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MANUAL

OF

PALESTINEAN ARABIC

FOR SELF-INSTRUCTION

BY

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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, *faīas* “a mare” while the vernacular has *faras*. The consonant *t* is sometimes pronounced as *ṭ*, *ḏ* 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 *oo* sound and short *i*, which are often interchanged even in the same district. One may hear *kōolle* as well as *kille*, *ḥiml* as well as *ḥōōml*. 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.

Table of Contents

Part First

Transliteration, of Consonants.	§ 1
Transliteration of Vowels.	2
Miscellaneous Remarks.	3
The Article.	4—7

Pronouns.

Personal, Suffixed. and Possessive	8—17
Demonstrative.	18—21
Interrogative.	22—27
Relative.	28—29
Various Pronominal Expressions, etc.	30—36

Numerals.

Cardinal Numbers.	37—38
Numbers 3—10.	39
Change of the Numeral in the Counting of Things.	40
Dual of the Noun instead of <i>tain</i> , and Counting in Commercial Transactions	41
Numbers 11 to 19.	42
The Noun in Connection with Numbers.	43
Cardinal Numbers treated like Adjectives.	44
Date.	45
Ordinal Numbers.	46
Cardinals serving as Ordinals.	47—48
Adverbial Phrases of Number and Time.	49
Fractions.	50—51
Fractions whose Numerator is 2.	52
Fractions whose Denominator is above 10.	53
Time.	54

Percentage.	§ 55
“Double”, “triple” etc.	56
“One by one” etc.	57—58
Arithmetical Signs.	59
Verbs expressing arithmetical Relations.	60
Days of the Week.	61

Prepositions.

List of regular Prepositions.	62
Prepositions with Suffixes.	63
ma, 'ind, lä.	64
Prepositions followed by the Article.	65
Paradigms of Prepositions with Suffixes.	66
Use of bain.	67
Present Tense of “to have.”	68
Past Tense of “to have”.	69
“To be right — wrong; to owe; ought”.	70
“There is”.	71
“To be able, may, can, will”	71 R.
Lists of Compound Prepositions.	72—73
Adjectives formed from Prepositions.	74

Adverbs

Lists of Adverbs.	75—79
“Alone”.	80
Adverbial use of baqa and âd.	81

Negations.

Negation of the Verb.	82
Negation of the other parts of Speech.	83
Negative Expressions.	84
“No” in answer to a Question.	85
The Negation rair.	86

Interjections and Exclamations.

Calling a Person.	87—88
Admiration, Surprise and Woe.	89

Comparative and Superlative Degrees.

Comparative. Paradigms.	§ 90—92
Comparative of Adjectives denoting physical Defects or Colours.	93
“The more . . . the more”.	94
“Than” of Comparison.	95
Comparative of Inferiority.	96
Superlative.	97—98

Verb

General Remarks.	99—100
Formation of the Perfect.	101
” ” ” Imperfect.	102
” ” ” Imperative.	103
” ” ” Pres. Participle.	104
” ” ” Past Participle.	105
” ” ” Participles, feminine form.	106
Plural of Participles.	107
Division of the Verb.	108—110

The Strong Verb

The Regular Strong Verb.	117—115
The Doubled Verb.	116
Verbs which have a as 1 st or 2 nd Rad.	117—120

The Weak Verb

Verbs 1 st Radical w.	121—122
Verbs 1 st Radical y.	123
Verbs whose 2 nd Radical is â.	124—126
Verbs which have a or i as 3 rd Radical.	127

The Doubly Weak Verb

Verb having a as 1 st and 3 rd Radical.	128
Verbs whose 1 st Rad. is w and the 3 rd a	129
Verbs whose 2 nd Rad. is w and the 3 rd a or i.	130
Verbs whose 2 nd Rad. is y and the 3 rd a or i.	131

Derived Forms

General Remarks.	§ 132—133
Forms II—X.	134—153
The Strong Verb of Four Radicals	154

The Substantive

Derivation	155
Regular Feminine Singular	156
Nouns feminine in Gender, although not in Form	157
Plural and Dual	158—159
Collective nouns	160—161
Adjectives formed from collective Nouns of Peoples	161R
Names of Professionals etc. formed by means of the <i>Nisbe</i>	162
<i>Nisbe</i> used to form new Nouns	163

Sound Plural

Sound Plural of masculine Nouns	165
Sound Plural of feminine Nouns	166
Sound Plural of Nouns of four or more Radicals	167

Broken Plural

The Broken Plural	168
Nouns of four or more Consonants	169—174

Adjective

Adjectives formed by means of the <i>Nisbe</i>	175
Sound Plural of Adjectives	176
Broken Plural of Adjectives	177—182
Adjectives denoting Materials	183

Syntactical and other Remarks

The Noun	184—189
Possessive Case, <i>idâfe</i>	190—191
Insertion of helping Vowel	192
The Adjective	193—194

The Verb

Relation of the Verb to its Noun	§ 195—197
“Doing” or “about to do”	198—199
“The following, the next, the coming”	200
Participles corresponding to an English Noun or Ad- jective	201
Present or Past Tenses	202
Infinitive	203
Imperfect Tense	204
Pluperfect Tense	205
Future Tense	206
Future Perfect	207
Conditional Sentences	208
Hypothetical Sentences	209
Imperative with the Negation	210
“Let us”, (let =permit)	211
The Impersonal Form of Expression in English	212
The Passive Voice	213
Position of Adverbs and adverbial Phrases	214
The Past and Future Tenses of “to have” and “to be”	215—216
Generalisation of Interrogative Pronouns and Adverbs	217
The Conditional “If I am”	218
Use of the Verb şâr	219
Loss of Prefix of second Verb	220
Diminutives	221
Use of äboo, öömm, ibn, bint and şâhib	222

Part Second.

	Page
The Verb “to be” Present, Past and Future Tenses	87—90
The Verb “to have” Present Tense formed with Pre- positions	90—93
Ditto Past and Future Tenses	93—95
The Verbs to be, become (şâr)	95
Personal Pronouns in the Nominative and Accusative Cases	96—97
Can (=know how)	97—98
Can (=to be able)	98—99
Will. wish	99—100

	Page
Possessive Pronouns and Phrases	100—101
Verb with the pronominal Suffix	101—102
Demonstrative Interrogative and Relative Pronouns	102—104
Self, the same	105
Each other, some, after	106—107
All, every	107—108
Other, another, any	108—109
Cardinal Numerals	109—110
Ordinal Numerals, Dates and Fractions	111—112
Time and Percentage	112—113
Prepositions	113—114
To be right, to be wrong, to owe, ought	114—115
Compound Prepositions, Adverbs Negations etc	115—117
Illustrations with pair	117—118
Interjections and Exclamations	118
Comparative and Superlative Degrees	119—120
Adjectives of Materials. Physical Defects and Colours	121
Derived Forms of the Verb	122—125
Verbs with four Radicals with and without the Prefix <i>t</i>	125—126

Conversations etc.

Inquiries as to Health etc	126—129
Travel by Train	129—131
Riding and Driving	131—134
At the Hotel	135—137
Breakfast	137—139
Lunch	139—143
Bedroom-Service	143—146
In the Drawing Room	146—148
The Kitchen	148—151
Washing	151—153
Sewing Room	154—156
Meteorological, Phrases	156—159
Salutations, Compliments etc	159—163
Stories	164—173
Names of the Months	173
Songs and Rhymes	173—178

Proverbs and Sayings	178—181
Idioms	181—184
Imprecations and Curses	184—185
Street Cries	185—187
National Dishes	187—188

Vocabularies

Animals	189—190
Plants and Fruits	190—192
General	192—223
Additions and Corrections	224—226



Part First

Grammar



§ 1. Transliteration of the Consonants.

Arabic.	Transliteration	Name	Pronunciation
ا	a	alef	
ب	b	bā	
ت	t	tä	
ث	ṭ	thā	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	chā 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	zāi	
س	s	sēen	
ش	sh	shēen	
ص	ṣ	ṣād	Emphatic <i>s</i>
ض	ḏ	ḏād	" <i>d</i>
ط	ṭ	ṭā	" <i>t</i>
ظ	ẓ	ẓā	" <i>th</i>
ع	ʿ	ʿain	A guttural for which there exists no equivalent in the Indo-Germanic languages.
ع	r	rain	May be described as a deep throat <i>r</i> preceded by a <i>g</i> .

Arabic.	Transliteration	Name	Pronunciation
ف	f	fâ	
ق	ḵ	ḵâf	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 *ل*, *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, *fâṭha*, *késra* and *damma* 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."

ä 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, ع preceded by kesra.

To avoid error, u is generally rendered by ōō, oo or oō, short, medium or long. ōō represents و, oo و, oō و'.

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 ت (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-ḥakēem "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. karēem "generous", sharēef "noble", amēenēen "faithful" (plur.), ḥakmēen "rulers".

The accent is generally indicated by the sign ˘, 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 1st letter of the noun to which it belongs, if it is t, ṭ, j, d, ḍ, r, z, s, sh, ṣ, ḍ, ṭ, s, l, n.

e. g. et-tājir	The merchant	et-tōb	The dress
ej-jōoch	„ woollen cloth	ed-dār	„ house
ed-dāhab	„ gold	er-rāi	„ opinion
ez-zālzāle	„ earthquake	es-sāmā	„ heaven
esh-shrēē'a	„ Jordan	eṣ-ṣōora	„ picture

eḍ-ḍill	The shadow	eṭ-ṭama ^c	The greed
eṣ-sinn	„ opinion	el-loókme	„ 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. jōowa_l-bālād Inside of the village barra_l-mdēene Outside of the town il-baḡara_l-baiḡa 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 iḡâfe § 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 eḍ-ḍamēer *lit:* the conscience

§ 8. a) Separate Pronouns.

Sing: 1 p.	änä, I	Plur: 1. p.	nāḡnä or iḡna 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.	} hoömme
„ „ f. hee, hiye	she	m. and f.	

These pronouns stand alone.

e. g. hoo amēen He is faithful hoömme fellāḡēen They are peasants
int' 'afreēt You are a rogue nāḡnä mabšoōṭēen We are well.

§ 9. b) Suffixed Pronouns.

Sing: 1 p.	i	Plur: 1 p.	nā
2 „ m.	ak	2 p.	} koöm
„ „ f.	ek	m. and f.	
3 „ m.	o	3 p.	} hoöm, 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> jazmitkōom	Your riding-boots	ʿanzítuä	Our goat
maḥbárti	My inkstand	mēezâno	His scales
ḥalâḫhâ	Her earrings	châṣṣithōom	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.	hâ	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 sēedi kasárthōom	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 btâ with the pronoun is frequently used. btâ “possession;” f. btât; plur. m. and f. btâʿēen.

<i>e. g.</i> el-kōorsi btâi	My chair	el-moönshâr btâʿak	Thy saw
el-bâḫara btâti	My roll	el-bânât btâʿēen	Her daughters

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

<i>e. g.</i> el-fâras tabaʿi	My mare;	el-byâr tabaʿēennâ	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-wáraḫa shaitkōom	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	} ilkõom or ilkõon
ilik	
iloo or lo	} ilhõom ,, ilon
ilha ,, ila	

<i>e. g.</i> ilnä brēek	We have a jar; <i>lit:</i> to us is a jar.
iloo slāḥ	He has weapons.
ilkõom mädräse?	Have you school?
ilon föörša	They have holidays.
<i>cf.</i> also iqāfe § 191.	

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

<i>e. g.</i> hoo btâ'i	It is mine.	hõom btâ'ēenkõom	They are yours.
hēē schaitnä	She is ours.	intoo shaithõom	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 irõoh	He should beware of going away.
iyâhah titkäsäl	She should beware of being lazy.
iyânä ninsä	We should beware of forgetting.
iyâkõom tikiḍboo	You must beware of lying.
iyâhõom yit'achcharoo	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 1st pers. sing. becomes ni, while the verbal endings oo of the 2nd and 3rd pers. plur. and i of the 2nd pers. f. sing. of the perfect and imperfect become õõ 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.

fiĥmato	She has understood	him.
fĥimnâkōōm	We have	you (plur.).
fĥimtōōhōōm	You	them.
fĥmōōki	They	you (f.)

b) Imperfect with pronominal suffixes :

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

Demonstrative Pronouns.

Ism il-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 <u>l</u> -bait	This house	hâdi <u>l</u> -bint	This girl.
hadôl <u>en</u> -naḡḡârât	These eyeglasses	hadôl <u>el</u> -ōōḥṣne	These horses.
hadâk <u>il</u> -bēer	That cistern	hadēek <u>el</u> -fâra	That mouse.
hadolēek <u>el</u> -rōōṣlân	Those gazelles	hadolēek <u>ed</u> -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 <u>l</u> -bait
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had-dchōōl	This entrance	for	hâda	d-dchōōl
haş-şhōōn	These plates	,,	hadōl	eş-şhōōn

§ 21. "Here is" when followed by a personal pronoun or noun is, *hî or hîya* which is unchangeable:

Sing:	<i>e. g.</i>	<i>hîni</i>	<i>or hîyâni</i>	Here I am.
		<i>hîak</i>	,, <i>hîyâk</i>	,, you are
		<i>hîyik(f.)</i>	,, <i>hîyâki</i>	,, you are
		<i>hîoo</i>	,, <i>hîyo</i>	,, he is
		<i>hîha</i>	,, <i>hîyâha</i>	,, she is

Plur:		<i>hînâ</i>	<i>or hîyânâ</i>	Here we are
		<i>hîkōōm</i>	,, <i>hîyâkōōm</i>	,, you are
		<i>hîhōōm</i>	,, <i>hîyâhōōm</i>	,, they are

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

Interrogative Pronouns.

adawât il-istifhâm

§ 22. The regular interrogative pronouns are:

mēen who? *mâl, shoō (shōō)*, *or, aish* what? *î, îya* (m. f. and pl.) which?

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

<i>e. g. mēen</i>	<i>byiji</i>	Who comes?	<i>î nōc</i>	<i>biddik</i>	What kind do
	<i>shōō ism hâl-mâra</i>	What			you wish?
	is the name of this woman?		<i>îya</i>	<i>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>lâmēen</i>	To whom?	<i>la</i>	<i>ind mēen</i>	To whom?
<i>ma^c mēen</i>	With whom?	<i>an mēen</i>		Of whom?
<i>min mēen</i>	From whom?	<i>ala mēen</i>	<i>cf. § 70.</i>	

Use of *an mēen*:

an mēen hâkait Of whom are you speaking?

an 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, *lä aish* for what? why? *‘an aish* about what? *bi aish* or *fi aish* in what? with what? *ma‘ aish* with what? *min aish* of what (material)?

<i>e. g.</i> lä aish hal- ḳoõffe	For what does this basket serve?
‘an aish btihki	About what are you speaking?
bi aish btiktib	With what are you writing?
bi aish ḥattait-el-lēera	In what did you put the lira?
fi aish ḳaşṣaito	With what did you cut it?
ma‘ aish chalaṭo	With what did he mix it?
min aish ma‘mool hal-bâb	Of what is this door made?

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

§ 26. The *fellaheen* instead of *î, îya* use: *énoo* or *énhōō* (m), *éni* or *énhi* (f), *enōom* *enhōom* (plur.)

<i>e. g.</i> î walad	or	énoo walad	Which boy?
îya chaime	„	éni chaime	Which tent?
îya ashchâṣ	„	enḥōom ashchâṣ	Which persons?
îya baramēel	„	enhōom baramēel	Which barrels are
fârṛēen		fârṛēen	empty?

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

Therefore: *hal-ḳoõrsi* 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-rájool illi ája	The man who came.
en-niswân illi rânnoo	The women who sang.
et-talmēed illi ákram m‘állmo	The pupil that honoured his teacher.
el- ḥṣân 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- ^ʿ áskari illi ba ^ʿ do in ^ʿ kátal	The next soldier was killed.
es-sánä illi ba ^ʿ dha	The following year.
el-márra <u>j</u> -jái	The (coming) next time.
el-fo ^ʿ orša <u>j</u> -jái	The coming holidays.

Various Pronominal Expressions.

§ 30. “Self”, is rendered by *nafs* “soul”; *dât* “essence”; *hâi* “state, condition”; *ēēd* „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. *hâi* can only be used when *self* is the object of refl. verbs.

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

<i>e. g.</i> el-chawâja ája bnâfso or bdâto	The gentleman came himself.
änä ^ʿ amילו bnâfsi, or bdâti or bi ēēdi	I did it myself.
(reflexive) il-ḥarâmi sállam náfso or dâto or hâlo la <u>d</u> -dôle	The thief gave himself over to the government.

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

<i>e. g.</i> er-rájool shtára dât <u>el</u> -ḵamōos	The man bought the same lexicon.
hal-wálad shâf dât daftar <u>e</u> -ṣṣō ^ʿ war	This boy saw the same picture-book.
irkibt ^ʿ ala dât el-ḥṣân	I rode the same horse.
nímshi ^ʿ 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^ʿd* with the pronominal suffix, often followed by *il-ba^ʿd*. The verb is put in the 3rd pers. plural.

<i>e. g.</i> ez-zlâm bíḵtloo ba ^ʿ dhōom	The men kill each other.
el- ^ʿ áskar ḥáraboo ba ^ʿ dhōon	The soldiers warred with each other
sállamoo ^ʿ ala ba ^ʿ dhōon il-ba ^ʿ d	They greeted each other.
la ^ʿ ántoo ba ^ʿ dkōom il-ba ^ʿ d	You have cursed each other.

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

<i>e. g.</i> ba ^ʿ d el-owlád	Some of the boys.	ba ^ʿ dnä	Some of us.
ba ^ʿ d el-m ^ʿ rállafât iḵṣâr ktēer	A few of these envelopes are too short.		

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

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

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

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

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

e. g. *shoo bichoõşş rairhōöm* What does it concern the others?
mēen kân rairak hōn Who was there beside you?
inbâ'at rair mirsâl Another messenger was sent.

§ 36. “Any” is rendered by

a) *shēe* (*cf.* § 82)

e. g. *ta'âli shēe 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-a'dâd-il-aşliye

§ 37. The cardinal numbers are as follows:

1. <i>wâhad</i>	14. <i>ârba'ta'sh or ârbata'sh</i>
2. <i>tnain</i>	15. <i>châmsta'sh</i>
3. <i>tlâti</i>	16. <i>sîtta'sh</i>
4. <i>ârba'a</i>	17. <i>sâb'ata'sh or sâbata'sh</i>
5. <i>châmse</i>	18. <i>tamânta'sh</i>
6. <i>sîtte</i>	19. <i>tis'ata'sh or tisata'sh</i>
7. <i>sâb'a</i>	20. <i>'ishrēen, or 'eshrēen</i>
8. <i>tmânye or tmâne</i>	21. <i>wâhad û 'ishrēen</i>
9. <i>tis'a</i>	30. <i>tlâtēen</i>
10. <i>'âshra or 'âshara</i>	40. <i>arba'ēen</i>
11. <i>hda'sh or eḥda'sh</i>	50. <i>chamseēen</i>
12. <i>tna'sh</i>	60. <i>sittēen</i>
13. <i>tlatta'sh</i>	70. <i>sab'ēen</i>

80.	tamānēen	2000.	alfain;
90.	tis'ēen	3000.	tlātālāf;
100.	miye	4000.	arba'tālāf;
200.	mitain	11000.	eḥda'shar alf;
300.	tlāt miye	100000.	mēet alf;
400.	arba' miye	1000000.	malyōon or 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.
	rājōol 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' 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'zōör	8 izars.	chamst-iḥmâl	5 loads
	sab't-irṭâl	7 rattles;	arba'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 'iddi "number" before the numeral and put the thing counted in the singular:

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

Note:

nāḥnā tnain	We are two	nāḥnā_t-tnain	We two
entoo tnain	You are two	entoo_t-tnain	You two

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

<i>e. g.</i>	tamänta'shar walad	18 boys;
	tlatta'shar bâb	13 doors;
	chamsta'shar kâlb	15 dogs;
	sitta'shar қаҗr	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'shar maḥbōōs	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' fṣōōl	The four chapters, or, the four seasons.

§ 45. A date is expressed in cardinal numbers:

<i>e. g.</i>	sab'a û 'ishrēen nēēsân	27 th of April.
	arba'a îyâr	4 th of May.
	wâḥad âb	1 st of August.

Ordinal Numbers and Fractions.

a'dâd tartēebiye w_iksōōr.

§ 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'	"	er-râb'a	"	fourth
"	el-châmis	"	el-châmse	"	fifth
"	es-sâdis	"	es-sâdse	"	sixth
"	es-sâbi'	"	es-sâb'a	"	seventh
"	et-tâmin	"	et-tâmne	"	eighth
"	et-tâsi'	"	et-tâs'a	"	ninth
"	el-âsher	"	el-âshre	"	tenth

Masc: el-ḥādi ʿashar Fem: el-ḥādye ʿashar The eleventh
 „ et-tāni ʿashar „ et-tānye 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-ḥādye w el-ʿeshrēen (f.)	
	et-tāni w et-tlātēen (m.)	The thirty-second
	et-tānye 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-ōlā			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:	nōṣṣ	Plur:	inṣāṣ	$\frac{1}{2}$
„	tōolt	„	itlāt	$\frac{1}{3}$
„	rōobʿ	„	irbāʿ	$\frac{1}{4}$
„	chōoms	„	ichmās	$\frac{1}{5}$
„	sōods	„	isdās	$\frac{1}{6}$

Sing:	sōḡb ^c	Plur:	isbâ ^c	$\frac{1}{7}$
"	tōḡmn	"	itmân	$\frac{1}{8}$
"	tōḡs ^c	"	itsâ ^c	$\frac{1}{9}$
"	ōḡshr	"	i ^c 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. tōḡltain $\frac{2}{3}$ chōḡmsain $\frac{2}{5}$ sōḡb^cain $\frac{2}{7}$

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

e. g. árba^a min tlatta^{sh} $\frac{4}{13}$ tnain min eḡda^{sh} $\frac{2}{11}$
wâḡhad min eḡda^{sh} $\frac{1}{11}$ tlâte min tna^{sh} $\frac{3}{12}$

§ 54. Time is expressed

a) if under the hour by illâ "less":

e. g. es-sâ^a sab^a illâ tamântâ^{shar} daḡēēḡa It is 18 minutes to 7 o'clock.
es-sâ^a sitte illâ rōḡb^c It is a quarter to 6 o'clock.

b) if past the hour by the conjunction û "and":

e. g. es-sâ^a chámse û nōḡḡḡ It is half past 5 o'clock.
es-sâ^a tna^{sh} û sítt daḡâyīḡ It is 6 minutes past 12 o'clock.

§ 55. Percentage is expressed by means of the phrase bi_l-mīye or fi_l-mīye "in the hundred":

e. g. tnain û chams_lisdâs bi_l-mīye $\frac{25}{6} \%$
tlât_litmân fi_l-mīye $\frac{3}{8} \%$

§ 56. The words "double", "triple", etc. or "twice", "three times" etc. are expressed by the card. number and ḡḡḡ, plur. ḡḡḡḡ, dual ḡḡḡain, with the prep. 'ala, sometimes shortened to 'a:

e. g. chōḡd_ej-žanzēer 'a_lḡḡḡain Take the chain double.
chōḡdi_l-chait_l 'a_ltlât ḡḡḡḡ Take (f.) the thread triple.

"Double" is also expressed by mījwis and imḡâ^af:

e. g. el-ḡmâsh 'arḡo mījwis The cloth has double width.
a^cḡâh imḡâ^af He gave him double.

Remark 1. mījwis is used in the same sense as 'a_lḡḡḡain. It is the opposite of mīfrīd "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; *tlāti û tlāti*.

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

§ 58. Note the following expressions:

chāṭra or marra once; *bchāṭra wāḥde or bmārra wāḥde* at one time; *bāss marra or mārra wāḥde* a single time.

§ 59. Arithmetical signs are expressed by:

wa +; *min or illā* —; *feē* ×; *ʿala* ÷; *tsāwi* =;

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

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

jāmaʿ to add; *ṭārah* subtract; *kāsam* divide;
ḏārab multiply; *tsāwi or tʿādil* it equals.

The Days of the Week.

îyâm il-jōomʿa.

§ 61.

<i>el-āḥad</i>	(<i>lit.</i> : the first	<i>vz.</i> day)	Sunday
<i>et-tnain</i>	”	” second	Monday
<i>et-talāta</i>	”	”	Tuesday
<i>el-ārbaʿa</i>	”	”	Wednesday
<i>el-chamēes</i>	”	”	Thursday
<i>el-jōomʿa</i>	”	the assembly	Friday
<i>es-sābt</i>	”	Sabbath,	Saturday.

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

e. g. *yôm el-āḥad etc.*

Prepositions.

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

§ 62. The following are the regular prepositions:

bi	with (instrument)	‘and or ‘ind	with
ma ^c	with (a person)	wāra	behind (of place)
fēe or fi	in	ḵōōddām	before („ „)
lā	to (also sign of dative)	‘ala shortened to ‘a	upon
min	from	û or wa	by (in oaths)
‘an	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 1st pers. sing: is fiyi. min and ‘an double their n before the suffixes of the 1st pers. singular and plural. lā with a suffix becomes il. ‘ala becomes ‘alai before suffixes.

§ 64. ma^c conveys the idea of having something on the person.
 ‘ind " " " " " " " " in the house
 lā " " " " permanent possession.

e. g. ma^cḵōōm-el-másṭara You have the ruler.
 ‘indi 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, ‘ala, 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.)
	‘indi	‘indäk	‘indik	‘indo	‘indhä
	má‘i	má‘äk	má‘ik	má‘o	má‘hä
	ili	iläk	ilik	ilo	ilhä
	‘alaiyi	‘alaik	‘alaiki	‘alaib	‘alaihä
	fiyi	fēek	fēeki	fēeh	fēehä
	warâi	warâk	warâki	warâh	warâhä

Plur:	II Pers. (m.)	II Pers. (f.)	III Pers. (m. and f.)
	‘indnä or ‘innä	‘indkoöm	‘indhööm
	má‘nä	má‘koöm	má‘hööm
	ilnä	ilkoöm	ilhööm
	‘alainä	‘alaikoöm	‘alahööm
	fēenä	fēekoöm	fēehööm
	waränä	warákoöm	waráhööm

§ 67. bain “between” is used in the following manner:
hādi más’ale bainak û 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-koörsi 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-ḥaḫḫ má‘koöm. You are right (*lit*: the right is with you).
kân el-ḥaḫḫ má‘koöm. You were right.
el-ḥaḫḫ ‘alainä. We are wrong? (*lit*: the right is against us)
kân el-ḥaḫḫ ‘alainä. We were wrong.
‘ala mēen el-ḥaḫḫ? Who is wrong?
ma’ mēen el-ḥaḫḫ? Who is right?
ilnä ‘alah 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 ‘alahi tkäunis hôn? 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 ubēed? 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 fēē baṭṭēech ḥīloo? Were there any sweet melons?

Remark. fēē 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. fēēk' tiktib? Are you able (may, can, will,) to write?
 fēēha tīmshī Can she walk? mā fēēha No. (*lit.*: not in her)
 mā fēēh yiji? May he not come? fēēkōom ṭrānnoo You can sing.

Compound Prepositions.

§ 72. 'ala shân because of minshân for, for the sake of
 illa, bidōon 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.

fōk	{over; overhead.	} in reference	ḳabl	{before, sooner.	} in reference
taḥt	{under, underneath, below.		ba'ad	{after, afterward.	

bārra	{outside; outwards.	jōōwa	{inside; inwards.	ḥawāla	{around; on every side;
la bārra	{out of; outwards.	ḳadd + pers. pron.	{as much as; equally.		
shwīye or nīfe	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 âni or âne (m.) and âniyi or âniye (f.)

e. g. el-bait _el-foḳâni The upper house.
 el-ḥait _el-warrâni The farther wall.
 el-ōḍa _t-taḥtâniye The lower room.
 el-bâb _el-barrâni 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 foḳâni is fawâḥni, that of taḥtâni is taḥâtui.

Adverbs and Adverbial Expressions.

§ 75. a) Adverbs of place:

wain <i>or</i> fain	where?	ʿa_l-yamēen	to the right
hôn	here	ʿash-shamâl	to the left
honâk	there	maṭraḥ mâ	where
ḥait	wherever	doḥri	straight
lâ wain?	whither?	jâi	hither
min hôn	from here	ṛâd	yonder
lâ honâk	to there	ḳbâl	opposite
min wain	whence?		

§ 76. b) Adverbs of time:

bikkēer	early	aimta	when?
liḳḳēes	late	baʿd	after
min zamân	for a long time	lissâ	still, yet
ʿamn_ówwal	last year	lissa mâ	not yet
mâ . . . abādân	never	ḥâlân	as soon as
ḥalkait <i>or</i> hâl-waḳt <i>or</i> issa	now	mâtâ mâ	whenever
dâimân	always	el-yôm	to day
bōokra	to-morrow	embâreḥ	yesterday
kōöll yôm	daily	lâmmâ	when, since, while
kōöll laile	nightly	bfard mârra	suddenly
ʿala mâhl	slowly		
ʿal-ḥârik	at once (<i>lit.</i> : upon that which is moving)		
naḥoo	towards		
ʿan ḳarēeb <i>or</i> baʿd shwiye		soon, shortly	
ówwal_embâreḥ		the day before yesterday	
baʿd bōokra		the day after to-morrow	

§ 77. ʿala mâhl is always constructed with the pers. pronoun:

e. g. rooḥ ʿala mâhlak Walk slowly.

Note: ḳablhâ biyôm the previous day.

ʿa yadd *or* min taḥt râs for the sake of (*lit.*: “upon hand” “from below head”).

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

aḳâll min el-lâzim	too little	bādâl	instead of
ʿâs-sakt	quietly	bâlâsh (= bila shee)	for nothing

fi_l-bäläsh	vainly	bass	only, enough
‘al-kteēr	at the most	kamân	yet, also
bälä ḥiss	noiselessly	ḳawâm	quickly
bi_l-arâde	intentionally	kœef?	how?
bi_l-châliṣ	entirely	kfâi	enough
bi_l-koölliyē	entirely	kteēr	much
bi_t-tamâm	exactly	bi_l-ḥaḳḳ	justly
châliṣ	completely	mitl	like, as
chœœṣœœṣâu	especially	sâwâ sâwâ	together
ḳadd	so much as	yâmm	entirely
ḳaddaish	how much?		
bi_zyâde or fi_zyâde	too much	min ʔair ḥaḳḳ	unjustly
bi_l-kteēr	(with the comparative)		much more than.

§ 79. 4) additional adverbial expressions and conjunctions.

âmmâ in	willa	either or	
bḥait or min ḥait		so . . . as, so . . . that, because	
ishi . . . ishi		partly . . partly	
min kooll bid		assuredly, unavoidably	
û ma ^c hâda		in spite of, in this respect	
fi râmshet ‘ain		in a moment	
mitl_el-barḳ		like lightning	
low		if (in hypothetical sentences <i>cf.</i> § 208.)	
fa’idan	then, therefore	ḥait kân	at any rate
fiḳil		still ida	if
lâkin, wâlâkin	but, yet (conditional)	imbâlâ	yet, no doubt
ḥattâ, tâ (rarely lâ)	that, because	in	that, whether if
inshâllah	it is to be hoped	koöl mâ	as often as
ma ^c hâda	nevertheless	moömkin	possibly
ma ^c in or wâ low in	though	ṭool mâ	so long as
mâṣlaḥa or yimkin	perhaps	û or wâ,	and

§ 80. “Alone” is rendered by wâḥd with a pronominal suffix.
e. g. wâḥdî I alone. hoo wâḥdo fi_l-ôḍa He is alone in the room.

