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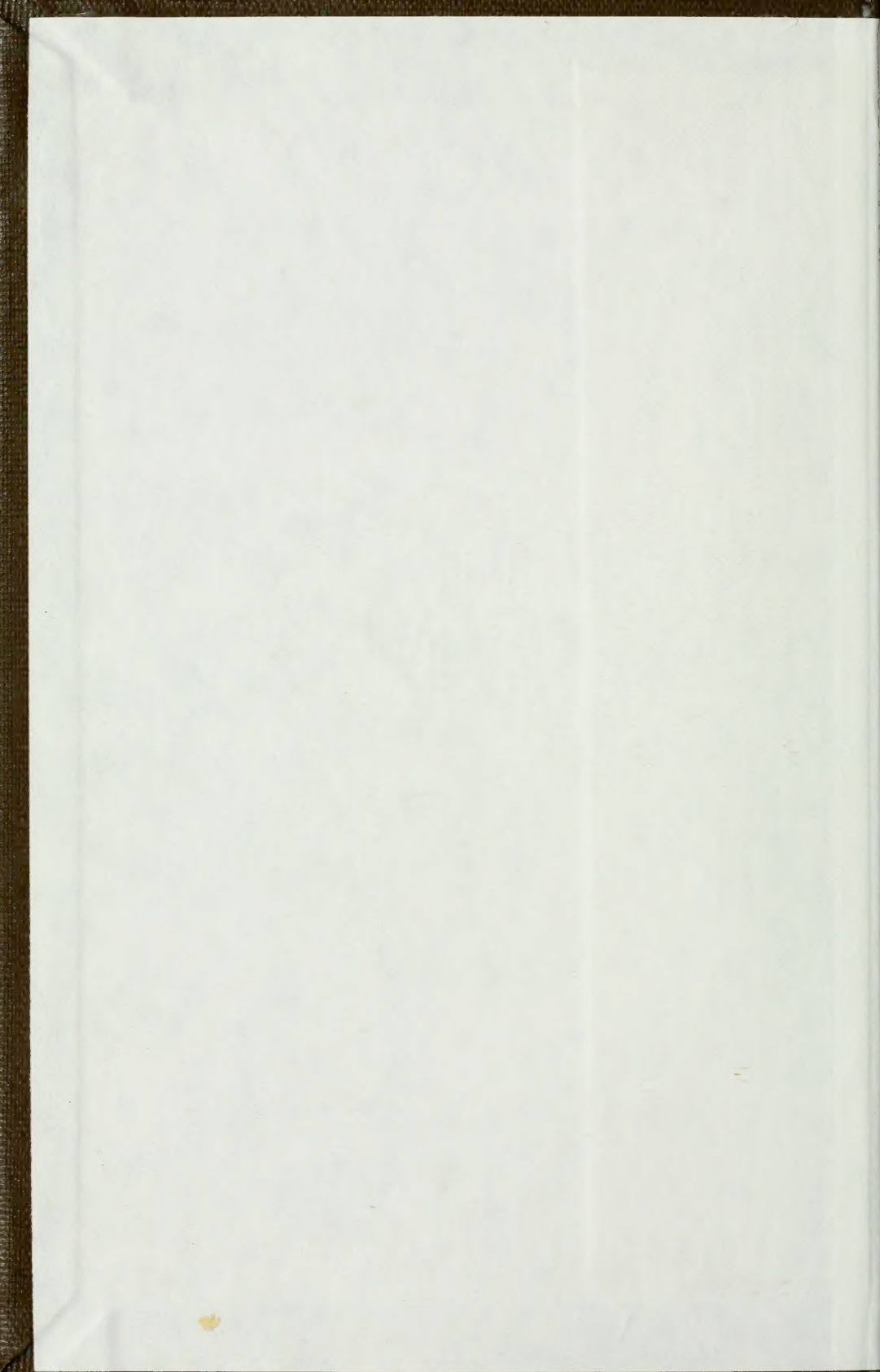


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# MANUAL

OF

# PALESTINEAN ARABIC

FOR SELF-INSTRUCTION

BY

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Henry  
H. H. SPOER M. A. PH. D. (N. Y. Univ.) B. D. (Rutgers Coll.)

Sometime Fellow of The American School of Archaeology  
and Oriental Research in Jerusalem.

AND

1125  
E. NASRALLAH HADDAD

Teacher of Arabic at the Teachers' Seminary of the  
Syrisches Waisenhaus in Jerusalem.

JERUSALEM

1909.

105.722  
19/10/10





## PREFACE.

The present volume has grown out of a need — which I have abundant reason to suppose that others as well as myself have experienced — for some means of acquiring a knowledge of the Arabic dialect spoken, not only in Jerusalem, but with some slight variations, in the whole of Palestine, to-day.

Such manuals as already exist in English are, for the most part, adapted for the Egyptian Arabic, or for the Libanese such as is spoken in Beirut and in the north, or for other special districts, and may be misleading, especially in nomenclature, to such as have learnt no Arabic whatever; and confusing to those who, like myself, when I came into this part of the country six years ago, are students of the classical language only. Such manuals, moreover, contain many words which occur only in modern, literary Arabic, and which, as not belonging to the vernacular and not understood by the populace, have, in this volume, been carefully excluded.

I have sought to adapt this work to the Arabic student interested in the dialect as such, as well as to those requiring the language for daily use in Palestine; also to the passing traveller seeking to make himself understood, and to understand those about him. In these days of multiplication of railways, hotels, and other conveniences of travel, when the often obtrusive dragoman is happily becoming less of a necessity, the demand for a practical phrase-book is increasingly urgent. The necessary limits of such a Manual obviously preclude the possibility of presenting a Grammar which is exhaustive, even in regard to the vernacular; it is however hoped that it may be found to include all that is necessary for such practical use as has been suggested.

The Latin script has been used throughout, in order to give the precise pronunciation, each word being transliterated as uttered in the vernacular, regardless of its form in literary Arabic from which there are many deviations, especially in the *s* sounds. The literary



Arabic gives us, for example, *faias* "a mare" while the vernacular has *faraş*. The consonant *t* is sometimes pronounced as *t*, *đ* as *s*, or *s* as *z*. These changes being characteristic of the colloquial Arabic, the fact of such differences is not indicated, as the manual has no concern but with the spoken language of to-day. It may be remarked that vowels are not always used consistently, especially the *o* sound and short *i*, which are often interchanged even in the same district. One may hear *kōlle* as well as *kille*, *ħiml* as well as *ħōml*. It is therefore the more important that the beginner should pay attention to the correct pronunciation of consonants, as well as to the placing of the accent, which we have indicated whenever a word occurs for the first time, and often, later.

While, in regard to consonants, we have followed the transliteration employed in *Wright's Arabic Grammar*, that of vowels follows no scientific system, but has been carefully adapted to English analogies, in view of its use by those who are not philologists, and who wish to study without a teacher. The philologist will have no difficulty in recognising the Arabic original. It has not been thought necessary to give any indication of the very short *e* or *i* sound, which is often all that remains, in the dialect, of the full vowel between two consonants, at the beginning of certain words, especially of Form VIII.

In all cases when doubt as to the representation of sounds has arisen we have followed the practical method of submitting the question to educated English friends, not Arabic scholars, by the double process of showing the written form we suggest and asking "how would you *pronounce* this?" and by pronouncing the word and asking, "how would you *write* this?"

It is imperative that the learner, who wishes to read and write Arabic, should study the language in its own script, but the fact of its being usually written without vowels makes it evident, especially in view of the inadequacy of the Arabic vowels, that the differences between the literary and the vernacular, and the comparison of the two—which for the student is of utmost interest and importance—can be afforded only by careful transliteration into a foreign script.

My task of accumulating grammatical and syntactical variations has been the work of many years and is the fruit of con-



tinuous observation. Though it has been my privilege to associate freely with Arabs of all classes in town and country, I should have felt less hope as to the usefulness of the result, without the final assistance of my friend Elias Nasrallah Haddad, teacher of Arabic in the Teachers' Seminary of the Syrisches Waisenhaus, Jerusalem, whose knowledge of the classical language has enabled him to appreciate changes and distinctions which might have escaped even an Arab whose scholarship was less, while his intimacy with Palestinean and Libanese Arabic, in various dialects, has given him an insight into his own language, practically unattainable by a European however long his residence, or however profound his observation.

The conversations and vocabularies to be found in the Second Part will, it is hoped, be useful to the traveller in his hotel, and also to the large and increasing number of English-speaking residents, mainly clergy, missionaries and teachers, who, obliged to communicate with the people in their vernacular, have often not the leisure to undertake a more profound study of the language. It is suggested that by covering up one column, English or Arabic as the case may be, the conversations may also serve the student for exercise in translation. Care has been taken, so far as the exigences of illustrating rules have allowed, to employ, even in the grammar, such phrases as may conceivably be of use in daily life.

The small collection of idioms, stories, rhymes and proverbs is intended for reading-exercise, and will, it is hoped, be in itself of interest to the student, as also the lists of animals and plants belonging to the country. The English-Arabic Vocabulary, which contains, besides others, all the Arabic words which occur in the Grammar, is intended to serve, at the same time, as an index.

I and my collaborator have to thank Director Pastor Schneller and the Printing-master of the Syrisches Waisenhaus for undertaking the printing of this work under considerable mechanical difficulty, as well as that of the fact that the young printers know nothing of the English language.

We would also thank Mrs. Haddad for the collection of tales and proverbs, and my wife for general help and encouragement, in a task in which there have been many unforeseen difficulties.

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# Part First

## Grammar







## § 1. Transliteration of the Consonants.

Arabic.	Transliteration	Name	Pronunciation
ا	a	alef	
ب	b	bä	
ت	t	tä	
ث	t̤	thä	Like <i>th</i> in <i>thin</i> ; in the dialect like <i>t</i> .
ج	j	jēem	Among the Beduwin like <i>g</i> in <i>go</i> .
ح	ḥ	hā or hai	Emphatic <i>h</i> as in <i>ex'hausted</i> .
خ	ch	chä or chai	Like <i>ch</i> in the Scotch <i>loch</i> .
د	d	dāl	
ذ	ḏ	thāl	Like <i>th</i> in <i>though</i> ; also like <i>d</i> .
ر	r	rā	
ز	z	zâi	
س	s	sēen	
ش	sh	shēen	
ص	ṣ	ṣād	Emphatic <i>s</i>
ض	ḍ	ḍād	„ <i>d</i>
ط	ṭ	ṭā	„ <i>t</i>
ظ	ẓ	ṣâ	„ <i>th</i>
ع	ʿ	ʿain	A guttural for which there exists no equivalent in the Indo-Germanic languages.
غ	ḡ	ḡain	May be described as a deep throat <i>r</i> preceded by a <i>g</i> .

Arabic.	Transliteration	Name	Pronunciation
ف	f	fâ	
ق	ḳ	ḳâf	Deep throat <i>k</i> , sometimes <i>g</i> as in <i>go</i>
ك	k	kâf	Like Engl. <i>k</i> , sometimes like <i>ch</i> in <i>charge</i>
ل	l	lâm	
م	m	mēem	
ن	n	nōon	
ه	h	hâ	
و	w, û, oo.	wow	Like <i>w</i> .
ي	y, ēē, ee, i	yâ	Like <i>y</i> in <i>yonder</i> .

The consonants **ا**, **و**, and **ي** *i.e.* *a*, *w* (*u* or *oo*) *y* and *i* are called semi-vowels. They lengthen the corresponding vowels, when used in connection with them, and often form diphthongs.

## § 2. Transliteration of the Vowels.

The Arabic has three vowel signs, *fâtha*, *késra* and *dâmma* corresponding to our *a*, *i* and *u* (*o*). They correspond to the semi-vowels *alef*, *yâ* and *wow* and form, with them, the long vowels *â*, *ēē* and *ōō* and the diphthongs *ow* and *ai* (*cf.* § 124).

*ow* is always to be pronounced like *ow* in "owl" and *ai* like *ai* in "bait".

The vowel *a*, without any distinguishing marks, is always short. It is pronounced like the *a* in "ashore."

*ā* is like *a* in "hand".

*â* is a long vowel and is pronounced like *a* in "father".

The vowel *i* is always short, and pronounced like *i* in "in".

*î* is always long, and pronounced like *i* in "wide".

The vowel *e* is always short, and pronounced like *e* in "end". It is never mute, nor does it lengthen the vowel of the preceding syllable.

*ee* is to be pronounced like *ee* in "fee".

ēē is pronounced like the preceding, and represents, in most instances, *ē* preceded by *kesrā*.

To avoid error, *u* is generally rendered by *ōō*, *oo* or *ōō*, short, medium or long. *ōō* represents *ʾ*, *oo* *ʾ*, *ōō* *ʾ*.

*ū* is used only for the conjunction “and” and is pronounced *oo*.

*u* is to be pronounced like *u* in “up”.

The letters *e*, *a* or *i* at the end of a feminine noun are not actually vowels, but take the place of an original *t* (*cf.* § 163) which, under certain conditions, reappears.

### § 3. Miscellaneous Remarks.

The letter *h* at the end of a syllable or word must be pronounced. There are no silent letters.

If *t* and *h* stand together they must be pronounced separately, likewise *sch*, as in the English word “eschew.”

*aw* must not be regarded as a diphthong, but the letters are to be pronounced separately.

To distinguish the article to the eye, it is always followed by a hyphen *e. g.* *el-ḥakēm* “the doctor”.

The Arabs run the words together in all cases where a consonant and vowel meet. This is generally indicated by *—*.

The long syllable has always the accent. If the word has two long syllables the accent falls upon the second, *e. g.* *karēm* “generous”, *sharēf* “noble”, *amēnēn* “faithful” (plur.), *ḥakmēn* “rulers”.

The accent is generally indicated by the sign *ˈ*, except in the case of long syllables.

### The Article.

§ 4. The definite article is *al*, *el* or *il*. The *l* of the article is assimilated with the 1<sup>st</sup> letter of the noun to which it belongs, if it is *t*, *ṭ*, *j*, *d*, *ḍ*, *r*, *z*, *s*, *sh*, *ṣ*, *ḍ*, *t*, *s*, *l*, *n*.

<i>e. g.</i> <i>et-tājir</i>	The merchant	<i>et-tôb</i>	The dress
<i>ej-jōoch</i>	„ woollen cloth	<i>ed-dâr</i>	„ house
<i>ed-dâhab</i>	„ gold	<i>er-râi</i>	„ opinion
<i>ez-zâlzäle</i>	„ earthquake	<i>es-sâmä</i>	„ heaven
<i>esh-shrēe'a</i>	„ Jordan	<i>eṣ-ṣōora</i>	„ picture

ed-dill	The shadow	et-tāma <sup>c</sup>	The greed
es-sinn	„ opinion	el-loōḳme	„ morsel, bite
en-nâr	„ fire		

For prepositions with assimilated article *cf.* § 65.

§ 5. Words which end in a vowel likewise assimilate the article, the vowel of the article being omitted:

*e. g.* joowa\_l-bālād Inside of the village barra\_l-mdēene Outside of the town il-baḳara\_l-baiḳa The white cow.

§ 6. The Arabic language has no indefinite article. To render the noun indefinite, the article is simply omitted. *e. g.* dâr a house (*cf.* also the iqāfe § 191. about the omission of the article).

§ 7. The article is also omitted before a noun with a pronominal suffix *cf.* § 9. Remark 1.

## Pronouns.

Personal Pronouns ed-ḳameēr *lit.*: the conscience

### § 8. a) Separate Pronouns.

Sing: 1 p.	änä, I	Plur: 1. p.	nāḥnā or ihna we
2 „ m. int, or, inte	thou	2. p.	} intoo „ into you
„ „ f. inti	„	m. and f.	
3 „ m. hoo or hoowe	he	3. p.	} hoōmme
„ „ f. hee, hiye	she	m. and f.	

These pronouns stand alone.

*e. g.* hoo ameēn He is faithful hoōmme fellāḥēen They are peasants  
int' ʿafreet You are a rogue nāḥnā mabṣoōṭēen We are well.

### § 9. b) Suffixed Pronouns.

Sing: 1 p.	i	Plur: 1 p.	nā
2 „ m.	ak	2 p.	} koōm
„ „ f.	ek	m. and f.	
3 „ m.	o	3 p.	} hoōm, hon, or, on
„ „ f.	hā	m. and f.	

**Remark 1.** These pronouns do not stand alone, but are suffixed to the nouns to which they belong, and which do not, in this case, take the article.



<i>e. g.</i> jazmít <sup>h</sup> koöm	Your riding-boots	ʿanzít <sup>h</sup> nä	Our goat
maḥbárti	My inkstand	mēēzāno	His scales
ḥalākḥä	Her earrings	chäṣṣithoöm	Their property

**Remark 2.** In the sing. they take a different form when the noun ends in a vowel:

1 p.	i, yi		
2 „ m.	k	<i>e. g.</i> ʿashshi	Cook
„ „ f.	ki	ʿashshiyi	My cook
3 „ m.	h	ʿashshēek	Your (m.) cook
„ „ f.	hä	ʿachōoh	His brother

§ 10. The pronominal suffix agrees with its noun in number and gender :

<i>e. g.</i> kasárt eṣ-ṣḥōon	Have you broken the plates?
naʿam yâ sēēdi kasārthoöm	Yes, my master. I have broken them.
iftaḥ il-bâb	Open the door.
fâtaḥo	He has opened it.

§ 11. Instead of the simple pronoun, the Egyptian Construction btâʿ with the pronoun is frequently used. btâʿ “possession:” f. btâʿt; plur. m. and f. btâʿēen.

<i>e. g.</i> el-kóorsi btâʿi	My chair	el-mōonshâr btâʿak	Thy saw
el-bākara btâʿti	My roll	el-bânât btâʿēen <sup>h</sup> a	Her daughters

§ 12. The idea of possession is also expressed by tábaʿ m. and f.; pl. m. and f. tabaʿēen together with the pronoun.

<i>e. g.</i> el-fâras tabaʿi	My mare;	el-byâr tabaʿēennä	Our wells
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§ 13. The most common way of expressing the idea of possession is that of the unchangeable shait with the pronoun.

<i>e. g.</i> el-ktâb shaiti	My book	el-wáraḥa shaitkoöm	Your leaf
el-châdim shaito	His servant	id-dóli shaitnä	Our government

§ 14. Possession is expressed also by prefixing il to the personal pronoun. This form also serves as the dative of the personal pronoun :

Sing:	ili	Plur:	ilnä
	ilak	}	ilkoöm or ilkoön
	ilik		
	iloo or lo	}	ilhoöm „ ilon
	ilha „ ila		

<i>e. g.</i> ilnä brēek	We have a jar; <i>lit.</i> to us is a jar.
iloo slāh	He has weapons.
ilkoöm mādrāse?	Have you school?
ilon foörša	They have holidays.
<i>cf.</i> also idāfe § 191.	

§ 15. The possessive pronouns: mine, yours, ours, theirs, are also expressed by *btā'* or *shait* with the suffixed pronoun.

<i>e. g.</i> hoo btā'i	It is mine.	hoöm btā'ēenkoöm	They are yours.
hēē schaitnä	She is ours.	intoo shaithoöm	You are theirs.

§ 16. The suffixed pronouns in connection with *iyâ* express a warning, which may be rendered by either *should*, - or *must* - *beware*

iyâk	Take care!
iyâki yâ bint	Take care o girl!
iyâh irōoh	He should beware of going away.
iyâhah titkāsāl	She should beware of being lazy.
iyânä ninsä	We should beware of forgetting.
iyâkoöm tiki <sub>d</sub> boo	You must beware of lying.
iyâhoöm yit'ächcharoo	They must beware of being late.

§ 17. If the pers. prons. are suffixed to verbs they express the object in the accusative. The suffix *i* of the 1<sup>st</sup> pers. sing. becomes *ni*, while the verbal endings *oo* of the 2<sup>nd</sup> and 3<sup>rd</sup> pers. plur. and *i* of the 2<sup>nd</sup> pers. f. sing. of the perfect and imperfect become *ōō* and *ēē*, respectively, before suffixes. *See the paradigms.*

### Paradigms.

#### a) Perfect with pronominal suffixes:

fhímtak	I have understood you (thee) (m.).
fhímta	You (m.) have „ her.
fhímtēēni	„ (f.) „ „ me.
fhímnä	He has „ „ us.

fibmato	She has understood	him.
fhimnâkōōm	We have	you (plur.).
flimntōohōōm	You	them.
fihmōōki	They	you (f.)

b) Imperfect with pronominal suffixes:

byifhâmni	He understands	me.
btifhamak	She	you (m.).
btifhâmha	You (m.) understand	her.
btifhamēeh	" (f.)	him.
bâfhâmkōōn	I	you.
byifhamōōnâ	They	us.
btifhamōōh	You	him.
mnifhâmkōōn	We	you.

### Demonstrative Pronouns.

Ism<sub>il</sub>-ishâra *lit.*: noun of the pointing out.

§ 18. The demonstrative pronouns are as follows:

Sing:	m. hâda	This	Plur: hadôl, or hadôla	These
	f. hâdi			
	m. hadâk	That	hadolēek	Those
	f. hadēek			

For the letter *d* of these pronouns *cf.* § 1.

§ 19. The demonstrative pronoun is always followed by the article:

<i>e.g.</i> hâda <sub>l</sub> -bait	This house	hâdi <sub>l</sub> -bint	This girl.
hadôl <sub>en</sub> -naḍḍârât	These eyeglasses	hadôl <sub>el</sub> -ōohṣne	These horses.
hadâk <sub>il</sub> -bēer	That cistern	hadēek <sub>el</sub> -fâra	That mouse.
hadolēek <sub>el</sub> -rōōṣlân	Those gazelles	hadolēek <sub>ed</sub> -dâlyât	Those vines.

§ 20. The contraction of the dem. pron. with the following article is more usual, the distinction of gender and number is thereby effaced. We thus have

hâl-bait	This house	<i>for</i>	hâda <sub>l</sub> -bait
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had-dchōol	This entrance	for	hâda <sub>u</sub> d-dchōol
haş-şhōon	These plates	„	hadōl <sub>u</sub> eş-şhōon

§ 21. “Here is” when followed by a personal pronoun or noun is, *hî* or *hiya* which is unchangeable:

Sing:	<i>e. g.</i>	<i>hîni</i>	or	<i>hiyâni</i>	Here I am.
		<i>hiak</i>	„	<i>hiyâk</i>	„ you are
		<i>hiyik(f.)</i>	„	<i>hiyâki</i>	„ you are
		<i>hioo</i>	„	<i>hiyo</i>	„ he is
		<i>hiha</i>	„	<i>hiyâha</i>	„ she is

Plur:		<i>hînâ</i>	or	<i>hiyânâ</i>	Here we are
		<i>hikoôm</i>	„	<i>hiyâkoôm</i>	„ you are
		<i>hihoôm</i>	„	<i>hiyâhoôm</i>	„ they are

*e. g.* *hî ed-drâ* Here is the dra (≈27 inch.) *hî el-karrôsâ* Here is the carriage.  
*hihoôm hôn* Here they are! *hiyâha barra* There she is outside.

## Interrogative Pronouns.

*adawât il-istifhâm*

§ 22. The regular interrogative pronouns are:

*mēen* who? *mâl*, *shoo* (*shōo*), or, *aish* what? *î*, *iya* (m. f. and pl.) which?

For the other interrogative particles *cf.* § 75 *ff.*

<i>e. g.</i>	<i>mēen</i>	<i>byiji</i>	Who comes?	<i>î nô</i>	<i>biddik</i>	What kind do
		<i>shōo ism hâl-mâra</i>	What			you wish?
		<i>is the name of this woman?</i>		<i>iya ktâb âhsan</i>	Which book is	
		<i>aish fee hôn</i>	What is up			better?
			here?			

**Remark:** The inter. pron. *mâ* “what?” is used only with the pers. pron. in connection with the preposition *l*.

*e. g.* *mâlak* what is the matter with you? *mâlo* what is the matter with him?

§ 23. *mēen* is used with prepositions:

<i>lāmēen</i>	To whom?	<i>la ʿind mēen</i>	To whom?
<i>maʿ mēen</i>	With whom?	<i>ʿan mēen</i>	Of whom?
<i>min mēen</i>	From whom?	<i>ʿala mēen</i>	<i>cf.</i> § 70.

Use of *ʿan mēen*:

*ʿan mēen ḥakait* Of whom are you speaking?

*ʿan mēen katâbt hâda* In place of whom did you write this?

“Whose?” is rendered by *mēen* followed by the pronoun referring to the noun.



*e. g.* bint mēen hee? Whose daughter is she? *lit*: daughter who she?

§ 24. Instead of shoo with prepositions, aish is preferred. laish, *or*, lā aish for what? why? ʿan aish about what? bi aish *or* fi aish in what? with what? maʿ aish with what? min aish of what (material)?

<i>e. g.</i> lā aish hal- ḵóoffe	For what does this basket serve?
ʿan aish btīḵki	About what are you speaking?
bi aish btīktib	With what are you writing?
bi aish ḥaṭṭait-el-lēera	In what did you put the lira?
fi aish ḵaṣṣaito	With what did you cut it?
maʿ aish chalaṭo	With what did he mix it?
min aish maʿmool hal-bāb	Of what is this door made?

§ 25. aish? is the familiar form of naʿam “please?” for, “I have not understood”. shoo?, often used in the same sense, is impolite.

§ 26. The fellaheen instead of í, iya use: énoo *or* énhōō (m), éni *or* énhī (f), enōom enhōom (plur.)

<i>e. g.</i> í walad	<i>or</i>	énoo walad	Which boy?
iya chaime	”	eni chaime	Which tent?
iya áshchâṣ	”	enḥōom ashchâṣ	Which persons?
iya baramēel	”	enḥōom baramēel	Which barrels are
fārreēn		fārreēn	empty?

§ 27. A question without an interrogative pronoun is expressed by simple intonation.

Therefore: hal-ḵōorsi may mean “this chair” *or* “this chair?”

## The Relative Pronoun.

ism-il-mowṣool *lit*: the connected noun

§ 28. The relative pronoun, for all genders and numbers, is illi.

<i>e. g.</i> er-rájoöl illi ája	The man who came.
en-niswān illi řánnoo	The women who sang.
et-talmēed illi ákram mʿállmo	The pupil that honoured his teacher.
el- ḥṣān illi harab	The horse which ran away.

§ 29. The rel. pron. with the pers. pron. is used for “the next”, “the following”, “the coming”; *cf.* also § 200.

<i>e. g.</i> el-‘áskari illi ba‘do inḵátal	The next soldier was killed.
es-sánā illi ba‘dha	The following year.
el-márra—j-jâi	The (coming) next time.
el-foórša—j-jâi	The coming holidays.

### Various Pronominal Expressions.

§ 30. “Self”, is rendered by *nafs* “soul”; *dât* “essence”; *hâl* “state, condition”; *eed* „hand”.

1. *nafs* or *dât* are used if *self* is the object of reflexive verbs or, if it is in apposition, when *b* is generally prefixed: *bnafs*, *bdât*.

2. *hâl* can only be used when *self* is the object of refl. verbs.

3. *eed* can only be used when *self* is in apposition and a manual action is implied.

*e. g.* el-chawâja âja bnâfso or bdâto The gentleman came himself.

ânâ ‘amîlto bnâfsi, or bdâti or bi eedi I did it myself.

(reflexive) il-ḥarâmi sállam náfso or dâto or hâlo la—d-dôle The thief gave himself over to the government.

§ 31. “The same” is also expressed by *dât*:

*e. g.* er-rájool shtâra dât—el-ḵamōos The man bought the same lexicon.

hal-wálad shâf dât daftar—eṣ-ṣóowar This boy saw the same picture-book.

irkibt ‘ala dât el-ḥṣân I rode the same horse.

nímshi ‘ala dât ed-darb We take the same road.

§ 32. “Each other”, often rendered by the VI Form of the verb, which is reciprocal, (*cf.* § 147) may also be expressed by *ba‘d* with the pronominal suffix, often followed by *il-ba‘d*. The verb is put in the 3<sup>rd</sup> pers. plural.

*e. g.* ez-zlâm bíḵtloo ba‘dḥōom The men kill each other.

el-‘áskar ḥâraboo ba‘dḥōon The soldiers warred with each other

sállamoo ‘ala ba‘dḥōon il-ba‘d They greeted each other.

la‘ántoo ba‘dḵōom il-ba‘d You have cursed each other.

§ 33. “A few”, or “some”, is rendered by *ba‘d*, with or without the article followed by a noun:

*e. g.* ba‘d el-owlâd Some of the boys. ba‘dnâ Some of us.

ba‘d el-mrállafât iḵṣâr kteēr A few of these envelopes are too short.

**Remark:** “Some” may also be rendered by *kism min* “part of”:

*e. g.* *kism min-el-hâdreên hâkoo* Some of those present spoke.  
*kism min-el-msâfreên mâtoo* Some of the travellers died.

§ 34. “All” or “every” is rendered by *kõoll* “entirety”:

*e. g.* *kõoll-en-nâs* All the people.  
*kõoll chîyâl* Every horseman.  
*kõoll-ed-dînya* All the world.  
*kõoll yôm* Every day.

§ 35. “Other”, “another” or “besides” is rendered by *rair* with the suffixed pronoun:

*e. g.* *shoo bichoõşş rairhõôm* What does it concern the others?  
*mēen kân rairak hõn* Who was there beside you?  
*inbâat rair mirsâl* Another messenger was sent.

§ 36. “Any” is rendered by

a) *shēē* (*cf.* § 82)

*e. g.* *taʿâli shēē yôm* Come (f.) any day.

b) *hîyâllah*

*e. g.* *hîyâllah hadiye btikfi* Any present suffices.  
*hîyâllah châdim lâzim yîji* Any of the servants shall come.

## Cardinal Numbers.

*el-aʿdâd-il-aşliye*

§ 37. The cardinal numbers are as follows:

- |                              |                                    |
|------------------------------|------------------------------------|
| 1. <i>wâhad</i>              | 14. <i>ârbaʿtaʿsh or ârbataʿsh</i> |
| 2. <i>tnain</i>              | 15. <i>châmstaʿsh</i>              |
| 3. <i>tlâti</i>              | 16. <i>sittaʿsh</i>                |
| 4. <i>ârbaʿa</i>             | 17. <i>sâbʿataʿsh or sâbataʿsh</i> |
| 5. <i>châmse</i>             | 18. <i>tamântaʿsh</i>              |
| 6. <i>sitte</i>              | 19. <i>tisʿataʿsh or tisataʿsh</i> |
| 7. <i>sâbʿa</i>              | 20. <i>ʿishrēen, or ʿeshrēen</i>   |
| 8. <i>tmânye or tmâne</i>    | 21. <i>wâhad û ʿishrēen</i>        |
| 9. <i>tisʿa</i>              | 30. <i>tlâtēen</i>                 |
| 10. <i>ʿâshra or ʿâshara</i> | 40. <i>arbaʿēen</i>                |
| 11. <i>hdaʿsh or eḥdaʿsh</i> | 50. <i>chamseēen</i>               |
| 12. <i>tnaʿsh</i>            | 60. <i>sittēen</i>                 |
| 13. <i>tlattaʿsh</i>         | 70. <i>sabʿēen</i>                 |

80.	tamánēen	2000.	alfain;
90.	tis <sup>e</sup> een	3000.	tlátáláf;
100.	miye	4000.	arba <sup>t</sup> áláf;
200.	mitain	11000.	eḥda <sup>t</sup> shar alf;
300.	tlát miye	100000.	mēet alf;
400.	arba <sup>t</sup> miye	1 000 000.	malyōon <i>or</i> milyōon
1000.	alf;		

§ 38. The card. numbers have only one form, which serves for both masc. and fem. gender.

**Remark:** wāḥad has however a recognized feminine form which is used in connection with fem. nouns.

<i>e. g.</i>	mara wāḥade	One woman.
	rájoöl wāḥad	One man.

§ 39. If a noun should follow upon the numbers from 3 to 10 the last vowel of the numeral is dropped:

<i>e. g.</i>	sitt dafâtir	6 copy-books.	chams maḥâbir	5 inkstands.
	tamân biyōot	8 houses.	sab <sup>t</sup> dakâkeen	7 shops.

§ 40. If the name of the thing counted begins with a vowel, a euphonical *t* is frequently inserted between these numerals and their noun:

<i>e. g.</i>	tamânt-ōō <sup>t</sup> zōor	8 izars.	chamst-iḥmâl	5 loads
	sab <sup>t</sup> t-irṭâl	7 rattles;	arba <sup>t</sup> t-izlâm	4 men

§ 41. Instead of the numeral *tnain*, the dual of the noun, is used:

<i>e. g.</i>	rajōolain	Two men;	waladain	Two children.
	talmēedain	Two pupils;	mitrain	Two metres

**Remark:** In commercial transactions however, it is usual to place the word *ʿiddi* "number" before the numeral and put the thing counted in the singular:

<i>e. g.</i>	kitâb ʿiddi tnain	2 books ( <i>lit:</i> book, number, 2.)
	kēes ʿiddi chamsta <sup>t</sup> sh	15 sacks ( <i>lit:</i> sack, number, 15.)

Note:

nāḥnā tnain	We are two	nāḥnā <sub>—</sub> t-tnain	We two
entoo tnain	You are two	entoo <sub>—</sub> t-tnain	You two



§ 42. The numbers 11 to 19 take the ending *ar* when followed by a noun:

<i>e. g.</i>	tamānta <sup>ʿ</sup> shar walad	18 boys;
	tlatta <sup>ʿ</sup> shar bâb	13 doors;
	chamsta <sup>ʿ</sup> shar kâlb	15 dogs;
	sitta <sup>ʿ</sup> shar ḡaṣr	16 castles;

§ 43. The noun is put into the plural after the numbers 3 to 10, and into the singular after all the other numbers. For illustrations see §§ 39. 40. 42. 44.

**Remark:** The rules laid down in §§ 42. 43 apply also to these numbers when compounded with hundreds.

<i>e. g.</i>	miye û tlât brâl	103 mules;
	mitain û tlatta <sup>ʿ</sup> shar maḥbōos	213 prisoners.

§ 44. The cardinal numbers are treated like adjectives if the object numbered is a noun with the article;

<i>e. g.</i>	es-sitt bawâreēd	The six guns.
	el-arba <sup>ʿ</sup> fṣōol	The four chapters, <i>or</i> , the four seasons.

§ 45. A date is expressed in cardinal numbers:

<i>e. g.</i>	sab <sup>ʿa</sup> û ʿishreēn neesân	27 <sup>th</sup> of April.
	arba <sup>ʿa</sup> iyyâr	4 <sup>th</sup> of May.
	wâḥad âb	1 <sup>st</sup> of August.

## Ordinal Numbers and Fractions.

a<sup>ʿ</sup>dâd tartēebiye w\_iksōor.

§ 46. The ordinal numbers which have both a masc. and fem. form are as follows:

Masc:	el-owwal	Fem:	el-ōōla	The	first
"	et-tâni	"	et-tânye	"	second
"	et-tâlit	"	et-tâlte	"	third
"	er-râbi <sup>ʿ</sup>	"	er-râb <sup>ʿa</sup>	"	fourth
"	el-châmis	"	el-châmse	"	fifth
"	es-sâdis	"	es-sâdse	"	sixth
"	es-sâbi <sup>ʿ</sup>	"	es-sâb <sup>ʿa</sup>	"	seventh
"	et-tâmin	"	et-tâmne	"	eighth
"	et-tâsi <sup>ʿ</sup>	"	et-tâs <sup>ʿa</sup>	"	ninth
"	el-ʿasher	"	el-ʿâshre	"	tenth

Masc: el-ḥādi ʿashar Fem: el-ḥādyē ʿashar The eleventh  
 „ et-tāni ʿashar „ et-tānyē ʿashar The twelfth

§ 47. The cardinal numbers, with the article, from 10 upwards, serve for ordinals, but in compound numbers the unit is an ordinal, as in English:

<i>e. g.</i>	el-ʿeshrēen (m. and f.)	The twentieth
	el-ḥādi w_el-ʿeshrēen (m.)	The twenty-first
	el-ḥādyē w_el-ʿeshrēen (f.)	
	et-tāni w_et-tlātēen (m.)	The thirty-second
	et-tānyē w_et-tlātēen (f.)	
	el-arbaʿēen (m. and f.)	The fortieth
	es-sābiʿ w_is-sabʿēen (m.)	The seventy-seventh.
	es-sābʿa w_is-sabʿēen (f.)	

§ 48. The use of the cardinal number with the article, to express the ordinal, for the numbers beginning with the eleventh is much more frequent than the use of the ordinal number proper:

<i>e. g.</i>	el-wāḥad w_il-ʿeshrēen	The twenty-first.
	et-tlāti w_it-tlātēen	The thirty-third.

§ 49. We may notice, in this connection, the following expressions:

owwalān	At first;	achēeran, or, fi_n-hāye	At last;
owwal mārra			For the first time.
āchir, or, achēer mārra			For the last time.
el-mārra_l-ōolā			The first time.
el-mārra_l-achēere			The last time.
bi_l or fi_l-owwal			At the beginning.
bi_l or fi_l-achēer			At the end, at last.

## Fractions.

§ 50. The fractions are:

Sing:	noṣṣ	Plur.	inṣās	$\frac{1}{2}$
„	toṭt	„	itlāt	$\frac{1}{3}$
„	roṭbʿ	„	irbāʿ	$\frac{1}{4}$
„	chooms	„	ichmās	$\frac{1}{5}$
„	sōods	„	isdās	$\frac{1}{6}$

Sing: sōōb <sup>°</sup>	Plur: isbâ <sup>°</sup>	$\frac{1}{7}$
toōmn	itmân	$\frac{1}{8}$
toōs <sup>°</sup>	itsâ <sup>°</sup>	$\frac{1}{9}$
°ōōshr	i <sup>°</sup> shâr	$\frac{1}{10}$

§ 51. Fractions have only one form for both genders.

§ 52. When the numerator of the fraction is 2, it is expressed by the dual:

*e. g.* toōtain  $\frac{2}{3}$  choōmsain  $\frac{2}{5}$  sōōb<sup>°</sup>ain  $\frac{2}{7}$

§ 53. Fractions whose denominator is higher than 10, are expressed by the preposition min “from”, with the card. numbers:

*e. g.* arba<sup>°</sup>a min tlatta<sup>°</sup>sh  $\frac{4}{13}$  tnain min eḥda<sup>°</sup>sh  $\frac{2}{11}$   
wāḥad min eḥda<sup>°</sup>sh  $\frac{1}{11}$  tlâte min tna<sup>°</sup>sh  $\frac{3}{12}$

§ 54. Time is expressed

a) if under the hour by illä “less”:

*e. g.* es-sâ<sup>°</sup>a sab<sup>°</sup>a illä tamäntâ<sup>°</sup>shar daḳēēḳa It is 18 minutes to 7 o'clock.  
es-sâ<sup>°</sup>a sitte illä rōōb<sup>°</sup> It is a quarter to 6 o'clock.

b) if past the hour by the conjunction û “and”:

*e. g.* es-sâ<sup>°</sup>a chāmse û nōōṣṣ It is half past 5 o'clock.  
es-sâ<sup>°</sup>a tna<sup>°</sup>sh û sitt daḳāyik It is 6 minutes past 12 o'clock.

§ 55. Percentage is expressed by means of the phrase bi<sub>l</sub>-mīye or fi<sub>l</sub>-mīye “in the hundred”:

*e. g.* tnain û chams<sub>l</sub>isdâs bi<sub>l</sub>-mīye  $\frac{25}{6} \frac{0}{0}$   
tlât<sub>l</sub>itmân fi<sub>l</sub>-mīye  $\frac{3}{8} \frac{0}{0}$

§ 56. The words “double”, “triple”, etc. or “twice”, “three times” etc. are expressed by the card. number and ṭâḳ, plur. ṭōōḳ, dual ṭâḳain, with the prep. ‘ala, sometimes shortened to ‘a:

*e. g.* choōd<sub>l</sub>ej-jänzēer ‘a<sub>l</sub>ṭâḳain Take the chain double.  
choōdi<sub>l</sub>-chait ‘a<sub>l</sub>tlât ṭōōḳ Take (f.) the thread triple.

“Double” is also expressed by mījwis and imḳâ‘af:

*e. g.* el-ḳmâsh ‘arḳo mījwis The cloth has double width.  
a<sup>°</sup>ṭâh imḳâ‘af He gave him double.

**Remark 1.** mījwis is used in the same sense as ‘a<sub>l</sub>ṭâḳain. It is the opposite of mifrid “single”.

**Remark 2.** The meaning of *imḏāʿaf* is “twofold”

*e. g.* *bāddi akāfik imḏāʿaf* I will repay your kindness twofold.

§ 57. “One by one”, “two by two” *etc.* may be expressed either by *wāḥad wāḥad*; *tnain tnain*; or by the insertion of the conjunction *û* between the numerals:

*wāḥad û wāḥad*; *tlâti û tlâti*.

Instead of *wāḥad wāḥad* one may also say *wāḥad baʿd et-tâni* (*lit.* one after the second.)

§ 58. Note the following expressions:

*châṭra or marra* once; *bachâṭra wāḥde or bmârra wāḥde* at one time; *bâss marra or mârra wāḥde* a single time.

§ 59. Arithmetical signs are expressed by:

*wa* +; *min or illâ* —; *feē* ×; *ʿala ÷*; *tsâwi* =;

*e. g.* *tlâte min chamse* 3 from 5; *chamse illa tlâte* 5 less 3;  
*arbaʿa ʿala tnain* 4 divided by 2.

§ 60. The verbs by which these arithmetical relations are expressed are:

*jâmaʿ* to add; *ṭarah* subtract; *kâsam* divide;  
*ḏarab* multiply; *tsâwi or tʿādil* it equals.

## The Days of the Week.

*îyâm il-joomʿa.*

§ 61.

<i>el-âḥad</i>	( <i>lit.</i> the first	<i>vz.</i> day)	Sunday
<i>et-tnain</i>	”	” second ”	Monday
<i>et-talâta</i>	”		Tuesday
<i>el-ârbaʿa</i>	”		Wednesday
<i>el-chamēes</i>	”		Thursday
<i>el-joomʿa</i>	”	the assembly	Friday
<i>es-säbt</i>		Sabbath,	Saturday.

The word *yôm*, day, is generally put before these names.

*e. g.* *yôm el-âḥad etc.*

## Prepositions.

ḥroōf ij-jarr *lit*: particles of the genitive.

§ 62. The following are the regular prepositions:

bi	with (instrument)	ʿand or ʿind	with
maʿ	with (a person)	wāra	behind (of place)
fēe or fi	in	ḵōōddām	before ( „ „ )
lā	to (also sign of dative)	ʿala shortened to ʿa	upon
min	from	û or wa	by (in oaths)
ʿan	from (a place downward)	jānb	beside, by the side of.
bain	between		

§ 63. Pronominal suffixes may be added to these prepositions. fēe with the suffix of the 1<sup>st</sup> pers. sing: is fiyi. min and ʿan double their n before the suffixes of the 1<sup>st</sup> pers. singular and plural. lā with a suffix becomes il. ʿala becomes ʿalai before suffixes.

§ 64. maʿ conveys the idea of having something on the person.

ʿind	„	„	„	„	„	in the house
lā	„	„	„	„	permanent	possession.

*e. g.* maʿkoōm el-mášṭara You have the ruler.

ʿindi er-rēeshe I have the pen.

ilo ḵalb He has courage, he has the heart to do a thing.

§ 65. The prepositions bi, fēe, lā, wara, ʿala, and û, w or wa assimilate the article. (*cf.* § 4).

fēe with the article is always short, fi: *e. g.* fi l-ḵōōds in Jerusalem.

## Paradigms.

§ 66.

Sing:	I Pers.	II Pers. (m.)	II Pers. (f.)	III Pers. (m.)	III Pers. (f.)
	ʿindi	ʿindāk	ʿindik	ʿindo	ʿindha
	máʿi	máʿāk	máʿik	máʿo	máʿha
	ili	ilāk	ilik	ilo	ilha
	ʿalaiyi	ʿalaik	ʿalaiki	ʿalaih	ʿalaiha
	fiyi	fēek	fēeki	fēeh	fēeha
	warâi	warâk	warâki	warâh	warâha



Plur:	II Pers. (m.)	II Pers. (f.)	III Pers. (m. and f.)
	‘indnä <i>or</i> ‘innä	‘indkoöm	‘indhööm
	má‘nä	má‘koöm	má‘hööm
	ilnä	ilkoöm	ilhööm
	‘alainä	‘alaikoöm	‘alahööm
	fēenä	fēekoöm	fēehööm
	warānä	warākoöm	warāhööm

§ 67. bain “between” is used in the following manner:  
hāḍi mās’ale bainak ū baini This is a matter between you and me.

§ 68. ma’, ‘ind *or* lä in connection with a pers. pronoun express the present tense of the verb “to have”.

§ 69. The past tense of “to have” is formed by adding to the prepositions ma’, ‘ind *and* lä the verb kân:

*e. g.* el-koōrsi kânat ‘indkoöm. You had the chair.  
el-maşâri kânat má‘nä. We had the money.

§ 70. The expressions “to be right” — “to be wrong” — “to owe” *or* “ought” (i. e. duty) are rendered by ma’, lä *or* ‘ala

*e. g.* el ḥaḳḳ má‘koöm. You are right (*lit*: the right is with you).  
kân el-ḥaḳḳ má‘koöm. You were right.  
el-ḥaḳḳ ‘alainä. We are wrong? (*lit*: the right is against us)  
kân el-ḥaḳḳ ‘alainä. We were wrong.  
‘ala mēen el-ḥaḳḳ? Who is wrong?  
ma’ mēen el-ḥaḳḳ? Who is right?  
ilnä ‘alaih arba’ frankât. He owes us 4 francs (*lit*: to us against him are 4  
lä mēen ‘alahööm maşâri? To whom do they owe money? [francs.)  
‘ala mēen ilak maşâri? Who owes you money?  
mēen ‘alaiha tkännis hön? Who ought to sweep here?

§ 71. fēe expresses also the idea “there is”; mâ fēe *or* mā fish *or* fish express that of “there is not”. These phrases may be equivalent to our “yes” and “no”, (*cf.* § 82).

*e. g.* fēe nbēed? Is there any wine?

mâ fēe *or* mā fish *or* fish There is none = no.

fēe preceded by the unchangeable kân means “there was.”

*e. g.* kân fēe baṭṭēech ḥiloo? Were there any sweet melons?

**Remark.** *fēe* with the suffix of the pers. pron., referring to the verb following, may also express the idea of “to be able, may, can or will”.

*e. g.* fēek' tiktib? Are you able (may, can, will,) to write?  
 fēeha tīmshī Can she walk? mā fēeha No. (*lī*: not in her)  
 mā fēeh yijī? May he not come? fēekoōm trānnoo You can sing.

## Compound Prepositions.

§ 72. 'ala shân because of minshân for, for the sake of  
 illa, bidoon *or* min 'āda except, without bisābāb on account of  
 'ala yadd because 'āda 'an besides 'an yadd through, by means of  
 biḥṣōōṣ concerning

§ 73. The following words serve as both Prepositions and Adverbs.

fôk {over; overhead.	} in reference	ḵabl {before, sooner.	} in reference
taḥt {under, underneath, below.		ba'd {after, afterward.	
	} to place.		} to time.

bārra {outside; outwards.	jōōwa {inside; inwards.	ḥawāla {around; on every side;
la bārra {out of; outwards.	ḵadd + pers. pron. {as much as; equally.	
shwīye <i>or</i> nīṭfe slowly, little.	didd {against; contrarily.	
shwī shwī slowly, little by little.		

§ 74. Adjectives may be formed from most of these prepositions by adding the endings *āni or âne (m.) and āniyi or āniye (f.)*

<i>e. g.</i> el-bait _ el-fokāni	The upper house.
el-ḥait _ el-warrāni	The farther wall.
el-ōḍa _ t-taḥtāniye	The lower room.
el-bāb _ el-barrāni	The outer door.

**Remark:** The fem. ending serves also as common plur. ending in the case of all of these adjectives which end in a vowel.

The masc. plur. of fokāni is fawākni, that of taḥtāni is taḥātui.

## Adverbs and Adverbial Expressions.

### § 75. a) Adverbs of place:

wain <i>or</i> fain	where?	‘a_l-yamēen	to the right
hôn	here	‘ash-shamâl	to the left
honâk	there	maṭraḥ mâ	where
ḥait	wherever	doōrri	straight
lâ wain?	whither?	jâi	hither
min hôn	from here	ṛâd	yonder
lâ honâk	to there	ḵbâl	opposite
min wain	whence?		

