ال masal "يسبر جالا جور إس ساو، جا جيرمال، جا تجي: لو

دابحا وشيلا.)".

¹ For this see p. 156.
Form ka:tib.

Past

1. Why did you answer so, Ali?
   \( ga(i)\\text{'wibti} \) kid\( a \) le\( h \) ja ʕ\( a \)li?
   \( ga(i)\\text{'wibti} \) " " \( ja \) f\( \text{\textbf{f}} \)\( \text{\textbf{t}} \)\( ma \)?
   \( ga(i)\\text{'wibtu} \) " " \( ja \) w\( \text{\textbf{w}} \)\( \text{\textbf{d}} \)?
   \( ga\\text{\\text{'wibtu taha; qawib'\text{\textbf{t}}\text{\textbf{hi}}}} \)
   \( qawib\text{'hi}; qawib'\text{\textbf{ti}}\text{\textbf{a}} ;
   qawibtu; qawibtu;h.

2. Why did you answer him, her, so?
   \( tigawib \) ʕ\( a \)s su\( a\)l da \( \text{\textbf{e}} \)\( m \)\( a \)?
   \( tigawbi \) ʕ\( a \)s su\( a\)l da \( \text{\textbf{e}} \)\( m \)\( a \)?
   \( tigawbu \) ʕ\( a \)s su\( a\)l da \( \text{\textbf{e}} \)\( m \)\( a \)?
   \( ja \) \( \text{\textbf{w}} \)\( \text{\textbf{d}} \)?

Indef.

3. When will you answer (to) that question, Ali?
   \( ti\\text{'gawbu}, ti\\text{'qawiba; ti\\text{'gawbh;i; ti\\text{'gawbhu; ti\\text{'gawbu}h.}
   N.B.—\( bi, ti\\text{'gawib, bi, \text{\text{-t\}}\\text{'gawbha, bi, ti\\text{'gawbu, etc.}
   \( m\text{\text{'gawib} ʕ\( a \)s su\( a\)l \( k\)\( i\)\( d\) le\( h \)?
   \( inti mgawba (abu)k\( \text{\textbf{k}} \)\( i \)\( \text{\textbf{u}} \)?
   \( intu mgawbi:n abu:ku, " "

Partic.

Imperat.

5. Why are you answering the question in that way? I am answering as far as I understood.
   \( m\text{\text{'gaw} \( b\)\( i\)\( t\)\( \text{\textbf{k}}\( i\)\( a \) \( l\)\( \text{\textbf{b}}\)\( u\)h \( \text{\textbf{g}}\( \text{\textbf{v}}\)\( \text{\textbf{t}}\)\( d\) \( ! \)

Infin.

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.
   \( m\text{\text{'gaw} \( b\)\( i\)\( t\)\( \text{\textbf{k}}\( i\)\( a \) \( l\)\( \text{\textbf{b}}\)\( u\)h \( \text{\textbf{g}}\( \text{\textbf{v}}\)\( \text{\textbf{t}}\)\( d\) \( ! \)

Alternative

Infin.

7. No more wrangling and scuffling now! —Well, wrangling and scuffling are no good.
   \( m\text{\text{'gaw} \( b\)\( i\)\( t\)\( \text{\textbf{k}}\( i\)\( a \) \( l\)\( \text{\textbf{b}}\)\( u\)h \( \text{\textbf{g}}\( \text{\textbf{v}}\)\( \text{\textbf{t}}\)\( d\) \( ! \)

8. Didn't you answer Ali harshly? —I didn't answer him at all!
   \( m\text{\text{'gaw} \( b\)\( i\)\( t\)\( \text{\textbf{k}}\( i\)\( a \) \( l\)\( \text{\textbf{b}}\)\( u\)h \( \text{\textbf{g}}\( \text{\textbf{v}}\)\( \text{\textbf{t}}\)\( d\) \( ! \)

9. Don't answer Zed, Zeynab, so, it's a shame! —I'd better not answer him, her, at all.
   \( m\text{\text{'gaw} \( b\)\( i\)\( t\)\( \text{\textbf{k}}\( i\)\( a \) \( l\)\( \text{\textbf{b}}\)\( u\)h \( \text{\textbf{g}}\( \text{\textbf{v}}\)\( \text{\textbf{t}}\)\( d\) \( ! \)
   \( m\text{\text{'gaw} \( b\)\( i\)\( t\)\( \text{\textbf{k}}\( i\)\( a \) \( l\)\( \text{\textbf{b}}\)\( u\)h \( \text{\textbf{g}}\( \text{\textbf{v}}\)\( \text{\textbf{t}}\)\( d\) \( ! \)

For Conversational

1. Why did you answer so, Ali?
2. Why did you answer him, her, so?
3. When will you answer (to) that question, Ali?
4. When will you answer him, her?
5. Why are you answering the question in that way? —I am answering as far as I understood.
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.
7. No more wrangling and scuffling now! —Well, wrangling and scuffling are no good.
8. Didn't you answer Ali harshly? —I didn't answer him at all!
9. Don't answer Zed, Zeynab, so, it's a shame! —I'd better not answer him, her, at all.
Verb-Drill.

qi(wi) kida wi s salam!
qi(wibna) , qawibnah: , qawibnah:.

qa:wib ʕaleh baʃd: fwaʃjja.