§ 81. The verb bâḳa “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 (baḳa being conjugated) it means “no more, not”.

The verb *ʿad* "to return", may be used in the same sense as *baqa*:
e. g. *qoʻlli baqa or ʿad* Do tell me.
mäläk bâqi hön Why are you still here?
mä baqâsh or ʿad işeer âhsan It will (no more) not become better.
mä baqait or ʿidt tilki You will speak no more.

Negations.

en- nâfi.

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

e. g. *mä biddnâsh* We will not. *mä tchafsh* Do not fear.
lissa mä zirpâhōosh We have not yet visited him.
mä ʿazamnâsh He has not invited us.

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

e. g. *hoo mōosh mabsōot* He is not well.
nâhnâ mōosh jōʿânēen We are not hungry.
mâ loo or mälōosh chânjar He has no dagger.
mâ ilha or mälâsh châtim She has no ring.

§ 84. Other negatives and negative expressions are:

mä . . . âbädän never *willa if not* *lissa mä not yet*
hâtta mä that not *illi hâtta mä or illi mä not even*
mä . . . shi or wälâ ishi nothing *mä . . . wälâ neither . . . nor*
mâʼalaish it does not matter *wälâ shee . . . rair nothing else*
ishi kalēel it is a small matter (in answer to an apology or thanks.)

§ 85. "No", in answer to a question, is *lä*; "yes" is *nâʼam* *inaʼam or*, less politely, *iwa*. For "I do not care," the phrases *sittēen sâne, or sittēen sâne û arbʼēen yôm* 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 mařbōōř Not exact. řairor mōōsh mařdōōd Uncountable.
řair m'āddāb Impolite. ũ řair řishi 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 mĥammad* 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 āřsa* 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 wail!* 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 2nd syllable it is shortened to *a*.

Positive		Comparative	Positive		Comparative.
ʿareēḍ	broad	áʿraḍ	ḍiyiḵ	narrow	áḍyaḵ
faḵēer	poor	áʿḵar	ḥiloo	sweet	áḥlā
ḥásan	pretty, good	áḥsan	ḵarēeb	near	áḵrab
jāmeel	pretty	ájmal	kbēer	great	áḵbar
ḵaṣēer	short	áḵsar	rádi	bad, evil	árda
ḵáwi	strong	áḵwa	ḥáni	rich	áḥnā
ʿítim	dark	áʿtam	sharēef	noble	áshraf
ḥameēḵ	deep	áḥmaḵ	shiniʿ	ugly	áshnáʿ
ṣifib	difficult	áṣʿab	tcheen	thick	átchan
ḥawēel	long	átwal	tḵeel	heavy	átḵal
tíyib	good	átʿyab	ṣrēer	little	áṣrar

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

e. g.

Positive		Comparative	Positive		Comparative
ʿáli	high	áʿla	ḵási	severe	áḵsä
ʿálim	learned	áʿlam	ḥáli	dear, expensive	áḥlā
ʿádil	just	áʿdal	shôb	hot (weather)	áshwab
ḥâmi	warm	áḥmā	shâṭir	diligent.	áshṭar

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

Positive		Comparative	Positive		Comparative.
chafēef	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 *áktar 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.
 hāsan ákta' áktar min salcēm Hasan is more maimed in the arm than
 ānā ta'bān (m.) áktar minnak I am more tired than you. [Selim.
 náhnā ta'bānēen áktar minhōom 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 û áktar*.

e. g. *kōöll mā hākaito kōöll mā kīsi áktar û áktar*
 The more you speak with him, the severer he will become.
kōöll mā rattáltoo kōöll mā 'īṭil áktar û áktar
 The more you sing the worse it becomes.
kōöll mā btitkāsāl kōöll mā chsirt áktar û 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 'alainā*
 The quieter you are, the pleasanter it will be for us.
kōöll mā kân ábkar kōöll mā kân áhsan
 The sooner the better.
kōöll mā šârat ish-shaḡara ákbar kōöll mā šârat 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 *û*.

e. g. *kōöll mā wabbácho kōöll mā šâr ḡalbo áḡsa û áḡsa*
 The more I admonish him the harder becomes his heart.
kōöll mā níktib kōöll mā šâr cháṭṭnā á'ṭal û á'ṭal
 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 eḡ-dáwa kōöll mā šâr acháff*
 The older the medicine becomes the weaker it becomes.
kōöll mā 'ītiḡ_īl-mbēed kōöll mā šâr tīyib
 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 ás'ad minkōom They are happier than you.
 niḷnā á'man minkōom biktēer We are much truer than you.
 "Very", "exceedingly", must also be rendered by ktēer:

e. g. ktēer ṭiyib. Very good. ktēer shâtir Very clever.
 ktēer mwâffir. Very economical. ktēer ṣâfi 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 irṭōobe Less damp. aḳáll tawâḏōō^c Less humble.
 aḳáll 'ōōmr Less old. aḳáll jōō^c Less hungry.

2) by áḳṭa^c min "worse than".

e. g. hoo áḳṭa^c min el-kōöll. He is worse than all.
 mēen áḳṭa^c 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. hadôl il-ásllä l-áhsan These are the best weapons.
 hash-shreēt 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 káttarät or bi l-ktēer At the most (*lit.*: when it has become much).
 in ḳállalät or bi l-ḳalēle 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 3rd 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.* bârak "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	rímid	have inflamed
	f. "	fārashät	rímdät	eyes
2. " m. "	fārásht		rmídt	
	f. "	fāráshti	rmídti	
1. " "	fārásht		rmídt	
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-or n-	bti oo		byi or bi oo	

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

Paradigm:

3. p. m. sing.	byífrish	byírmäd
	f. "	btírmäd
2. " m. "	btífrish	btírmäd
	f. "	btírmädi
1. " "	báfrish	bírmäd
3. „m. and f. plur.	byífrshoo	byírmädoo
2. " " " " "	btífrshoo	btírmädoo
1. " " " " "	muífrish	muírmäd

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:

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

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

e. g. *ḵâtil* killing; *fâtîḥ* opening; *sâmi^c* hearing; *ḥâfir* digging;

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

e. g. *maḵtōol* killed; *maftōoḥ* opened; *maktōob* 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.) *mâftōoḥa* (opened (f.) *ḵâdḥa* boring (f.)
mabsōoṭa satisfied (f.) *sâkne* dwelling (f.) *majrōoḥa* cut (f.)

§ 107. The plur. ending is the same for both genders, *een*:

e. g. *sâkneen*; *mabsōoṭeen*; *maḥrōoṭeen* *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 (ع) as 1st or 2nd radical.

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

A) Verbs 1st rad. *w or y* B) Verbs 2nd rad. *w or y*
C) Verbs 3rd 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 1st class may take in the impf. the following vowels:

- 1) *i* *i*

<i>e. g.</i> kâsam*)	divide	<i>Impf.</i> byıkşım,	kädüb	<i>or</i>	közüb	lie	<i>impf.</i> byıkzib
kasar	break	‘ajan	knead		farağ	separate	
şarağ	rise (sun)	jalas	sit		ğalab	turn (page)	
şasal	wash	sarağ	steal		ğälüb	milk	
kâşaf	uncover	nakar	deny, lie		çaşam	subtract	
dâfan	bury	falat	let loose		‘ağad	make a knot, arch	
kabas	preserve (fruit)	şarç	search (house)		jübüb	mix (liquid with solid)	

2) When the 1st rad. is a guttural, *h, ħ, ch* *or* ‘ the vowel of the 1st syllable will be *a* and that of the 2nd *i*.

<i>e. g.</i> ħafar	dig	<i>Impf.</i> byähfir	ħamal	carry	<i>Impf.</i> byähmil
chatam	seal	ħazam	pack	‘adar	excuse
ħasab	calculate	ħamad	praise	‘alak	chew
çabaz	bake	ħalaf	swear	ħabas	arrest
‘azam	invite	ħafas	protect	‘azal	depose.

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

<i>e. g.</i> mâsağ	wipe	<i>Impf.</i> byımsağ	şabar	appear	<i>Impf.</i> byışar
fatağ	open	ğadağ	bore	nähab	rob
ba‘at	send	balac	swallow	şahad	bear witness
ğabac	print	dabäh	slaughter	ba‘ağ	slit open
najağ	succeed	bachaş	pierce	nahar	urge on
jahal	be ignorant	nadah	call	şağab	pull, drag
ğarac	knock	nachaz	prik, goad	ğahar	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.* sabag overtake *Impf.* byısbag

fağar	breakfast	bağar	see
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Note: bağar_el-bacht reveal the future.

*) As the accent is always on the 1st 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. ö ö

<i>e. g.</i>	ḳá'ad sit	<i>Impf.</i> byöök'ööd	dáchal enter	<i>Impf.</i> byöödchoöl
	labat̄	kick out, kick	chabaz	bake rafas kick (horse)
	chatab	betroth	chalaş	finish đarab beat
	nafach	blow	barađ	hate şabar dye
	fārash	spread	sa'al	cough faşad bleed
	harab	flee	rakađ	leap rakad precipitate, settle
	ḳaşad	intend	ṭabach	cook tarak forsake
	ṭalab	ask, request	raṭas fi	dive faraṭ unstich, pick (fruit)
	katab	write	laḥam	solder chabat̄ beat

§ 114. The verbs of the 2nd 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
	ḳibil	accept	kisib acquire, gain	nidim repent
	filim	understand	lu'ib play	ṭili' go out
	firiḥ	rejoice	şif'ib be difficult	yibis become dry
	fiṭin	remember	liḥik follow	điḥik langh
	řidib	be angry	đibil wither	ḳirif loathe
	liḥis	lick	zi'fil be angry	ribiḥ win
	firiř	be empty	shirib drink	rikib ride
	shihid	testify	fiđil remain	tilif perish

2) When the 1st radical is a guttural both vowels are a:

<i>e. g.</i>	'irif know	<i>Impf.</i> byá'raf.	ḥilim dream	<i>Impf.</i> byáḥlam
	ḥizir guess	'ilim know	ḥizin be sad	'irik̄ sweat
		ḥiđir be present	'idim suffer loss	

§ 115. Only a few verbs of the 2nd class retain the *i* vowel in the 2nd syllable of the imperfect:

<i>e. g.</i>	nizil descend	<i>Impf.</i> byínzil*:
	misik catch	libis dress filit* become loose ḳidir* be able

B. The Doubled Verb.

il-fi'l-il-mđâ'af

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

*) have also *a* as 2nd 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.	dälloo
" f. "	dällät				
2. " m. "	dällait		}	"	dällaitoo
" f. "	dällaiti				
1. " "	dällait			"	dällainä

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

3. p. m. sing.	bidill	bidooḳḳ	<i>from</i> daḳḳ	to pound,
f. "	bitdill	bitdooḳḳ		to knock.
2. " m. "	bitdill	bitdooḳḳ		
" f. "	bitdilli	bitdooḳḳi		
1. " m. & f. "	bäddill	bädooḳḳ		
3. " " " plur.	bidilloo	bidooḳḳoo		
2. " " " " "	bitdilloo	bitdooḳḳoo		
1. " " " " "	mindill	mindooḳḳ		

The imp. is formed in the regular manner:

2. p. m. sing.	dill	dooḳḳ
" f. "	dilli	dooḳḳi
plur.	dilloo	dooḳḳoo.
Pres. Part.:	dälil	dâḳiḳ
Past. Part.	mädlool	mädḳoök

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

ṣalḥ	recover	laḥ	wrap up, wind	sänn	sharpen
ṣänn	think	ḳarr	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 bidooḳ

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

kaṣṣ	cut	käff	discontinue	ḥaṭṭ	put, place,
ḍarr	injure	ṛarr	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 (= ڤ) as 1st or 2nd Radical.

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

Paradigm of a verb: 1st rad. a. 2nd rad. a.

3 p. m. sing:	áchaḍ	to take	sā'āl	to ask
" f. "	áchdät or áhadät		sā'lät or sā'älät	
2 " m. "	áchádt		sā'ält	
" f. "	achádti		sā'älti	
1 " m. & f. "	áchadt		sā'ält	
3 " m. & f. plur.	áchadoo		sā'áloo	
2 " " " " "	achádtoo		sā'áltoo	
1 " " " " "	achádnä		sā'álnä	

§ 118. The impf. of verbs whose 1st rad. is a is formed by the lengthening of that letter into â; sometimes, however, into ô in which case the yi or i of the prefix is dropped. The vowel is oo.

3. p. m. sing.	byâchoöd or bâchoöd or bôchoöd	} plur.	byâchdoo
" f. "	btâchoöd or btôchoöd		} or bâchdoo
2. " m. "	btâchoöd etc.	} "	btâchdoo
" f. "	btâchdi "		
1. " m. & f. "	bâchoöd "		mnâchoöd

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

3. p. m. sing.	byís'äl	}	plur. byis'äloo
f. „	btís'äl		
2. „ m. „	btís'äl	}	„ btís'äloo
„ „	btís'äli		
1. „ m. and f. „	bäs'äl	„	mnís'äl

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

2 p. m. sing.	chōōd	or	chôd	kōol	or	kôl
f. „	chōōdi	„	chôdi	kōoli		
plur.	chōōdoo	„	chôdoo	kōooloo		

Regular Imperative:

2 p. m. sing:	ōō'mōōr	command	is'äl
„ f. „	ōō'mri		is'äli
plur:	ōō'mroo		is'äloo
Pres. Part.:	âchid		sâ'il
Past Part.:	mâ'chōōd		mäs'ōol

II The Weak Verb.

al-fi^cl_{il}-mí^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 1st radical.

§ 121. 1) Verbs whose 1st radical is w.

(al-mitâl_{il}-wâwi.)

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

3. p. m. sing.	wázän or wizin	to weigh	wîşil	to arrive.
f. „	wázänät or wiznit		wîşlät	
2. „ m. „	wazânt		wşilt	
f. „	wazânti		wşilti	
1. „ m. & f. „	wazânt		wşilt	
3. „ „ „ plur.	wázänoo		wîşloo	
2. „ „ „ „	wazântoo		wşiltoo	
1. „ „ „ „	wazännä		wşilnä	

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

3. p. m. sing.	byōōzän <i>or</i> boōzän	byōōṣal <i>or</i> bāṣal
f. " "	btōōzän	btōōṣal
2. " m. "	btōōzän	btōōṣal
f. " "	btōōzäni	btōōṣali
1. " m. & f. "	bōōzän <i>or</i> bōzan	bōōṣal <i>or</i> bōṣal
3. " " " plur.	byōōzānoo	byōōṣaloo
2. " " " "	btōōzānoo	btōōṣaloo
1. " " " "	mnōōzän	mnōōṣal

Imperative:

2 p. m. sing	ōōzän	ōōṣal
f. " "	ōōzäni	ōōṣali
plur:	ōōzānoo	ōōṣaloo

Pres. Part: wāzin wāṣil

Past. Part: mowzōōn mowṣōōl

Verbs whose 1st radical is *w*:

waṣal arrive	wirit inherit	wafad come in sight (only of a man)
waʿad promise	wajaʿ hurt	wajaḍ find
waḳaf stand	wilid bear (young)	waḳad heat, stoke
waḳaʿ fall	waʿaṣ admonish, preach	waḳaʿ put down
wisiʿ be wide, contain	wiḥil sink into mire, be entrapped, "be had"	

wiḥil may also be used in the following sense:

ōḥilt maʿ jamāʿa aḳṭaʿ min ish-shayâṭēn

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 1st radical is *y*.

al-mitāl-il-yâʿi

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

Perfect:		Imperfect:
3. p. m. sing.	yibis	bēebäs
f. " "	yibsät <i>or</i> yibsit	btēebäs
2. " m. "	ibist	btēebäs
2. p. f. sing.	ibisti	btēebäsi

1. p. m. & f. sing.	ibist	bēebās
3. " " " plur.	yibsoo	bēebāsoo
2. " " " " "	ibistoo	btēebāsoo
1. " " " " "	ibisnā	mnēebās

Imperative:

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

Pres. Part: yābis

B. The Hollow Verbs or Verbs whose 2nd Radical is â:

al-fi^cl-il-âjwaf.

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

Perfect:

3. p. m. sing.	ḳâl to speak	jâb to bring	châf to fear
f. "	ḳâlât	jâbât	châfât
2. p. m. "	ḳoolt	jibt	chift
f. "	ḳoolti	jibti	chifti
1. " m. & f. "	ḳoolt	jibt	chift
3. " " " plur.	ḳâloo	jâboo	châfoo
2. " " " " "	ḳooltoo	jibtoo	chiftoo
1. " " " " "	ḳoolnâ	jibnâ	chifnâ

Imperfect:

3. p. m. sing.	biḳool	bijēeb	bichâf
f. "	bitḳool	bitjēeb	bitchâf
2. " m. "	bitḳool	bitjēeb	bitchâf
f. "	bitḳooli	bitjēebi	bitchâfi
1. " m. & f. "	bâḳool	bâjēeb	bâchâf
3. " " " plur.	biḳooloo	bijēeboo	bichâfoo
2. " " " " "	bitḳooloo	bitjēeboo	bitchâfoo
1. " " " " "	minḳool	minjēeb	minchâf

Imperative:

2. p. m. sing.	ḳool	jēeb	châf
f. "	ḳooli	jēebi	châfi
plur.	ḳooloo	jēeboo	châfoo

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

ḳâyil jāyib châyif.

§ 125. The past. part. of verbs conjugated like ḳâl and jāb is minḳâl and minjâb, that of verbs conjugated like châf is mōöchēef.

§ 126. Hollow verbs conjugated

1) like ḳâl:

fât	pass by, enter	lâk	chew	nâm	sleep
zâr	visit	lâm	blame	ʿâz	need
dâḳ	taste	ḳâm	rise	ṣâm	fast
shâf	see	mât	die	dâr	turn
fâr	boil over	ʿâd	return, repeat	râḥ	go
kân	have been	sâs	tend (animals), act tactfully, rule		

2) like jāb :

râb	be absent	fâḳ	awake	ṣâd	hunt
ʿâsh	live	ḳâd	lead	ṣâḥ	cry
ṭâr	fly	ṣâb	hit	hân	insult
châs	lack	ḳâs	measure	zân	weigh
ṣâr	become	râd	wish, will	ʿâr	lend
baʿ	sell	ṭâḳ	suffer	dâʿ	lose
shâl	lift, take away	lâḳ	be proper	bâḍ	lay egg
kâl	measure (capacity)		sâʿ hold, contain	zâd	increase

3) like châf.

nâm	sleep	bât	pass the night	ṭâr	become jealous
ḥâr	become embarrassed				

C. Verbs which have a or i as 3rd radical.

al-fiʿl_in-nâḳiṣ

§ 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.	bânä	to build	nisi	t	rget	ḳâra "to read" conjugated like bânä
f. "	bânät		nisit			
2. " m. "	bânait		nscēt			
f. "	bânaiti		nscēti			
1. p. m. & f. "	bânait		nscēt			

3. p. m. & f. plur.	bānoo	nísoo	
2. " " " " "	bānaitoo	nseetoo	
1. " " " " "	bānainā	niscēnā	
Impf. 3. p. m. sing.	byíbni o: bíbni	byínsä	byíkra
f. "	btíbni	btínsä	btíkra
2. " m. "	btíbni	btínsä	btíkra
f. "	btíbni	btínsi	btíkri
1. p. m. & f. sing.	bábni	bānsä	bákra
3. " " " " plur.	byíbnoo	byínsoo	byíkroo
2. " " " " "	btíbnoo	btínsoo	btíkroo
1. " " " " "	nníbni	nnínsä	nníkra
Imp. 2. p. m. sing.	íbni	ínsä	íkra
f. "	íbni	ínsi	íkri
plur.	íbnoo	ínsoo	íkroo
Pres. Part:	bāni	nāsi	ḡāri
Past Part:	mābni	mānsi	māḡri

Verbs conjugated like

1) bānā

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

2) nīsi

ḡili	become dear	difi	become warm	ʿili	become high
biki	weep	ṣiḡi	clear (weather)	jifi	become hard
shifi	recover	bīḡi	remain	ḡimi	become heated, fiery
		sihi	be drowsy, be diverted		

ḡimi expresses also that an action reaches its climax:

e. g.	ḡimi d-dōōlāb	The wheel turned as fast as possible
	ḡimi ṣāḡaboo ʿalainā	His wrath against us reached its height

3) ḡāra

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

al-fi¹il-lafēf

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

Verb whose 1st and 3rd rad. is a.

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

The ēē 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'áloo* (plur.)

§ 129. Verbs whose 1st rad is w, and the 3rd 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.

aainta 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 2nd rad. is w and whose 3rd is a or i are conjugated as follows:

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

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

Verbs conjugated like kāwā:

°awa cry (jackal)	mawa mew (cat)	ṭawa fold	lawa bend
ḏawa 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 2nd radical is *y* and whose 3rd is *a* or *i* (*=y*) are conjugated in the following manner:

Perf. 3. p. m. sing.	°éyi	Impf.	byá°yā to become ill
f. " "	°éyit		btá°yā
2. " m. " "	°eyēēt		btá°yā
f. " "	°eyēēti		btá°yi
1. " m. & f. " "	°eyeēt		bá°yā
3. " " " " plur.	°eyoo		byá°yoo
2. " " " " " "	°eyēētoo		btá°yoo
1. " " " " " "	°eyēēnā		mná°yā

héyi Impf. byihya "to become alive" is conjugated like °eyi.

The Derived Forms.

il-mazēēdât

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

- 1) causative: *e. g.* *ḳatal* to kill; *ḳáttal* 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 *châf* 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.	<i>járrab</i>	Imperfect	<i>bijárrib</i>	to attempt
	f. „	<i>járrabät</i>		<i>bitjárrib</i>	
	2. „ m. „	<i>jarrábt</i>		<i>bitjárrib</i>	
	f. „	<i>jarrábtí</i>		<i>bitjárbi</i>	
	1. „ m. & f. „	<i>jarrábt</i>		<i>bäjárrib</i>	
	3. „ „ „ „ plur.	<i>járraboo</i>		<i>bijárrboo</i>	
	2. „ „ „ „ „	<i>jarrábtoo</i>		<i>bitjárrboo</i>	
	1. „ „ „ „ „	<i>jarrábnä</i>		<i>minjárrib</i>	

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

e. g. *járrib* (m.) *járrbi* (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 2nd vowel.

Pres. Part: *mjárrib* Past Part: *mjárrab*

Verbs which are conjugated like *járrab*.

- 1) Regular Strong Verbs:

barrad	cool	ḳaṭṭaf	pick	ʿammad	baptise
ballaṭ	pave	challaṣ	save, complete	ʿarraf	know
lajjam	bridle	ḳaddam la	offer	baṭṭan	line (garment)
naffaḍ	shake	säkkar	shut	kännas	sweep
ṣäffar	whistle	ṛassal	wash	ṣachchan	heat
dabbar	provide	mälla	fill	sallam	greet
ʿaddab	torment	kallam	address	dashshar	leave
fäṭṭash ʿala	seek	chabbar	inform	ṭallaʿ	bring out
ḳaddaf	row	ʿallaḳ	feed	farrak	separate
ṛabbar	dust	mashshaṭ	comb	raḍḍaʿ	sneak
baṭṭal	cease	dabbaḥ	slaughter	mallak	flatter
labbas	dress	jaddal	plait (hair)	naḍḍaf	clean
sänmar	nail	ṭarraz	embroider	ṛaṭṭas	dip some one
rattab	arrange	sharraf	honour, visit	ʿattam	become dark
farraj	show	ḳabbal	kiss	ʿajjal	hurry
ḳaṭṭab	mend a seam	ṣallah	mend	sallah	arm
fakkar fi	remind some one		chajjal	make ashamed	
faḍḍal ʿala	prefer, with	ʿan, remain over		ʿazzal	clear away
raḳḳaʿ	mend, sew on a new piece	jallas	make to fit (garment)		

2) Verbs whose 1st radical is a (= ʿ):

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

3) Verbs whose 2nd rad. is like the 3rd:

e. g.

daḳḳak	be exact	ḥaddad	forge (iron)	faḍḍal	silver-plate
haddad	threaten	jaddad	renew	sammam	poison
chaffaf	alleviate				

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

e. g.

wallad	bear (young)	wassaʿ	enlarge, make room	waḳḳaf	stop
waḳḳaʿ	fall	wahḥal	become muddy	waffar	economize
wallaʿ	ignite	yassar	prosper	yassaḳ	prohibit
yattam	make orphan	yaḳḳan	assure	yabbas	make dry

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

e. g. dowwar *Impf.* bidowwir turn, make round; with ʿala seek; from dār. dīyaʿ *Impf.* bidīyiʿ lose; from dāʿ. 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	ḥīyaṣ	be irritated, forced
zowwar	forge	ṣīyar	make into	ḥīyad ʿan	turn from (road)
ṛīyar	change	ḥīyak	weave	dīyaf	entertain (guest)
kowwam	heap up	ḥowwaṭ	encircle	ʿowwad ʿala	accustom some one

2) Verbs whose 3rd rad. is a follow the verb bānā:

cf. § 127.

Verbs of this class:

ṛanna	sing	ṛaṭṭa	cover	kaffa	suffice
ʿabba	fill	naḵḵa	pick out, choose	salla	entertain
fadda	empty	ṛadda	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 1st 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. naḍar to see III F. nâdar to watch for.

* verbs doublyweak

§ 139. The vowels of all verbs in the perf. III F. are *â . . . a*. Those verbs however which have, in the I Form, as 3rd radical *a* or *i* retain it; cf. § 127. All verbs have *i* as 2nd vowel in the imperfect. The verbs 1st or 2nd rad. *w* or *y* or 1st 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. „	sâmáḥt	bitsâmiḥ	
f. „	sâmáḥti	bitsâmiḥi	
1. „ m. & f. „	sâmáḥt	bâsâmiḥ	
3. „ „ „ „ plur.	sâmaḥoo	bitsâmiḥoo	
2. „ „ „ „ „	sâmáḥtoo	minsâmiḥ	
1. „ „ „ „ „	sâmáḥnâ		

Imperative:	sâmiḥ (m.)	sâmiḥi (f.)	sâmḥoo (plur.)
Pres. Part:	msâmiḥ	Past Part:	msâmâḥ.

Verbs of the III form conjugated like sâmaḥ:

1. Regular strong Verbs:

bârak	bless	ʿâlaḥ	cure	lâṭaf	treat kindly
râfaḥ	accompany	shâmaṭ	quarrel	râhan	bet, wager
ʿânaḥ	embrace	dâfaʿ	defend	ḥârab	wage war
sâʿad	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 1st rad. is 'a. (ع ا)

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

3. Verbs whose 1st radical is w

wâṣal	continue	wâfaḥ	be suitable	wârab	slant
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4. Verbs whose 2nd radical is w or y.

shâwar	take counsel	jâwab	answer
ḳâwal	give work by the piece	tâwab	yawn
nâwal	hand something to	dâwam ʿala	persevere in
sâwam	trade, barter	lâyam	soften
	dâyan	last, be durable.	

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

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

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

<i>jâza</i>	retaliate, punish	<i>nâda</i>	call	<i>ḥâwa</i>	drive away
<i>kâfa</i>	recompense	<i>lâḡa</i>	meet	<i>âfa</i>	be kept well (by God)
		<i>ḥâka</i>	speak with some one		

Form IV.

§ 141. The IV Form is formed by the prefixing of *a* before the "Simple Verb" which loses its 1st 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 1st syllable in the 3. p. m. sing. perfect.

1) The regular "Strong Verb."

<i>as'ad</i>	make happy	<i>amhal</i>	give respite.	<i>amṭarat*</i>	it rains
<i>aḏḥak</i>	make laugh	<i>a'ajab</i>	please	<i>askar</i>	make drunk
<i>at'ab</i>	cause trouble	<i>atlajat*</i>	it snows	<i>ân'am</i>	be gracious

2) Verbs whose 1st radical is *w*:

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

<i>ashtat*</i>	it rains
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Note the verb *ibṣar* contraction of *hoo abṣar 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:

tamma ^c	obey	tnäṣṣät	listen	t'allam	be instructed, learn
tshakkar	thank	thanna	rejoice at	tballal	be drenched
tšaddaq	be credible	tdakkar	remember	tfaḍḍal	please accept
tḳaddam	advance	tnahhad	moan	t'ajjab	wonder at
tläffat	turn round	tkabbar	make oneself big, become proud		
thánna	be dyed with henna	tkässar	be broken into pieces		
tfarraj ^c ala	look at with interest	tkäffal	become security for		
tchazzaḳ	rend (a garment)	trabba ^c	sit cross legged		

2) Verbs 1st rad. a (= ^é) conjugated like thárrak

t'akkad	convince oneself	t'ammal	to hope, meditate
t'allam	suffer pain	t'achchar	be delayed
		t'assaf ^c ala	regret

3) Verbs 1st rad. w or y conjugated like thárrak

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

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

Verbs of this class:

t'owwad ^c ala	accustom oneself to	tšiyad	go hunting, fishing
t'owwaḳ	be delayed	thiyar	be perplexed
tjowwaz	be married	thiyan	be sorry
t'iyan	be appointed, nominated	tšowwar	be photographed, figure to oneself

5) Verbs whose 3rd rad. is a semi-vowel are conjugated like ḳara: cf. § 127.

Verbs conjugated like ḳara:

tmälla	be filled	tsällä	converse	tshakka min	complain of
tḫadda	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. *ṣâlah* "to make peace" VII F. *tṣâlah* "make peace together"
The vowels of the impf. are *â . . . a* throughout.

e. g. Perf. *tḳâtäl* Impf. *byitḳâtäl* to fight, quarrel
Impf. *itḳâtäl* (m.) *itḳâtäli* (f.) *itḳâtäloo* (plur.)
Pres.Part: *mōötḳâtält* Past Part: *mōötḳâtäl*

1) Strong verbs conjugated like *tḳâtäl*:

<i>tʿânaḳ</i>	embrace each other	<i>tṣâḥab</i>	make friendship
<i>tsâʿad</i>	help each other	<i>tḥârab</i>	war with each other
<i>tmâraḍ</i>	pretend to be ill	<i>tshârak</i>	work together
<i>tshâmaṭ</i>	quarrel together	<i>tbâḥaṭ</i>	dispute together
<i>tḥâdat</i>	talk together	<i>tʿâlj</i>	let oneself be cured
<i>tjâmal</i>	compliment	<i>tmâṭal</i>	postpone a promise
<i>tʿâhad</i>	make a contract, agreement	<i>tḥâmal</i>	let oneself go, be indifferent

2) Verbs whose 1st rad. is *ʿa* (= *ʿ*)

tʿânas be rejoiced, have the pleasure *tʿâmar* take counsel

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

e. g. Perf. *twâḍaʿ* be modest Impf. *bitwâḍaʿ*
tmâwat pretend to be dead *tnâwal* accept (when handed)
tḳâwal take in piece-work *tshâwar* take counsel

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

Verbs of this class:

tjâza be rewarded *tʿâfa* recover (health)

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

thâka	talk together	tlâka	meet each other
tfâna	devote one self to	thâma fêe	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 2nd vowel. The accent is never on the prefix *in*, but is placed as in the case of the verb of the Simple form:

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

1) The regular "Strong Verb"

Perf. 3. p. m. sing.	injârah	Impf. byinjrih	be wounded
" f. "	injârâhat	btinjrih	
2. " m. "	injârah̄t	btinjrih̄	
" f. "	injârah̄ti	btinjrih̄i	
1. " m.&f. "	injârâh̄t	bâinjrih̄	
3. " " " plur.	injârah̄oo	binjirh̄oo	
2. " " " " "	injârâh̄too	btinjirh̄oo	
1. " " " " "	injârâh̄nâ	mninjrih̄	
Imp. injrih (m.)	injirh̄i (f.)	injirh̄oo (plur.)	