### § 76. b) Adverbs of time:

bikkēer	early	aimta	when?
liḵḵēes	late	ba’d	after
min zamân	for a long time	lissâ	still, yet
‘amn_ówwal	last year	lissa má	not yet
mâ . . . abādân	never	ḥâlân	as soon as
ḥalkait <i>or</i> ḥâl-waḵt <i>or</i> issa	now	mâtâ má	whenever
dâimân	always	el-yôm	to day
boókra	to morrow	embâreḥ	yesterday
koöll yôm	daily	lâmmâ	when, since, while
koöll laile	nightly	bfard márra	suddenly
‘ala máhl	slowly		
‘al-ḥârik	at once ( <i>lit.</i> : upon that which is moving)		
naḥoo	towards		
‘an ḵarēeb <i>or</i> ba’d shwiye	soon, shortly		
ówwal_embâreḥ	the day before yesterday		
ba’d boókra	the day after to-morrow		

### § 77. ‘ala máhl is always constructed with the pers. pronoun:

*e. g.* rooḥ ‘ala máhḵlak                      Walk slowly.

**Note:** ḵablḥâ biyôm the previous day.

‘a yadd *or* min taḥtrâs for the sake of (*lit.*: “upon hand” “from below head”).

### § 78. c) Adverbs of quantity, comparison *etc.*

aḵâll min el-lâzim	too little	bādâl	instead of
‘âs-sakt	quietly	bâlâsh (= bila shee)	for nothing

fi_l-bäläsh	vainly	bass	only, enough
‘al-kteēr	at the most	kamân	yet, also
bälä hiss	noiselessly	qawâm	quickly
bi_l-arâde	intentionally	kēef?	how?
bi_l-châliš	entirely	kfâi	enough
bi_l-köolliye	entirely	kteēr	much
bi_t-tamâm	exactly	bi_l-ḥaḥḥ	justly
châliš	completely	mitl	like, as
chöşöösân	especially	sâwâ sâwâ	together
ḡadd	so much as	yâmm	entirely
ḡaddaish	how much?		
bi_zyâde or fi_zyâde	too much	min ḡair ḥaḥḥ	unjustly
bi_l-kteēr	(with the comparative)		much more than.

§ 79. 4) additional adverbial expressions and conjunctions.

âmmâ in . . . . .	willa	either . . . . . or	
bḡait or min ḡait		so . . . as, so . . . that, because	
ishi . . . ishi		partly . . partly	
min kooll bid		assuredly, unavoidably	
û ma° ḡâda		in spite of, in this respect	
fi râmshet ‘ain		in a moment	
mitl_el-barḡ		like lightning	
low		if (in hypothetical sentences cf. § 208.)	
fa‘idan	then, therefore	ḡait kân	at any rate
fiḡil	still	ida	if
lâkin, wâlâkin	but, yet (conditional)	imbâlâ	yet, no doubt
ḡattâ, tâ (rarely lâ)	that, because	in	that, whether if
inshâllah	it is to be hoped	koöl mâ	as often as
ma° ḡâda	nevertheless	moömkin	possibly
ma° in or wâ low in	though	ṡoöl mâ	so long as
mâṡlaḡa or yimkin	perhaps	û or wâ,	and

§ 80. “Alone” is rendered by wâḡd with a pronominal suffix.  
*e. g.* wâḡdi I alone. hoo wâḡdo fi\_l-ôḡa He is alone in the room.

§ 81. The verb bāḡa “to remain”, is also used adverbially in the sense of a threatening “do” or a temporal “yet, still.” It is not conjugated.

With a negation (bāḡa being conjugated) it means “no more, not”.

The verb 'ād "to return", may be used in the same sense as baḳa:	
<i>e. g.</i> ḳōōlli baḳa or 'ād	Do tell me.
mālāk bāḳi hōn	Why are you still here?
mā baḳāsh or 'ād iṣēer āhsan	It will (no more) not become better.
mā baḳait or 'idt tiḥki	You will speak no more.

## Negations.

en- nāfi.

§ 82. All verbal forms, except the imperative *cf.* § 208, are put into the negative by mā or mā "not." Sometimes sh, which is an original ishi or shee, "thing", is suffixed to the verb; and the vowel immediately preceding it, is generally lengthened: (*cf.* also fēesh § 71).

<i>e. g.</i> mā biddnāsh	We will not.	mā tchafsh	Do not fear.
lissa mā zirnāhōōsh	We have not yet visited him.		
mā 'azamnāsh	He has not invited us.		

§ 83. All other parts of speech are put into the negative form by the negation mōōsh, except when a preposition follows, in which case mā is used:

<i>e. g.</i> hoo mōōsh mabsōōt	He is not well.
nāhnā mōōsh joō'ānēen	We are not hungry.
mā loo or mālōōsh chānjar	He has no dagger.
mā ilha or mālāsh chātīm	She has no ring.

§ 84. Other negatives and negative expressions are:

mā . . . ābādān	never	willa if not	lissa mā not yet
ḥātta mā	that not	illi ḥātta mā or illi mā	not even
mā . . . shi or wālā ishi	nothing	mā . . . wālā	neither . . . nor
mā'alaish	it does not matter	wālā shee . . . rair	nothing else
ishi ḳaleēl	it is a small matter (in answer to an apology or thanks.)		

§ 85. "No", in answer to a question, is lā; "yes" is nā'am ina'am or, less politely, iwa. For "I do not care," the phrases sittēen sāne, or sittēen sāne ū arb'ēen yōm are used.

§ 86. rair "difference, another thing", denotes the reverse of that which is expressed by the noun following. It corresponds to our prefixes un, dis, in, non, the privative a, etc.



*e. g.* řairor mōōsh masbōōř Not exact. řairor mōōsh ma' dōōd Uncountable.  
řair m'āddāb Impolite. ū řair řshi And another thing = *etc.*

## Interjections and Exclamations.

§ 87. A person is called by placing before the name or noun the particle *yā* "o!" used also as a nominative of address.

*yā* sēēdi O master! *yā* mĥammed O Muhammed!

§ 88. A frequent abbreviation of *yā* abōōi O my father! *yā* ōōmmi O my mother! is *yāba!* *yāmmā!*

A mother will often call her boy, or girl, carressingly, *yā* abōōi, *yāba*, or *yāmmā*

§ 89. 1) "How" expressing admiration or surprise is rendered by *mā* the adjective following in the comparative *cf.* § 90.

*e. g.* *mā* ājmal How beautiful! *mā* āřđal How gracious!  
*mā* āchyar How liberal! *mā* āksa How cruel!

2) "Oh that!", expressing a wish impossible to be realized, is rendered by *yā* rait (*for* *yā* lait) with the pers. pron. referring to the one spoken of:

*e. g.* *yā* raito yijthid O that he were diligent!  
*yā* raitnā niřđar nrōōĥ O that we could go!

3) "Alas!" or "woe!" is rendered by *yā* wail! which must always be connected with either a noun or a pers. pronoun.  
*e. g.* *yā* waili! Woe is me! *yā* wail-el-bānāt! Alas, the girls!

4) A general exclamation of surprise such as "what!" "well!" "really!" *etc.* may be rendered by *yā* tāra (*lit.* "o thou who art seeing"; no reference to God is implied).

*e. g.* *yā* tāra byiřđar yimshi? What! can he walk?  
*yā* tāra mēēn hōn? Well! who is here?  
Wain-en-nās *yā* tāra? Where are the people, eh?

For Exclamations and Phrases of Courtesy see the Conversational Part.

## Comparative and Superlative Degrees.

§ 90. The comparative is formed by the prefixing of *a* to the adjective, and the making of certain inner changes.

a) In cases where there is an *ee* in the 2<sup>nd</sup> syllable it is shortened to *a*.

Positive		Comparative	Positive		Comparative.
ʿarēed	broad	áʿrad	ḍiyik	narrow	áḍyak
faḵēer	poor	áfḵar	ḥiloo	sweet	áḥlā
ḥāsan	pretty, good	áḥsan	ḵarēeb	near	áḵrab
jāmeel	pretty	ájmaḥ	kbēer	great	ákbar
ḵaṣēer	short	ákṣar	rādi	bad, evil	árda
ḵāwi	strong	ákwa	rāni	rich	árna
ʿitim	dark	áʿtam	shareef	noble	áshraf
ramēek	deep	ármaḵ	shiniʿ	ugly	áshnáʿ
ṣifib	difficult	ásʿab	tcheen	thick	átchan
ṭawēel	long	átwal	tḵeel	heavy	átḵal
tiyib	good	átṭyab	ṣrēer	little	áṣrar

b) If the adjective has a long vowel in the first syllable, it is omitted in the comparative:

<i>e. g.</i> Positive		Comparative	Positive		Comparative
ʿāli	high	áʿla	ḵāsi	severe	ákṣā
ʿālim	learned	áʿlam	rāli	dear, expensive	árlā
ʿādil	just	áʿdal	shōb	hot (weather)	áshwab
ḥāmi	warm	áḥmā	shâtir	diligent.	áshtar

§ 91. The comparative of adjectives whose 2<sup>nd</sup> and 3<sup>rd</sup> radicals are alike, is formed in the following manner: (*see also above*)

Positive		Comparative	Positive		Comparative.
chafeef	light	acháff	ḥabēeb	dear	aḥább
ḵalēel	little	aḵáll	sharrēer	evil	ashárr
shdēed	strong	ashádd	idēed	new	ajádd

§ 92. The comparative is unchangeable as to number and gender.

§ 93. The comparative of adjectives, denoting physical defects and colours, is always formed by placing *aktar min* with the pron. suffix after the adjective. This form may also be employed in the case of other adjectives:

*e. g.* hâdi\_l-wârdi hāmra áktarmin hadēek This rose is redder than that one.  
 ḥāsan ákta<sup>c</sup> áktar min saleem Hasan is more maimed in the arm than  
 ānā ta<sup>c</sup>bān (m.) áktar minnak I am more tired than you. [Sclim.  
 nāḥnā ta<sup>c</sup>bānēen áktar minhoom We are more tired than they.

§ 94. Our “the more . . . the more” or the comparative with the article may be expressed

1) by *kōöll mā . . . kōöll mā* followed by *áktar ū áktar*.

*e. g.* *kōöll mā ḥākaito kōöll mā ḳisi áktar ū áktar*  
 The more you speak with him, the severer he will become.  
*kōöll mā rattáltoo kōöll mā ʿiṭil áktar ū áktar*  
 The more you sing the worse it becomes.  
*kōöll mā btitkāsāl kōöll mā chsirt áktar ū áktar*  
 The lazier you are the more you will lose.

2) by *kōöll mā . . . kōöll mā* and the comparative form of the adjective:

*e. g.* *kōöll mā kōönt áhda kōöll mā kân aḥább ʿalainā*  
 The quieter you are, the pleasanter it will be for us.  
*kōöll mā kân ábkar kōöll mā kân áḥsan*  
 The sooner the better.  
*kōöll mā šārat ish-shaḡara ákbar kōöll mā šārat átchan.*  
 The greater the tree becomes the thicker it becomes.

3) by *kōöll mā . . . kōöll mā* (the first verb preferably in the perf. tense) the adjective being repeated and connected by *ū*.

*e. g.* *kōöll mā wabbácho kōöll mā šār ḳalbo áḳsa ū áḳsa*  
 The more I admonish him the harder becomes his heart.  
*kōöll mā níktib kōöll mā šār cháṭṭnā áṭal ū áṭal*  
 The more we write the worse becomes our writing.

4) by *kōöll mā . . . kōöll mā* and the positive of the adjective.

*e. g.* *kōöll mā ṭowwal eq-dāwa kōöll mā šār acháff*  
 The older the medicine becomes the weaker it becomes.  
*kōöll mā ʿitiḳ\_íl-mbeed kōöll mā šār ṭiyib*  
 The older the wine the better it becomes.

§ 95. The “than” of comparison is expressed by *min*; “more than” by *biktēer*.

*e. g.* *hoo ákbar minni* He is bigger than I.  
*hee áshṭar minnak* She is more diligent than you.

hōom áś'ad minkōom      They are happier than you.  
 nīḥnā á'man minkōom bikteer      We are much truer than you.  
 "Very", "exceedingly", must also be rendered by ktēer:

*e. g.* ktēer ṭiyib.      Very good.      ktēer shâṭir      Very clever.  
 ktēer mwâffir.      Very economical.      ktēer šâfi      Exceedingly clear.

§ 96. The comparative of inferiority is formed

1) by aḳáll with the noun corresponding to the adjective, but without the article,

*e. g.* aḳáll irṭoobe      Less damp.      aḳáll tawâḍōō'      Less humble.  
 aḳáll 'ōomr      Less old.      aḳáll jōō'      Less hungry.

2) by áḳṭa' min "worse than".

*e. g.* hoo áḳṭa' min el-kōöll.      He is worse than all.  
 mēen áḳṭa' minnak?      Who is worse than you?

§ 97. The superlative is formed by prefixing the article to the comparative. Like the comparative it is unchangeable.

*e. g.* hadōl il-ásllā l-áḥsan      These are the best weapons.  
 hash-shreet hoo l-áḳwa min il-kōöll      This wire is the strongest of all.

§ 98. Note the following expressions:

áktar min el-lâzim      Too much, too many.  
 in káttarāt or bi l-ktēer      At the most (*lit*: when it has become much).  
 in ḳállalāt or bi l-ḳaleēle      At the least (*lit*: when it has become little).

## The Verb.

al-fi'l.

§ 99. Every verb has either three or four consonants, in its Simple or Ground-form, which is the 3<sup>rd</sup> p. m. sing. perf. called "root", *radix*.

The ground-form is always given in lists of verbs with the translation in the infinitive, *e. g.* bārak "to congratulate", *instead of* "he has congratulated."

§ 100. Every verb has a perfect and an imperfect tense. The perfect corresponds to our perf., and the impf. to our present, tense.

§ 101. The persons of the perf. are formed by adding suffixes to the root. These suffixes are:

1. Pers.	2. Pers. (m.)	2. Pers. (f.)	3. Pers. (m.)	3. Pers. (f.)
Sing: —t	—t	—ti	—	—ät
Plur: —nä	— too			oo

Paradigm:

3. pers. m. sing.	fārash	to spread	rimid	have inflamed
f. "	fārashät		rimdät	eyes
2. " m. "	fārásht		rmidt	
f. "	fāráshti		rmidti	
1. " "	fārásht		rmidt	
3. p.m. and f. plur.	fārashoo		rímdoo	
2. " " " "	fāráshtoo		rmídtoo	
1. " " " "	fārashnä		rmídnä	

§ 102. The persons of the impf. are formed by adding suffixes and prefixes to the root of the verb. These are:

1. Pers.	2. Pers. (m.)	2. Pers. (f.)	3. Pers. (m.)	3. Pers. (f.)
Sing: bā—	bti . . .	bti . . . i.	byi or bi . .	bti
Plur: mn-orn-	bti . . . oo		byi or bi . . . ; oo	

The 1<sup>st</sup> pers. sing. and plur., the 2<sup>nd</sup> pers. f. and 3<sup>rd</sup> pers. m. and f. sing. have no suffixes.

Paradigm:

3. p. m. sing.	byífrish	byírmäd
f. "	btífrish	btírmäd
2. " m. "	btífrish	btírmäd
f. "	btífrshi	btírmädi
1. " "	báfrish	bírmäd
3. " m. and f. plur.	byífrshoo	byírmädoo
2. " " " "	btífrshoo	btírmädoo
1. " " " "	mnífrish	mnírmäd

**Remark:** All verbs with the prefix *byi* or *by* may also be used with the prefix *bi* or *b*.

§ 103. The imperative is formed from the impf. by substituting the prefix *i* for the prefix of the imperfect:

e. g.	byíktil	he kills;	Imp. íktóol	kill;
2. p. m. sing.	Imp. ífhäm	understand;	óók <sup>c</sup> óod	sit down
f. " "	ífhämi		óók <sup>c</sup> di	
2. " plur.	ífhämoo		óók <sup>c</sup> doo	



§ 104. The present participle is formed by inserting an *â* after the 1<sup>st</sup> radical, and an *i* between the 2<sup>nd</sup> and 3<sup>rd</sup>.

*e. g.* *ḵâtil* killing; *fâtiḥ* opening; *sâmi*<sup>c</sup> hearing; *ḥâfir* digging;

§ 105. The past participle is formed by prefixing *m* to the verb and inserting *oo* between the 2<sup>nd</sup> and 3<sup>rd</sup> radicals.

*e. g.* *maḵtōol* killed; *maftōoḥ* opened; *maḵtōob* written; *maḵbōol* accepted;

§ 106. The feminine of the participles is formed by adding the syllable *a* or *e* to the masc. form. The second syllable of the pres. part. is shortened also.

*e. g.* *fârsha* spreading (f.) *mâftoolḥa* (opened (f.) *ḵâdḥa* boring (f.)  
*mabsōōṭa* satisfied (f.) *sâkne* dwelling (f.) *majrōoḥa* cut (f.)

§ 107. The plur. ending is the same for both genders, *een*:  
*e. g.* *sâkneen*; *mabṣootēen*; *maḥrōoteen* *cf.* § 165. 2.

## The Verb.

*al-fi'l.*

§ 108. The Arabic Language has two kinds of verbs:

I) the Strong Verb                      II) the Weak Verb.

§ 109. The "Strong Verb" is divided into three classes:

A) the regular Strong Verb      B) the Doubled Verb  
C) Verbs which have a (*z* <sup>ز</sup>) as 1<sup>st</sup> or 2<sup>nd</sup> radical.

§ 110. The "Weak Verb" is divided into four classes:

A) Verbs 1<sup>st</sup> rad. *w* or *y*      B) Verbs 2<sup>nd</sup> rad. *w* or *y*  
C) Verbs 3<sup>rd</sup> rad. *w* or *y* (a)      D) Verbs which have two or three weak radicals and are therefore called "doubly" or "trebly" weak.

### I. The Strong Verb.

*al-fi'l is-sâlim lit:* the sound verb.

#### A. The Regular Strong Verb.

§ 111. This is so called because its radicals are not semi-vowels (*â*, *w* or *y*) and because it shows none of the characteristics mentioned under B and C.

§ 112. The "Reg. Strong Verbs" are divided into two classes having in the perfect

1) the vowels *a*

2) the vowels *i*.

§ 113. The verbs of the 1<sup>st</sup> class may take in the impf. the following vowels:

1) *i* . . . . *i*

*e. g.* *qasam*\*) divide *Impf.* *byiqsim*, *kaqab* or *kazab* lie *impf.* *byikzib*

<i>kasar</i>	break	<i>ʿajan</i>	knead	<i>faraḡ</i>	separate
<i>sharaḡ</i>	rise (sun)	<i>jalas</i>	sit	<i>qalab</i>	turn (page)
<i>rasal</i>	wash	<i>saraḡ</i>	steal	<i>ḡalab</i>	milk
<i>kashaf</i>	uncover	<i>nakar</i>	deny, lie	<i>chasam</i>	subtract
<i>daʿfan</i>	bury	<i>falat</i>	let loose	<i>ʿaqad</i>	make a knot, arch
<i>kabas</i>	preserve (fruit)	search (house)		<i>jabal</i>	mix (liquid with solid)

2) When the 1<sup>st</sup> rad. is a guttural, *h*, *ḡ*, *ch* or *ʿ* the vowel of the 1<sup>st</sup> syllable will be *a* and that of the 2<sup>nd</sup> *i*.

<i>e. g.</i> <i>ḡafar</i>	dig	<i>Impf.</i> <i>byahfir</i>	<i>ḡamal</i>	carry	<i>Impf.</i> <i>byahmil</i>
<i>chatam</i>	seal	<i>ḡazam</i>	pack	<i>ʿadar</i>	excuse
<i>ḡasab</i>	calculate	<i>ḡamad</i>	praise	<i>ʿalak</i>	chew
<i>chabaz</i>	bake	<i>ḡalaf</i>	swear	<i>ḡabas</i>	arrest
<i>ʿazam</i>	invite	<i>ḡafas</i>	protect	<i>ʿazal</i>	depote.

3) When the 2<sup>nd</sup> or 3<sup>rd</sup> rad. is a guttural, the vowel of the 1<sup>st</sup> syllable will be *i* and that of the 2<sup>nd</sup> *a*.

<i>e. g.</i> <i>masah</i>	wipe	<i>Impf.</i> <i>byimsah</i>	<i>sahar</i>	appear	<i>Impf.</i> <i>byishar</i>
<i>fataḡ</i>	open	<i>qadaḡ</i>	bore	<i>nahab</i>	rob
<i>baʿat</i>	send	<i>balaʿ</i>	swallow	<i>shahad</i>	bear witness
<i>ṭabaʿ</i>	print	<i>dabah</i>	slaughter	<i>baʿat</i>	slit open
<i>najah</i>	succeed	<i>bachash</i>	pierce	<i>nahar</i>	urge on
<i>jahal</i>	be ignorant	<i>nadah</i>	call	<i>sahab</i>	pull, drag
<i>qaraʿ</i>	knock	<i>nachaz</i>	prik, goad	<i>qahar</i>	subdue, oppress.

4) The following verbs, which have no gutturals are conjugated like those given under No. 3. There are only a few verbs of this kind. *e. g.* *sabak* overtake *Impf.* *byisbak*

*faṭar* breakfast

*bashar* see

Note:

*bashar-el-bacht*

reveal the future.

\*) As the accent is always on the 1<sup>st</sup> syllable of the Verb in the 3 p. m. sing. perf., it is not necessary to continue to indicate it in the columns of verbs.

5. öö . . . . öö

<i>e. g.</i>	ká'ad sit	<i>Impf.</i>	byöök'ööd	dáchal enter	<i>Impf.</i>	byöödchööl
	labat	kick out, kick	chabaz	bake	rafas	kick (horse)
	chařab	betroth	chalař	finish	řarab	beat
	nafach	blow	barař	hate	řabar	dye
	fărăsh	spread	sa'al	cough	fařad	bleed
	harab	flee	rakař	leap	rakad	precipitate, settle
	kařad	intend	řabach	cook	tarak	forsake
	řalab	ask, request	rařas fi	dive	farař	unstich, pick (fruit)
	katab	write	lařam	solder	chabař	beat

§ 114. The verbs of the 2<sup>nd</sup> class may take in the *impf.* the following vowels:

1) i . . . . a

<i>e. g.</i>	sibir	watch	<i>Impf.</i>	byishar	kífil	give security	<i>Impf.</i>	byikfal
	kibil	accept	kisib	acquire, gain	nidim	repent		
	fihim	understand	lu'ib	play	řili'	go out		
	firiř	rejoice	ři'ib	be difficult	yibis	become dry		
	fiřin	remember	liřik	follow	řiřik	laugh		
	řidib	be angry	řibil	wither	ķirif	loathe		
	liřis	lick	zi'il	be angry	ribiř	win		
	firiř	be empty	shirib	drink	rikib	ride		
	shihid	testify	řidil	remain	tilif	perish		

2) When the 1<sup>st</sup> radical is a guttural both vowels are a:

<i>e. g.</i>	řirif	know	<i>Impf.</i>	byá'raf	řilim	dream	<i>Impf.</i>	byāřlam
	řizir	guess	řilim	know	řizin	be sad	řiriķ	sweat
	řidir	be present	řidim	suffer loss				

§ 115. Only a few verbs of the 2<sup>nd</sup> class retain the i vowel in the 2<sup>nd</sup> syllable of the imperfect:

*e. g.* nizil descend *Impf.* byínzil\*:

misik catch libis dress filit\* become loose ķidir\* be able

## B. The Doubled Verb.

il-fi'l il-mďā'af

§ 116. This is so called because the 2<sup>nd</sup> and 3<sup>rd</sup> rad. are alike. Verbs of this class have, throughout the *perf.*, the vowel a or its modification.

\*) have also a as 2<sup>nd</sup> vowel in the imperfect.

Before endings which begin with a consonant, ai is inserted; this syllable is *always* long.

3. p. m. sing.	däll	to show	}	plur.	dállloo
„ f. „	dállät				
2. „ m. „	dällait		}	„	dällaitoo
„ f. „	dällaiti				
1. „ „	dällait			„	dällainä

The vowel of the impf. is either i or öö :

3. p. m. sing.	bidill	bidöök	<i>from daḵḵ to pound,</i>
f. „	bitdill	bitdöök	<i>to knock.</i>
2. „ m. „	bitdill	bitdöök	
„ f. „	bitdilli	bitdöökki	
1. „ m. & f. „	bäddill	bädöök	
3. „ „ „ plur.	bidilloo	bidöökḵoo	
2. „ „ „ „	bitdilloo	bitdöökḵoo	
1. „ „ „ „	mindill	mindöök	

The imp. is formed in the regular manner:

2. p. m. sing.	dill	döök
„ f. „	dilli	döökki
plur.	dilloo	döökḵoo.
Pres. Part.:	dälil	dâkik
Past. Part.	mädloöl	mädḵöök

Verbs which are conjugated in the impf. tense like bidill:

ṣaḥḥ	recover	laḥḥ	wrap up, wind	sänn	sharpen
sänn	think	ḵarr	confess	kann	be quiet
shäkk	doubt	däss	touch, insinuate	shamm	smell
sädd	close (a hole)	jänn	become mad	fazz	leap
ḥass	touch, curry (horse)	shädd	tie	ball	moisten
ʿadd	count	lämm	gather	madd	stretch

jädd harvest olives, be industrious, happen

Verbs which are conjugated in the impf. tense like bidöök

käbb	pour out	ṣabb	pour out, dip	jachch	decorate oneself
raḥsh	deceive	shäḵḵ	split	ḥabb	love
ʿadd	bite	däkk	load a gun	maṣṣ	suck

kaṣṣ	cut	käff	discontinue	ḥaṭṭ	put, place,
ḍarr	injure	rarr	allure	radd	bring back
kaḥḥ	cough	fäkk	loosen	shadd	fasten
farr	flee	hadd	tear down	naṭṭ	jump down

Note: dākko fi l-ḥabs                      He has cast him into prison.

**Remark:** The verb *bidd* is not conjugated, and is used only in this form with a pers. pronoun.

biddi	I wish, want, will	bīdnā	We wish, etc.
biddak	You (m.)    "    "	biddkoōm	You    "    "
biddik	You (f.)    "    "	biddhoōm	They    "    "
biddo	He wishes etc.		
biddha or bidda	She    "    "		

Instead of this verb, *rād* impf. *birēed* (cf. § 124) may be used. *rād* has also the meaning of "will (you) be so good as", which *bidd* never has.

### C Verbs which have a (ع) as 1<sup>st</sup> or 2<sup>nd</sup> Radical.

§ 117. These verbs are treated in the perf. like verbs with three strong radicals.

Paradigm of a verb: 1 <sup>st</sup> rad. a.    2 <sup>nd</sup> rad. a.	
3 p. m. sing:	áḥad to take                      sā'al to ask
" f. "	áḥdāt or áḥadāt                      sā'lāt or sā'alāt
2 " m. "	áḥádt                      sā'ált
" f. "	achádti                      sā'álti
1 " m. & f. "	áḥadt                      sā'ált
3 " m. & f. plur.	áḥadoo                      sā'áloo
2 " " " " "	achádtoo                      sā'áltoo
1 " " " " "	achádnā                      sā'álnā

§ 118. The impf. of verbs whose 1<sup>st</sup> rad. is a is formed by the lengthening of that letter into ā: sometimes, however, into ō in which case the yi or i of the prefix is dropped. The vowel is ō.

3. p. m. sing.	byāchoōd <i>or</i> bāchoōd <i>or</i> bōchoōd	} plur. byāchdoo
“ f. “	btāchoōd <i>or</i> btōchoōd	
2. “ m. “	btāchoōd etc.	} “ btāchdoo
“ f. “	btāchdi “	
1. “ m. & f. “	bāchoōd “	“ mnāchoōd



§ 119. In verbs which have 'a as 2<sup>nd</sup> radical no change of vowel takes place in the impf. tense.

3. p. m. sing.	byis'äl	}	plur. byis'äloo
f. „	btis'äl		
2. „ m. „	btis'äl	}	„ btis'äloo
„ „	btis'äli		
1. „ m. and f. „	bäs'äl		„ mnis'äl

§ 120. The impf. is regular, except in the case of the verbs achad "to take" and akäl "to eat" when it is as follows:

2 p. m. sing.	chööd	or	chôd	kool	or	köl
f. „	chöödi	„	chôdi	kooli		
plur.	chöödoo	„	chôdoo	kooloo		

Regular Imperative:

2 p. m. sing:	öö'moor	command	is'äl
„ f. „	öö'mri		is'äli
plur:	öö'mroo		is'äloo
Pres. Part.:	âchid		sâ'il
Past Part.:	mä'chööd		mäs'ool

## II The Weak Verb.

al-fi'l-il-mi'tall.

This is so called because one of its radicals is a semi-vowel *i. e. w or y.*

A. Verbs which have *w or y* as the 1<sup>st</sup> radical.

§ 121. 1) Verbs whose 1<sup>st</sup> radical is *w.*

(al-mitäl-il-wâwi.)

These verbs have in the perf. the vowels *a . . . a or i . . . i*

3. p. m. sing.	wázän	or	wizin	to weigh	wışil	to arrive.
f. „	wázänät	or	wiznit		wışlät	
2. „ m. „	wazánt				wşilt	
f. „	wazánti				wşilti	
1. „ m. & f. „	wazánt				wşilt	
3. „ „ „ plur.	wázänoo				wışloo	
2. „ „ „ „	wazántoo				wşiltoo	
1. „ „ „ „	wazännä				wşilnä	

§ 122. The 1<sup>st</sup> radical *w* is changed in the impf. to *oo*, serving at the same time as the 1<sup>st</sup> vowel of the verb, the 2<sup>nd</sup> being *a*.

3. p. m. sing.	byōōzān <i>or</i> boozān	byōōṣal <i>or</i> bāṣal
f. "	btōōzān	btōōṣal
2. " m. "	btōōzān	btōōṣal
f. "	btōōzāni	btōōṣali
1. " m.&f. "	bōōzān <i>or</i> bōzan	bōōṣal <i>or</i> bōṣal
3. " " " plur.	byōōzānoo	byōōṣaloo
2. " " " "	btōōzānoo	btōōṣaloo
1. " " " "	mnōōzān	mnōōṣal

Imperative:

2 p. m. sing	ōōzān	ōōṣal
f. "	ōōzāni	ōōṣali
plur:	oozānoo	ōōṣaloo

Pres. Part: wāzin wāṣil

Past. Part: mowzōon mowṣool

Verbs whose 1<sup>st</sup> radical is *w*:

waṣal arrive	wirit inherit	wafad come in sight (only of a man)
wa'ad promise	waja' hurt	wajad find
waḳaf stand	wilid bear (young)	waḳad heat, stoke
waḳa' fall	wa'as admonish, preach	waḳa' put down
wisi' be wide, contain	wiḥil sink into mire, be entrapped, "be had"	

wiḥil may also be used in the following sense:

ōḥilt ma' jamā'a aḳṭa' min ish-shayāṭēen

I got into the hands of a crew worse than devils.

The impf. of all verbs of this class may be used without the *y* or *yi*.

§ 123. 2) Verbs whose 1<sup>st</sup> radical is *y*.

al-mitāl-il-yā'i

There are only two verbs of this type in the Palestinian Dialect: *yibis to become dry*; *yīis to despair*.

Perfect: Imperfect:

3. p. m. sing.	yibis	bēebās
f. "	yībsāt <i>or</i> yībsit	btēebās
2. " m. "	ibist	btēebās
2. p. f. sing.	ibisti	btēebāsi

1. p. m. & f. sing.	ibíst	bēebās
3. " " " plur.	yibsoo	bēebāsoo
2. " " " " "	ibístoo	btēebāsoo
1. " " " " "	ibísuā	mneebās

Imperative:

ēebās (m.) ēebāsi (f.) ēebāsoo (plur.)

Pres. Part: yābis

## B. The Hollow Verbs or Verbs whose 2<sup>nd</sup> Radical is â:

al-fi<sup>c</sup>l<sub>il</sub>-ájwaf.

§ 124. The rad. â of the "Hollow Verbs" changes in the 2<sup>nd</sup> and 1<sup>st</sup> p. sing. and plur. perf. to *oo* or *i*. — The rad. â is really w, y or ʾ, as is seen in the impf. where the original consonants reappear, lengthened into *oo*, *ēē* or *â*, these being the vowels of the 2<sup>nd</sup> syllable of the impf. throughout.

Perfect:

3. p. m. sing.	ḵâl	to speak	jâb	to bring	châf	to fear
f. "	ḵâlât		jâbât		châfât	
2. p. m. "	ḵōolt		jibt		chift	
f. "	ḵōolti		jibti		chifti	
1. " m. & f. "	ḵōolt		jibt		chift	
3. " " " " plur.	ḵâloo		jâboo		châfoo	
2. " " " " "	ḵōoltoo		jibtoo		chiftoo	
1. " " " " "	ḵōolnâ		jibnâ		chifnâ	

Imperfect:

3. p. m. sing.	biḵōol	bijēeb	bichâf
f. "	bitḵōol	bitjēeb	bitchâf
2. " m. "	bitḵōol	bitjēeb	bitchâf
f. "	bitḵōoli	bitjēebi	bitchâfi
1. " m. & f. "	bāḵōol	bājēeb	bāchâf
3. " " " " plur.	biḵōooloo	bijēeboo	bichâfoo
2. " " " " "	bitḵōooloo	bitjēeboo	bitchâfoo
1. " " " " "	minḵōol	minjēeb	minchâf

Imperative:

2. p. m. sing.	ḵōol	jēeb	châf
f. "	ḵōoli	jēebi	châfi
plur.	ḵōooloo	jēeboo	châfoo

The middle rad. of these verbs is changed in the pres. part. to a consonantal y.

kāyil

jāyib

chāyif.

§ 125. The past. part. of verbs conjugated like *kāl* and *jāb* is *minḵāl* and *minjāb*, that of verbs conjugated like *chāf* is *mōochēef*.

§ 126. Hollow verbs conjugated

1) like *kāl*:

fāt	pass by, enter	lāk	chew	nām	sleep
zār	visit	lām	blame	ʿāz	need
dāk	taste	ḵām	rise	ṣām	fast
shāf	see	māt	die	dār	turn
fār	boil over	ʿād	return, repeat	rāḥ	go
kān	have been	sās	tend (animals), act tactfully, rule		

2) like *jāb*:

rāb	be absent	fāk	awake	ṣād	hunt
ʿāsh	live	ḵād	lead	ṣāḥ	cry
ṭār	fly	ṣāb	hit	hān	insult
chās	lack	ḵās	measure	zān	weigh
ṣār	become	rād	wish, will	ʿār	lend
baʿ	sell	ṭāk	suffer	ḏāʿ	lose
shāl	lift, take away	lāk	be proper	bāḏ	lay egg
kāl	measure (capacity)		sāʿ hold, contain	zād	increase

3) like *chāf*.

nām	sleep	bātʿ	pass the night	rār	become jealous
ḥār	become embarrassed				

C. Verbs which have a or i as 3<sup>rd</sup> radical.

al-fiʿl\_in-nāḵiṣ

§ 127. These verbs retain their characteristic a or i throughout. The a forms, in some persons, a diphthong, while the i is lengthened: e. g. 2. p. f. singular.

Perfect:

3. p. m. sing.	bānā	to build	nīsi	t	rget		ḵāra	"to read"
f. "	bānāt		nīsīt					conjugated like
2. „ m.	bānait		nseēt				bānā	
f. "	bānaiti		nseēti					
1. p. m. & f. „	bānait		nseēt					

3. p. m. & f. plur.	bānoo	nísoo	
2. " " " " "	bānaitoo	nseetoo	
1. " " " " "	bānainā	niseenā	
Impf. 3. p. m. sing.	byibni o: bibni	byínsä	byíkra
f. "	btíbni	btínsä	btíkra
2. " m. "	btíbni	btínsä	btíkra
f. "	btíbni	btinsi	btíkri
1. p. m. & f. sing.	bábni	bánsä	bákra
3. " " " " plur.	byibnoo	byínsoo	byíkroo
2. " " " " "	btíbnoo	btínsoo	btíkroo
1. " " " " "	nnibni	nnínsä	nníkra
Imp. 2. p. m. sing.	íbni	ínsä	íkra
f. "	íbni	insi	íkri
plur.	ibnoo	ínsoo	íkroo
Pres. Part:	bāni	nāsi	kāri
Past Part:	mābni	mānsi	mākri

Verbs conjugated like

1) bānā

ʿaṭa	give	ḥaka	speak	ṭafa	extinguish	shāka	accuse
jara	flow, run	kāfa	suffice	rama	throw	rata	darn
chaṭa	sin	masha	walk	jāla	clean	cooking vessels	
saḥa	water, give to drink			fasha	spread, break out (disease).		

2) nisi

ṛili	become dear	difi	become warm	ʿili	become high
biki	weep	ṣilḥi	clear (weather)	jifi	become hard
shifi	recover	biḥi	remain	ḥimi	become heated, fiery
		sīhi	be drowsy, be diverted		

ḥimi expresses also that an action reaches its climax:

e. g.	ḥimi d-dōolāb	The wheel turned as fast as possible
	ḥimi ṛāḍaboo ʿalainā	His wrath against us reached its height

3) kāra

fada	redeem (religious-sense)	bada	begin	kara	let
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## D. Doubly Weak Verbs.

al-fiʿl-il-lafēef

§ 128. These are verbs which have two semi-vowels. They are very rare:



Verb whose 1<sup>st</sup> and 3<sup>rd</sup> rad. is a.

Perf. 3. p. m. sing.	ájä	bēēji or biyi	to come
f. "	ájät	bteēji	
2. " m. "	jēet	bteēji	
f. "	jēeti	bteēji	
1. ,, m. & f. ,,	jēet	bâji	
3. " " " " plur.	ájoo	bēējoo	
2. " " " " "	jēetoo	bteējoo	
1. " " " " "	jēenä	mnēēji	

The ee is more commonly pronounced short: *biji, btiji etc.*

Pres. Part.: *jâi* (used also as adv. cf. § 75).

This verb has no other forms. The impf. is expressed by *tá'a* (m.) *tá'i* (f.) *tá'oo* (plur.) or by *ta'al* (m.) *ta'ali* (f.) *ta'aloo* (plur.)

§ 129. Verbs whose 1<sup>st</sup> rad is w, and the 3<sup>rd</sup> a, change, in the impf., the w to *ōō* cf. § 122.

Perf. 3. p. m. sing.	wámä	Impf. byōōmi	to beckon
f. "	wámät	btōōmi	
2. " m. "	wamait	btōōmi	
f. ,,	wamaiti	btōōmi	
1. ,, m. & f. ,,	wamait	bōōmi	
3. " " " " plur.	wámoo	byōōmoo	
2. " " " " "	wamaitoo	btōōmoo	
1. " " " " "	wamainä	mnōōmi	

Imperative: *ōōmi* (m.) *ōōmi* (f.) *ōōmoo* (plur.)

Pres. Part: *wâmi* Past Part. *mōōma*

Verbs conjugated like *wamä*

*wafä* pay a debt *wa'a* remember from old, return to consciousness.

*e. g.* *es-sakrân wa'a 'ala hâlo* The drunken man regained his consciousness.

*aimta wa'ait 'ala hâlak?* When did you regain consciousness?

**Remark:** The imp. of *wa'a* means *take care!*

*ōō'a* (m.) *ōō'i* (f.) *ōō'oo* (plur.)

§ 130. Verbs whose 2<sup>nd</sup> rad. is w and whose 3<sup>rd</sup> is a or i are conjugated as follows:

Perf. 3. p. m. sing.	kāwā	Impf. byikwi	to iron
f. "	kāwāt	btikwi	
2. " m. "	kāwait	btikwi	
f. "	kāwaiti	btikwi	
1. ,, m.&f. ,,	kāwait	bākwi	
3. " " " plur.	kāwoo	byikwoo	
2. " " " " "	kāwaitoo	btikwoo	
1. " " " " "	kāwainā	mnikwi	

Imperative:	ikwi (m.)	ikwi (f.)	ikwoo (plur.)
Pres. Part.	kāwi	Past Part.	mākwi

Verbs conjugated like kāwā:

āwa	cry (jackal)	mawa	mew (cat)	ṭawa	fold	lawā	bend
ḍawa	kindle	shawa	roast on a skewer, or, in embers.				

**Remark:** siwi "be worth", hiwi "be in love", are conjugated in the perf. like nisi *cf.* § 127. They take in the impf. a as last vowel, byiswa, byihwa.

The verb ḥawa "contain, hold" follows the impf. of these verbs; byihwa.

§ 131. Verbs whose 2<sup>nd</sup> radical is *y* and whose 3<sup>rd</sup> is *a* or *i* (*=y*) are conjugated in the following manner:

Perf. 3. p. m. sing.	ēyi	Impf.	byā'yā to become ill
f. "	ēyit		btā'yā
2. " m. "	ēyēet		btā'yā
f. "	ēyēeti		btā'yi
1. ,, m.&f. ,,	ēyēet		bā'yā
3. " " " plur.	ēyoo		byā'yoo
2. " " " " "	ēyēetoo		btā'yoo
1. " " " " "	ēyēenā		mnā'yā

ḥeyi Impf. byihya "to become alive" is conjugated like ēyi.

## The Derived Forms.

il-mazēedât

§ 132. The derived forms of the verb are made by suffixes, prefixes, or changes within the root. Such a change of the root, the simple form of the verb, produces a change of meaning.

§ 133. The simple form, or root, is usually indicated by the number I, and the derived forms, of which there are ten in use in the Dialect, by the numbers which follow.

Although all these derived forms are grammatically possible they are not all in use, of all the verbs.

## Form II.

§ 134. The 2<sup>nd</sup> rad. of a verb is doubled to put it into the II Form. The meaning of this form is:

- 1) causative: *e. g.* kátal to kill; káttal to cause to kill.
- 2) putative: „ „ kádab to lie; káddab to declare some one a liar.
- 3) intensive: „ „ kásar to break; kássar to break into pieces.

Verbs which are intransitive in the I Form, become transitive in the II Form.

*e. g.* I Form cháf to fear II Form chawwaf to frighten some one.

The vowels of the perf. are *a . . . a* and of the impf. *a . . . i* for all verbs.

Perfect	3. p. m. sing.	járrab	Imperfect	bijárrib	to attempt
	f. „	járrabät		bitjárrib	
	2. „ m. „	jarrábt		bitjárrib	
	f. „	jarrábtí		bitjárbi	
	1. „ m. & f. „	jarrábt		bäjárrib	
	3. „ „ „ „ plur.	járraboo		bijárrboo	
	2. „ „ „ „ „	jarrábtoo		bitjárrboo	
	1. „ „ „ „ „	jarrábnä		minjárrib	

§ 135. The imperative is formed in *all* the “Derived Forms” from the impf. by the omission of its prefix.

*e. g.* járrib (m.) járribi (f.) járrboo (plur.)

§ 136. The present and past participles, of all the derived forms are formed by the prefix *m*, the pres. part. having *i* and the past part. *a* as 2<sup>nd</sup> vowel.

Pres. Part: mjárrib Past Part: mjárrab

Verbs which are conjugated like járrib.

1) Regular Strong Verbs:

barrad	cool	ḡaṭṭaf	pick	ʿammad	baptise
ballaṭ	pave	challaṣ	save, complete	ʿarraf	know
lajjam	bridle	ḡaddam la	offer	baṭṭan	line (garment)
naffaḡ	shake	säkkar	shut	kännas	sweep
ṣäffar	whistle	rassal	wash	ṣachchan	heat
dabbar	provide	mälla	fill	sallam	greet
ʿaddab	torment	kallam	address	dashshar	leave
fäṭṭash ʿala	seek	chabbar	inform	ṭallaʿ	bring out
ḡaddaf	row	ʿallaḡ	feed	farrak	separate
ṛabbar	dust	mashshaṭ	comb	raḡḡaʿ	suckle
baṭṭal	cease	dabbaḡ	slaughter	mallak	flatter
labbas	dress	jaddal	plait (hair)	naḡḡaf	clean
sämmar	nail	ṭarraz	embroider	raṭṭas	dipsome one
rattab	arrange	sharraf	honour, visit	ʿattam	become dark
farraj	show	ḡabbal	kiss	ʿajjal	hurry
ḡaṭṭab	mend a seam	ṣallaḡ	mend	sallaḡ	arm
fakkar fi	remind some one	chajjal	make ashamed		
faḡḡal ʿala	prefer, with ʿan, remain over			ʿazzal	clear away
raḡḡaʿ	mend, sew on a new piece	jallas	make to fit (garment)		

2) Verbs whose 1<sup>st</sup> radical is a (= ʿ):

allaf	compose	addab	chastise, educate	ammal	hope
achchar	delay	akkad	confirm	arrach	date
assas	found, establish				

3) Verbs whose 2<sup>nd</sup> rad. is like the 3<sup>rd</sup>:

e. g. daḡḡak	be exact	ḡaddad	forge (iron)	faḡḡaḡ	silver-plate
haddad	threaten	jaddad	renew	sammam	poison
chaffaf	alleviate				

4) Verbs whose 1<sup>st</sup> rad. is either w or y; both letters being regarded as full consonants.

e. g. wallad	bear (young)	wassaʿ	enlarge, make room	wakḡaf	stop
wakḡaʿ	fall	waḡḡal	become muddy	waffar	economize
wallaʿ	ignite	yassar	prosper	yassaḡ	prohibit
yattam	make orphan	yakḡan	assure	yabbas	make dry

§ 137. 1. Verbs whose 2<sup>nd</sup> rad. is a (which is really w or y, cf. §§ 2, 124) have in the II Form, perf. and impf., the diphthong ow or î (î is really a diphthong) respectively:

*e. g.* dowwar *Impf.* bidowwir turn, make round; with ʿala seek; from dār. ḍiya° *Impf.* biḍiyi° lose; from ḍā°. Their conjugation is, in all other respects, regular.

Verbs of this class:

fowwat	bring in	ʿīyan	appoint	kīyas	rub (at the bath)
mowwat	kill	mīyal	call at	fīyaḵ	wake up
ṣowwar	paint	chīyal	ride	jowwaz	marry one to another
ʿowwad	compensate	chīyaṭ	sew	ḵowwam	estimate (property)
ḵowwas	shoot	ʿīyad	celebrate	nowwar	illuminate, blossom
towwal	lengthen	kīyad	tease	fowwar	boil (only of milk)
lowwan	dye	zīyan	ornament	hīyaṣ	be irritated, forced
zowwar	forge	ṣīyar	make into	hīyad ʿan	turn from (road)
ṛīyar	change	hīyak	weave	ḍīyaf	entertain (guest)
kowwam	heap up	ḵowwaṭ	encircle	ʿowwad ʿala	accustom some one

2) Verbs whose 3<sup>rd</sup> rad. is a follow the verb bānā: *cf.* § 127.

Verbs of this class:

ṛanna	sing	raṭṭa	cover	kaffa	suffice
ʿabba	fill	naḵḵa	pick out, choose	salla	entertain
faḍḍa	empty	raḍḍa	give to eat	ʿazza	comfort
hanna	congratulate	rabba	educate	najja	save
challa	leave, let	daffa	heat	nashsha	starch
warra*	point out	chabba	hide	ṣalla	pray
wadda ila	lead to				

waṣṣa\* subscribe, request *with* bi *or* fi flān recommend to some one

*e. g.* waṣṣi\_l-chawāja flān fiyi Recommend me to Mr. N.,  
*lit:* recommend Mr. N. in me.  
 ya sēedi bwaṣṣēek bi ibni O sir, I recommend my son to you,  
*lit:* I recommend you in my son.

### Form III.

§ 138. The III Form is formed by omitting the 1<sup>st</sup> vowel of the verb in the I or "Simple Form", substituting â. It denotes an attempt to do what is expressed by the I Form. *e. g.* I F. nadar to see III F. nâdar to watch for.

\* verbs doublyweak



§ 139. The vowels of all verbs in the perf. III F. are *ā . . . a*. Those verbs however which have, in the I Form, as 3<sup>rd</sup> radical *a* or *i* retain it; cf. § 127. All verbs have *i* as 2<sup>nd</sup> vowel in the imperfect. The verbs 1<sup>st</sup> or 2<sup>nd</sup> rad. *w* or *y* or 1<sup>st</sup> rad. *a* retain these semi-vowels as strong consonants throughout.

Perf. 3. p. m. sing.	sâmaḥ	Impf. bisâmiḥ	to forgive
f. „	sâmaḥat	bitsâmiḥ	
2. „ m. „	sâmâḥt	bitsâmiḥ	
f. „	sâmâḥti	bitsâmiḥi	
1. „ m. & f. „	sâmâḥt	bâsâmiḥ	
3. „ „ „ „ plur.	sâmaḥoo	bitsâmiḥoo	
2. „ „ „ „ „	sâmâḥtoo	minsâmiḥ	
1. „ „ „ „ „	sâmâḥnâ		
Imperative:	sâmiḥ (m.)	sâmḥi (f.)	sâmḥoo (plur.)
Pres. Part:	msâmiḥ	Past Part:	msâmâḥ.