" " " "

niga:wib " " "

aqawbu ... niga:wibha, etc., etc.

aiwa qa:wib kida.
" " qawbit "
" " qawbu "

" " qawbu, qa:wibha ;
" " qawbitu, qawbitha ;
" " qawbu: : , qawbu: :ha.

ijjaq jiqa:wib wala jinsa:ʃ.

" " tija:wib " tinsa:ʃ.
" " jiqawbu " jinsa:ʃ.

jqiawbu, jiqa:wibha ;
" " jiqawbu: , jiqawbu: :ha.

qa:wib aʃisan min kida!

gawbi " " "
gawbu " " "

sahif: m: gawbit il wilad l abu:hum
biʃ jakli da gnaṭf.
wi_m: gawbitha l abu:ha gnaṭf
aktar.

ai naʃam in niza:ʃ wi l xina:ʃ ma
jinta:ʃu:ʃ.

ma gawbu:ʃ bi l marra !
" " qawbita:ʃ " "
" " qawbu:ʃ " "
" " qa:wibta:ʃ " "
" " qa:wibnahumʃ bi l marra !

il qa:ʃiʃa ma_ qawbu:ʃ bi l marra.

" " ma_ gawbita:ʃ " "
" " ma_ gawbu:ʃ " "
" " ma_ gawbita:ʃ " "
" " ma_ ngawbuhumʃ " "

" " sa:šiʃ, ma gawbu:ʃ.
" " " gawbita:ʃ.
" " " gawbu:ʃ.
" " " gawbuhumʃ.

barf:u aʃisan ma_ jiqa:wbu:ʃ.

" " " " " jiqa:wbu:ʃ.
" " " " " tiqa:wbu:ʃ.
" " " " " jiqawbu:ʃ.
" " " " " jiqawbuhumʃ.
10. Have you hailed the cab? na(t)de:jā ḥala ḫunubijja fudja?
—Whom are you hailing? biṭuṇādī ḥala min?
Hail Abraham, O naḍī ḥala bruḥim, ja. wla:d.
jibni. ali and Fatima!

11. Did the hail not succeed? il mənadjja ma nafaʃitʃ?
—Yes, my (our) hail or in nida ma nafaʃʃ?
failed.

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 triliteral verb, or by an adjective, or by a noun, e.g. na:ziɣ, to perform on a person directly and with intent the action in nazaɣ "to pull", viz. "to strive with him".

qaːmil, to perform on a person directly and with intent the action in qaːmal "do", viz. "to deal with him".

laːtif, to perform on a person directly and with intent the action in laːtif "kind", viz. "to be-kind-to".

qaːwib, to perform on a person directly and with intent the action in qaːwib "an answer", viz. "to answer him".

saːfidi, to perform on a person directly and with intent the action in saːfida "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".

qaːtil, to try to do on a person the action of qaːtal "kill", viz. "to fight him".

saːbiɣ, to try to do on a person the action of saːbaɣ "precede", viz. "to race him".
of this Form.

\begin{tabular}{ll}
aiwa na(\textit{i})de:t §a\textit{l}a wa\textit{hi}da. & sa\textit{hi}h 'na\textit{da} §a\textit{l}a wa\textit{hi}da \\
b ana\textit{di} §a\textit{l}a \textit{m}i\textit{ma}mad. & sa\textit{hi}h bi jn\textit{a}\textit{di} §a\textit{le}h. \\
m\_ana\_\textit{m}na\textit{di} §a\textit{le}h. & w\ an\ an\ k\textit{a}\textit{ma} \textit{m}\textit{na}'dijja. \\
(ihna\_mna'dijji:n.) & sa\textit{hi}h \textit{m}\textit{n}a'dijji\textit{n}a\ ma nafa\textit{jitf}. \\
l\=, m\textit{n}a'dijji\textit{t}i\ ma nafa\textit{jitf}. & \textit{ni'dach} ma nafa\textit{jitf}. \\
\end{tabular}

(2) The signification of it\textit{k}a\textit{t}ib is (a) reflexive of \textit{k}a\textit{t}ib, \textit{e.g.}
\[\text{idda:ra} \text{ "he hid himself"}, \text{itsa:bi} \text{ "he raced himself" (with w\textit{p}\textit{j}ja)}; \text{and so (b) in the third plural the reciprocal notion already latent in k\textit{a}t\textit{ib} is fully brought out}; \text{\textit{e.g.} itsa(\textit{i})b\textit{(i)}\textit{?u} "they raced together"}; (c) passive of \textit{k}a\textit{t}ib, mitsa:\textit{\textit{?}id} "helped"; \\
(d) the combination of the conative sense of \textit{k}a\textit{t}ib with the reflexive, produces the signification of \textit{feigning}: \textit{e.g.} it\textit{ga:}hil "he feigned ignorance of"; \textit{it\textit{\textit{?}a}:ma} "he turned the blind eye to"; \\
\textit{itna:sa} "he pretended to forget".