Past Part: minjrih

Strong Verbs conjugated like injârah:

inbâhash*	be dug	inba'at*	be sent	inbaṣaṭ	be satisfied
inhâzâm	have escaped	inṭaba ^c *	be printed	infâsad	spoiled
inṭarad	be driven away	innâsak*	be held, caught		
inṣaraf**	be changed, spent (money)				

* These verbs take in the impf. *a* or *i* as 2nd 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. *â* are conjugated like *châf* cf. § 124.

e. g. inshâl *Impf.* byinshâl to be taken away.
 inġâm be taken up inzâl be drawn away inġâl be said
 in'âf be disgusted inġâl cage in injâb be brought

3) Verbs with doubled 2nd rad. are conjugated like indâġġ
Impf. byindâġġ “be beaten, be played (music), be rung (bell).”

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

Verbs conjugated like indâġġ:

inġamm	be grieved	inġall	be loosened (knot)
injarr	bedrawn	inshadd	pull hard
insarr	rejoice	inġatġ	be put down, sink
inġaff	be put in type, set themselves in line		

4) Verbs whose 3rd rad. is a semi-vowel are conjugated like *bânâ* cf. § 127.

e. g. inġâfa *Impf.* byinġfi to be extinguished
Imp. inġfi (m.) inġfi (f.) inġfoo (plur.) Part: minġfi

Verbs conjugated like inġâfâ:

inġara	scatter, be hidden	inġawa	be illuminated	inġalâ	be fried
inġawa	be folded	inġawa	be bent		
inġalâ	be scoured (vessels and plates)	in'âmâ	be blinded, become confused		
inġawa	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 1st radical.

The letter *t* is however changed

1) to *ġ* if the 1st rad is *s, d, t or z*:

<i>e. g.</i> saff	set in line	VIII	iġtâff	be set in line
ġabar	wait	VIII	iġtâbar	wait for
darab	beat	VIII	iġtârab	be troubled, anxious
tâlâ ^c	go out, rise (sun)	VIII	iġtâla ^c ala	examine, study
safar	catch	VIII	iġtâfar	conquer
daja ^c	lie down	VIII	iġtâja ^c	go to bed

2) to d, if the 1st rad. is d, d or z:

da ^ʿ a	call	VIII idda ^ʿ a	pretend to be something
ḏakar	mention	VIII idḏakar	discuss (rarely used)
zaḥam	crowd	VIII izḏaḥam	be crowded
zâd	increase	VIII izdâd	multiply oneself

The 1st 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 2nd rad. is i in the impf.; it is omitted before verbal suffixes. The conjugation is regular.

e. g. iḥtâmâl Impf. byiḥtmil to suffer, bear
 Imp: iḥtmil (m.) iḥtîmli (f.) iḥtimloo (plur.)
 Pres. Part: miḥtmil Past Part: moḥtâmâl

Verbs conjugated like iḥtâmâl:

1. Regular Strong Verbs:

iltâhâb	be ignited	iftâkâr	meditate	ichtabar	become experienced
iftadar	excuse oneself	iḥtaraz	guard oneself	iḥtarab	approach
iṣṭalah	better oneself	intachab	elect, choose	ishta ^ʿ al	get on fire
iḥtaram	honour	imtâhan	examine	ichtaşar	shorten, epitomize
ichtara ^ʿ	invent	iḥtarak	be burnt	imtana ^ʿ	refuse
iltâzâm	be compelled	ishtarak	take part	ishtaral	work

2. Verbs whose 1st rad. is a (= ^ʿا).

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. ittaḥad agree upon from aḥad keep an agreement
 ittachad take for oneself " achad take

3. Verbs whose 1st 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 ittaḳa protect oneself
 ittaşaf be characterized by good or bad qualities ittaḏa^ʿ be humbled
 ittakal rely upon

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

e. g. 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	ruminates	ishtadd	become firm
	iṣṭaff		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. "	irtāḥät	btirtāḥ	
2. " m.	"	irtāḥt	btirtāḥ	
	f. "	irtāḥti	btirtāḥi	
1. " m. & f.	"	irtāḥt	bärtāḥ	
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	iṣṭād	hunt
		ichtār	choose for oneself		

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

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

Imperative: ishtki (m.)	ishtki (f.)	ishtkoo (plur.)
Pres. Part: mooshtki	Past Part: mooshtakä	

Verbs conjugated like ishtäkä:

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

Remark: istäwa Impf. byistwi "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 3rd 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.	ichḍárr	byichḍárr to become green
f. "	ichḍárrat	btichḍárr
2. p. m. "	ichḍárrait	btichḍárr
f. "	ichḍárraiti	btichḍárrri
1. " m.&f. "	ichḍárrait	bächḍárr
3. " " " " plur.	ichḍárroo	byichḍárroo
2. " " " " "	ichḍárraitoo	btichḍárroo
1. " " " " "	ichḍárrainä	mnichḍárr
Imperative: ichḍárr (m.)	ichḍárrri (f.)	ichḍárroo (plur.)
Part: moöchḍárr		

Verbs conjugated like ichḍárr:

iḥmarr become red	izraḥḥ become blue	ibyaḍḍ become white
iswadd become black	iṣfarr become yellow	i'arajj become lame
i'awarr become one-eyed		

Remark: Instead of the IX Form a construction with ṣâr *cf.* § 126. 2. and the adjective *cf.* § 219 is however preferred; *e. g.* ṣâr á'raj He has become lame ṣâr áchḍar 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 1st vowel.

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

Perfect:				Imperfect:	
3. p. m.	sing.	istáhsän		byistáhšin	to sanction
	f. "	istáhšänät		btistáhšin	
2. "	m. "	istaḥšánt		btistáhšin	
	f. "	istaḥšánti		btistáhšni	
1. "	m. & f. "	istaḥšánt		bástáhšin	
3. "	" " " plur.	istáhšänoo		byistáhšnoo	
2. "	" " " "	istaḥšántoo		btistáhšnoo	
1. "	" " " "	istaḥšännä		mnistáhšin	
Imperative:		istáhšin (m.)	istáhšni (f.)	istáhšnoo (plur.).	
Pres. Part:		mööstáhšin	Past Part:	mööstáhšän	

Verbs conjugated like *istáhšan*:

istaʿjal	hurry	istafham	question any one	istaʿlam ʿan	enquire after
istákbar	consider great	istánsar	wait, expect	istaʿdän	ask permission
istaʿrab	regard as strange	istaḵbal	receive (guest)	istáhal	deserve
istämwat	pretend to be dead	istaʿfar	ask forgiveness	(of God)	
istaʿraf	vomit	istächwaş	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. *istacháşş* Impf. *byistchişş* assign, pers. or thing, for a special purpose.

Verbs of this class:

istaʿadd	prepare oneself	istadall	infer, conclude
istamar	insist	istaḵaḵḵ	be worthy of, deserve.

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

Perfect:				Imperfect:	
3. p. m.	sing.	istʿár		byistʿēer	to borrow
	" f. "	istʿarat		btistʿēer	
2. "	m. "	istaʿart		btistʿēer	

2. p. f. sing.	ista ^ʿ arti	btist ^ʿ ēeri
1. „ m. & f. „	ista ^ʿ art	bäst ^ʿ ēer
3. „ „ „ plur.	ista ^ʿ āroo	byist ^ʿ ēeroo
2. „ „ „ „	ita ^ʿ artoo	btist ^ʿ ēeroo
1. „ „ „ „	ista ^ʿ árnä	muist ^ʿ ēer

Imperative: ist^ʿēer (m.) ist^ʿēeri (f.) ist^ʿēeroo (plur).

Pres. Part: mist^ʿēer Past Part: mist^ʿār

Verbs conjugated like ist^ʿār:

istarāḥ rest istāshār ask counsel istājāb grant istānāl gain over

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

e. g. Perf. istārja to dare Impf. byistārji

Verbs conjugated like istarja:

istahlā find agreeable istatna exempt istanna (*from ana*) wait.
ista^ʿfa ask for one's dismissal.

The Strong Verb of four Radicals.

al-fi^ʿl ir-rōḥbâ^ʿi_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.	dâḳdaḳ
f. „	dâḳdaḳât
2. „ m. „	daḳdâḳt
f. „	daḳdâḳti
1. „ m. & f. „	daḳdâḳt
3. „ „ „ „ plur.	dâḳdaḳoo
2. „ „ „ „ „	daḳdâḳtoo
1. „ „ „ „ „	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 dáḳḳaḳ;

hamham	neigh	ṭabṭab	clap the hands	sha'lab	smoke (lamp)
bahdar	squander	shāḳlab	upset	shāmsḥām	sniff at
láḳlaḳ	lap (by a dog)	ṛarbāl	sift	masmar	nail
tarjām	translate	fālfāl	pepper	barṭal	bribe
mahmad	make smooth	marmar	embitter	shanhaḳ	bray
zahzah	stir without removing			bīṭar	practice farriery
ḳarfaṣ	squat, putting the hands around the legs				
bārṭa ^c	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-mooḥḥrad*, is formed by adding the ending *i, e, or a* to the masc. noun.

e. g. ármāl widower ármāle widow; ʿabd slave ʿábdi female slave
ṭiyib good (m.) ṭiyibe (f.) kbēer big, old kbēeri (f.)

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

e. g. arḍ earth shams sun rēeh wind
dār house jāhānnam hell nār fire
soḳllam ladder darb path, road nafs soul
ṭāḥḥoon 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 *jam' 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>	sâḥir	sorcerer	dual	sâḥrain	two sorcerers
	sikke	plough	„	sikkain	two ploughs
	ʿirwe	button-hole	„	ʿirotain	two button-holes
	ijr	foot	„	ijrtain	two feet

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

<i>e. g.</i>	ḥamâm	pigeons	ḥamâme	one pigeon
	sâmäk	fish	sâmäke	one fish
	jôz	nuts	jôze	one nut
	dibbân	flies	dibbâne	one fly
	bâḡar	cattle	bâḡara	one cow
	naḥl	bees	nâḥli	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 *ât* corresponds therefore to the *article partitif* in French: *e. g.* *fiḡl* “radishes” *i. e.* radishes in general: *jēeb el-fiḡlât* “bring the radishes,” means certain radishes in particular.

§ 161. The names of peoples are also collective, and form their feminine by adding the ending *īye*, 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-almân	the Germans	el-almâni	the German
	el-almâniyi	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- bâdoo	the Beduins	el-bâdawi	the Beduin
el-bâdawiyi	the Beduin woman		

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

e. g. fráñji a European (m.), also adjective masc.; fráñjîyi fem.adjective

§ 162. The name of a professional, tradesman, etc. is formed by adding the ending *i* fem. *îyi* (*or* *îye*) 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> sâât	watches	sââti	watchmaker
srōj	saddles	srōjji	saddler
kōotōob	books	kōotōobi	book-dealer
fōochchar	earthen vessels	fōochchari <i>or</i> fachōōri	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	shâmsiye	sun-shade
bard	" cold	bârdiye	chills
bâlâd	" town	bâlâdiye	municipal council
âraq	" sweat	ârqiye	skull-cap
nâmōos	" mosquito	nâmōosiye	mosquito-curtain
sha'r	" hair	sha'riye	grating, lattice
ṣēeni	" porcelain	ṣēeniye	tray
ḥōorr	" free	ḥōorriye	freedom

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

<i>e. g.</i> koōndra	shoe		koōndārji	shoemaker
koōmrōök	custom, duty		koōmrōökji	custom-house official
sōofra	table		sōofraji	waiter
ḳáhwe	coffee	ḳáhwaji or	ḳahwáti	coffee-house keeper
			‘árbaji	coachman

The Regular or “Sound Plural”

aj-jam^c is-sâlim

§ 165. The “Sound Plural” is used

A. with masculine substantives:

1) With all proper names of men:

<i>e. g.</i> chalēel	plur. chalēēlēen	Khaleel	‘ēed	plur. ‘ēedēen	Eed
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2) With all part. which have retained their participial meaning:

<i>e. g.</i> sâmi ^c	plur. sâmi ^c ēen	hearing	ṭâli ^c	plur. ṭâl ^c ēen	ascending
râdid	„ râddeēen	answering	mâdid	„ mâddeēen	stretching out
sâniin	„ sânnēen	thinking	mâriḳ	„ mârḳēen	passing by
ḥâṣid	„ ḥâṣdeēen	harvesting	nâtiḳ	„ nâṭḳēen	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:

<i>e. g.</i> bâḥri	plur. baḥriyēen	sailor	chabbâz	plur. chabbâzēen	baker.
‘attâl	carrier	ḥaddâd	smith	ṭabbâ ^c	printer
‘aṭṭâr	grocer	ma’mōor	official	bîyâ ^c	seller
chiyâṭ	tailor	mjállid	bookbinder	ṣîyâd	hunter
charrâṭ	turner	najjâr	carpenter	ḥîyâk	weaver
dabbâr	tanner	ṣarrâf	money-changer	ḥammâr	donkey-driver

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

§ 166. B. with feminine substantives:

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

<i>e. g.</i> fâṭme	pl. faṭmât	ṭalḥa	pl. ṭalhât	(man’s name)
‘azēeze	„ ‘azēezât	ni ^c me	„ ni ^c mât	„ „
salmâ	„ salmât	‘ôde	„ ‘ôdât	„ „

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

e. g. rājif (m.) rājfe (f.) rājfāt (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. ʿāshshi cook (m.) ashshīye (f.) ʿashshiyāt (f. plur.)

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

<i>e. g.</i> ʿamār	building	ḥīwān	animal	ōōjāk	stove
bhār	spice	ḥsāb	bill	ṛāl	lock
bāt	shoulder	ḥzām	girth	naṣām	law
chān	khan (inn)	kār	trade	sālām	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> bāsha	<i>plur.</i> bāshawāt	Pasha	baik	<i>plur.</i> baikāwāt	Bey
āra	„ ārawāt	Agha	bāba	„ bābawāt	Pope
bābōor	„ bābōorāt	Steamer	fatōora	„ fatōorāt	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> samāwāt	heaven	ṣalā	<i>plur.</i> ṣalawāt	prayer
ōocht	„ oōchwāt	(or chīyāt) sister	kiri	„ karwāt	rent
sānā	„ sānāwāt	(or snēen) year	<i>cf.</i> § 165. 3, Remark		

7) The names of the arabic months:

e. g. mōōḥārram *plur.* mōōḥārramāt Muharram (*cf.* Part II).

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

ʿammār	mason	chaddām	servant
kaḍḍāb	liar	ḥalāwi	a kind of sweetmeat
mʿāllim	teacher	mḥibb	lover
mḥāndis	architect	mʿāllif	writer

mnâdi*	caller out	mnâsir	overseer
mōöslim	moslem	mrâbba ^c	square
mōöstâshfa	hospital	nashshâl	thief
naşşâb	scoundrel	şalēebi*	crusader
sânkâri*	tinsmith		

2) Words whose plural ending is ât:

darâbzēen	banister	ḥalkōom	throat	iḥtiyâj	necessity
ichtirâ ^c	invention	jōörnâl	newspaper	kârakōon	guard
ḳarḳadân	rhinoceros	kalsōon	drawers	maḳâşş	scissors
mâlḳan	funnel	kishtbân	thimble	maḥşōol	produce
ma ^c rōof	favour	maḥâll	dwelling-place	mihmâz	spur
mōörjân	coral	maḥbōoch	calendar	rafrâf	pent-roof
tabdēel	change	mrâllaf	envelope	râsmâl	capital
ṭâşḥēeh	improvement	taḳlēed	imitation	taḳwēem	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 *īye* (cf. also § 165. 3 Remark):

e. g. bôyaji plur. bôyajiye bootblack,
 fachōori potter fârmâshi druggist ḥarâmi thief
 kōomrōokji customhouse-official kōondârji shoemaker

The Broken Plural.

jam^cet-taksēer

§ 168. (cf. § 158. 2)

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

a) Masculine Nouns.

e. g. ktâb plur. kōotōob or kōotb book ḥjâb plur. ḥōōjb amulet
 bsâṭ smooth carpet firâsh bed, mattress hijēen dromedary ḥşân stallion

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

h̄zâm* girth izâr** mantle for women lḥâf bed-cover
srâj clay lamp ʔarēēk*** road

b) feminine nouns:

The fem. ending is dropped in the plural

e. g. ḥaṣēere plur. ḥōōṣōor or ḥōōṣr straw-mat
mdēene town mṛâra cave ʔabâye plur. ʔōobi abai (cloak of peasants)

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

<i>e. g.</i> chirbe	plur.	chirab	ruin		
îbri	needle	ʔidde	instrument	ḳōobbe	dome
bōokli	buckle	ʔirwi	button-hole	ḳōōlli	marbles
chidme	service	jēefe	carrion	lâḥye	beard
chirḳa	rag	jōomle	sentence	lōōḳme	morsel
fōorṣa	opportunity, holiday	ḳâṭaʔ	piece	mēēna	harbour
fōōṭa	napkin	ḳilfi	expenditure	mîʔde	stomach
ḥîrfi	ruse, trick	ḳōōjji	ball	mōōḍa	fashion
ḥōōḳni	syringe	ḳishla	barracks	nîʔme	benefit
nōōḳṭa	drop	ʔōōḳde	knōt	sikke	road
nōōscha	copy	ʔōōlbe	box	sitre	coat
ôḍa	room	rēēshe	feather	ṣōōra	picture
ōōjra	wages	rōōḳʔa	patch, mend	ṣōōrra	navel
				ḳîṣṣa	tale

Note: 1. Nouns whose 2nd rad. is \bar{o} or \hat{a} , change it in the plur. to *u*, taking in the 1st syllable the corresponding short vowel.

e. g. fōōṭa plur. fōōwat napkin

Note 2. Nouns whose 2nd rad. is \bar{e} change it in the plur. to *y*, taking in the 1st syllable the corresponding short vowel.

e. g. jēefe plur. jiyaf. carrion

3. The following nouns which have \bar{e} in the 2nd syllable in the sing. shorten it in the plur. to short *a*, take \bar{o} as vowel of the 1st syllable, and suffix another short *a*:

*plur. also ḥzōōme *cf.* 168. 6.

**plur. \bar{o} ozr

***plur. also ʔarâyiḳ meaning "manner, fashion"

<i>e. g.</i> ʿamēel	patron, buyer	plur. ʿōōmala			
asēer*	prisoner	chaṭēeb	orator	safēer	ambassador
ʿalēem	learned man	ḥakēem	doctor	shahēed	witness, martyr
āmēer	prince	kafēel	surety	shāreek	associate
rafēek	companion				

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

shāʿir plur. shoʿʿara poet chalēefi plur. choʿolafa Caliph

*Nouns 1st rad. *a* change the *a* in the plur. to *ōō* *e. g.* amēer plur. oōmara.

4. Nouns which have only a short vowel in the sing. and insert *â* after the 2nd consouant:

e. g. rájōol plur. rjâl man.

a) Masculine nouns:

ʿasm	bone	fachch	trap	ḳádaḥ	cup
bálád	town	fachd	shank	loõşş	robber
baṛl	mule	ḥabl	rope	naʿl	sole
bēer ¹	cistern	ḥájär	stone	rōomḥ	lance
bizz	breast (fem.)	jábäl	mountain	sabʿ	lion
ḳabʿ	hyena	jámäl	camel	sēech	skewer
dâr ²	house	jōörn	stone mortar	tôb	garment
dēeb	wolf	kälb	dog	zirr	button
mēel	mile	ṭabak	{ native wash-pau, straw dish	zēeh	{ line, section of orange

b) Feminine nouns:

The reg. fem. ending disappears in the plural:

e. g. járra plur: jrâr. water-jug

jōomʿa	week	kimme	sleeve	râḳbe	neck
ḳâlḥbe	prostitute	ḳoõffe	rush-basket	râlli	grain
ḳâlʿa	fortress	nâşli	blade	sâlle	wicker-basket
shâbakä	net	tâlli	hill	fârde	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. byâr.

2) The plur. denotes "dwelling-places"

Remark: The noun *ṣāhib* “friend” forms its plur. like the preceding words, *ṣhāb. cf. § 22G.*

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

a) with the prefix *a*

e. g. *ḍoōf plur. aḍʿāf* weakness;

<i>ʿādad</i>	number	<i>ḥimil</i>	burden	<i>nāṣar</i>	look
<i>āmāl¹</i>	hope	<i>ḥirsh</i>	forest	<i>ʿoōnḵ</i>	neck
<i>ʿāmal</i>	deed	<i>ḥizb</i>	party	<i>rōōkn</i>	support of arch
<i>ʿāṣab</i>	nerve	<i>ḥoōkm</i>	decision	<i>rōōṣn</i>	branch
<i>bāb²</i>	door	<i>ḥoōzn</i>	mourning	<i>ṣānam</i>	idol
<i>bait³</i>	verse	<i>jēel</i>	century	<i>shachṣ</i>	person
<i>chābar</i>	news	<i>ḵāfa</i>	cage	<i>shir</i>	poem
<i>chāṭar</i>	danger	<i>ḵālam</i>	pen	<i>sōōḵ</i>	market
<i>ḍoōbb</i>	bear	<i>ḵism</i>	portion	<i>ṣōt</i>	sound
<i>fāras</i>	mare	<i>lahn</i>	melody	<i>ṭaraf</i>	edge
<i>fikr</i>	thought	<i>lōḥ</i>	slate	<i>ṭōḵ</i>	necklace
<i>ḥāl</i>	condition, state	<i>māraḍ</i>	illness	<i>wālad⁴</i>	boy
<i>hāram</i>	pyramid	<i>māṭar</i>	rain	<i>wāṭad</i>	tent-peg
<i>chāl</i>	maternal uncle	<i>roṭl</i>	a weight of 1,25 K'g.		

1) Nouns derived from verbs 1st rad. *a*, lengthen it in the plur. to *â*:
e. g. *āmāl plur. âmâl.*

2) Nouns derived from verbs 2nd rad. *w*, take *w* before the *â* in the plural.

e. g. *bāb plur. abwāb.*

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

4) Nouns derived from verbs 1st rad. *w* take *oō* or *ow* in the plural:
e. g. *wālad plur. oōlād or owlād.*

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

e. g. *sōōds 1/6 plur. asdās.*

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

dáwa	plur.	adōōye	medicine
jawāb	"	ajooobi	answer
janāḥ	"	ajnḥa	wing
raṭa	"	arṭye	cover
zāmān	"	ázmnī	time

Note: ism *plur.* asāmi name. shēē *plur.* áshya thing.

b) with the prefix i

e. g. jism *plur.* ijsám organic body

bādān	body	daḡn	beard	ēed	feast
fēel	elephant	jidd	grand-father	járas	bell
jins	kind	kābsh	ram	kēes	purse
kitf	shoulder	laṛz	riddle	mōōshṭ	comb
mōōs	razor	maṭal	example	sōōdd	dam
rēēḥ	wind	sirr	secret	sābab	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 *ōō* between the 2nd and 3rd 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	rain	<i>plur.</i> ryōōm	cloud
āib	fault, shame	dēek	cock	ijl	call
amr*	affair	dil ^c	rib	ilm	knowledge
bachsh	hole	domb**	debt	irḡ	vein
baḥr	sea	fachch***	trap	ishsh	nest
bait	house	fann	art	jaib	pocket
barkḡ	lightning	faṣl	chapter	jaish	army
chadd	cheek	ḥabs	prison	jaḷsh	foal of ass
ḡaif	guest	ḥadd	limit, penalty	jifn	eyelid
dain	debt	ḥaḡl	field	ḡabr	grave
dair	convent	ḥarb	war	ḡal ^c	sail
darb	path	ḥarf	letter	ḡalb	heart

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

**plur. ḡōōnōōb cf. § 169 note.

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

karm	vineyard	radd	answer	shahr**	month
ḳarn	horn	raḥl	packsaddle	sharṭ	condition, bet
kâs	cup	râs	head	shilsh	sinew
kasr	fraction	rasm	tax, ceremony	shirsh	root
ḳird	monkey	ṣachr	rock	sijn	prison
ḳirsh	piastre	sahl	plain	ṣidr	chest, breast
libs	suit, dress	ṣaḥm	plate	saḥ	roof
mahr	money paid for bride	saif	sword	ṭair	bird
mōḥr	foal	sarj	saddle	tais	male goat
nafs*	soul	ṣarf	coffee-cup holder, envelope		
raʿd	thunder	shāʿb	people	waḥsh	wild beast

b) Feminine nouns.

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

e. g. râmshē, plur. rmōōsh eyelash

ḳidre	clay cooking pot	dâmʿa	tear	ḥâbbe	berry
zihre	flower	nijme	star	shâʿra	hair

Note also the words:

shâhid	plur. shhōōd	eye-witness	dmâr	plur. dmōōr	or dmârât	brain
dōōrzi	„ drōōz	Druse	bâṭ	„ boot	armpit, cf. § 166. 4.	

7) The following nouns suffix *e* or *a* after a guttural and insert *ōō* between the 2nd and 3rd consonants:

<i>e. g.</i>	tacht	plur. tchōōte	bedstead		
ʿamm	paternal uncle	dâkar***	male	nidr	vow
chitm	signet ring	nabʿ	spring (water)	nimr	tiger
chōōld	mole	nahr	river	nisr	vulture
nōōchl	crowbar	sabʿ	lion	jift	double-barrel gun
ṭaḳm	man's suit (European.)				

8) The following nouns form the plur. by the insertion of *ēē* between the 2nd and 3rd consonants:

<i>e. g.</i>	ʿabd	plur. ʿabēēd	slave;	ḥmâr	plur. ḥamēēr	donkey
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*plur. also *âufōōs*

**plur. also *ishhōōr*.

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

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

e. g. *kâtib plur. kōottâb* writer

‘âmil	workman, official	hâsid	envious one	sâlim	evil-doer
hâjj	pilgrim	kâfir	unbeliever	şâni ^c	artisan, servant
hâkim	ruler	râkib	passenger	tâjir	merchant
hâris	watchman	sâkin	inhabitant	đâbiṭ	officer

Note also the following nouns which do not double the 2nd radical:

kâđi	<i>plur. kōōđât</i>	judge	mâshi	<i>plur. mōōshât</i>	foot-passenger
sâ‘i	„	sōō‘ât	messenger	wâli	„
				wōōlât	governor

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

e. g. *r‘īye plur. ra‘âya* herd, subject.

‘ashiye	evening	chaṭīye	sin	raziye	ill-fate
‘aṭīye	gift	hadīye	present	şabiye	young woman
bâliye	misfortune	hamīye	zeal	waşīye*	command, will

Remark: Note also the words *nīye plur. nawâya* “intention” *nōōşrâni* (cf. § 162) *plur. naşâra* “Christian”.

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

<i>e. g.</i> <i>řlâm plur. řoōlmân</i>	young man	tâj	<i>plur. tēējân</i>	crown,	
‘ârab (<i>coll.</i>)	arabs	irpēef	loaf of bread	řazâl	gazelle
‘arēēs	bridegroom	jâr	neighbour	şâbi	lad
blâd	land	kâda ^c	clever fellow	sâḵ	leg
chaiṭ	thread	ḵaḵ	crow	şalēeb	cross
charōof	ram	ḵameēs	shirt	shabb	boy
fâr	mouse	ḵmâsh	woollen stuff	şōōş	chicken
fâris	rider	nâr	fire	řarēēḵ	road
hâjâl	partridge	řadēer	pond	tôr	ox
haiṭ	wall	râhib	monk	zēēz	beetle
hōsh	court, yard	châlak	fellah-garment	râ‘i	shepherd
		‘ōod	Ood (mus. instrument)		

**waşâya allâh el-‘âşar or el-‘âşar kilmât* The ten commandments.

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

Note also the following words:

mâra plur. niswân woman . *wâdi plur. widyân* valley

12. Some nouns having a long vowel in the 2nd syllable of the sing. form their plur. by the insertion of *aji* between the 2nd and 3rd 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> <i>arôos plur. arâyis</i>	bride.	<i>jnâze plur. jânâyiz</i>	funeral service
<i>ajêebe</i>	wonder	<i>hamôole</i>	clan
<i>knêese</i>			church
<i>ajôoz</i>	old woman	<i>jazêere</i>	island
<i>mṛâra*</i>			cave
<i>azêeme</i>	invitation	<i>jdêele</i>	plait of hair
<i>mṣêebe</i>			ill-fate
<i>bdâ'a</i>	merchandise	<i>ḳabêele</i>	tribe
<i>mtêele</i>			lesson, task
<i>daḳêeka</i>	minute	<i>ḳaddoom</i>	axe
<i>ṣaḥêefe**</i>			sheet (paper)
<i>flooka</i>	boat	<i>ḳarêeb</i>	relative
<i>sarâfe</i>			giraffe
<i>ftêele</i>	wick	<i>ḳaṣêede</i>	a kind of poem
<i>wasêefe</i>			office
<i>fṭêeri</i>	mould of vegetables	<i>shbêen</i>	god-father, best-man

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

1) Nouns derived from "Strong Verbs":

<i>e.g.</i> <i>ḳâlib plur. ḳawâlib</i>	form, mould	<i>ḥâdti plur. ḥawâdit</i>	event
<i>amr</i>	command	<i>ḥâfir</i>	hoof
<i>ḳârîb</i>			row-boat
<i>châtîm</i>	ring	<i>ḥâṣîl</i>	ware-house, shop
<i>mâni^c</i>			obstacle
<i>châṭîr</i>	inclination	<i>jâmi^c</i>	mosque
<i>sâḥîl</i>			coast
<i>ḥâjîb</i>	eyebrow	<i>ḳâ^cde</i>	design, rule
<i>ṣâliḥ</i>			welfare
<i>shârib</i>	moustache.		

Note: *fâkha plur. fawâkih* fruit.

*cf. also § 168. 1. b.

**plur. means "layers".

2) Nouns derived from “Hollow Verbs” insert *y* after *wâ*:
 ʿâde *plur.* ʿawâyið custom dâiri *plur.* dawâyir circle
 fâide „ fawâyið rate of interest hâji „ hawâyij clothes, luggage, things

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

e. g. nâhyi *plur.* nawâhi district

jâni	criminal	sâkye	channel	shâti	cost
ķâfyē	rhyme	sâri	mast	tânye	second (time).

Note also the following nouns:

chōori <i>plur.</i>	chawâni	priest	dâbbe <i>plur.</i>	dawâb	riding-animal
jôhar	„	jawâhir	jewellery	laili	„
		layâli	night		
		mōrâni <i>plur.</i>	mawârni	Maronite.	

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

<i>e. g.</i> řaboon <i>plur.</i>	řawâbēn	Palestinean oven for the baking of bread			
ʿamōð	column	dōlâb	wheel	tâbōt	coffin
bâbōj	slipper	jâmōs	buffalo	řâhōn	mill
bârōde	gun	ķamōs	lexicon	řâōs	peacock
dâlōl	guide	ķânōn	law	zârōb	passage, lane
dēewân	coll. of poems	nâřōr	watchman.		