Verbs of the III form conjugated like sâmaḥ:

1. Regular strong Verbs:

bârak	bless	‘âlaj	cure	lâṭaf	treat kindly
râfaḥ	accompany	shâmaṭ	quarrel	râhan	bet, wager
‘ânaḥ	embrace	dâfa‘	defend	ḥârab	wage war
sâ‘ad	help, support	bâṭaḥ	wrestle	ḳâṣaṣ	punish
ḳâtal	fight with	sâmaḥ	forgive	ḳâbal	receive kindly
fâraḥ	separate from	shâraṭ	bet, wager	dâḳad	offer resistance
ḥâsar	besiege	sâbaḥ	run a race		

2. Verbs whose 1<sup>st</sup> rad. is ‘a. (= ‘i)

âchad	take offence at	âman	believe
âkal	eat with somebody	âjar	let

3. Verbs whose 1<sup>st</sup> radical is *w*

wâṣal	continue	wâfaḥ	be suitable	wârab	slant
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4. Verbs whose 2<sup>nd</sup> radical is *w* or *y*.

shâwar	take counsel	jâwab	answer
ḳâwal	give work by the piece	tâwab	yawn
nâwal	hand something to	dâwam ‘ala	persevere in
sâwam	trade, barter	lâyam	soften

dâyan last, be durable.

§ 140. Verbs whose 3<sup>rd</sup> rad. is *a* or *i* are conjugated like bânâ cf. § 127.

<i>e. g.</i>	sâwa	<i>Impf.</i>	bisâwi	make, do	<i>fig.</i>	straighten matters
	<i>Imperative:</i>	sâwi (m.)	sâwi (f.)	sâwoo	(plur.)	
	<i>Pres. Part.</i>	msâwi	<i>Past Part.</i>	msâwa.		

Verbs of the III Form whose 3<sup>rd</sup> rad. is a semi-vowel:

jâza	retaliate, punish	nâda	call	hâwa	drive away
kâfa	recompense	lâka	meet	âfa	be kept well (by God)
	hâka	speak with some one			

## Form IV.

§ 141. The IV Form is formed by the prefixing of *a* before the "Simple Verb" which loses its 1<sup>st</sup> vowel, and is causative in meaning. It is of very rare occurrence and, in its stead, the I. II. or III. Forms are used.

The verbs are conjugated in accordance with the "Simple Form" from which they are derived. The accent falls upon the 1<sup>st</sup> syllable in the 3. p. m. sing. perfect.

### 1) The regular "Strong Verb."

as'ad	make happy	amhal	give respite.	am'tarat*	it rains
aḏhak	make laugh	a'ajab	please	askar	make drunk
at'ab	cause trouble	atlajāt*	it snows	ân'am	be gracious

### 2) Verbs whose 1<sup>st</sup> radical is *w*:

owja <sup>c</sup>	cause pain, hurt	owda <sup>c</sup>	give into custody
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### 3) Verb whose 3<sup>rd</sup> radical is *a*.

ashtat*	it rains
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Note the verb *ibšar* contraction of *hoo abšar lit*: "He (*i. e.* God) has seen" used in the sense of *perhaps* or *I do not know*.

## Form V.

§ 142. The V Form is formed by prefixing *t* to the II Form. In meaning it is reflexive and passive. The vowels of this Form are, in both the perf, and impf. *a . . . a*.

\* 3. p. f. sing. because the noun *ed-dinya* "the world" is either used with it or is implied, *cf.* § 212 d.

1) Regular Strong Verbs conjugated like thárrak:

tšamma <sup>f</sup>	obey	tnässät	listen	t'allam	be instructed, learn
tšakkar	thank	thanna	rejoice at	tballal	be drenched
tšaddak	be credible	tdakkar	remember	tfaddal	please accept
tšaddam	advance	tnahhad	moan	t'ajjab	wonder at
tläffat	turn round	tkabbar	make oneself	big, become	proud
thänna	be dyed with henna	tkässar	be broken into	pieces	
tfarraj <sup>f</sup> ala	look at with interest	tkäffal	fee become	security for	
tchazzak	rend (a garment)	trabba <sup>f</sup>	sit cross	legged	

2) Verbs 1<sup>st</sup> rad. a ( = <sup>i</sup> ) conjugated like thárrak

t'akkad	convince oneself	t'ammal	to hope, meditate
t'allam	suffer pain	t'achchar	be delayed
		t'assaf <sup>f</sup> ala	regret

3) Verbs 1<sup>st</sup> rad. w or y conjugated like thárrak

twakkal	be appointed trustee	tyattam	become an orphan
twaffa*	die	tyabbas	become rigid

4) Verbs whose 2<sup>nd</sup> rad. is either w or y have the diphthongs ow or i (cf. § 137) in the 2<sup>nd</sup> syllable, following in all respects the II Form.

Verbs of this class:

t'owwad <sup>f</sup> ala	accustom oneself to	tšiyad	go hunting, fishing
t'owwak	be delayed	thiyar	be perplexed
tjowwaz	be married	thiyan	be sorry
t'iyān	be appointed, nominated	tšowwar	be photographed, figure to oneself

5) Verbs whose 3<sup>rd</sup> rad. is a semi-vowel are conjugated like kara: cf. § 127.

Verbs conjugated like kara:

tmälla	be filled	tsällä	converse	tšakka	min complain of
tradda	dine	tchäbbä	hide oneself	t'ashsha	sup
trajjä	implore	tmäshshä	go up and down	trabba	receive education

**Remark:** Instead of the simple prefix *t* of the V Form frequently the syllable *it* is used:

e. g. itachchar for tachchar (cf. also § 143. Remark).

\*doubly weak verb.

## Form VI.

§ 143. The VI Form may make a transitive verb of the II Form reflexive, or may give it the meaning of "to pretend a thing." It also makes the action reciprocal.\* It is formed by prefixing *t* to the III Form:

*e. g.* III F. ṣālah "to make peace" VII F. tṣālah "make peace together"  
The vowels of the impf. are *ā . . . a* throughout.

*e. g.* Perf. tkātāl Impf. byitkātāl to fight, quarrel  
Impf. itkātāl (m.) itkātāli (f.) itkātāloo (plur.)  
Pres.Part: moōtkātīlt Past Part: moōtkātāl

### 1) Strong verbs conjugated like tkātāl:

tʿānaḵ	embrace each other	tṣāḥab	make friendship
tsāʿad	help each other	tḥārab	war with each other
tmāraḍ	pretend to be ill	tshārak	work together
tshāmaṭ	quarrel together	tbāḥaṭ	dispute together
tḥādat	talk together	tʿālaḵ	let oneself be cured
tjāmal	compliment	tmāṭal	postpone a promise
tʿāhad	make a contract, agreement	thāmal	let oneself go, be indifferent

### 2) Verbs whose 1<sup>st</sup> rad. is ʿa (ع ا)

tʿānas be rejoiced, have the pleasure tʿāmar take counsel

3) The *w* of verbs whose 1<sup>st</sup> or 2<sup>nd</sup> rad. is *w* (or ā) remains unchangeable in this conjugation, and such verbs are treated as regular Strong Verbs

*e. g.* Perf. twāḍaʿ be modest Impf. bitwāḍaʿ  
tmāwat pretend to be dead tnāwal accept (when handed)  
tkāwal take in piece-work tshāwar take counsel

4) Verbs whose 3<sup>rd</sup> radical is a semi-vowel are conjugated like *bānā* § 127. There are only few verbs of this kind in use in the Dialect:

Verbs of this class:

tjāza be rewarded tʿāfa recover (health)

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\*Verb which are reciprocal can naturally be used only in the plural.

tlāka	talk together	tlāka	meet each other
tlāna	devote one self to	tlāma fēe	take refuge with

**Remark:** An *i* is often prefixed to the *t* of the VI Form as in the case of the V.

## Form VII.

§ 144. The VII Form is the *regular passive* of the verb and can be formed from almost all verbs. It also expresses that a thing or person is adapted to the idea contained in the I Form. It is formed by prefixing *in* to the I Form. The vowels of the perf. are *a . . . a* and of the impf. mostly *i*; a few verbs have *a* as 2<sup>nd</sup> vowel. The accent is never on the prefix *in*, but is placed as in the case of the verb of the Simple form:

The 1<sup>st</sup> vowel is dropped in the impf. in the case of those persons which have no suffix. Those with a suffix omit the 2<sup>nd</sup> vowel.

### 1) The regular "Strong Verb"

Perf. 3. p. m. sing.	injārah	Impf. byinjriḥ	be wounded
„ f. „	injārahāt	btinjriḥ	
2. „ m. „	injārahāt	btinjriḥ	
„ f. „	injārahāti	btinjriḥi	
1. „ m.&f. „	injārahāt	bānjriḥ	
3. „ „ „ plur.	injārahoo	binjriḥoo	
2. „ „ „ „	injārahōo	btinjriḥoo	
1. „ „ „ „	injārahnā	mninjriḥ	
Imp. injriḥ (m.)	injriḥi (f.)	injriḥoo (plur.)	

Past Part: mínjriḥ

Strong Verbs conjugated like injārah:

inbāhash*	be dug	inbaʿat <sup>1</sup>	be sent	inbaṣaṭ	be satisfied
inhāzām	have escaped	inṭabaʿ*	be printed	infāsad	spoiled
inṭarad	be driven away	inmāsak*	be held, caught		
inṣaraf**	be changed, spent (money)				

\* These verbs take in the impf. *a* or *i* as 2<sup>nd</sup> vowel.

\*\* inṣaraf with *a* in the impf. means "to be exchanged"; with *i* in the impf. "to go away, leave".



2. Verbs with middle rad. *ā* are conjugated like *chāf* cf. § 124.

*e. g.*    *inshāl*    *Impf.* *byinshāl*    to be taken away.  
           *inām*      be taken up      *inzāh*      be drawn away      *ināl*      be said  
           *ināf*      be disgusted      *ināl*      cage in      *injāb*      be brought

3) Verbs with doubled 2<sup>nd</sup> rad. are conjugated like *indākk*  
*Impf.* *byindākk* “be beaten, be played (music), be rung (bell).”

The perf. is according to the I Form cf. § 116.

Verbs conjugated like *indākk*:

<i>inramm</i>	be grieved	<i>inhall</i>	be loosened (knot)
<i>injarr</i>	bedrawn	<i>inshadd</i>	pull hard
<i>insarr</i>	rejoice	<i>inhatṭ</i>	be put down, sink
<i>inṣaff</i> be put in type, set themselves in line			

4) Verbs whose 3<sup>rd</sup> rad. is a semi-vowel are conjugated like *bānā* cf. § 127.

*e. g.* *intāfa* *Impf.* *byintfi*    to be extinguished  
           *Imp.* *intfi* (m.)    *intfi* (f.)    *intfoo* (plur.)    Part: *mintfi*

Verbs conjugated like *intāfā*:

<i>indara</i>	scatter, be hidden	<i>inḏawa</i>	be illuminated	<i>inḵalā</i>	be fried
<i>inṭawa</i>	be folded	<i>inlawa</i>	be bent		
<i>injälā</i>	be scoured (vessels and plates)	<i>in'amā</i>	be blinded, become confused		
<i>inkawa</i>	be ironed, fired (man or beast for disease)				

## Form VIII.

§ 145. The VIII Form has a reflexive as well as a passive meaning. It is formed by the prefixing of *i* and the insertion of *t* after the 1<sup>st</sup> radical.

The letter *t* is however changed

1) to *ṭ* if the 1<sup>st</sup> rad is *s*, *ḏ*, *t* or *ṣ*:

<i>e. g.</i> <i>ṣaff</i>	set in line	VIII	<i>iṣṭāff</i>	be set in line
<i>ṣabar</i>	wait	VIII	<i>iṣṭābar</i>	wait for
<i>ḏarab</i>	beat	VIII	<i>iḏṭārab</i>	be troubled, anxious
<i>ṭälā<sup>c</sup></i>	go out, rise (sun)	VIII	<i>iṭṭāla<sup>c</sup></i>	<i>ala</i> examine, study
<i>ṣafar</i>	catch	VIII	<i>iṣṭāfar</i>	conquer
<i>ḏaja<sup>c</sup></i>	lie down	VIII	<i>iḏṭāja<sup>c</sup></i>	go to bed

2) to d, if the 1<sup>st</sup> rad. is d, d or z:

daʿa	call	VIII iddaʿa	pretend to be something
dakar	mention	VIII iddakar	discuss (rarely used)
zaḥam	crowd	VIII izdaḥam	be crowded
zâd	increase	VIII izdâd	multiply oneself

The 1<sup>st</sup> rad. of the "Strong Verb" loses its vowel in the VIII Form, the vowel a being inserted after the characteristic t.

The vowel of the 2<sup>nd</sup> rad. is i in the impf.; it is omitted before verbal suffixes. The conjugation is regular.

e. g.	iḥtāmāl	Impf.	byiḥtmil	to suffer, bear
	Imp:	iḥtmil (m.)	iḥtīmli (f.)	iḥtimloo (plur.)
	Pres. Part:	mīḥtmil	Past Part:	mōḥtāmāl

Verbs conjugated like iḥtāmāl:

### 1. Regular Strong Verbs:

iltāhāb	be ignited	iftākār	meditate	ichtabar	become experienced
iftadar	excuse oneself	iḥtaraz	guard oneself	iḥtarab	approach
iṣṭalaḥ	better oneself	intachab	elect, choose	ishtaʿal	get on fire
iḥtaram	honour	imtāḥan	examine	ichtaṣar	shorten, epitomize
ichtaraʿ	invent	iḥtarak	be burnt	imtanaʿ	refuse
iltāzām	be compelled	ishtarak	take part	ishtaral	work

### 2. Verbs whose 1<sup>st</sup> rad. is a (= ʾ).

The radical a, together with the inserted t, change to double t in the case of all verbs whose first rad. is a.

e. g.	ittahad	agree upon	from ahad	keep an agreement
	ittachad	take for oneself	" achad	take

### 3. Verbs whose 1<sup>st</sup> rad. is w.

These verbs, like those of No. 2, form a double t instead of wt. Like No. 2 they are of rare occurrence.

e. g.	ittazan	let oneself be weighed	ittaka	protect oneself
	ittaṣaf	be characterized by good or bad qualities	ittaḍaʿ	be humbled
	ittakal	rely upon		

§ 146. Verbs whose 2<sup>nd</sup> rad. is like the 3<sup>rd</sup> take a as 2<sup>nd</sup> vowel in the imperfect.

<i>e. g.</i>	imtádd	Impf.	byimtádd	to spread oneself
	Imp:	imtádd (m.)	imtáddi (f.)	imtáddoo (plur.)
	Part:	mimtádd		

Verbs conjugated like imtádd:

irtamm	grieve	ibtall	become wet	ih̄tadd	get into a rage
ih̄tall	conquer	ijtarr	ruminate	ishtadd	become firm
	išťaff	be put in line,	put oneself in line		

§ 147. Verbs whose middle rad. is *ā* retain it throughout the impf. and in the 3. p. sing. and plur. of the perfect.

Perf. 3. p. m.	sing.	irtāḥ	Impf. byirtāḥ	to rest oneself
	f.	"	irtāḥāt	btirtāḥ
2. " m.	"	irtāḥt	btirtāḥ	
	f.	"	irtāḥti	btirtāḥi
1. " m. & f.	"	irtāḥt	bārtāḥ	
3. " " " "	plur.	irtāḥoo	byirtāḥoo	
2. " " " "	"	irtāḥtoo	btirtāḥoo	
1. " " " "	"	irtāḥna	mnirtāḥ	
Imperative.	irtāḥ (m.)	irtāḥi (f.)	irtāḥoo (plur.)	
Part:	mōörtāḥ			

Verbs conjugated like irtāḥ:

ishtāk	long for	iktāt	feed oneself	ih̄tāl	act deceitfully
ih̄tār	become perplexed	irtāḥ	rest	išťād	hunt
		ichtār	choose for oneself		

§ 148. Verbs which have as 3<sup>rd</sup> rad. a semi-vowel are conjugated in the following manner, *cf.* bānā § 127.

Perfect:			Imperfect:	
3. p. m.	sing.	ishtākā	byishtki	to denounce,
" f.	"	ishtākāt	btishtki	[accuse]
2. " m.	"	ishtākait	btishtki	
" f.	"	ishtākaiti	btishtki	
1. " m. & f.	"	ishtākait	bāsh̄tki	
3. " " " "	plur.	ishtākoo	bishtkoo	
2. " " " "	"	ishtākaitoo	btishtkoo	
1. " " " "	"	ishtākainā	mnishtki	

Imperative: ishtki (m.)	ishtki (f.)	ishtkoo (plur.)
Pres. Part: mōoshtki	Past Part: mōoshtākā	

Verbs conjugated like ishtākā:

iltaka	meet some one	ibtada	begin	ichtasha	fear to do
ishtara	purchase	imtala	fill oneself	ishtafa	rejoice malignantly

**Remark:** istāwa Impf. byístwi “become ripe, become done” (food), a doubly weak verb, is also conjugated like ishtaka.

## Form IX.

§ 149. The IX Form is constructed by the prefixing of i and the doubling of the 3<sup>rd</sup> radical. It intensifies the meaning of the Simple Verb and is used only of words which denote colours or physical defects. These verbs are conjugated in the following manner:

Perfect:		Imperfect:	
3. p. m. sing.	ichdārr	byichdārr	to become green
f. ”	ichdārrat	btichdārr	
2. p. m. ”	ichdārrait	btichdārr	
f. ”	ichdārraiti	btichdārr	
1. ” m.&f. ”	ichdārrait	bāchdārr	
3. ” ” ” ” plur.	ichdārroo	byichdārroo	
2. ” ” ” ” ”	ichdārraitoo	btichdārroo	
1. ” ” ” ” ”	ichdārrainā	mníchdārr	
Imperative:	ichdārr (m.)	ichdārri (f.)	ichdārroo (plur.).
Part:	mōochdārr		

Verbs conjugated like ichdarr:

ilhmarr	become red	izrakḳ	become blue	ibyaḳḳ	become white
iswadd	become black	iṣfarr	become yellow	iʿarajj	become lame
iʿawarr	become one-eyed				

**Remark:** Instead of the IX Form a construction with ṣār *cf.* § 126. 2. and the adjective *cf.* § 219 is however preferred; *e. g.* ṣār áʿraj He has become lame ṣār áchḳar It has become green.

## Form X.

§ 150. The X Form is mainly reflexive; it has a putative character, and also conveys the idea of “asking for” or “praying for” what is expressed by the Simple Form.

The X Form is constructed by prefixing the syllable *ista* to the verb, which loses its 1<sup>st</sup> vowel.

The Strong Verb has the vowel *i* between the 2<sup>nd</sup> and 3<sup>rd</sup> radical in the imperfect.

Perfect:

3. p. m. sing.	<i>istáhsän</i>
f. "	<i>istáhsänät</i>
2. " m. "	<i>istáhsánt</i>
f. "	<i>istáhsánti</i>
1. " m. & f. "	<i>istáhsánt</i>
3. " " " plur.	<i>istáhsänoo</i>
2. " " " " "	<i>istáhsántoo</i>
1. " " " " "	<i>istáhsännä</i>

Imperfect:

<i>byistáhsin</i>	to sanction
<i>btistáhsin</i>	
<i>btistáhsni</i>	
<i>bästáhsin</i>	
<i>byistáhsnoo</i>	
<i>btistáhsnoo</i>	
<i>mnistáhsin</i>	

Imperative:	<i>istáhsin</i> (m.)	<i>istáhsni</i> (f.)	<i>istáhsnoo</i> (plur.).
Pres. Part:	<i>mööstáhsin</i>	Past Part:	<i>mööstáhsän</i>

Verbs conjugated like *istáhsan*:

<i>istájal</i>	hurry	<i>istafham</i>	question any one	<i>ista'lam</i>	'an enquire after
<i>istákbar</i>	consider great	<i>istánsar</i>	wait, expect	<i>ista'dän</i>	ask permission
<i>istaprab</i>	regard as strange	<i>istakbal</i>	receive (guest)	<i>istáhal</i>	deserve
<i>istämwat</i>	pretend to be dead	<i>istarfar</i>	ask forgiveness		(of God)
<i>istafrar</i>	vomit	<i>istächwaş</i>	declare a thing good.		

§ 151. The "Doubled Verb" which, like the regular "Strong Verb", has *i* in the last syllable of the impf. follows in all other respects the conjugation of the simple stem.

*e. g.* *istachass* Impf. *byistechiss* assign, pers. or thing, for a special purpose.

Verbs of this class:

<i>ista'add</i>	prepare oneself	<i>istadall</i>	infer, conclude
<i>istamarr</i>	insist	<i>istahakķ</i>	be worthy of, deserve.

§ 152. Verbs whose middle rad. is weak are conjugated as follows:

Perfect:

3. p. m. sing.	<i>ist'ár</i>
" f. "	<i>ist'arat</i>
2. " m. "	<i>ist'árt</i>

Imperfect:

<i>byist'eer</i>	to borrow
<i>btist'eer</i>	
<i>btist'eer</i>	



2. p. f. sing.	ista <sup>ʿ</sup> arti	btist <sup>ʿ</sup> ēeri
1. „ m. & f. „	ista <sup>ʿ</sup> art	bäst <sup>ʿ</sup> eer
3. „ „ „ plur.	ista <sup>ʿ</sup> ároo	byist <sup>ʿ</sup> ēeroo
2. „ „ „ „	ita <sup>ʿ</sup> artoo	btist <sup>ʿ</sup> ēeroo
1. „ „ „ „	ista <sup>ʿ</sup> árnä	mnist <sup>ʿ</sup> eer

Imperative: ist<sup>ʿ</sup>eer (m.) ist<sup>ʿ</sup>ēeri (f.) ist<sup>ʿ</sup>ēeroo (plur).

Pres. Part: mist<sup>ʿ</sup>eer Past Part: mist<sup>ʿ</sup>âr

Verbs conjugated like ist<sup>ʿ</sup>âr:

istarâh rest istâshâr ask counsel istâjab grant istâmâl gain over

§ 153. Verbs whose 3<sup>rd</sup> rad. is a are conjugated like bâna (cf. § 127.) in the perfect. They have in the impf. the vowels *a . . . i*.

e. g. Perf. istârja to dare Impf. byistârji

Verbs conjugated like istarja:

istahla find agreeable istatna exempt istanna (from ana) wait.

ista<sup>ʿ</sup>fa ask for one's dismissal.

## The Strong Verb of four Radicals.

al-fi<sup>ʿ</sup>l ir-roôbâ<sup>ʿ</sup>i\_s-sâlim.

§ 154. Verbs of this kind have, in the perf. the vowels *a . . . a* and in the impf. *a . . . i*. They are conjugated in the following manner:

Perfect:

3. p. m. sing.
f. „
2. „ m. „
f. „
1. „ m. & f. „
3. „ „ „ „ plur.
2. „ „ „ „ „
1. „ „ „ „ „

dâkdaḳ
dâkdaḳât
daḳdâḳt
daḳdâḳti
daḳdâḳt
dâkdaḳoo
daḳdâḳtoo
daḳdâḳnä

Imperfect:

bidâḳdiḳ	to beat into
bitdâḳdiḳ	[pieces]
bitdâḳdiḳ	
bitdâḳdḳi	
bädâḳdiḳ	
bidâḳdḳoo	
bitdâḳdḳoo	
mindâḳdiḳ	

Imperative: dâḳdiḳ (m.) dâḳdḳi (f.) dâḳdḳoo (plur).

Pres. Part: imdâḳdiḳ Past Part: imdâḳdaḳ

Verbs conjugated like *dākdaḡ*;

hamham	neigh	ṭabṭab	clap the hands	shaʿlab	smoke (lamp)
bahḡar	squander	shākḡlab	upset	shāmshām	sniff at
lākḡlaḡ	lap (by a dog)	ṭarbāl	sift	masmar	nail
tarjām	translate	fāḡfāl	pepper	barṭal	bribe
malḡmad	make smooth	marmar	embitter	shanhaḡ	bray
zaḡzaḡ	stir without removing			biṭar	practice farriery
ḡarfaḡ	squat, putting the hands around the legs				
bārṭaḡ	kick up the heels (from overfeeding).				

### The Substantive.

*il-ism lit*: the name.

§ 155. Most nouns are derived from verb stems either of the simple or derived form (*cf.* §§ 201. 203.)

§ 156. All substantives and adjectives are of masc. or fem. gender. The regular feminine singular, *el mōḡfrad*, is formed by adding the ending *i*, *e*, or *a* to the masc. noun.

*e. g.* *ārmāl* widower    *ārmāle* widow;    *ʿabd* slave    *ʿābdi* female slave  
*ṭiyib* good (m.)    *ṭiybe* (f.)    *kbēer* big, old    *kbēeri* (f.)

§ 157. Some nouns, although not feminine in form or meaning, are commonly regarded as such:

*e. g.* *arḡ* earth    *shams* sun    *rēeh* wind  
*dār* house    *jāhānnam* hell    *nār* fire  
*soḡllam* ladder    *darb* path, road    *nafs* soul  
*ṭāḡḡoon* mill    *rōoh* spirit    *ʿain* eye

§ 158. The Arabic language has two kinds of plural:

1). The Regular Plural.

The ending of this plural, for the masc. nouns, adjectives, etc. is *ēeni*, for the fem. *āt*.

2). The Broken Plural.

The larger number of words form the plural according to the *jamʿ et-taksēer*, “broken plural,” so called because, in addition to the fact that it has prefixes and suffixes, it has inner changes.

Its varieties are numerous *cf.* § 168.

§ 159. In addition to the sing. and plural, the Arabic language possesses another number, the dual, *el-mooṭānnā*. The Dual is used when two of a kind are meant. The ending of the *mooṭānnā* is, for both genders, *ain*. The fem. ending 'e, i or a is changed before *ain* to t, (*cf.* also §§ 2., 192 a, b).

<i>e. g.</i>	sāḥir	sorcerer	dual	sāḥrain	two sorcerers
	sikke	plough	"	sikktain	two ploughs
	ʿirwe	button-hole	"	ʿirootain	two button-holes
	ijr	foot	"	ijrtain	two feet

§ 160. There are many collective nouns, *ism ij-jamʿ*, in Arabic. Their singular form, the noun of unity, *ism el-wāḥde*, is formed by adding the fem. ending sing. to the noun:

<i>e. g.</i>	ḥamām	pigeons	ḥamâme	one pigeon
	sāmāk	fish	sāmāke	one fish
	jôz	nuts	jôze	one nut
	dibbân	flies	dibbâne	one fly
	bāḡar	cattle	bāḡara	one cow
	naḥl	bees	nāḥli	one bee

### Remark:

The fem. plur. ending, added to a collective noun, denotes a defined quantity of that which is expressed by the collective noun. The ending at corresponds therefore to the *article partitif* in French: *e. g.* *ḥjl* "radishes" *i. e.* radishes in general: *jēeb el-ḥjlāt* "bring the radishes," means certain radishes in particular.

§ 161. The names of peoples are also collective, and form their feminine by adding the ending *ie*, called *nisbe* (*cf.* § 162), to the collective noun:

<i>e. g.</i>	el-inklēez	the English	el-inklēezi,	the English-man
	el-inklēeziyi	the English woman		
	el-almān	the Germans	el-almāni	the German
	el-almāniyi	the German woman		
	el-amêrkân or amêrikân	the Americans	el-amêrkâni	the American
	el-amêrkâniyi	the American woman		

el-franj	the Europeans	el-fránji	the European
el-franyíji	the European woman		
es-shwâm	the Syrians	esh-shâmi	the Syrian
esh-shâmiyi	the Syrian woman		
el- bádoo	the Beduins	el-bādawi	the Beduin
el-bādawíyi	the Beduin woman		

**Remark:** The nisbe (cf. § 162) of collective nouns of peoples serves also as the adjective :

*e. g.* fránji a European (m.), also adjective masc.; franjíyi fem.adjective

§ 162. The name of a professional, tradesman, etc. is formed by adding the ending *i* fem. *íyi* ( *or íye*) to the noun (sing. or plur.) which expresses that with which they are occupied in their work. Such nouns are called nisbe "relationship":

<i>e. g.</i> sâ'ât	watches	sâ'âti	watchmaker
srōōj	saddles	srōōji	saddler
kōōtōōb	books	kōōtōōbi	book-dealer
fōōchchar	earthen vessels	fōōchchâri <i>or</i> fâchōōri	potter
ḥalâwi	name of sweetmeat	ḥalâwâti	maker of ḥalâwi
jlâlât	donkey saddles	jlâlâti	maker of donkey saddles.

§ 163. The fem. ending of the nisbe is added to a noun or adjective to form a new word, involving the special meaning of something appertaining to the first:

<i>e. g.</i> shâms	The sun	shâmsíye	sun-shade
bard	" cold	bârdíye	chills
bâlâd	" town	bâlâdíye	municipal council
'âraḥ	" sweat	'ârḳíye	skull-cap
nâmōōs	" mosquito	nâmōōsíye	mosquito-curtain
sha'r	" hair	sha'ríye	grating, lattice
ṣēeni	" porcelain	ṣēeníye	tray
ḥōōrr	" free	hōōrriye	freedom

§ 164. The Turkish ending *ji*, (f.) *jíyi* (*or jíye*), serves the same purpose as the nisbe. It is in common use:

<i>e. g.</i> koōndra	shoe	koōndárji	shoemaker
koómroók	custom, duty	koómroókji	custom-house official
soófra	table	soófraji	waiter
ḵáhwe	coffee	ḵáhwaji or ḵahwāti	coffee-house keeper
		‘ārbaji	coachman

## The Regular or “Sound Plural”

aj-jam‘ is-sálim

§ 165. The “Sound Plural” is used

A. with masculine substantives:

1) With all proper names of men:

*e. g.* chaleel plur. chaleeleen Khaleel ‘eed plur. ‘eēdeēn Eed

2) With all part. which have retained their participial meaning:

*e. g.* sāmī‘ plur. sām‘ēen hearing ṭālī‘ plur. ṭāl‘ēen ascending  
 rádid „ ráddeen answering mádid „ máddeen stretching out  
 sánin „ sánneēn thinking mārīḵ „ mārḵēen passing by  
 ḥāšid „ ḥāšdeēn harvesting nātīḵ „ nātḵēen vomiting

**Remark:** This plural serves also in place of the feminine,  
*cf.* § 166. 2. Remark.

3) With almost all names of those who follow a profession:

*e. g.* báhri plur. baḥriyeēn sailor chabbâz plur. chabbâzeēn baker.  
 ‘attál carrier ḥaddād smith ṭabbā‘ printer  
 ‘aṭṭār grocer ma‘mōor official biyā‘ seller  
 chiyât tailor mjállid bookbinder šīyād hunter  
 charrât turner najjār carpenter ḥiyāk weaver  
 dabbâr tanner šarráf money-changer ḥammâr donkey-driver

**Remark:** The word sâna “year”, which has a fem. form in the sing. has sneēn in the plural (*cf.* § 166. 6).

§ 166. B. with feminine substantives:

1) The names of women, as well as of men, ending in a.

*e. g.* fâtme pl. faṭmât ṭalḥa pl. ṭalhât (man’s name)  
 ‘azeēze „ ‘azeēzât nī‘me „ nīmât „ „  
 salmā „ salmât ‘ôde „ ‘ôdât „ „



2) All the participles form a regular fem. plural:

*e. g.* rājif (m.) rājfe (f.) rājfât (f. plur.) trembling.

**Remark:** Although this is the regular fem. plur., the masc. form is more frequently used, *cf.* § 107.

3) All names of those who follow a profession (*cf.* § 165. 3) form a regular fem. plural:

*e. g.* ʿashshi cook (m.) ashshiye (f.) ʿashshiyât (f. plur.)

4) Words which, in the singular, have no feminine ending:

<i>e. g.</i> ʿamâr	building	ḥiwân	animal	õjâk	stove
bhâr	spice	ḥsâb	bill	ṛâl	lock
bât	shoulder	ḥzâm	girth	naṣâm	law
chân	khan (inn)	kâr	trade	sâlâm	salutation

5) Titles and nouns which are of foreign origin. The letter *w* is often inserted between the last consonant and the plur. ending:

<i>e. g.</i> bâsha	<i>plur.</i> bâshawât	Pasha	baik	<i>plur.</i> baikawât	Bey
âra	„ ârawât	Agha	bâba	„ bâbawât	Pope
bâbōor	„ bâbōorât	Steamer	fatōora	„ fatōorât	Invoice

6) Arabic nouns which form the plur. in the same manner as those of No. 5:

<i>e. g.</i> sāmā	<i>plur.</i> samāwât	heaven	ṣalā	<i>plur.</i> ṣalawât	prayer
õocht	„ õochwât	(or chîyât) sister	kîri	„ karwât	rent
sânā	„ sânwât	(or snēen) year	<i>cf.</i> § 165. 3, Remark		

7) The names of the arabic months:

*e. g.* mōõḥarram *plur.* mōõḥarramât Muharram (*cf.* Part II).

§ 167. Some nouns of four or more consonants have the plur. in either *ēen* or *ât* although they have no fem. ending in the singular. Words whose plur. ending is *ēen*. *cf.* § 165. 3.

ʿammâr	mason	chaddâm	servant
kaddâb	liar	ḥalâwi	a kind of sweetmeat
mʿâllim	teacher	mḥibb	lover
mḥândis	architect	mʿâllif	writer

mnâdi*	caller out	mnâsir	overseer
möslim	moslem	mrâbba'	square
mööstâshfa	hospital	nashshâl	thief
naşşâb	scoundrel	şaleebi*	crusader
sânkâri*	tinsmith		

2) Words whose plural ending is ât:

darâbzēen	banister	ḥalkōom	throat	iḥtiyâj	necessity
ichtirâ'	invention	jöornâl	newspaper	kârakōon	guard
karkadân	rhinoceros	kalsōon	drawers	maķâşş	scissors
mâḥkan	funnel	kishtbân	thimble	maḥşōol	produce
ma'rōof	favour	maḥâll	dwelling-place	mihmâz	spur
möörjân	coral	maṭbōoch	calendar	rafrâf	pent-roof
tabdeel	change	mṛâllaf	envelope	râsmâl	capital
taşḥēeh	improvement	taķlēed	imitation	taķwēem	calendar
hammâm	bath	tâsyēej	fence	michlâi	sack for fodder

**Remark:** Many words ending in *i*, (nisbe, cf. § 162), especially those of Turkish origin ending in *ji*, (cf. § 184) form the plur. by suffixing the ending *ıye* (cf. also § 165. 3 Remark):

<i>e. g.</i> bôyaji	<i>plur.</i> bôyajiye	bootblack,			
fachoori	potter	târmâshi	druggist	ḥarâmi	thief
koomröökji	customhouse-official			köondârji	shoemaker

## The Broken Plural.

jam'et-takseer

### § 168. (cf. § 158. 2)

1) Nouns which have a long vowel in the 2<sup>nd</sup> syllable in the sing. drop it in the plur., taking *oo* as vowels in both syllables if both syllables are pronounced.

#### a) Masculine Nouns.

<i>e. g.</i> ktâb	<i>plur.</i> köotoob or köotb	book	ḥjâb	<i>plur.</i> ḥööjb	amulet
bsât	smooth carpet	firâsh	bed, mattress	hijēen	dromedary
				ḥşân	stallion

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\*Words ending in *i* change it to *y* before the plural ending cf. §§ 162, 165. 3, Remark.

ḥzâm*	girth	izâr**	mantle for women	lhâf	bed-cover
srâj	clay lamp	tarēek***	road		

b) feminine nouns:

The fem. ending is dropped in the plural

e. g. haşēere	plur.	ḥọọşọor or ḥọọşr	straw-mat
mdēene	town	ṃṛâra	cave
		‘abâye plur.	‘ọobi abai (cloak of peasants)

2. The following nouns with fem. ending, having only a short vowel in the 1<sup>st</sup> syllable, take a as vowel between the 2<sup>nd</sup> and 3<sup>rd</sup> radicals, the fem. ending being dropped:

e. g. chirbe	plur.	chirab	ruin		
ibri	needle	‘idde	instrument	ķọobbe	dome
bōokli	buckle	‘irwi	button-hole	ķọolli	marbles
chidme	service	jēefe	carriage	lāḥye	beard
chiṛka	rag	jōomle	sentence	lọokme	morsel
fōoṛşa	opportunity, holiday	ķāta‘	piece	mēena	harbour
fōōta	napkin	kilfi	expenditure	mī‘de	stomach
ḥirfi	ruse, trick	ķọojji	ball	mōōda	fashion
ḥọoḳni	syringe	ķishla	barracks	nī‘me	benefit
nọoḳta‘	drop	‘ọoḳde	knot	sikke	road
nọoscha	copy	‘ọolbe	box	sitre	coat
ôda	room	rēeshe	feather	şōora	picture
ọojra	wages	rọoḳ‘a	patch, mend	şọorra	navel
				ķişsa	tale

Note 1. Nouns whose 2<sup>nd</sup> rad. is ọọ or â, change it in the plur. to u, taking in the 1<sup>st</sup> syllable the corresponding short vowel.

e. g. fōōta plur. fōowat napkin

Note 2. Nouns whose 2<sup>nd</sup> rad. is ēē change it in the plur. to y, taking in the 1<sup>st</sup> syllable the corresponding short vowel.

e. g. jēefe plur. jiyaf. carriage

3. The following nouns which have ēē in the 2<sup>nd</sup> syllable in the sing. shorten it in the plur. to short a, take ạ as vowel of the 1<sup>st</sup> syllable, and suffix another short a:

\*plur. also ḥzōome cf. 168. 6.

\*\*plur. ọozr

\*\*\*plur. also taṛayik meaning "manner, fashion"

<i>e. g.</i> ʿamēel	patron, buyer	plur. ʿōōmala			
aseēr*	prisoner	chaṭēeb	orator	safeēr	ambassador
ʿalēem	learned man	ḥakeēm	doctor	shahēed	witness, martyr
āmēer	prince	kafeel	surety	shāreēk	associate
rafeek	companion				

**Remark:** The following two nouns form their plural in the same manner:

shāʿir plur. shoōʿara poet chalēēfi plur. choōlafa Caliph

\*Nouns 1<sup>st</sup> rad. *a* change the *a* in the plur. to *ōō* *e. g.* amēer plur. *ōōmala*.

4. Nouns which have only a short vowel in the sing. and insert *â* after the 2<sup>nd</sup> consonant:

*e. g.* rájōol plur. rjâl man.

#### a) Masculine nouns:

ʿasm	bone	fachch	trap	ḳádaḥ	cup
bálād	town	fachd	shank	loōss	robber
barl	mule	ḥabl	rope	naʿl	sole
bēer <sup>1</sup>	cistern	ḥájär	stone	rōomḥ	lance
bizz	breast (fem.)	jäbäl	mountain	sabʿ	lion
ḡabʿ	hyena	jāmal	camel	sēech	skewer
dār <sup>2</sup>	house	jōorn	stone mortar	tōb	garment
dēeb	wolf	kälb	dog	zirr	button
meel	mile	ṭābak	{ native wash-pan, straw dish	zēeh	{ line, section of orange

#### b) Feminine nouns:

The reg. fem. ending disappears in the plural:

*e. g.* járra plur: jrär. water-jug

jōomʿa	week	kimme	sleeve	rākbe	neck
ḳāḥbe	prostitute	ḳōoffe	rush-basket	rälli	grain
ḳälʿa	fortress	nāṣli	blade	sälle	wicker-basket
shābakä	net	tälli	hill	färde	one of the two sacks carried by the camel.

1) Nouns whose middle rad. is a semi-vowel change it to *y* in the plural: *e. g.* bēer plur. byär.

2) The plur. denotes "dwelling-places"

**Remark:** The noun *ṣāhib* "friend" forms its plur. like the preceding words, *ṣhāb*. *cf.* § 226.

5. Many nouns which have only short vowels in the sing. form their plur. by the prefix *a* or *i*, the omission of the 1<sup>st</sup> vowel, and the insertion of *â* between the 2<sup>nd</sup> and 3<sup>rd</sup> consonants.

a) with the prefix *a*

*e. g.* *ḍoof* plur. *aḍâf* weakness;

ʿādad	number	ḥimil	burden	nāṣar	look
āmal <sup>1</sup>	hope	ḥirsh	forest	ʿōonḵ	neck
ʿāmal	deed	ḥizb	party	rōōkn	support of arch
ʿaṣab	nerve	ḥōōkm	decision	rōōṣn	branch
bāb <sup>2</sup>	door	ḥōōzn	mourning	ṣānam	idol
bait <sup>3</sup>	verse	jēel	century	shachṣ	person
chābar	news	ḵāfa	cage	shīr	poem
chāṭar	danger	ḵālam	pen	sōōḵ	market
ḍoōbb	bear	ḵism	portion	ṣōt	sound
fāras	mare	lahn	melody	ṭaraf	edge
fikr	thought	lōḥ	slate	ṭōḵ	necklace
ḥāl	condition, state	māraḍ	illness	wālad <sup>4</sup>	boy
hāram	pyramid	māṭar	rain	wāṭad	tent-peg
chāl	maternal uncle	roṭl	a weight of 1,25 K'g.		

1) Nouns derived from verbs 1<sup>st</sup> rad. *a*, lengthen it in the plur. to *â*:  
*e. g.* *āmal* plur. *āmāl*.

2) Nouns derived from verbs 2<sup>nd</sup> rad. *w*, take *w* before the *â* in the plural.  
*e. g.* *bāb* plur. *abwāb*.

3) Nouns derived from verbs 2<sup>nd</sup> rad. *y*, take *y* before the *â* in the plural:  
*e. g.* *bait* plur. *abyāt*.

4) Nouns derived from verbs 1<sup>st</sup> rad. *w* take *ōō* or *ow* in the plural:  
*e. g.* *wālad* plur. *ōōlād* or *owlād*.

**Remarks:** 1. Fractions of numerals up to ten form their plural also in this manner (*cf.* § 50):

*e. g.* *sōōds*  $\frac{1}{6}$  plur. *asdās*.

The following nouns take the prefix *a* and the feminine ending in the plural:



dāwa	plur.	adōōye	medicine
jawâb	"	ajooobi	answer
janâḥ	"	ajnḥa	wing
raṭa	"	arṭye	cover
zāmân	"	âzmni	time

**Note:** ism *plur.* asâmi name. shēē *plur.* âshya thing.

b) with the prefix i

*e. g.* jism *plur.* ijsâm organic body

bādân	body	daḡn	beard	ēēd	feast
feēl	elephant	jidd	grand-father	jâras	bell
jins	kind	kâbsh	ram	kēēs	purse
kitf	shoulder	larz	riddle	mōōshṭ	comb
mōos	razor	maṭal	example	sōōdd	dam
rēēḥ	wind	sirr	secret	sâbab	cause

For the plural of the nouns of weak middle radical cf. the preceding notes 2. and 3.

6. Many words which in the sing. have short vowels, insert oo between the 2<sup>nd</sup> and 3<sup>rd</sup> consonants. Nouns with a weak rad. are treated according to § 168. 5. Notes 1. 2. and 3.

a) Masculine nouns:

<i>e. g.</i> marj	<i>plur.</i> mrōōj	meadow	raim	<i>plur.</i> ryōōm	cloud
‘aib	fault, shame	dēēk	cock	‘ijl	calf
amr*	affair	dil‘	rib	‘ilm	knowledge
bachsh	hole	domb**	debt	‘irk	vein
baḥr	sea	fachch***	trap	‘ishsh	nest
bait	house	fann	art	jaib	pocket
bark	lightning	faṣl	chapter	jaish	army
chadd	cheek	ḥabs	prison	jaḥsh	foal of ass
ḍaif	guest	ḥadd	limit, penalty	jifn	eyelid
dain	debt	ḥaḡl	field	ḡabr	grave
dair	convent	ḥarb	war	ḡal‘	sail
darb	path	ḥarf	letter	ḡalb	heart

\*For another plur. meaning "commands" cf. No. 13.

\*\*plur. dōōnōob cf. § 169 note.

\*\*\*plur. also acc. to No. 4.

karm	vineyard	radd	answer	shahr**	month
ḡarn	horn	rahl	packsaddle	shart	condition, bet
kâs	cup	râs	head	shilsh	sinew
kasr	fraction	rasm	tax, ceremony	shirsh	root
ḡird	monkey	ṣachr	rock	sijn	prison
ḡirsh	piastre	sahl	plain	ṣidr	chest, breast
libs	suit, dress	ṣaḡu	plate	saḡ	roof
mahr	money paid for bride	saif	sword	ṭair	bird
mōḡhr	foal	sarj	saddle	tais	male goat
nafs*	soul	sarf	coffee-cup holder, envelope		
raʿd	thunder	shaʿb	people	waḡsh	wild beast

### b) Feminine nouns.

The fem. ending is dropped before the plur. ending:

*e. g.* rāmshe, plur. rmōōsh eyelash

ḡidre	clay cooking pot	dāmʿa	tear	ḡábbe	berry
zihre	flower	nijme	star	sháʿra	hair

Note also the words:

shāhid	plur. shhōōd	eye-witness	dmār	plur. dmoor	or dmārāt	brain
doōrzi	„	drōōz	Druse	bāṭ	„	boot
						armpit, cf. § 166. 4.

7) The following nouns suffix *e* or *a* after a guttural and insert *oo* between the 2<sup>nd</sup> and 3<sup>rd</sup> consonants:

*e. g.* tacht plur. tchoōte bedstead

ʿamm	paternal uncle	dākar***	male	nidr	vow
chitm	signet ring	nabʿ	spring (water)	nimr	tiger
choōld	mole	nahr	river	nisr	vulture
nōōchl	crowbar	sabʿ	lion	jift	double-barrel gun
ṭaḡm	man's suit (European.)				

8) The following nouns form the plur. by the insertion of *ee* between the 2<sup>nd</sup> and 3<sup>rd</sup> consonants:

*e. g.* ʿabd plur. ʿabeed slave; ḡmār plur. ḡameēr donkey

\*plur. also aḡfōōs

\*\*plur. also ishhoōr.

\*\*\*words ending in *r* take *a* after it in the plural: dākar plur. dkōōra.

9) The following nouns change the long vowel of the sing. to oo, double the 2<sup>nd</sup> rad. and insert â before the 3<sup>rd</sup>.

*e. g.* kâtib *plur.* koöttâb writer

‘âmil	workman, official	ḥâsîd	envious one	sâlim	evil-doer
ḥâjj	pilgrim	kâfir	unbeliever	ṣâni <sup>c</sup>	artisan, servant
ḥâkim	ruler	râkib	passenger	tâjir	merchant
ḥâris	watchman	sâkin	inhabitant	ḏâbiṭ	officer

Note also the following nouns which do not double the 2<sup>nd</sup> radical:

ḳâḏi	<i>plur.</i> ḳoōḏât	judge	mâshi	<i>plur.</i> moōshât	foot-passenger
sâ‘i	” soō‘ât	messenger	wâli	” woōlât	governor

10) The following nouns which end in the sing. in iye, change in the plur. the i to â and the last vowel to a.

*e. g.* rî‘ye *plur.* ra‘âya herd, subject.

‘ashiye	evening	chaṭiye	sin	raziye	ill-fate
‘aṭiye	gift	hadiye	present	ṣabiye	young woman
bâliye	misfortune	ḥamiye	zeal	waṣiye*	command, will

**Remark:** Note also the words nîye *plur.* nawâya “intention”  
noōṣrâni (cf. § 162) *plur.* naṣâra “Christian”.

11) The following nouns take the ending ân, insert oo after the 1<sup>st</sup> consonant and omit the 2<sup>nd</sup> vowel. Nouns derived from „Hollow Verbs” (cf. § 110 B,) change the long vowel to ee.

<i>e. g.</i> ṛlâm	<i>plur.</i> ṛoōlmân	young man	tâj	<i>plur.</i> tēējân	crown,
‘ârab (coll.)	arabs	irṛēef	loaf of bread	razâl	gazelle
‘arēes	bridegroom	jâr	neighbour	ṣâbi	lad
blâd	land	kâḏa <sup>c</sup>	clever fellow	sâḳ	leg
chait	thread	ḳa‘ḳ	crow	ṣalēeb	cross
charōof	ram	ḳamēes	shirt	shabb	boy
fâr	mouse	ḳmâsh	woollen stuff	ṣoōṣ	chicken
fâris	rider	nâr	fire	ṭarēek	road
ḥâjâl	partridge	ṛadēer	pond	tôr	ox
ḥait	wall	râhib	monk	zēez	beetle
ḥôsh	court, yard	châlak	fellah-garment	râ‘i	shepherd
		‘ood	Ood (mus. instrument)		

\*waṣâya allâh el-‘âshar or el-‘âshar kilmât The ten commandments.