(3) Notice that the vowel scheme throughout these forms in all three parts is \textit{a: i}, except with third radical of it\textit{k}a\textit{t}ib weak, when it is \textit{a}: \textit{a}. Form \textit{k}a\textit{t}ib has two infinitives; the one in \textit{m} is much the commoner. The other is more of a noun than a verb. The infinitive of it\textit{k}a\textit{t}ib can hardly be said to be a colloquial form at all. That of \textit{k}a\textit{t}ib is substituted. The infinitive of \textit{k}a\textit{t}ib with third radical weak (like \textit{n}ida(\textit{i}) above) is very rare, and that of it\textit{k}a\textit{t}ib 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.  fâsl nimirr sittâw talâtîn.

afqâl siqît “istaktîb”.

it taqrire:ma lli ma nafqîtí.


For Memory-work.

lamma kutti mis’turwil il laff hâbbet axorrrom min wust il hawa:ri. wala:kîn sîhil: qan il masal is sa:qir “qumr il mistaqqîl ma jqu? qimal:.”

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 istaquqîl may mean “I asked myself to hurry,” i.e. “I hurried”; or transitive: “I asked so-and-so to hurry,” istaquqîl qali “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 ?aktab (cp. ifa:da with istifa:da). And in other respects the two are parallel.

(4) The verbs with third radical weak are conjugated like ?arj ji?ro, 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.

| Past. | 1. Why did you hurry yesterday? | istaquisilt imbaririh leh? |
|       |                                | istaquisilti, istaquisiltu, |
|       | 2. Why are you hurrying, my good sir? | bi tistaquisil leh ja sidi? |
|       |                                | bi tistaquisili leh ja sitti? |
|       |                                | bi tistaquisilu leh ja gama:ja? |
| Indef. | 3. Hurry up!—Why, I am hurrying!—This hurrying is not expedient. | istaquisil (i-, -u)! |
|       | 4. Did you ask him for forgiveness yesterday? | istas'malitu_mbaririh |
|       |                                | [istasmalitah] |
|       |                                | [istasmalitiha] |
|       |                                | [istasmalitu] |
|       |                                | [istasmalituh] |
|       | 5. You didn’t ask his forgiveness. | ma_stasmahituf |
|       |                                | [stasmahituh] |
|       |                                | [stasmahitah] |
|       |                                | ma_stasmahitah |
|       | 6. Summon for us the clerk (the woman). | istahdiri lina l katib |
|       |                                | hurma |
|       |                                | hurma |
|       | 7. Stay, don’t summon him (her). | balaf! ma tistahdoru |
|       |                                | [tistahdorri] |
|       |                                | balaf! ma tistahduru |
|       |                                | [tistahduru] |
|       | 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). | iwqa tistaghilni! |

This form has a variant which combines

| 9. Did you rest at their house? | istarojjalit qanduhum? |
|                                | istarojjaliti, istarojjalitu |

10. Please rest yourself. | itfulqol istarojjali (-i, -u). |
Verb Drill.

ista'qilt wis sala:m!
[or ma sta'qilfi:]

ista'qilna " " [ma sta'qilna:]
b asta'qil wis sala:m
[or ma b asta'qilfi:]

bi nista'qil " wis sala:m
[or ma b nista'qilfi:]
m ana mista'qil (-a)
[ma lina mista'qilin:n].

aiwa stasma'li:tu
[istasma'li:thaha].

aiwa stasma'li:na:ha
[istasma'li:na:ha].

ai na'am ma stasma'li:tu;
[stasma'li:taha:].

ai na'am ma stasma'li:na:ha
[stasma'li:na:ha:]

a staha'oru ha:lan [a staha'oru

a staha'oru ha:lan
[staha'oru

nista'ho:ru ha:lan
[nista'ho:ru].

nijib m a staha'oru;
[a staha'oru].

nijib ma nista'ho:ru;
[nista'ho:ru].

astagfur nirr:hu! astaq'hilak izza:j!

aiwa, ista'qil [or ma sta'qilf].

ista'qil [ma sta'qilfi:].

ista'qilu [ma sta'qilu:].

aiwa, bi jista'qil [ma b jista'qilfi:]

" " tista'qil [ma b tista'qilfi:]

" " jista'qilu
[ma b jista'qilu:].

I isti'qa:il da mu:fl mu:fi:d.

sadhi:fl istas'mali [istas'maliha].

" " istas'mali:tu [istas'mali:tha].

" " istas'mali:hu:ha [istas'mali:ha].

ma stas'mali:fi [stas'mali:ha:].