Note also: târēch *plur.* tawârēch date (time).

Remark: Nouns with fem. endings lose them in the plural:
e. g. bârōde *plur.* bwârēd gun nâʿōra *plur.* nawâʿēr water-wheel

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

ʿain <i>plur.</i>	ʿainain	eye	dain <i>plur.</i>	dainain	ear
ēd	„	ēdain	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 *â* between the 2nd and 3rd consonants, and of *i* in the 3rd syllable:

e. g. tá'lab plur. ta'alib. fox.

âkrab	scorpion	kóorsi	chair	mánzil	guest-house
boórķōō'	face-veil	lâqlaq	stork	márkâb	ship
chândaq	ditch	mâblar	sum of money	márkaz	centre
chánjar	dagger	mábrad	file	mâşdar	temple (head)
dâftar	note-book	mâchzan	magazine, shop	mâşjid	mosque
dímlj	glass bracelet	mâ'dan	metal	mâşna'	factory
dírham	dirhem (weight)	mâdbaḥ	altar	mâşnid	sofa-bolster
doöldoöl	hedghegog	mâdfa'	cannon	mímbar	chancel
fársach	a measure (8.13 Km.)	mâlkqaḥ	fire-tongs	mîsh'al	torch
ķoõşoöl	consul	mânşar	view	shânkal	book.

Note: zânbak plur. zanâbik *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. mâşnaķa plur. mashâniķ gallows.

choõnfse	a beetle	mâhrame	handkerchief	mírwaḥa	fan
difdâ'a	frog	mânshafe	towel	sínsli	loose wall,
jímjmi	skull	mâschara	taunt		[spine, chain]
mâdrâse	school	mâşara	sample, ruler	zâlzâli	earthquake.
mâḥbara	inkstand	mâḥba'a	printing-press	mâķbara	grave yard

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

e. g. timsâḥ plur. tmâşēēḥ crocodile.

birwâz	frame	mîķdâf	rudder	mōõtrân	bishop
boõstân	garden	minchâr	nose	rōõrbâl	sieve
choõlchâl	ankle-ring	minkâr	beak	shirwâl	native trousers
finjâu	Arab. coffee-cup	mishwâr	drive, ride, walk	sínsâl	chisel
foõştân	woman's dress	mismâr	nail	waḥwâḥ	bat
miftâḥ	key	mişrân	intestine	zōõnnâr	girdle, belt.

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

iswâr *plur.* asâwir bracelet ʿaşfoor *plur.* ʿaşâfeer sparrow

Note also the words:

shîtân *plur.* shayâtēen devil, Satan soʿllam *plur.* salâlim ladder

nēeshân „ nayâshēen target, official decoration.

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

e. g. jardōon *plur.* jarâdēen rat.

dabbōor hornet kalkōol infant shoes maṭbōoch calendar

daʿbōol any round thing majnōon idiot saltaʿon crab

[or being maḳṣōod intention sandōok trunk, box

ḥirdōon gecko maktōob letter şarşoor cricket (insect)

ḳaddōom adze maşrōof expenditure zalʿoom 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.* ḳalâshēen galoshes.

ʿafreēt evil spirit, mischief-maker taḳlēed tradition

barmēel barrel iklēel wreath narbēej hose of water-pipe

chanzēer pig jānzēer chain sikkēen knife

darwēesh derwish ḳandēel lamp tāşnēef literary work

dilfēen dolphin mândēel veil tilnēed pupil

bachshēesh present sarsēes sausage zarfeel door-lock.

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

They are mostly of foreign origin.

e. g. boörnaiṭa *plur.* barânēeṭ hat.

boōndaira flag taḳşēera embroidered jacket

barṭōoşa slipper [for women

bashnōoḳa* 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

bátrak	<i>plur.</i> baḫárka	Patriarch	sõomsár	<i>plur.</i> samásra	<i>or</i>
bánkaji	„ bnõokjíyi	banker		[sõomsariye	broker
õõşõõf	„ asâķfi	bishop	chaime	„ chíyam	tent
filasõõf	„ falâsfi	philosopher	malâk	„ malâike	angel.
shammâs	„ shamâmse	deacon			

The Adjective.

eş-şifa *lit.*: quality

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

bälâd	town	<i>adj.</i> bälâdi (m.)	bälâdiye (f.)	of the town
rijjâl	man	rijjâli (m.)	rijjâliye (f.)	manly, intended for men
niswân	woman	niswâni (m.)	niswâniye (f.)	womanly, for women
kõõll	entirety	kõõlli (m.)	kõõlliye (f.)	all together
jõõnõõb	south	jõõnõõbi (m.)	jõõnõõbiye (f.)	southern
yôm	day	yômi (m.)	yômiye (f.)	daily
ḫarb	west	ḫârbi (m.)	ḫarbiye (f.)	western
sânâ	year	sânâwi (m.)	sânâwiye (f.)	annual

The fem. sing. serves, at the same time, as the masc. plural. The fem. plur. is formed regularly;
e. g. bälâdiye *plur.* bälâdiyât.

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

<i>e. g.</i> ab	father	âbawi	paternal	
	ibn	son	} bânâwi	filial
	bint	daughter		
	sânâ	year	sânâwi	yearly
	sâmâ	heaven	sâmâwi	heavenly
	yâfa	Jaffa	yâfâwi	from Jaffa <i>or</i> man from J.
	ḫazza	Gaza	ḫazzâwi	„ Gaza „ „ „ G.
	ḫaifa	Haifa	ḫaifâwi	„ Haifa „ „ „ H.

*also “daily wages”. ḫaddaish 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
	wasṭ	midst	wasṭâni	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^c is-sâlim

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

1) of the ordinary adjectives:

âhli ¹⁾	tame	ʿitm	dark	m ^c âddal	average
ʿamēēḵ	deep	ḵâsi	sharp	m ^c âffin	putrid, decayed
amēēn	faithful	mabḥōōḥ	hoarse	mōōḥtâram	honoured
ʿâsi	tough	mabṣōōṭ ²⁾	satisfied, well	mōōstḵēēm	straight
bachēēl	stingy	machlōōḵ	created	mrôwwas	pointed
bârri	wild	machlōōṭ	mixed	nâfi ^c	useful
baṭṭâl	worthless	madhōōn	painted	nâ'im	delicate, soft
châtib	betrothed	mâḍi	sharp	ṛâchisṣ	tender
chîshin	rough, coarse	makkâr	cunning	ṛâchoo ³⁾	limp, slack
fahēēm	thoughtful	marḥbōōṭ	faulty	rafēē ^c	fine, thin
fajj	unripe	masḥboot	exact, solid	rḵēēḵ	thin
fâriṛ	hollow, empty	masmōōḥ	permitted	ṛalēēs	thick
ḥâfi	barefoot	mîslim	greasy	riṭib	damp
ḥauōōn	compassionate	mîstwi	ripe	wâ'ir	stony

Note: *hâbla plur. only* hablât pregnant.

¹⁾Adjectives ending in *i* insert the letter *y* before the plur. ending
e. g. âhli; *plur.* âhliyēēn (m.), âhliyât (f.).

²⁾instead of س.

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

Remark: Compound adjectives of which the adjectives proper take the jam' is-sâlim:

moošh mařshoōsh	unadulterated, genuine	řair ma'doōd	innumerable
dâyir bâl + <i>the pron. suff.</i>	attentive	řalēel_el-ʿarđ	narrow
moošh hâdi	disquiet	řalēel_el-hâya	impolite
řair shakōōr	ungrateful	moošh řiyib	bad

The following compound adjectives are unchangeable:

ʿar-rēek fasting (condition before breakfast)

ʿala ahsan řarz or ʿâl il-ʿâl excellent.

2) of adjectives ending in ân:

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

ʿiyân	ill	jooʿân	hungry	kâlbân	mad (from dog)
ʿaryân	naked	naʿsân	sleepy	kaslân	lazy
ʿarkân	perspiring	řađbân	angry	shâbʿân	satiated
ʿařshân	thirsty	mâlyân	full	taʿbân	tired
dowchân	dizzy	fazʿân	timid	zaʿlân	angry

3) of the following adjectives which omit the vowel between the 2^d and 3rd radical:

e. g. řađil plur. (m.) řađlēēn, (f.) řađlát excellent

ʿâkil kind ʿâlim learned.

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

The Broken Plural.

jam' et-taksēer.

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

e. g. řadēēm plur. řoōdm, *f. plur.* řadēēmât old (not used of man or beast)

řashēēm inexperienced habēel crazy ʿatēek old

Remark: The fem. plu. of all adjectives is always jam' 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.

<i>e. g.</i> sharēef	<i>plur.</i> shoōrafa	noble.			
amēen	faithful	fahēm	understanding	laṭēef*	friendly
‘aṣēm*	celebrated	faḳēer	poor	sa‘ēed	happy
bachēel	stingy	ḥakēm	wise	ṣarēef	beautiful
d‘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 2nd radical, (*cf.* also § 168. 9 Nouns):

<i>e. g.</i> shâṭir	<i>plur.</i> shoōṭṭâr	clever, diligent			
ḥâziḳ	skilful	ḳâṣir	under age	kâfir	wicked
				jâhil	ignorant

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

1) colours. *e. g.*

m. âbyaḍ	<i>plur.</i> bēēḍ	white	m. âchḍar	<i>plur.</i> choōḍr	green
f. baiḍa	” baiḍât		f. chaḍra	” chaḍrât	
m. âḥmar	” ḥoōmr	red	m. âbrash	” boōrsh	grey
f. ḥâmra	” ḥamrât		f. bârsha	” barshât	
m. âzraḳ	” zoōrḳ	blue	m. âswad	” soōd	black
f. zârḳa	” zârḳât		f. sôda	” sodât	
m. âṣfar	” ṣoōfr	yellow	m. âsmar	” soōmr	brown
f. ṣâfra	” ṣafrât		f. sâmra	” samrât	

2) physical defects: *e. g.*

m. âbraṣ	<i>plur.</i> boōrṣ	leprous	m. âḥdab	<i>plur.</i> ḥoōdb	hunchbacked
f. bârṣa	” barṣât		f. ḥâdbâ	” ḥadbât	
m. â‘raj	” ‘oōrj	lame	m. âṭrash	” ṭoōrsh	deaf
f. ‘ârja	” ‘arjât		f. ṭârshâ	” ṭarshât	
m. â‘war	” ‘oōr	one-eyed	m. âchras	” choōrs	dumb
f. ‘ôwra or ‘ôra	” ‘owrât		f. chârsa	” 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 à for ēē between the 2nd and 3rd rad. and omit — if there be one — the vowel after the 1st consonant:

e. g. kbēer plur. kbâr great, big

°afeēf	chaste	ḵaṣēer	short	ramēēḵ	deep
°ajēeb	wonderful	ktēer	much	ṣaḥēeh	true
°arēēḍ	broad	mlēeh	good	sarēef	noble
°azēēz	precious	naḥēef	slim	smēen	fat
b°ēed	far	ndēef	clean	ṣrēer	small
chafēef	light	rchēes	cheap	ṭawēel	long
ḍ°ēef	lean	raḵēēḵ	thin	tchēen	thick

Note also: ṣa°b plur. ṣ°ab heavy ḍachm plur. ḍchâm thick

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

ḥazēen	plur.	ḥazâna	or	ḥaznânēen	sad
°atshân	"	°atâsha	"	°atshânēen	thirsty
kâslân	"	kâsâla	"	kâslânēen	lazy
sakrân	"	sakâra	"	sakrânēen	drunk
yatēem	"	yatâma	"	yatēemēen	orphan

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

e. g. ḵâwi plur. âkwiâ strong

râdi evil rânî* rich shâḵi mischievous tâḵi 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> ḥarēer	silk	min	ḥarēer	or	ḥarēeri	silken
ṣōof	wool	min	ṣōof	"	ṣōofi	woollen
ḵōōṭn	cotton	min	ḵōōṭn	"	ḵōōṭni	cotton
ḥadēed	iron	min	ḥadēed	"	ḥadēedi	iron

*has also the plur. ranâyâ

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-rās	pig-headed, stiff-necked
ḳalēel_el-āḏāb	uncultured
ḳalēel_el-hāya	impertinent
ṛalēes_ed-dānab	cocksure (<i>lit.</i> : thick of tail)
mlēeh_el-ḳalb	kind-hearted
tḳēel_ed-damm	boring (<i>lit.</i> : heavy of blood)
tawēel_er-rōḥ	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 ḳalēelēen	} <i>lit.</i> : their cultures are little <i>for</i> , they are uncultured;
<i>or</i>	
ādābhōon ḳalēel	<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-ḳāwi 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-bīyā' el-ābrash The grey cloth of the dealer.
bait il-bāsha_l-mlēeh The beautiful house of the Pasha.
boōstān_il-boōstānji_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}-rājōōl el-rāni The house of the rich man.
 kāram_{il}-amēer 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}-bīyâ^c el-ābrash el-rāni The grey cloth of the rich dealer.
 fāras_{el}-bādawi_l-kawiye_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}-ābrash illi la_l-bīyâ^c The grey cloth which is to (belongs to) the rich dealer.
 el-fāras_{el}-kawiye illi la_l-bādawi_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.* māktōob_{et}-toōrjōōmān The letter of the dragoman.
 bōōstān_{el}-chawājā The garden of the gentleman.
 ṭarbōōsh_{il}-āskari The tarboosh of the soldier.
 wāṭa_l-fāllāḥ 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.* sā^fat_{ed}-dāhāb The gold watch; ôḍat_{er}-rājōōl The room of the man.
 ʿōōlbe box; ʿōōlbtī my box. rēeshī pen; rēeshītī my pen.

(b) the first noun ends in *i*, or *īye* when the ending is changed in the *idāfe* to *ēet* or *īyet*:

- e. g.* shamsīye, shamsēet_{el}-ōōcht The parasol of the sister.
 kābliye, kāblēet_{il}-marēed The appetite of the sick.

jam'íye, jam'iyit_il-óólama The assembly of the learned.
or shamsiyet, kâbliyet, jam'iyet.

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

e. g. shákfe, shákfit_ ej-jänzēēr A piece of chain.
bändôra, bändôrit_járnä The tomato of our neighbour.
bâqara bâqarit_er-râi The cow of the herdsman.

Remark: The word *béni* occurs only in the idâfe:

e. g. *béni şachr* the "Beni Sachr" *lit.*: sons of Sachr, an Arab tribe.

The Adjective.

eş-şifa

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

e. g. el-bait_el-kbēēr The big house; el-mára_s-sa'ēēde The happy woman
el-amm_el-chiyir The liberal uncle. fârasak eş-şarēēfe 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 eş-srâr The small mules.
el-owlâd kbâr The boys are big; el-alwâḥ 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_shoör'lhoom The men returned to their work.
el-öocht kâmat 'an_el-kóorsi The sister rose from the chair.
el-ásâkir ráḥoo '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.
ijoo_l-msáfrēen The travellers came.

háraboo_l-harâmiye	The thieves fled.
târoo_n-naḥlât	The bees flew away.

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

e. g. el-fallâḥēenḥâraṭooû_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:

<i>e. g.</i> 'am btikra	Are you reading?	'ammâl tchîyit	She is sewing.
'am níktib	We are writing	'ammâl yidḥakoo	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 tírsil? Is she washing? 'ammâlha tímsaḥ* She is scrubbing.

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

<i>e. g.</i> ráiḥ báḡra	I am going to read.	râiḥa tistrēēḥ	She is going to rest.
râiḥēēn ishimmoo_l-hâwa			They are going to take a drive.
râiḥēēn nákoöl			We are about to dine.

§ 200. The participles jāi, of ajā "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:"

<i>e. g.</i> 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-jööm'a_t-tâf'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

*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 ṭābcha She is cooking. hee ʿāmlī limonāḍa She is making lemonade.
hōō maṣṣōōb He was being forced. naḥnā maḵbōōlēēn 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. jārrab inōōṭṭ ʿan-el-ḥait He attempted to jump over the wall
(*lit.*: he attempted, he jumps over the wall).
biddnā ništṭil We wish to work (*lit.*: we wish we work).

For other illustrations see § 211.

§ 204. The past. tense—our impf.—may be expressed by kân with the imperfect:

e. g. kân yīkra He read kân yirmi He threw kân yinsa He forgot;
koōnnā nrāttil We sang (hymns) kōōnt tisbaḥ You swam kōōnt āmshi I ran.

205. Our pluperfect is expressed by kân with the present participle:

e. g. kânoo fāṭhēēn-el-bāb lāmmā koōnnā nāimēēn
They had opened the door while we slept
koōnnā mʿowḵēēno yōm We had delayed him one day. :

§ 206. The future is expressed

1) by the imperfect tense,

e. g. bāshōōf = I see *or* I will see.

2) by rāyih (m.), rāiḥa (f.), rāihēēn (plur.) with the imperfect tense:

e. g. rāyih yīzimmā He will visit us. rāiḥa tzōōrnā She will visit us.
rāihēēn inrājjiʿ-il-ktāb We shall return the book.

3) by bidd (*cf.* § 116 Remark)

§ 207. Our future perfect is expressed by the imperfect of kân, yikōōn, placed before the pres. participle:

e. g. binkōon imḵaddfēen nōōṣṣ fārsach. We shall have rowed half a farsach. (1 farsach = 8,13 Km.)
bitkōonoo tchallášto minno You will be relieved of him.

§ 208. The imp. tense is used in conditional sentences, which are introduced with *lāmmā or ida*:

e. g. ḵaddaish báddi áfraḥ lāmmā bijēebo How I would rejoice if he should bring it!

e. g. ḵaddaish bitḥīyar il-ḥál ida bisáfir 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 bírjaḥ koōnnā mnífraḥ If he would return we should rejoice.
low biji_r-rájool koōnnā minḵaddímlo 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 tikṭásh ij-jísir Do (plur.) not cross (*lit*: cut) the bridge.
la tisbaḥsh fi_n-nahr You shall not bathe in the river.
la tiṭla'ōōsh la bárra 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" *yálla* "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).
yálla urōōḥ bárra Let us go outside.

Remark: "Let" for "to permit" is *chállá*; for the conjugation *cf.* § 137,2; it must always have a personal pronoun.

e. g. challēehōom yistrēehoo Let them rest (*lit*: let them, they rest).
challēenā 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 3rd pers. plural:

e. g. rāḥoo one went birōḥoo one goes
 ḵáloo 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-á'da 'imlo 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-mâi One cannot drink the water
 el-wāḥad mā byiḵdar yisbaḥ la tâni.mail One cannot swim to the other side.

4) by the personification of the impersonal pronoun:

e. g. ed-dinya 'am btitlij The world is snowing *i. e.* it is snowing
 ed-dinya 'am 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 2nd 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 2nd 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. ânâ maḍrōḥb I am beaten *or* I shall be beaten
 int máḍrōḥd 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.* koónnä maḍrōobēen We were beaten.
wain koóntoo majrōohēen Where were you wounded?
kânoo ma'zōolēen min haḍák esh-shahr
They were deposed since last month.

3. The future tense, passive voice, may also be expressed by *yikōon* and the past participle:

- e. g.* boókra bikōon el-'adoo maḥlōob The enemy will be beaten to-morrow.
ba'd moódde ḡaṣēere bikōon msá'ad 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 hárab el-maḥbōos Whither has the prisoner fled?
fi_l-mása ákaloo They dined in the evening.
hōnák kânat rēeshti My pen was there.
boókra birōohoo_n-nâs'al-ḡōods The people will go to-morrow to Jeru-
salem.

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 *bikōon* *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 *bikōon*, 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.* mēen 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 kōont)	If I am
in kánnāk	(„ kōont)	„ you are (m.)
in kánnik	(„ kōonti)	„ you are (f.)
in káunno	(„ kán)	„ he is
in kánhā	(„ kánāt)	„ she is
in kánnā	(„ kōonnā)	„ we are
in kánkōom	(„ kōontoo)	„ you are
in kánhōom	(„ kánoo)	„ they are

§ 219. The Verb *šâr* “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> <i>šâr marlōot</i>	It is faulty.	<i>šâr maḡdōoh</i>	It is pierced.
<i>šâr sakrân</i>	He is drunk.	<i>šâr 'iyân</i>	He is ill.
<i>bišēeroo oōmana</i>			They become faithful.
<i>bišēer farhân</i>			He becomes joyful.

2) It has also the meaning of *to begin to do a thing*:

<i>e. g.</i> <i>šâr yisbāh</i>	He began to swim.	<i>bišēer yimshi</i>	He begins to walk.
<i>minšēer niḡki fransāwi</i>			We begin to speak French.
<i>šârat til'ab</i>			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. *šâr yisbāh* may mean also, *he can swim.*

3) *šâr* or *šâyir* (act. part.) followed by *li*, with the personal pronoun, expresses the idea of “to have”:

<i>e. g.</i> <i>šâr li wâja' rās</i>	I have a headache.	<i>šâr lak shōorl?</i>	Did you get work?
<i>šâr li shahr rāyih</i>	It is a month that I have been away from here,		
<i>lit:</i>	It has become to me a month that I went from here.		

Note the phrases:

<i>shoo bišēer</i>	What will happen?	<i>shoo šâr</i>	What has happened?
<i>shoo šâyir</i>	What is happening?	<i>shoo rāyih išēer</i>	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 ḳawâm	I wish to go quickly
	mä bâḳdir 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>	ōōlaid	little child	ʿwain	little eye
	ṣṣīyar	little one	ṣṣdair	little breast
	ḥlaiwa	a fine looking person (man or woman)		
	zʿair	small person (<i>lit.</i> : little tail)	ikṭaish	said of one who has lost a member of the body, from ḳatash to cut off
	ʿibaid	said of a person of dark complexion, from ʿabd negro.		

Proper names:

dʿaibis	<i>from</i> dāʿbōos	imbecile	ḥsain	<i>from</i> ḥāsan	Hasan
ḥnain	„ ḥānna	Hanna	irṣnaim	„ the verb rīnim	gain
zbaidi	„ zibdi	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 *ṣṣāḥib* 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 iḥfōōr	Mother of quarrel, <i>i. e.</i> a quarrelsome woman.
	ṣṣāḥib ʿaḳl	Friend of understanding, <i>i. e.</i> an intelligent person.
	ṣṣāḥib 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.

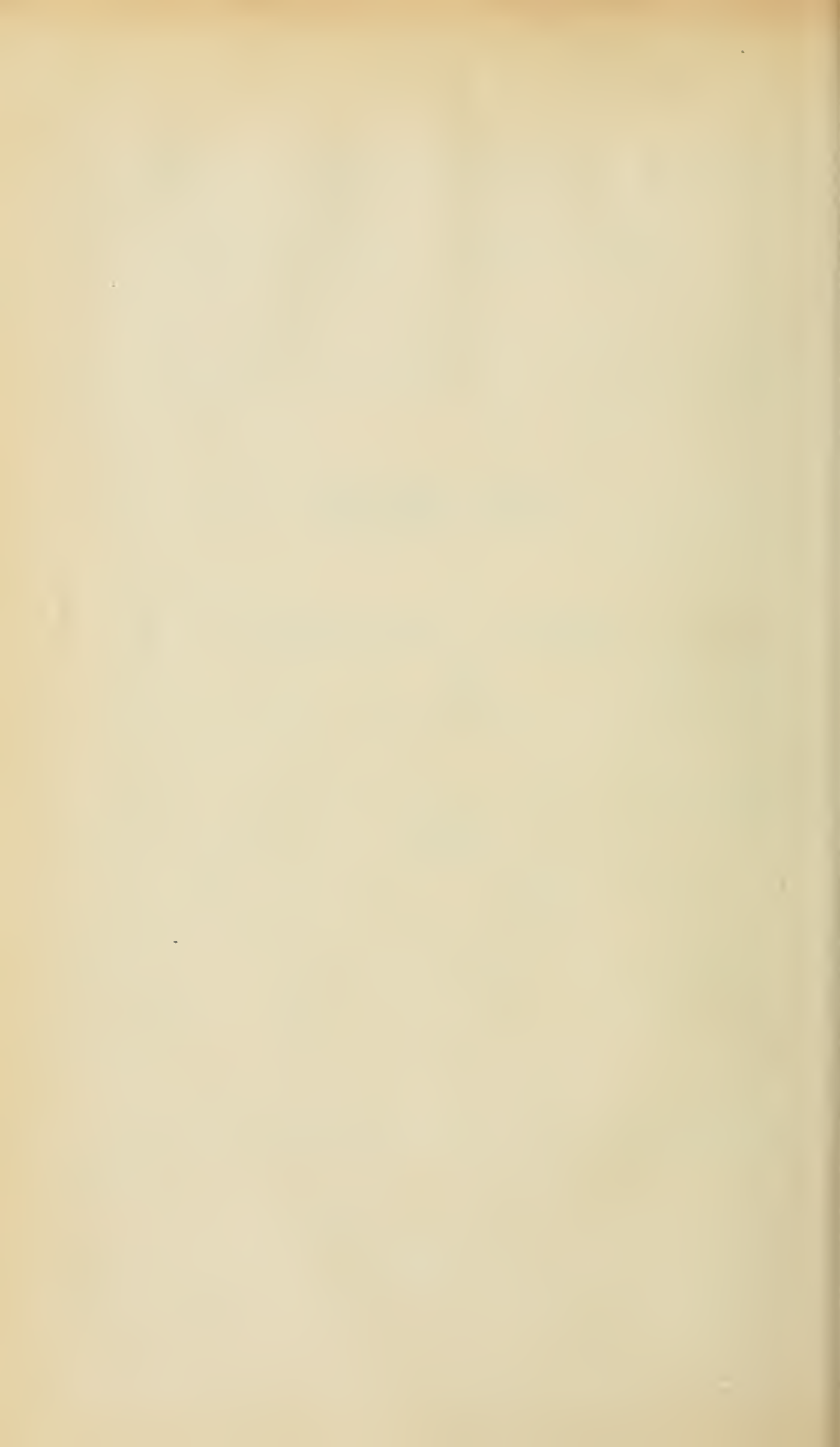


Part Second

Phrases Conversation

etc.





il-fi'l "şâr"

I. il-waḡt-il-ḡâḡir

ânâ jooʻân
 ânâ ʻatshâni
 int shâṭir *or* mijṭhid
 inti ʻiyâne *or* mareēḡa
 il-kâlb amēen û fahēem
 hoo mkiyif
 il-bint-iṣ-ṣrēere fi_l-bait
 hiye naʻsâne
 niḡnâ bardânēen
 intoo taʻbânēen
 hōom ḡâmḡēen
 il-ʻinab mōosh mistwi
 id-doḡrrâḡ bádo áchḡar
 il-ward áḡmar
 iz-zánbaḡ ábyaḡ
 id-dōoláb imdowwar
 ṣaṭḡ *or* wijh il-mâi háḡi
 har-rájool mōosh mháḡḡab
 id-dēeb w_it-táʻlab ḡiwânât
 barriye
 ij-jâmal w_il-barḡ ḡiwânât baitiye
 ḡsâbo mōosh maṣbōoṭ
 ṭabariya bʻēede ʻan_il-ḡoōds
 baʻd bʻēed min hōn la baitnâ
 baʻd mâ ṣârat soōchne
 il-mâi fâtre
 ish-shōraba soōchne
 iṭ-ṭaḡs shōb
 il-bachchōor nôʻ ṣōomr
 is-salâm bárake kbēere
 iṣ-ṣadáḡa ḡoōwe
 oḡjoorto *or* kárōoto ḡalēele
 shbēene mlēeh máʻi

The Verb "to be"

I. Present Tense: *cf.* §§ 68 ff.
 215 sq.

I am hungry (m.).
 I am thirsty (f.).
 You are diligent (m. sing.).
 You are ill (f. sing.).
 The dog is faithful and intelligent.
 He is happy.
 The little girl is at home.
 She is sleepy.
 We are cold.
 You are tired (plur.).
 They are sour.
 The grapes are not ripe.
 The peaches are still green.
 Roses are red.
 Lilies are white.
 A wheel is round.
 The surface of the water is smooth.
 This man is uneducated.
 The wolf and the fox are wild
 beasts.
 The camel and the mule are
 domestic animals.
 His bill is incorrect.
 Tiberias is far from Jerusalem.
 It is still a long way to our home.
 It is not yet warm (water).
 The water is luke-warm.
 The soup is hot.
 The weather is hot.
 Incense is a kind of gum.
 Peace is a great blessing.
 Friendship is strength.
 His wages are small.
 My godfather is good to me.

il-fihris *or* il-lâiḥa bála řálat
 dōóláb-il-bíyâra jdēed
 kōōrbâj il-chîyâl řaşēer
 il-balâř milis
 fallēenet hâdi l-řannēene
 mářrōome

ḥamm hal-ōōjâķ ktēer
 il-ahrâm bnâyât fachēeme.

míyet baḥr il-míyet mâlḥa
 il-ōōrdōon nahr kbēer
 řfōof il-kōōtb matlânēen

II. il-waķt il-mâđi

kōōnt fēe libnân
 kōōnt řafrân mínha
 kōōntí wíķḥa
 kân bârid ktēer
 kânat ḥâfye
 kōōnnâ fēe baitak hadâķ il-yôm

mâ kōōntōosh ábadân farḥânēen
 fi hâda

kânoo owlâd řâḥibnâ

mēen kân hōōnâķ?
 iaish is-sōōlřân kân shōōjâ^č
 ná'am hoo kân wazēer iz-zirâ'a

kōōnnâ ḥazuânēen 'alaih *or* 'alaiha
 il-mâi kânat wâtye *or* mâ kânat
 'álye

iř-řarâme kânoo mâknēen
 ir-řâjōol kân bâ'đo 'ar-rēēķ
 il-ḥakēem kân hōn imbârḥa
 hoo kân má'nâ
 'ammítñâ kânat fi l-bōōstân

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 ṭool in-nhār fi_l-mádrase
koonnā ówwal imbáreḥ fi kárye
‘arabiye ṣṛēere
laish mā kooutēesh fi_l-‘azēeme
il-laile il-mádye

hōom ma kánōosh kaslánēen
ish-shaṣṣēele kánoo mójtihdēen
kán ‘ammál or ‘amm yíraq
kán wáḥad hāmíl
kánoo ṣōofr mitl_il-míteen
ódit_il-márkab kánat m’áttati
mlēeh

kánoo řooraba fi hal-blád
kán fi hōónák makátēeb la abōoye
iš-ṣḥōon il-mkassarēen kánoo í’ták
slōoko kán mí’tir

il-kálb kán marbōoṭ fi_l-chaimē
il-řánam w_il-mí’za kánoo il-yóm
iš-ṣōobḥ fi hadák il-ḥaḳl

il-chail mā kánōosh hōn
báḳarat_il-falláḥ kánat ṣṛēere
fi_l-‘ōomr

ibni kán il-yóm fi_l-mádrase
it-talamēed kánoo imbáriḥ ma’
m’allímhōon fi ‘ain fára

kán áḥsan ṣáḥib ili
il-miftáḥ kán fi_l-řál
il-mazhariye kánat fi chazanet
il-awáne

ir-rooznáme kánat ‘ála_l-ḥaitṭ
il-ále kánat fi jaibto
ish-shábakí kánat fi_l-bōostán

il-ḳástal il-má’dani mā kansh hōn
il-ḳadōos kán ‘ind il-fachōore

mā kansh fi fi fi_l-ḥaḳl
mā kansh fi bōorhán ‘ála řishsho

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 ‘Ain Fára.