**Note:** Words ending in *i* (cf. § 157) change it in the plur. to *y*  
*e.g.* sābi plur. sōbhyān.

Note also the following words:

māra plur. niswān woman      wādi plur. widyān valley

12. Some nouns having a long vowel in the 2<sup>nd</sup> syllable of the sing. form their plur. by the insertion of *aji* between the 2<sup>nd</sup> and 3<sup>rd</sup> consonants. The long vowel of the sing. is dropped. Those nouns which have a fem. ending drop it in the plural:

<i>e.g.</i> ‘arōos	plur. ‘arāyis	bride.	jnāze	plur. jänāyiz	funeral service
‘ajēēbe	wonder	ḥamōole	clan	knēese	church
‘ajōōz	old woman	jazēēre	island	mṛāra*	cave
‘azēēme	invitation	jdēēle	plait of hair	mṣēēbe	ill-fate
bdā’a	merchandise	kabēēle	tribe	mtēēle	lesson, task
daḳēēka	minute	ḳaddōom	axe	ṣaḥēēfe**	sheet (paper)
floōka	boat	ḳarēēb	relative	sarāfe	giraffe
ftēēle	wick	ḳaṣēēde	a kind of poem	waṣēēfe	office
fṭēēri	mould of vegetables	shbēēn	god-father, best-man		

13. The following nouns which have a long vowel in the 1<sup>st</sup> syllable and a short one in the 2<sup>nd</sup>, shorten the long vowel, insert the syllable *wā* between this short vowel and the 2<sup>nd</sup> rad. and take, in the 3<sup>rd</sup> syllable, the vowel *i*. The fem. ending is dropped in the plural.

#### 1) Nouns derived from “Strong Verbs”:

<i>e.g.</i> ḳālib	plur. ḳawālib	form, mould	ḥādti	plur. ḥawādit	event
amr	command	ḥāfir	hoof	ḳārib	row-boat
chātim	ring	ḥāṣil	ware-house, shop	māni <sup>c</sup>	obstacle
chāṭir	inclination	jāmi <sup>c</sup>	mosque	sāḥil	coast
ḥājib	eyebrow	ḳā <sup>c</sup> de	design, rule	ṣāliḥ	welfare
shārib	moustache.				

**Note:** fākha plur. fawākih fruit.

\*cf. also § 168. 1. b.

\*\*plur. means “layers”.

2) Nouns derived from "Hollow Verbs" insert *y* after *wâ*:  
*ʿāde plur. ʿawâyid* custom      *dâiri plur. dawâyir* circle  
*fâide „ fawâyid* rate of interest    *ḥâji „ ḥawâyij* clothes, luggage, things

3) Nouns whose 3<sup>rd</sup> rad. is a semi-vowel, take always *i* in the plur. as 3<sup>rd</sup> radical:

*e. g. nâhyi plur. nawâhi* district  
*jâni* criminal      *sâkye* channel      *shâṭi* cost  
*kâfyē* rhyme      *sâri* mast      *tânyē* second (time).

Note also the following nouns:

*chōōri plur. chawârni* priest      *dâbbe plur. dawâb* riding-animal  
*jôhar „ jawâhir* jewellery    *laili „ layâli* night  
                                  *mōōrâni plur. mawârni* Maronite.

14. The following nouns—otherwise like No. 13—take *ē* instead of *i* between the 2<sup>nd</sup> and 3<sup>rd</sup> consonants:

*e. g. ṭâboon plur. ṭawâbēen* Palestinian oven for the baking of bread  
*ʿamōōd* column      *dōōlâb* wheel      *tâbōōt* coffin  
*bâboōj* slipper      *jâmōōs* buffalo      *ṭâḥōōn* mill  
*bârōōde* gun      *kâmōōs* lexicon      *ṭâōōs* peacock  
*dâlōōl* guide      *kânōōn* law      *zârōōb* passage, lane  
*dēewân* coll. of poems    *nâṭōōr* watchman.

Note also: *târēēch plur. tawârēēch* date (time).

**Remark:** Nouns with fem. endings lose them in the plural:  
*e. g. bârōōde plur. bwârēēd* gun    *nâʿōōra plur. nawâʿēer* water-wheel

15. Some nouns, names of parts of the human body, take the ending *ain*. These are:

*ʿain plur. ʿainain* eye      *dain plur. dainain* ear  
*ēēd „ ēēdain* hand      *rijl „ rijlain* foot.

**Remark:** To avoid confusion with the plural, the letter *t* is inserted before the dual ending:

*e. g. plur. ʿainain dual ʿaintain* two eyes.

## Substantives of four or more Consonants.

§ 169. Besides those substantives which are derived from roots of three consonants, there are also some which have four or



more. Some of the nouns in No. 14 belong to this class of nouns having however a different plural. Many of these words are of foreign origin, while others are really participles cf. § 201. The plur. of all these nouns is formed by the insertion of *a* between the 2<sup>nd</sup> and 3<sup>rd</sup> consonants, and of *i* in the 3<sup>rd</sup> syllable:

*e. g.* tá'lab plur. ta'álib. fox.

ʿákrab	scorpion	koórsi	chair	mánzil	guest-house
boórķóóʿ	face-veil	láqlaq	stork	márkáb	ship
chándaq	ditch	máblar	sum of money	márkaz	centre
chánjar	dagger	mábrad	file	máşdar	temple (head)
dáftar	note-book	máchzan	magazine, shop	másjid	mosque
dímlj	glass bracelet	máʿdan	metal	máşnaʿ	factory
dirhám	dirhem (weight)	mádbaḥ	altar	másnid	sofa-bolster
doóldoól	hedgheg	mádfaʿ	cannon	mimbar	chancel
fársach	a measure (8.13 Km.)	málķaṭ	fire-tongs	mishʿal	torch
ķoónşoól	consul	mánşar	view	shánkál	book.

**Note:** zánbak plur. zanábik lily.

The *n*, according to the universal rule, changes to *m* before *b* (*cf.* also § 168. 6 domb).

§ 170. This plur. is used for the following nouns which have the same form as the above but with the endings *e*, *i*, or *a*:

*e. g.* máşnaka plur. mashániķ gallows.

choónfse	a beetle	máḥrame	handkerchief	mírwaḥa	fan
ḡifḡaʿa	frog	mánshafe	towel	sinsli	loose wall,
jímjmi	skull	máşchara	taunt		[spine, chain
mádrāse	school	máşṭara	sample, ruler	zálzāli	earthquake.
máḥbara	inkstand	mátbaʿa	printing-press	máķbara	grave yard

§ 171. The following nouns with *a* between the 3<sup>rd</sup> and 4<sup>th</sup> consonants take *ēē* as the vowel of the last syllable:

*e. g.* timsāḥ plur. tmāşēēḥ crocodile.

birwāz	frame	mikḡáf	rudder	mooṭrān	bishop
boóstān	garden	minchār	nose	roórbał	sieve
choólchāl	ankle-ring	minķār	beak	shirwāl	native trousers
finján	Arab. coffee-cup	mishwār	drive, ride, walk	sinsāl	chisel
foóstān	woman's dress	mismār	nail	waṭwaṭ	bat
miftāḥ	key	mişrān	intestine	zoóunnār	girdle, belt.

**Remark:** The following nouns (*cf.* for the sing. § 171,) form the plur. like those in § 170.

iswâr *plur.* asâwir bracelet      ʿaşfoôr *plur.* ʿaşâfeēr sparrow

Note also the words:

shîtân *plur.* shayâtēen devil, Satan      soõllam *plur.* salâlim ladder  
nēeshân      „      nayâsheen target, official decoration.

§ 172. The following nouns which have oo in the last syllable follow in the plur. § 171.

*e. g.* jardōon *plur.* jarādēen rat.

dabbōor	hornet	kalkōol	infant shoes	maṭḥbōoch	calendar
daʿbōol	any round thing	majnōon	idiot	saltaʿôn	crab
	[or being]	maḳṣōod	intention	sandōok	trunk, box
ḥirdōon	gecko	maktōob	letter	ṣarsōor	cricket (insect)
ḳaddōom	adze	maṣrōof	expenditure	zalʿōom	throat

§ 173. The following nouns which have ee in the last syllable of the sing. form their plural like those in § 172.

*e. g.* ḳalshēen *plur.* ḳalâsheen galoshes.

*afreēt	evil spirit, mischief-maker	taḳlēed	tradition
barmēel	barrel	iklēel	wreath
chanzēer	pig	jânzēer	chain
darwēesh	derwish	ḳandēel	lamp
dilfēen	dolphin	māndēel	veil
bachshēesh	present	sarsēes	sausage
		zarfeel	door-lock.
		narbēej	hose of water-pipe
		sikkēen	knife
		tâṣnēef	litterary work
		tilmēed	pupil

§ 174. Some nouns fem. in form, having a long vowel in the 2<sup>nd</sup> syllable, form their plur. like those of § 173.

They are mostly of foreign origin.

*e. g.* boörnaiṭa *plur.* barânēet hat.

boōndaira	flag	taḳṣēera	embroidered jacket
barṭōosha	slipper		[for women]
bashnōōḳa*	head-cloth tied under chin	tarbēeʿa	head-cloth of the
ḳallōose	priestly headdress		[fellaḥ women]
maṭmōora**	pit for grain	jarōoshe***	hand-mill.

\*plur. also bshânik

\*\*plur. also maṭmōorât

\*\*\*as the oo is a semi-vowel the plur. is jawârēesh.

**Note** the plural forms of the following nouns

bātrak	<i>plur.</i>	baṭārka	Patriarch	soōmsār	<i>plur.</i>	saṁāsra	<i>or</i>
bānkaji	"	bnōōkjiyi	banker			[soōmsariye	broker
oōskōof	"	asākfi	bishop	chaime	"	chíyam	tent
filasōof	"	falāsfi	philosopher	malāk	"	maláiike	angel.
shammās	"	shamāmse	deacon				

## The Adjective.

eṣ-ṣifa *lit.*: quality

§ 175. In addition to the regular adjective others may be formed from nouns by means of the *nisbe* *cf.* § 162.

bālād	town	<i>adj.</i>	bālādi (m.)	bālādiye (f.)	of the town
rijjāl	man		rijjāli (m.)	rijjāliye (f.)	manly, intended for men
niswān	woman		niswāni (m.)	niswāniye (f.)	womanly, for women
koōll	entirety		koōlli (m.)	koōlliye (f.)	all together
jōonōob	south		jōonōobi (m.)	jōonōobiye (f.)	southern
yôm	day		yômi (m.)	yômiye (f.)	daily
ṛarb	west		ṛārbi (m.)	ṛārbiye (f.)	western
sānā	year		sānāwi (m.)	sānāwiye (f.)	annual

The fem. sing. serves, at the same time, as the masc. plural. The fem. plur. is formed regularly;

*e. g.* bālādiye *plur.* bālādiyāt.

**Remark:** 1. In the case of some adjectives of the “*nisbe* form” the letter *w* is inserted before the ending:

*e. g.* ab father      ābawi paternal

ibn	son	} bānāwi filial
bint	daughter	

sānā	year	sānāwi	yearly
------	------	--------	--------

sāmā	heaven	sāmāwi	heavenly
------	--------	--------	----------

yāfa	Jaffa	yāfāwi	from Jaffa <i>or</i> man from J.
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ṛazza	Gaza	ṛazzāwi	" Gaza " " " G.
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ḥaifa	Haifa	ḥaifāwi	" Haifa " " " H.
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\*also “daily wages”. ḳaddaish yômēetak “what are your daily wages?”

**Remark: 2.** Other adjectives of the same class insert *ân* before the “nisbe” ending (*cf.* also § 74.):

<i>e. g.</i>	rōōḥ	spirit	rōōḥâni	spiritual
	waṣṭ	midst	waṣṭâni	middle
	nafs	soul	nafsâni	selfish
	sháhwe	desire, lust	shahwâni	desirous, lusty
	fôḵ	above	fôḵâni	overhead
	wâra	behind	warrâni	backward
	taḥt	below	taḥtâni	underneath

## The Sound Plural.

*ij-jam' is-sâlim*

§ 176. The sound plural *or* *ij-jam' is-sâlim* (*cf.* § 158. 165) is formed:

### 1) of the ordinary adjectives:

âhli <sup>1)</sup>	tame	ʿitm	dark	mʿâddal	average
ʿamēēḵ	deep	ḵâsi	sharp	mʿâffin	putrid, decayed
amēēn	faithful	mabḥōōḥ	hoarse	mōōḥtâram	honoured
ʿâsi	tough	mabṣōōṭ <sup>2)</sup>	satisfied, well	mōōstḵēēm	straight
bachēēl	stingy	machlōōḵ	created	mrôwwas	pointed
bârri	wild	machlōōṭ	mixed	nâfiʿ	useful
baṭṭâl	worthless	madhōōn	painted	nâʿim	delicate, soft
châtib	betrothed	mâḍi	sharp	râchis	tender
chîshin	rough, coarse	makkâr	cunning	râchoo <sup>3)</sup>	limp, slack
fahēēm	thoughtful	maṛbōōṭ	faulty	rafēēʿ	fine, thin
fajj	unripe	maṣboot	exact, solid	rḵēēḵ	thin
fârîr	hollow, empty	masmōōḥ	permitted	raleēs	thick
ḥâfi	barefoot	mîslim	greasy	rîṭib	damp
ḥanōōn	compassionate	mîstwi	ripe	wâʿir	stony

**Note:** *hâbla plur. only* *hablât* pregnant.

<sup>1)</sup>Adjectives ending in *i* insert the letter *y* before the plur. ending  
*e. g.* *âhli*; *plur.* *âhliyēēn* (m.), *ahliyât* (f.).

<sup>2)</sup>instead of س.

<sup>3)</sup>Adjectives ending in *oo* change it in the plur. to *ow*:  
*e. g.* *râchoo*; *plur.* *racgwēēn* (m.), *rachwât* (f.).

**Remark:** Compound adjectives of which the adjectives proper take the jam<sup>c</sup> is-sâlim:

mōosh marshōosh	unadulterated, genuine	rair ma'dōod	innumerable
dâyir bal + <i>the pron. suff.</i>	attentive	kalēel-el- <sup>c</sup> arḍ	narrow
mōosh hâdi	disquiet	kalēel-el-hâya	impolite
rair shakōor	ungrateful	mōosh ṭiyib	bad

The following compound adjectives are unchangeable:

<sup>c</sup>ar-rēek fasting (condition before breakfast)

<sup>c</sup>ala aḥsan ṭarz *or* <sup>c</sup>al il-<sup>c</sup>al excellent.

2) of adjectives ending in ân:

*e. g.* bardân *plur.* (m.) bardâneên, (f.) bardânât cold.

<sup>c</sup> iyan	ill	joo <sup>c</sup> ân	hungry	kālbân	mad (from dog)
<sup>c</sup> aryân	naked	na <sup>c</sup> sân	sleepy	kaslân	lazy
<sup>c</sup> arkân	perspiring	raḍbân	angry	shāb <sup>c</sup> ân	satiated
<sup>c</sup> aṭshân	thirsty	mālyân	full	ta <sup>c</sup> bân	tired
dowchân	dizzy	faz <sup>c</sup> ân	timid	za <sup>c</sup> lân	angry

3) of the following adjectives which omit the vowel between the 2<sup>d</sup> and 3<sup>rd</sup> radical:

*e. g.* faḍil *plur.* (m.) faḍlēên, (f.) faḍlât excellent

<sup>c</sup>ākil kind <sup>c</sup>ālim learned.

These adjectives form also another plur. acc. to § 179.

## The Broken Plural.

jam<sup>c</sup> et-taksēer.

§ 177. The following adjectives form the plur. acc. to § 168. 1.

*e. g.* ḡadeēm *plur.* ḡoōdm, *f. plur.* ḡadeēmât old (not used of man or beast)

rashēem inexperienced habēel crazy <sup>c</sup>atēek old

**Remark:** The fem. plu. of all adjectives is always jam<sup>c</sup> sâlim; however, the masc. plur. is generally used instead; *cf.* also § 107. 165. 2.

§ 178. The following adjectives form their plur. like the substantives in § 168. 3.



*e. g.* sharēef *plur.* shoōrafa noble.

amēen	faithful	fahēm	understanding	laṭēef*	friendly
‘aseēm*	celebrated	faḳēer	poor	sa‘ēed	happy
bachrēel	stingy	hakeēm	wise	sarēef	beautiful
ḏ‘ēef	weak	karēm*	liberal	ḥazēen**	sad

§ 179. A few adjectives form the plur. by the insertion of *oo* in the first and of *â* in the last syllable and the doubling of the 2<sup>nd</sup> radical, (*cf.* also § 168. 9 Nouns):

*e. g.* shâṭir *plur.* shoōṭṭâr clever, diligent

hâziḳ skilful ḳâṣir under age kâfir wicked jāhil ignorant

§ 180. Adjectives denoting colours and physical defects form the plur. in the following manner:

1) colours. *e. g.*

m. ábyaḏ	<i>plur.</i> bēēḏ	white	m. áchḏar	<i>plur.</i> choōḏr	green
f. baiḏa	„ baiḏât		f. cháḏra	„ chaḏrât	
m. áḥmar	„ ḥoōmr	red	m. ábrash	„ boōrsh	grey
f. ḥámra	„ ḥamrát		f. bársha	„ barshât	
m. ázraḳ	„ zoōrḳ	blue	m. áswad	„ sōōd	black
f. zārḳa	„ zārḳât		f. sōda	„ sodât	
m. áṣfar	„ ṣoōfr	yellow	m. ásmar	„ soōmr	brown
f. ṣáfra	„ ṣafrât		f. sámra	„ samrát	

2) physical defects: *e. g.*

m. ábraṣ	<i>plur.</i> boōrṣ	leprous	m. áḥdab	<i>plur.</i> ḥoōdb	hunchbacked
f. bárṣa	„ barsât		f. ḥádbä	„ ḥadbât	
m. á‘raj	„ ‘oōrj	lame	m. áṭrash	„ ṭoōrsh	deaf
f. ‘arja	„ ‘arjât		f. ṭārshä	„ ṭarshât	
m. á‘war	„ ‘oōr	one-eyed	m. áchras	„ choōrs	dumb
f. ‘owra or ‘ôra	„ ‘owrát		f. chársa	„ charsât	

**Remark:** The masc. plur. is, in both cases, commonly employed instead of that of the feminine.

\*plur. also acc. to § 181 a.

\*\*plur. also acc. to § 181 b.

§ 181. 1) The following adjectives substitute á for ēē between the 2<sup>nd</sup> and 3<sup>rd</sup> rad. and omit — if there be one — the vowel after the 1<sup>st</sup> consonant:

*e. g.* kbēer *plur.* kbâr great, big

‘afēēf	chaste	ḵaṣēēr	short	ṛamēēḵ	deep
‘ajēēb	wonderful	ktēēr	much	ṣaḥēēḥ	true
‘arēēḍ	broad	mlēēḥ	good	ṣarēēf	noble
‘azēēz	precious	naḥēēf	slim	smēēn	fat
b‘ēēd	far	nḍēēf	clean	ṣrēēr	small
chaēēf	light	rchēēs	cheap	ṭawēēl	long
ḍ‘ēēf	lean	raḵēēḵ	thin	tchēēn	thick

Note also: ṣa‘b *plur.* ṣ‘áb heavy ḍachm *plur.* ḍchâm thick

2) The following adjectives, otherwise like those in No 1, suffix in the plur. a:

ḥazēēn	<i>plur.</i>	ḥazâna	or	ḥaznânēēn	sad
‘atshân	„	‘atâsha	„	‘atshânēēn	thirsty
kâslân	„	kâsâla	„	kâslânēēn	lazy
sakrân	„	sakâra	„	sakrânēēn	drunk
yatēēm	„	yatâma	„	yatēēmēēn	orphan

§ 182. The following adjectives add the prefix and suffix *a* to the singular:

*e. g.* ḵáwi *plur.* ákwiä strong

rádi evil ṛáni\* rich sháḵi mischievous táḵi pious

§ 183. English adjectives denoting materials are expressed by the corresponding nouns preceded by min “of, from,” occasionally by simply adding the ending *i* to the noun.

<i>e. g.</i> ḥareēr	silk	min	ḥareēr	or	ḥareēri	silken
ṣōōf	wool	min	ṣōōf	„	ṣōōfi	woollen
ḵōōṭn	cotton	min	ḵōōṭn	„	ḵōōṭni	cotton
ḥadēēd	iron	min	ḥadēēd	„	ḥadēēdi	iron

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\*has also the plur. ṛanâyä

**Remark 1.** The Arabic language is not rich in adjectives expressing a moral idea; compound phrases are therefore frequently used, (*cf.* § 129) such as:

kbēer_er-râs	pig-headed, stiff-necked
kalēel_el-âdâb	uncultured
kalēel_el-hâya	impertinent
ralēes_ed-dânab	cocksure ( <i>lit.</i> : thick of tail)
mlēeh_el-kalb	kind-hearted
tķēel_ed-damm	boring ( <i>lit.</i> : heavy of blood)
tawēel_er-rōoh	long-suffering

**Remark 2.** The following form may also be used to express the same idea. In this construction the noun may be put in the plur. the adjective follows it in the same number and gender: (*cf.* § 194); the sing. of both noun and adjective is preferable:

*e. g.* rāso kbēer *lit.*: his head is big, *for*, he is pig-headed

ādābhōon kalēēlēen	<i>lit.</i> : their cultures are little <i>for</i> , they are uncultured;
<i>or</i>	
ādābhōon kalēel	<i>lit.</i> : their culture is little.

## Syntactical and other Remarks.

### The Noun.

#### al-ism

§ 184. A noun may be determined by the article, a personal pronoun, or another noun.

§ 185. If a noun is qualified by several adjectives, they are connected by the conjugation *wā or ū*:

*e. g.* en-nāṭōor\_el-āmēen w\_il-kāwi w\_il-mlēeh The faithful, strong,  
and good watchman.

§ 186. When a noun, which is qualified by an adjective, is followed by another noun in the genitive, the adj. is placed after the second noun:

*e. g.* jōoch el-bīyâ el-ābrash The grey cloth of the dealer.  
bait il-bāsha\_l-mlēeh The beautiful house of the Pasha.  
bōöstāu\_il-bōöstānji\_j-jamēel The luxuriant garden of the gardener.

§ 187. When a noun in the genitive is qualified by an adjective, the adjective is placed after it:

- e. g.* bait\_er-rájoöl el-ráni                      The house of the rich man.  
káram\_il-ameēr esh-sharēef                      The liberality of the noble emir.

§ 188. When two nouns, the second being in the genitive, are both qualified by adjectives, the adjectives come last in the sentence in the order of the nouns to which they belong; *cf.* §§ 186. 187.

- e. g.* jōoch\_el-biyâ<sup>c</sup> el-ábrash el-ráni                      The grey cloth of the rich dealer.  
fáras\_el-bádawi\_l-ḵawīye\_ṣ-rēere                      The strong mare of the young Beduin.

§ 189. An alternative construction with illi “which” is in frequent use:

- e. g.* ej-jōoch\_el-ábrash illi la\_l-biyâ<sup>c</sup>                      The grey cloth which is to (belongs to) the rich dealer.  
el-fáras\_el-ḵawīye illi la\_l-bádawi\_ṣ-rēer  
The strong mare which is to (- belongs to) the young Beduin.

### The Possessive Case.

§ 190. The construction in which a noun is limited by another noun in the possessive case, or by a suffixed pronoun, is called in Arabic, idāfe “*addition*”. The article is omitted in the idāfe before the noun which is limited, while the noun standing, in English, in the Genitive receives it.

- e. g.* maktōob\_et-toörjōomān                      The letter of the dragoman.  
boōstān\_el-chawājā                      The garden of the gentleman.  
ṭarbōosh\_il-‘áskari                      The tarboosh of the soldier.  
wāṭa\_l-fállāḥ                      The shoes of the peasant.

§ 191. The form of the first noun is not changed in the idāfe unless

(a) it is feminine, when the ending i, e, or a becomes t:

- e. g.* sâ‘at\_ed-dáhāb                      The gold watch; ôḡat\_er-rájoöl                      The room of the man.  
‘oolbe box; ‘oolbti my box.                      rēeshi pen; rēeshti my pen.

(b) the first noun ends in i, or iye when the ending is changed in the idāfe to ēēt or iyet:

- e. g.* shamsiye, shamsēet\_el-oocht                      The parasol of the sister.  
ḵābliye, ḵāblēet\_il-marēed                      The appetite of the sick.

jam'íye, jam'íyt il-'óolama The assembly of the learned.  
or shamsiyet, kábliyet, jam'íyet.

§ 192. If, the case of a fem. noun which stands in the idáfe, two or more consonants come together. a helping vowel is inserted before the fem. ending t, cf. § 191.

*e. g.* shákfe, sháktit ej-jänzēer A piece of chain.  
bändôra, bändôrit járnä The tomato of our neighbour.  
bākara bākārit er-rā'i The cow of the herdsman.

**Remark:** The word *bēni* occurs only in the idáfe:  
*e. g.* *bēni šachr* the "Beni Sachr" *lit.*: sons of Sachr, an Arab tribe.

## The Adjective.

es-šífa

§ 193 The attributive adjective takes the article, if the noun to which it belongs is determined.

*e. g.* el-bait el-kbēer The big house; el-mára s-sa'ēēde The happy woman  
el-'amm el-chíyir The liberal uncle. fārasak es-sarēefe Your beautiful mare.

§ 194. The adjective, attributive and predicative, agrees in gender and number with its noun:

*e. g.* el-boöldân el-kbâr The large countries; el-brâl es-srâr The small mules.  
el-owlâd kbâr The boys are big; el-alwâh sōöd The slates are black.

## The Verb.

el-fi'l *lit.*: the doing.

§ 195. The Verb agrees with its noun in gender and number:

*e. g.* er-rjâl rij'oo 'a shoørphoöm The men returned to their work.  
el-oocht kâmat 'an el-koorsi The sister rose from the chair.  
el-'asâkir râhoo 'al-mdēene The soldiers went into the city.  
el-klâb lihsoo ed-damm The dogs licked the blood.

§ 196. The predicate, instead of following, may precede the subject:

*e. g.* shírboo j-jmâl The camels drank.  
íjoo l-msáfrēen The travellers came.



háraboo\_l-harâmiye  
târoo\_n-nahlât

The thieves fled.  
The bees flew away.

§ 197. When two verbs are dependent upon the same nominative they follow it, as in English:

*e. g.* el-fallâhēen hâraṭooû\_zâra'oo The peasants ploughed and sowed.

§ 198. 'ammâl, or its abbreviation 'am "doing", with the impf., conveys the idea that something is being done, or is happening at the moment of speaking:

*e. g.* 'am btikra Are you reading? 'ammâl tchîyit She is sewing.  
'am níktib We are writing 'ammâl yíḏhakoo They are laughing.

**Remark:** The same idea may be conveyed by repeating the subject of the sentence as a pers. pron. suffixed to 'ammâl:

*e. g.* 'ammâlha tîrsil? Is she washing? 'ammâlha timsaḥ\* She is scrubbing.

§ 199. The participle râiḥ of râḥ "to go", with the impf. indicates that some one is about to do something, or that something is about to happen:

*e. g.* râiḥ bâkra I am going to read. râiḥa tistrēeh She is going to rest.  
râiḥēen ishimmoô\_l-hâwa They are going to take a drive.  
râiḥēen nâkoöl We are about to dine.

§ 200. The participles jāi, of ajâ "to come", and tâbi. of taba' "to follow", with the article, express, like illi with a pers. pron., (*cf.* § 29) "the following, the next, the coming:"

*e. g.* el-yôm ej-jâi The coming day. el-mâlik ej-jâi The next king.  
el-ḥarf\_et-tâbi' The next following letter.

An exception is: ej-joom'a\_t-tâl'a The coming, *lit.* rising, week.

§ 201. The participles frequently correspond to an English substantive or adjective:

<i>e. g.</i> kâtib	writer;	kâfir	unbeliever	ḥâkim	judge.
maṭlōob	demand	maktōob	letter	ma'mōor	official.

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\*means also, "to plane wood".

§ 202. The participles, in conjunction with a separate pronoun, express a condition or state, corresponding to our present or past tenses:

*e. g.* hee řábcha She is cooking. hee řámli limonâđa She is making lemonade.  
hōō marřōōb He was being forced. nařnă mařboōlēēn We are accepted.

§ 203. The infinitive following a verb must always be translated in Arabic by the impf. agreeing with the subject in number and gender. The Arabic infinitive is a noun, and is not used in the dialect as a verb form; (*cf.* also §§ 155. 201):

*e. g.* jărrab inōōřř řan-el-řait He attempted to jump over the wall  
(*lit.* he attempted, he jumps over the wall).  
biddnă nisřřil We wish to work (*lit.* we wish we work).

For other illustrations see § 211.

§ 204. The past. tense—our impf.—may be expressed by kăn with the imperfect:

*e. g.* kăn yĩkra He read kăn yĩrmi He threw kăn yĩnsa He forgot;  
koōnnă nrăttil We sang (hymns) koōnt tisbař You swam koōnt âmshi I ran.

205. Our pluperfect is expressed by kăn with the present participle:

*e. g.* kănoo řăřhēēn-el-băb lămmă koōnnă năimēēn

They had opened the door while we slept

koōnnă m'owķēēno yôm

We had delayed him one day.

§ 206. The future is expressed

1) by the imperfect tense,

*e. g.* băřhōōř = I see *or* I will see.

2) by řăyiř (m.), řăiřa (f.), řăiřēēn (plur.) with the imperfect tense:

*e. g.* řăyiř yĩřimnă He will visit us. řăiřa řăōōrnă She will visit us.

řăiřēēn inrăjji-il-ktăb

We shall return the book.

3) by bidd (*cf.* § 116 Remark)

§ 207. Our future perfect is expressed by the imperfect of kăn, yikōōn, placed before the pres. participle:

*e. g.* binkōōn imḵaddfēēn nōōṣṣ fārsach. We shall have rowed half a farsach. (1 farsach = 8,13 Km.).  
bitkōōnnoo tchallāṣto minno You will be relieved of him.

§ 208. The impf. tense is used in conditional sentences, which are introduced with *lāmmā* or *ida*:

*e. g.* ḵaddaish bāddi āfraḥ lāmmā bijēēbo How I would rejoice if he should bring it!

*e. g.* ḵaddaish bitṛiyar il-ḥāl ida bisāfir il-bāsha min hōn. How the conditions would change if the Pasha would go from here!

§ 209. Hypothetical sentences are introduced by *low* the verb being in the imperfect. If a pronoun follows, *in*, before pron. suffixes *inn*, is inserted:

*e. g.* low inno birja° koōnnā mnífraḥ If he would return we should rejoice.  
low biji\_r-rájoöl koōnnā minḵaddimlo hadíye If the man would come we should give him a present.

§ 210. The imperative form can never be used with a negation, the imperfect with *la* or *mā* is used instead:

*e. g.* la tōōtroōksh iṣḥābak Do not forsake your friends.  
la tikṭā°sh ij-jísir Do (plur.) not cross (*lit*: cut) the bridge.  
la tisbaḥsh fi\_u-nahr You shall not bathe in the river.  
la titḷa°ōōsh la bārra el-yōm Do not go out to-day.  
mā troōḥsh min hōn Do not go away from here.

§ 211. The English "let us" is rendered by the imperatives *imshi* "go" *yālla* "come!" in the pers. and number of the addressed. The verb which follows, the Eng. infinitive, is put in the impf. (§ 203.) "*us*" becoming its subject.

*e. g.* imshoo nítroōk\_il-bait Let us leave the house (*lit*: go ye, we leave the house).

yālla nrōōḥ bārra Let us go outside.

**Remark:** "Let" for "to permit" is *chālla*; for the conjugation *cf.* § 137,2; it must always have a personal pronoun.

*e. g.* challeēhōom yistrēēḥoo Let them rest (*lit*: let them, they rest).  
challēēnā ná°mal has-sáfra Let us take this journey (*lit*: let us, we do this journey).

§ 212. The impersonal form of expression is rendered always by a personal:

1) by the 3<sup>rd</sup> pers. plural:

*e. g.* rāḥoo      one went      birōḥoo      one goes  
 ḵāloo      one said, it was said      biḵōōloo      one says, it is said.

The Arabic is therefore equivalent to the colloquial "they say", and "they said", for *one says*, and *one said*:

2) by wāḥad "some one":

*e. g.* wāḥad ḵād-el-chail      Some one led the horses round  
 wāḥad min-el-āḏa ʿimlo      Some one of the enemies has done it.

3) by el-wāḥad. which is like the impersonal "one":

*e. g.* el-wāḥad mā byiḵdar yishrab-el-māi      One cannot drink the water  
 el-wāḥad mā byiḵdar yisbaḥ la tāni mail      One cannot swim to the other side.

4) by the personification of the impersonal pronoun:

*e. g.* ed-dinya ʿam btitlij      The world is snowing *i. e.* it is snowing  
 ed-dinya ʿam btishti      The world is raining *i. e.* it is raining.

§ 213. The VII Form is the regular *Passive Voice* of the Vulgar Arabic, *cf.* § 144. The regular "Strong Verbs" of the I Form which in the active impf. have *i* in the 2<sup>nd</sup> syllable, *cf.* §§ 113. 1. 2; 115, have however the usual passive voice for the Present and Future, formed by substituting *a* for *i* in the 2<sup>nd</sup> syllable of the imperfect. The Past is expressed by the VII Form:

*e. g.*      ḵátal    *Impf. Act.* byiḵtil,    *Impf. Pass.* byiḵtal  
          ḥámal    "        "    byiḥmil    "        "    byiḥmal  
          kátab    "        "    byiḵtib    "        "    byiḵtab.

**Remark 1.** The present and future tenses, passive voice, may be expressed also by the personal pronoun with the past participle:

*e. g.* ānā maḏrōōb      I am beaten *or* I shall be beaten  
 int māḏrōōd      You are expelled *or* You will be expelled.

**Remark 2.** The past tense, passive voice, may be expressed, in addition to the VII F., by kân and the past participle:

- e. g.* koōnnā maḍrōōbēēn We were beaten.  
 wain koōntoo majrōōhēēn Where were you wounded?  
 kânnoo maʿzōōlēēn min haḍâk esh-shahr  
 They were deposed since last month.

3. The future tense, passive voice, may also be expressed by yikōōn and the past participle:

- e. g.* boōkra bikōōn el-ʿadoo marlōōb The enemy will be beaten to-morrow.  
 baʿd moōdde ḡaṣṣēere bikōōn msâʿad In a short time he will be helped.

§ 214. Adverbial phrases, or adverbs, are often put at the beginning of the sentence together with the predicate:

- e. g.* la wain hârab el-maḥbōōs Whither has the prisoner fled?  
 fi\_l-mâsa âkaloo They dined in the evening.  
 hoōnâk kânat rēeshti My pen was there.  
 boōkrabirōōḡoo\_n-nâsʿal-ḡōōds The people will go to-morrow to Jerusalem.

### The Auxiliary Verbs “to have” and “to be”.

§ 215. The present tense of “to have” is formed, as we have seen (*cf.* §§ 68. 69.), by means of certain prepositions, the past tense by the addition of kân, and the future tense by the addition of bikōōn *cf.* § 126. 1.

§ 216. The auxiliary verb “to be”, in certain English constructions, must, as we have seen, be rendered also by a preposition (*cf.* § 71); the Arabic language possesses no verb for it.

**Remark 1.** The English impf. *was* is rendered by kân, and the future *will be* by bikōōn, the impf. of kân.

**Remark 2.** kân is frequently used in combination with the preposition li and the pers. pronoun, in which case it is shortened, *cf.* also § 218:

- e. g.* kânlo he had *i. e.* possessed.

§ 217. The verb kân with mâ or ma generalizes interrogative pronouns and adverbs with which it may be connected:

- e. g.* mēēn mâ kân whoever it be aimta mâ kân whenever it be



§ 218. The conditional “if I am” *etc.* is expressed by the following forms:

in kánni	(or koönt )	If I am
in kánnäk	( „ koönt )	„ you are (m.)
in kánnik	( „ koönti )	„ you are (f.)
in kánno	( „ kân )	„ he is
in káñhä	( „ kânät )	„ she is
in kánnä	( „ koönnä )	„ we are
in kánkoöm	( „ koöntoo )	„ you are
in kánhoöm	( „ kánoo )	„ they are

§ 219. The Verb *şâr* “to become”, *cf.* § 1 26. 2, is employed in various ways:

1) It is used with a participle or adjective, instead of an intransitive verb, to express the condition or state, of some one or something:

<i>e. g.</i> şâr marlōōṭ	It is faulty.	şâr maḵḍōōḥ	It is pierced.
şâr sakrân	He is drunk.	şâr ‘îyân	He is ill.
bişēeroo oōmana			They become faithful.
bişēer farḥân			He becomes joyful.

2) It has also the meaning of *to begin to do a thing*:

<i>e. g.</i> şâr yisbāḥ	He began to swim.	bişēer yímshi	He begins to walk.
miñşēer niḥki fransâwi			We begin to speak French.
şarat til‘ab			She began to play.

**Remark:** This construction, in the perf. only, may also mean to attain to the doing of what is conveyed by the verb:

*e. g.* şâr yisbāḥ may mean also, *he can swim.*

3) *şâr* or *şâyir* (act. part.) followed by *li*, with the personal pronoun, expresses the idea of “to have”:

*e. g.* şâr li wâja‘ rás I have a headache. şâr lak shoōrl? Did you get work?  
şâr li shahr râyih It is a month that I have been away from here,  
*lit:* It has become to me a month that I went from here.

Note the phrases:

shoo bişēer What will happen? shoo şâr What has happened?  
shoo şâyir What is happening? shoo râyih işēer What will happen?

§ 220. If a verb follows upon another verb (*cf.* also § 203), the second verb loses its prefix *bi*, *b* or *m* as the case may be:

<i>e. g.</i>	bārēed arōōḥ ḵawâm	I wish to go quickly
	mâ bâḵdir âjil-yôm	I cannot come to-day.

For other illustrations *cf.* § 203.

§ 221. Diminutives are used in the Dialect, only in a few terms of endearment and depreciation, nicknames and proper names:

<i>e. g.</i>	ōlaid	little child	‘wain	little eye
	ṣrīyar	little one	ṣdair	little breast
	ḥlaiwa	a fine looking person (man or woman)		
	z‘air	small person ( <i>lit.</i> little tail)	ikṭaish	said of one who has lost a member of the body, from ḵatash to cut off
	‘ibaid	said of a person of dark complexion, from ‘abd negro.		

Proper names:

d‘aibis	from dā‘bōos	imbecile	ḥsain	from ḥāsan	Hasan
ḥnain	„ ḥānna	Hanna	irṇaim	„ the verb ṛinim	gain
zbaidi	„ zībdi	butter	shḥaibir	„ „	shahḥbar scratch
nōōṣṣ	ijbail,	a village near Nablus, <i>lit.</i> half a little mountain.			

§ 222. The nouns āboo father, ōōmm mother, ibn son, bint daughter and ṣāḥib friend are used to denote some prominent fact in regard to them which may be abstract or concrete:

<i>e. g.</i>	āboo kābra	Father of pride, <i>i. e.</i> an overbearing person.
	āboo baṭn <i>or</i> karsh	Father of the belly, <i>i. e.</i> a glutton.
	ōōmm ifjōōr	Mother of quarrel, <i>i. e.</i> a quarrelsome woman.
	ṣāḥib ‘aql	Friend of understanding, <i>i. e.</i> an intelligent person.
	ṣāḥib nāmōōs	Friend of the law <i>i. e.</i> an honourable man.
	ibn ḥarām	Son of the forbidden <i>i. e.</i> scoundrel.
	bint jāḥ	Daughter of air <i>i. e.</i> prostitute.

Such phrases may be used either in the masc. or fem. and must sometimes be rendered in English by an adjective *cf.* § 183 Remark 1.

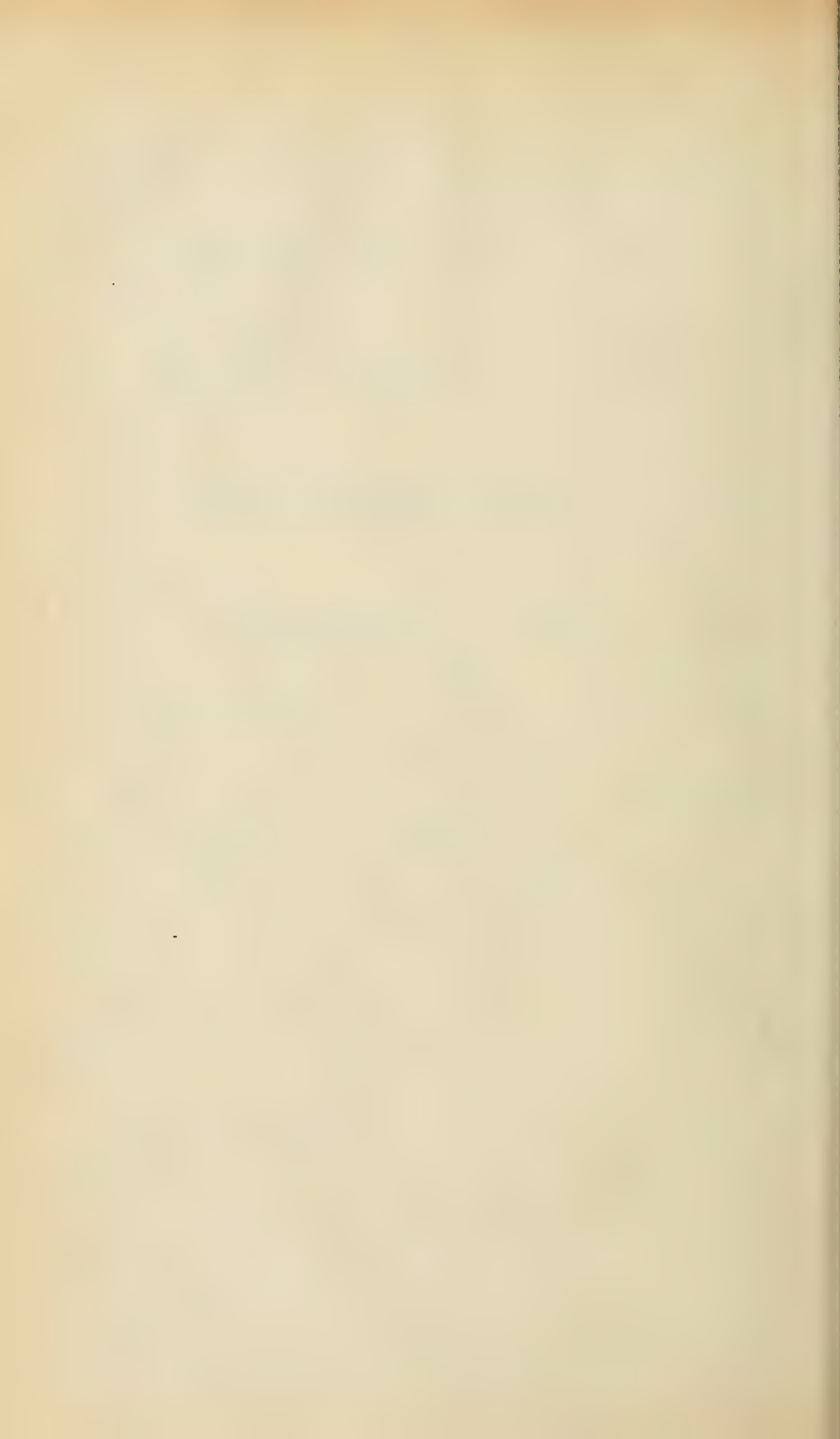


## Part Second

Phrases      Conversation

etc.









il-fihris *or* il-lâiḥa bála rálaṭ

dōoláb-il-bíyâra jdēēd

kōorbāj-il-chíyâl ḡaṣēēr

il-balāṭ milis

falleēnet ḥādī\_l-ḡannēene

mākrōome

ḡamm hal-ōōjāk ktēer

il-ahrām bnâyât fachēeme.

míyet baḡr-il-míyet mālḥa

il-ōōrdoōn nahr kbēer

rfōōf il-kōōtb matlānēen

## II. il-waḡt il-māḡi

kōōnt fēē libnân

kōōnt ṭafrân mínha

kōōnti wíḡḥa

kân bârid ktēer

kânat ḡáfye

kōōnnâ fēē baitak ḡadāk-il-yôm

mâ kōōntōōsh ábadân farḡânēen  
fi ḡâda

kânōo owlâd ṣāḡibnâ

mēen kân ḡōōnāk?

iaish is-soōltân kân shōōjâ

nâ'am hoo kân wazēer iz-zirâ'a

kōōnnâ ḡaznānēen 'alaih *or* 'alaiha  
il-mâi kânat wâṭye *or* mâ kânat  
'âlye

iṣ-ṣarāme kânōo máknēen

ir-rájōol kân bá'do 'ar-rēēḡ

il-ḡakēem kân hōn imbārḡa

hoo kân má'nâ

'ammítnâ kânat fi\_l-boōstân

The list is faultless.

The water-wheel is new.

The whip of the rider is short.

Flagstones are flat.

The cork of this bottle is broken.

The heat of this stove is great.

The pyramids are majestic  
structures.

The water of the Dead-Sea is salt.

The Jordan is a big river.

The book-shelves are full.

## II. Past Tense: *cf.* §§ 215 sq.

I was in the Lebanon.

You(m. sing.) were angry with her.

You (f. sing.) were impertinent.

He was very slow (*lit.*: cold).

She was barefoot.

We were at your (m.) house on  
that day.

You (plur.) were never happy  
about this.

They were the children of our  
friend.

Who was there?

The army of the Sultan was brave.

Yes, he was minister of agri-  
culture.

We were sad about it (m. *or* f.).

The water was low, (*or*, not high).

The shoes were durable (*lit.*: firm).

The man was still fasting.

The doctor was here yesterday.

He was with us.

Our (paternal) aunt was in the  
garden.

kānat ʔool in-nhār fi ʔl-mādrase  
koōnnā ōwwal imbāreh fi ʔārye  
ʔarabiye ʔrēere  
laish mā koōntēesh fi ʔl-ʔazēeme  
il-laile il-mādye

hōom ma kānōosh kaslānēen  
ish-shappēele kānoo moōjtihdēen  
kān ʔammāl or ʔamm yīʔraq  
kān wāḥad hāmīl  
kānoo ʔōofr mitl ʔl-mīteēn  
ōdit ʔl-mārkab kānat mʔattati  
mlēeh

kānoo ʔōoraba fi hal-blād  
kān fi hōōnāk makātēeb la abōōye  
iṣ-ṣhōon il-mkassarēen kānoo iʔtāk  
slōoko kān mīʔir

il-kālb kān marbōōʔ fi ʔl-chaime  
il-ʔānam w ʔl-mīʔa kānoo il-yōm  
iṣ-ṣōobḷ fi hadāk il-ḥaḳl

il-chail mā kānōosh hōn  
bāḳarat ʔl-fallāḥ kānat ʔrēere  
fi ʔl-ōōmr

ibni kān il-yōm fi ʔl-mādrase  
it-talāmēed kānoo imbāriḥ mā  
mʔallimhōon fi ʔain fāra

kān āḥsan ṣāḥib ili  
il-miftāḥ kān fi ʔl-ʔāl  
il-mazhariye kānat fi chazanet  
il-awāne

ir-roōznāme kānat ʔāla ʔl-ḥaiʔ  
il-āle kānat fi jaipto  
ish-shābaki kānat fi ʔl-boōstān

il-ḳāṣṭal il-māʔdani mā kansh hōn  
il-ḳadōos kān ʔind il-fachōore

mā kansh fi fī fi ʔl-ḥaḳl  
mā kansh fi boōrhān ʔāla riṣsho

She was the whole day at school.  
We were the day before yester-  
day in a little Arabic village.  
Why were you not at the recep-  
tion last night?

They were not lazy.  
The workmen were diligent.  
He was sweating.  
He was a good-for-nothing.  
They were deathly pale.  
The cabin was nicely furnished.

They were strangers in this land.  
There were letters for my father.  
The broken plates were old.  
His conduct was reprehensible.  
The dog was tied to the tent.  
The sheep and goat were this  
morning in that field.

The horses were not here.  
The farmer's cow was young.

My son was at school to-day.  
The pupils with their teacher  
were yesterday at ʔAin Fāra.  
He was my best friend.  
The key was in the lock.

The flower-bowl was in the cup-  
board.

The calendar was on the wall.  
The instrument was in his pocket.  
The hammock (*lit*: net) was in  
the garden.

The metal pipe was not here.  
The (earthenware) pipe was at  
the potter's.