" " stas'mali:tu:fi [stas'mali:tha:].

" " stas'mali:hu:fi [stas'mali:ha:].

xall istihdar:ru jala:j ana.

xall istihdarha jala:j ana.

istigha:l in nas mu:j zo:?

The features of the kattib and istaktib forms.

aiwa starnijja:ht
[la: ma starnijja:ht].

" " starnijja:ha
[la: ma starnijja:ha:].

m ana mistarnijja:fi (-a)
[ma lina mistarnijja:fi:n].

sadhi:fl istarnijja:fl.

" " istarnijja:flit.

" " istarnijja:flu.

[no infinitive.]
(A) With 2nd and 3rd rads. the same. (B) With 2nd rad.

**Past. A.**

11. Why did you belittle the fellow?

\[
\text{istaʔalleʔt}_r\text{₀ːr}_r\text{qil}\]
\[
\text{leʔh} \quad \text{etc., like səbli} \quad \text{jisabli}.
\]

**Indef.**

12. Why do you belittle the fellow?

\[
\text{bi tistaʔall}_r\text{₀ːr}_r\text{qil}\]
\[
\text{leʔh}.
\]

**Part., Inf.**

13. Why do you call the salary too low?—Because I want to live independent.

\[
\text{inta misʔaʔil}_l\text{₀ːl}_m\text{ahijja}\]
\[
\text{leʔh}?
\]

**Note.**—No. 13 shows that the two final radicals are sometimes little”; ḥaliː1). Here, when they coalesce, the meaning is rather different, independent” (No. 13, column 2).

**Past. B.**

14. Have you not consulted the doctor?

\[
\text{muʃ istaʔart}_l\text{₀ːl}_h\text{akim}\]
\[
\text{..} \quad \text{istaʔartu}_l\text{₀ːl}_h\text{akim}.
\]

**Indef., Inf.**

15. Shall you consult the doctor?—Why should I...

\[
\text{[etc., like baʔi, jibiʔi]}
\]

...?—Because a consultation will do you good.

**Inf.**

16. The consulting of that doctor did me good.—Our consulting of him did us good too.—But my consulting of him did not.

\[
\text{istifariʔt}_l\text{₀ːl}_h\text{akim da}\]
\[
\text{naʃaʔiʃnaʔ}_k\text{tir}.
\]

**Note.**—Here again we meet with uncontracted forms, e.g. istaqwib again a contracted form may coexist, but with a different meaning: a prayer” (God).

**Past. C.**

17. When did you make a start?

\[
\text{istabdɛt}_\text{.enumer}[\text{t}, \text{.u}].
\]

**Indef.**

18. Will you start at once?

\[
\text{ha tistabda}_d\text{ilw}_\text{t}_l\text{haʔlan}\]

**Imp., Part.**

19. Start the business to-day!

\[
\text{istabdəa}_f\text{.jugl innaharda}\!
\]

\[
[\text{t}, \text{.u}].
\]

**Past**

20. Why did you hide yesterday, Ali?

\[
\text{istaxəbbet leʔ}_l\text{imbarriʔ}, \text{ja qali}.
\]

\[
\text{istaxəbbeti leʔ}_l\text{imbarriʔ}, \text{ja foʔma}.
\]

**Indef.**

21. Why did you wait for us, Ali?

\[
\text{istanneʔni}^1\text{ leʔja qali}.
\]

\[
\text{istanneʔni leʔja foʔma}.
\]

\[
^1\text{From istanna; istaʔann is the original word, meaning "to await}
\]
of this Form.

weak. (C) With 3rd rad. weak. (D) A variant of C.
ana ma __staʔalle(ː)tuːʃ.
lə: la: istaʔallu.
ilha ma staʔalle-nahaːʃ.
əʔəhiː ma staʔalluhaːʃ.
ana ma b__astaʔalluːʃ.
lə: la: bi jistaʔallu.
əʔəhiː l istiʔlaːl afjad.

found separated, e.g. istaʔilil, jistaʔilil, mistaʔilil ("to consider too "to consider little," i.e. "to belittle" (No. 11 and 12); or "to be

la ma staʃurutːʃ.
"," staʃarṇahʃ.
aʃaʃiːr liːkiːm leːh ? [etc.]
lar: humːaʃaʃur il liːkiːm
"," humma_ʃaʃurutːl
əʃaʃan il ʃaʃiʃar ŵoʔ tiːdak.

istif(aː)ʔiʃna fiːh ?afaditna kaman.
ummaːʃ_ʃiʃurti fiːh ma
nafaʔitniʃ leːh ?