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 is-şöbh köonnä 'ind il- charâyib	We were this morning at the ruins.
il-owlâd kânoo fi nõöşş is-sâkye	The boys were in the middle of the brook.
il-moönchööl kân fi eēdha	The flour-sieve was in her hand.
il-choörj mä kansch fi l-máchzan	The saddle-bags were not in the barn.
mä kansch fi maşari fáđđa fi jisđani	There was no silver in my purse.

III. il-waqt ij-jâye

III. Future Tense: cf. § 216 R.

baköön böökrabakkēer fi l-mdēene	I shall be in town to-morrow morning.
bitköön rájóol mfeēd ida btibka máshi 'ála d-darb il-mlēeha	You (m. sing.) will be a useful man if you continue to walk in the right path.
mä bitköönēesh ówwal bint fi şáfik	You will never be the first girl in your class.
il-bisse mä 'oömrha bitköön amēene mitl il-kälb	A cat will never be so faithful as a dog.
minköön höönák ida mä şhattátsh	We shall be there if it will not rain.
bitköönnoo roöraba fi hadēek il-blâd	You will be strangers in that country.
biköönnoo koowâd şáh'bhöön	They will be the leaders of their people.
mä minköönsh sâbab 'aqtak 'an hööbb is-şhööhra	We shall be no obstacle to your ambition.
btichşar ida köönt btítba' amyâlak	You will be a loser if you follow your inclinations.
biköön min şhâni mitl ach	He will be a brother to me.

'ind, ma', li

The Verb "to have"

I. il-waqt il-ħâđir

I. Present Tense:

a) mrâkkab ma' "ind"	a) formed with 'ind cf. § 68.
indi rreēf chööbz	I have a loaf of bread.
indak jóöbne û zibde	You (m. sing.) have cheese and butter.
'indik dáftar kitábe	You (f. sing.) have a writing-book.

‘indo şēēniye	He has a tray.			
‘indhā şälle şrēere	She has a little basket.			
‘indnā ibre û chait̄	We have a needle and thread.			
‘indkōom shōke û má‘laqa	You have a fork and spoon.			
‘indhōom chazānet tyāb mlēēha	They have a nice ward-robe.			
‘indo ktāb şōōwar?	Has he a picture book?			
‘indhā shamsiye sōda	She has a black parasol.			
‘indkōom kōōshtbān?	Have you (f. pl.) a thimble?			
‘indhōom sikkēen û bālta	They have a knife and hatchet			
‘indnā şōofra û karāsi	We have a table and chairs.			
mā ‘indhōom sharch	They have no axe.			
‘indak waqt?	Have you (m. sing.) time?			
‘indi waqt kalēel	I have little time.			
‘indo <table border="0" style="display: inline-table; vertical-align: middle;"> <tr> <td style="border-left: 1px solid black; border-right: 1px solid black; padding: 0 5px;">jaḥsh (m.)</td> <td rowspan="2" style="padding: 0 5px;">} or kōōrrōosh</td> </tr> <tr> <td style="border-left: 1px solid black; border-right: 1px solid black; padding: 0 5px;">jaḥshe (f.)</td> </tr> </table>	jaḥsh (m.)	} or kōōrrōosh	jaḥshe (f.)	He has a young donkey.
jaḥsh (m.)	} or kōōrrōosh			
jaḥshe (f.)				
il-mkāri ‘indo brāl	The mukari has mules.			
mā ‘indāsh ḥşān wāla mōōhr,	She has no horse and no foal,			
mōōhra.	filly.			
‘indnā māsket rēeshe û ḥibr	We have a penholder and ink.			
mā ‘indhōonsh riyaş walākin klām	They have no pens, but lead-			
rşāş	pencils.			
il-ōom ‘inda mārwaḥat rēesh na‘ām	The mother has a fan of ostrich-			
	feathers.			
il-ōōcht ‘inda zihre	The sister has a flower.			
il-boōstānje ‘indo kawāwēer	The gardener has flower-pots.			
‘indi kōōwār ḳishāne	I have a china-flowerpot.			
‘indnā fanājēen w_ işḥōon	We have cups and plates.			
‘indik finjān û şaḥn	You (f.) have one cup and one plate.			
chāli ‘indo ‘arabiye	Mymaternal uncle has a carriage.			
mā ‘indēesh kfōof	I have no gloves.			
il-fā‘el mā ‘indōosh fās	The workman has no hoe.			
b) mrákkab ma‘ “ma’”	b) formed with ma‘ cf. § 68.			
mā ma‘ēesh maşāri	I have no money.			
mā‘o mijwiz	He has a double-flute.			
mā‘ha şakḳit chōōbz?	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 boøndaira ũ taḅl
 il-bint máʿha ṣaṭl
 máʿnä kaʿk
 il-chaddáme máʿha ftēele?
 il-mhándiḡ máʿo sillam
 il-bánnä máʿo maṣṭarēen
 il-bēēṭar máʿo ḥádwe
 mā maʿkoõnsh la doõchčan wála
 máʿak háwen

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?

la, máʿnä jōörn
 il-mbíyid máʿo baráři
 il-mşówwir máʿo fōorshái
 ʿammál is-sakákēen máʿo maḳaṣṣat
 ũ sakákēen
 il-mára máʿha kabkōob chēēṭan
 iṣ-ṣáyēř máʿo kammáshe
 ir-rjál máʿhōon barrēeme la_l-
 fallēen

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.

mēen máʿo mámlaḥa
 il-owlád máʿhōon kōorsi ṣrēer
 il-bint ij-jamēele máʿha swára
 ráʿi_l-ránam máʿo chárōof ṣrēer
 il-ḥallak máʿo moos ũ tásmi
 il-kátib máʿo dáftar mláḥaṣat
 il-árbađi máʿo kōorbaj
 il-ḥaddád máʿo mhádde

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.

il-ḥajjár máʿo maṭábbi
 il-charrat máʿo moõnshár

The stone-cutter has a hammer.
 The joiner has a saw.

c) mrákkab maʿ “li”

c) formed with “li” cf. § 68.

il-mʿállim ilo maʿaríf
 il-ḳáđi ilo fahm (ḥikme)
 il-istád ilo_ichtibár
 il-míchtiri ilo iráde
 iṭ-ṭabēeb ilo mahára

The teacher has knowledge.
 The judge has wisdom.
 The professor has experience.
 The inventor has energy.
 The physician has skill.

ish-shá'ir ilo moǒjōōn	The poet has wit.
háda _u sh-shabb ilo idrāk	This youth has understanding.
hadēek il-bint ila šabr	That maiden has patience.
mä ilōsh ēēmân	He has no faith.
mä ilha <i>or</i> ila faḍāyel	She has no virtue.
il-ṛālib mä ilōsh fárah	The victor has no joy.
ilnā tīka fi ḳōōdirtak	We have confidence in your strength.
mä iloōnsh idrāk la fahm rōōḷi in-nās	They have no insight into human nature.
ilkoōm ṭabēē'a zihráwiye	You have a happy disposition.
ilnā ámal nshōōfak 'an ḳarēeb	We have hope of seeing you soon.
II. il-waḳt il-māḍi	
kānli idn min abōōi <i>or</i> abōōye	I have the permission from my father.
kānat má'í bārōōdet 'ámmi	I had my (paternal) uncle's gun.
kān má'ak ij-jisdān	You (m. sing.) had the purse.
kān má'ik kōōl ishi	You (f. sing.) had everything.
kānat má'ak il-bōōle <i>or</i> wáraḳat il-bōōl	Had you the postage-stamp?
fāris mä kansh ma'ō _l -ḥabl it- tchēen	Faris had not the thick rope.
nāšir kān ma'ō izmēel ũ sharch māḍi	Nasir had a chisel and a sharp axe.
kān ila kōōshtbān ũ oōbar	She had a thimble and needles.
in-niswān kān 'indhōōn rábṭet ráḳabe shālabiye?	The woman had a beautiful necklace.
kān ilnā dálōo jdēed	We had a new bucket.
mä kansh 'indnā ishi	We had nothing.
kān 'indak il-mōōknsi w _u il-majrōōd	You (f. sing.) had the broom and dust-pan.
kān 'indkōōn dawāb tīybe?	Had you (plur.) good riding animals?
kān 'indhōōn chail tīybe ktēer	They had very quiet horses.
il-chaddāmát kān ma'hōōn sharáyet ṛábara	The maid-servants had dusters.
il-ḳōōbtān kánlo ḳārib	The captain had a boat.

II. Past Tense: *cf.* § 69.

il-boǒmbâshi kánlo saif	The major had a sword.
wakēel il-manâra mā kansch má'ow dow	The lighthouse-man had no light.
kánlik doǒmmet ward	You had (f.) a bouquet of roses.
iṭ-ṭabbâcha kân 'indha ḳidre	The cook had an earthen cooking-pot.
il-ḥarâmiye kân ma'hōon dabábēes	The thieves had clubs.
il-ḥrâm kân fih choǒzḳ min mail la mail	The ceiling had a crack from one end to the other.
il-ḳandēel mā kansch fih kâz	The lamp had no oil.
il-fânōos mā ilo ḳazâz	The lantern has no glass.
iṣ-ṣâko kân fih choǒzḳ fi_l-koǒmm	The coat had a hole in the sleeve.
III. waḳt il-istikbâl.	III. Future Tense <i>cf.</i> § 286. 1.
bikoōn 'indi waḳt	I shall have time.
bikoōn 'indi taḳm ijdēed	I shall have a new suit.
bikoōn 'indak ṣōora	You (m. sing.) will have a picture.
bitrēed ikōon 'indak bsâṭ ijdēed?	Will you (f. sing.) have a new carpet?
bikoōn 'indo fâra	He will have a plane.
míryam mā bikoōnsh 'indha tôb ijdēed has-sânâ	Mary will not have a new dress this year.
bikoōn 'indnâ mâi tâza û tamar tâza	We shall have fresh water and fruit.
bikoōn ilnâ boǒkra dars	Shall we have lessons to-morrow?
mâ bikoōnsh ilkōom mátraḥ	You will not have room.
bikoōn 'indhōon chamseēn frank.	They will have 40 francs.
mâ bikoōnsh ilhōon ábadâu tíḳa fi insân kaḳḳâb	They will never have confidence in a liar.
is-sikke bikoōn fiha roǒkkâb ktâr	The train will have many passengers.
il-mjállid bikoōn 'indo wáraḳ mlówwan	The bookbinder will have coloured paper.
bikoōn 'indo kâftiye ḥamra	He will have a red head-cloth.
'an ḳarēeb bikoōn 'indnâ 'inab	We shall soon have grapes.
bikoōn indi lhâfât min ḥarēer	I will have silk bed-covers.
bikoōn 'indha bait mráttab mlēeh	She will have a convenient house.
bikoōn 'indhōon ṣaif mnâshshif	They will have a dry summer.

bikōon ilak á'da ḥasōdēen	You will have jealous enemies.
bikōon 'indi waqt faḍāwi ktēer	I shall have much spare time.
ṣâr	Be, become. <i>cf.</i> §§ 126. 2. 219.
änä şirt faḳēer	I have become poor.
int şirt m'állim	You (m.) have become teacher.
inti şirti şâtra	You (f.) have become diligent.
hoo mä şâr âdami ba'd	He has not yet become decent, (<i>lit.</i> : Adam <i>or</i> man like).
hee şârat laṭēefi ktēer	She has become very friendly.
nihnä şirnä 'iyânēen	We became ill.
intoo şirtoo arinya la âchir dâraji	You became exceedingly rich, (<i>lit.</i> : to the last step).
hónne ba'd mä şarōosh âḥsan	They have not yet become better.
wain şirt fi_j-jabr	How far have you gone in algebra?
ba'd mä şirtish at'allam jábr	I have not yet learned algebra.
ta'âl má'i shoo bişēer ida şhammait	Come with me! what does it
il-yôm il-hâwa?	matter if you take a walk to-day?
mä bişirsh arōoh la bârra	I am not allowed to go out.
şâr is-soohr?	Is it noon?
la ba'd mä şâratsh is-sá'a ḥda'sh	No, it is not yet half past eleven.
û nõşş	
ḳaddaish şârlak fi_l-ḳōods?	How long have you been in Jerusalem?
shoo şârlak yâ shaich?	What is ailing you o Sheikh?
wála ishi	Nothing.
ma'lōom şârlak ishi	Something has happened to you.
ḳōolli ida kōont biḥōobb	Tell me, if you please.
hoo bişēer yit'allam tóorki	He begins to study Turkish.
hee bitşēer tihki 'arabi ba'd sāne	She will perhaps speak Arabic
yimkin	after one year.
aimtan <i>or</i> aimta bitşēeroo tihkoo	When will you begin to speak
l-ḥaḳḳ?	the truth?
shoo bişēer ida kōont basâfir_il-	What does it matter when I
yôm?	depart to-day?
bişēer minnak ishi?	Will you ever be anything?
ma'lōom änä başēer mhândiz	Of course I will become a good
mâhir	architect.

id-ḍamâyer il-marfōō'a	The Personal Pronoun in the Nominative Case. <i>cf.</i> § 8
bithāṣṣil áktar mínni	She earns more than I.
int ríyis il-mádrase?	Are you the principal?
änä mistreēḥ 'ala hal-kaifiye	I am comfortable in this position.
hoöm shoóraka <i>or</i> msáhmēen fi sháḥilto	They are partners in his business.
hoo rafēēki	He is my companion.
mā 'indnash waḳt la _l-harēebe	We have no time for flight.
int ũ oómmak bitzōōrōōnā	You (m. sing.) and your mother will visit us.
hee ũ änä ḳaṭṭá'nā zhōōr	She and I picked flowers.
iḥnā ṣowwárnā ũ hoöm yistrēēḥoo	We photographed while they rested.
hoönne ũ dawábhoön kánoo 'atshänēen kteēr	They, as well as their riding animals, were very thirsty.
hoo ũ ṣáḥbo 'imloo sáfra	He and his friend made a journey.
iḥnā ũ hoönne mä koönnāsh nífhām ba'd	We and they could not understand each other.
int ũ hee ũ oóchoōtak lázim tǰáwboo 'ala has-sōō'álát	You, she and your (m.) brothers must answer these questions.
hoo biktib áḥsan min yôm la-yôm	He writes better from day to day.
yômmín il-iyám ríjǰi la ḥálo la wára il-báḳyēen ráḥoo oósara	One day he returned alone, the rest were taken prisoner.
hiye wáḥdha ṣáḥḥilha hadíye	She alone received a present.
hoöm ũ moōsh níḥnā kássaroo_ṣ-shōōn	She, and not we, broke the plates.
id-ḍamâyer il-manṣōōbe	The Personal Pronoun in the Accusative Case. <i>cf.</i> § 9
chabbárni 'an maṭlōōbo	He made known to me his wish.
änä bábrḍo kteēr	I hate him much.
il-'adoo lihíḳhoön ṭōōl in-nḥár	The enemy pursued them all day.
mát ḳab! ma wajaḍōōh	He died before we found him.
oōṣílna 'ala sáḥit ij-jäbal ũ shōōfnáh wáḳǰi la taḥt	We reached the precipice and saw him fall down.
chíyalt b'ájali ḥátta áṣal la 'indo	I rode fast to reach him.
sabaḳnáhoöm bi ḳōōrb ij-jísir	We overtook them near the bridge

min kasárhōon	Who has broken them?
ḏowwá'thōon mbáril 'ala darb	I lost them yesterday in the street.
il-karrōsa	
mā tchallēhōonsh yik'ta'oo han-	Let them not cross this river.
nahr	
rájji' ij-jarēede ba'd mā tik'raha	Bring (sing.) the newspaper back
	when you have read it.
ba'd mā zará'nā z-zhōor	After we planted the flowers we
saḳínáhōon	watered them.
il-chail ta'bānēen challēhōom	The horses are tired, let them rest.
yistrēehoo	
mā tsarrijhōonsh ḥátta nithiya	Do not saddle them until we
las-sáfar.	are ready to start.
iltakait má'hōon fi hal-máṭraḥ?	Did you meet them at this place?
la, maraḳt 'anhōom bi l-ḳōorb	No, I passed them near the
min il-ḥirsh	woods.
shōofthōon ḳá'dēen 'ala ḥájar	I found (<i>lit:</i> saw) her sitting on
	a stone.
ishtarōoh bi lēertain.	They bought it for 2 lira.
bí'to bi nõõşş it-táman	I sold it for half the price.
'irif.	Can (=know how) § 114.2
mā ba'rafsh áktib 'arabi	I cannot write Arabic.
inti yá fareēdi btá'rfi tik'tbi	You, Fereede, can write and
witḥki 'arabi, móosh ḥaḳḳ?	speak Arabic. Is it not so?
bá'raf yirkab w_ikowwis ktēer	He can ride and shoot very well.
tíyib	
chadeēji btá'rif tōóṭbōoch ktēer	Chadeeje can cook very well, she
mlēeh, hee btá'rif kamán tishṭril	also knows how to do housework
shōorl il-bait 'ala aḥsan tarz	excellently.
bass mná'rif niḳra inklēezi	We can only read English.
mā btá'rfōosh tik'roo wála tik'tboo	You (plur.) can neither read, write
wála tiḥsboo	nor reckon.
btá'rif mēen wájad or ichtára'	Do you (sing.) know who invented
it-ṭbá'a	the art of printing?
ism il-miḥtri' ma'rof 'indi ámma	The name of the inventor is known
mā baḳdārsh aḳōol wain ḳán	to me but I cannot tell where he
'ayish	lived.

is'al il-chādīm ida kån byá'rif
 yishwi jāje?
 bá'raf ánşōōb il-chāime ū bá'raf
 ađōōbbha walākin mā bađdārsh
 á'mäl háđa la hāli
 btá'raf inna sáfárnä l-yôm tna'-
 shar mēēl, hadōl tlāt myál áktar
 min embāriḥ

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?

bađdar atsówwar háđa mlēēḥ,
 laish inn id-dārb kánat sihle
 baināma mbāriḥ mā ḳdirnāsh
 nsáfir á'jal, laish inn id-darb
 kánāt wifri

I can well imagine this, the road
 was smooth, while yesterday we
 could not go fast on account of
 the rough road.

ḳidir

Can (= to be able) *cf.* § 115.

änā biḳdar áḥmil hal-kēēs iṭ-ṭḥēēn
 'āla sáhri
 mā btīḳdarēēsh tiḥmli hal-boōkḳe
 lal-bōsta? hee chafēēfe
 yā faṭme btīḳdarēēsh tna'ssfi l-ōđa
 áḥsan? il-ṛábara bá'dha mlábbdi
 'al-arđ
 yáhya byiḳdārsh yirfa' has-san-
 dōōḳ hee ṭḳēēli ktēēr
 il-chaddāme mā btīḳdārsh tímsah
 koöll il-bait la ḥālha lázim ilha
 m'ōōni
 mā muḳdārsh nímroōḳ min hal-
 ḥaḳl laish ínno miḥjir ktēēr
 mā btīḳdarōōsh tsáfroo l-yôm min
 ish-shíta l-ḳáwi
 il-chail mā byiḳdarōōsh yīḥmloo
 koöll il-'afsh fi ḳiṭa' ktēēre
 il-ḳáđi ḥákam 'al-mījirm
 walākin mā ḳidirsh ichallēēh
 itōōb

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.

btīḳdar tōōḳfōōz 'an hal-chándak?

Can you leap over this ditch?

bachâf inui mâ aḡdârsh	I am afraid I cannot.
mâ ḡdirtish âftaḡ il-bâb, il-râl	I could not open the door, both
w _{il} -miftâḡ kânoo tnainḡōm	lock and key were broken.
maksōōrēēn	
byiṡâllahoō has-sarâmi ba'd 'ala	Can these shoes be mended any
shēē tarēēḡa, immâzza'ēēn kteēr	more? they are badly torn.
mihma ista'jâlt fi _l -mâshi mâ	However fast you walk, you can-
btiḡdârsh tiṡal la _l -wâd ḡabl	not reach the valley before
mâ iṡēēr 'itme	nightfall.
mâ mniḡdârsh niṡla' 'aj-jâbal	We cannot ascend the mountain
ḡabl ṡlōō' ish-ṡhams laish inno	beforesun-rise, it is too dangerous.
mōōchtir kteēr	
ida ḡdirt achâlliṡ shoōrli bakkēēr	If I can finish my work at an
mniḡdar nrōōḡ inshōōmm il-hâwa	early hour, we can take a walk.
râd, bidd.	Will, wish, <i>cf.</i> §§ 116 Remark
	126. 2, 206.3.
barēēd innak tiji _l -yôm ba'd is-	I wish you (m.) to come to me
sōōhr la 'indi	this afternoon.
shoo biddik <i>or</i> bitrēēdi tâ'mli fi	What will you (f.) do with this
has-sikkēēn _{il} -mtâllame	blunt knife?
biddi aḡōōṡṡ fēēha wâraḡ	I will cut paper with it.
ida kōōnti bitrēēdi mnitba' haṡ-	If you (f.) wish, we may follow
ṡarēēḡ illi fēēha fi	this shady path.
ibrahēēm bireēd <i>or</i> biddo yâ'mal	Ibrahim will erect a wall around
râb'a ḡawâla mōōlko	his property.
râd yifḡaṡ dafâṡrak <i>or</i> ḡsâbâtak	He wished to examine your
	account-books.
biddi astâнна 'alaik 'ind _{il} -ḡōorni	I will cut for you at the corner
ḡâtta tiji	until you come.
biddnâsh shēē min ḡâda illi	We will not have anything of
ṡḡâṡṡal bi _l -ḡarâm	what was unjustly acquired.
biddi adfâ' lak oōjirtak; ta'al 'ala	I will pay you your wages; come
mâktabi	to my office.
shoo btōō'mōōr, ṡâr lak wâḡif hōn	What do you wish? You have been
âktar min sâ'a	standing here for over an hour.
biddēēsh innak tistâ'mil haik	I do not wish you to use such
ḡâki sifḡ bi ḡḡōōri	vile language in my presence.

il-báanna bíddo yístlim bína baitná	The mason wishes to undertake the building of our house.
minrēed nistá'mil bass áḥsan tēen	We will use only the best mortar
û min shân takṣēm il-ḥēētân	and for the dividing walls we
minrēed nistá'mil shamēento	will use cement.
kân bíddo yíji walákin oōmmo mā	He wished to come. but his
chállatōsh	mother would not let him go.
<p>ḍamâyer mōolk û yōomal bitdill 'al-mōolk.</p>	
sá'ti 'ind is-sá'âti?	Possessive Pronouns and Phrases <i>cf.</i> §§ 9—15.
la nsēet achōōdha la hōonâk,	Is my watch at the watchmakers?
hee fi ôḍti	No, I forgot to take it, it is in my room.
hâdi chaimtak ij-jdēede?	Is this your new tent?
la, hee la achōōi	No, it belongs to my brother.
mârkaz baiti áḥsan min mârkaz	The situation of my house is
shaitak	better than yours.
ashjâr it-tēen illi fi bōostânkōon	The fig-trees in your garden are
matlânēen tamar	full of fruit.
farâstak 'âl ktēer	Your mare is very beautiful.
minḥibb klâbnâ w_ibsâsnâ	We are fond of our dogs and cats.
oōchtnâ áṣṣr min oōchtkōom	Our sister is younger than yours.
il-karrôṣa tâba' jârnâ mōosh	The carriage of our neighbour
mlēeḥa mitl tabá'nâ	is not so handsome as ours.
il-'âshshi kâsar jāṭ ish-shôraba	The cook has broken your tureen.
shaitkōom	
wâddi-sarji las-srōōji	Take my saddle to the saddler.
bitshikk bi'inni bâḥfas kalâmi?	Do you doubt that I shall keep my word?
kalâmak mlēeḥ mitl id-dâhab	Your word is as good as gold.
ij-jâmal ilo jrâs min fâḍḍa	The camel has silver bells on
'âla l-mailtain min râḳbto	both sides of his neck.
râjji' madḥalitnâ lâzim nidḥal	Return our roller, we must roll
baitná ḳabl ish-shíta	our roof before the rain.
maṭlōōbak tamm	Your wish has been realized.
bal-ḥaḳl tabá'hōon	This field belongs to them.
rayâthōon il-'âṭli mā marâḳâtsh	Their evil intentions have been
or salakâtsh	frustrated (<i>lit.</i> have not passed by).

a'malkōon il-mlēeha btitkâfa	Your good works will be rewarded.
âḥsan mōōḵtanayâtnâ mōōsh dahab wâla fâḍḍa	Our best possessions are not gold and silver.
aṛṣân ashjâr il-ḵraish w'il-arz illi ilnâ tkâssaroo min'il-hâwa	The branches of our fir and cedar trees are broken by the wind.
il-fi'l ma' id-ḍamâyer	The Verb with the Pronominal Suffix <i>cf.</i> § 17.
hoo mâ sim'ōōsh	He has not heard it.
shōōfnâh límmin fât 'al-ôḍa	He saw him as he entered the room.
a'taiṭha iyâh	You gave it to her.
arjâni manâsir il-mdēene	We showed me the views of the town.
il-'âshshi chârrabo min kitr il- hamm	The cook spoiled it by too much heat.
sa'alto wain darb'il-karrōsa 'âla arēeha	I asked him, "Where is the road to Jericho?"
ishtarâh min 'ind il-'aṭṭâr	He bought it at the grocer's.
ismí'tak tikrâh	I have heard you read it.
achâḍōōh mínni	They took it away from me.
low ânâ máṭraḥkōon kōont ba'âjroo	If I were in your place I should let it.
mâ báḵdarsh astâ'jroo bikállif ktēer	I cannot hire it, it costs too much.
hal-'afreēt chârrabo	This fellow has spoilt it.
bēe'o û mâ bit'ōōzsh tinhâmm	Sell it and you will be without further care.
bârtalo, ámma_l-mwâssafēen nába- shōō_l-mâs'ale	He bribed him, but the officials discovered it (<i>lit.</i> : the matter).
mâ kōonnâsh níḵdar inbârhoo	We could not prove it.
kōöll wâḥad kân 'ârif il-ḥaḵēeka ámma mâ ḥâdan sállamo	Every one knew it, but none betrayed him.
shâlah ṣōormáito û ḥâṭṭha 'ala janb	He took off his shoes and put them by his side.
zōorto ḵabl yôm	I visited him the day before.

il-mái 'ammál tírli, shēelha
 il-laḥm mistwi nâwilni iyâh
 náḏḏif ish-shabâbēek û ba'dain
 sakkirhōon
 mallainâ haṣ-ṣaṭl û jōobnâlak iyâh

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.

asâmi il-ishâra.

Demonstrative Pronouns
cf. §§ 18—20.

hadâk ir-rájoöl ḳâl hal-más'ali mâ
 bit'ōozish titlâḥaḳ
 a'choo hadâk il-ma'mōor ḳōobṭân

This matter, that man said, need
 not be discussed (*lit.*: followed up).
 The brother of that official is a
 sea-captain.

awâni z-zēene hadôl mōorjân
 hadôlâk il-charazât il-bēeq lōolōo
 hâdi d-darb 'âla hadēek il-ḳarye?
 la, hadēek is-sikke bitwâddi la
 hōonâk

These ornaments are corals.
 Those white beads are pearls.
 Is this the road to that village?
 No, that road leads to it.

shoo kân il-châbar illi wiṣlak

What was that message you
 (sing. m.) received?

is-sâ'i jāb hâda l-maktōob
 hadolēek rassâlât
 byishtīplo minshânnâ haj-joōm'a

The messenger brought this letter.
 Those are washerwomen.

hâda l-maṭlōob ktēer

They are working for us this
 week.

hadēek il-âkle ṭa'mitha chall
 hâda ṭa'mto ṭibe
 hadâk il-breēḳ mâ tnaḏḏafsh
 hâda maḳbōol 'indi or hâda illi
 biddi iyâh

This is asking too much (*lit.*: this
 demanded is much).

hâda l-wâlad 'azēez 'alayi
 hâda ḥâki bâla ṭa'me

That dish tastes of vinegar.
 This has a good taste.
 That jar has not been cleaned.
 That is agreeable to me.

hadôl il-owlâd ijoo min hadēek
 ij-jihha

This child is dear to me.
 This is empty talk (*lit.*: without
 taste).

a'tēeni shwî min hash-shikl
 fi hadâk il-yôm irjî'nâ 'al-bait

These boys have come from that
 district.
 Give me a little of this kind.
 On that day we returned home.

<p> kōol laṭ-ṭabbācha ḥátta toṭṭboöch hadōl it-toṭffāḥát mōosh ‘āla hal-kaifiye barēed inn hadōl il-ōwad yitnādḍafoo sheel bṣātāt ir-rijlain hadōl min il-ōḍa ū naḥḥiḍhoon hadōl iṣ-ṣōowar mōosh m‘allaḳēen doḥre </p>	<p> Tell the cook (f.) to stew these apples. That is not the way in which I wish these rooms cleaned. Take these bed-side rugs out of the room and shake them. These pictures are not hanging straight. </p>
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adwāt il-istifhām.

Interrogative Pronouns

cf. §§ 22—27.

<p> mēen sá'al ‘ánni_l-yôm ‘ḳabl is- sōohr? shoo hal-‘aiṭa <i>or</i> haṣ-ṣyāḥ? ‘an mēen inḥakat hal-kiḍbe? min aish ma‘mōol tōbak? lamēen ḥakait hal-ḥādti? bi aish irliṭṭ limmin ḥakait ḳōoṣṣ- ṭak <i>or</i> tāreēch ḥayātak? bi aish bitbarriḍ_in-nās feek? aimta_rji‘t min foḥṣtak? wain ḳaḍḍaitoo layalēekōon limmin sáfartoo fi_l-barr? ‘āla iya_ṭarēēka kīsboo? mēen jāi ṣōbnā? iṣ-ṣābi illi ba‘atnāḥ ḥátta yisstri mōōni kēef sār feek min_ir-rōokb? jareēdit mēen ‘ámmāl toḳkroo? shoo ámmāl yinfā‘ni iḍa shtarālt ṭōol_in-nḥār bjadd ḳāwi? shoo_d-dá‘we ma’il-‘ārbaje? </p>	<p> Who called for me this forenoon? What noise is that? About whom has this lie been told? Of what material is your (f.) dress made? To whom did you report this accident? In what did you err when you told your story (<i>or</i> life-story)? About what are you making yourself disliked? When did you return from your holidays? Where did they pass their nights when travelling over-land? By what means did they win? Who is coming there toward us? It is the boy whom we sent to buy provisions. How have you borne the ride? Whose newspaper are you reading? What does it profit me if I toil (<i>lit.</i>: work with strong energy) all day? What is the matter ‘with the driver? </p>
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shoo ilak máhka <i>or</i> shoõrl ma'	What have you to do (= <i>lit.</i> : a
shachş illi şeēto haik 'aṭil?	conversation <i>or</i> work) with a
	person who has such a bad reputation?
kēef moómkin inno woõşil bhaik	How is it possible that he has
moõddi қаşeēre?	arrived in so short a time?
kēef bit'állil slōoko?	How do you explain his conduct?
kēef bitbîyin it_t'ichchir fēē	How do you account for the deficit
madchōōlnā hādi_s-sānā?	in our income this year?
min mēen t'azzart?	From whom did you get a rebuke?

il-asâmi_l-mowşoōle.