There was no shade in the field.  
There was no proof of his deception.

il-yôm iṣ-ṣoḥḥ koḥnnā 'ind il- charāyib	We were this morning at the ruins.
il-owlād kánoo fi noḥṣṣ is-sākye	The boys were in the middle of the brook.
il-moḥnoḥool kán fi ēēdhā	The flour-sieve was in her hand.
il-choḥrj mā kánsh fi l-māchzán	The saddle-bags were not in the barn.
mā kánsh fi maṣāri fādḍa fi jisḍāni	There was no silver in my purse.
III. il-waḥt ij-jāye	III. Future Tense: cf. § 216 R.
bakōon boḥkrabakkeēr fi l-mdēene	I shall be in town to-morrow morning.
bitkōon rájoḥl mfeēd ida btíbka māshi 'ála d-darb il-mlēēha	You (m. sing.) will be a useful man if you continue to walk in the right path.
mā bitkōonēesh ōwwal bint fi ṣáfik	You will never be the first girl in your class.
il-bisse mā 'oḥmrha bitkōon amēene mitl il-kālb	A cat will never be so faithful as a dog.
minkōon hoḥnāk ida mā shattátsh	We shall be there if it will not rain.
bitkōonoo roḥraba fi haḍēek il-blād	You will be strangers in that country.
bikoḥnnoo ḥoowād shá'bhōon	They will be the leaders of their people.
mā minkoḥnsh sábab 'áktak 'an ḥoḥbb is-shoḥhra	We shall be no obstacle to your ambition.
btíchṣar ida koḥnt btítba amyálak	You will be a loser if you follow your inclinations.
bikōon min shāni mitl ach	He will be a brother to me.

'ind, ma', li

I. il-waḥt il-ḥāḍir

a) mrákkab ma' "ind"

indi rreēf choḥbz

indak joḥbne ū zibde

'indik dáftar kitābe

## The Verb "to have"

I. Present Tense:

a) formed with 'ind cf. § 68.

I have a loaf of bread.

You (m. sing.) have cheese and  
butter.

You (f. sing.) have a writing-book.

‘indo šēēniye	He has a tray.		
‘indhā šālle šrēere	She has a little basket.		
‘indnā ibre ū chait	We have a needle and thread.		
‘indkoōm shōke ū mā’laḡa	You have a fork and spoon.		
‘indhōom chazānet tyāb mlēēḡa	They have a nice ward-robe.		
‘indo ktāb šoōwar?	Has he a picture book?		
‘indhā shamsiye sōda	She has a black parasol.		
‘indkoōm koōshtbān?	Have you (f. pl.) a thimble?		
‘indhōom sikkēen ū bālṡa	They have a knife and hatchet		
‘indnā šoōfra ū karāsi	We have a table and chairs.		
mā ‘indhōom sharch	They have no axe.		
‘indak waḡt?	Have you (m. sing.) time?		
‘indi waḡt ḡalēel	I have little time.		
‘indo <table border="0" style="display: inline-table; vertical-align: middle;"><tr><td style="border-left: 1px solid black; padding-left: 5px;">jahsh (m.)</td><td style="border-left: 1px solid black; padding-left: 5px;">jahshe (f.)</td></tr></table>   or koōrrōosh	jahsh (m.)	jahshe (f.)	He has a young donkey.
jahsh (m.)	jahshe (f.)		
il-mḡari ‘indo brāl	The mukari has mules.		
mā ‘indāsh ḡsān wāla mōōhr,	She has no horse and no foal,		
mōōhra.	filly.		
‘indnā māsket rēeshe ū ḡibr	We have a penholder and ink.		
mā ‘indhoōnsh riyash walākin ḡlām	They have no pens, but lead-		
rṡāṡ	pencils.		
il-oōm ‘inda mārwalḡat rēesh na’ām	The mother has a fan of ostrich-		
	feathers.		
il-oōcht ‘inda zihre	The sister has a flower.		
il-boōstānje ‘indo ḡawāwēer	The gardener has flower-pots.		
‘indi ḡoōwār ḡishāne	I have a china-flowerpot.		
‘indnā fanājēen w_ishōōn	We have cups and plates.		
‘indik finjān ū ṡaḡn	You (f.) have one cup and one plate.		
chāli ‘indo ‘arabiye	Mymaternal uncle has a carriage.		
mā ‘indēesh kfōōf	I have no gloves.		
il-fā’el mā ‘indōōsh fās	The workman has no hoe.		

b) mrākkab ma° “ma°”	b) formed with ma° cf. § 68.
mā ma°ēesh maṡāri	I have no money.
mā°o mijwiz	He has a double-flute.
mā’ha shāḡfit choōbz?	Has she a piece of bread?
mā’ha izār	She has an izar.
in-najjār mā°o masāmēer	The carpenter has nails.

il-ʿaskari máʿo boǝndaira ũ ʿtabl  
 il-bint máʿha ʿaʿṭl  
 máʿnā kaʿk  
 il-chaddāme máʿha fteēle?  
 il-mhāndiṣ máʿo sīllam  
 il-bānnā máʿo maṣṭarēen  
 il-beēṭar máʿo ḥādwe  
 mā maʿkoǝnsh la doǝchchān wāla  
 ralyōon

máʿak ḥāwen

la, máʿnā joörn  
 il-mbīyiḍ máʿo barāri  
 il-mṣówwir máʿo foǝrshāi  
 ʿammāl is-sakākeēn máʿo maḳaṣṣāṭ  
 ũ sakākeēn

il-māra máʿha kabkōob chēēṭān  
 iṣ-ṣāyer máʿo kammāshe  
 ir-rjāl máʿhōon barrēeme la\_l-  
 fallēen

mēen máʿo māmლა  
 il-owlād máʿhōon koǝrsi ṣrēer  
 il-bint ij-jamēele máʿha swāra  
 rāʿi\_l-rānam máʿo chārōof ṣrēer  
 il-ḥallāḳ máʿo mōos ũ tāṣmi  
 il-kātib máʿo dáftar mlāḥaṣāt  
 il-ʿarbaji máʿo koǝrbāj  
 il-ḥaddād máʿo mhādde

il-ḥajjār máʿo maṭābbi  
 il-charrāṭ máʿo mōonshār

c) mrákkab maʿ “li”

il-mʿállim ilo maʿārif  
 il-ḳāḍi ilo fahm (ḥikme)  
 il-istād ilo\_ichtibār  
 il-míchtiriʿ ilo irāde  
 iṭ-ṭabēeb ilo mahāra

The soldier has a flag and drum.  
 The girl has a pail.  
 We have cake.  
 Has the servant (f.) a lamp-wick?  
 The builder has a ladder.  
 The mason has a trowel.  
 The farrier has a horse-shoe.  
 They have neither tobacco nor pipe.

Have you (m. sing.) a metal  
 mortar?

No, we have a stone mortar.  
 The tinsmith has screws.  
 The painter has a brush.  
 The cutler has scissors and knives.

The woman has a ball of thread.  
 The goldsmith has a pair of pincers.  
 The men have a corkscrew.

Who has a salt-cellar?  
 The children have a stool.  
 The beautiful girl has a bracelet.  
 The shepherd has a lamb.  
 The barber has a razor and a strop.  
 The writer has a note-book.  
 The driver has a whip.  
 The blacksmith has a sledge  
 -hammer.

The stone-cutter has a hammer.  
 The joiner has a saw.

c) formed with “li” cf. § 68.

The teacher has knowledge.  
 The judge has wisdom.  
 The professor has experience.  
 The inventor has energy.  
 The physician has skill,



ish-shá'ir ilo mōōjoōn  
hāda sh-shabb ilo idrāk  
hadēek il-bint ila šabr  
mä ilōsh eēmān  
mä ilha *or* ila faḍāyel  
il-rālib mä ilōsh fārah  
ilnā tika fi kōōdirtak

mä iloōnsh idrāk la fahm rōōh  
in-nās  
ilkoōm ṭabēē'a zihrawīye  
ilnā āmal nshōōfak 'an ḡarēeb

## II. il-waḡt il-māḡi

kānli idn min abōōi *or* abōōye  
kānat mā'i bārōōdet 'āmmi  
kān mā'ak ij-jisdān  
kān mā'ik kōōl ishi  
kānat mā'ak il-bōōle *or* wāraḡat  
il-bōōl  
fāris mā kansch ma'o l-ḡabl it-  
tchēen  
nāšir kān ma'o izmēel ū sharch  
māḡi  
kān ila kōōshṭbān ū oōbar  
in-niswān kān 'indhoōn rābṭet  
rāḡabe shālabye?  
kān ilnā dāloo jdēed  
mä kansch 'indnā ishi  
kān 'indak il-mōōknsi w il-majrōōd  
kān 'indkoōn dawāb tīybe?  
kān 'indhoōn chail tīybe ktēer  
il-chaddāmāt kān ma'hōōn  
sharāyet ṡābara  
il-kōōbṭān kānlo ḡarib

The poet has wit.  
This youth has understanding.  
That maiden has patience.  
He has no faith.  
She has no virtue.  
The victor has no joy.  
We have confidence in your  
strength.  
They have no insight into human  
nature.  
You have a happy disposition.  
We have hope of seeing you soon.

## II. Past Tense: *cf.* § 69.

I have the permission from my  
father.  
I had my (paternal) uncle's gun.  
You (m. sing.) had the purse.  
You (f. sing.) had everything.  
Had you the postage-stamp?  
Faris had not the thick rope.  
Nasir had a chisel and a sharp axe.  
She had a thimble and needles.  
The woman had a beautiful  
necklace.  
We had a new bucket.  
We had nothing.  
You (f. sing.) had the broom and  
dust-pan.  
Had you (plur.) good riding  
animals?  
They had very quiet horses.  
The maid-servants had dusters.  
The captain had a boat.

il-boömbâshi kânlo saif  
wakeel il-manâra mâ kansh má'ow  
dow

kánlik doömmet ward  
it-ṭabbâcha kân 'indha kıdre

il-ḥarâmiye kân ma'hoön dabâbêes  
il-ḥrâm kân fih choözḳ min mail  
la mail

il-ḳandêel mâ kansh fih kâz  
il-fânôos mâ ilo ḳazâz  
iṣ-ṣâko kân fih choözḳ fi l-koömm

### III. waḳt il-istikbâl.

bikoön 'indi waḳt  
bikoön 'indi taḳm ijdêed  
bikoön 'indak ṣôora  
bitrêed ikoon 'indak bsâṭ ijdêed?

bikoön 'indo fâra  
miryam mâ bikoönsh 'indha tôb  
ijdêed has-sânâ  
bikoön 'indnâ mâi tâza û tamar  
tâza

bikoön ilnâ boökra dars  
mâ bikoönsh ilkoöm mátraḥ  
bikoön 'indhöön chamseên frank.  
mâ bikoönsh ilhoön ábädân tíḳa  
fi insân kaddâb  
is-sikke bikoön fiha roökkâb ktâr

il-mjállid bikoön 'indo wáraḳ  
mlówwan

bikoön 'indo käftiye ḥamra  
'an ḳareeb bikoön 'indnâ 'inab  
bikoön indi lhâfât min ḥareer  
bikoön 'indha bait mráttab mlêeh  
bikoön 'indhöön ṣaif mnâshshif

The major had a sword.  
The lighthouse-man had no light.

You had (f.) a bouquet of roses.  
The cook had an earthen cooking-pot.

The thieves had clubs.  
The ceiling had a crack from one end to the other.

The lamp had no oil.  
The lantern has no glass.  
The coat had a hole in the sleeve.

### III. Future Tense *cf.* § 286. 1.

I shall have time.  
I shall have a new suit.  
You (m. sing.) will have a picture.  
Will you (f. sing.) have a new carpet?

He will have a plane.  
Mary will not have a new dress this year.  
We shall have fresh water and fruit.

Shall we have lessons to-morrow?  
You will not have room.  
They will have 40 francs.  
They will never have confidence in a liar.

The train will have many passengers.  
The bookbinder will have coloured paper.

He will have a red head-cloth.  
We shall soon have grapes.  
I will have silk bed-covers.  
She will have a convenient house.  
They will have a dry summer.

bikōon ilak áda hasōōdēen	You will have jealous enemies.
bikōon 'indi waqt faḍāwi kteēr	I shall have much spare time.
şâr	Be, become. <i>cf.</i> §§ 126. 2. 219.
ânâ şirt faḳēer	I have become poor.
int şirt m'allim	You (m.) have become teacher.
inti şirti şâtra	You (f.) have become diligent.
hoo mâ şâr âdami ba'd	He has not yet become decent, ( <i>lit</i> ; Adam or man like).
hee şarat laṭēfi kteēr	She has become very friendly.
niḥnâ şirnâ 'iyânēen	We became ill.
intoo şirtoo arinya la âchir dâraji	You became exceedingly rich, ( <i>lit</i> : to the last step).
honne ba'd mâ şarōosh âḥsan	They have not yet become better.
wain şirt fi_j-jabr	How far have you gone in algebra?
ba'd mâ şirtish at'allam jābr	I have not yet learned algebra.
ta'âl mâ'i shoo bişēer ida shammait	Come with me! what does it
il-yôm il-hâwa?	matter if you take a walk to-day?
mâ bişirsh arōoh la bârra	I am not allowed to go out.
şâr is-soohr?	Is it noon?
la ba'd mâ şaratsh is-sâ'a ḥda'sh	No, it is not yet half past eleven.
û noōşş	
ḳaddaish şârlak fi_l-ḳōods?	How long have you been in Jerusalem?
shoo şârlak yâ shaich?	What is ailing you o Sheikh?
wâla ishi	Nothing.
ma'lōom şârlak ishi	Something has happened to you.
ḳoōlli ida koönt biḥoobb	Tell me, if you please.
hoo bişēer yit'allam toorki	He begins to study Turkish.
hee bişēer tiḥki 'arabi ba'd sāne	She will perhaps speak Arabic
yimkin	after one year.
aimtan or aimta bişēeroo tiḥkoo	When will you begin to speak
l-ḥaḳḳ?	the truth?
shoo bişēer ida koönt basâfir_il-	What does it matter when I
yôm?	depart to-day?
bişēer minnak ishi?	Will you ever be anything?
ma'lōom ânâ başēer mhândiz	Of course I will become a good
mâhir	architect.

id-ḍamâyer il-marfōō'a      The Personal Pronoun in the  
Nominative Case. *cf.* § 8

bithāṣṣil áktar minni	She earns more than I.
int riyis il-mádrase?	Are you the principal?
änä mistreēḥ 'ala hal-kaifiye	I am comfortable in this position.
hoöm shoōraka <i>or</i> msâhmēen fi shārילו	They are partners in his business.
hoo rafēeki	He is my companion.
mā 'indnash waḳt la ِل-hareēbe	We have no time for flight.
int ū oōmmak bitzōōrōōnā	You (m. sing.) and your mother will visit us.
hee ū änä ḳaṭṭā'nā zhōor	She and I picked flowers.
iḥnā ṣowwārnā ū hoöm yistrēēhoo	We photographed while they rested.
hoōnne ū dawābhoōn kānoo 'atshānēen kteēr	They, as well as their riding animals, were very thirsty.
hoo ū ṣālḥo 'imloo sāfra	He and his friend made a journey.
iḥnā ū hoōnne mā koōnnāsh nifham baḍ	We and they could not under- stand each other.
int ū hee ū oōchoōtak lāzim tjāwboo 'ala has-soō'ālāt	You, she and your (m.) brothers must answer these questions.
hoo biktib āḥsan min yōm la-yōm	He writes better from day to day.
yōmmin il-iyām riji' la ḥālo la wāra il-bāḳyēen rāḥoo oōsara	One day he returned alone, the rest were taken prisoner.
hiye wāḥdha ṣaḥḥilḥa hadiye	She alone received a present.
hoöm ū moōsh niḥnā kāssaroo ِس- ṣhōōn	She, and not we, broke the plates.

id-ḍamâyer il-manṣōōbe      The Personal Pronoun in the  
Accusative Case. *cf.* § 9

chabbārni 'an maṭlōōbo	He made known to me his wish.
änä bábrḍo kteēr	I hate him much.
il-'adoo lihikhoōn tōol in-nḥār	The enemy pursued them all day.
māt ḳabl ma wajadōōh	He died before we found him.
oōṣilna 'ala sāḥit ij-jābal ū shōōfnāh wāḳi' la taḥt	We reached the precipice and saw him fall down.
chīyalt b'ājali ḥātta āṣal la 'indo	I rode fast to reach him.
sabaḳnāhoöm bi ḳōorb ij-jisir	We overtook them near the bridge

min kasarhōön  
ḍowwá'thōön mbáril̥ ʿala darb  
il-karrōsa  
mä tchallēhōönsh yíktaʿoo han-  
nahr

rājji<sup>c</sup> ij-jarēede ba<sup>c</sup>d mā tikṛāha  
ba<sup>c</sup>d mā zarā<sup>c</sup>nā z-zhōor

il-chail ta'bânēn sakīnâhōon  
challēehōom yistrēehoo  
mä tsarrijhōonsh hatta nithiya  
las-sáfar.

iltakait má'hóon fi hal-mátrah?  
la, marakt 'auhoom bi\_l-kóorb  
min\_il-hirsh  
shoóft'hoon kà'dēen 'ala hájar

ishtarōoh bi lēertain.  
bító bi nooss it-táman

‘irif.

mā baʿrāfsh áktib ʿarabi  
 ínti yā fareedi btárfí tiktbi  
 wtíhki ʿarabi, móosh haqq?  
 báraf yirkab w-íkowwis kteer  
 tîyib

chadeēji btāʾrif toōṭboōch kteēr  
mlēeh, hee btāʾrif kamān tīshṭrīl  
shōōrl il-bait ʿāla āhsan tarz

bass mnāʿrif nīkra inklēezi  
mä btáʿrfōosh tīkroo wāla tiktboo  
wāla tihsboo

btá'rif mēen wájad *or* ichtára<sup>c</sup>  
it-tbá'a

ism il-míchtri' ma'r-ōof 'índi ámma  
mä baḡdārsh aḡōöl wain kán  
                                    'áyish

Who has broken them?  
I lost them yesterday in the street.

Let them not cross this river.

Bring (sing.) the newspaper back  
when you have read it.

After we planted the flowers we  
watered them.

The horses are tired, let them rest.

Do not saddle them until we  
are ready to start.

Did you meet them at this place?

No, I passed them near the  
woods.

I found (*lit*: saw) her sitting on  
a stone.

They bought it for 2 lira.

I sold it for half the price.

Can (=know how) § 114.2

I cannot write Arabic.

You, Fereede, can write and  
speak Arabic. Is it not so?

He can ride and shoot very well.

Chadeeje can cook very well, she also knows how to do housework excellently.

We can only read English.

You (plur.) can neither read, write  
nor reckon.

Do you (sing.) know who invented  
the art of printing?

The name of the inventor is known to me but I cannot tell where he lived.



is'al il-chādim ida kán byá'rif  
yíshwi jáje?

bá'raf ánsōob il-chāime ū bá'raf  
ađōobbha walākin mā baḡdārsh  
á'māl hāda la ḡālī

btá'raf inna sáfárnā l-yôm tna'-  
shar mēel, hadōl tlāt myāl áktar  
min embāriḡ

baḡdar atsówwar hāda mlēeh,  
laish inn id-dārb kánat síhle  
baināma mbāriḡ mā ḡdirnásh  
nsāfir á'jal, laish inn id-darb  
kánāt wí'ri

ḡidir

ānā bíḡdar áḡmil hal-kēes it-thēen  
á'la sáhri

mā btíḡdarēesh tíḡmli hal-boōḡje  
lal-bōsta? hee chafēefe

yā fátme btíḡdarēesh tnássi l-ōḡa  
áḡsan? il-rábara bá'dha mlábbdi  
á'al-arḡ

yáḡya byíḡdārsh yírfa' has-san-  
dōōḡ hee tḡēeli ktēer

il-chaddāme mā btíḡdārsh tímsah  
koōll il-bait la ḡálha lázim ilha  
m'ōōni

mā mniḡdārsh nímrōōḡ min hal-  
ḡaḡl laish ínno mihjir ktēer

mā btíḡdarōosh tsáfroo l-yôm min  
ish-shíta l-káwi

il-chail mā byíḡdarōosh yíḡmlōo  
koōll il-á'fsh fi ḡíta' ktēere

il-ḡāḡi ḡákam á'al-míjirm  
walākin mā ḡidirsh ichallēeh

itōob

btíḡdar toōḡfōoz á'an hal-chándak?

Ask the servant whether he can  
roast a chicken?

I can set up and strike a tent,  
but I cannot do it alone.

Do you know that we have tra-  
velled to-day twelve miles, that  
is three miles more than yester-  
day?

I can well imagine this, the road  
was smooth, while yesterday we  
could not go fast on account of  
the rough road.

Can (= to be able) cf. § 115.

I can carry this bag of flour  
upon my back.

Can you (f.) not carry this package  
to the post? It is light.

Fatima, can you not clean the  
room better? The dust is still  
upon the floor.

Yahya cannot lift this case, it  
is too heavy.

The maid cannot clean the whole  
house alone, she must have help.

We cannot go through this field,  
as it is too stony.

You cannot begin your journey  
to-day on account of the heavy rain.

The horses cannot carry all the  
luggage, there are too many pieces.

The judge condemned the criminal,  
but could not make him repent.

Can you leap over this ditch?

bachâf inni mä aḡdârsh  
mä ḡdirtish áftaḡ il-bâb, il-râl  
w il-miftâḡ kânoo tnainhoóm  
maksôoreen  
byitṣállahoó has-sarâmi ba'd 'ala  
shee tareeka, immázza'een kteer  
mihma ista'jált fi l-mâshi mä  
btiḡdârsh tiṣal la l-wa'd ḡabl  
mä iṣeer 'itme  
mä mniḡdârsh niṭla' 'aj-jâbal  
ḡabl ṭloó ish-shams laish inno  
moochtir kteer  
ida ḡdirt achállish shoórli bakkeer  
mniḡdar nroóh inshoómm il-hâwa

râd, bidd.

barêed innak tiji l-yôm ba'd is-  
soóhr la 'indi  
shoo biddik *or* bitrêedi tá'mli fi  
has-sikkeen il-mtállame  
biddi aḡoóṣṣ fêeha wáraḡ  
ida koónti bitrêedi mnitba' haṭ-  
ṭarêek illi fêeha fi  
ibrahêem bireed *or* biddo yá'mal  
ráb'a ḡawâla moólko  
râd yifḡaṣ dafâtrak *or* ḡsâbâtak  
biddi astánna 'alaik 'ind il-ḡoórni  
ḡátta tiji  
biddnâsh shee min hâda illi  
ṭhâṣsal bi l-ḡarâm  
biddi adfâ lak oójirtak; ta'al 'ala  
mâktabi  
shoo btoó'moor, ṣâr lak wâḡif hân  
âktar min sâ'a  
biddeesh innak tistá'mil haik  
ḡáki sífh bi ḡḡoóri

I am afraid I cannot.  
I could not open the door, both  
lock and key were broken.

Can these shoes be mended any  
more? they are badly torn.  
However fast you walk, you can-  
not reach the valley before  
nightfall.

We cannot ascend the mountain  
beforesun-rise, it is too dangerous.

If I can finish my work at an  
early hour, we can take a walk.

Will, wish, *cf.* §§ 116 Remark  
126. 2, 206.3.

I wish you (m.) to come to me  
this afternoon.  
What will you (f.) do with this  
blunt knife?

I will cut paper with it.  
If you (f.) wish, we may follow  
this shady path.  
Ibrahim will erect a wall around  
his property.

He wished to examine your  
account-books.

I will cut for you at the corner  
until you come.

We will not have anything of  
what was unjustly acquired.

I will pay you your wages; come  
to my office.

What do you wish? You have been  
standing here for over an hour.

I do not wish you to use such  
vile language in my presence.

il-bānna biddo yistlim bīna baitnā	The mason wishes to undertake the building of our house.
minrēed nistāmil bass āḥsan tēen	We will use only the best mortar
ū min shān takṣēm il-ḥēetān	and for the dividing walls we
minrēed nistāmil shamēento	will use cement.
kān biddo yiji walākin oōmmo mā	He wished to come. but his
chállatōosh	mother would not let him go.
ḍamāyer mōolk ū yōomal	Possessive Pronouns and
bitdill ʿal-mōolk.	Phrases cf. §§ 9—15.
sāʿti ʿind is-sāʿāti?	Is my watch at the watchmakers?
la nseēt achōōḍha la hōonāk,	No, I forgot to take it, it is in
hee fi ōḍti	my room.
hādi chaimtak ij-jdēede?	Is this your new tent?
la, hee la achōōi	No, it belongs to my brother.
mārkaz baiti āḥsan min mārkaz	The situation of my house is
shaitak	better than yours.
ashjār it-tēen illi fi bōostānkōon	The fig-trees in your garden are
matlānēen tamar	full of fruit.
farāstak ʿal ktēer	Your mare is very beautiful.
mīnḥibb klābnā w ibsāsnā	We are fond of our dogs and cats.
ōōchtnā āṣṣar min oōchtkōom	Our sister is younger than yours.
il-karrōṣa tābaʿ jārnā mōōsh	The carriage of our neighbour
mleēḥa mitl tabāʿnā	is not so handsome as ours.
il-ʿāshshi kāsar jāṭ ish-shōraba	The cook has broken your tureen.
shaitkōom	
wāddi-sarji las-srōōji	Take my saddle to the saddler.
bitshikk bīʿinni bāḥfaṣ kalāmi?	Do you doubt that I shall keep my word?
kalāmak mleēḥ mitl id-dāhab	Your word is as good as gold.
ij-jāmal ilo jrās min fādḍa	The camel has silver bells on
ʿāla l-maitain min rāḡbto	both sides of his neck.
rājji madḥalitnā lāzim nidḥal	Return our roller, we must roll
baitnā ḡabl ish-shīta	our roof before the rain.
maṭlōōbak tamm	Your wish has been realized.
hal-ḡaḡl tabāʿhōon	This field belongs to them.
rāyāthōon il-ʿāṭli mā maraḡātsh	Their evil intentions have been
or salakātsh	frustrated ( <i>lit.</i> have not passed by).

a'málkoon il-mlēḥa btitkáfa	Your good works will be rewarded.
āḥsan moōḳtanayâtnä moōsh dahab wála fādḍa	Our best possessions are not gold and silver.
arṣān ashjār il-kraish w-il-arz illi ilnä tkāssaroo min-il-hāwa	The branches of our fir and cedar trees are broken by the wind.
il-fi'l ma'id-ḍamāyer	The Verb with the Pronominal Suffix <i>cf.</i> § 17.
hoo mā sim'ōōsh	He has not heard it.
shōōfnāḥ límmin fāt 'al-ōḍa	He saw him as he entered the room.
a'taiṭha iyāḥ	You gave it to her.
arjāni manāsir il-mdēene	We showed me the views of the town.
il-āshshi chārrabo min kitr il-ḥamm	The cook spoiled it by too much heat.
sa'alto wain darb-il-karrōsa 'āla arēēḥa	I asked him, "Where is the road to Jericho?"
ishtarāḥ min 'ind il-attār	He bought it at the grocer's.
ismiftak tikrāḥ	I have heard you read it.
achādōōḥ minni	They took it away from me.
low ānä māṭraḥkōōn koōnt ba'ājroo	If I were in your place I should let it.
mā bāḳdarsh astā'jroo bikállif ktēer	I cannot hire it, it costs too much.
hal-'afreēt chārrabo	This fellow has spoilt it.
bēē'o ū mā bit'ōōzsh tinḥamm	Sell it and you will be without further care.
bārtalo, āmma l-mwāssafeēn nába- shōō l-mās'ale	He bribed him, but the officials discovered it ( <i>lit.</i> the matter).
mā koōnnāsh niḳdar inbārḥno	We could not prove it.
koōll wāḥad kām 'ārif il-ḥaḳēēḳa āmma mā ḥādan sállamo	Every one knew it, but none betrayed him.
shálah sōormáito ū ḥātṭha 'ala janb	He took off his shoes and put them by his side.
zoorto ḳabl yôm	I visited him the day before.

il-mâi 'ammâl tîrli, shēelha  
il-laḥm mistwi nâwilni iyâh  
nâḍḍif ish-shabâbēek û ba'dain  
sakkirhoon  
mallainâ ḥaṣ-ṣaṭl û jōobnâlak iyâh

asâmi il-ishâra.

hadâk ir-râjoöl kâl hal-mâs'ali mā  
bit'ōozish titlâḥaḵ  
achoo hadâk il-ma'moor ḵōobṭân

awâni z-zēene hadôl moörjân  
hadôlâk il-charazât il-bēed loolōo  
hâdi d-darb 'âla hadēek il-ḵârye?  
la, hadēek is-sikke bitwâddi la  
hoönâk

shoo kân il-châbar illi wiṣlak

is-sâ'i jāb hâda l-maktōob  
hadolēek rassâlât  
byishtirlo minshannâ haj-joom'a

hâda l-maṭlōob kteer

hadēek il-âkle ṭa'mitha chall  
hâda ṭa'mto ṭibe  
hadâk il-breēk mā tnaḍḍafsh  
hâda maḵbōol 'indi or hâda illi  
biddi iyâh

hâda l-wâlad 'azēez 'alaiyi  
hâda ḥâki bâla ṭa'me

hadôl il-owlâd ijoo min hadēek  
ij-jihha

a'tēeni shwî min hash-shikl  
fi hadâk il-yôm irjî'nâ 'al-bait

The water is boiling, take it off.  
The meat is done, hand it to me.  
Clean the windows and shut them  
afterwards.  
We have filled this pail and  
brought it to you.

Demonstrative Pronouns  
cf. §§ 18—20.

This matter, that man said, need  
not be discussed (*lit.*: followed up).  
The brother of that official is a  
sea-captain.

These ornaments are corals.  
Those white beads are pearls.  
Is this the road to that village?  
No, that road leads to it.

What was that message you  
(sing. m.) received?

The messenger brought this letter.  
Those are washerwomen.

They are working for us this  
week.

This is asking too much (*lit.*: this  
demanded is much).

That dish tastes of vinegar.  
This has a good taste.

That jar has not been cleaned.  
That is agreeable to me.

This child is dear to me.  
This is empty talk (*lit.*: without  
taste).

These boys have come from that  
district.

Give me a little of this kind.  
On that day we returned home.





shoo ilak mályka *or* shoōrl ma'  
shachş illi şēēto haik 'ātil?

What have you to do (= *lit.*: a  
conversation *or* work) with a  
person who has such a bad reputation?

kēef mōomkin inno woōşil bhaik  
moōddi kaşēere?

How is it possible that he has  
arrived in so short a time?

kēef bit'állil slōoko?

How do you explain his conduct?

kēef bitbîyin it\_t'ichchir fēē  
madchōolnā hādi\_s-sānā?

How do you account for the deficit  
in our income this year?

min mēen t'azzárt?

From whom did you get a rebuke?

il-asâmi\_l-mowşōole.

The Relative Pronoun.

*cf.* §§ 28. 29:

il-ḥōōjjāj illi sâfaroo 'āla mākka  
aktārḥōon min hal-blād

The pilgrims who departed for  
Mekka are mostly from this  
country.

ir-rájōol illi byisrōōk ḥarāme  
il-māra illi btishḥad shahḥāde  
il-insân illi byishrab ktēer hoo  
sikkēer

The man who steals is a thief.  
The woman who begs is a beggar.  
The person who drinks too much  
is a drunkard.

il-ḥōorriye illi a'tāha\_s-sōoltān  
hee bārake

The liberty which the Sultan  
gave to the people is a blessing.

il-ōommeillimā bithāfis 'al-kānōon  
im'akkad btitlāsha

The nation which does not obey  
the law will surely perish.

ii-msāfrēen illi sâfaroo tōol in-  
nhār ta'bānēen

The travellers who had been  
travelling all day were tired.

ir-rájōol illi\_inḍarr min\_ish-shōb  
'āwad ṭab

The man who had been over-  
come by the heat has recovered.

is-sōō'alāt illi btis'alha int mōōsh  
mōomkin ijāwib 'alaiha insân  
ḥakeem

The questions which you ask  
cannot be answered by a sage.

illi byiji mit'ōwwiḵ byitkāşaş

He who comes late will be pun-  
ished.

kāṭa' la\_sh-sharṛēel illi mā ajāsh  
'ash-shōōrl oōjrit yōm

He deducted one day's wages  
from the labourer who stayed  
away from his work.

il-ḥsāb illi bā'ato\_l-'aṭṭār kân  
marlōōṭ

The bill which the grocer sent  
was incorrect.

il-ēed illi\_táṭṭalat min\_il-wiḵ

The hand which was injured by

inrābṭat imbāreh  
il-bait illi ʿammālnā nibnēeh ḥadd  
boostān il-bālādiye  
šaraft koöll il-mašāre illiaʿṭaitak  
iyāhōom?  
la ānā bass ishtarait dāftar il-  
mlāḥasāt illi shoōfto int  
laish mā ḡaddāmtish la ḡd-ḡaif  
illi kām hōn finjān ḡāhwe  
tālli ṣandōōḡ il-māi illi taḥt  
is-saṭḥ  
il-hāwa kāsar esh-shoōbbāk illi  
challaitōōh maftōōh  
dāffet esh-shoōbbāk illi nsēenā  
inmakkínhabi l-ḥait wíḡʿat la taḥt

nafs *or* bnafs; dāt *or* bdāt;  
ḡāl; ēed *or* biēed.

int bnāfsak *or* bi ēedak *or* bdātak  
sakkárt il-bowwābe  
roōḡnā bnāfsnā *or* bdātnā ḡatta  
nibḡat ʿāla hal-māsʿale l-ʿajēebe  
ida roōḡt bnāfsi *or* bdāti shoo  
moōmkin yínmil baʿd áktar min  
el-maʿmōol?  
ānā roōḡt ʿāla l-mḡaṭṭa ashōof  
bdāti *or* bnāfsi aimta bisāfroo  
l-bwābēer  
byíḡdar il-insān iraiyir ḡālo *or*  
náfso *or* dāto  
áʿmlo int la ḡalak *or* bnāfsak *or*  
bdātak ū baʿdain bikōōn āḡsan  
mā ikōōn

iraf náfsak *or* ḡalak *or* dātak  
ḡatal náfso *or* ḡālo *or* dāto

dāt.

dāt ir-rájoōl illi ájram sáraḡ

a fall was bandaged yesterday.  
The house which we are build-  
ing is near the public garden.  
Did you spend all the money,  
which I gave you?  
No, I only bought the note-book  
which you saw.  
Why did you not offer a cup of  
coffee to the guest who was here?  
Fill the reservoir which is in  
the garret.  
The wind broke the window which  
you left open.  
The shutter which we forgot to  
fasten to the wall fell down.

Self: *cf.* § 30

You yourself shut the gate.

We went ourselves to inquire  
into this mysterious matter.  
If I go myself, what more can  
be done than has already been  
done?

I went to the railway station  
to see for myself when the trains  
leave.

Can a man make himself other  
than he is?

Do it yourself and then it will  
be done in the best way.

Know thyself.

He killed himself.

The same *cf.* § 31

The same man who committed  
the crime, stole.

hârabnâ fi dât il mowka'a  
kân fi dât is-sânâ illi hârab  
fêeha mhammad 'ala l-mâdeena  
kooll in-nâs biṭilboo dât il-  
maṭâlēeb

minṣâlli la dât il-ilâh  
ḥakait li dât il-koōṣṣa ktēer marrât  
âmma ânâ mā baḥdârsh aṣâddḥak  
âkaloo min dât il-akl illi akálnâ  
mînno

'ammâlha tîkra dât il-koōṣṣa illi  
krēetha ânâ  
bâ'do dât il-moōshēer il-ḥakēm  
mitl mā kân bi-z-zamân il-mâḍi  
ili dât it-tîka fēek illi la m'allmak

a'tēeni dât ij-jōornâl illi 'ammâlo  
yikrâh hoo

ba'ḍ û kism.

walow ihtakartoo ba'ḍkoōn ma'  
hâda intoo ichwe. or ichwân  
mâ fhimnâsh ṭbâ' ba'ḍnâ l-ba'ḍ

wa'adoo ba'ḍhon in yimshoo  
bḥasab il-kanōon  
ij-jyōosh ijtâma'oo ma' ba'ḍ fi l-  
marj or sahl

la tchownōosh il-wâḥad it-tâne  
willa mā bitkoōnōosh soō'ada  
âbadan

ḥoōbboo bâ'ḍkoōn il-ba'ḍ w-itjân-  
naboo l-rēere

il-mîlal illi byittâlla'oo 'ala  
ba'ḍhon bidōon tîka bisâbbiboo  
hâlâkhoōn il-châṣṣ

We fought in the same battle.  
It was in the same year in which  
Muhammed fled to Medina.  
All men make the same demands.

We worship the same God.  
You have told me the same story  
often, but I cannot believe you.  
They ate of the same food as we.

She is now reading the same story  
which I read.

He is still the same sagacious  
counsellor as of old.

I have the same confidence in you  
as your master has.

Give me the same journal which  
he is reading.

Each other, some, after,  
*cf.* §§ 32. 33., R. and Addenda.

You may despise each other,  
nevertheless you are brothers.  
We have not understood each  
other ('s character).

They promised each other to  
carry out the spirit of the law.  
The armies met each other on  
the plain.

Do not distrust each other, or  
you will never be happy.

Love each other and banish  
jealousy.

The nations which look with  
suspicion upon each other cause  
their own destruction.



la tidṭihdōosh báḏkoon min il-  
hásad

ḵism min-ir-rjāl mowlōōdēen  
hatta ikōōnoo koōwwād

akámmmin wáḥad min il-<sup>s</sup>adoo  
il-marlōob chílsoo

ba'd<sub>1</sub>il-râlbēen kânōo sho'orafa

ḵism min\_illi wiḵ'oo fi\_n-nahr  
rirkoo

ba'átnä kism min el-chaddâmēēu  
háтта ijēēboo mǎi min il-ain

a'tēeni kism min il-masâmēer  
illi rōōshōon imbáltaha

oöhtak jâbat li kısm min wára-  
kak il-kitâbe

kism min-il-chail náṭṭoo 'an-is-  
syâi

ba'd ir-roökkâb bikyoo wâra

k o ť l l.

koõll íshi byínthi mlēeh bikōon  
mlēeh

koõllhadôl il-âştôor mowrôobēen  
koõll insân má'o hakk fi râvo

or sinno

koöll id\_dínya bitbîyin la\_s-  
sa'eed mlēeha *or* jamēele

ib'at kooll-il-boőkaj or şoorar  
'ála ôdti

koöll 'asfōor *or* ɬair û koöll hîwân  
byífraḥ bi 'ēeshto

ihki koõll kílme wāḍha w-imáfs-  
sara

koõll shoõrlak bass noõss 'a noõss

kooll it-talâmēed lâzim yikafoo

Do not pursue each other with  
envy.

Some men are born leaders.

A few of the defeated enemy  
escaped.

Some of the victors were mag-  
nanimous.

Some of those who fell into the  
river were drowned.

We sent some of the servants to  
fetch water from the spring.

Give me a few nails with flat heads.

Your sister brought me a few  
sheets of your writing paper.

Some of the horses leaped over  
the fence.

A few of the passengers remained  
behind.

All, every *cf* § 34.

All is well that ends well.

All the lines are slanting.

Every man has a right to his  
opinion.

All the world seems fair to the  
happy.

Send all the parcels to my room.

Every bird and every beast  
rejoices in his life.

Pronounce every word clearly  
and distinctly (*lit*: explained).

All your work is only half done  
(*lit*: half upon half).

All pupils must rise when the



owwal mä\_ifoot\_il-m'állim 'al-  
mádrase  
nássif ôdit is-soókna kööll yôm  
itnain  
fatâyil il-kanádeel lâzim yinkáşşoo  
w\_il-kanádeel lâzim yit'ábboo kâz  
kööll yôm

teacher enters the school-room.  
Clean the drawing-room every  
Monday.  
The lamp-wicks must be trimmed  
and the lamps filled with oil  
every day.

rair.

btikdarsh ta'teene jawâb rair haj-  
jawâb?  
mä shooftish ábâdan hşân yirkööd  
mitl háda  
ej-joom'a\_l-mádye kân fêe rair  
'ájka or haiza'a  
íb'at jeeb rair shôke û má'laka  
hî rair finján mä fish rairhon  
ihşiltoo 'ála rair achbâr min im-  
bâreh  
ilbsi rair foostân háda mwássach  
btikdar trôoh rair yôm, il-yôm  
lâzim tibka fi\_l-bait  
ib'at li rair makâşş háda mtállam

Other, another *cf.* § 35  
Can you not give me another  
answer than this.  
I never saw another horse run  
like this.  
There was another disturbance,  
last week.  
Send for another fork and spoon.  
Here is another cup, there are  
no others.  
Have they received other news  
since yesterday?  
Put on another dress, this one  
is soiled.  
You may go another day; to-day  
you must stay at home.  
Hand me another pair of scissors,  
these are blunt.

shêe or shi, hîyállah.

fi hîyállah yôm limmin tshōof  
hâlak kâwi kfâi bidnä ná'mal  
shâţha ţawêele  
â'ti\_sh-shahhâd hîyállah ishi bit-  
rēedēeh  
inna shi nô' mbēed fi\_l-mách-  
zan\_il-arđi  
moosh lâzim tihki wâla la insân  
aish\_ismi't

Any *cf.* § 36.

Any day that you feel strong  
enough, we will take a long walk.  
Give to the beggar anything  
you (f.) wish.  
Have we any wine in the cellar?  
You must not tell any person  
what you heard.

ilha shēē atār rāja bi'inn achooaha byirja'?	Has she any hope ( <i>lit</i> : any trace of) that her brother will return?
il-ḥarāme ḡādir yā'mal ḥiyāllah ḡārar	The robber is capable of comit- ting any wrong.
koont ḥāṣil 'āla shi min _ir-rāḥa?	Did you have ( <i>lit</i> : in possession) any comfort?
el-chabbāz mā 'indoōsh wāla shi min _eṭ-ṭhēen ḥāṭṭa yichbiz ka'k	The baker had not any flour to bake a cake.

a'ḡadad aṣliye.

Cardinal Numerals. *cf.* §§ 37—44

lawain rāiḥēen hadōl it-tlāt oōlād?	Where are these 3 boys going?
rāiḥēen 'āla ḡārye btib'id min hōn tmān myāl	They are going to a village which is 8 miles from here.
iya 'ādad ḥāḡa?	Which numeral is that?
ḥāḡa noōmro 'āshara	That is number 10.
jāriilli'an _il-yameēn noōmro tīs'a	My neighbour to the right has No. 9.
shoo noōmrit jārtak illi'an _ish- shmāl?	What is the number of your neighbour (f.) to the left?
noōmrha tnain	Her number is 2.
hōōnāk 'āla _ṣ-ṣoōfra fi sitta'shar sikāra	There, on the table, are 16 cigar- ettes.
dāyirt _il-brōōjilhatnā'shar'alāme	The zodiac has 12 signs.
tnā'shar baiḡa bitsāwi dazzeenet baid	Twelve eggs are equal to one dozen eggs.
ish-shahr _il-ḡāmari bāss tamānye ū 'ishrēen yōm	A lunar month has only 28 days.
is-sānā ish-shamsiye ilha tlāt miye ū chāmse ū sittēen yōm	The solar year has 365 days.
el-chaddām ṣaff iṣ-ṣoōfra la sab' ishchāṣ	The servant has laid the table for 7 persons.
ānā mā koontish fi _l-ḡoōds min moōddit sānā ū sitt _ishhoōr	I have not been in Jerusalem for 1 year and 6 months.
el-masāfē bainil-ḡoōds ū yāfa bi _s- sikke taḡrēeban tīs'ēen kilomitr	The distance from Jerusalem to Jaffa by railway is about 90 kilo- metres.
btikḡdar tiṣāl la maḡṣōōdak bsā'a	You can reach your destination in an hour.

îya nô' döochchân btishrab?

What quality of tobacco do you smoke?

bādachchin noömro brinji *or* brinji  
nô'

I smoke first quality Turkish tobacco.

âchir táman la hal-koörsi 'áshar  
frankát

The last price of this chair is 10 francs.

id-drâ' min hal-ḵmâsh bi árba'

One ell of this cloth costs 4 francs and 40 centimes.

frankát û arb'ēen santeēm

You paid eleven piasters more than we owed.

int dafâ't eḥdâ'shar ḵirsh áktar

The sum of this addition equals 215.

min\_illi 'alainā

el-hâṣil min hal-majmōō' bi'âdil

The remainder of your debt is 1327 English pounds.

mitain û chamsta'sh

bâḵi dainak byíblar alf w\_itlât

míye û sâb'a û 'ishrēen lēera

*or* nēera inklēeziye

mart\_il-fallâḥ bitdâbbirmin shân-

The peasant-woman supplies us every week with 5 okiye of butter.

nā koöll joöm'a chams wâḵ zibde

The highwaymen were condemned to 20 years imprisonment.

in-nâshtariye inḥákamoo

A month has, as a rule, 30 or 31 days, never 32, sometimes 28 or 29.

'ishrēen sánā

esh-shahr ilo bi\_l-âde tlâteēn

willa wâḥad wi\_tlâteēn yôm

walâkin wâla mârra tnain wi\_t-

lâteēn; û ba'ḍ marrât tamânye

û 'ishrēen willa tis'a û 'ishrēen yôm

fi míyet raṭl ḥâṭab tamâm

There are exactly 100 rotl of kindling wood in the yard.

fi\_l-ḥôsh

ânā ftakárt il-koöbr arba'tá'shar

I thought the size was only 14 metres instead of 21.

mitr bádal wâḥad û 'ishrēen

An hour has 60 minutes and every minute has 60 seconds.

es-sâ'a ilha sittēen daḵēēḵa û koöll

Every 24 hours are divided into night and day.

daḵēēḵa ila sittēen tânye

koöll árba' û 'ishrēen sâ'a maḵ-

sōmēen la lail w\_inhâr

et-tâjir ba'at sabata'shar ḥiml

The merchant sent 17 loads of oranges to his agent.

boördḵân la 'amēelo

'indik chams irṭyet ṣoöfar

You (f.) have 5 beautiful table-covers.

shâlabiyât

imbâreh wiṣil tnâ'shar msâfir

There arrived yesterday twelve travellers.

a'dād tartēebiye, tawarēech w_iksōor.	Ordinal Numbers, Dates and Fractions. <i>cf.</i> §§ 45—53
il-ōwwal illi byijtāz hāda_l-hadd byitrājja'	The first who passes this line will be sent back.
tāni yōm oōšilnā la rās ij-jābal	On the second day we reached the top of the mountain.
shoo hoo_l-harf is-sābi' fēe hroōf il-hīja <i>or</i> ālef bā	What is the seventh letter of the alphabet?
hoo wišil fēe tamantā'sh tishrēen il-owwal la filstēen	He arrived on the 18 <sup>th</sup> of October in Palestine.
itjōwwazoo fi sabb'a ū 'ishrēen nēesān sānāt alf ū tis' miye ū chāmse	They were married on the 27 <sup>th</sup> of April 1905.
shōoft fēe iya yōm min iya'm ij- jōom'a bikoōn il-chāmis w_il- 'ishrēen min shahr kanōon il- owwal fi_s-sānā ij-jāi	Have you looked up on what day of the week the twenty-fifth of December falls in the coming year?
achōoi ir-rābi' fi_š-šāff ū ba'dain ānā	My brother is the fourth in the class and than come I.
min shān hāda int is-sādis	You are therefore the sixth.
šāhar li bi_l-ōwwal bi'inno mōosh mistkēem ū achēeran lāhast bi inno kār rāṭān	It appeared to me at first that he was not truthful; at last I observed that he was only mis- taken.
intoo t'addaitoo_l-wašiye owwal mārra inshallāh bitkōon kāmān ācher mārra	You (plur.) have transgressed for the first time, may it be the last time too.
bi_l-ōwwal mā kārōosh yikdaroo ishōofoo shēe min ish-shīta_l- katēef	At the beginning they could not see anything because of the heavy rain.
fi_l-iyām_l-kadēeme kārōo marrāt ktēere yiktloo kōöll 'āshir asēer	In ancient times often every tenth prisoner was killed.
hādi tāni mārra illi oōlin fēeha_l- hōokm in-niyābe la_sh-sha'b_l- 'ōōtmāni	This is the second time a Con- stitution has been granted to the people of Turkey.
ilo kēeraṭain <i>or</i> sihmān fi hal- mōolk	He owns two karats <i>or</i> shares of this property.



biṣihḥillak roob' il-wirte  
chooms il-mäjäēde arba' ikrōosh  
û tlât ichmās  
jiz' min tna'sh min is-sānā shahr  
'āla aḳāll mā ikōon tooltain il-  
ḥādrēen mā fihmōosh lāfsit  
"ḥōorriye"  
jiz' min tnain û chamseēn min is-  
sānā joom'a  
soods hadōl it-tēenāt m'āffin, min  
il-bāḳi n-noōṣṣ moōsh mistwe  
w in-noōṣṣ it-tāne mfa'aṣ  
tis ij-jaish koōllo mātoo fi l-  
mowḳa'a  
el-rālib fāḳad toōmn 'asākro  
koōll moōḳtanāi tlāt irbā' il-  
mäjäēde

waḳt û fāyed

sikket il- ḥadeēd ṭil'at min il-  
maḥāṭṭa mit'ōwḳa 'ashar daḳāyek  
niḥnā t'achcharnā ṣārat is-sā'a  
sāb'a û roob'  
il owlād birōōhoo s-sā'a tamānye  
illa roob' 'āla tchōōthoon û  
biḳōomoo sitte û noōṣṣ  
ḳoōlt inna ṣārat is-sā'a āktar min  
chāmse?  
iwa ṣārat is-sā'a 'chamse û sitt  
daḳāyek  
sā'ti wāḳfe ḳaddaish es-sā'a?

issa s-soōhr  
sā'tak masbōōṭa?