(instead of istagaːb) "to demand an answer from" (gawaːb). And here
e.g. istagaːb (jistaqiːb, istaqiːb, mistaqiːb, istiqaʔaːb) means "to grant

istabdːt imbaːriːh
[istabdːmaːχ].
aiwa b__astabaʔaːwaːm
[istabdːt, istabdːu].
d ana mista本钱i min imbaːriːh.
"lia jistabaʔaːwaːm.
"[mistabdiʃja, mistabdiʃjiːn].
la: ma kuttʃiʃ astaxaʔba.
"," "
like przed: past. akiːʃ. iʃna astaxaʔbaː.
"," "
ma kuttʃb __astannaːk, jaːsiːdi.
"," 
"kaniʃf mistaxaʔbba.
"," 
"kaniːʃf mistaxaʔbbaː.

with patience". (Partic. mistanni, mistannijaː, mistannijaːt.)
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 Litt. "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 hija ?uddam.

3 The a is intoned and prolonged to give the idea of distance, "all the way."
A Conversation Grammar

37. fosl sabj a w talatin.
   l_ism il mawsul.¹
   hikajit il muxbir if ja: tir.


A.

fih wa:hid min dimn pada:bi hutwa (a) muxbir wi hu:wa min a:tor il muxbirin w _ aq da:ham. wi l muxbir da (b) lli hu:wa ja: tir wi 'gada' 'al li(t) _ala nadra _fow:lit lu. b aftkir inna:ha tibs:tkum lamma tisma:j:ha. 'a:1:

B.


C.


D.


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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 ʔawwad.
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 ḡal ma nizil ir ṛqgil ṣuṭṭi waḥid jisallim ḡaleḥ, ḡala ṭul (i) ifṭabaḥti šīḥ ṛqxor, maq inni m ṣaḍafuš. (wi r 𝙧ฎqgil da (j) li ifṭabaḥti šīḥ lammaṭḥarrēt ṣannu baḏden, laṭeṭih innū ku lu jaddi fi ḡadsit is sirqa btaḥit fula:ma ba[f[a, (j) illī l ฎuṭt kullu simī ḡanha)."


"ṭumṭ ata ṣuṭṭi ḡila gih wɔjjajja, ṣu: ṣobbd ųal bet illi daxulu-h ġig gama:ja doːl, w ʃultub m ṣa:blit ir ṛqgil ili benak wi bennu maʃrīfa, wi tannak itḥaddit wɔjjaj:jamm aqgi:lkum, w iwṣa jistixabba 5 minnak. ṣam ᵗpubna ma kaddibši xobbar wi ṛqṣir ḡala tu:l. ṣumṭ ata kalimt il karakon: ili ši_n nuṭta di bi t tilifo:n jisajjaʃ li šuwa mil buliːs ili şandu, wi jadob bi ʃa:xar:di ma kammīlt il ṣifara, illa wi gih šuwa mil buliːs, fa xattuhum wi ḡaqamti ųal bet wi xobbd:na ili Ŧiḥ kulluhum, wi b t ta:biʃ maʃh:nom fi l karakon laṭe:nahum kulluhum min bituːfi ʃi sawra, illi ḡixill bil źamn il ṣa:ʃ(m(m). fa: ṣhekam ḡal:hum bi n nafj kulluhum Ŧatta l mora kaman."

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4 In these three sentences the word which is nominally attached to the antecedent (mitṣalla? to bet, baʃ:jin to ḡurma) 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. . . .
A Conversation Grammar

tamrī:n ?idū:fi fi l ism il mawsul.

A. (a) min dīmīm ʾaḥaʾb binti waḥda sitt hija min alṭif is sittat w_aqmalhum.
min dīmīn ḥabaibi naːs saknim fi ḥilwā̀n humma min ǧīlil maʿjarīfi.
(b) is sittī di_illi hija_mṣafrā faʾrūnsa bukra mis ṭaqqa tami.
iwṣu min naːs doː illi humma taḥti_mroṣbit il buliːs.

B. (c) naːdet jala ṣurūbijja karru kaːn waʾif fi l kūttaː di, wala_rḍiːf ʾaḥibha jiwiː.
ṭalabt ṣurūbijte:n kaːnu waʾif:n fi l mawʔaf, wala_rḍuːf ʾaṣ ḥaːbhum jiwiq.
(d) lihiʔna l ṭatr illi ʔaːm mil māḥttoo s saːtša . . . imbariːhi, laːkin bi z zuːr.
ilṭaʔ in naːs doː l illi ʔaːmu tawwī bass.

C. (e) faṭit ṣaːlina waḥda sittī ma kuttij ʾaːrisha, laːkin zogti ʾaʃraːha tamam.
imṣjīt ʾuḍdammaa waḥda sitt aftikir ṣaːbilnaːha ṣablā, walaːkin muʃ faṣkīr emta walla fe:n.
ṣufna waḥda xaḍdaʾmitna ʾaʃraːha ṣawiː.
ṣufna waḥdaṭaljaniːja (a)ftikir innumuːk ʾaʃrinha ṭɔjib.
ṣaːbilna ṣamaːja kuttī jaːwuz aʃufhum ṣawiː.
ṣaːbilna ṣamaːja kaːnit zeːnāb ʾawzaaː ṣufhum.
[Repeat these six sentences (e), placing il before antecedent, and illi after.]