The Relative Pronoun.

cf. §§ 28, 29:

il-ḥoõjjāj illi sáfaroo 'ála mákka	The pilgrims who departed for
aktárhōon min hal-blād	Mekka are mostly from this
	country.
ir-rájōol illi byisroõk ḥarâme	The man who steals is a thief.
il-mára illi btishḥad shaḥḥâde	The woman who begs is a beggar.
il-insân illi byishrab ktēer hoo	The person who drinks too much
sikkēer	is a drunkard.
il-ḥoõrriye illi a'tâha_s-soõltân	The liberty which the Sultan
hee bárake	gave to the people is a blessing.
il-oõmmeillimā bitḥâfis 'al-ḳânōon	The nation which does not obey
im'akkad bitlâsha	the law will surely perish.
ii-msáfrēen illi sáfaroo ṭōol in-	The travellers who had been
nhâr ta'bânēen	travelling all day were tired.
ir-rájōol illi_inḍarr min_ish-shōb	The man who had been over-
'âwad ṭâb	come by the heat has recovered.
is-sō'âlât illi btis'álha int moõsh	The questions which you ask
moómkin ijâwib 'alaiha insân	cannot be answered by a sage.
ḥakēem	
illi byiji mit'ówwik byitḳâşaş	He who comes late will be pun-
	ished.
ḳáṭa' la_sh-shapṛēel illi mā ajâsh	He deducted one day's wages
'ash-shoõrl oõjrit yôm	from the labourer who stayed
	away from his work.
il-ḥsâb illi bá'ato_l-'aṭṭâr kân	The bill which the grocer sent
mar'loõt	was incorrect.
il-ēed illi_t'áṭṭalat min_il-wik'	The hand which was injured by

inrâbṭat imbâreh
 il-bait illi 'ammálnä nibnēeh ḥadd
 bööstân il-bälâdiye
 şâraft kööll il-maşâre illi a'taitak
 iyâhōom?
 la änâ bass ishtarait dáftar il-
 mlâḥasât illi shoöfto int
 laish mä ḳaddâmtish la d-ḳaif
 illi kân hân finjân ḳâhwe
 tálli şandōḳ il-mâi illi taḥt
 is-saḥḥ

il-hâwa kâsar esh-shoöbbâk illi
 challaitōḥ maftōḥ
 dáffet esh-shoöbbâk illi nsēenâ
 inmakkínhabi l-ḥait wiḳ'at la taḥt

nafs *or* bnafs; ḳât *or* bḳât;
 ḥâl; ēēd *or* biēēd.

int bnâfsak *or* bi ēēdak *or* bḳâtak
 sakkárt il-bowwâbe

rōōḥnâ bnâfsnâ *or* bḳâtnâ ḥátta
 nibḥat 'ála hal-más'ale l-'ajēēbe
 ida rōōḥt bnâfsi *or* bḳâti shoo
 mōomkin yín'mil ba'd áktar min
 el-ma'mōol?

änâ rōōḥt 'ála l-mḥátṭa ashōōf
 bḳâti *or* bnâfsi aimta bisâfroo
 l-bwâbēer

byiḳdar il-insân iraiyir ḥâlo *or*
 náfso *or* ḳâto

â'mlo int la ḥâlak *or* bnâfsak *or*
 bḳâtak û ba'dain bikōōn âḥsan
 mä ikōōn

ifraf náfsak *or* ḥâlak *or* ḳâtak
 ḳatal náfso *or* ḥâlo *or* ḳâto

ḳât.

ḳât ir-rájōol illi ájram sáraḳ

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.

hârabnä fi dât il mowkafa
kân fi dât is-sânâ illi hârab
feêha mhammad âla l-mädēena
kooll in-nâs biṭilboo dât il-
maṭalēeb

We fought in the same battle.
It was in the same year in which
Muhammed fled to Medina.
All men make the same demands.

minsâlli la dât il-ilâh
ḥakait li dât il-koōṣṣa ktēer marrât
âmma ânâ mâ baḥdârsh aṣâddḥak
âkaloo min dât il-akl illi akâlnâ
minno

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.

ammâlha tikra dât il-koōṣṣa illi
krēetha ânâ
bâdo dât il-moōshēer il-ḥakēem
mitl nâ kân bi-z-zamân il-mâḍi
ili dât it-tiḥa feek illi la m'allmak

She is now reading the same story
which I read.

aṭēeni dât ij-jōornâl illi ammâlo
yikrâh hoo

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.

baḥd û kism.

Each other, some, after,
cf. §§ 32. 33., R. and Addenda.

walow ihtakartoo baḥdkoön maḥ
ḥâda intoo ichwe. *or* ichwân
mâ fhimmâsh ṭbâḥ baḥdnâ l-baḥd

You may despise each other,
nevertheless you are brothers.
We have not understood each
other ('s character).

waḥadoo baḥdhon in yimshoo
bḥasab il-ḥanōon
ij-jyōosh ijtâma'oo maḥ baḥd fi l-
marj *or* sahl

They promised each other to
carry out the spirit of the law.
The armies met each other on
the plain.

la tchownoosh il-wâḥad it-tâne
willa mâ bitkoönōosh soḥada
âbadan

Do not distrust each other, or
you will never be happy.

ḥoobboo bâḥdkoön il-baḥd w-itjân-
naboo l-rēere

Love each other and banish
jealousy.

il-mîlal illi byiṭṭâlla'oo âla
baḥdhon bidōon tiḥa bisâbbiboo
hâlâkhōon il-châṣṣ

The nations which look with
suspicion upon each other cause
their own destruction.

la tidṭihdōosh báḏḏkoön min_il- ḥásad	Do not pursue each other with envy.
ḡism min_ir-rjal mowlōōdēēn ḥatta_ikōōnoo ḡōōwḡad	Some men are born leaders.
akámmmin wáḥad min_il-ʿadoo il-maplōōb chilḡoo	A few of the defeated enemy escaped.
baḏḏ_il-rálbēēn kánoo shoōrafa	Some of the victors were mag- nanimous.
ḡism min_illi wiḡʿoo fi_n-nahr rírḡoo	Some of those who fell into the river were drowned.
baʿatná ḡism min_el-chaddámēēn ḥátta_ijēēboo mái min_il-ʿain	We sent some of the servants to fetch water from the spring.
aʿtēēni ḡism min_il-masámēēr illi rōōshoōn imbáldaḥa	Give me a few nails with flat heads.
ōochtak jábat li ḡism min wára- ḡak_il-kitábe	Your sister brought me a few sheets of your writing paper.
ḡism min_il-chail náṭṭoo ʿan_is- syáj	Some of the horses leaped over the fence.
baḏḏ_ir-roōkkáb bikyoo wára	A few of the passengers remained behind.

kōōll.

All, every *cf* § 34.

kōōll ishi byinthi mlēēḡ bikōōn mlēēḡ	All is well that ends well.
kōōllhadól_il-áṣṭōōr mowrōōbēēn kōōll insán máʿo ḥaḡḡ fi ráyo	All the lines are slanting. Every man has a right to his opinion.
or ḡinno kōōll id_dínya bitbiyin la_s-	All the world seems fair to the happy.
saʿēēd mlēēḡa or jamēēle ibʿat kōōll_il-boōkaj or ṡōōrar ʿála ôḏti	Send all the parcels to my room.
kōōll ʿasfōōr or ṡair ú kōōll ḡiwán byifraḡ bi ʿēshto	Every bird and every beast rejoices in his life.
iḡki kōōll kilme wáḡḡa w_imáfs- sara	Pronounce every word clearly and distinctly (<i>lit</i> : explained).
kōōll shoōrlak baṡṡ nõōṡṡ ʿa nõōṡṡ	All your work is only half done (<i>lit</i> : half upon half).
kōōll_it-talámēēḡ lāzim yḡkafoo	All pupils must rise when the

owwal mā_lifōot_lil-m^ʿallim ʿal-
mádrase
náṣṣif ôdit is-sōokna kōöll yôm
itnain
fatâyil il-ḳanádeēl lâzim yinḳáṣṣoo
w_lil-ḳanádeēl lâzim yit^ʿabboo káz
kōöll yôm

ṛair.

btiḳdarsh ta^ʿteene jawâb ṛair haj-
jawâb?
mä shooftish ábâdan ḥṣân yirkōōḷ
mitl háḍa
ej-jōom^ʿa_ll-máḍye kân fēē ṛair
ájḳa or haiza^ʿa
ib^ʿat jēeb ṛair shōke û má^ʿlaḳa
hī ṛair finján mä fish ṛairhon
iḥṣiltoo ʿála ṛair achbâr min im-
bâreḥ
ilbsi ṛair foōṣṭân háḍa mwássach
btiḳdar trōōḥ ṛair yôm, il-yôm
lâzim tibḳa fi_ll-bait
ib^ʿát li ṛair maḳáṣṣ háḍa mtállam

shēē or shi, ḥiyállah.

fi ḥiyállah yôm limmin tshōōf
ḥálak ḳáwi kfâi bidnä ná^ʿmal
shátḥa ṭawēēle
á^ʿṭi_{sh}-shahḥâd ḥiyállah ishi bit-
rēedēeh
inna shi nô^ʿ mbēēd fi_ll-mách-
zan_lil-arḍi
mōōsh lâzim tíḥki wála la insân
aish_lismi^ʿt

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.

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.

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 sheē atār rāja bi'inn achōoha byirja'?	Has she any hope (<i>lit</i> : any trace of) that her brother will return?
il-ḥarāme ḡādir yā'mal ḡiyāllah ḡārar	The robber is capable of comit- ting any wrong.
koōnt ḡāṣil 'āla shi min_īr-rāḡa?	Did you have (<i>lit</i> : in possession) any comfort?
el-chabbāz mā 'indōosh wāla shi min_ēṭ-ṭḡēen ḡāṭṭa yichbiz ka'k	The baker had not any flour to bake a cake.

a'dād aṣliye.

Cardinal Numerals. *cf.* §§37—44

lawain rāiḡēen hadōl it-tlāt oōlād?	Where are these 3 boys going?
rāiḡēen 'āla ḡārye btīb'id min hōn tmān myāl	They are going to a village which is 8 miles from here.
īya 'ādād ḡāḡa?	Which numeral is that?
ḡāḡa noōmro 'āshara	That is number 10.
jāri illi 'an_īl-yamēen noōmro tis'a	My neighbour to the right has No. 9.
shoo noōmrit jārtak illi 'an_īsh- shmal?	What is the number of your neighbour (f.) to the left?
noōmrha tnain	Her number is 2.
hōōnāk 'āla_ṣ-ṣōofra fi sitta'shar sikāra	There, on the table, are 16 cigar- ettes.
dāyirt_īl-brōōjilhatnā'shar'alāme	The zodiac has 12 signs.
tnā'shar baiḡa bitsāwi dazzeenet baiḡ	Twelve eggs are equal to one dozen eggs.
īsh-shahr_īl-ḡāmari bāss tamānye ū 'īshrēen yōm	A lunar month has only 28 days.
īs-sānā īsh-shamsiye īlha tlāt miye ū chāmse ū sittēen yōm	The solar year has 365 days.
el-chaddām ṣaff īṣ-ṣōofra la sab' īshchāṣ	The servant has laid the table for 7 persons.
ānā mā koōntish fi_īl-ḡōōds min moōddit sānā ū sitt_īshhōor	I have not been in Jerusalem for 1 year and 6 months.
el-masāfe bainil-ḡōōds ū yāfa bi_ṣ- sikke taḡrēeban tis'ēen kilomitr	The distance from Jerusalem to Jaffa by railway is about 90 kilo- metres.
btīḡdar tiṣal la maḡṣōōdak bsā'a	You can reach your destination in an hour.

îya nô' döochchân btishrab?	What quality of tobacco do you smoke?
bädachchin nõomro brinji <i>or</i> brinji nô'	I smoke first quality Turkish tobacco.
âchir táman la hal-kõorsi 'âshar frankât	The last price of this chair is 10 francs.
id-drâ' min hal-ķmâsh bi árba' frankât û arb'ēen santēem	One ell of this cloth costs 4 francs and 40 centimes.
int dafât ehđá'shar ķirsh áktar min ũilli 'alainä	You paid eleven piasters more than we owed.
el-hâşil min hal-majmoo' bi'âdil mitain û chamsta'sh	The sum of this addition equals 215.
baķi dainak byíblař alf w ũitlât miye û sâb'a û 'ishrēen lēera <i>or</i> nēera inklēeziye	The remainder of your debt is 1327 English pounds.
mart ũil-fallâh bitdâbbir min shân-nä kōoll jōm'a chams wâķ zibde in-nâshтариye inĥâkamoo	The peasant-woman supplies us every week with 5 okiye of butter. The highwaymen were condemned to 20 years imprisonment.
'ishrēen sänä esh-shahr ilo bi ũl-âde tlâteen willa wâĥad wi ũtlâteen yôm walâkin wâla mârra tnain wi ũtlâteen; û ba'đ marrât tamânye û 'ishrēen willa tis'a û 'ishrēen yôm	A month has, as a rule, 30 or 31 days, never 32, sometimes 28 or 29.
fi miyet raĥl ĥâĥab tamâm fi ũl-ĥôsh	There are exactly 100 rotl of kindling wood in the yard.
änä ftakárt il-kōobr arba'tá'shar mitr bádál wâĥad û 'ishrēen	I thought the size was only 14 metres instead of 21.
es-sá'a ilha sittēen daķēēka û kōoll daķēēka ila sittēen tánye	An hour has 60 minutes and every minute has 60 seconds.
kōoll árba' û 'ishrēen sá'a maķ-sōomēen la lail w ũinhâr	Every 24 hours are divided into night and day.
et-tâjir ba'at saba'ta'shar ĥiml bōordkân la 'amēelo	The merchant sent 17 loads of oranges to his agent.
'indik chams irĥyet šōofar shâlabyât	You (f.) have 5 beautiful table-covers.
imbâreĥ wişil tná'shar msâfir	There arrived yesterday twelve travellers.

a'dād tartēēbiye, tawārēech w_iksōōr.	Ordinal Numbers, Dates and Fractions. <i>cf.</i> §§ 45—53
il-ówwal illi byijtáz háda_l-hadd byitrájja'	The first who passes this line will be sent back.
táni yôm oōsilnā la rás ij-jábal	On the second day we reached the top of the mountain.
shoo hoo_l-ḥarf is-sábi' fēē ḥrōōf il-híja <i>or</i> álef bá	What is the seventh letter of the alphabet?
hoo wišil fēē tamantá'sh tishrēēn il-owwal la filstēēn	He arrived on the 18 th of October in Palestine.
itjówwazoo fi sáb'a ū 'ishrēēn nēēsān sánāt alf ū tis' miye ū chámse	They were married on the 27 th of April 1905.
shoōft fēē iya yôm min iyām ij- jōōm'a bikōōn il-chāmis w_ il- 'ishrēēn min shahr kanōōn 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?
achōōi ir-rābi' fi_š-šaff ū ba'dain ānā	My brother is the fourth in the class and than come I.
min shān háda int is-sādis	You are therefore the sixth.
śáhar li bi_l-ówwal bi'inno moōsh mistḳēēm ū achēēran láḥast bi inno kân raltān	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-wašīye owwal márra inshallāh bitkōōn kāmān ácher márra	You (plur.) have transgressed for the first time, may it be the last time too.
bi_l-ówwal mā kánōōsh yíḳdaroo ishōōofoo shēē min ish-shíta_l- katēēf	At the beginning they could not see anything because of the heavy rain.
fi_l-iyām il-ḳadēēme kánoo	In ancient times often every
marrāt ktēēre yíḳtloo kōōll 'āshir asēēr	tenth prisoner was killed.
hádi táni márra illi oō·lin fēēha_l- ḥōōkm in-niyābe la_sh-sha'b il- 'oōtmāni	This is the second time a Con- stitution has been granted to the people of Turkey.
ilo ḳēeraṭain <i>or</i> sihmāin fi hal- moōlk	He owus two karats <i>or</i> shares of this property.

biṣihḥillak roōb' il-wirte	You will receive one quarter of the inheritance.
choōms il-mājēede arba' iḡroōsh û tlât ichmâs	A fifth of a mejeedi is $4\frac{3}{5}$ piastres.
jiz' min tna'sh min is-sânâ shahr	The twelfth part of a year is a month.
'âla aḡâll mă ikōōn toōltain il- ḥâḍrēen mă fihmōōsh lâfsit "ḥōōrriye"	At least two thirds of those present misunderstood the word "liberty".
jiz' min tnain û chamsēen min is- sânâ jōōm'a	A fifty-second part of a year is a week.
soōds ḥâḍōl it-tēenât m'âffin, min il-bâḡi n-noōṣṣ mōōsh mistwe w in-noōṣṣ it-tâne mfa'aṣ	One sixth of these figs is decayed; of the rest one half is unripe and the other half bruised.
tis' ij-jaish koōllo mâtoo fi l- mowḡa'a	One ninth of all the army fell in battle.
el-râlib fâḡad toōmn 'asâkro	The victor lost one eighth of his soldiers.
koōll mōōḡtanâi tlât irbâ' il- mājēede	My whole possession is three quarters of a mejeedi.

waḡt û fâyed

Time and Precentage

cf. §§ 54. 55.

sikket il- ḥadeed ṭil'at min il- maḡâṭṭa mit'ōwḡa 'ashar daḡâyek	The train left the station ten minutes late.
nihnâ t'achcharnâ ṣârat is-sâ'a sâb'a û roōb'	We are late, it is already a quarter past 7.
il owlâd birōōḥoo s-sâ'a tamânye illa roōb' 'âla tchōōthōōn û biḡōōmoo sitte û noōṣṣ	The children go to bed at a quarter to eight, and rise at half-past six.
ḡoōlt inna ṣârat is-sâ'a âktar min châmse?	Did you say, it is already after five o'clock?
iwa ṣârat is-sâ'a 'chamse û sitt daḡâyek	Yes, it is six minutes past five.
sâ'ti wâḡfe ḡaddaish es-sâ'a?	My watch stopped, what time is it?
issa s-soōhr	It is noon now.
sâ'tak maṣbōōṭa?	Is your watch right?

sá'ti dáiman btitáchchar	My watch always loses.
sá'tik 'ádatan bitsábbiḳ or bitḳáddim	Your (f.) watch is generally fast.
esh-shams ba'd mä rábatsh	The sun has not yet set and
û min shân háda ba'd mä šaratsh	therefore it is not yet six o'clock.
is-sá'a sítte	
bitrēed t'ēerni or tikriḳni mašāre?	Will you lend me money?
îwa ḳaddaish bíddak?	Yes, how much do you wish?
háda mit'állik min il-fayid illi	That depends upon what per-
bitiḷbo	centage you ask.
ida kōont bta'tēeni rahn mlēeh	If you can give me a good
ba'tēek il máblar bi chámse fi il-	security, I shall give the sum
miye kōoll sánā	at 5 ⁰ / ₁₀₀ per annum.
bitḳdarsh tamilhoön tláte û nõõšš	Can you not make it 3 ¹ / ₂ ⁰ / ₁₀₀ ?
fi il-miye?	
háda mōosh mōomkin áktar il-	That is impossible, most money-
mdáinēen byitlboo tis'a fi il-miye	lenders demand 9 ⁰ / ₁₀₀ , some ask
il-ba'ḳ byitlboo marrtain ow tlát	double or treble as much.
marrát áktar	
laish inti hoo chōōd il-mašāre bi	Because it is you, take the money
árba'a û nõõšš fi il-miye?	at 4 ¹ / ₂ ⁰ / ₁₀₀ .
chiyátṭi il-chyâṭa 'a ṭáḳain?	Have you sewn the seam doubled?
chiyátṭa 'ála tlát tōōḳ	I have sewn it triple.
in-naml fátoo bi šáff ṭawēel wāḳde	The ants entered the ant-hill one
ba'd et-tánye 'ála wikr en-naml	by one in a long procession.
rij'oo il-hárbeēn wāḳad ba'd it-	The fugitives returned one by
táni or wāḳad wāḳad halkánēen	one, exhausted and disheartened.
û ya'sánēen	
ḳáddmoo wāḳad ba'd wāḳad û	Step near, one after the other
chōōdoo hadáyákoöm	and receive your presents.
ánā shooft bass márra wāḳde ražále	I have seen a gazelle only once.
kánoo yinsháfoo jamá'at tláti tláti	They appeared in troops of threes
û árba'a árba'a	and fours.
m'allmo a'táh marrtain áktar min	His master gave him double
mä byístḫiḳḳ	what he earned.

Prepositions *cf.* §§ 62 sqq.

jōomal ma' ḥarf ij-jarr 'ála.	Phrases compounded with 'ála
'aib 'alaik	It is a shame for you.

ma'laish	It does not matter.
'ala hal-kaifiye	In this manner.
id-dôr 'alainä	It is our turn.
'ála máhlik yâ 'árbaji	Slowly o driver!
mashait 'ála máhli	I have walked slowly.
änä mo'osh mirtâh 'ála yáddha	I am anxious concerning her.
'ála_s-sakt or 'as-sakt	Silent! (<i>lit.</i> : in silence).
'ála or ḥasab s̄inni	According to my opinion.
'ála ḥṣâbak	At your expense.
chafēef ¹ or síhil ² or híyin ² 'alaik	It is easy for you.
ṭḫēel ¹ or ṣa'ib ² 'alaihōom	It is difficult for them.
'ála_l-balâsh or 'al-fâḍi	In vain (<i>lit.</i> : for nothing or upon the emptiness).
'ála râsi or taḥt 'amrak	At your order (<i>lit.</i> : upon my head or under your command).
'ála kaifak	At your pleasure.
'alaihōom yâ'mloo ḥṣâbain	They have to make two examples.
'alainä mtēele la bo'okra?	Have we a lesson to do for to- morrow?
'alainä nídfa' ishi?	Have we anything to pay?
'alaiko'om chamṣēen mājēede dain	You owe fifty mejeedi.
la tíkḍib 'alainä!	Do not lie to us!
'ála kōoll ḥâl mlēeh minnak haik	In any case, it is good of you.
'ála mēen shakait?	Whom did you denounce?
sabb immo 'ála aboo	He cursed his mother upon his father (<i>i. e.</i> mother as well as father ³).
márra 'ála márra	Time after time.
laḳaito 'ála_d-darb	I met him in the road.
kōoll insân 'alaih wājbat	Every one has duties.
<p>"To be right", "to be wrong", "to owe", "ought" (<i>i. e.</i> duty). <i>cf.</i> § 70.</p>	
mä kansh mlēeh minnak innak	It was wrong of you to go out
tiṭla' la ḥâlak la bârra ba'd mä	alone after it had become dark.
ṣâr 'ítme	

¹ mental and physical ² mental. ³ a frequent curse

hákyak kán ralaṭ kán mábne 'ála tṣōowir marlōōṭ or 'ála snōon	Your assertion (<i>lit.</i> : speech) was wrong, it was based upon a false impression.
kán má'o_l-ḥaḵḵ inno yitríkhōon ma' 'ádam iḵbōōlhōom háḍa 'alainā ba'd la_l-bíyá' chamsēen frank mōōchmal	He was right to leave them in spite of their protestations. We still owe the merchant fifty francs for velvet.
idfa' la_r-rájōol ida kán ilo 'alaik ishi	Pay the man if you owe him anything.
mēen kán lāzim ijēeb il-makátēeb min_il-bōṣṭa?	Who ought to have fetched the letters from the post-office?
wájbatkōon tkōonoo kōōll yōm is-sá'a sába chálṣēen	You ought to be ready every morning at seven o'clock.
madyōonēen la áhílnā bi_sh-shōōkr límmín mā bikōonsh má'ak ḥaḵḵ tjára' ḥatta tí'tirif fēeh	We owe gratitude to our parents. When you are in the wrong, have the courage to acknowledge it.
il-insán 'alaih dáiman wájbat esh- shōōkr naḥoo illi 'allamōōh mā ḥádan byíḵdar iḵōōl mā 'alaiyi wála ishi min il-wájbat la ḥádan il-insán illi má'o ḥaḵḵ lāzim ikōon sharēef naḥoo illi mā kansh má'o ḥaḵḵ	Man will always owe a debt of gratitude to those who taught him. No one can say, I do not owe anything to any one. The man who is in the right should be generous to the one who was in the wrong.
'alaiyi aḵáddím lak 'idri 'ala_l- ralaṭ illi i'míltō	I owe you an apology for the mistake which I made.

Compound Prepositions

Adverbs, Negations etc.

cf. §§ 72—86.

it-tyōor illi ṭáireēn fōk nsōora	The birds which are flying over- head are eagles.
illi 'ammálak tá'malo dīdd il- ḵánōon	What you are doing is contrary to the law.
mashainā 'ála darb_il-karrōsa_l- fōḵániye bádal it-taḥṭániye	We took (<i>lit.</i> : we walked) the upper road instead of the lower.
fēe mōōddit ish-shíta mnōōskoōn fi l-ōōwad_ij-jōōwāniyát laish il-barrāniyát bārdát ktēer	During the winter we live in the inner rooms because the 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-dṛál fazz
 min bainhōom 'álafard márra dēeb
 mā shíftish achōōi min zamán
 ṭawēel
 kán wâḡif qbál iṣ-ṣōor (ir-ráb'a)

imshi'alahad-darb doḡre ū moōsh
 moōmkin tírlaṭ 'an il-maḥáll
 il-báddawi ija la hōn ḡatta ifar-
 jēenā shoo mísik
 fēe hadák il-wádi rād fēe 'ain
 mlēēḡa

ta'ál la hōn 'ála_l-ḡariḡ ū mā
 tit'achchársh
 ówwal mā tōochlōōṣ shōōrlak
 rōōḡ la jīhhit el-mdēene
 límmin kánat tistánsir ní'sat

a'tēeni ḡadd mā a'taito

máṭraḡ mā bitkōon, kōon dáiman
 'ála ḡádar
 yâ 'árbaji chállil-chail tímshi 'ála
 mahlha id-darb charbáne ktēer
 ḡablha bi yôm tsharráfnā bi zyárto

el-m'állim klláfni choōṣōōṣi ḡatta
 adēer báli 'ála slōoko
 iṣ-ṣábi tkáṣaṣ ḡadí l-márra birair
 ḡaḡḡ

táman id-drâ' min ḡaḡa_l-bōōrḡōō'
 tmán rroōsh 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 nõõşş rirsh walâkin ânâ
 bashõof hâda ktêer ktêer
 il-adoo járrab 'al-balâsh inno
 yihtáll il-kâla a
 bass min shajâ'et il-kâyed mä
 hilkâtsh il-hâmye

isma' bâka 'ala mashõoret nâs
 nichtibrêen
 laish ba'dhõon hôn ba'd? anâ
 amartõon irõõhoo
 kaddámli kâfâi mashõorât mlêeha
 ämmâ ânâ yamm bâla wasâyeţ
 hâtta asta'milhõon
 mnit'âmmal innâk 'an qarêeb
 btiqdar tichrij afkarak la hijiz
 il-'âmal

mâ kansh moõmkinni a'mal shi
 hâtta ihdar il-ihtifal
 koõnnâ bi l-õwwal wâhdnâ
 walâkin ba'd moõdde qaşêere
 inqâmmoo l-bâkyeên má'nâ
 râhoo sâwa 'âla l-bait
 il-hşân wâhdo máraq 'annâ mitl
 il-barq
 mä tinqihirsh bi hal-moõqdâr mä
 n'amâlsh bi l-arâde
 ba'd mä lammâtsh kîsar il-finjan

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 "rair"

raml il-baħr rair qabil il-'add
 rair moõmkiu inni arõõh il-yõm
 fêe kamân rair koõt b hôn
 mēen rairnâ şowwaţ la hal-mâs'ale?

Illustrations with rair

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?

mā biddōsh ibaṭṭil ḳabl mā	He will not stop until he has
yoōchlōoṣ	finished.
mā ḥadānsh řairak biṣēer ifōot la	None beside you may enter.
jōowa	

Interjections and Exclamations

cf. §§ 87—89.

yā nās mā smiṭōōsh ṣrāch il-	O men! have you not heard the
wāja?	cry of distress?
mā āḥsan ḥādī iṣ-ṣōōra, il-ḥīwān	How beautiful is the picture, the
bibīyin ka'inno ṭiyib	animal appears to be alive!
mā āshlab mashyitha bibīyin shi	How graceful is her walk, she
inna btid'as 'al-arḍ	scarcely seems to touch the earth!
yā biye kēef is-sāmā 'an ḳarēeb	How threatening (<i>lit.</i> : O my father
yiji ra'diye	= how!) is the sky! there will
	soon be a storm.
mā ājra' hal-kālb bi mask il-	How courageous of this dog, to
ḥarāmiye	attack the thieves!
yā raitnā niḳdar inshōōfo kamān	O that we were able to see him
mārra	once more!
yā raitnā nlāḳēeh ḳabl mā iṣēer	O that we might find him
wachri ktēer	before it is too late.
mā āḳbaro! ānā ftakārt inna rāi-	How old! I thought we should
ḥēen inshōōf rájóol 'oōmro cham-	see a man of fifty years.
sēen sánā	
yā wailnā! shoo i'milnā ḥatta	Woe is us! what have we done
biṣēebnā haik?	to deserve this?
yā wail il-ōolād dōwwa'oo d-	Alas, the children, they lost the
darb, wiḳ'oo fi l-mái û řirkoo	way, fell into the water and were
	drowned!
shoo <i>or</i> kēef, ḥaḳḳ rijif 'ala baito	What! is it true that he has
ba'd hal-řaibe ṭ-ṭawēele?	returned home after so long an
	absence?
ahā! 'idt 'rift achēeran inn iṭ-ṭā'a	Well! have you at last come to
āḥsan min ḳōōbr ir-ráṣ?	the conclusion that obedience
	is better than disobedience?