You will receive one quarter of  
the inheritance.  
A fifth of a mejeedi is  $4\frac{3}{5}$  piastres.  
The twelfth part of a year is a  
month.  
At least two thirds of those present  
misunderstood the word "liberty".  
A fifty-second part of a year is  
a week.  
One sixth of these figs is decayed;  
of the rest one half is unripe  
and the other half bruised.  
One ninth of all the army fell  
in battle.  
The victor lost one eighth of  
his soldiers.  
My whole possession is three  
quarters of a mejeedi.

Time and Precentage  
cf. §§ 54. 55.

The train left the station ten  
minutes late.  
We are late, it is already a  
quarter past 7.  
The children go to bed at a  
quarter to eight, and rise at  
half-past six.  
Did you say, it is already after  
five o'clock?  
Yes, it is six minutes past five.  
My watch stopped, what time  
is it?  
It is noon now.  
Is your watch right?



sá'ti dáiman btitáchchar	My watch always loses.
sá'tik ádatan bitsábbi <sup>or</sup> bitkáddim	Your (f.) watch is generally fast.
esh-shams ba'd mā rābatsh	The sun has not yet set and
û min shān hāda ba'd mā šaratsh	therefore it is not yet six o'clock.
is-sā'a sítte	
bitrēed t'ēerni <i>or</i> tikrīdui mašāre?	Will you lend me money?
iwa kaddaish biddak?	Yes, how much do you wish?
hāda mit'állik min <u>il</u> -fāyid illi	That depends upon what percen-
btitlbo	tage you ask.
ida kōont bta'tēeni rahn mlēeh	If you can give me a good
ba'tēek il máblar bi chámse fi <u>l</u> -	security, I shall give the sum
miye kōoll sánā	at 5% per annum.
btikdarsh tamilhoōn tlāte û noōssh	Can you not make it 3½ %?
fi <u>l</u> -miye?	
hāda mōosh mōomkin áktar il-	That is impossible, most money-
mdāineēn byitlboo tís'a fi <u>l</u> -miye	lenders demand 9%, some ask
il-ba'd byitlboo marrtain ow tlāt	double or treble as much.
marrāt áktar	
laish inti hoo chōōd il-mašāre bi	Because it is you, take the money
árba'a û noōssh fi <u>l</u> -miye?	at 4½ %.
chíyattī <u>l</u> -chyāta 'a tākain?	Have you sewn the seam doubled?
chíyātta 'āla tlāt tōōk	I have sewn it triple.
in-naml fátoo bi šāff tawēel wāhde	The ants entered the ant-hill one
ba'd et-tānye 'āla wikr en-naml	by one in a long procession.
rij'oo <u>l</u> -hārbeēn wāhad ba'd <u>it</u> -	The fugitives returned one by
tāni <i>or</i> wāhad wāhad halkānēen	one, exhausted and disheartened.
û ya'sānēen	
káddmoo wāhad ba'd wāhad û	Step near, one after the other
chōōdoo hadāyākōom	and receive your presents.
ānā shoōft, bass mārra wāhde razāle	I have seen a gazelle only once.
kānoo yinsháfoo jamā'āt tlāti tlāti	They appeared in troops of threes
û árba'a árba'a	and fours.
m'allmo a'tāh marrtain áktar min	His master gave him double
mā byisthīkk	what he earned.

Prepositions *cf.* §§ 62 sqq.

jōomal ma' harf ij-jarr 'āla.	Phrases compounded with 'āla
'aib 'alaik	It is a shame for you.

ma'laish  
 'ala hal-kaifiye  
 id-dôr 'alainä  
 'ala máhlaḡ yâ 'arbaji  
 mashait 'ala máhli  
 änä moôsh mirtâḡ 'ala yáddha  
 'ala\_s-sakt or 'as-sakt  
 'ala or ḡasab ṡinni  
 'ala ḡṡâbak  
 chafēef<sup>1</sup> or ṡihil<sup>2</sup> or ḡiṡin<sup>2</sup> 'alaik  
 ṡḡēel<sup>1</sup> or ṡai'ib<sup>2</sup> 'alaihoôm  
 'ala\_l-balâsh or 'al-fâḡi

'ala râsi or taḡt âmrak

'ala kaifak  
 'alaihoôm yâ'mloo ḡṡâbain  
 'alainä mteēle la boôkra?

'alainä nidfa' ishi?  
 'alaikoôm chamṡeen mäjeēde dain  
 la tikḡib 'alainä!  
 'ala koöll ḡâl mlēēḡ minnak haik  
 'ala mēen shakait?  
 sabb immo 'ala aboo

mârra 'ála mârra  
 laḡaito 'ála\_d-darb  
 koöll insân 'alaih wâjbât

It does not matter.  
 In this manner.  
 It is our turn.  
 Slowly o driver!  
 I have walked slowly.  
 I am anxious concerning her.  
 Silent! (*lit*: in silence).  
 According to my opinion.  
 At your expense.  
 It is easy for you.  
 It is difficult for them.  
 In vain (*lit*: for nothing or upon  
 the emptiness).  
 At your order (*lit*: upon my head  
 or under your command).  
 At your pleasure.  
 They have to make two examples.  
 Have we a lesson to do for to-  
 morrow?  
 Have we anything to pay?  
 You owe fifty mejeedi.  
 Do not lie to us!  
 In any case, it is good of you.  
 Whom did you denounce?  
 He cursed his mother upon his  
 father (*i. e.* mother as well as  
 father<sup>3</sup>).

Time after time.  
 I met him in the road.  
 Every one has duties.

"To be right", "to be wrong",  
 "to owe", "ought" (*i. e.* duty).  
*cf.* § 70.

mä kansh mlēēḡ minnak innak It was wrong of you to go out  
 tiṡla' la ḡâlak la bârra ba'd mä alone after it had become dark.  
 ṡâr 'itme

<sup>1</sup> mental and physical    <sup>2</sup> mental.    <sup>3</sup> a frequent curse

hákyak kân rálaf kân mábne 'ála  
tšoowir marlōōt or 'ála snōon

Your assertion (*lit.*: speech) was  
wrong, it was based upon a false  
impression.

kân má'o l-hakḵ inno yitrikhoon  
ma' 'adam ikbōōlhoom hāda  
'alainā ba'd la l-bīyâ' chamsēen  
frank mōochmal  
idfa' la r-rájōōl ida kân ilo 'alaik  
ishi

He was right to leave them in  
spite of their protestations.  
We still owe the merchant fifty  
francs for velvet.  
Pay the man if you owe him  
anything.

mēen kân lâzim ijēeb il-makâtēeb  
min il-bōšta?

Who ought to have fetched the  
letters from the post-office?

wājbatkōon tkōōnoo kōōll yōm  
is-sâ'a sâbra chālšēen

You ought to be ready every  
morning at seven o'clock.

madyōonēen la āhilmā bi sh-shōōkr

We owe gratitude to our parents.

limmin mā bikoōnsh má'ak hakḵ  
tjárra' hatta titirif fēeh

When you are in the wrong,  
have the courage to acknowledge it.

il-insân 'alaih dāiman wājbat esh-  
shōōkr naḥoo illi 'allamōoh

Man will always owe a debt of  
gratitude to those who taught him.

mā ḥādan byīḵdar ikōōl mā 'alaiyi  
wāla ishi min il-wājbat la ḥādan

No one can say, I do not owe  
anything to any one.

il-insân illi ma'o hakḵ lâzim ikōon  
shareef naḥoo illi mā kansh má'o

The man who is in the right  
should be generous to the one

hakḵ

who was in the wrong.

'alaiyi aḵāddim lak 'idri 'ala l-  
ralaf illi imīlto

I owe you an apology for the  
mistake which I made.

### Compound Prepositions

#### Adverbs, Negations etc.

*cf.* §§ 72—86.

it-tyōor illi tǎireēn fōk nsōora

The birds which are flying over-  
head are eagles.

illi 'ammālak tá'malo dīdd il-  
kânōon

What you are doing is contrary  
to the law.

mashainā 'ála darb il-karrōsa l-  
fōḵāniye bādāl it-taḥtāniye

We took (*lit.*: we walked) the  
upper road instead of the lower.

fēe mōōddit ish-shíta mnōōskoōn  
fi l-oōwad ij-jōōwāniyāt laish

During the winter we live in  
the inner rooms because the

il-barrāniyāt bārdāt ktēer

outer rooms are too cold.

qabl mā niṣal lal-maḥáll illi btinfšil  
fēeh darb il-karrōsa nbarátnā  
min ish-shíta

la titriknāsh issa ba'd bakkēer  
límmin máraḡnā 'an id-drāl fazz  
min bainhōom 'ála fard márra dēeb  
mā shiftish achōoi min zamán  
ṭawēel

kán wâḡif qbál iṣ-ṣōor (ir-ráb'a)

ímshi 'alahad-darb doörre û moosh  
moómkin típlaṭ 'an il-maḥáll  
il-bádawī ija la hōn ḡatta ifar-  
jēenā shoo misik  
fēe hadák il-wádi rād fēe 'ain  
mlēeha

ta'ál la hōn 'ála\_l-ḡariḡ û mā  
tit'achchārsh

ówwal mā tōochlōōṣ shōōrlak  
rōōḡ la jīhhit el-mdēene  
límmin kánat tistánsir ní'sat

a'ṭēeni ḡadd mā a'ṭaito

máṭraḡ mā bitkōon, kōon dāiman  
'ála ḡádar

yâ 'árbaji chállil-chail tímshi 'ala  
mahlha id-darb charbāne ktēer  
ḡablha bi yōmtsharráfnā bi zyárto

el-m'allim klláfni choōṣōōṣi ḡatta  
adēer báli 'ála slōoko  
iṣ-ṣábi ṭḡáṣaṣ ḡadí l-márra birair  
ḡaḡḡ

táman id-drâ min ḡaḡa\_l-boōrkōō'  
tmán rrōosh tamám

ḡaddaish ṭalab bi ḡadól il-'inbát?

Before we reached the place  
where the road divides, we  
were overtaken by rain.

Do not yet leave us, it is still early.  
As we passed the bushes a wolf  
suddenly sprang out of them.  
I have not seen my brother for  
a long time.

He stood opposite the wall (dry  
wall).

Follow this path straight and  
you cannot miss the place.  
The Bedu came hither to show  
us what he had caught.  
In yonder valley is a fine spring.

Come here at once and do not  
delay.

As soon as you have finished  
your work, go towards the town.  
While she was waiting she fell  
asleep.

Give me as much as you have  
given him.

Wherever you are be on your  
guard.

Driver, walk the horses; the  
road is too rough.

On the previous day we had the  
pleasure of his visit.

The teacher told me especially  
to watch over his conduct.  
The boy was punished unjustly  
this time.

The price of a dra of this veiling  
is exactly 8½ piasters.

How much did he demand for  
these grapes?



il-ookiye bi noõşş rirsh walâkin ânâ  
 bashoof hâda kteer kteer  
 il-adoo jârrab 'al-balâsh inno  
 yihtâll il-kâl a  
 bass min shajâ'et il-kâyet mâ  
 hilkâtsh il-hâmye

isma' bâka 'ala mashooret nâs  
 nichtibrêen  
 laish ba'dhoon hôn ba'd? anâ  
 amartoön irôohoo  
 kaddâmlî kâfâi mashoorat mlêeha  
 ämmâ ânâ yamm bâla wasâyet  
 hâtta asta'milhoon  
 mnit'âmmal innâk 'an qarêeb  
 btiqdar tichrij afkarak la hijiz  
 il-'amal

mâ kansh moomkinni a'mal shi  
 hâtta iḥḍar il-iḥtifâl  
 koõnnâ bi l-ôwwal wâḥdnâ  
 walâkin ba'd moõdde qaşêere  
 indâmmoo l-bâkyeên mâ'nâ  
 râhoo sâwa 'âla l-bait  
 il-ḥşân wâḥdo mârak 'annâ mitl  
 il-bark  
 mâ tinkihirsh bi hal-moõqdâr mâ  
 n'amâlsh bi l-arâde  
 ba'd mâ lammâtsh kisar il-finjân

Half a piaster an okiye, but I  
 consider this too much.  
 The enemy tried vainly to get  
 possession of the fortress.  
 It was only by the courage of  
 the leader that the expedition  
 did not fail.

Do listen to the advice of  
 experienced people.  
 Why are they still here? I  
 ordered them to leave.  
 He gave me enough good advice  
 but I am entirely without means  
 to avail myself of it.  
 It is to be hoped that soon you  
 will be able to carry out your  
 plans.

I was unavoidably delayed in  
 attending the ceremony.  
 We were at first alone, but soon  
 we were joined by the rest.

They walked together to the house.  
 The horse alone ran past us  
 like lightning.  
 Do not be so cross, it was not  
 done intentionally.  
 Has she not yet gathered together  
 the fragments of the cup?

# amtâl 'ala "ṛair"

## Illustrations with ṛair

raml il-baḥr ṛair ḵâbil il-'add  
 ṛair moomkin inni arôoh il-yôm  
 fêe kamân ṛair koõtḥ hôn  
 mēen ṛairnâ şowwaṭ la hal-mâs'ale?

The sands of the sea are  
 innumerable.  
 It is impossible that I go to-day.  
 Are there still other books here?  
 Who besides ourselves has voted  
 for this matter?



mä biddôsh ibat̤til kabl mä	He will not stop until he has
yoöchlööş	finished.
mä hadánsh rairak bişeer ifoot la	None beside you may enter.
jöowa	

## Interjections and Exclamations

*cf.* §§ 87—89.

yâ nás mä smiftöosh şrách il-	O men! have you not heard the
wája?	cry of distress?
mä áhsan hâdi iş-şöora, il-hîwân	How beautiful is the picture, the
bibiýin ka'inno tîyib	animal appears to be alive!
mä áshlab mashyitha bibiýin shi	How graceful is her walk, she
inna btid'as 'al-arđ	scarcely seems to touch the earth!
yâ biye keef is-sâmâ 'an qarëeb	How threatening ( <i>lit.</i> : O my father
yiji ra'diye	= how!) is the sky! there will
	soon be a storm.
mä ájra' hal-kälb bi mask il-	How courageous of this dog, to
harâmiye	attack the thieves!
yâ raitnä niđdar inshöof kamân	O that we were able to see him
mârâ	once more!
yâ raitnä nlâkeeh kabl mä işeer	O that we might find him
wachri kteer	before it is too late.
mä ákbaro! änâ ftakárt inna râi-	How old! I thought we should
hëen inshöof rájóol 'öomro cham-	see a man of fifty years.
sëen sänâ	
yâ wailnä! shoo i'milnä hâtta	Woe is us! what have we done
bişeebnâ haik?	to deserve this?
yâ wail il-öolâd dówwa'oo d-	Alas, the children, they lost the
darb, wiķ'oo fi l-mâi û rirkoo	way, fell into the water and were
	drowned!
shoo or keef, haķķ riji' 'ala baito	What! is it true that he has
ba'd hal-raibe t-ṭawëele?	returned home after so long an
	absence?
ahâ! 'idt 'rift achëeran inn it-ṭa'a	Well! have you at last come to
âhsan min köobr ir-râş?	the conclusion that obedience
	is better than disobedience?

# Comparative and Superlative

Degrees. *cf.* §§ 90—98

koöll mä şâr il-wâhad ya'rif aktar koöll mä kân á'dab	The more a person knows the more modest he will be.
koöllî îyâh átwal û ármaḡ nahr fēē flstēen?	Tell me what is the longest and deepest river in Palestine.
acháff mtēēle mä bitkoönsh dâi- man il-marṭōobe áktar mä ikōon	The easiest task is not always the most desirable.
mä ájmal hal_mánşar hoo ájmal mánşar shoófto	How beautiful is this view! it is the finest I have ever seen.
kân 'innä ( <i>or</i> 'indnä) imbâreh ashwab yôm fi_s-sänä	We had yesterday the hottest day of the year.
hoótt il-lâhme 'ála raff á'la hát- ta_l-bsâsmä yiḡdarōosh yâchdōoha	Put the meat on a higher shelf, so that the cats may not take it.
il-kâmḡ háda_l-'ân árchaş min il-'âmel-mâde ámma_sh-sh'ēerâḡla	Wheat is cheaper this year than last, but barley is dearer.
il-chail byimshoo 'ajale ktēer shiddōolhoóm iljamâthoóm shwî	The horses are running too fast, pull (plur.) in their reins a little.
koöll mä wşilnä ábkar 'al-maḡâfe koöll mä kân 'indnä waḡt áktar	The sooner we reach the guest- house the more time we shall
ḡatta nirtâḡ	have to rest.
koöll mä 'ajjalt bi tark 'ōosharâk il-hōómmal koöll mä kân aḡsan	The sooner you leave your bad companions the better it will
ilak	be for you.
şahēēḡ il-ḡkoóme_j-jdēēde aḡsan min_il-'atēēḡa <i>or</i> ḡadēēme	It is true, the new government is better than the old.
mä 'ōómri friḡt bi yôm mitl hal- yôm	I have never enjoyed any day more than to-day.
iṡ-ṡabbâch biwâffir ktēer bi achḡ iz-zibde	The cook is very economical in the use of butter.
byiḡkoo ktēer û mä bikirrilhoón rái ábâdan	They talk too much and never reach a decision.
'al-ḡalēele lâzim títrik in-namm	At the least you might refrain from slander.
sahl sarôna áchşab áktar ktēer min ij-jbâl illi ḡol il-ḡōods	The Plain of Sharon is much more fertile than the mountains round Jerusalem.

hâda_l-bait rîtib kteēr lâzim indowwir ‘âla wâhad nâshif âktar i dōorak hals bi hals, û mā btich- feesh maḳâşdak il-ḥaḳēekiye	This house is too damp, we must seek a dryer one. Your excuses are obvious lies ( <i>lit</i> : lies with lies) and do not hide your real intentions.
haş-şako immâza° kteēr mā t‘ōodsh tşallho ‘al-kteēr rkibnâ tamân sâ‘ât û ba‘d feē kiddâmnâ ‘al-ḳalēele tlât sâ‘ât	This coat is too much torn, do not mend it. We have ridden at the most, eight hours, and have still at least three hours before us.
mā byiḳdarsh il-wâhad ikōon ḥidir ikfâi feē intichâb châdim kōoll mā kōont ä‘mân kōoll mā kōont mirtâḥ aktar hadôl_in-nâs moômkin ikōonoo ârna mínnaḳ ämma änä bashikk feē ida moômkin ikōonoo as‘ad mínnaḳ shoörlak_il-achēer moōsh mlēēḥ ḳadd_il-ôwwal kōon ârjal walâkin mā tît‘addâsh iḥdōodak äbädân ittâkal kteēr ‘âla laṭâfit jâro afḳar wâhad hoo illi faḳad tîḳat aşḥâbo	One cannot be too careful in choosing a servant. The more faithful you are the more contented you will be. These people may be richer than you, but I doubt whether they can be happier than you. Your last work is less good than the first. Be more manly, but never over- step your bounds. He presumed too much upon the good-nature of his neighbour. The most destitute is he, who has lost the confidence of his friends.
kōoll mā sta‘jal_il-wâhad bi_sh- shoörḷ kōoll mā marr il-waḳt â‘jal hâda âktar mîmma ilak ḥaḳḳ tintisir hâda châbar âḥsan mîmma kōont antisir âḳwa insân mā bikoōnsh dâiman aşâḥḥ insân	The faster one works the quicker the hours pass. This is more than you dared to hope. It is better news than I expected. The strongest man is not always the healthiest.

ṣifāt bitchoōṣṣ il-mawād

w-il-i'yōōb w-il-alwān

Adjectives of Materials  
Physical Defects and Colours  
*cf.* § 183.

hāda foōṣṭān min ṣōof

hee lābse wāzra min ḥarēer

ʿinnā *or* ʿindnā sharāshif kittān

il-oolād lābseēn awāʿe kittān

ir-rājōol dāchchan fēe ralyōōn min  
fiḍḍa

farjāni shakfet ʿimle min dāhab

il-fallāḥēen byākloo bi malāʿek

chāshab

il-bait illi ʿam nibnēeh ilo ḥēetān  
min ḥājar

ʿinna wjāk min ḥadēed fēe

ôḍātnā\_s-soōknā

jābat li ʿilbe min kartōōn maʿ inni

ṭalabt wāḥde min chāshab

finjān\_in-nāsik kām min trāb

sārj ḥṣāni ilo ḥzām min jild w\_illi

ilak min ṣōof

mā byilzamnāsh awāni min ḥās

il-mālik sākin fi ḳaṣr min rachām

is-sāmā ila fi\_ṣ-ṣaif lōn āzrak

ktēer

ish-shahḥād aʿwar bi ʿaino\_l-

yamēen

hoo kām aṭrash min limmin wilid

arjēeni\_z-zhōōr\_il-bēed illi

bi ēedak

ḳishrāt hadōl\_il-baidāt mnaḳ-

ḳashēen bi nōōḳat soōmr

iz-zībde ṣāfra mitl\_id-dāhab

jild il-ʿabēed āswad

lamēen hādi\_l-fāras iz-zārḳa

This is a woollen dress.

She is wearing a silk apron.

We have linen bed-sheets.

The boys are wearing cotton suits.

The man smoked a silver pipe.

He showed me a gold coin.

The peasants eat with wooden

spoons.

The house which we are building  
has stone walls.

We have an iron stove in our

sitting-room.

She brought me a paper box

though I asked for a wooden one.

The cup of the hermit was of

earthenware.

The saddle of my horse has a

leatherngirth, yours a woollen one.

We do not need brass dishes.

The king dwells in a marble

palace.

The sky is in summer of a deep

blue colour.

The beggar is blind in his right<sup>t</sup>

eye.

He was deaf from his birth.

Show me the white flowers which

are in your hand.

The shells of these eggs are

sprinkled with brown spots.

Butter is yellow like gold.

Negroes have a black skin.

Whose grey mare is this?



il-mazēēdāt  
fā<sup>c</sup>al:

ħarraj ‘alainā ħatta mā na‘mālsh  
shēē ābādan

farrir barmēel il-chall  
il-fallāħ kassar il-ħāṭab  
kowwāst nēēs w iṣṣirairi  
bi‘owwi kālḃkōon fi l-lail?  
in-nowar bya‘rfoo iṭabbloo

ij-jarād bicharrib kōoll ishi  
la tḃdachhinsh kteēr  
faṭṭinni ida nseēt

fā<sup>a</sup>al:

biḥāsib ‘āla āchir bāra  
hal-walad biḥibb ishāmīt  
la tḃkātīlsh kōoll insān  
hoo dāiman biḥāwil yimlōōš  
min ish-shōōr  
mēen bi‘ālij achōōk il-marēēd?

mōōsh lāzim it‘ando

bitrēēd itkātībni min mōōdde la  
mōōdde?

niḥnā shāraṭnāk

haz-zālame bifāṣil kteēr  
m‘allimnā bi‘āmilnā mlēēħ

āf<sup>a</sup>al:

aṭla‘nā l-bāħri ‘al-barr

imbāreħ amṭarat ed-dōonya  
iḃṭarab minnā l-chāṭar  
ij-jarāyed a‘lanat id-dastōōr il-  
‘ōōtwāne

Derived Forms. *cf.* §§ 132 sq.  
II Form: *cf.* §§ 134—137.

He forbade us distinctly to do  
anything.

Empty the vinegar-barrel.

The peasant has split the wood.

I shot a porcupine and a badger.

Does your dog bark at night?

The gipsies know how to play  
the drum.

The locusts destroy everything.

Do not smoke much.

Remind me, if I should forget.

III Form: *cf.* §§ 138—140.

He takes his due to the last para.

This child loves to quarrel.

Do not quarrel with everybody.

He always tries to shirk his work.

Who is attending your sick  
brother?

You must not be disobedient to  
him.

Will you write to me from time  
to time?

We have made a bet (*or* agree-  
ment) with you.

Thisman haggles much as to price.  
Our teacher treats us well.

IV Form: *cf.* § 141.

The boatman has brought us to  
the land.

It rained yesterday.

The danger has come nearer to us.

The newspapers have announced  
the Osmanli Constitution.



âṭlaḳat ashjâr ir-rōommân

The pomegranate trees have  
budded.

aftarnä\_l-yôm ṣabr

We have breakfasted on prickly-  
pears to-day.

akaltoo laḥm řazâl?

Have you eaten gazelle meat?

la tihmlōōsh wājbatkōon

Do not neglect your duties.

afhámto\_l-ḥsáb?

Have you explained to him the  
arithmetical example?

fareed bi'ānis ktēer mlēeh

Fareed is very entertaining.

tafâ'al:

V Form: *cf.* § 142.

iṭhazzar mēen jāi?

Guess who is coming?

itfakkar b\_illi bíddak tiḥkēeh

Think of what you wish to say.

tchîyib min hōn

Take yourself away from here.

btitḳáddam shwî shwî

You will make progress by and by.

int btitḳábbar 'alaina

You show yourself haughty to-  
ward us.

hâda\_l-chashabbyitcharraṭmlēeh

This wood can be easily worked  
by the joiner.

il-yachōor lâzim yit'ázzal

The[horse-]stable must be cleaned.

hâdi\_t-tánjara lâzim titbîyaḍ

This metal pot must be tinned.

'ala hal-hâl râyih id-dálo yitkassar

In this manner the [well-] bucket  
will be broken.

bēernälâzim yitfárrar hâdi\_s-sānā

Our cistern must be emptied this  
year.

tafâ'al:

VI. Form: *cf.* § 143.

la twâchidnä yâ sēedi

Do not take it amiss in us, Sir!

tshâṭaroo yâ oolâd

Be diligent, o children!

hōom dâiman byitfâcharoo bi  
lōomhōon

They are always proud of their  
studies.

mā ḥadan biḥibb yitnâzal 'an  
ḥḳōōḳo

None likes to forego his rights.

bidnä\_l-yôm nitsâbaḳ sowa sowa

We will race together to-day.

itḳâsalt la issa ktēer

You have been now lazy enough.

bitrēed nitshârak ma' ba'ḍ?

Do you wish that we enter into  
partnership?

hâdi\_l-mdeene moosh moomkin  
tithâsar  
itsâhabnâ ma' âkbar a'dânâ

It is impossible to besiege this town.  
We have made friends with our greatest enemies.

infâ'al:

injârah\_l-'âskari bi rijlo

VII Form: cf. § 144.

The soldier has been wounded in his foot.

inhâratat\_l-arq

The land has been ploughed.

insâraḡat dikkânit 'eesa mōōsa

The shop of Isa Musa has been robbed.

in'âzal\_l-ma'mōōr

The official has been dismissed.

inṡalâbt la\_l-mâḡkame

I have been cited to the court.

inchadâ't feek

I was mistaken in you.

insalâbt min ihḡōōḡi

I have been robbed of my rights.

injabârt â'mal haik

I was compelled to act thus.

in'azâmt imbâreh

I was invited yesterday.

iftâ'al:

VIII Form: cf. §§ 145—148.

ihḡarâbnâ laj-jâbal

We have approached the mountain.

intaḡarnâkōōm imbâreh

We expected you yesterday.

râjoōl almâni ichtara' fann iṡ-ṡab

A German invented the art of printing.

ishtâbakat nâr\_l-ḡarb

The torch of war was burning.

istâlam waḡēefto

He assumed office.

iftâḡar feē âchir iyâm ḡayâto

He became poor in the last days of his life.

ishtâ'alat in-nâr

The fire burnt.

iftâkaroo feenâ

They thought of us.

if'âll:

IX Form: cf. § 149.

ihmârrat\_l-bandōra

The tomatoes have become red.

ichḡarr\_l-ḡaḡl

The field has become green.

ibyâḡḡ il-ḡmâsh

The stuff (woven) has become white.

iṡfârrat owrâḡ il-ashjâr

The leaves of the trees have become yellow.

iswâdd id-dhân kteēr

The colour has become very dark.

īwājj fikro  
īwārrat ʿaino il-yamēen

izrákḳet is-sāmā

His thought has become distorted.  
He lost his right eye (*lit*: he  
became blind in his right eye).  
The sky has become blue.

istáf'al:

istaḳbálnā mlēeh la áchir dárage  
istansártak tlát sá'at  
ṭaffártṇi la áchir dárage  
istaʿjálnā ktēer  
istaʿmálnā koöll ḳöödritná  
istachbarnā ʿánnak  
háda r-ájool istaʿjar baiti  
il-marēed istáfrar koöll shi

X Form: *cf.* §§ 150—153.  
He received us very well.  
I have waited for you three hours.  
You have tried me very much.  
We have hurried ourselves greatly.  
We used all our strength.  
We enquired after you.  
This man hired my house.  
The sick person vomitted every-  
thing.  
Did you dare to travel by night?  
Your thought pleased him.

istarjaitoo tsáfroo fi l-lail?  
istáhshan fikrak?

fá'lal:

Verbs with four Radicals.  
*cf.* § 154.

mármār ʿēeshṭo bi ēedo

He himself embittered his own  
life.

mēen byaʿref ifálfil roózz?  
moósh lázim itdáhrij ihjár ʿal-  
wád

Who knows [how] to steam rice?  
You must not roll stones into  
the valley.

laish bitshámshim koöll ishi?  
ʿárbij mlēeh yá ʿárbaji  
tmáchmaḍ koöll yôm marrtain  
mēen illi ṭabṭablak ʿala sáhrak  
btíḳdar tzaḥziḥná min maṭraḥná?

Why do you smell at everything?  
Drive well, o driver.  
Gargle twice daily.  
Who patted you on the back?  
Can you shift us (*i. e.* by lifting)  
from our place?

laish bitchárbish haik?

Why do you scratch so? (only  
used of the pen).

tafá'lal:

Verbs of four Radicals  
with the Prefix *t*.

koöll ishi lázim yitmásmar mlēeh

Everything must be well nailed.

snânak byitchálchaloo  
moõsh mlēēḥ titbarbak

Your teeth are loose.  
It is not nice to pretend that  
you are so badly off.

moõshmlēēḥitshatshit\_īṭ-ṭabēēḥ  
‘al-arḍ

It is not nice to let food spill  
on to the floor.

laish dâiman bitkzakiz ‘ala snânak? Why do you always clench the  
teeth?

hal-ḥajar moõsh moõmkin yit-  
za‘za‘ ābādan

It is impossible to move this stone.

ḥabb\_īr-roõmmân iṭfarfaṭ

The seeds of the pomegranate  
have been taken out of their  
husks.

la titsarsabsh yâ walad  
min aish tbálbál id-daftar?

Do not be frightened my boy.  
With what has the copy-book  
been wetted?

sōo‘âlât ‘aniṣ-ṣīḥ ḥa  
û haloõmma jârran.

Inquiries as to Health  
etc.

kēēf ḥâlak *or* int *or* ṣâḥḥtak  
il-ḥamdillal kteēr mlēēḥ  
bat‘ammal *or* inshâllah bitkōon  
mabsōoṭ?

How are you?  
Thank God, quite well.  
I hope (*or* if it please God,) that  
you are well?

inshâllah t‘âfait min rá‘btak

I hope that you have recovered  
from your fright.

bitshōof ḥâlak issa shwî áḥṣan?

Do you find (*lit:* see) yourself a  
little better now?

mamnōon *or* kâttir chairak il-  
ḥamdilla ṣīḥṭi rij‘at li  
kēēf aḥwâl il-mitshowwish?

Thank you I am well again (*lit:*  
my health has returned to me).  
How are things going with the  
invalid?

ṣīḥṭet abōok ‘am btithâssan?

Does your father make progress  
in recovery?

mamnōon la sōo‘âlak, ‘am byithâssan  
shwî shwî

Thank you for your kind enquiry  
he is progressing slowly.

tówwalat kteēr ḥâtta rij‘atlo‘áfēeto  
kēēf ḥâtta síhrak ‘owwar ḥâlo?

His recovery took a long time.  
How did your brother-in-law  
injure himself?

ḥṣâno jifil û wīḳī‘ ‘al-arḍ

His horse shied and he fell.

jroōhak byishfoo ‘an qarēēb  
na‘am ij-jārab illi fi rijli biṭēēb  
ḳawām, āmmā ij-joōrh illi fi  
                    wijhi bitowwil āktar  
mit‘allmi sīttak kteēr?

hee chālye min il-wāja, āmma  
mdāyaka kteēr min faksh māḡsal  
                                    ēēdha

lāzim noōrboōṭha bi rābṭa  
challēek hādi ū ānā achīyīṭ lak  
                                    joōrhak

fātḷha nāṡra fi bāhimha btīḳdar  
                                    tshēēla?

il-ḡābbe l-m‘āmmlefi oōṡba‘ak il-  
                    wasṭāni lāzim tinḡitih  
shoo māl<sup>1)</sup> mart ‘āmmak?  
rāsa byoōjā‘ha kteēr

ḡoōṭṭi lāzḳa bārde ‘ala jibhtik  
w itjānnabi ish-shamsil-ḡāmye  
                    ū ba‘dain biṭēēbi ḳawām

nāṡṡfi j-joōrh bit‘inni bi māi fātre

mā ‘oōmrak tīḳbal inn ifoōt shēē  
                    bi joōrh maftōōḡ

ida koōntoo tāmaloo ḡasab āmri  
                    biṭēēboo ‘an qarēēb

mā ‘oōmrak tīḳshir ḳishrit joōrh  
ow joōrh, laish moōmkin yitsābbab  
                    ‘ānno tsimmim

la tshilsh har-rābṭa ḡātta aḡḡinlak  
                    tāmaloo

hī da‘boōlet dōwa, hee btinfā‘ak

Your wounds will soon be healed.  
Yes, the scratches on my leg will  
heal quickly, but the cut in my  
cheek will take longer.

Is your grandmother suffering  
much pain?

She is free from pain, but greatly  
inconvenienced by the dislocation  
of her wrist.

We must put on a bandage.

Keep quiet while I sew up  
your wound.

She got a thorn in her thumb  
can you pull it out?

The gathering on your middle-  
finger must be lanced.

What ails your mother in-law?  
She is suffering from a severe  
headache.

Put (f.) a cold compress on your  
forehead and stay out of the  
hot sun and you will soon be  
better.

Cleause the wound carefully with  
luke-warm water.

Do not allow anything to get  
into an open wound.

If they will follow my orders  
they will soon be well again.

Never scratch a scar or wound,  
it may easily produce blood-  
poisoning.

Do not remove this bandage  
until I allow you to do it.

Here is a tabloid, it will relieve  
you.

<sup>1)</sup> cf. § 22. Addenda.



dowwib had-dáwa bimái w\_ishrab  
tlát marrát kooll yôm min\_id-  
dowa\_l-mđówwab  
mä fish íshi móochtír hee má'ha  
tajá"óok wákti

hî kaṭra oókṭri nóókṭa fi koöll 'ain  
koöll sá'tain  
il-mareēḍ lázim yibka náyim hádi  
akámmin yôm  
kân ma'i hoómma\_j-jóom'a\_l-  
máḍye, amma\_l-hakēem a'tāni  
dawa illi nif'ni  
aimta lázim tôchod\_id-dowa?  
lázim tôchdo áchir koöll íshi qabl  
mä trōḥ 'at-tacht  
chôḍ had-da'bōole sá'a qabl ow  
ba'd\_il-akl  
kadaish ṣarla ma'o hal-qahḥa?

kân ikoōḥḷ móodde ṭawēele  
ṣíḥḥtik móosh mitl ma lázim,  
lázim itdeeri bálík aktar  
deer bálak ḥatta mä yinballōosh  
ríjlaik willa bitrashshih  
is-sānā il-máḍye kân fi jadari fi\_l-  
qōods  
ida ma ṣār waja' snānak aḥsan  
'an qarēeb rōḥ la 'ind hakēem  
is-snān  
waram ríjlaḵ jái min faksh mafsal  
ríjlaḵ  
bard baseēt bisabbib fi manāch  
hal-blād marrát ktēere bardíye  
û hoómma  
kānat 'an qarēeb tirma lamman  
sím'at il-achbār il-'āṭle  
bat'ammal ṭṣeer 'an qarēeb aḥsan

Dissolve this medicine in water  
and take the solution three  
times a day.

It is nothing serious, she is  
suffering from a temporary in-  
disposition.

Here are drops, put one drop  
into each eye every two hours.  
The patient must lie quiet for a  
few days.

I had fever last week, but the  
doctor gave me quinine which  
cured me.

When shall she take the medicine?  
The last thing before she goes  
to bed.

Take the tabloids either an hour  
before or an hour after meals.

How long has he already haō  
this cough?

He has been coughing a long time.  
Your health is not what it ought  
to be, you must take greater care.

Take care not to get wet, for you  
will get a cold in the head.

There was small-pox in Jerusalem  
last year.

If your toothache is not better  
soon, go to a dentist.

The swelling on your foot is due  
to the spraining of your ankle.

A simple cold will often produce  
fever and chill in this climate.

She was near fainting when she  
heard the bad news.

I hope you will soon be better.

ma'o ftak ū min shān hāda mo'osh  
lāzim yihmil ḥmāl tkeele

He has a rupture and therefore  
he must not carry heavy burdens.

safar fi\_s-sikke

Travel by Train.

anā barēed asāfir 'ala yāfa aimtan'  
btīmshi\_s-sikke?

I wish to go to Jaffa, when does  
the train leave?

es-sikke bitsāfir es-sā'a tlāte 'arabi  
fi\_s-šōobh

The train leaves at 3 o'clock in  
the morning, Arabic time.

hādi bit'ādil iya sā'a franjiye?

What hour is that according to  
European time?

esh-shams btiṭla' issa es-sā'a sitte  
ū no'ōṣṣ ū min shān ḥāda bitkōon  
es-sā'a tlāte 'arabiye m'adle

The sun rises now at 6.30 so  
that the third hour, Arabic, is  
9.30 European.

la\_s-sā'a tīs'a ū no'ōṣṣ franjiye  
bikōon mlēeh ida bitdabbir ḥatta  
ikōon 'indak ṣrāfe laishinn illi  
bibēe' il-bilyettāt mo'osh majbōor  
yo'ōṣro'of maṣāre

You had better supply yourself  
with change, as the ticket clerk  
is not obliged to change money.

kallif chaṭrak a'tēeni bilyett la yāfa  
bi iya dāraje bithibb itsāfir?

Please give me a ticket for Jaffa.  
What class do you wish to travel?

ida kān fi tlāt dārajāt, bāhibb  
arōoh fi\_t-tānje

If there are three classes, I wish  
to go second.

'indnā bass darjatain minshān  
il-msāfrēen fi has-sikke  
mo'omkin yitsāfar fi\_d-dāraje\_t-  
tānye?

We have only two classes for  
passengers on this railway.  
It is possible then to travel  
second class?

mo'osh kteer maḳbōol laish amrār  
kteere byinziḥim el-wāḥad ma'  
nās min jamēe' esh-shishan

It is not very pleasant, as one  
often comes into close contact  
(lit: is pressed) with all sorts.

laish inn il-ḥāl haik a'tēeni bilyett  
fi\_d-dāraje\_l-oōla

In that case, give me a ticket for  
the first class.

bāhibb ikōon 'indi bilyett min  
shān\_ir-rāj'a

I should like to have a return-  
ticket.

la akamm min-yōm btichdim?

How many days does it last?

btichdim bass la yōmain. ya'ne  
tālit yōm min ba'd mā tāchod il-  
bilyett lāzim tirja'

It lasts only for two days; that  
is, on the third day after you  
take the ticket you must return.

1\* or aimta.

hāda mā bikáffēesh 'ala kōöll  
hāl. il-bilyétt lâzim tichdim 'al-  
kalēeletlāt 'iyām min yôm achdha

That is by no means enough.  
A ticket should be available for  
at least three full days from  
the day of issue.

killet mā biy'tnoo bi\_râhet il-  
msâfrēen fi has-sikke  
bâftkir inno lâzim il-wâḥad isállim  
bi\_l-ishi illi mōosh mōomkin  
yitrîyar

The convenience of travellers is  
little considered by this railway.  
I suppose one must submit to  
what one cannot change.

byîḡdaroo\_l-msâfrēen imârrkoo  
shēe min 'il-'afsh balâsh?

Have travellers any free luggage?  
(lit: can the travellers let slip  
through any luggage).

ná'am yâ sēedi walâkin bass  
akámmin kēelo byitmârrakoo  
balâsh û oḡjret ed-dârb la\_l-  
bizēed 'an 'il-'iyâr 'il-ma'rōof  
râlye ktēer

Yes sir, but only a few kilos are  
free, and the rate for overweight  
(lit: over the weight which is  
known) is high.

fi 'indak 'afsh ktēer  
'indi bass ṣandōōḡ kbēer û shwîyet  
'afsh byinhímloo bi\_l-ēed  
btikdar tâchod il-'afsh illi byinh-  
mil bi\_l-ēed ma'ak 'al-'arabiye  
ṣandōōḡkak lâzim yinḡaṭṭ bi  
karrōosit 'el-'afsh

Have you much luggage?  
I have only one large trunk and  
some small hand-luggage.

ṣandōōḡkak imwâzzan û fi 'iyâr  
zâyd 'an il-ma'rōof û lâzim tîdfa'  
chams frankât choṣṣōṣiye  
chaṣâmt il-kēeme illi ilnâ ḡaḡḡ  
fēeha?

You may take the hand-luggage  
into your compartment, your  
trunk must be put into the van.

ná'am yâ sēedi ânâ chaṣâmt  
kōöll illi lâzim û hî hōn wâṣlak  
ṣâffar il-babōr ówwal mârra min  
shân mashi\_s-sikke?

Your trunk was weighed. It is  
over-weight and you must pay  
5 francs extra.

Did you deduct what is allowed  
as free luggage?

Yes sir, I deducted all that is  
necessary and here is your receipt.

Has the locomotive whistled,  
the first time, for the departure  
of the train?

issa 'ammâlōon yá'too 'aláme û  
ba'd akámmin daḡēēḡa biṣaffir  
il-mōōdēer min shân iṣâfir  
il-babōr

There! they are giving a signal;  
and in a few minutes the guard  
will whistle for the train  
to start.

yâ ḥaḍret il-mōōdēer ānā rāyih  
‘ala yāfa lâzim aḥowwil fi shēe  
matrah?

la yâ sēedi ḥāda\_l-babôr bibḳa  
māshi mā bit’ōōzsh tīnzil

er-rōōkb ‘al-chail ū fi\_l-  
‘arabiye.

btīḳdar twaṣṣēeni bi mkāre mlēeh  
ū byittakal ‘alaih?

nā’am ānā bā’raf wāḥad mlēeh  
biddi adillak ‘ala maḥāлло

‘indak chail lar-rōōkb min shān  
el-ājār?

nā’am yâ sēedi ‘indi chail mlah  
ktēer ū kōōllhōōn m’ōwwadēen  
yīmshoo rahwān

ḥāda ‘al ktēer ānā bihimmi ktēer  
ḥātta ikōōnoo\_l-chail mōōsh  
m’aḳwarēen

dawābi byin’tīni fēehōōm ktēer  
mlēeh ū int bitshōōf innoon’ mitl  
mā kōōlltillak ‘ānhon

yâ kāmīl māshshi\_l-chail  
ḥaḍōl il-chail bibīyin innomōō’tāna  
fēehon mlēeh ū bibīnoo ḳawāya  
hōōm ktēer ḳawāya ū byīḳdaroo  
isāfroo mōōdde ṭawēele bidoōn  
mā yī’aboo

hal-chail fēehōōn shēe chiṣle mōōsh  
mlēeha?

lā hōōm ‘āklēen mitl\_l-rānam  
mā bi’iddoo wāla byirfsoo  
ḥāda\_l-ḥṣān bibīyin ‘anēed mā  
biddōōsh yīmshi la kōōddām

Guard, I am going to Jaffa;  
must I change any where?

No sir, this is a through train  
(lit: this locomotive continues  
going) you need not change.

Riding and Driving.

Can you recommend me a good  
and faithful mukari [groom]?

Yes, I know a good one, I will  
show you his place.

Have you riding-horses on hire?

Yes sir, I have very good horses,  
and they have all been trained  
to amble.

That is very good. I am anxious  
the animals should not be galled.

My animals are well cared for,  
and you will find that they are  
what I represented them to be.

Kamil, lead the horses round.

These horses seem to be well  
cared for and appear to be strong.

They are very strong and can  
endure long journeys (lit: can  
work for a long time) without  
much fatigue.

Have these horses any bad habits?

No they are as gentle as lambs;  
they neither bite nor kick.

This horse seems to be stubborn,  
he refuses to go on.



hâda bass laish inno kân fi\_l-  
yâchōor û min moōdde mā  
tsarrâjsh  
bibîyin li inno raddâr mā bahîbbish  
ârkab 'âla ḥṣân 'âṭil

bâkdar a'akkid lak inno ahda  
ḥṣân moōmkin yinwâjad  
challi hal-ḥṣân yitsarraḥ û châlli  
es-sâyes illi 'indak ijârrib hâda  
'indak bass srōoj 'arabiye?

la 'indnâ srōoj frânjiye jdâd la  
zabâyinnâ, niḥnâ dâtnâ minfâddil  
srōoj 'arabiye

lâzim tdēer bâlak min shân tib'ât li  
sarj mlēeh laish inni mā barîdsh  
inn sahr il-ḥṣân illi barkab 'alaih  
yîtdabbar *or* yit'âkwar

t'akkad yâ sēedi biṣiḥḥ lak il-  
aḥsan min il-kōoll. ḥṣânak bikoōn  
ilo kamân ljam frânje

shoo jins il-ḥadwât illi la chailak?  
il-ba'ḍ iloōn ḥadwât 'arabiye w il-  
ba'ḍ ḥadwât franjiye

shōof ḥâtta ikōōnoo\_l-ḥadwât  
mâknât mlēeh fi hal-blâd il-  
miḥjre biḍiyi' il-ḥṣân ḥadōōtoo  
bi kōoll choōffe û biṣēer 'âraj

ânâ badâbbir kōoll hal-âshya  
bi\_t-tamâm

barēed ashōof 'ala kshâtât  
er-rakkâbat

ṭowwil er-rakkâbe\_l-yameēniye  
û kâṣṣir\_ér-rakkâbe\_sh-  
shamâliye shwî

ib'at il-chail illi nakḥaithōon ma'  
il-'ōōdad boōkra bakkeēr es-sâ'a  
châmse

This is only because he has been  
in the stable and has not lately  
been saddled.

He seems to me to look vicious;  
and I should not like to ride  
a bad horse.

I can assure you he is the  
quietest horse which can be found.  
Have this horse saddled and let  
your groom try him.

Have you only Arabic saddles?  
No, we have new European  
saddles for our customers, but we  
ourselves prefer Arabic saddles.

You must be careful to send me  
a well-fitting saddle; for I do  
not wish that the back of the  
horse which I ride be galled.

Be assured Sir, you will receive  
everything of the best. Your  
horse will also have a European rein.

What shoes have your horses?  
Some have the Arabic shoes and  
others have the European.

See to it, that the shoes are  
well fastened; in this stony  
country a horse can easily lose  
his shoe and get lame.

I shall attend to all these things  
promptly.

I wish to examine the straps of  
the stirrups.

Lengthen the right stirrup a  
little and shorten the left one.