(f) adīfna ṣufna miːmammad illi_untu bi ṣḥibbu(ː)h.
if jasx ṣiːl intu ʾuʃtuh innaharida ṣandina ṣaːbilnaːh imbariːhi fi l māḥttoo.

D. (g) wiʔifna ṣandi sarːija

\[\begin{align*}
\text{kān il māšum} & \text{ ṣaḥhiba} \\
\text{kānīt il māšuma} & \text{ ṣaḥbitha} \\
\text{kānu l māšumīːn} & \text{ ṣaḥhabha}
\end{align*}\]

min ʾaʃjaːm il balad.
ṣuṭī ṣaːmaːja ʔuṣara (māsakiːn !) huduːmhum kulluhum məjarāmṭn, jaːni mitmazʔaː.
Make above (g) definite by supplying il . . . illi.

(h) is sitt illi ʾuʃfna ṣurūjīthā faʃta nizliː fent?
in naːs illi ʾuʃfna ṣurūjīthum faʃta nizlū fent?
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 ʔala kurne:ʃ il bawwa:ba btaʔitha... over the cornice of whose gates.]
E. (i) ḥablītni waṣīda ṣawneṭ fiḥa ḥala tu:l innaha birinsis:sa.
    ḿittā gama:ja ṣandi ṣawwil ṣimārikī kuttī ṣimīṭ ṣanhum
    innuhum min alisan ma:jku:n.

    (j) Make above (i) definite.
    muṣ intum illi ṣimīṭa ṣankum innukum maḥguzi:n fi
    muṭṭu?
    aho ḍina illi ṣimīṭu ṣanna ṣinnina maḥguzi:n fi muṭṭu!
    muṣ inti illi futna ḍale:ki dik in nahār w inti ṣa:da fi
    bank sidna:wi?

F. ḥagabtni bujit fi ḥilmi:ja fi ḥababikhum tarosinat ḥa:l.
    ṣuft is sarwijja di:l ṣubbaha illi mitta:la? ḥala bawwa(�)·
    ḏitha timsa:li!

For Systematic Grammar.

(1) When it is grasped that illi is like an enlarged connective
    particle like the second īl in īl be:t il kibir:r, it becomes clear why
    it is omitted after an indefinite antecedent.
    ṣuft il be:t il kibir:r “I saw the big house.”
    ṣuft il be:t illi (hu:wa) kibir:r “I saw the house which is
    big.”
    ṣuft be:t kibir:r “I saw a big house.”
    ṣuft be:t (hu:wa) kibir: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.—kullī waḥid, ajji waḥid are reckoned as indefinite.
    So kullī waḥid jīṭlub jiʔbal means “Every one who asks
    receives”; not kullī waḥid illi . . .

    But in kull illi jīṭlub, etc., illi is in the genitive (“construct
    state”). Similarly kullī 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 ṭo:qil illi misik
    il ḥagat: . . . where the nominative pronoun is concealed in
    misik: (“whom”) ir ra:qil illi misku:h il buli:s . . . where the
    objective pronoun is h: (“whose”) ir ṭo:qil illi be:tū ḥagabna . . .
    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.]

Ances. 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 kam does not by itself signify the past in conditionals; the past sense must be conveyed by a second verb in the past.
3 Or in ma kanfā findnr.
4 Also in. kam also possible for kuttī (= "if it be that I saw").
5 A very useful way of rendering the verbal-noun of any verb by means of the verbal-noun of kam (kam = "being"), "our being we-go", "our going".
38. ḥašl tamanja Ḋ w talati:n.

gumal ʃortijja.

m'tawrit liudades mis safar.

I.

anis. ana smiṭ innaharda inn° ʃəhibna murʔus ʃədər imbar:i:inh min urubba.

buʔtɔr. in° kan gih² wa la budd, jilzama ṅru:hi nisallim ʃale:h. w in kan ma ʃədər:fi³ ma xusurna:ʃ ha:qa.

gindi. la, ʃədər bi kull¹ taʔkiːd, ʃalafan ana zaːti kaman ʃuftu fi ʃ muski walaːkin id dinja kanit zaːlima.

anis. ʃəjjiːb izːa⁴ kuttı ʃuftu tamam mafjh niza⁵ fi ko(c)nnma ṅruːhi nisallim ʃale:h.⁵ walaːkin izːa ma kuttı⁶ ḥaʔaʔtu tamam jaʔaxi jimkin nitʃab min ʃer faʃda.

II.

[wi fi ʃ haːl daxal xaddaːm il beːl fiːdu gawaːb.]

anis. amma ʃe qariːb wi ʔamr¹ ʃaqiːb! aho da gawaːb min ʃəhibna murʔus, bi ʃʃuːl fiːḥ innu roli jihdɔr fi ʃktoːbar, wi sabab taʔxiːru ʔamr¹ fiːh faʃda ʃazisma lu.

gindi. ḥes il gawaːb minnu, ʃibʔa ʃuːbrı ʃəʔtən f ʃilli ʃuftu.

buʔtɔr. laːkin lau ʃam⁷ ʔabl¹ diilwɔʔt⁵ min hinak ʃam jikuːn ahːsan lu ʃalafan biʃkuːn fiːh hawaːktir fi ʃ bahu⁶ fi ʃktoːbar.