Comparative and Superlative

Degrees. *cf.* §§ 90—98

kōöll mā šār il-wāḥad ya'rif aktar kōöll mā kân á'dab	The more a person knows the more modest he will be.
kōöll i yâh áṭwal û ârmaḵ nahr fēē filstēen?	Tell me what is the longest and deepest river in Palestine.
acháff mtēēle mā bitkoönsh dáim man il-marṭōobe áktar mā ikōön	The easiest task is not always the most desirable.
mā ájmal hal_mánṣar hoo ájmal mánṣar shoöfto	How beautiful is this view! it is the finest I have ever seen.
kân 'innâ (<i>or</i> 'indnâ) imbâreḥ ashwab yôm fi_s-sânâ	We had yesterday the hottest day of the year.
ḥoött il-lâḥme 'ála raff á'la ḥât- ta_l-bsâsmâ yikdarōosh yâchdōoha	Put the meat on a higher shelf, so that the cats may not take it.
il-kámḥ ḥâda_l-'ân árchaṣ min il-'âmel-mâḍeámma_sh-sh'ēerâḥla	Wheat is cheaper this year than last, but barley is dearer.
il-chail byimshoo 'ajale ktēer shiddōolhōom iljamâthōom shwî	The horses are running too fast, pull (plur.) in their reins a little.
kōöll mā wšilnâ ábkar 'al-maḍáfe kōöll mā kân 'indnâ waḳt áktar	The sooner we reach the guest- house the more time we shall
ḥatta nirtâḥ	have to rest.
kōöll mā 'ajjalt bi tark 'oösharák il-hōömmal kōöll mā kân aḥsan	The sooner you leave your bad companions the better it will
ilak	be for you.
ṣaḥēēḥ_il-ḥkōöme_j-jdēede áḥsan min_il-'atēēḳa <i>or</i> ḳadēēme	It is true, the new government is better than the old.
mâ 'oömri friḥt bi yôm mitl hal- yôm	I have never enjoyed any day more than to-day.
iṭ-ṭabbâch biwáffir ktēer bi achd iz-zíbde	The cook is very economical in the use of butter.
byiḥkoo ktēer û mā bikirrílhōön rái äbâdan	They talk too much and never reach a decision.
'al-ḳalēele lâzim títrik in-namm	At the least you might refrain from slander.
sahl sarôna áchṣab áktar ktēer min ij-jbâl illi ḥól il-ḳōöds	The Plain of Sharon is much more fertile than the mountains round Jerusalem.

hāda_l-bait riṭib ktēer lāzim indowwir ʿāla wāḥad nāshif áktar i dōorak hals bi hals, ū mā btich- fēesh maḳāṣdak il-ḥaḳēēkiye	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.
haṣ-ṣáko immázaʿ ktēer mā tʿōodsh tṣallḥo ʿal-ktēer rkibnā tamān sâʿát ū baʿd fēe ḳiddāmnā ʿal-ḳalēele tlāt sâʿát	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-wāḥad ikōon ḥidir ikfai fēe intichāb chādim kōoll mā kōont āʿmān kōoll mā kōont mirtāḥ aktar hadōl_in-nās mōomkin ikōonoo árna mínak ámma äüā bashikk fēe ida mōomkin ikōonoo asʿad mínnak	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.
shōorlak_il-achēer mōosh mlēēḥ ḳadd_il-ówwal kōon árjal walákin mā titʿaddāsh iḥdōodak äbädän ittákal ktēer ʿāla laṭáfit járo	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.
afḳar wāḥad hoo illi faḳad tiḳat aṣḥábo	The most destitute is he, who has lost the confidence of his friends.
kōoll mā staʿjal_il-wāḥad bi_sh- shōorl kōoll mā marr il-waḳt áʿjal	The faster one works the quicker the hours pass.
hāda áktar mímma ilak ḥaḳḳ tintiṣir hāda chábar áḥsau mímma kōont antiṣir	This is more than you dared to hope. It is better news than I expected.
áḳwa insān mā bikoönsh dáiman aṣáḥḥ insān	The strongest man is not always the healthiest.

ṣifāt biṭṭiḥ il-mawād
w_{il}-i'yōōb w_{il}-alwān

Adjectives of Materials
Physical Defects and Colours
cf. § 183.

hāda fōōṣṭān min ṣōōf
hee lābse wāzra min ḥarēer
ʿinnā *or* ʿindnā sharāshif kittān
il-oolād lābsēen awāʿe kittān
ir-rājōōl dāchchan fēe ralyōōn min
fiqda

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.

farjāni shaḳfet ʿimle min dāhab
il-fallāḥēen byākloo bi malāʿeḳ
chāshab
il-bait illi ʿam nibnēel ilo ḥēētān
min ḥājar

He showed me a gold coin.
The peasants eat with wooden
spoons.
The house which we are building
has stone walls.

ʿinna wjāḳ min ḥadēed fēe
ōdātnā_s-sōōknā
jābat li ʿilbe min kartōōn maʿ inni
ṭalabt wāḥde min chāshab
finjān_{in}-nāsik kān min trāb

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.

sārj ḥṣāni ilo ḥzām min jild w_{il}lli
ilak min ṣōōf
mä byilzamnāsh awāni min nḥās
il-mālik sākin fi ḳaṣr min rachām

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.

is-sāmā ila fi_s-ṣaif lōn āzraḳ
ktēer

The sky is in summer of a deep
blue colour.

ish-shaḥḥād aʿwar bi ʿaino_l-
yamēen

The beggar is blind in his right
eye.

hoo kān aṭrash min limmin wilid
arjēeni_z-zhōōr_{il}-bēed illi
bi ēēdak

He was deaf from his birth.
Show me the white flowers which
are in your hand.

ḳishrāt haḳōōl_{il}-baidāt mnaḳ-
ḳashēen bi nōōḳat sōōmr

The shells of these eggs are
sprinkled with brown spots.

iz-zibde ṣāfra mitl_{id}-dāhab
jild il-ʿabēed āswad
lamēen hādi_l-fāras iz-zārḳa

Butter is yellow like gold.
Negroes have a black skin.
Whose grey mare is this?

il-mazēedāt
fā^cal:

ħarraj ‘alainā ħatta mā na‘mālsh
shēē äbādan

farrir barmēel il-chall
il-fallâħ kassar il-ħaṭab
ḳowwāst nēēš w iṛairi
bi‘owwi kālḳōon fi l-lail?
in-nowar bya‘rfoo iṭabbloo

ij-jarād bicharrib kōoll ishi
la ṭdachchinsh ktēer
fattīnni ida nsēet

fā‘al:

biħāsib ‘āla āchir bâra
hal-walād biħibb ishāmiṭ
la ṭḳātilsh kōoll insân
hoo dâiman biħawil yimlōōš
min ish-shoōrl
mēen bi‘ālij achōok il-marēed?

mōōsh lâzim it‘ando

bitrēed itkātibni min mōōdde la
mōōdde?

nīḥnā shâraṭnāk

haz-zâlame bifāšil ktēer
m‘allimnā bi‘āmilnā mlēēħ

áf‘al:

aṭla‘nā l-bāħri ‘al-barr

imbāreħ amṭarat ed-dōonya
iḳtarab minnā l-chāṭar
ij-jarāyed a‘lanat id-dastōor il-
‘ōotrāne

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.

This man 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.

átlaḳat ashjâr ir-roömmân	The pomegranate trees have budded.
aftarnä_l-yôm şabr	We have breakfasted on prickly- pears to-day.
akaltoo lahm řazâl?	Have you eaten gazelle meat?
la tihmlōōsh wâjbâtķōōn	Do not neglect your duties.
afhâmto_l-ḥsâb?	Have you explained to him the arithmetical example?
farēed bi'ânis ktēer mlēeh	Fareed is very entertaining.

tafâ'al:

V Form: *cf.* § 142.

ithazzar mēen jāi?	Guess who is coming?
itfakkar b_illi biddak tiḥkēeh	Think of what you wish to say.
tchîyib min hōn	Take yourself away from here.
bitkâddam shwî shwî	You will make progress by and by.
int bitkâbbar 'alaina	You show yourself haughty to- ward us.
hâda_l-chashabbyitcharraṭmlēeh	This wood can be easily worked by the joiner.
il-yachōor lâzim yit'âzzal	The[horse-]stable must be cleaned.
hâdi_t-tânjara lâzim titbîyaḍ	This metal pot must be tinned.
'ala hal-ḥâl râyih id-dâlo yitkassar	In this manner the [well-] bucket will be broken.
bēernâlâzim yitfarrar hâdi_s-sânâ	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!
tshâtaroo yâ oolâd	Be diligent, o children!
hoöm dâiman byitfâcharoo bi lōomhōon	They are always proud of their studies.
mâ ḥadan biḥibb yitnâzal 'an ḥķōōķo	None likes to forego his rights.
bidnä_l-yôm nitsâbaķ sowa sowa	We will race together to-day.
itkâsalt la issa ktēer	You have been now lazy enough.
bitrēed nitshâarak ma' ba'ḍ?	Do you wish that we enter into partnership?

hâdi_l-mdēene moōsh mōomkin It is impossible to besiege this
 titḥâṣar town.
 itṣāḥabnā ma' ākbar a'dānā We have made friends with our
 greatest enemies.

infā'al:

injārah_l-il-ʿāskari bi rijlo

inhāratat_l-arḍ

insāraḡat dikkānit ʿēesa mōōsa

inʿāzal_l-ma'mōōr

inṭalābt la_l-māḥkame

inchadā't fēek

insalābt min ihḡōōḡi

injabārt ā'mal haik

in'azāmt imbāreh

iftā'al:

iḡtarābnā laj-jābal

intaṣarnākōom imbāreh

rājoōl almāni ichtarā' fann it-ṭab'

ishtābakat nār_l-il-ḡarb

istālam waṣēēfto

iftāḡar fēe āchir iyām ḡayāto

ishtā'alat in-nār

iftākaroo fēenā

if'all:

ihmārrat_l-bandōra

ichḡarr_l-il-ḡaḡl

ibyāḡḡ il-ḡmāsh

iṣfārrat ovrāḡ il-ashjār

iswādd id-dhān ktēer

VII Form: *cf.* § 144.

The soldier has been wounded
 in his foot.

The land has been ploughed.

The shop of Isa Musa has been
 robbed.

The official has been dismissed.

I have been cited to the court.

I was mistaken in you.

I have been robbed of my rights.

I was compelled to act thus.

I was invited yesterday.

VIII Form: *cf.* §§ 145—148.

We have approached the mountain.

We expected you yesterday.

A German invented the art of
 printing.

The torch of war was burning.

He assumed office.

He became poor in the last days
 of his life.

The fire burnt.

They thought of us.

IX Form: *cf.* § 149.

The tomatoes have become red.

The field has become green.

The stuff (woven) has become
 white.

The leaves of the trees have
 become yellow.

The colour has become very dark.

i'wájj fikro	His thought has become distorted.
i'wárrat 'aino il-yamēen	He lost his right eye (<i>lit</i> : he became blind in his right eye).
izrākķet is-sámā	The sky has become blue.

istáf'al:

X Form: *cf.* §§ 150—153.

istaķbálnā mlēeh la áchir dáraje	He received us very well.
istansártak tlát sá'át	I have waited for you three hours.
ţaffárţni la áchir dáraje	You have tried me very much.
istaĵalnā kteer	We have hurried ourselves greatly.
ista'málnā koöll ķoödritná	We used all our strength.
istachbarnā 'ánuak	We enquired after you.
háda_r--ájōōl istaĵar baiti	This man hired my house.
il-marēēđ istáfrar koöll shi	The sick person vomitted every- thing.
istarĵaitoo tsáfroo fi_l-lail?	Did you dare to travel by night?
istáĥsan fikrak?	Your thought pleased him.

fá'lal:

Verbs with four Radicals.
cf. § 154.

mármar 'ēēshto bi ēedo	He himself embittered his own life.
mēen bya'ref ifálfil roōzz?	Who knows [how] to steam rice?
mōosh lázim itdáhrij ihĵar 'al- wád	You must not roll stones into the valley.
laish bitshámshim koöll ishi?	Why do you smell at everything?
'árbij mlēeh yá 'árbaji	Drive well, o driver.
tmáchmađ koöll yôm marrtain	Gargle twice daily.
mēen illi ţabţablak 'ala sáhrak	Who patted you on the back?
btikđdar tzaĥziĥná min maţraĥná?	Can you shift us (<i>i. e.</i> 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.
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snânak byitchálchaloo	Your teeth are loose.
mōosh mlēēḥ titbarbak	It is not nice to pretend that you are so badly off.
mōosh mlēēḥ itshatḥshit ḥit-ṭabēēch	It is not nice to let food spill
‘al-arḍ	on to the floor.
laish dâiman bitkzakiz -ala snânak?	Why do you always clench the teeth?
hal-ḥajar mōosh mōomkin yit- za’za’ äbâdan	It is impossible to move this stone.
ḥabb ḥir-rōommân iṭfarfaṭ	The seeds of the pomegranate have been taken out of their husks.
la titsarsabsh yâ walad	Do not be frightened my boy.
min aish tbâlbâl id-daftar?	With what has the copy-book been wetted?
sōō’âlât ‘aniṣ-ṣiḥḥa	Inquiries as to Health
û halōomma jārran.	etc.
kēef ḥâlak or int or ṣâḥḥtak	How are you?
il-ḥamdillâḥ ktēer mlēēḥ	Thank God, quite well.
bat’ammal or inshâllâḥ bitkōon	I hope (or if it please God,) that
mabsōōṭ?	you are well?
inshâllâḥ t’âfait min rá’btak	I hope that you have recovered from your fright.
bitshōōf ḥâlak issa shwî äḥṣan?	Do you find (<i>lit.</i> : see) yourself a little better now?
mamnōon or kâttir chairak il- ḥamdilla ṣiḥḥti rij’at li	Thank you I am well again (<i>lit.</i> : my health has returned to me).
kēef äḥwâl il-mitshowwish?	How are things going with the invalid?
ṣiḥḥet abōok ‘am btithâssan?	Does your father make progress in recovery?
mamnōon la sōō’âlak, ‘am byithâssan	Thank you for your kind enquiry
shwî shwî	he is progressing slowly.
ṭōwwalat ktēer ḥâtta rij’atlo ‘âfēeto	His recovery took a long time.
kēef ḥâtta síhrak ‘owwar ḥâlo?	How did your brother-in-law injure himself?
ḥṣâno jifil û wîḳi’ ‘al-arḍ	His horse shied and he fell.

jrōōhak byishfoo ʿan qarēeb
naʿam ij-jārab illi fi rijli biṭṭēeb
ḳawām, ammā ij-jōorḥ illi fi
wijhi bitowwil āktar
mitʿāllmi sīttak ktēer?

hee chālye min il-wājaʿ, ammā
mdāyaka ktēer min faksh māfšal
ēedha

lāzim nōorboōṭha bi rābṭa
challēek hādi ū ānā achīyit lak
jōorḥak

fātḥa nāšra fi bāhimha btīḳdar
tshēela?

il-ḥābbe l-mʿammle fi oōšbaʿak il-
wasṭāni lāzim tinfitih
shoo māl') mart ʿammak?
rāsa byōōjāʿha ktēer

ḥōōṭṭi lāzḳa bārde ʿala jibhtik
w-itjānnabi ish-shamsil-ḥāmye
ū baʿdain bitṭēebi ḳawām

nāssfi j-jōorḥ bitʿinni bi māi fātre

mā ʿōomrak tīḳbal inn ifōot shēe
bi jōorḥ maftōōḥ

ida kōōntoo tāʿmaloo ḥāsab āmri
bitṭēeboo ʿan qarēeb

mā ʿōomrak tīḳshir ḳishrit jōorḥ
ow jōorḥ, laish moōmkin yitsābbab
ʿanno tsimmim

la tshilsh har-rābṭa ḥātta aʿḍinlak
tāʿmalo

hī daʿbōōlet dōwa, hee btinfaʿak

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.

Cleanse 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.

¹* cf. § 22. Addenda.

dowwib had-dáwa bimái w_ishrab
tlát marrát kóoll yôm min_id-
dowa_l-mđówwab
mä fish ishi móochtır hee má'ha
tajá'óok wákti

hî kaṭra oökṭri nõókṭa fi kóoll 'ain
kóoll sá'tain
il-marēēḍ lázim yibka náyim hádi
akámmin yôm
kân ma'i ḥóomma_j-jóom'a_l-
máḍye, amma_l-ḥakēem a'táni
dawa illi nif'ni

aimta lázim tóchod_id-dowa?
lázim tóchdo áchir kóoll ishi ḳabl
mä tróoh 'at-tacht
chôḍ had-da'bóole sá'a ḳabl ow
ba'd_il-akl
ḳadaish ṣarla ma'o hal-ḳalḥa?

kân iḳóohḷ móodde ṭawēele
ṣihḷtik móosh mitl ma lázim,
lázim itdēeri bálík aktar
dēer bálak ḥatta mä yinballóosh
rijlaik wílla bitrashshih
is-sänä il-máḍye kân fi jadari fi_l-
ḳóods

ida ma ṣár waja' snának aḥsan
'an ḳarēeb róoh la 'ind ḥakēem
is-snán

waram rijlak jái min faksh mafṣal
rijlak
bard baseēt bisabbib fi manáḥ
hal-blád marrát ktēere bardíye
û ḥóomma

kánat 'an ḳarēeb tírma lamman
sím'at il-achbár il-'átḷe
bat'ammal tṣeer 'an ḳarēeb 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 had
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 ftāḵ ū min shān ḥāda mōōsh
lāzim yihmil ḥmāl tḵēele

He has a rupture and therefore
he must not carry heavy burdens.

safar fi_s-sikke

Travel by Train.

ānā 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_ṣ-ṣōbbḥ

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 nōōṣṣ 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 nōōṣṣ franjiye
bikōon mlēeh ida bitdabbir ḥatta
ikōon 'indak ṣrāfe laishinn illi
bibēē' il-bilyettāt mōōsh majbōor
yōōsrōof maṣāre

You had better supply yourself
with change, as the ticket clerk
is not obliged to change money.

kallif chātrak a'tēeni bilyett la yāfa
bi iya dāraje biḥibb itsāfir?

Please give me a ticket for Jaffa.
What class do you wish to travel?

ida kān fi tlāt dārajāt, bāḥibb
arōḥ fi_t-tānje

If there are three classes, I wish
to go second.

'indnā bass darjatain minshān
il-msāfrēen fi has-sikke
mōōmkin yitsāfar fi_d-dāraje_t-
tānye?

We have only two classes for
passengers on this railway.
It is possible then to travel
second class?

mōōsh ktēer maḵbōo! laish amrār
ktēere bynzihim 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-ōōla

In that case, give me a ticket for
the first class.

bāḥibb 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.

- hâda mä bikâffēesh 'ala kōöll That is by no means enough.
 hâl. il-bilyét lâzim tîchdim 'al- A ticket should be available for
 kalēeletlât iyâm min yôm achdha at least three full days from
 the day of issue.
- ķillet mä biy'tnoo bi_râhet_il- The convenience of travellers is
 msâfrēen fi has-sîkke little considered by this railway.
 bâftkir imno lâzim il-wâhad isállim I suppose one must submit to
 bi_l-ishi illi mōosh mōomkin what one cannot change.
 yitrīyar
- byīķdaroo_l-msâfrēen imârrķoo Have travellers any free luggage?
 shēe min_il-'afsh balâsh? (*lit:* can the travellers let slip
 through any luggage).
- nâ'am yâ sēedi walâkin bass Yes sir, but only a few kilos are
 akâmmîn kēelo byitmârraķoo free, and the rate for overweight
 balâsh û oōjret ed-dârb la_l- (*lit:* over the weight which is
 bizēed 'an_il-'iyâr_il-ma'rōof known) is high.
 râlŷe ktēer
- fi 'indak 'afsh ktēer Have you much luggage?
 'indi bass şandōōķ kbēer û shwīyet I have only one large trunk and
 'afsh byinħimlōo bi_l-ēed some small hand-luggage.
 btiķdar tâchođ il-'afsh illi byinħ- You may take the hand-luggage
 mil bi_l-ēed ma'ak 'al-'arabiye into your compartment, your
 şandōōķak lâzim yinħaţţ bi trunk must be put into the van.
 karrōosit_el-'afsh
- şandōōķak imwâzzan û fi 'iyâr Your trunk was weighed. It is
 zâyid 'an il-ma'rōof û lâzim tidfa' over-weight and you must pay
 chams frankât chōşōşīye 5 francs extra.
 chaşâmt il-ķēeme illi ilnâ ħaķķ Did you deduct what is allowed
 fēeha? as free luggage?
- nâ'am yâ sēedi ânâ chaşâmt Yes sir, I deducted all that is
 kōöll illi lâzim û hî hōn wâşlak necessary and here is your receipt.
 şâffar il-babōr ówwal mârra min Has the locomotive whistled,
 shân mashi_s-sîkke? the first time, for the departure
 of the train?
- issa 'ammâlōon yá'too 'alame û There! they are giving a signal;
 ba'd akâmmîn daķēēķa bişâffir and in a few minutes the guard
 il-mōōdēer min shân işâfir will whistle for the train
 il-babōr to start.

yâ haḍret il-möödeēr änä räyih
 ‘ala yâfa lâzim aḥowwil fi shēē
 matrah?

la ya sēedi hâda_l-babôr bibḳa
 mâshi mä bit’ôozsh tînzil

er-röokb ‘al-chail û fi_l-
 ‘arabiye.

btikdar twaşṣēeni bi mkäre mlēeh
 û byittakal ‘alaih?

nâ’am änä bâ’raf wâhad mlēeh
 biddi adillak ‘ala maḥâllo

‘indak chail lar-röokb min shân
 el-âjâr?

nâ’am yâ sēedi ‘indi chail mlâh
 ktēer û kôollhōon m’ôwwadēen
 yimshoo rahwân

hâda ‘al ktēer änä bihimmi ktēer
 ḥâtta ikōonoo_l-chail mōosh
 m’akwarēen

dawâbi byin’tîni fēehōom ktēer
 mlēeh û int bitshōof innon¹ mitl
 mä ḳöolltillak ‘ânhon

yâ kâmil mâshshi_l-chail
 hadôl il-chail bibîyin innomōō’tâna
 fēehon mlēeh û bibînoo ḳawâya
 hōom ktēer ḳawâya û byikdaroo
 isâfroo mōodde ṭawēele bidoon
 mä yit’aboo

hal-chail fēehōon shēe chiṣle mōosh
 mlēeha?

lâ hōom ‘aklēen mitl_l-rânam
 mä bi’iddoo wâla byirfsoo

ḥâda_l-ḥṣân bibîyin ‘anēed mä
 biddōosh yimshi la ḳōoddâm

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.

¹* for inhōon.

hâda bass laish inno kân fi_l-
yâchōor û min mōōdde mā
tsarrâjšh
bibîyin li inno paddâr mā bahîbbish
ârkab 'âla ḥṣân 'âṭil

bâḳdar a'akkid lak inno ahda
ḥṣân mōōmkin yinwâjad
challi hal-ḥṣân yitsarraġ û châlli
es-sâyes illi 'indak ijârrib hâda
'indak bass srōōj 'arabîye?

la 'indnâ srōōj frânġiye jdâd la
zabâyinnâ, niḥnâ ḍâtnâ minfâḍḍil
srōōj 'arabîye

lâzim tdēer bâlak min shân tib'ât li
sarġ mlēēḥ laish inni mā barîdsh
inn ṣahr il-ḥṣân illi barkab 'alah
yîtdabbar *or* yit'âḳwar

t'akkad yâ sēedi biṣiḥḥ lak_il-
aḥsan min il-kōōll. ḥṣânak bikoōn
ilo kamân lġam frânġe

shoo ġins_il-ḥadwât illi la chailak?
il-ba'ḍ iloōn ḥadwât 'arabîye w_il-
ba'ḍ ḥadwât franġiye

shōōf ḥâtta ikōōnoo_l-ḥadwât
mâknât mlēēḥ fi hal-blâd_il-
miḥġre biḍiyi' il-ḥṣân ḥâdoōtoo
bi kōōll choōffe û biṣēer á'raj

ânâ badâbbir kōōll hal-âshya
bi_t-tamâm

bareed ashōōf 'ala kshâṭât
er-rakkâbât

ṭowwil er-rakkâbe_l-yameēniye
û ḳâṣsir_ér-rakkâbe_sh-
shamâliye shwî

ib'at il-chail illi naḳḳaithōōn ma'
il-'ōōdad boōkra bakkēer 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

Carriage

ķōolt la moostafa hatta ihiyi_l-
 ‘arabiye?
 ná‘am ķōolt_illo (*for* ilo) ámma sháf
 inn rēshe min_er-riyash kánat
 maksōora lázim titšallah ħabl
 mā niġdar nista‘mil ‘arabiyitnā
 rōoh ũ wāšši ‘ala ‘arabiye min
 illi bi‘ájjir_il-‘arabiyát
 hádi_l-‘arabiye moosh mlēeha hee
 wišcha w_il-masánid immazza‘ēen
 ũ ‘iddit il-chail balyáne

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.

rájji‘ ‘arabēetak yā ‘arbaji ũ ķōol
 la m‘állmak min shán yib‘at
 ‘arabiye nšēefe ma‘ jōz chail
 ‘iddithōon mlēeha
 il-‘arabiye ijat ũ hee mitl mā
 waššaita

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.

sōoķ la jihhit rāmallah

Drive in the direction of Ram-
 allah.

wáķķif *or* ħásib¹ yā ‘arbaji minrēed
 nínzil min shán_in-shōof hal-
 chirbe

Stop driver! we wish to descend
 and examine this ruin.

sōoķ la tiđribsh il-chail, bi_l-
 kōorbâj; limmin yinzaloo ‘an-et-
 tall la taht waķķifhon!

Drive on! Do not whip the horses
 when going down hill; hold
 them in!

birēedoo_s-sittát yirkaboo la
 ķōoddâm?

Do the ladies wish to drive further?

na‘am walákin lázim tintibih áktar
 lam‘ámalt_el-chail ũmā tiġķa‘sh
 bi kōorbâjak

Yes, but you must be more care-
 ful in the management of the
 horses and do not crack your
 whip.

inhar il-chail darb_il-karrōosa
 mlēeha ũ lázim nišal ‘al-‘ain ħabl
 is-sōohr hōonák ũ ni‘lif_il-chail

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.

btiḳdar itdēer il-ʿarabiye hōn?	Can you turn the carriage here?
biddi ajārrib adēerha shwī fōḳ māṭraḥ mā darb il-karrōsa shwī áṣraḍ	I will try to turn it a little further on, where the road is wider.
btiḳdar itdēer il-ʿarabiye bi_t- tarjēe la wára lákin dēer bálak ʿala yadd il-chandaḳ	You can back the carriage here, but be careful not to back too far on account of the ditch.
btiḳdar íssa tiṭ'am ũ tiski_l-chail ũ ba'd má nitfárraj ʿal-bálad bíddnä nírja' ʿal-bait	You will now feed and water the horses and after we have explored this village we will drive home again.

fi_l-lokánda.

At the Hotel.

wain il-lokándaji?	Where is the hotel-keeper?
ba'att waráh ʿammálo bishíyi' akammin ḍaif	I have sent for him, he is seeing off some guests.
hiyo jái	Here, he is coming.
alláh ma'kōon yá sēedi ánā mab- sōōṭ bshōftak shoo btōō'mōor?	Good afternoon, sir, I am glad to see you. How can I serve you?
fi ʿindak akámmin ôḍa fáḍye?	Have you any rooms vacant?
ná'am yá sēedi íssa ráḥat jamá'a ũ ánā ʿindi akámmin ôḍa maḳ- boōle	Yes, sir, a party has just left and I have some pleasant rooms.
ba'ōoz ôḍa la akámmin yōm	I need a room for a few days.
fi íya ṭábiḳ il-oōwaḍ?	On which floor are the rooms?
ba'ḍhōon fi_t-ṭábiḳ il-owwal am- ma_l-áḥsan fi_t-ṭábiḳ it-táni	Some are in the first story, but the best rooms are in the second.
háḍa mláyimni ktēer má báhibb ôḍa fi_l-arḍiye wala taḥt is-saḥḥ	This suits me well. I should not like to have a room on the ground-floor or under the roof.
hal-ôḍa bittōoll ʿala_l-hōsh ũ hadēek fēeha manṣar ʿala darb il-karrōsa_l-aṣli	This room looks upon the court, that one has a view of the prin- cipal street.
la háḍa wala hadák mláyimni darb il-karrōsa wil-hōsh fēehōon rōsh ktēer	Neither the one nor the other suits me. The street and court are both too noisy.

hî hôn řair ôḍa bitṭōll 'ala_l-
boōstân w_l-baḥr bibîyin 'ala
boō'd

hâda bi'jibni la âchir dâraje. mâ
âjmal hal-mânsar!

il-bait tâḥt âmrak. ba'd nâs bifadḍ-
loo_l-mansar 'ala darb_l-karrô-
sa walâkin kōoll wâḥad ḥasab
ḍōko. ânâ mabsōoṭ illi int râḍi

ib'at 'afshi 'ala ôḍti. hoo bi_j-
jōomli chams ḳita'
tikram yâ sēedi!

la tinsēesh ithîyi_l-ôḍa min shân
el-lail w it-challēeha tithowwa
mlēeh

hî hôn sanâdēekak û shanttak.
wain btōō'mōor aḥōoṭṭhōon?

ḥōoṭṭ eṣ-ṣandōok il-kbēer fi hal-
ḳōorne walâkin mōoṣh ḳarēeb
bi_zyâde 'ala_l-ḥaitḥ haik ḥâtta
âḳdar aftaḥo bi chiffē. btiḳdar
thōoṭṭ ish-shanta 'ala_l-kōōrsi
ḥadd esh-shōōbbâk

el-'attâl ba'd mâ achadsh oōjōorto
hoo ṭâlab ed-darâhim

hî ed-darâhim. hoo tkâffal 'ala
nâfso in yiḥmil 'âfshi bi frankain
idfa' kamân oōjret el-'arbaji illi
jâbni min_el-maḥâtṭa la hôn
oōjōorto kânat kamân frankain
dafâ't la_r-rjâl û hōom kânoo
râdyēen

jēeb li mâi 'šōochne bidḍi 'arâssil
ḥâli û aḥlōōḳ

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.

^{1*} instead of س ^{2*} *lit*: wash my body *i. e.* bathe. thâmmam=go to a bath-house. sabah=bathe out of doors.

ḳabl mä tinzal shēel es-sair <i>or</i> el-ḳshâṭ ‘an shântti wain il-möostarâḥ?	Before you go down take the strap off my box. Where is the W. C.?
imshi fi haz-zaḳōōḳ û ilfit ma’ owwal láfti la_l-yamēen û fi âchir iz-zaḳōōḳ bitlâḳi_l-maḥáll	Follow this corridor and take the first turn to your right, at the end of the passage you will find the place.
ḳaddaish oójrit hal-ôḍa fi_l-yôm û ḳaddaish fi_j-jöom‘a?	What is the rent of this room by the day, and how much by the week?
fi iyâm il-môsam bikōonoo_l-as‘ar marrtain áktar mimma’ mnöot- lōob issa	During the season the charges are double what we are asking now.
biddak akl û manâme ² laish inni bakōon ṭōol en-nhâr bârra ḥátta ashōof el-ashya_l- ṣarēebe barēed âchōōd bass ôḍa wâḥde û bädfa’ chōōṣōōse minshân el-waḳ‘ât ³ illi baḥḍârhōon ‘ala hal-ḥâl bitkállif el-ôḍa bi_l- chidme w_eḍ-ḍow tlât frankât yômíyi û ḳaddaish btōōṭlōob ‘al-waḳ‘ât	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.
el-ftōor bi frank el-ṣada bi frank û chamsēen w_el-‘âsha ma’ il- mbēēḍ frankain ḳaddaish ‘an kōoll el-waḳ‘ât û ‘an_el-manâme?	In this case the room with service and light will cost three francs per day. And what do you charge for the meals?
fi hal-waḳt chams frankât yômíyi tíyib ânâ bíddi akl û manâme	Breakfast is one franc, lunch 1.50 francs and dinner with wine 2.00 francs.
ânâ bi bâli asâfir ma’ il-bâbôr illi byímshi bakkēer. waṣṣēeli ala ‘arabiye	How much is the full board and lodging? At this time five francs per day. Very well, I shall take board and lodging.
hî ḥṣâbak yâ sēedi	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 ḵaime mfāṣṣale ḥatta
 āḵdar árif shoo ṣaráft
 ānä koönt mabsōot ktēer min
 oojōodi fi lokándtakil-owaḍkânoo
 mráttabēen mlēēḥ w-il-chídme
 kânat mlēēḥa w-il-akl ladēed
 biṣēer attrajja janáb-el-chawâja
 min shân yib'at¹ ṣḥâbo 'ala baiti
 hal-ḥaḵēer ida kânoo shēe márra
 byijoo la hōn?
 ma'lōom bá'mal háḍa bi kōoll fārah

'arabiyet-el-chawâja 'ammâl
 tistánsir
 inḥaṭṭ 'afshi fi l-'arabiye?

koöll ishi bi-t-tartēeb; mā inta-
 sâsh ishi. hî shamsēetak ú 'aṣâtak

la tshilsh 'ainak 'an jōosdâni ānä
 bakōon taḥt ba'd daḵēēḵa
 ish-shanta l-kbēere marbōōṭa
 wâra fi l-'arabiye w-iṣ-rēere
 ma' el-'ârbaji bárra

behâtrak
 inschâlla btinṣiṭ

fṭōor

is-sá'a ḵáddaish il-fṭōor?
 btíḵdar tōoftōor bain is-sá'a sâb'a
 ú tís'a. min ish-shôb mnōoftōor
 bakkēer
 ānä ḥaḍir. yâlla nínzal 'ala ôḍit
 il-akl
 btoō'mōor shâi willa ḵâhwe?