Send the horses with the har-  
ness (plur). which I have selected  
to-morrow morning at five o'clock.



il-‘arabiye

ķoölt la moostafa hatta ihiyi\_l-  
‘arabiye?  
na’am ķoölt\_illo (*for* il) amma shāf  
inn rēeshe min\_er-riyash kânat  
maksōora lâzim tiṣṣallah qabl  
mä niḡdar nista‘mil ‘arabiyitnä  
rōoh ū wāṣṣi ‘ala ‘arabiye min  
illi bi‘ājir\_il-‘arabiyāt  
hadi\_l-‘arabiye moosh mlēeha hee  
wiṣcha w\_il-masānid immazza‘een  
ū ‘iddit il-chail balyāne

rājjī ‘arabēetak yā ‘ārbaji ū ķoöl  
la m‘āllmak min shān yib‘at  
‘arabiye nṣēefe ma‘ jōz chail  
‘iddithōon mlēeha  
il-‘arabiye ijat ū hee mitl mā  
waṣṣaita  
sōōķ la jīhhit rāmāllah

wāḡķif *or* ḡasib<sup>1</sup> yā ‘ārbaji minrēed  
nīnzil min shān\_in-shōof hal-  
chirbe

sōōķ la tiḡribsh il-chail, bi\_l-  
kōorbāj; limmin yinzaloo ‘an-et-  
tall la taht waḡķifhon!  
birēedoo\_s-sittāt yirkaboo la  
ķōōddām?

na’am walākin lâzim tintibih āktar  
lam‘āmalt\_el-chail ūmä tiṭķa‘sh  
bi kōorbājak

īnhar il-chail darb\_il-karrōosa  
mlēeha ū lâzim niṣāl ‘al-‘ain qabl  
is-sōōhr hōōnāk ū ni‘lif\_il-chail

Carriage

Did you order Mustafa to  
prepare the carriage?

Yes, I told him, but he found  
that one of the springs was bro-  
ken. It has to be mended, before  
we can use our carriage again.  
Go and order a carriage from  
the livery-stable-man.

This carriage is not good! It is  
dirty, the cushions are torn and  
the harness of the horses is  
falling to pieces.

Take your carriage back, driver,  
and tell your master to send  
a clean carriage with a pair of  
well-harnessed horses.

The carriage has come and is  
as you ordered.  
Drive in the direction of Ram-  
allah.

Stop driver! we wish to descend  
and examine this ruin.

Drive on! Do not whip the horses  
when going down hill; hold  
them in!

Do the ladies wish to drive further?

Yes, but you must be more care-  
ful in the management of the  
horses and do not crack your  
whip.

Urge on the horses, the road is  
good and we must reach the  
spring before noon, as we wish  
to rest there and feed the horses.

1\* *lit*: settle account.

btikdar itdēer il-ʿarabiye hōn?  
biddi ajārrib adēerha shwī fōk  
māṭraḥ mā darb il-karrōsa shwī  
áṛaḍ

btikdar itdēer il-ʿarabiye bi\_t-  
tarjēe la wára lákin dēer bálak  
ʿala yadd il-chandaḳ  
btikdar issa tiṭam ū tiskī\_l-chail  
ū baʿd mā nitfárraj ʿal-bálad  
biddná nírja ʿal-bait

Can you turn the carriage here?  
I will try to turn it a little  
further on, where the road is  
wider.

You can back the carriage here,  
but be careful not to back too  
far on account of the ditch.  
You will now feed and water the  
horses and after we have  
explored this village we will  
drive home again.

### fi\_l-lokánda.

wain il-lokándaji?  
baʿatt waráh ʿammálo bishíyiʿ  
akammin ḍaif

hiyo jái  
alláh maʿkoon yâ sēedi ānā mab-  
soot bshōftak shoo btōo'moor?  
fi ʿindak akámmin ôḍa fáḍye?  
ná'am yâ sēedi issa ráhat jamá'a  
ū ānā ʿindi akámmin ôḍa maḳ-  
boole

baʿoōz ôḍa la akámmin yôm  
fi iya ṭābiḳ il-oōwad?  
baʿdhōon fi\_t-ṭābiḳ\_il-owwal am-  
ma\_l-āḥsan fi\_t-ṭābiḳ it-tāni  
hāḍa mlayimni kteer mā bāḥibb  
ôḍa fi\_l-arḍiye wala taḥt is-saḥḥ

hal-ôḍa bittōoll ʿala\_l-hōsh ū  
hadēek fēeha manṣar ʿala darb  
il-karrōsa\_l-aṣli  
la hāḍa wala hadāk mlayimni  
darb il-karrōsa wil-hōsh fēehōon  
rōsh kteer

### At the Hotel.

Where is the hotel-keeper?  
I have sent for him, he is seeing  
off some guests.

Here, he is coming.  
Good afternoon, sir, I am glad  
to see you. How can I serve you?  
Have you any rooms vacant?  
Yes, sir, a party has just left  
and I have some pleasant rooms.

I need a room for a few days.  
On which floor are the rooms?  
Some are in the first story, but  
the best rooms are in the second.  
This suits me well. I should not  
like to have a room on the  
ground-floor or under the roof.  
This room looks upon the court,  
that one has a view of the prin-  
cipal street.  
Neither the one nor the other  
suits me. The street and court  
are both too noisy.

hî hôn rair ôḍa biṭṭōll 'ala\_l-  
boōstân w\_il-baḥr bibîyin 'ala  
boō'd

hâda biḡibni la âchir dâraje. mā  
âjmal hal-mânṣar!

il-bait tâḥt âmrak. ba'd nâs bifadḍ-  
loo\_l-mânṣar'aladarb\_il-karrô-  
sa walâkin koōll wâḥad ḥasab  
dôko. ânâ mabsōōṭ illi int raḍi  
ib'at 'afshi 'ala ôḍti. hoo bi\_j-  
joōmli chams ḡita'  
tikram yâ sēedi!

la tinsēesh ithîyi\_l-ôḍa min shân  
el-lail w it-challēeha tithowwa  
mlēeh

hî hôn sanâdeēḡak û shanttak.  
wain btōō'mōor aḡōōṭṭhōon?

ḡōōṭṭ eṣ-ṣandōōḡ il-kbēer fi hal-  
ḡōorne walâkin mōōsh ḡarēeb  
bi\_zyâde 'ala\_l-ḡaiṭ haik ḡâtta  
âḡdar aftaḡo bi chiffe. btiḡdar  
ṭḡōōṭṭ ish-shanta 'ala\_l-koōrsi  
ḡadd esh-shōōbbâk

el-'attâl ba'd mā achadsh oḡjoōrto  
hoo ṭâlab ed-darâhim

hî ed-darâhim. hoo tkâffal 'ala  
nâfso in yiḡmil 'âfshi bi frankain  
idfa kamân oḡjret el-'arbaji illi  
jâbni min\_el-maḡâtṭa la hôn  
oḡjoōrto kânat kamân frankain  
dafâ't la\_r-rjâl û hōom kânōo  
râḡyēen

jēeb li mâi 'ṣōōchne biddi 'arâssil  
ḡâlî û aḡlōōḡ

Here is another room which looks  
over gardens, and in the distance  
you can see the sea.

That will suit me exceedingly  
well. O what a wonderful view!

The house is at your service.

Some people prefer a view of the  
street, but every one to his taste.

I am glad that you are satisfied.  
Send my luggage to my room.

There are five pieces in all.  
Certainly, sir. (*lit*: you shall be  
honoured!)

Do not forget to have the room  
put in order for the night and  
to have it well aired.

Here are your boxes and travel-  
ling bags. Where do you wish  
me to put them?

Put the large box into this corner,  
but not too near to the wall,  
so that I may open it conveniently.  
You may put the travelling-bag  
upon the chair near the window.

The porter has not been paid,  
he asked for the money.

Here is the money, he agreed to  
carry my luggage for two francs.  
Pay the driver who has driven  
me from the station as well.

His price was also two francs.  
I have paid the men, they were  
satisfied.

Bring me warm water, I will  
wash and shave myself.

<sup>1</sup>\* instead of س <sup>2</sup>\* *lit*: wash my body i. e. bathe. ṭḡâmmam-go to a bath-house.  
sabâḡ=bathe out of doors.

ḡabl mā tīnzal shēēl es-sair *or*  
el-ḡshâṭ ‘an shāntti  
wain il-mōōstarâḡ?

imshi fi haz-zaḡōōḡ ū ilfīt ma’  
owwal lāftī la\_l-yamēēn ū fi  
āchir iz-zaḡōōḡ bitlāḡi\_l-maḡāll

ḡaddaish oōjrit hal-ōḡa fi\_l-yōm  
ū ḡaddaish fi\_l-j-jōōm‘a?

fi iyām il-mōsam bikōōnoo\_l-as‘ār  
marrtain āktar mimma’ mnoōṭ-  
loōb issa

biddak akl ū manāme<sup>2</sup>  
laish inni bakōōn ṭōol en-nḡar  
bārra ḡatta ashōōf el-ashya\_l-  
ṛarēēbe barēēd āchōōḡ bass  
ōḡa wāḡde ū bādfa’ choōṣōōṣe  
minshānel-waḡ‘āt<sup>3</sup> illi baḡḡārḡōōn  
‘ala hal-ḡāl bitkāllif el-ōḡa bi\_l-  
chidme w\_ēḡ-ḡow tlāt frankāt  
yōmiyi

ū ḡaddaish btōōṭloōb ‘al-waḡ‘āt

el-ftōōr bi frank el-ṛada bi frank  
ū chamṣēēn w\_el-‘āsha ma’ il-  
mbēēḡ frankain

ḡaddaish ‘an kōōll el-waḡ‘āt ū  
‘an\_el-manāme?

fi hal-waḡṭ chams frankāt yōmiyi  
tīyib ānā biddi akl ū manāme

ānā bi bāli asāfir ma’ il-bābōr illi  
byīmshi bakkēēr. waṣṣēēli ala  
‘arabiye

hī ḡṣābak yā sēēdi

Before you go down take the  
strap off my box.

Where is the W. C.?

Follow this corridor and take  
the first turn to your right, at  
the end of the passage you will  
find the place.

What is the rent of this room  
by the day, and how much by  
the week?

During the season the charges  
are double what we are asking  
now.

Do you wish board and lodging?  
As I shall be out sightseeing  
all day, I wish to take only  
the room and pay extra for such  
meals as I shall take.

In this case the room with  
service and light will cost three  
francs per day.

And what do you charge for  
the meals?

Breakfast is one franc, lunch  
1.50 francs and dinner with  
wine 2.00 francs.

How much is the full board  
and lodging?

At this time five francs per day.  
Very well, I shall take board  
and lodging.

I intend to leave to-morrow by  
the early train; order a carriage  
for me.

Here is your account, sir.

1\* for min ma

2\* *lit.*: place for sleeping

3\* *lit.*: falls



aṭṭēni k̄aime mfāṣṣale ḥatta  
 ākdar ārif shoo ṣarāft  
 ānā koōnt mabsōōṭ ktēer min  
 oojōōdi fi lokāndtak il-owaḍkānoo  
 mrāttabēen mlēeh w il-chīdme  
 kānat mlēeha w il-akl ladēed  
 biṣēer attrajja janāb el-chawāja  
 min shān yib'at' ṣhābo 'ala baiti  
 hal-ḥaḳēer ida kānoo shēe mārra  
 byijoo la hōn?  
 ma'lōom bā'mal hāda bi koōll fārah  
 'arabiyet el-chawāja 'ammāl  
 tistānsir  
 inḥaṭṭ 'afshi fi l-'arabiye?  
 koōll ishi bi t-tartēeb; mā inta-  
 sāsh ishi. hī shamsēetak ū 'aṣatak  
 la tshilsh 'ainak 'an joōsdāni ānā  
 bakōon taḥt ba'd daḳēeka  
 ish-shanta l-kbēere marbōōṭa  
 wāra fi l-'arabiye w iṣ-rēere  
 ma' el-'ārbaji bārra  
 behātrak  
 inschālla btinbṣiṭ

### fṭōor

is-sā'a k̄addaish il-fṭōor?  
 btiḳdar tōoftōor bain is-sā'a s̄ab'a  
 ū tīs'a. min ish-shōb mnoōftōor  
 bakkēer  
 ānā ḥaḍir. yālla nīnzal 'ala ōdit  
 il-akl  
 btoō'mōor shāi willa k̄āhwe?

1\* lit: to send.

Give me a detailed statement,  
 that I may know what I spent.  
 I was very well satisfied with my  
 stay at your hotel. The rooms  
 were well kept, the service was  
 good and the food tasty.  
 May I ask the gentleman to  
 recommend my modest house to  
 his friends, if they should ever  
 come into this neighbourhood?  
 Most assuredly, I shall do that  
 with pleasure.  
 The carriage of the gentleman is  
 waiting.  
 Has my luggage been put in  
 the carriage?  
 Everything is in order; nothing  
 has been forgotten. Here are  
 your umbrella and walking-stick.  
 Do not lose sight of my hand-bag  
 I shall be down in a minute.  
 The large box has been tied  
 behind the carriage, the little  
 one is with the driver on the box.  
 Good bye.  
 A pleasant journey.

### Breakfast.

At what hour is breakfast?  
 You can breakfast between 7  
 and 9 o'clock. We breakfast  
 early on account of the heat.  
 I am ready. Let us go down  
 into the dining-room.  
 Do you wish tea or coffee?



‘al-ftōor mnishrab káhwe franjiye  
ma’ ḥalēeb mfowwar  
kállif chāṭrak iskoob li finjān  
káhwe

nāwilni finjān il-káhwe  
ḥaṭṭait soōkkar?  
btoō’moor baid?  
kállif chāṭrak or ímal ma’rōof  
kēef btoō’moor ikōōnnoo hōom?  
btiḡdar tíḡsal ‘alaihoon maslōo-  
kēen, maḡliyēen, mashwiyeen wa  
haloōmma járran  
kállif chāṭrak baid maslōōḡ  
biddak il-baid jāmid willa brisht?  
barēedhōom brisht ámma haik  
ḥátta mā ikōōnoosh nīyeen

li sōo’ il-ḡass báḡdarsh aḡáddim  
lak laḡm lal-ftōor mā fīsh ‘āde  
fi hal-blād innoon yākloo laḡm  
‘al-ftōor

fi hōn boōrrōol  
biṣēer aḡáddim lak minno?  
il-boōrrōol akl mṛáddi w imlēeh  
la ḡ-s-ṣīḡḡa ‘al-ftōor  
laish mā bitjēeb il-chaddāme l-  
baid?  
bitrēed itdoōḡḡ ij-járas la l-  
chaddāme?  
yá máryam laish hal-‘āḡa ḡabl mā  
yiji l-baid?  
in-nār ‘āṡle ū mā iḡdirtish  
achalli l-mái tíṡli  
haik shi mā. biṣirsh iṣēer kamān  
márra. inti bta’rfi inna min’ōoz  
dāiman mái tíṡli la l-ftōor

At breakfast we drink European  
coffee with hot milk.  
Please pour out a cup of coffee  
for me

Pass me the coffee cup.  
Do you take sugar?  
Do you wish for eggs?  
Please (*lit*: let it cost your will).  
How would you like them?  
You can have them (*lit*: take  
them) boiled, fried, baked in  
ashes etc.

Boiled eggs, if you please.  
Do you want the eggs hard or soft?  
I want them soft, but so that  
they are not raw.

Unfortunately (*lit*: to the mis-  
fortune of the happiness) I can-  
not offer you meat for breakfast.  
It is not customary to eat meat  
for breakfast in this country.  
Here is burghul<sup>1</sup>.

May I help you to some?  
Burghul is a nutritious and  
wholesome food for breakfast.  
Why does the servant not bring  
the eggs?  
Will you be so good as to ring  
for the servant?  
Mary, why is it so long before  
the eggs come?  
The fire is bad and I could not  
get the water to boil.  
This must not happen again. You  
know that we always wish  
boiling water for breakfast.

1\* cf. National dishes.

nâoolēeni iz-zibde  
il-ʿasal il-bālādi kteēr mlēeh  
biḳdar ooṣeek fēeh

bitrēed itjārrib haṭ-ṭaṭle?  
aish hoo *or* hāda?  
dibs. hoo byinʿmil bkammiyāt  
kbeere w in-nās biḥibbōoh kteēr

biddi adōōko  
maʿak ḥaḳḳ id-dibs kteēr mlēeh  
ū ṭāʿmto ladēede kteēr  
bitrēed tnāwilni ḥādirtak ṭaṭlit il-  
boōrdḳān?  
istānnā shwî, issa byiji kamān  
shwīyet choōbz mḥammaṣ  
hōna fi choōbz āsmar hoo shwî  
mḥammiḍ

mā ʿindaksh kārādēesh mitl mā  
byichbzoo fi l-ḳōōra?  
maʿlōom hīhoon jāibeēnhoon  
il-choōbz il-ʿarabi kteēr ladēed  
ida kân tâza ū ṣōochn  
yâ māryam ḳāddmi la s-sitt ij-jāt  
illi fēeh il-karādēesh *or* il-kmāj  
jēebi kāmmin ṣaḥn iṣrēer baʿd ū  
akāmmin malʿaket shāi walākin  
moōsh malāʿiḳ la l-akl  
kāttir chairak

waḳt il-rāda

il-rāda t'owwaḳ il-yōm. daḳḳ ij-  
jāras *or* ṣār dāḳiḳ ij-jāras?  
issa bidoōḳḳ ij-jāras, yālla nīnzal  
la taḥt  
bitrēed toōḳ'ōod ḥāddi? *or* jānbi?

Pass me the butter.  
The honey of this country is  
very good. I can recommend it  
(*lit*: I can inform you about it).  
Will you try this preserve?  
What is it? (*or*, this?)  
It is grape honey. It is made in  
great quantities and the people  
like it much.

I will try it.  
You are right; grape-honey is  
very good and of delicious taste.  
Will you (*lit*: your honour) pass  
me the orange marmalade?  
Wait a moment, there is yet  
coming some toasted bread.  
Here is black bread, it is a little  
sour.

Have you no flap-cakes such as  
they bake in the villages?  
O yes! Here they bring them!  
Arabic bread is very tasty if it  
is fresh and warm.  
Mary, hand the lady the dish  
with the flap-cakes.  
Bring a few more small plates  
and a few tea-spoons, but not  
dessert spoons.  
Thank you.

Lunch-Time  
(Midday-meal).

Lunch is late to-day. Has the  
bell rung?  
The bell is now ringing, come,  
let us go down.  
Will you sit by the side of me?

biddi akool laş-şoofraji hatta işooff  
 kamân la daifnâ  
 hâsan jeeb sikkēen ikbēere û  
 sikkēentain şrâr û kamân shôki  
 kbēere û shôktain şrâr û ma'laķet  
 shôraba û ma'laķa şreere  
 hî il-fowaţ û koobbâi lal-mâi û  
 koobbâi lal-mbēed û kamân milh,  
 filfil, chârdal û choobz  
 mă biddaksh nitfet shôraba?  
 hâdi shôrabet nabat? il-yôm innâ  
 şyâm  
 mă fish lahme fi sh-shôraba  
 ânâ mabsôot laish fi ilnâ sâmak  
 il-yôm, mă bişihîlnâsh fi kôoll  
 waķt sâmak  
 is-sâmak nâdir fi hal-blâd?  
 nâ'am or îwa lâzim ijēebôoh min  
 yâfa willa min tabariya, willa  
 min il-oördoon û min has-sâbab  
 bişihî lal-wâhed sâmak tâza bass  
 limin bikoon it-ţaks bârid  
 fi hân sâmak immâllah?  
 nâ'am fi sâmak immâllah ashkâl  
 ktēere û fi kamân sâmak tîn û  
 sardēen min baħr yâfa or min  
 baħr ir-rôom  
 il-yôm fi rôsto bâķar. laħm il-  
 baķar bikoon marrât ktēere 'âsi  
 âmma laħm il-rânam âhsan  
 il-'arab byâ'maloo aklât ktēere  
 min laħm il-fachd il-mâķli  
 w il-kâştalêta û laħm maslook  
 û zarb  
 yâ 'âwad hadôl shooka' laħm  
 mâshwe

I will tell the waiter to lay a  
 plate for our guest also.  
 Hasan! bring a large knife also  
 two small ones, one large and  
 two small forks, a soup-spoon  
 and a desert-spoon.  
 Here are the napkins, a water-  
 glass and a wine-glass and also  
 salt, pepper, mustard and bread.  
 Will you not take a little soup?  
 Is it vegetable soup? We have  
 a fast to-day.  
 There is no meat in the soup.  
 I am glad that we have fish to-  
 day, one cannot always get it.  
 Is fish rare in this country?  
 Yes, one must bring it from  
 Jaffa or from Tiberias, or from  
 the Jordan; and for this reason  
 one can have fresh fish only  
 when the weather is cold.  
 Is there salt-fish?  
 Yes, there are many kinds of  
 salt-fish, there are also tunny  
 and sardines from the Medi-  
 terranean.  
 There is to-day roast-beef.  
 Roast-beef is frequently tough;  
 but lamb is better.  
 The Arabs make many dishes  
 of meat; roast joints and cut-  
 lets, boiled meat, and *zarb*<sup>1</sup>.  
 O Awad, these are pieces of meat  
 roasted on a skewer!

1\* *zarb* is a whole animal roasted in an oven built of loose stones; the stove is also called *zarb*.

shoo bya'rif hamad yooṭṭbooch?

bya'raf yooṭṭbooch: shôraba, roōzz  
imfâlfal, ḥâbash û jāj maḥshe,  
ma'karōone û yachne min jamēe'  
ish-shkâl

mistwi hal-laḥm mlēeh? mā

bḥibbish il-lāḥm illi mōōsh

mistwi

fi hal-blād byākloo bass il-laḥm

il-maḳle w il-maslōōḳ mlēeh

byiṣbroo r-roōzz marrât kteēre

bi 'oōšfor

shoo hal-ḥbōob il-ladēede?

ismhon ṣnôbar û fi hal-blād biḥib-

boo iḥiṭṭooo ḥabb iṣ-ṣnôbar fi l-

akl

il-arab bi wijih il-ijmâl shâṭrēen

fi t-ṭabēech

yimkin rāyeh tizhaḳ min ij-jāj

w il-ḥamān laish biṣiḥḥillnā min

it-tnain kteēr

fi ṣaid fi filṣṭēen?

na'am fi hōn jins shoōnnâr kbēer

û kamān jāj barri û arāneb û

soōmman û jāj il-rāb û roōzlān

btōō'mōor aḳaddim lak yachne?

'indak ashkâl choōdra kteēr?

iwa û 'ada 'an hâda byākloo n-

nāshōn nabât barri kteēr, matalan

waraḳ choōbbaize, illi ṭa'mo mitl

ṭa'm is-sābānech w ibyākloo jins

shōk ṭa'mo mitl il-halyōōn ismo

'akkōob

What can Hamad cook?

He can cook soup, steamed rice,  
turkeys and stuffed chickens,  
macaroons and all kinds of  
vegetables.

Is this meat well done? I do not  
like underdone meat.

In this country they eat meat  
well roasted and well boiled.  
Rice is often dyed with Safflower.

What are these tasty seeds?

They are called snobar and in  
this country they like to put  
snobar-seed in the food.

The Arabs are, on the whole,  
good cooks.

You will perhaps become tired  
of chickens and pigeons, as we  
have both frequently.

Is there game in Palestine?

Yes, there is a large kind of  
partridge and also francolins  
(*lit*: wild chickens) hares, quails,  
woodcocks (*lit*: chickens of the  
woods) and gazelles.

May I offer you some vegetables?

Have you many kinds of  
vegetables?

Yes, and besides the people eat  
many wild plants *e. g.* the leaf  
of the mallow which tastes like  
spinach. They also eat a kind  
of thistle, its taste is like that  
of the asparagus, its name is  
globe-thistle.

Do they raise asparagus here?

byizra'oo hōn halyōōn?



la û ma' inno fi fi hal-blâd halyoôn  
barri ktêer mă ta'amôohôosh

maṭbôocha hal-choôdra?

la, maḳliye bi sēerij

btôo'moor aḳâddimlak shwîyet.

bôodeen willa biddak atmâr

maṭbôocha?

hal-mishmshât shôfithon bitshâhbe

hoom moosh mitl il-mishmish il-

franji bibârdoo wa lâkin moosh

ktêer mlâh la\_ş-şoohḥa

hî chôch û tōot maṭbôoch

byâkloo ktêer ṭabēech ḥooloo fi

hal-blâd?

na'am il-'arab byamaloo ashkâl

ka'k ktēere û ḥoolwayât

bâḥibbil-baḳlâwe w\_il-knâfektêer

mă btishrabsh ishi

hâda\_l-mbēēḍ ktêer chafēēf

w\_imlēēḥ la\_ş-şoohḥa ktêer

lă mamnōon. ână bishrab shwîyet

mâi ida kânat marliye

hâdi mâi marliye w\_imkârrara

û min bēernă\_l-châşş

îya atmâr 'indkoôn?

'inna fi\_ş-shita boordḳân, lemōon

ḥooloo, jôz, lôz, koottṭain 'ajwe

w\_izbēēb

fi\_ş-şaiḥ fi tōot, balah choch,

swaida, mishmish, doorrâḳ, tēen

şoobbair û ba'dain 'inab illi

byibḳa min ḥazirân ḥatta taḳ-

rēēban la\_ēēd il-mēēlâd

No, although the wild asparagus  
grows here in large quantity

they have not cultivated it.

Has this vegetable been boiled?

No, it has been fried in sesame-oil.

May I offer you some pudding

or do you wish for cooked fruit?

These apricots look attractive.

They are not like the European  
apricot; they are refreshing, but

are not very wholesome.

Here are peaches and cooked

mulberries.

Do they eat many sweet dishes  
here?

Yes, the Arabs make many kinds  
of cake and sweetmeat.

I like baḳlawi and knâfi much.

You do not drink anything.

This wine is very light and

very wholesome.

Thank you. I will take a little  
water, if it has been boiled.

This water has been boiled as  
well as filtered and comes from

our own cistern.

What kind of fruit have you?

We have in winter oranges, sweet  
lemons, nuts, almonds, dried  
figs, dried dates and raisins.

There are in summer mulberries,  
fresh dates, peaches, plums,  
apricots, nectarines, fresh figs,  
cactus figs and later, grapes  
which last from June till almost

Christmas.





- fi ba'd kábbát w\_ikmám nsáf kfai      Are there still enough fresh  
fi\_l-birô?      collars and cuffs in the chest  
of drawers?
- fi ba'd bass sitt kábbát û jôzain      There are only six collars and  
kmâm      two pairs of cuffs.
- fi hal-hále lázim itrôoh 'ala ma-      In that case you must go to the  
hall\_il-káwe w\_itjēeb il-raseel      laundry and fetch the missing  
illi náqış, laish mā bikaffēesh la      linen, as it is not sufficient for  
sáfra      the journey.
- bādábbir\_il-más'ale káwám      I shall do it at once.
- mēen rattab\_il-yôm ôdit\_in-nôm      Who arranged this bed-room to-  
hâdi?      day?
- fareēde      Fareede.
- kēef moómkin tkōon móohmli haik!      How is it possible that she is  
hátta innäwala hättat mää jdēede      so careless! She has not even  
la\_sh-shōorb 'ala tawlet il-      put drinking water on the wash-  
raseel      stand.
- il-ôda itnâddafat\_il-yôm fi\_ş-      The room has been cleaned this  
şoobh û fareēde áchadät\_il-rar-      morning and Fareede took the  
rafe ma'ha min shân\_itnassifha      water-bottle away to clean it.
- maḥṭoṭ fi\_t-tacht sharāshif jdād?      Has the bed been freshly sheeted?
- ná'am yâ sēedi fi sharāshif jdād      Yes sir, there are fresh sheets  
w\_ibyōot\_il-mchaddāt kamān      and the pillow-slips have also  
itjāddadoo      been renewed.
- áchadoo ḥrāmāt iş-şōof?      Have the blankets been taken  
away?
- ná'am it-ṭaks\_irtafa'at ḥarārtoo      Yes, the temperature has risen  
fi\_l-iyām\_il-achēere bi hal-      so much during the last days,  
moōkdār hatta inn\_is-sitt amarat      that Mistress ordered that the  
hatta yibdlōo ḥrāmāt\_iş-şōof bi      woollen covers should be  
ḥrāmāt acháff      replaced by lighter ones.
- hāda mlēeh. iḥrāmāt iş-şōof issa      That is good. Woollen covers  
ḥāmyēen bi zyāde      are now too hot.
- jēeb li kamān kōobbayet mää tāza      Bring me yet a glass of fresh  
û shām'a      water and a candle.
- byōo'mōor\_il-chawājakamānishi?      Does the gentleman wish any-  
thing else?

lā, lā tinsāsh tfiyikni fi\_l-waqt  
il-m'aīyan  
doōkk\_īj-jaras la\_l-chaddāme illi  
'alaiha\_l-oōwad, is-sitt biṭṭoobb  
itshoōfha

btikdar itroōh  
il-ḥawāyij illi 'ala soōfrit\_l-lōobs  
moōsh mrāttabēen mlēeh  
byilzam iṣ-soōfra raṭa nseef  
farāshi\_sh-sha'r moōsh marsoolēen  
ū mā fish dabābēes 'ala\_l-  
mchādde  
hal-awā'e moōsh lāzim ikōonoo  
maḥṭoōtēen 'ala\_l-tacht. 'allik-  
hoōn fi chazānt\_it-tyāb  
wain ḥaṭṭait ḥameesi in-nōm?

fi\_j-jaibi\_l-mṭarraze  
fi manāshif nsāf m'allākēen?  
nā'am ū ānā tāllait il-breēk māi  
tāza ū ḥaṭṭait shāḥit šābōon fi  
ṣaḥn iṣ-šābōon  
la tinsāsh ābādān tjēeb min shāni  
māi soōchne la\_l-rasēel ḥabl\_il-  
ftōor w\_l-rāda  
koōbb\_il-māi\_l-wischa min ṣaḥn  
il-rasēel fi\_ṣ-ṣaṭl  
koōbb\_iṣ-ṣaṭl koōll yōm marrtain  
aimta btōo'mōor ḥammām?  
barēed hammām bārid fi\_ṣ-soōbh  
ū ḥammām soōchn fi\_l-'ashīye  
bitrēed ikōon ish-shoōbbāk  
maftōoh willa msākkar?  
barēed ikōon maftōoh  
biddak ḥindeel willa shām'a?

shām'a  
nāzzle\_n-nāmōosiye ḥabl mā

No; do not forget to awake me  
at the appointed hour.  
Ring for the chambermaid. The  
mistress wishes to see her.

You may go now.  
The things upon my dressing-table  
have not been well arranged.  
The table requires a clean cover.  
The hairbrushes have not been  
washed and there are no pins  
upon the pin-cushion.  
These garments should not be  
lying upon the bed. Hang them  
in the wardrobe.  
Where did you put my night-  
gown?

Into the embroidered pocket.  
Have clean towels been hung up?  
Yes, and I have filled the jug  
with fresh water, and put a  
piece of soap in the soap-dish.  
Never forget to bring me hot  
water for washing before break-  
fast and lunch.  
Pour the dirty water from the  
washing-basin into the pail.  
Empty the pail twice a day.  
When do you want a bath?  
I wish a cold bath in the morning  
and a hot bath in the evening.  
Do you wish the window open  
or shut?  
I wish it open.  
Do you wish for a lamp or a  
candle?

A candle.  
Let the mosquito-curtain down

yinqw id-qow, willa btit'addabi  
 min in-nâmōos  
 fi hōn kamān barrash?  
 fi ū qarṣithon áshna' min qarṣit  
 in-nâmōos

issa koöll ishi mráttab ū änä  
 bit'ammal innak bitnām mlēeh  
 lailtak sa'eēde

fi ôdit id-dyōof.

yâ rālye änä bastānsir idyōof,  
 dābbri hātta ikōon fi māl soōchne  
 kfai min shān ish-shāi  
 lâzimnoōktoof ba'd shwīyet izhōor  
 hal-mazhariye 'an qarēeb fadye  
 hoōṭṭi fēeha ba'd akammin wārde  
 hoōṭṭi fi hal-mazhariye akāmmin  
 zihrit chitmiye āmma bidōon  
 maskāt

ṭiyib hāda mlēeh  
 mā ājmal haz-zihre  
 hāda loof  
 il-maile j-jōowāniye mitl il-  
 mōochmal il-āswad ū shōofi kēef  
 bitsākibma' hal-maile l-barrāniye  
 illi chādra

iz-zhōor itráttaboo issa  
 min waqt illi tnāssafat il-ōda il-  
 yōm fi ṣ-šoōbh 'āwad tjamma'  
 shwīyet rábara  
 mā bi'ōozsh il-wāḥad yit'ajjab  
 min hāda fi hal-hāwa l-kāwi  
 w it-ṭaks in-nāshif  
 istājli (f.) ū rābbri awāni z-zēene  
 kamān mārra ū jōorri shrēet  
 il-rābara 'al-mōobēelya

before the light is struck, or  
 you will suffer from mosquitoes.  
 Are there sandflies here?  
 There are, and their bite is more  
 unpleasant than that of mos-  
 quitoes.

Everything is now in order and  
 I hope that you will sleep well.  
 Good night.

In the Drawing-Room.

rālye I am expecting visitors;  
 take care that there is sufficient  
 hot water for tea.  
 We must still pick a few flowers.  
 This vase is almost empty; put  
 a few more roses into it.  
 Put into this bowl a few more  
 hollyhock-flowers without stems.

Good, this is nice.  
 How beautiful this flower is!  
 This is an arum.  
 The inside is like black velvet,  
 and see how the outside, which  
 is green, harmonizes with it.

The flowers are now arranged.  
 Since the room was cleaned this  
 morning, a little dust has col-  
 lected.  
 One need not wonder at it, in  
 this strong wind and dry  
 atmosphere.  
 Be quick and dust the ornaments  
 once more and go over the  
 furniture with a duster.



i'milt haik

fa'idan shōōfi šōōfrit ish-shāi  
jēebi brēēk ish-shāi ū koöll it-  
taqm illi bichōōššo  
hoōṭṭi koöll ishi 'aš-šōōfra illi  
minzōōye  
jēebi il-ka'k it-tāza illi chābzatoo  
ṭ-ṭabbācha

hīyo yā sitt

mālli ālit is-sbēertoōs, ū hoōṭṭi l-  
kānnēene 'al-arḍ taḥt iš-šōōfra

la, la, chālli hāḍa. la tsha'lēesh  
ālit is-sbēertoōs ba'd  
wākḵfi iš-šōōfra ish-shāmiye iš-  
šrēere hōn ū haḍēek hōonāk  
wākḵfi iš-šēēniye doōrri ū lizzēēha  
shwī la wāra

hāḍa āḥsan

kānat maḥṭōōṭa ktēer 'ala šōb il-  
koōrne ū kān moōmkin innha tōōḵa'  
la taḥt kawām

loōffi koōrnit hal-bsāṭ la wāra ū  
middi l-bsāṭ il-kbēer doōrri  
hādi l-boōrdāi tmāz-za'at bi l-  
chāliṣ min il-hāwa

limmin yitrāttaboo l-oōwad  
moōsh lāzim itsābbib māšraf  
kāwi bi fath ish-shabābēek w il-  
bwab willa biṭēer rābara 'al-ōḍa  
ū biṭōod titchārbaṭ

hādi š-šōōfra moōsh fi maṭrāḥha  
lizzēēha shwī la sh-shamāl  
shōōfi ida kān fi kāz fi koöll il-  
kanādēel

koöllhoōm chālšēen ānā 'milthōom  
bi ēedi

I have done it.

Then look after the tea-table.  
Bring the tea-pot and the whole  
set which belongs to it.  
Place everything upon the side  
-table (*lit.*: table pushed in the corner).  
Bring the fresh cakes which the  
cook (f.) has baked.

Here they are, madam.

Fill the spirit lamp, and put the  
bottle upon the floor under the  
table.

No, no, leave it alone! Do not  
light the spirit-lamp.

Put the little Damascus table here,  
and that one there.

Put the tray straight and push  
it back a little.

This is better.

It was put too much at the corner  
and could easily have been  
knocked down.

Roll back the corner of this rug  
and pull the big one straight.

This curtain has been completely  
crumpled by the wind.

When the rooms have been set  
in order, you must never make  
a strong draught by leaving the  
windows and doors open, because  
dust flies into the room and it  
becomes disordered again.

This table is not standing in its  
place. Move it a little to the left.  
See if there is oil in every lamp.

They are all in order. I have  
done it myself.



ḥaṭṭait kamân ḵazâze jdēede ‘al-  
ḵindēel illi m‘allak?

ná‘am û ânâ dábbart kamân abajoór  
jdēed w\_iftēele jdēede la\_l-  
ḵindēel it-tâne

jēebi raṭa \_ṣ-ṣoófra illi shoórl is-  
soónnâra

wain ḥaṭṭaitēeh?

maḥṭoót ‘ala raff chazânet ḥawâyij  
il-koóttân illi maḥṭoóṭa fi l-  
mámsha \_ṣ-ṣrēer

hîyōoh

káttir chairak

issa koóll íshi fi\_t-tartēeb  
intíbbi la\_l-bâb w\_istájli w\_if-  
taḥēeh ḥálan límmin idoókḵoo  
‘alaih

ish-shôb ḵáwi ktēer û níḥnâ moósh  
lázim inchállí hádan yiṣboór  
bárra ktēer

### el-máṭbach.

yá flán jēeb ḥáṭab û faḥm û ba‘dain  
shá‘il\_in-nâr.

il-ḥáṭab mabloól shwí mā kansh  
machzōon mlēeh?

mbála yá sítti walákin shtaraito  
owwal imbâriḥ bass, min fállâḥ  
û ba‘d mā nishifsh mlēeh

shtarait ḥáṭab ktēer?

la kán ráli áktar min\_il-lázim û  
‘áde ‘an háda kán ‘ind ir-rajoól  
bass ḵarâmi kbâr

walákin\_il-bíyá‘ mā bikássirsh  
il-ḵarâmi la shíḵaf ṣrâr?

Did you put a new glass upon  
the hanging-lamp?

Yes, I have also put a new globe  
and a new wick on the second  
lamp.

Bring the embroidered table-cloth.

Where did you put it?

It is lying upon the shelf of the  
closet for linen (Arab: + gar-  
ments) which is standing in the  
small corridor.

Here it is.

Thank you.

Everything is now in order.

Pay attention to the front-door  
and hasten to open it as soon  
as any one knocks.

The heat is great and we must  
not let any one wait long outside.

### The Kitchen.

N. N. bring the wood and the  
charcoal and then kindle the fire.

The wood is a little damp. Has  
it not been well stored?

Yes, O my mistress; but I bought  
it of a fellah only the day before  
yesterday, and it is not quite dry.

Did you buy much wood?

No, it was too dear, and besides  
the man had only big blocks.

But does not the seller cut the  
blocks into small pieces?

bishakḳifhoön imbála walákin  
biṣēer fi wásach kteēr fi\_l-hôsh  
amma lâzim itdabbir ḥatta iṣēer  
ʿindnä ḥatab áḥsan min háda\_l-

márra j-jái

shaʿli in-nâr hî\_il-kibreēt  
la tkibbēesh kâz ábādän fi\_v-nâr  
moömkin innik tsábbibi charáb  
kbeēr bi hal-wáṣṭa

issa shílit in-nâr illi bi\_l-foörn  
hoõṭṭi tánjara fēeha mái (or rákkbi  
tánjaret mái)

rakkábt  
istáʿmli laj-jáli bass mái tírli û  
shwīyet ṣábōon

háda\_l-mársal  
ḳabl mā tíjli\_t-tanájr shēeli  
minhoöm baḳāya\_t-tabēech, wílla  
btitwássach máit\_ij-jáli ḳawám

iṣ-ṣhōon w\_il-fanájeen û abāreek  
il-ḳáhwe w\_il-ḥalēeb w\_ish-shái  
û jāṭāt il-yáchne w\_il-láḥme û  
koöll báḳi awāni\_l-ḳishāni byit-  
chábboo fi hádi\_l-chazāne

mā thoõṭṭēesh ábādän awāne  
foõchbār ow máʿdan fi hal-chazāne

fi\_r-rfoof\_il-ʿalyēen byit-wáḳḳafoo  
koõbbáyāt\_il-mbeed w\_il-mái  
w\_il-rarrafāt kamân

hadól\_il-ḥawayij illi byitkássaroo  
ḳawám lâzim koöll marra baʿd  
il-istiʿmál yindábboo bi tʿinni

biddnä issa inʿawid ʿal-mátbach  
hî hádi ṣoõfrit\_it-tahdeēr  
fi\_j-jarrâr illi ʿala\_l-yamēen  
bitláḳi\_l-malāʾiḳ w\_ish-shoowak

Well, he splits them, but it  
makes so much dirt in the yard.  
But you must see that we have  
better wood than this next time.

Kindle the fire, here are matches.  
Never pour petroleum upon the  
fire, you might cause by it a  
great accident.

The fire in the oven is now burning.  
Put on a kettle of water.

I have done it (*lit*: I have put on).  
For the washing of dishes use  
only boiling water and some soap.  
This is the sink.

Before you wash the dishes take  
the remnants of food from them  
as otherwise the washing water  
will soon be soiled.

The plates, the cups, the coffee,  
milk and tea-pots, the vegetable  
and meat dishes and all other  
china dishes are kept in this  
cupboard.

Never put earthenware or metal  
dishes into this cupboard.

Upon the upper shelves the wine  
and water glasses are put, as  
well as the water bottles.

These breakable things must be  
carefully put away each time  
they have been used.

We will now return to the kitchen.  
Here, this is the dresser.

In the drawer to the right you  
will find the spoons and the forks

û f\_illi 'ash-shamâl mowjöödeēn  
is-sakâkeēn il-kbâr w\_ish-şrâr  
iftaḥ bâb il-kism\_it-taḥtâni  
min\_il-chazâne

'ala hal-lôḥa m'allaḳēēn il-mārârîf

hî\_il-kîdar!

'ala janb\_il-foörn bitlâḳi\_l-márrafe  
û rair ḥawayij illi lâzmēēn la\_t-  
ṭabēēch

'ala har-raff binḥátṭoo\_t-ṭanâjir  
w\_il-ḳallâyât

bihimmni kteēr in ikōōnoo kōōll  
il-awâni nsâf kteēr

lâzim tijtiḥdi ḥátta tījli\_s-  
sakâkeēn w\_it-ṭanâjir ḥátta  
işēeroo yilma'oo

lîmmin idōōb byâḍ it-ṭanâjir ḳōōll  
li ḥâlan, ḥátta i'ōōdoo yitbîyaḍoo

fî haj-jârri mowjöödeēn manâshif  
il-mâtḅach w\_il-manâshif illi la  
tansheef\_il-koōbbâyât û awâni  
l-ḳishâni

ba'd mā arjaitak hōn kōōll ishi  
bidnä nrōōḥ 'ala bait\_il-mōōne

mā min'ōōzish ábādān ikōōn 'innā  
kammiyât kbēere la\_l-mōōne

bâb bait\_il-mōōne lâzim dáiman  
yitsákkar b\_intibâḥ, willa bifōōtoo  
l-bsâs la jóowa û bisowwoo illi  
bidhōōn iyâḥ

mâiyet\_it-ṭabēēch lâzim tinjâb  
min\_il-bēer illi bârra

and in that to the left the large  
and small knives are to be found.

Open the door of the lower  
division.

From this board hang the cooking  
spoons.

Here are the clay cooking-vessels.

By the side of the oven you will  
find the cooking-spoon and other  
utensils necessary for cooking.

Upon this shelf are placed the  
copper vessels and pans.

I consider it most important that  
all vessels should be very clean.

You must take care that the knives  
and the copper vessels are  
made bright.

When the tinning (*lit*: whiteness)  
of the vessels disappears (*lit*:  
melts) let me know at once  
that they may be re-tinned.

In this drawer are found the  
kitchen towels and the towels  
for the wiping of the glasses  
and the porcelain.

After I have shown you every-  
thing here we will go into the  
storeroom.

We do not need to keep large  
quantities of provision.

The door of the storeroom must  
always be carefully shut, other-  
wise the cats will come inside  
and do what they wish.

It is necessary to bring the water  
for cooking from the well outside.

bat'ammal ínno işēer 'indī 'an  
 ẓarēeb troŋmba fi\_l-mátbach  
 û kamân ishi ba'd. lâzim 'itdēer  
 bálak háтта mä tchallēesh ishi  
 yâbis ifoôt fi ẓanâyet\_il-mâi\_il-  
 wischa willa btinsadd bi koöll  
 choŋffe

ẓanâyet il-mâi\_il-wischa btitnâs-  
 saf biş'ôobe koöllīye û 'áda 'an  
 háda tansēefha bikállif máblar  
 kbēer

btíẓdar it'ábbi fi baz-zēer mâi  
 ẓádar ẓájtak la koöll yôm  
 ij-járra\_l-kbēere ísmha zēer  
 il-ânye\_ş-rēere illi bijēēboo fiha  
 l-mâi min\_il-bēer bisammôoha  
 járra w\_in-niswân byihmlôoha  
 'ala rōŋshoon<sup>1</sup>

w\_il-ânye illi kamân aşrar btit-  
 sâmma 'asliye  
 hádi il-ânye iş-şrēere illi bikádd-  
 moo fiha mâi bisammôoha shárbe  
 willa brēēẓ

sákkir\_il-bēer tiyib háтта mä  
 ifoôtsh fēeh ishi ẓarēeb 'állíẓ  
 kamân id-dáloo fi\_l-láẓtoo áná  
 mä báridsh ashôfo ábadan maẓ-  
 tōot 'ala\_l-arḍ ow fi\_l-mâi

### il-ṛasēel.

bitchállil-ṛasēel yitdábbar fi\_l-  
 bait?  
 na'am 'indnä mára la hash-shi

I hope that I shall soon have  
 a pump in the kitchen.  
 And yet another thing. You must  
 be careful not to let anything  
 hard enter the waste-pipe, as  
 it is easily choked.

The wastepipe can be cleaned  
 only with difficulty, and besides,  
 its cleaning costs a great sum.

This jar you may fill with the  
 daily supply of water.  
 A large jar is called zēer.

The small vessel (jar), in which  
 water is fetched from the well  
 is called jarra. The women carry  
 it on their head.

A still smaller vessel is called  
 'asliye.

This little vessel in which water  
 is served is called sharbi or brēēẓ.

Shut the cistern well, that no  
 foreign matter may get into it,  
 also hang the bucket on its  
 hook. I never wish to see it  
 left on the ground or in the  
 water.

### Washing.

Do you have your washing done  
 at home?  
 Yes, we have a woman on pur-

<sup>1</sup>\* pronounce *s* and *h* separately.



yôm it-talâta û wâhade tánye  
 min shân-il-kawiyôm il-chamēēs  
 mā bisâbbibish hâda tarab ktēer?  
 la ida kân fi 'ind il-wâhed awâne  
 kfâi lal-rasēel û mâi kfâi û mahâll  
 mlēeh la t-tanshēef  
 änâ bâftkir inn rasēel il-koöttân  
 byibyâdq mlēeh fi bōöstânnâ  
 ná'am ámma byilzamik akammin  
 sândi û akammin habl  
 sâr fi 'indnâ makâwi û chashabe  
 la l-kawi walâkin ba'd mā 'ind-  
 nâsh ôdit rasēel  
 in-nâs birassloo hōn barra lîmmin  
 ikōon it-ṭaṭṣ<sup>1</sup> mlēeh û int 'indak  
 ôda illi btikfi la t-ṭawi w it-  
 tnishshi w il-kawi  
 il-koöttân biṣēer ktēer ábyaḍ fi  
 sh-shams w il-hawa  
 ná'am amma moōsh lâzim ikōon  
 ktēer ktēer min hâda ow hadâk  
 la l-awâ'i l-mlowwane illi lâzim  
 yitnashshafoo fi l-fi û ba'dain  
 yitfawwato hâlan la jōowa  
 koöll il-mâi hōn mâiyet shíta  
 w iktēer mlēeha la hawayij  
 iṣ-ṣōof  
 il-rassâle lâzim tirsilhoon w it-  
 biḥḥhoon fi mâi fâtre û kawâm  
 itnashshifboon  
 bahîbb ab'at shwîyit rasēel kittân  
 'ala l-marṣal  
 bâḡdar achbrak 'an rassâle mlēeha  
 hee btirsil nṣēef btista'milsábōone  
 mlēeha w ibtikwe ṭiyib

pose on Tuesday and another  
 to iron 'on Thursday.  
 Is not that a good deal of trouble?  
 Not when one has plenty of  
 wash-tubs, sufficient water, and  
 a good drying-ground.  
 I think the linen would bleach  
 well in our garden.  
 Yes; you (f.) will need some  
 posts and clothes-lines.  
 We have already irons and an  
 ironing-board but no laundry.  
 The people here wash out-of-  
 doors when it is fine, and you  
 have a room which will do for  
 folding, starching and ironing.  
 The linen becomes very white  
 in the sun and wind.  
 Yes, but you do not want too  
 much of either for coloured  
 clothing which should be dried  
 in the shade and be brought, at  
 once, indoors.  
 The water here is all rain-water  
 and very good for woollens.  
 The washerwoman must wash  
 and rinse them in tepid water  
 and dry them quickly.  
 I wish to send some linen away  
 to the laundry.  
 I can recommend to you a good  
 laundress,  
 She washes clean, uses good soap,  
 and irons well.