A. laːkin lau⁶ ma kanʃf ʃidif⁹ hinak, ma kun¹ʃaf ʃufna¹⁰ ʃ farbi bi ʃ xoːbər illi ʃal lina ʃale(ː)h fi ʃ gawaːb da.

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6 Or in. Alternatives: isə kuttı ma ʃaʔaʔtuːʃ, or isə ʃam ma ʃaʔaʔtuːʃ, or isə ʃam ʃaʔaʔtuːʃ. The two last less common.
7 lau much better than in or ʃa. If ʃam were omitted, the sentence would be more suppositional and less vivid, “If he were to have started”... Not very good.
8 Better than ʃa. in not correct.
9 Or lau ʃam ma ʃidif, or lau ma ʃidif.
10 Or ma kun¹ʃaf ʃufn.
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. istilam is verbal-noun of istalam. Other equivalents: lau ma kunnaṣṭ istalamna, or lau ma stalamnaṣṭ, or lau kunna maṣṭalamnaṣṭ (rarer: lau kan... lau ma kanṣṭ...).
2 Or ma kuttīf sn̄dzt, which means, however, "I should not have believed". N.B.—sn̄dzt often pronounced saddat.
3 Lit. "the not-thing".
4 lau, because the condition is impossible. in and iṣa would both suggest possibility.
5 Omission of kan would make meaning = "he will go".
A Conversation Grammar

III.

G. lau⁴ kam murʔus hina nnaharda kan⁶ jiruːhi wnjjamaːg giza ʔasab ʔaːh(ː)dtna kulli jom qumqaa.
B. ?aftikir lau ɡŋjjar⁶ ᵃʔəhibna murʔus fikru wi ?am min hinaːk f aʔrəb furən, jikun ah/san lu.
A. wʔin⁷ ma ɡŋjjarflying fikru wala ɡaf, jigʔroː lu ?eh jaʔni ?
B. aftikir, ṭuːjaːdu hinaːk xutur ʔalːeh ʔalːaʃam it tənʔiː fil wətʃiː da maːjkuʃiː mwafiː li səh/hitu.
A. laː, in saʔaʔit, robbina jistur li fiaddima jiːqi bi s salamina!

IV.

G. illi tiftikru ṭinniː murʔus bi jiʃmil eː fi s saːʃa diːlliː hina fiːhaʔ? ṭablil kulliʃeː, is saːʃa talarita hina tiwaːfiː wiːtnaːsib is saːʃa waʃida wiːʃumjjaːhnaːk.
A. ʔala kida in⁹ ma kanʃiː lissa bi jaːkul, ja doːb jikun ?am mil ṭakliː wi rəːh jimaːm.
B. wʔin kan¹⁰ ma biːjnaːmʃiː bəʃd il ṭakl, jikun bi jiʃmil eːh ?
G. in ma kanʃi¹⁰ biːjnaːm bəʃd il ṭakl jikun bi jiʔroʃumjja fə ktaːb walla ʃaga.

V.

A. lamma jiːqi murʔus min urubbba tiftikru jinzil ʃalaːskindiːriʃa walla ʃala bur saʃid?

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⁶ This condition not being impossible we may have ʔa ɡŋjjar or ʔa kam jipnjar. Also, lau kam jipnjar (and also lau jipnjar).
⁷ Or lau, or ʔa.
⁸ Or w in (w ʔa) ma kanʃi jipnjar fikru . . . , or w in (w ʔa) kam ma gnjjar. But in these cases lau is not permissible because the meaning would then be “if he had not changed”.
⁹ Or ʔa, but not lau.
¹⁰ Or ʔa. Notice the alternative positions of the negative. The positive would be in (or ʔa) kam bi jnam “if he is (actually) sleeping”.

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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, to 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 arufi a?ablū “I will go and meet them.” The other construction (rukt) is more hypothetical in meaning. Notice the complete absence of past significance in the “past” tenses in the sentence in nizil, rukt; cp. the English “if he landed, I’d go,” where “landed” is quite timeless, though past in form. Also possible: in kan jispṭi w jinzil, arufi a?ablū; here rukt is inadmissible.


mur?us. amma qagajib wi qar?afjab! umma?l xojali?!


* * * * *


3 Or in, or as in next sentence, see note (2).
4 Or isa nizil, in nizil.
5 Or isa.
6 in inwaqatt, isa_inwaqatt.
7 See note (3).
8 Or w_in ma kuttif anwigid, or in kutt?i ma_anwigid. (The constr. with kam not so good.)
9 Or ma?b jaddi?hi?la. Lit. "there is in my hand no device."
Egyptian Colloquial Arabic

For Systematic Grammar.

Rules for Conditionals.

(1) The "if" particle must always be followed by a Past, either the auxiliary ka:n, kutt, etc., or some other past. But this "Past" does not express past time.

(2) If the thing to be expressed is

(a) a supposed event in the past, ka:n, etc., must be supplemented by a verb in the Past. (in, iza, not lau.)

(b) a supposed event in the present, ka:n, etc., must be supplemented by an 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 tiqy, 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 roχ:ka n = "if he had gone". But as this might also mean present impossibility ("if he were to go"), it is better to add here also the auxiliary: lau ka:n roχ:ka n.

(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 roχ:ka n ruχi ana kaman ("I should also have gone") (or kutt 1 ruχi or kutt aruχi).

(5) When two verbs occur together the negative may be attached to either: e.g. lau kutt 1 ma ruχi:j for lau ma kutt 1 ruχi.

(6) ka:n may be used impersonally, e.g. iza ka:n ruχi "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 roχi "if he had gone".
3 lau roχi suggests that he will not go—the hypothesis is improbable or impossible. In roχi (or iza) suggests that he might possibly go.
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<th>Participle Active:</th>
<th>Participle Passive:</th>
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<td>ʕakāb</td>
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<td>ʕatāμ</td>
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<tr>
<td>(a i)</td>
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<td>ʕaṭṭam</td>
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**B. The "Weak" Triplex:**

(a) With 1st Radical ʔ or w.

<table>
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<th>(? w)</th>
<th>ʔaṭṭ</th>
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<tr>
<td>(v)</td>
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<td>ʔaṭṭ</td>
<td>ʔaṭṭ</td>
<td>ʔaṭṭ</td>
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(b) With 2nd Radical w or j.

<table>
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<th>jwāf</th>
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<tbody>
<tr>
<td>(j)</td>
<td>jib (jib)</td>
<td>jib</td>
<td>jib</td>
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(c) With 3rd Radical w or j.

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<tr>
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<td>jib</td>
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**C. The "Increased" Form.**

(The Roman figures refer to the usual dictionary order.)

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<td>kattāb</td>
<td>kattāb</td>
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<td>kattāb</td>
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**itkatāb (Y) (with Quadrilateral).**

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<tr>
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<td>jib (jib)</td>
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<table>
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<td>jwāf (jwāf)</td>
<td>jwāf</td>
<td>jwāf</td>
<td>jwāf</td>
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<tr>
<td>(j)</td>
<td>jib (jib)</td>
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<td>(w)</td>
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<td>jwāf</td>
<td>jwāf</td>
<td>jwāf</td>
</tr>
<tr>
<td>(j)</td>
<td>jib (jib)</td>
<td>jib</td>
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<td>jib</td>
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<tr>
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<td>jwāf (jwāf)</td>
<td>jwāf</td>
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<tr>
<td>(j)</td>
<td>jib (jib)</td>
<td>jib</td>
<td>jib</td>
<td>jib</td>
</tr>
</tbody>
</table>

1 If a "heavy" consonant precedes or succeeds the second vowel.
2 See previous note.
3 e.g. muṣṭāl or muṣṭāl, from qadāl.
4 For Plautus "to be stable". The hāmām sometimes appear, e.g. Plautus "to intrust".
5 "For bāsâtah.
6 See note 2.
7 For ibāsâtah.
APPENDIX

S.O.S.¹ SHANTIES

1.

1. güm if su-juxx ro:- hu if su-juxx,

2. doil if al-fa:- dij:- ja ma gus,

wi:- hna al-dih:- na zaj:- j¹ kul:- ll¹ jom!

2.

Chorus.

fu:f . . . ² hur:wa ga: na, ha?: al hu:wa jur:- rof-

na:- ga:- mi:- ³ an, dum ja za:- ma: . . ni dum!

(Fine)

(Versus)

ja: mu:- shi:- ba:- ti: min du-rus, il qa:- ro:- bi!

3. (il gawa:b)

leh ja za:- ma: . . ni: leh?

Chorus Da capo.

?ah ja si:- di:- fid:- d¹ het:- lak fid:- d¹

sit:- ti: i i i

¹ S.O.S. (School of Oriental Studies, Cairo).
Appendix

7.

ja ban il jom sakh in nom qum bal a nom nay jin leh?

leh, leh, leh, leh, leh, leh, leh, leh?

8.

Baladi, baladi!

(VERSE) qah jaa qa ziz qa: ni wa na bidd ar dow wah

ba la di: ba la di: ba la di: wis

Chorus.

su lyo xa di t wal a di? qah jaa qa ziz

had d! xa di t ku tu bi?

Fine.

qa: ni wa na bidd ar dow wah ba la di:

(For other verses, dal X.)
## VOCABULARY

The reference-numbers are to the pages.

*For the Arabic grammatical terms see the chapter-headings, and the Contents, pp. ix, x.*

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