<sup>1</sup>\* instead of س



btifham tirsil hawāyej šōōf ū  
 hawāyej imnashshayāt?  
 na'am il-hawāyej iṣ-šōōf mā biqib-  
 bōōsh fi\_l-rasēel ū hee bitnāshshi  
 hawāyej kittān bi mähara rarēēbe  
 bat'ammal inna mā bitniyilsh il-  
 qabbāt ktēer  
 la; wala btichribhōon bi inna  
 btihriqōon wala bi inna bitchal-  
 lēehōon ibakḳ'oo bi biḳa' šada  
 ā'mal ma'roōf ib'at la kōoll il-  
 lāzim. ānā ba'ṭēek lāiha illi bass  
 'alaik itzēed 'alaiha\_l-a'dād ba'd  
 mā t'idd il-ḳōōṭa' illi lāzim  
 yinbi'too

Does she understand how to wash  
 woollens and also starched things?  
 Yes, the woollen garments are  
 not shrunk in washing and she  
 starches linen with great skill.  
 I hope she does not make the  
 collars too blue (*lit*: indigo).  
 No, nor does she injure them by  
 scorching or iron-mould = *lit*: let  
 get spotty from rust spots.  
 Please send to her all that is  
 necessary. I will give you a  
 list to which you have only to  
 add the numbers after you have  
 counted the articles to be sent.

### lāihet\_il-rasēel Washing list.

lāihet in-niswān	Woman's list.
ḳamēēs niswāne	Chemise.
ḳamēēs nōm	Nightdress.
ilbās	Drawers.
jōz kalsāt	Pair of stockings.
tannōora taḥṭa- niye	Petticoat.
ṣidriye	Bodice.
blōose	Blouse.
tannōora	Skirt.
wazra	Apron.
ḳamēēs taḥṭāni	Vest.
jakét	Jacket.
rōb	Wrapper.
māḥrame	Pocket-hand- kerchief.
ḳabbet charj	Embroidered- collar.

ḳamēēs taḥṭāni	Vest.
ḳamēēs mnashsha	Starched shirt.
ṣidriye	Waistcoat.
bantalōn	Trousers.
ḳabbe	Collar.
kmām	Cuffs.
ṣidr	Shirt-front.
rabṭa ṭawēele	Tie.
lāyhet_il-oolād	Children's list.
wazra bi kmām	Pinafore.
ḳmāṭ or ḥfās	Swaddling-cloth.
maryōol	Feeder.

lāihet_il-bait	Household list.
sharshaf	Sheet.
bait mehadde	Pillow-case.
raṭa tacht	Bedspread.
raṭa šōōfra	Table-cloth.
bōōrdāi	Curtain.
manshafe	Towel.
bashkēer or fōōṭa	Napkin.

lāihet\_īr-rjāl Man's list.  
 kalsōon Drawers.

ôdet il-chiyâta

rîjî' il-rasēel min ôdet il-rasēel  
or il-marṣal?  
sōosânnâ'am bitjēebo bi sall, hîyo!

challoonâ nshōōfo w inṣâllih kōoll  
ishi immazza'  
bidnâ nîbda bi kîṭa' iṣ-ṣōōf

hōōṭṭi kâbbe jdēede bādāl kâbbet  
iṣ-ṣidriye hādī  
rōozzi or oōḳṭbi akâmmīn rōörze  
fi hal-chiyâta il-chaiṭ inḳâṭa'  
'ala s-sabr fi mîz' mā âhmāl il-  
rassâlât

btiḳdari tṣallhēeh yâ salēeme?  
biddi ajârrib hoo shwî ṣîf  
byilzâmo ṣabr û iḍa mā kōontēesh  
mista'jle ktēer ktēer btiḥṣali 'ala  
natēeje  
haz-zirr inḳâṭa' ma' shaḳfet iḳmâsh  
chîṭo û hōōṭṭ tāḥto shaḳfet kittân

chîyatti il-kâbbe ktēer mlēeh a'mli  
issa 'râwe jdēede la hal-kalsōon

hadōl ij-jōorbânât immâzza'ēen  
ktēer ktēer mā byirtitōosh 'ād  
haj-jōorbâne r-rijjâliye mamzōō'a  
'ind il-ka'b irtēeha bi t'inni  
shōōfi! inti 'ammāl tistâ'mli pair  
nô' ṣōōf intilâzim dâimantistâ'mli  
chēetân min dât il-lôn  
ânâ bâftkir lâzim yin'mil kâ'jdēed  
la haj-jōorbâne  
il-ḳism il-fôḳanemin haj-jōorbâne  
immâzza' ktēer ṣallhēeh bi ḳadar

Sewing-Room.

Has the linen come back from  
the laundry?  
Susan is bringing it in a basket.  
Here it is!

Let us examine it and mend  
whatever is torn.  
We will begin with the woollen  
garments.

Put on a (f.) new collar in place  
of the collar of this bodice.  
Put a few stitches in this seam  
the thread has been broken.  
There is a rent across the back;  
how careless of the washer-  
women!

Are you able to mend it Salēeme?  
I will try, it is a little difficult.  
It requires patience and if you  
are not in too great a hurry  
you will succeed.

This button is torn off with a  
piece of the stuff. Sew it on  
and put a piece of linen under it.  
You sewed the neck-band on well.  
Now make a new button-hole  
for this pair of drawers.

These stockings are too much torn,  
they cannot be darned any more.  
This sock has one hole in the  
heel; darn it carefully.  
Look! you are using a different  
kind of wool. You must always  
use yarn of the same colour.  
I think it will be necessary to  
knit a new foot to this stocking.  
The top of this stocking is badly  
toru; mend it as well as possible;

il-imkân hâtta yistâ'mal ba'd kamân  
marra laish ba'do jdēed chāliš  
a'mali ma'rōof nâoolēeni hadolāk  
il-qōomšan baħibb ashōōfhōon  
shākfet kōomm hal-qamēes lâzim  
titšallah shōofi shoo btiqdari  
ta'mli fēeha

noōkr il-bāt mamzōo' il-mizi'  
byikdar yitšallah kawâm  
yâ šabha källfi chātrik nâoolēeni  
il-chait il-abyad il-kawi. la  
moosh hâda, hoo tcheen kteer

il-chait illi 'alahadi l-bakara arfa'  
tányet rāta has-šōofra maftōok  
bitrēedi ta'mali ma'rōof û titnēeh  
'ala l-mashēenelaish inno'ateek  
û ānā mā bħibbish aḍowwe' 'alaih  
waqt kteer  
irti l-choōzk fi hâda l-bashkeer  
û jarrbi t'âoodi ta'mali n-naqshe  
irka'i shakfe fi hadēek il-boōrdai  
il-kidh kbeer kteer lar-rati  
kooll bâqi l-bashakeer mlâh?

shōofthoon kōollhōon û bashōof  
inhōon hōom û sharāshif iṣ-šōofar  
w il-mahārim w ibyōōtil-mchad-  
dāt mā byilzamhōonsh tašlēeh  
járrib itsheel hadōl il-boōka'  
ba'dhōon boōka' dihn û rairhōon  
boōka' atmār

sharāshib hâda l-raṭa mkátta'  
ba'dhōon; û laish innhōon bish-  
'een iftki il-chiyāṭa 'ala tōolha û  
sheeleehōon

inti mā chiyatṭēesh hâda mlēeh  
iftkēeh w imshi 'ala hēez doōpri

so that it may serve once more,  
as it is quite new.  
Hand me these shirts please; I  
wish to look them over.  
The wrist-band of this shirt needs  
attention. See what you can  
do with it.

The gusset is torn; the tear can  
soon be made good.  
Šabha please hand me the strong  
white thread. No, not that one,  
it is too thick.

The thread on this spool is thinner.  
The hem of this table-cloth is  
frayed out, will you please hem  
it on the machine, as it is old  
and I do not wish to spend  
much time over it.

Darn the hole in this napkin and  
try to make the design again.  
Insert a piece into that blind,  
the hole is too big to darn.  
Are all the other napkins in  
good condition?

I have examined them all and see  
that they, as well as the table-  
cloths, handkerchiefs and pil-  
low-cases require no mending.  
Try to take out these spots, some  
are grease and others are fruit  
stains.

The fringes of this cover have  
been partly torn off; as they  
are ugly undo the whole seam  
and take them off.

You did not sew this right, cut it  
and follow a straight line.

koomsânin-nômhado limmazza'een  
kteer ista'mleehoon rabtât ijrôoh  
hadôl il-manâshif şaroo irfâ' kteer  
'an in yista'maloo ba'd âktar mitl  
manâshif, kôosşeehoon la shikaf,  
itneehoon chi'ti ilâka fi kôoll  
wâhde w\_ista'mleehoon sharâyet  
râbara

limmin toöchłsi min \_ir-râti w \_il-  
chiyâta 'aoodikoollishilama'traho

shoo 'ammâlik ta'mali yâ sooltâne?  
'ammâli atârriz mindeel mitl manâ-  
deel ramallah

mēen 'államik it-tifreez?

t'allamto fi \_l-madrass. hoônâk  
'allamoonâkamân shoörl \_il-charj  
hôn fi shwi min \_illi \_milito

hal-charj ma'mool mleeh û hoo  
min karasta mleeha kteer kteer  
ma'mool hal-charj bi makkook  
willa bi soonnâra'?

ma'mool bi soonnâra  
bta'rfi tislitirli 'ala \_s-soonnâra?  
ná'am, achadt sâ'ât bi shoörl \_il-  
ibre w \_is-soonnâra

moosh kâdir alâki soonnârtik, wain  
bitchabbēeha?

mahtoota fi 'oolbet il-chashab  
hadēek ma' il-mkaşş w \_il-kôosht-  
bân w \_il-mitr w \_il-bikal

joomal 'an \_it-ţakş'.

kēef it-ţakş il-yôm?

These nightshirts are too much  
torn, use them for bandaging.  
These towels have become too  
thin to serve any longer as  
towels, cut them into pieces,  
hem them, sew a loop to each  
and use them as dusters.

When you have finished the dar-  
ning and sewing, put everything  
into its place.

What are you doing Sooltâne?  
I am embroidering a Ramallah veil.

Who taught you to embroider?

I learned it at school. There we  
were also taught the making of  
lace. Here is some that I made.

This lace is very well made, and  
it is of very fine material.  
Is this lace made with a shuttle  
or with a needle?

It is made with the needle.  
Do you know how to crotchet?  
Yes, I had lessons in needlework  
and crotchet.

I cannot find your crotchet-hook.  
Where do you keep it?

It is in that wooden box with  
the scissors, thimble, measure  
and hooks and eyes.

Meteorological Phrases.

How is the weather to-day?

1\* means also crochet-hook and-knitting needle.

2\* س for ص







laish hee haik?

hee hāmye ktēer ū bittowwil amrār  
akāmin yōm hee bitsābbib hātta  
tīnshaf owrāk ish-shājar w\_ib-  
toōhroōk il-ḥashēesh w\_il-ōōshb

il-bārad ḡarr ashjār il-boōrdkān  
ktēer

hāda owwal sha'ā' lash-shams fī  
hal arba' iyām il-achēere

ibtadat tītim

rābat ish-shams ū nīhnā lāzim  
nistā'jil la ḡiddām

shōof kēefsha'ā' ish-shams lōwwan  
il-ryōom bi kōoll il-alwān il-  
hōōmr w\_il-ḡirmiziye

tīlī' il-hlāl ū hī owwal najm

ij-jow fī\_sh-shark haik ṣāfi ḡatta  
inn\_il-ḡamar w\_in-njōom bibīnoo  
'ala boō'd māddet ēed

ōōmrak shoōft ṭarēēk it-tabbāne  
haik ṣāfi mitl mā hee il-yōm?

in-nāda ḡawi ktēer ilbis bālṭo

il-bādr ṭālī' ū 'an ḡarēēb bibāddid  
is-sōolme

il-fajr bīyan fī\_sh-shark w\_in-  
nhār ij-jdēed byibtidi 'an ḡarēēb

shōof! in-njōom 'ammāl yid'afoo  
'am titlā' ish-shams

owwal sha'ā'ātha ṭāl'ēen 'ala rōos  
hādolēek ij-jbāl rād

in-nashāftowwal hādīis-sānākteer

ir-rṭōobe sābbabat hādēek ish-  
shatawiye ḡaṣēede mlēēḡa

rāḡabt najm aboo ḡanab illi bīyan

Why is it so?

It is very hot and lasts often  
several days; it causes the leaves  
of the trees to wither and  
burns the grass and herbs.

The hail has done great damage  
to the orange-trees.

This is the first ray of sunshine  
during the last four days.

It is beginning to grow dark.

The sun has already set and we  
must hasten on.

See, how the rays of the setting  
sun have coloured the clouds  
with all shades of red and purple.

The new moon has appeared and  
there is the first star!

The atmosphere in the east is so  
clear that moon and stars seem  
to be within reach of one's hand.

Did you ever see the Milky way  
so clear as it is to-night?

The dew is very heavy, put on  
an overcoat.

The full moon is rising, it will  
disperse the darkness.

The dawn is visible in the east,  
the new day will soon break.

Look! the stars are paling, the  
sun is rising.

His first rays are coming over  
yonder mountain tops.

The drought in this year was  
very prolonged.

The damp of last winter has  
caused a good crop.

Did you watch the comet which

ḡabl akámmin shahr fi\_s-sáma? appeared in the sky some months ago?

la mā ráḡabtish wala shoóft ksōof No, I did not, nor did I see the  
ish-shams wala\_l-ḡámar eclipse of the sun or of the moon.  
byḡḡdar il-wáḡad ishōof shḡaf One can see shooting-stars almost  
injōom<sup>1</sup> takrēeban kōoll laile every night.  
fi móoddet iṣ-ṣaif byḡḡdar il-wáḡid During the summer you may have  
amrār kteēre iráḡib iṣ-ṣaráb<sup>2</sup> often an opportunity to see a  
mirage.

salámât, mjâmalât, shoókr, Salutations, Compliments,  
t'issif, ṡálab, i'tidâr, tahâne Thanks, Regrets, Requests,  
û rair áshya Excuses, Congratulations, etc.

### Salutations.<sup>3</sup>

ṣábbḡhak<sup>4</sup> bi\_l-chair or ṣabáḡ il- Good morning<sup>5</sup> (*lit*: May He  
chair or nhârak sa'ēēd meet you with goodness in the  
morning).

yis'id ṣabâḡhak or nhârak sa'ēēd *Answer*: May He make your mor-  
imbârak or yis'id ḡaṣ-ṣabáḡ ning happy.

nhârik sa'ēēd or alláh má'ik Good day (*lit*: May your *f. sing.*  
day be happy).

alláh yiḡfáṣkōom *Answer*: God protect you.

bchâṡrak Good bye (*lit*: With your leave).

ma' is-saláme *Answer*: In peace.

massēēk<sup>6</sup> bi\_l-chair Good evening (*lit*: May He let  
your evening be happy).

yis'id masâk *Answer*: May He make your even-  
ing happy.

laitak sa'ēēde Good night (*lit*: May your night  
be happy).

lailtak sa'ēēde\_mbârake! *Answer*: May your night be happy  
and blessed.

1\* *lit*: star pieces. 2\* instead of سراب 3\* The literal translation is given, generally, of the first of each group only, for the rest the student is referred to the vocabulary. 4\* for ṣábbḡhak 5\* The suffix must be adapted to the person or persons addressed. 6\* for imassēēk

*When passing some one on the road:*

mārḥaba

Welcome! (*lit*: a spreading out  
*i. e.* to you = be at ease).

mārḥabtain or alf mārḥaba

*Answer*: A double spreading out!

il-‘awāfe<sup>1</sup> or ya‘ṭēek il-‘āfyē

Health! May He give you health!

allāh i‘āfēek w ichallēek or

*Answer*: May God give you health

allāh i‘āfēek

and let you *i. e.* live.

ṣaḥḥ bādano

May his body be well<sup>2</sup>!

bādano isállmo

*Answer*: May he keep his<sup>2</sup> body  
well!

### Greetings to a Visitor.

*When some one knocks at the door:*

tfāḍḍal<sup>3</sup> or ná‘am

Please come in. Help yourself.

āhlan ū sāhlan or āhlan ū sāhlan

Heartily welcome (*lit*: You have

ū alf mārḥaba or yā mēēt āhla

met of your parentage and

ū sāhla or āhla āhla āhla!

come upon a smooth path)<sup>4</sup>.

fi l-mitāhhil

*Answer*: The *ahla* and *sahla* wish

be fulfilled in him who

wishes it.

*To an honoured person one adds to this greeting:*

āhlan ḥāllat ‘alainā l-bārake

Welcome! blessing has come upon us.

*To an infrequent guest is said after the salutation:*

shoo jāra ḥāтта sharraftnā?

What has happened that you  
have honoured us?

mā mnistārñēesh ‘an il-faḍl yā  
sēēdi

*Answer*: We cannot do without  
your favour, sir.

mōoshtāḳēen yā afāndi

We have a longing [for you] O  
afāndi<sup>5</sup>!

ū niḥnā bi l-āktar

*Answer*: And we in the augmen-  
tation<sup>6</sup>.

min zamān mā zōortnāsh or mā  
sharraftnāsh

For a long time you have not  
visited or honoured, us.

1\* for il-‘āfyē

2\* This salutation is used only to workman, and always in the 3rd person.

3\* The Arabic word is used in many senses such as “please” accompanied by gesture. 4\* *i. e.* you are not a burden to us. 5\* Form of address to the educated. 6\* *i. e.* have a greater longing.

tfáḍḍal istrēēḥ

Please rest yourself.

mēen shāfak istarāḥ

*Answer:* He who sees you has rested.

### When offering Refreshments.

*Asking for something:*

kallif chātrak shoōrbet māi

Please (*lit:* let it cost your pleasure) a drink of water<sup>1</sup>.

ḥāḍir or ḥāḍir ʿāla rāsi ū ʿaini  
or ʿāla rāsi ū ʿaini

*Answer:* I am ready or Ready, upon my head and my eye.

*Bringing the water one says:*

tfáḍḍal!— māmnoōn

Please! *Answer:* Thanks.

*After one has drunk those present utter the wish:*

haniyan!

To your welfare.

allāh ihannēekoōm w ichallēe-  
kōōm

*Answer:* May God give you well being and let you (*i. e.* live).

*The drinking one says:*

sirrkoōm or bi\_sirrkoōm or maḥall

To your health (*lit:* Your sacrament, or, in your sacrament, or a built house<sup>2</sup>).

ʿamir

*Those present say in answer to his wish:*

ṣaḥḥtain or yihnālak<sup>3</sup>

Double health or May it give you enjoyment.

*After having drunk coffee one says:*

dāime

Always<sup>4</sup>.

*Answer of the host or a member of his family:*

allāh idēem ḥayātak

May God let your life continue.

### Phrases of Assent.

koōlli ʿāla ḥsābak

At your service *lit:* My entirety upon your account.

taḥt amrak

Under your command.

ʿāla rāsi ū ʿaini

Upon my head and my eye.

tikram

Be honoured.

baḥibb aḡaddim lak chidāme

I love to do a service for you.

1\* One must never make a request until seated, especially when the request is a personal one when, if possible, it must be postponed until the end of the visit. 2\* *i. e.* May your house be inhabited by yourself. 3\* for yihna lak. 4\* *i. e.* May you always have coffee under the same joyful conditions as now. If coffee is offered in a house of mourning one says: allāh yirḥamo *may God show mercy to him i. e.* the deceased.

min shānak	On account of you.
kōormālak	For your honour.
min shān chāṭrak	For the sake of your will.

Thanks.

mamnōon; káttir <sup>1</sup> chairak;	Much obliged. May He increase your possessions.
mamnōon ktēer; 'isht; mamnōon loōṭṭak la áchir dárake	Very much obliged; You have lived: Much obliged to the last degree [for] your kindness.
allāh ikáfeek 'ánni	May God recompense you in my stead.

Regrets.

ānā ktēer mit'ássif 'ála kalāmi l-kāsi	I regret much my hard words.
miskēen mā áṭal báchto! yā ḥarām!	O poor one, how bad is his luck! O forbidden thing!

Requests and Excuses.

batrájjak tá'mal má'o hal-ma'rōof	I beg you do him this favour.
biḥyātak <sup>2</sup> or bi'árḍak or bishárafak!	By your life or by your morality
biḥyāt <sup>2</sup> oolādak il-rályēen 'alaik	by your honour or by the life of your children who are dear to you.
dáchlák or dachēelak or dachēel 'árḍak	I implore you. I implore your morality.

*When wishing to excuse oneself or wishing to go:*

dastōor.—tfáḍḍal	Permission. <i>Answer:</i> Please.
bi_l-idn.—idnak má'ak	With permission. <i>Answer:</i> Your permission is with you.

Congratulations and Good Wishes.

*When taking leave:*

mā mninsāsh ma'rōofak ábadan	We shall never forget your kind- ness.
allāh ikōon má'ak; allāh ibārkak	God be with you. God bless you.
inshállah btitwáṭṭak	If God will may you succeed.

*Wish after shaving, hair cutting or bathing:*

na'ēēman	May it do you good.
----------	---------------------

1\* for ikáttir.

2\* for bi ḥiyā(tak).



buttercup hannōon ašar  
**Cabbage** malfōof  
 cactus šabr  
 calyx kōomm ez-zihre;  
 kōonb ez-zāhira  
 camomile bābōonij; kraī'a  
 caper kābār  
 cardamon hail  
 carob charrōob  
 carrot, yellow jāzar  
 carrot, white lift  
 castor-oil plant charwa'  
 cat-mint ḥašheesh el-kōott;  
 na'na'  
**catch-fly** mōōššais; kōōttain  
 el-rašāl  
**cauliflower** karnabēēt;  
 zahr; kanabēēt  
 cedar arz  
 celery kīrīs  
 celery, wild kōōrfōon  
 cherry kāraz  
 chestnut kāstana  
 chicory hindbe  
 chickpea hōommōōš  
 chervil bakdōonis  
 chrysanthemum lowwander  
 cinnamon kīrfe  
 cistus jibra; kōōmmaile  
 citron trōonj; kōōbbād  
 clematis mal'a; shabatbat  
 clover barsēem  
 cocoanut jōz hīndi  
 coffee-tree bōonn  
 colchicum wada'a  
 colocynth ḥaṣal  
 colrabi krōonb  
 convolvulus shoōbroōk;  
 finjān el-kādi  
 cor libb esh-shajara  
 coriander kōōzbāra  
 corn kamh  
 corolla tāj 11 iklēel ez-  
 zihre  
 cress jarjēer  
 cress, water rashād  
 crocus za-farān; kōōrkoōm  
 cucumber chiār  
 cucumber, Arabic fakḥōos  
 cucumber, squirting fakḥōos  
 el-ḥmār  
 cumin kammōon  
 cyclamen šabōonit er-rā'i;  
 karnāin el-ražāl

cypress sāroo  
**Daisy** kōōkhōōwān  
 dandelion ilk  
 darnel zawān  
 date-tree tamr; nachle  
 date, fresh bālah  
 date, dried 'ājwe  
 doom tree dōm  
 dura dōōra  
**Ear of corn** sālāl  
 earlnut fōōsdka 1b  
 egg plant baitinjān  
 elder bailāsān  
 eryngo kōōr'sanne  
 eucalyptus šhājar eš-šōomr  
 euphorbia hībe  
**Fennel** shōmar; basbāsi  
 fig tēen  
 fig, early daifōor  
 fig wort ḥašheesh esh-  
 shōke  
 filbert bōōndōōk  
 fir tree kraish  
 flax kittān 5a  
 flower zhōor  
 fruit tāmar  
**Garlic** tōom  
 geranium wild ibrit er-  
 rā'i or el-rajaz  
 germander kamāndra; ji'de  
 gilliflower manṭōor  
 ginger zānjābēel  
 gladiolus dalbōot  
 globe-thistle akkōōb  
 goldenrod ṭiyōon  
 grape kōōtf inab; ankōōd  
 grape, cluster of inab  
 grape, unripe hōōsrōom  
 grass ḥašheesh; oōshb  
 grass, feather hālfa  
 grass, scutch enjēel  
 greengage barkōōk  
**Hawthorn** boot; za-rōor  
 hemlock showkarān  
 hemp kinnab  
 henna hēnna  
 herb chōōdar; ḥašheesh  
 hollyhock chiṭmiye  
 honey-wort lisān el-oōšfōor  
 honey-suckle zahr el-asal  
 horehound ikraiha  
 horse-tail kaṭ waṣl, mish-  
 shir  
 hound's tongue lisān el-kāl

husk kīshr;  
 hyacinth oōkintōos; nō' min  
 es-soosann  
 hyssop zōfa  
**Indigo** nēel  
 ivy ḥābab el-masākēen  
 Jessamine yāsmēen  
 juniper lizzāb; 'a'ar  
 Knotweed kōōqdāb  
**Larkspur** mihmāz  
 laurel rār  
 lavender lawānda; chzām  
 leaf wārak  
 leek tōom; kōōrrāt  
 lemon, sour lemōon ḥamid  
 lemon, sweet lemōon ḥiloo  
 lentil 'ādas  
 lettuce chass  
 lichen bahak el-hajar  
 licorice root irk es-soos  
 lily zāmbak 169N  
 lupine tōormōos  
**Mahogany tree** shājar  
 el-ḳabil  
 maidenhair sāk el-āswad  
 maize dōōra šafra  
 mallow chōōbbaize; chōot-  
 miye  
 mallow, Jews mlōōchiye  
 mandarin yōōsoof afendi  
 mandrake yabroōh; tōōffāh  
 ej-jinn  
 maple dōōbb; ḳaiḳab  
 marjoram za'tar  
 medlar za-rōor  
 melon, sugar baṭṭēech ašar  
 melon, water baṭṭēech  
 mimosa littain; salāmōn  
 mignonette islēeh; balēēha  
 fāne; aboo irwais; arnoos  
 ḥašāde  
 mint nāna  
 mulberry tōot  
 mullein shajarat ed-dibk;  
 'awarwar  
 mushroom fōotr; oōshb  
 el-rirāb  
 mustard chardal; chirdaile  
 myosotis aḍān el-fār  
 myrtle ḥimblās; ās  
**Narcissus** rōonjōos; bzāk  
 en-nābi  
 nettletree kōōrrais; bānāt  
 en-nār

nightshade áinab it-ta'lab	poplar hôr	stem sâk
nut jôz	poppy chashchâsh	stramonium barsh; jôz
nutmeg jôz et-teeb	potato batâta	mâtil
<b>Oak</b> ballôot	pulse katâni	strawberry tóot frânji
oak, evergreen sindyân	pumpkin kar'; kôosa	strawberry-tree kaikab
oats shoofân; hooftmân;	pumpkin round yak'teen	sugar-cane kashab mass
chartâl	purslane bakle; farfahéen	sunach soommâk
oleander difla	<b>Quince</b> sâfarjal	sunflower -ain-shâms
olive fruit zaitôone	<b>Radish</b> tijl	sycomore joommaiz
olive tree shajarat ez-zaitoon	raisin zbëeb	<b>Tamarisk</b> tarf; tamar
onion basâl	ranunculus hódân; shooffair;	hindî
orache shajarat el-bîyâdeên;	kâff es-sab.	tares zawân abyad
rôorl	reed kashab	teasel shâlâmôn
orchis sâhlab	rice rôozz	tendrîl 'arnôos; shammôot
orchis, white scented ich-	root shoorsh	terebinth bootm
zaima	rose warde	thistle bâllân; shôk; nâtsch
orange boordkân	rosemary 'âbtarân; iklêel	thistle, star moorrair
ovary jôorn el-bizr	ej-jâbâl; hassoolbân	thorn shôk
<b>Palm</b> nachl c	rose of Jericho kâff el-'âdra	thorn-bush nâtsch
pansy zahr et-tâlôot	rue hârnal; zadâbiye	thyme zâ'far el-hamêer;
papyrus koolân; bâbêer	<b>Saffron</b> za-farân	za'far jâbâle; soohâif
parsley bakdôonis	safflower 'oosfoor	tobacco tootôon; hasankâif
parsnip jâzar âbyad	sage maryamiye	tomato bandôra
pea bazilla	salsify shirsh esh-shoofân	tree shajar
pea, Indian mâsh	saltwort joommele	truffle kam'; bint er-ra'd
peach chôch; doorrâk	sap zôom	trunk, tree sâk
pear njâs	sedge sa'adi	tulip hannoon razâl;
pepper plant flâfle	service-tree machlêes	hilhliya
pepper tree shajarat el-filfil	sesame simsim	twig rôosn; jidi
petal warakit ez-zahra	scyal acacia sidr	<b>Valerian</b> hashêeshet el-
pimpernel marjâne	smilax hashishet el-batool	hoorr
pine kraish; snobar	suadragon toomm es-	vetch kirsânne; mâsh;
pine cone kâraz	sâmake	is-aisa
pink krounfôol	Solomon's seal chatim	vine dâlye
pistachio fôostôok	soolaimân	violet bânâfsâj
pistil makân el-bizr min	speed-well sheeh	<b>Wallflower</b> chairi âsfar
ez-zahr	spinach sâbânich	walnut jôz
planetree doolb	spurge hooliaib el-boom	wheat kamh
plantain lisân et-tâ'lab	squill, large zëez; boosshail	willow safsâf
plum swaida	squill, small purple boosshail	<b>Yarrow</b> kaisoon; hazânbâl
pod karn	el-hiye	zahr el-kindêel
pollen rôobâr ez-zahr	St. John's wort dmoo' el-	yew sharbeên
pomegranate rôommân	bsain	<b>Ziziphus</b> nebk
	stamen rôomân el-anhâr	do. spina Christi sidr



# GENERAL.

Abai 'abāye 1b  
 abandon tarak  
 abase oneself twāda  
 abbreviate ihtaṣār  
 abbreviation ihtaṣār  
 abdicate istāfa  
 abdication isti-fa  
 abdomen baṭn; karsh  
 abhor kazz, ihtaḳr  
 abhorrence ihtaḳr  
 ability imkān  
 abject āḥir dāraje  
 able, be 71R. 114 kīdir  
 aboard adv. 'al-mārkab  
 abode maḥall il-ikāme  
 abominable dāni  
 abomination rājas; kārāh  
 abortion tarḥ  
 abound māshsh, mḥāshshak  
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 abrogate riyar  
 abrogation taryeer  
 abruptly ḥālan  
 abscess dōmmal c  
 absence raibe, ryab  
 absent, be pāb 126.2  
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 absolute n. il-kōolliye  
 absolve v. ḥall  
 absorb maṣṣ, nashsh  
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 acceptable maḳbōol  
 acceptance kōobōol  
 access dōchōol  
 accessible mōomkin il-  
 ḥōōsōol 'alaih  
 accident 'āriḍ; ḥādī 'āṭil  
 accidental bi-ṣ-ṣitfe  
 accommodate o. s. kīyāf nāfso  
 accompany rāfaḳ 139. 1

accomplice miḍnib ma-  
 accomplish kāmmal  
 accord adan [jib]  
 accordance with, in bimow-  
 according to binā'an 'ala  
 accordingly lihāda  
 account n. ḥisāb r  
 account of, on bisābāb  
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 accumulation jam' 6a  
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 activity 'amal 4a  
 actual ḥaḳēekatan  
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 addicted to miyāl la  
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ittafak ma<sup>c</sup>; inḍamm la

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attract injaḍab

attractive jâdib

auction mazâd r. f.

auctioneer biyâ<sup>c</sup> bi'l-mazâd

audible masmo<sup>c</sup>

auger (tool) barrêeme r

aunt (maternal) châle r

aunt (paternal) 'amme r

author m'allif r

authority hibe r

autumn charêef

avail o. s. ista'mal

avarice tama<sup>c</sup>

avaricious ṭammâ<sup>c</sup> r

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bald âkra<sup>c</sup>

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ball of yarn kâbkōobe r

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## Corrections and Additions.

p. 2 l. 24 Add: *a* after a guttural or the letter *r* is pronounced like *a* in father; after *k*, *ṣ*, or *ṭ* it sounds like a combination of *a* and *o*, somewhat like the syllable *awe* pronounced very short.

p. 3 l. 8 read 191 f. for 163 Add to § 3: The gutturals and the letter *r* prefer *a* as the following vowel, especially in the case of the fem. ending.

p. 4 l. 11 read: 190 for 191 Add to § 9: The fellaḥēen sometimes use the fem. forms for the 2<sup>nd</sup> and 3<sup>rd</sup> pers. plur: *chin* (= *kin*), and *hin*.

p. 5 l. 10 read *achōōh* for *cachōōh* l. 20 *btā'ti* or *btā'i* l. 21 *bākara* for *bakara*.

p. 6 l. 6 delete *is* l. 14 read *shaitnā* for *schaitnā* l. 16 add l. before "a warning" l. 20 read *iyāha* for *iyāhah* Add to the end of § 16: 2. the accus. of the pron. *e. g.* *iyāha* I want her. in *kān biddak iyāh machlōōṭ bū'malo*. If you wish it mixed, I will do it. l. 32 read *fhimthā* for *fhimta*.

p. 7 Add to § 18: The letter is generally pronounced *d* although *ḏ*. Delete: For the letter *d* etc. l. 27 read *rōōzlān* for *rōōšlān*.

p. 8 l. 26 Add after *l*, or as an exclamation *cf.* § 89

p. 9 l. 20 read *enhōōm* for *enhōōm*

p. 10 Add to § 33: "Some of may also be rendered by *akammin* followed by the substantive in the singular: *e. g.* *akammin bait inḥaraḵ* or *inḥaraḵoo* Some of the houses were burnt".

p. 11 l. 1 read "rendered".

p. 12 add to § 41N: or *tnainnā*; *tnainkōōm*

p. 16 l. 7 *tāni* for *tāni*.

p. 18 l. 20 delete ?

p. 21 l. 1 read enough l. 22 read § 208 for § 209 l. 27 read *kōōll mā* for *kool mā*.

p. 22 l. 8 read § 210 for § 208 Add to § 83 In the same manner is used 'ādam nought *e. g.* 'ādam *il-iḵbōōl* the refusal.

p. 24 l. 31 delete with the pron. suffix.

p. 25 l. 29 read *chafēef* for *achaff*.

p. 27 Add to § 102 Remark: In speaking an *i* is often prefixed to the *b* of the Impf. especially after the conjunction *w* *e. g.* *w\_ibyākloo* and they eat". Add to § 103: Verbs which have in the Impf. the vowels *ōō* ... *ōō* take in the Impf. as prefix *ōō*. l. 33 add *iḵtil* or before *iḵtōōl*.

p. 29 l. 29 read *prick* for *prik*

p. 30 l. 7 *rakad*: add "be still" l. 10 *chabaṭ*: "knock some one" l. 18 read *liḥiḵ* for *liḥik* l. 19 read *riḏib* for *riḏib*

p. 31 l. 23 Add 1 before "Verbs" l. 31 Add 2 before "Verbs" l. 31 read *bidōōḵḵ* for *bidōōk*

p. 33 l. 8 read: Imperative for impf.

p. 35 l. 12 delete: or '.

p. 36 Add to § 125 after *minjāb*; these participles are really of the seventh Form. l. 32 read: to forget.

p. 37 l. 30 read *ṛaḏabo* for *ṛaḏaboo*.

p. 38 l. 12 read imp. for impf.

p. 40. Add to § 136: The prefix *m* of the participles of the derived forms should have as its proper vowel *ōō*; in conversation however, one more frequently



hears a prefixed, very short, *l*. The two forms *e.g.* *mōōjarrab* and *imjarrab* exist therefore by the side of *mjarrab*: *cf.* also § 142R. § 143R. p. 41 / 1 read *kattaf* pick fruit. / 19 *jallas* add straighten a thing. p. 42 / 24 *wadda\** / 28 read *yā*. Add *malla* fill and delete it on p. 41 *l* 24. p. 43 insert before / 11 *bisāmhoo* 3. p. plural. / 24 read *liyan*. p. 44 Add to § 142: *tharrak* Impf. *biṭharrak* Imp. *iṭharrak* (m.) *iṭharraki* (f.) *iṭharrakoo* (pl.) Pres. Part: *mōōtharrik* Past Part: *mōōtharrak*. p. 46 / 6 read VI F for VII F. / 9 read Imp. for Impf. / 10 read *mōōtkātil*. p. 47 / 28 read *be* spoiled. p. 48 / 28 read *a* for 1. p. 49 / 1 read *b* for 2. p. 54 / 2 *ṭabṭab* to pat. / 28 read *een* for *ēeni*. p. 56 / 17 read *fōōchchār*. p. 57 / 23 read *chīyāt*. p. 58 / 27 Add 1 before Words. p. 60 / 18 read *hōōkne*. p. 62 / 14 read *kāfās* for *kafa* / 34 Add 2. before The following. p. 64 / 14 read *rāmshe*. p. 66 / 6 read *āyi*. § 168. 13. 1. The words *amr* command and *fākha* fruit should exchange places. p. 68 / 17 Note: read *zambak*. p. 69 / 3. Take *‘asfōōr* sparrow to § 172. / 10 read infant's shoes. / 21 read literary work. Delete footnote \* \* \* and take the word *jarōōshe* to § 168 14R. p. 70 / 16 \* *yōmi*. p. 71 / 22 read *chāṭib*. / 24 read *maṭlōōt* for *maṭboot*. / 27 read *mislim* dark: *midhiin* greasy. § 176N read *hibla*, *hiblāt*. Last line read *rachwēen* for *raegwēen*. p. 74 / 16 read *‘aṭshān* p. 75 / 24 read conjunction for conjugation. p. 77 / 1 read *jam‘ēet* for *jam‘iyit*. / 3 read If. in the case, . . . Add to § 194: Sometimes however, as in class. Arabic, the adj. is put in the fem. sing. if the noun denotes other than rational beings. / 19 read *es-sṣār*. Add to § 195: As in the case of the adj. the verb, as also the pron. suffix, is sometimes put in the sing., if its subject denotes other than rational beings. p. 78 / 7 read something for something. / 20 read *jāi* read *tābi*. p. 79 / 26 read *rāihēen*. p. 81 § 213 delete both times Remark. p. 82 after / 8 insert: 4. There exists also a Passive form which may be said to be a combination of the VII. and VIII. Forms: *e.g.* *in‘tana* care for; *inḥtāmal* be borne; *inḥtarak* be burnt; *inḥtaṣar* be epitomized. § 216 delete the words Remark and add to No. 2: a similar shortening occurs in the case of *kāl*, *ṣār*. *e.g.* *kālli*, *ṣarlak*, and of most other verbs of the same kind. p. 84 / 25 read *ṣāhib ‘akl*. p. 87 / 4 read *‘aṭshāni*. / 23 read *hiwānāt*. / 35 read *shbēeni*. p. 90 / 12 read *‘ōomra*. / 19 read *ish-shōōbra*. / 20 read *btichsar*. / 25 read *‘indi*. / 26 read *‘indak*. p. 91 / 2 read *salle*. p. 92 / 5 read *māndis*. p. 93 / 14 read *had* for *have*. / 23 read *women*; delete? in the Arabic. p. 94 / 3 read *dow*. / 7 read *es-saṭh* for *il-hṣām*. / 12 read 216 for 286. p. 96 / 13 read *‘aṭshāneen*. p. 97 / 4 read *yikṭa‘oo*. / 8 read *saḥaināhōōn*. / 14 read them for her. / 24 read *ṭiyib*. p. 98 / 9 read *atṣōwwar*. / 24 read *timsaḥ*. p. 99 / 11 read *shams*. / 26 read *wait* for *cut*. p. 100 / 7 read *jōōmal*. / 10 read *watchmaker's*. / 11 read *take it there, it . . .* / 21 read *karrōsa*. p. 101 / 8 *shōōfnāh*, the *h* is the suff. 3 p.m.s. *cf.* § 17 b.— / 9 read *a‘faitha*. / 10 read *We* for *He*. / 13 read *He* for *We*. / 20 read *asta‘jro*. / 29 read *soōrmāito*. p. 102 / 5 read *jilmālak*. / 18 read *byishtiploo*. p. 103 / 14 delete (f.) / 16 read *irlitt* / 16, 17 read *kōōsstak*. / 28 read *‘ammāl*. p. 104 / 17 add before *hee*: *lash-sha‘b*. / 20 read *il* for *ii*. p. 105 / 15 As before the prefix *b* of the Impf. so also before *n* the prefix *i* is put *cf.* § 102 Cor. and Add. p. 106 / 31 read *biyṭṭalla‘oo*. p. 107 / 22 read *these* for *the*. / 29 read *‘asfōōr*. p. 108 last line read *ismi‘t* for *ismi t*. p. 112 / 19 read Percentage for Percentage. p. 114 / 9 read *ḥṣābak*. p. 115 / 1 read *hakyak* for *hakyak*. p. 116 / 31 read *id* for *id*; *hāda* for *haḍa*. p. 117 / 4 read *kaḥa*. p. 118 / 31 read *rās* for *rās*. p. 125 / 7 read *ṭaḥṭāṭni*; / 11. read *hāda* - *r-rajōōl*. / 14 delete? p. 126 / 3 read *itshatṣhit*; / 5 read *bitkazkiz* for *bitkzakiz* / 8 read *itlarfaṭ*. p. 127 / 4 read *biṭowwil*. p. 130 / 4 read *biyṭṭnoo* for *biyṭnoo*. / 34 read *isātir*. p. 132 / 5 read *ḥṣān*. p. 133 / 11 read *wischa*. p. 134 / 5 read *bitḥḍar hōn*. p. 135 / 10 read *ṣanādēekak*. p. 137 / 20 read *w-ṣ-ṣṣēere*. / 26 read *toōftōōr*. p. 140 / 19 read *for* and. p. 141 / 4 read *macaroni*. / 15 read *ihittōō*. / 20 read *ḥamām*. p. 142 / 5 read *aḥāddimlak*. p. 143 /



25 read fārshi. p. 144 l. 3 read ḳabbāt. p. 145 l. 2 read m'īyan. p. 146 l. 1 read yindwi-ḏ. l. 26 read il-ōḏa. p. 147 l. 24 read tmázza'at. p. 149 l. 3 read itdābbir. l. 19 r ad btiṭwāssach. l. 27 read byitwākḳafoo. p. 150 l. 24 read mōone. p. 151 l. 8 read difficulty. l. 15 read ṣ-ṣrēere. l. 19 read ānye. p. 152 l. 29 read biḥḥōon. p. 153 l. 9 btiḥriḳōon=btiḥriḳ+ḥōon. The *h* of the suffixes is often assimilated cf. e. g. § 17 Parad. ḥimta. p. 155 l. 35 read chiyaṭṭēesh. p. 157 l. 29 read ish-shita. p. 159 l. 22 read lailtak. p. 160 N. 2 read to a workman. p. 162 l. 19 read *or* by your honour. By . . . p. 163 l. 24 read yaṭṭēek p. 164 l. 6 read jōom'a. p. 165 l. 37 read ḥāṭiṭ. p. 166 l. 32 read baḳṭa' l. 40 read w-itmānna. p. 167 l. 34 read biḳṭa' l. 68 read ṣiyād. p. 168 l. 1 read 'inab. l. 29 read 'ala. l. 31 read ṭil'at. p. 169 l. 22 read 'addaito. p. 173 l. 11 read napoleon as present. p. 179 l. 12 read matbōō' l. 30 read byil'ab. p. 186 l. 5 read jōommaiz. p. 189 add to "bear" 5a. Add mosquito nāmōōs 163. p. 190 add to stallion, before āḥsne, plural. p. 191 add to "fig" single fig kōōz. Add to fruit fākha 13.1. Narcissus read en-nābi. p. 193 accident ḥāḏit 'āṭil accidental bi-ṣ-ṣidfe accommodate . . . kiyaf p. 194 armful 'ibṭ. p. 208 intention read maḳṣōōd. p. 220 tin read tānak, delete zēenko. thirsty read 'aṭshān. p. 221 trouble ta'ab use n. read isti'māl p. VI l. 8 read possessive.

In the course of printing, some diacritical points, especially under the letters *d*, *t* and *s*, as also the sign ' , were broken off the type, but their absence will be easily recognized by the student.



hears a prefixed, very short, *i*. The two forms *e.g.* mōōjārrab and imjārrab exist therefore by the side of mjārrab; *cf.* also § 142R. § 143R.

p. 41 *l.* 1 read *ḡaṭṭaf* pick fruit. Last line: add after “or *i*” sometimes pronounced *ai*.

p. 42 *l.* 24 wadda\* *l.* 28 read *yâ* for *ya*. Add *ḡ* malla “fill” and delete it on p. 41 *l.* 24.

p. 43 insert before *l.* 11 bisāmḡoo 3. p. plural.

p. 44 Add to § 142: ṭharrak Impf. bitharrak Imp. itharrak(m) itharraki(f). itharrakoo (pl.) Pres. Part: mōōtharrik Past Part: mōōtharrak.

p. 46 *l.* 6 read VIF for VIIF. *l.* 9 read Imp. for Impf. *l.* 10 read mōōt-ḡâtil for mōōtḡâtilt.

p. 47 *l.* 28 read be spoiled for spoiled.

p. 48 *l.* 28 read a for 1.

p. 49 *l.* 1 read b for 2.

p. 54 *l.* 2 ṭabṭab “to pat”.

p. 56 *l.* 17 read fōōchchâr for fōōchchar.

p. 58 *l.* 27 Add 1 before “Words”.

p. 60 *l.* 18 read ḡōōḡne for ḡōōḡni.

p. 62 *l.* 34 Add 2. before The following.

p. 64 *l.* 14 read rāmshe for rāmshe.

p. 66 *l.* 6 read âyi for âji.

p. 69 *l.* 10 read infant's shoes *l.* 21 read literary work.

p. 71 *l.* 22 read ḡâṭib for ḡâṭib *l.* 24 read marḡōōṭ for marḡōōṭ  
*l.* 27 read miḡlim dark; midhin greasy. § 176N read ḡibla, ḡiblât.

p. 77 *l.* 3 read If, in the case. . . . Add to § 194: Sometimes however, as in class. Arabic, the adj. is put in the fem. sing. if the noun denotes other than rational beings. Add to § 195: As in the case of the adj. the verb is sometimes put in the sing., if its subject denotes other than rational beings.

p. 78 *l.* 20 read jâi for jâi.

p. 81 § 213 delete both times “Remark”.

p. 82 after *l.* 8 insert: 4. There exists also a Passive form which may be said to be a combination of the VII. and VIII Forms: *e.g.* inṭana care for; inṭâmal be borne; inṭarak be burnt; inṭaṣar be epitomized. § 216 delete the words “Remark” and add to No. 2: a similar shortening occurs in the case of ḡâl, *e.g.* ḡâlli, and of most other verbs of the same kind.

p. 84 *l.* 25 read ṣâḡib ‘aḡl

p. 90 *l.* 12 read ‘ōōmrha for ‘ōōmrha *l.* 25 read ‘indi for indi *l.* 26 read ‘indak for indak.

p. 91 *l.* 2 read salle for ṣalle.

p. 93 *l.* 23 read women for woman.

p. 94 *l.* 12 read § 216 for 286.

p. 97 *l.* 14 read them for her.

p. 98 *l.* 24 read timsaḡ for timsah.

p. 99 *l.* 11 read shams for ḡhams. *l.* 26 read wait for cut.

p. 100 *l.* 11 read take it there, it . . .

p. 101 *l.* 10 read We for He *l.* 13 read He for We.

p. 102 *l.* 5 read jibnâlak for jōōbnâlak *l.* 18 read byisṭirloo for byisṭirlo.

p. 103 *l.* 14 delete (f.) *l.* 16 read irḡiṭṭ for irḡiṭṭ *l.* 28 read ‘ammâl for ammal.

- p. 104 l. 17 add before hee: lash-sha'b.  
 p. 107 l. 22 read these *for* the.  
 p. 112 l. 19 read Percentage *for* Precentage.  
 p. 115 l. 1 read hakyak *for* hakyak.  
 p. 118 l. 31 read rās *for* rāš  
 p. 126 l. 5 read bitkazkiz *for* bitkzakiz.  
 p. 130 l. 4 read byi'tnoo *for* biy'tnoo.  
 p. 134 l. 5 read btiḡdar hōn.  
 p. 137 l. 20 read w \_iṣ-ṣrēere.  
 p. 141 l. 15 read iḡiṭṭoo.  
 p. 142 l. 5 read akāddimlak.  
 p. 146 l. 16 read chitmiye l. 26 read il-ôḡa.  
 p. 151 l. 8 read difficulty l. 19 read ânye *for* ânye.  
 p. 157 l. 29 read ish-shita.  
 p. 160 N. 2 read to a workman.  
 p. 167 l. 68 read ṣīyād.  
 p. 168 l. 1 read inab l. 29 read 'ala.  
 p. 189 add to "bear" 5a. Add mosquito nāmōōs 163.  
 p. 190 add to stallion, before āḡṣne, plural  
 p. 191 add to "fig" single fig kōōz Add to "fruit" fākha 13.1 Narcis-  
 sus read en-nābi *for* en-nābi.













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