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?

¹ lit: to send.

‘al-ftōor mnishrab káhwe franjíye
 ma’ ḥalēeb mfowwar
 kállif cháṭrak iskoób li finján
 káhwe

nâwilni finján il-káhwe
 ḥaṭṭait soókkar?
 btoó’moór baid?
 kállif cháṭrak or ímal ma’roof
 keef btoó’moór ikōonoo hoóm?
 btiḳdar tíḥsal ‘alaihōon maslōo-
 ḳēen, maḳliyéen, mashwiyēen wa
 haloómma járran
 kállif cháṭrak baid maslōoḳ
 bíddak il-baid jámid willa brisht?
 barēedhoóm brisht ámma haik
 ḥátta mā ikōonōosh nīyéen
 li sōo’ il-ḥass báḳdarsh aḳáddim
 lak laḥm lal-ftōor mā fish ‘áde
 fi hal-blád innoón yáklōo laḥm
 ‘al-ftōor

fi hōn boórrōol
 biṣēer aḳaddim lak minno?
 il-boórrōol akl mṛáddi w imlēeh
 la ṣ-ṣihḥa ‘al-ftōor
 laish mā bitjēeb il-chaddáme l-
 baid?
 bitrēed itdoóḳḳ ij-járas la l-
 chaddáme?
 yá máryam laish hal-‘áka ḳabl mā
 yiji l-baid?
 in-nár ‘áṭle ū mā iḳdirtish
 achalli l-mái tirli
 haik shi mā. biṣirsh iṣēer kamân
 márra. inti bta’rfi inna min‘oóz
 dáiman mái tirli 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 burghul¹.

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-ʿāsal il-bālādi ktēer mlēeh
biḳdar ooṣēek fēeh

bitrēed itjārib haṭ-ṭaṭle?

aish hoo *or* hāda?

dibs. hoo byinʿmil bkammiyāt
kbēere w in-nās bihibbōoh ktēer

biddi adōōko

maʿak haḳḳ id-dibs ktēer mlēeh
û ṭāʿmto ladēede ktēer

bitrēed tnāwīlni hāḳirtak ṭaṭlit il-
bōördḳān?

istānnā shwī, issa byiji kamān
shwiyet choōbz mḥammaṣ

hōna fi choōbz āsmar hoo shwī
mḥammiḍ

mā ʿindaksh kāradēesh mitl mā
byichbzoo fi l-ḳōōra?

maʿlōom hīhōon jāibēenhōon
il-choōbz il-ʿarabi ktēer ladēed

iḍa kān tāza û ṣōochn
yā māryam ḳāddni la s-sitt ij-jāt

illi fēeh il-karādēesh *or* il-kmāj
jēebi kāmmin ṣaḥn iṣrēer baʿd û

akāmmin malʿaḳet shāi wālākin
moōsh malāʿiḳ la l-akl

ḳāttir chairak

wakṭ il-rāda

il-rāda tʿowwaḳ il-yōm. daḳḳ ij-
jāras *or* ṣār dāḳiḳ ij-jāras?

issa bidōōḳḳ ij-jāras, yālla nīnzal
la taḥt

bitrēed toōḳōod 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?

bíddi aḵōol laṣ-ṣōḵfraji ḥátta iṣōḵff
 kamân la ḍaifnâ
 ḥâsan jēeb sikkēen ikbēere û
 sikkēentain ṣṛâr û kamân shôki
 kbēere û shôktain ṣṛâr û ma'laḵet
 shôraba û ma'laḵa ṣṛēere
 hî il-fowaṭ û kōobbâi lal-mâi û
 kōobbâi lal-mbēēḍ û kamân milḥ,
 filfil, chárdal û chōōbz
 mä biddaksh nítfet shôraba?
 háḍi shôrabet nabát? il-yôm innâ
 ṣyâm
 mä fish laḥme fi sh-shôraba
 ânâ mabsōḵt laish fi ilnâ sámak
 il-yôm, mä biṣiḥḥilnâsh fi kōöll
 waḵt sámak
 is-sámak nâdir fi hal-blád?
 ná'am or îwa lâzim ijēebōoh min
 yâfa willa min tabariya, willa
 min il-ōördōon û min has-sâbab
 biṣiḥḥ lal-wâhed sámak tâza bass
 limin bikōon it-ṭaḵs bārid
 fi hōn sámak immállah?
 ná'am fi sámak immállah ashkâl
 ktēere û fi kamân sámak tōn û
 sardēen min baḥr yâfa or min
 baḥr ir-rōom
 il-yôm fi rôsto báḵar. laḥm il-
 baḵar bikōon marrát ktēere 'âsi
 ámma laḥm il-rānam áḥsan
 il-'arab byá'maloo aklát ktēere
 min laḥm il-fachḍ il-máḵli
 w il-kástalēta û laḥm maslōōḵ
 û zarb
 yâ 'áwad ḥadōl shōōḵaf laḥm
 máshwe

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*¹.
 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 byaʿrif ḥamad yooṭṭbooch?

byaʿraf yooṭṭbooch: shōraba, roōzz
imfālfal, ḥābāsh ū jāj maḥshe,
maʿkarōone ū yachne min jamēeʿ
ish-shkāl

mistwi hal-laḥm mlēeh? mā
bhībbish il-lāḥm illi moōsh
mistwi

fi hal-blād byākloo bass il-laḥm
il-maḳle w il-maslōōḳ mlēeh
byiṣṣbroo r-roōzz marrāt kteēre
bi ʿoōṣfor

shoo hal-ḥbōob il-ladēede?
ismhon ṣnōbar ū fi hal-blād biḥib-
boo ihītṭoo ḥabb iṣ-ṣnōbar fi l-
akl

il-arab bi wijih il-ijmāl shāṭrēen
fi t-ṭabēech

yimkin rāyeh tizhaḳ min ij-jāj
w il-ḥamān laish biṣiḥhillnā min
it-tnain kteēr

fi ṣaid fi filṣṭēen?
naʿam fi hōn jins shōonnār kbēer
ū kamān jāj barri ū arāneb ū
soōmman ū jāj il-rāb ū roōzlān

btōōmoōr aḳaddim lak yachne?
ʿindak ashkāl choōḍra kteēr?

iwa ū ʿada ʿan hāda byākloo n-
nāshōn nabāt barri kteēr, matalan
waraḳ choōbbaize, illi ṭaʿmo mitl
ṭaʿm is-sābānech w ibyākloo jins
shōk ṭaʿmo mitl il-halyōon ismo
ʿakkōob

byizraʿoo hōn halyōon?

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?

- la û ma' inno fi fi hal-blâd halyoôn
barri ktēer mā ṭa'amōohōosh
- maṭbōōcha hal-choódra?
la, maḳliye bi sēerij
btōó'mōor aḳáddimlak shwíyet.
böōdēen willa bíddak atmár
maṭbōōcha?
- hal-mishmshât shôfithon bitsáhhe
hōom móosh mitl il-mishmish il-
franji bibárdoo wa lâkin móosh
ktēer mlâh la ṣ-ṣōohḷha
hî chôch û tōot maṭbōoch
- byákloo ktēer ṭabēech ḥooloo fi
hal-blâd?
- na'am il-'arab bya'maloo ashkâl
ka'k ktēere û ḥōolwayát
bähíbb il-baḳláwe w il-knáfektēer
mä btishrabsh íshi
háda l-mbēēḍ ktēer chafēēf
w imlēēḥ la ṣ-ṣōohḷha ktēer
lä mamnōōn. änä bishrab shwíyet
mâi ida kánat marliye
háḍi mâi marliye w imkárrara
û min bēernä l-châṣṣ
- îya atmár 'indkoön?
'inna fi sh-shíta böördkân, lemōōn
ḥōoloo, jôz, lôz, koóṭṭain 'ajwe
w izbēēb
- fi ṣ-ṣaif fi tōot, balaḥ choch,
swaída, mishmish, döorrâk, tēen
ṣōobbair 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.

btóó'moór káhwé franjíye willa
 'arabíye?
 hal-káhwe illi fi_l-fanájeēn iŝ-ŝrār
 ma'mōole toórkiye
 hal-káhwe bala soókkar. il-'arab
 bisanmōoha moórra. btiḳdar
 tiḥŝal kamán 'ála káhwe ḥilwe
 il-káhwe_l-moórra áḥsan la_l-
 haḍm. il-'arab byiŝhraboo káhwe
 moórra ba'd il-akl
 challōonä nŝalli w_inḳōom 'an
 iŝ-soófra

Do you wish for European coffee
 or Arabic?
 This coffee in the small cups is
 made in the Turkish manner.
 This coffee is without sugar.
 The Arabs call it "bitter". You
 can also have sweet coffee.
 Bitter coffee is better for the
 digestion. The Arabs drink
 bitter coffee after food.
 Let us say grace and leave the
 table.

il-chidme fi ôḍit in-nôm.

Bedroom-Service.

wáŝŝi_l-chaddám ḥatta_ifiyiḳni
 böokra bakkēer
 biddi asáfir ũ min shán háḍa
 biddi_l-ftōor fi_l-waḳt

Order the servant to call me
 early to-morrow.
 I shall start on a journey and
 therefore wish the breakfast in
 time.

íya sá'a bitrēed_itfēek?

At what hour do you wish to be
 awakened?

moósh ba'd is-sá'a chámsé
 bitrēed ftōor mitl_l-'ade willa
 shi choóŝoóŝi?

Not later than 5 o'clock.
 Do you wish the regular break-
 fast or anything special?

il-ftōor il-baŝeet byikfēeni bi_t-
 tamám

The simple breakfast is sufficient
 for me.

taḥt ámrak yá sēedi
 yá jóorji fárshi owá'íye bi t'inni
 ũ shōof ḥátta má yibkásh 'alai-
 hōon rábara

As you desire, sir.
 George, brush my clothes care-
 fully and see that no dust
 remains upon them.

biŝeēr min issa áchod soormáitak
 ma'i min shán amsáḥa?

May I take your shoes with me
 now to polish?

íwa soormáiti fi_l-ḳōorne
 ríji'_il-ḥasēel min_l-káwe?

Yes, my shoes are in the corner.
 Has the washing come back from
 the laundry?

ná'am walákin náḳiŝ akámmin
 ḳábbe ũ akámmin kōomm

Yes, but there are still missing
 a few collars and cuffs.

- fi ba'd ḡabbāt w_ikmām nṣāf kfai fi_l-birō? Are there still enough fresh collars and cuffs in the chest of drawers?
- fi ba'd bass sitt ḡabbāt ū jōzain kmām There are only six collars and two pairs of cuffs.
- fi hal-ḡāle lāzīm itrōōḡ 'ala ma-ḡall_il-kāwe w_itjēeb il-rasēel illi nāḡiṣ, laish mā bikaffēesh la sāfra In that case you must go to the laundry and fetch the missing linen, as it is not sufficient for the journey.
- bādābbir_il-mās'ale ḡawām I shall do it at once.
- mēen rattab_il-yōm ōdit_in-nōm ḡādī? Who arranged this bed-room to-day?
- farēede Fareede.
- kēef mōōmkin tkōōn mōōhmli haik! ḡatta innā wala ḡatṭat māi jdēede la_sh-shōōrb 'ala ṭawlet il-rasēel How is it possible that she is so careless! She has not even put drinking water on the wash-stand.
- il-ōḡa itnāḡḡafat_il-yōm fi_ṣ-ṣōōbh ū farēede āḡaḡat_il-rar-rāfe ma'ha min shān_itnassifha The room has been cleaned this morning and Fareede took the water-bottle away to clean it.
- maḡṭōōṭ fi_t-tacht sharāshif jdād? Has the bed been freshly sheeted?
- nā'am yā sēedi fi sharāshif jdād w_ibyōōt_il-mḡhaddāt kamān itjāddadoo been renewed.
- āḡaḡoo ḡrāmāt iṣ-ṣōōf? Have the blankets been taken away?
- nā'am it-ṭaḡs_irtafa'at ḡarārtoo fi_l-iyām_il-achēere bi hal-mōōḡḡār ḡatta inn_is-sitt amarat ḡatta yibdloo ḡrāmāt_iṣ-ṣōōf bi ḡrāmāt achāff Yes, the temperature has risen so much during the last days, that Mistress ordered that the woollen covers should be replaced by lighter ones.
- ḡāḡa mlēeh. ilḡrāmāt iṣ-ṣōōf issa ḡāmyēen bi zyāde That is good. Woollen covers are now too hot.
- jēeb li kamān kōōbbāyet māi tāza ū shām'a Bring me yet a glass of fresh water and a candle.
- byōō'mōōr_il-ḡhawājakamānishi? Does the gentleman wish anything else?

lā, lā tinsāsh tfiyiḳni fi_l-waḳt
il-m'āiyan
dōōḳḳ_ij-jaras la_l-chaddāme illi
'alaiḥa_l-oōwaḍ, is-sitt biḥōōbb
itshōōfha

btiḳdar itrōōḥ
il-ḥawāyij illi 'ala ṣōōfrit_il-loōbs
mōōsh mrāttabēen mlēēḥ
byilzam iṣ-ṣōōfra raṭa nṣēef
farāshi_sh-sha'r mōōsh maṣṣōōlēen
û mā fish dabābēes 'ala_l-
mchādde
hal-awā'e mōōsh lāzim ikōōnoo
maḥṭōōṭēen 'ala_t-tacht. 'alliḳ-
hōōn fi chazānt_it-tyāb
wain ḥaṭṭait ḳamēēsi in-nōm?

fi_j-jaibi_l-mṭārraze
fi manāshif nṣāf m'allāḳēen?
nā'am û ānā tāllait il-brēēḳ māi
tāza û ḥaṭṭait shāḳfit ṣābōōn fi
ṣaḥn iṣ-ṣābōōn
la tinsāsh ābādān tjēeb min shāni
māi sōōchne la_l-rasēel ḳabl_il-
ftōōr w_il-rāda
koōbb_il-māi_l-wischa min ṣaḥn
il-rasēel fi_ṣ-ṣaṭl
koōbb_iṣ-ṣaṭl koōll yōm marrtain
aimta btōō'mōōr ḥammām?
barēed hammām bārid fi_ṣ-ṣōōbh
û ḥammām sōōchn fi_l-'ashiye
bitrēed ikōōu ish-shōōbbāk
maftōōḥ willa msāḳkar?
barēed ikōōn maftōōḥ
biddak ḳindēel willa shām'a?

shām'a
nāzzle_n-nāmōōsiye ḳabl 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

yindw id-ḡow, willa bit'áddabi
min in-nâmōōs
fi hōn kamān barrash?
fi ū qarṣithon áshna' min qarṣit
in-nâmōōs

issa koōll ishi mráttab ū ānā
bit'ámmal innak bitnām mlēēh
lailtak sa'ēede

fi ôḡit id-ḡyōōf.

yā rālye ānā bastānsir idyōōf,
dābbri ḡátta ikōōn fi māi soōchne
kfai min shān ish-shāi
lāzim noōḡṡōōf ba'd shwīyet izhōōr
hal-mazhariye 'an qarēēb fāḡye
ḡōōṡṡi fēēha ba'd akammin wārde
ḡōōṡṡi fi hal-mazhariye akammin
zihrit chitniye āmma bidōōn
maskāt

ṡiyib hāda mlēēh
mā ājmal haz-zihre
hāda loōf
il-maile j-jōōwāniye mitl il-
mōōchmal il-āswad ū shōōfi kēēf
bitsāḡib ma' hal-maile l-barrāniye
illi chāḡdra
iz-zhōōr itráttaboo issa
min waḡt illi tnāssafat il-ōda il-
yōm fi ṡ-ṡōōbh 'āwad tjamma'
shwīyet rábara
mā bi'ōōzsh il-wāḡad yit'ájjab
min hāda fi hal-hāwa l-ḡāwi
w it-ṡāḡs in-nāshif
istājli (f.) ū rábbri awāni z-zēēne
kamān márra ū jōōrri shrēēṡet
il-rábara 'al-mōōbēēlya

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 şōofrit ish-shâi
jëebi brēek ish-shâi û kōöll iṭ-
ṭakm illi bichōóşşo
ḥōóṭṭi kōöll ishi 'aş-şōofra illi
minzōōye
jëebi il-ka'k it-tâza illi chábzatoo
ṭ-ṭabbâcha
hîyo yâ sitt
mâlli âlit is-sbēertōos, û ḥōóṭṭi l-
kannēene 'al-arḍ taḥt iş-şōofra
la, la, chálli háða. la tsha'lēesh
âlit is-sbēertōos ba'd
wáḵḵfi iş-şōofra ish-shâmiye iş-
şrēere hōn û hadēek hōonâk
wáḵḵfi iş-şēeniye doḡri û lizzēeha
shwî la wâra
háða âhsan
kânat maḥṭōōṭa ktēer 'ala şōb il-
koórne û kân moómkin innha tōōḵa'
la taḥt ḵawâm
looffi koórnit hal-bsâṭ la wâra û
middi l-bsâṭ il-kbēer doḡri
hádi l-boördâi tmáz-za'at bi l-
châliš min il-hâwa
limmin yitráttaboo l-oōwad
moōsh lâzim itsábbib máşraf
ḵáwi bi fatḥ ish-shabâbēek w il-
bwâb willa biṭēer rábara 'al-ôða
û bit'ōod titchárbaṭ
hádi ş-şōofra moōsh fi maṭráḥha
lizzēeha shwî la sh-shamâl
shōōfi ida kân fi kâz fi kōöll il-
kanâdēel
koöllhoóm châlşēen ânâ 'milthōóm
bi eēdi

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 ḳazâze jdēede ʿal-
 ḳindēel illi mʿallak?
 náʿam û ânâ dábbart kamân abajōör
 jdēed w_iftēele jdēede la_l-
 ḳindēel it-tâne
 jēebi raṭa_ṣ-ṣōofra illi shoōrl is-
 sōonnâra

wain ḥaṭṭaitēeh?

maḥṭōōṭ ʿala raff chazânet ḥawâyij
 il-koōttân illi maḥṭōōṭa fi l-
 mâmsḥa_ṣ-ṣrēer

hîyōoh

káttir chairak

issa koöll ishi fi_t-tartēeb
 intíbbi la_l-bâb w_istájli w_if-
 taḥēeh ḥálan límmin idoōḳḳoo
 ʿalah

ish-shôb ḳáwi ktēer û níḥnâ moōsh
 lázim inchállí ḥádan yiṣboör
 bárra ktēer

el-máṭbach.

yá flân jēeb ḥáṭab û faḥm û baʿdain
 sháʿil_in-nâr.

il-ḥáṭab mabloöl shwí mä kansḥ
 machzōön mlēeh?

mbála yá sitti walákin shtaraito
 owwal imbâriḥ bass, min fálláḥ
 û baʿd mä nishifsh mlēeh

shtarait ḥáṭab ktēer?

la kân ráli áktar min_il-lázim û
 ʿáde ʿan ḥáda kân ʿind ir-rajoöl
 bass ḳarâmi kbâr

walákin_il-bîyaʿ mä bikássirsh
 il-ḳarâmi la shíḳaf ṣrâr?

Did you put a new glass upon
 the hanging-lamp?

Yes, I have also put a new glöbe
 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?

bishaqqifhoon imbála walákin
bişeer fi wásach ktēer fi_l-hôsh
amma lâzim itdabbir hâtta işeer
’indnä hâtab âhsan min hâda_l-
mârra j-jâi

sha’li in-nâr hî_il-kibrēet
la tkibbēesh kâz âbâdân fi_n-nâr
moomkiu innik tsâbbibi charâb
kbēer bi hal-wâşta

issa shí’lit in-nâr illi bi_l-föörn
hoõtti tánjara fēeha mâi (or rákkbi
tánjaret mâi)

rakkábt
istá’mli laj-jáli bass mâi típli û
shwíyet şâboon

hâda_l-mársal
kabl mä tíjli_t-tanájir shēeli
minhoom bakâya_t-ţabēech, wílla
btitwâssach máit_ij-jáli kawâm

iş-şhōon w_il-fanájeen û abârēek
il-kâhwe w_il-halēeb w_ish-shâi
û jâtât il-yâchne w_il-lâhme û
koöll bâki awâni_l-kishâni byit-
châbboo fi hâdi_l-chazâne

mâ thoõttēesh âbâdân awâne
foochchâr ow má’dan fi hal-chazâne

fi_r-rfoof_il-’alyēen byit-wákkáfoo
koõbbáyât_il-mbēed w_il-mâi
w_il-rarrafât kamân

hadól_il-hawâyij illi byitkássaroo
kawâm lâzim koöll marra ba’d
il-isti’mâl yindâbboo bi t’inni

biddnä issa in’awid ‘al-mâţbach
hî hâdi şoõfrit_it-tahdēer
fi_j-jarrâr illi ‘ala l-yamēen
bitlâki_l-malâ’ik 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 mowjôodēen is-sakâkēen il-kbâr w_îṣ-ṣṣār	and in that to the left the large and small knives are to be found.
iftaḥ bâb il-ḳism_it-taḥtâni min_il-chazâne	Open the door of the lower division.
'ala hal-lôḥa m'allaḳēen il-mārârif	From this board hang the cooking spoons.
hî_il-ḳîdar!	Here are the clay cooking-vessels.
'ala janb_il-fōorn bitlâḳi_l-mârrafe û rair ḥawayij illi lâzmēen la_ṭ- ṭabēech	By the side of the oven you will find the cooking-spoon and other utensils necessary for cooking.
'ala har-raff binḥâtṭoo_ṭ-ṭanâjir w_il-ḳallâyât	Upon this shelf are placed the copper vessels and pans.
bihimmni ktēer in ikōonoo kōöll il-awâni nṣâf ktēer	I consider it most important that all vessels should be very clean.
lâzim tijtîhdi ḥâtta tijli_s- sakâkēen w_it-ṭanâjir ḥâtta iṣēeroo yilma'oo	You must take care that the knives and the copper vessels are made bright.
lîmmîn idōob byâḍ it-ṭanâjir ḳōöll li ḥâlan, ḥâtta i'ōodoo yitbiyaḍoo	When the tinning (<i>lit.</i> : whiteness) of the vessels disappears (<i>lit.</i> : melts) let me know at once that they may be re-tinned.
fî haj-jârri mowjôodēen manâshif il-mâṭbach w_il-manâshif illi la tanshēef_il-kōobbâyât û awâni l-ḳishâni	In this drawer are found the kitchen towels and the towels for the wiping of the glasses and the porcelain.
ba'd mâ arjaitak hōn kōöll ishi bidnâ nrōḥ 'ala bait_il-mōone	After I have shown you every- thing here we will go into the storeroom.
mâ min'ōozish âbâdân ikōon 'innâ kammiyât kbēere la_l-mōone	We do not need to keep large quantities of provision.
bâb bait_il-mōone lâzim dâiman yitsâkkar b_intibâh, willa bifōotoo l-bsâs la jōowa û bisowwoo illi bidhōon iyâh	The door of the storeroom must always be carefully shut, other- wise the cats will come inside and do what they wish.
mâiyet_it-ṭabēech lâzim tinjâb min_il-bēer illi bârri	It is necessary to bring the water for cooking from the well outside.

bat'ámmal inno işēer 'indi 'an
 ƙarēeb troomba fi_l-mátbach
 û kamân ishi ba'd. lâzim itdēer
 bálak hatta mä tchallēesh ishi
 yâbis ifoot fi ƙanâyet_il-mâi_il-
 wischa willa btinsadd bi koöll
 chooffe

ƙanâyet il-mâi_il-wischa btitnâs-
 saf biş'ooobe koölliyē û 'áda 'an
 hâda tansēefha bikállif máblay
 kbēer

btíƙdar it'ábbi fi haz-zēer mái
 ƙádar hâjtak la koöll yôm
 ij-járra_l-kbēere ísmha zēer

il-ânye_ş-řēere illi bijēēboo fiha
 l-mâi min_il-bēer bisammōoha
 járra w_in-niswân byihmlōoha
 'ala rōoshoon¹

w_il-ânye illi kamân aşrar btit-
 sámma 'asliye

hádi il-ânye iş-řēere illi bikádd-
 moo fiha mái bisammōoha shárbe
 willa brēek

sákkir_il-bēer tíyib hatta mä
 ifootsh fēeh ishi řarēeb 'állik
 kamân id-dáloo fi_lâktoo áná
 mä bāridsh ashōfo ábadan maḥ-
 tōot 'ala_l-arḍ ow fi_l-mâi

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 brēek.

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.

il-řasēel.

Washing.

bitchállil_řasēel yitdábbar fi_l-
 bait?

Do you have your washing done
 at home?

na'am 'indnä mára la hash-shi

Yes, we have a woman on pur-

¹* pronounce *s* and *h* separately.

yôm_ít-taláta û wáħade tánye
 min shân-il-kawiyôm_íl-chamēēs
 mā bisábbibish háda tarab ktēer?
 la ida kân fi 'ind il-wáħed awáne
 kfái lal-řasēēl û mái kfái û maħáll
 mlēēḥ la_ṭ-tanshēēf
 änä bäftkir inn řasēēl il-koōttán
 byibyáđđ mlēēḥ fi bōōstánvā
 ná'am ámma byílzamik akammin
 sándi û akammin ḥabl
 řár fi 'indnä makáwi û chashabe
 la_ḷ-kawi walákin ba'd mā 'ind-
 nāsh ôđit řasēēl
 in-nās biřassloo hōn barra límmin
 ikōōn it_řakř¹ mlēēḥ û int 'indak
 ôđa illi btikfi la_ṭ_řawi w_ít-
 tnishshi w_íl-kawi
 il-koōttán biřēēr ktēēr ábyađ fi
 ṡsh-shams w_íl-bawa
 ná'am amma moōsh lázim ikōōn
 ktēēr ktēēr min háda ow hadák
 la_ḷ-awá'í_ḷ-mlowwaneillilázim
 yitnashshafoo fi_ḷ-fi û ba'dain
 yitfawwatoō ḥálan la jōōwa
 koōll il-mái hōn máiyet shíta
 w_íktēēr mlēēḥa la ḥawáyij
 iř-řōōf
 il-řassále lázim tīřsilhōōn w_ít-
 biḥḥhōōn fi mái fátre û řawám
 itnashshifbōōn
 bāḥibb ab'at shwíyit řasēēl kittán
 'ala_ḷ-māřsal
 bākđdar acbbrak 'an řassále mlēēḥa
 hee btīřsil nřēēf btista'mil sábōōne
 mlēēḥa w_íbtikwe 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.

1* instead of س

btifham tirsil ḥawāyej šōof ū
 ḥawāyej innashshayāt?
 na'am il-ḥawāyej iṣ-šōof mā biḍib-
 "bōosh fi_l-ṛasēel ū hee bitnāshshi
 ḥawāyej kittān bi māhāra ṛarēebe
 bat'ammal inna mā bitnīyilsh il-
 ḳabbāt ktēer
 la; wala btichribhōon bi inna
 btihriḳōon wala bi inna bitchal-
 lēehōon ibakḳ'oo bi biḳa' šada
 ā'mal ma'rōof ib'at la kōoll il-
 lāzim. ānā ba'ṭēek lāiḥa illi bass
 'alaik itzēed 'alaiha_l-a'dād ba'd
 mā t'idd il-ḳōoṭa' 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.

lāiḥet_l-ṛasēel **Washing list.**

lāiḥet in-niswān Woman's list.
 ḳamēes niswāne Chemise.
 ḳamēes nōm Nightdress.
 ilbās Drawers.
 jōz kalsāt Pair of stockings.
 tannōora taḥtā-
 niye Petticoat.
 ṣidriye Bodice.
 blōose Blouse.
 tannōora Skirt.
 wazra Apron.
 ḳamēes taḥtāni Vest.
 jakét Jacket.
 rōb Wrapper.
 māḥrame Pocket-hand-
 kerchief.
 ḳabbet charj Embroidered-
 collar.
 lāiḥet_ir-rjāl Man's list.
 kalsōon Drawers.

ḳamēes taḥtāni Vest.
 ḳamēes mnashsha Starched shirt.
 ṣidriye Waistcoat.
 bantalōn Trousers.
 ḳabbe Collar.
 kmām Cuffs.
 ṣidr Shirt-front.
 rabṭa ṭawēele Tie.
 lāyḥet_l-oolād Children's list.
 wazra bi kmām Pinafore.
 ḳmāṭ or ḥfaṣ Swaddling-cloth.
 maryōol Feeder.
 lāiḥet_l-bait Household list.
 sharshaf Sheet.
 bait mchadde Pillow-case.
 raṭa tacht Bedspread.
 raṭa šōofra Table-cloth.
 bōordāi Curtain.
 manshafe Towel.
 bashkēer or foōṭa Napkin.

ôdet-il-chiyâta

Sewing-Room.

rîjîf il-ṛasēel min ôdet-il-ṛasēel or il-marṣal?	Has the linen come back from the laundry?
sōosâna ʿambitjēebo bi sall, hîyo!	Susan is bringing it in a basket. Here it is!
challōonâ nshōōfo w- <u>i</u> ušállîḥ kōöll ishi immazzaʿ	Let us examine it and mend whatever is torn.
bidnâ nibda bi ḳiṭaʿ iṣ-ṣōōf	We will begin with the woollen garments.
ḥōōṭṭi ḳâbbe <u>j</u> dēede bādāl ḳâbbet iṣ-ṣidriye hādî	Put on a (f.) new collar in place of the collar of this bodice.
rōōzzi or oōḳṭbi akâmmîn rōōrze fi hal-chiyâta il-chaiṭ inḳâṭaʿ	Put a few stitches in this seam the thread has been broken.
ʿala <u>s</u> -ṣabr fi mîzʿ mâ âḥmal il- rassâlât	There is a rent across the back; how careless of the washer- women!
btîḳdari <u>t</u> ṣallḥēeh yâ salēeme?	Are you able to mend it Salēeme?
biddi ajârrîb ḥoo shwî ṣîb	I will try, it is a little difficult.
byilzâmo ṣabr û îḍa mâ kōōntēesh mistâjle ktēer ktēer btîḥṣali ʿala natēeje	It requires patience and if you are not in too great a hurry you will succeed.
haz-zirr inḳâṭaʿ maʿ shaḳfet iḳmâsh chîṭo û ḥōōṭṭ tâḥto shaḳfet kittân	This button is torn off with a piece of the stuff. Sew it on and put a piece of linen under it.
chiyâṭti il-ḳâbbe ktēer mlēeh aʿmli issa ʿrâwe jdēede la hal-kalsōon	You sewed the neck-band on well. Now make a new button-hole for this pair of drawers.
hadôl ij-jōorbânât immâzzaʿēen ktēer ktēer mâ byirtitōōsh ʿâd haj-jōorbâne <u>r</u> -rijjâliye mamzōōʿa ʿind il-kaʿb irteeha bi tʿinni shōōfi! inti ʿammâl tistâʿmli ṛair nōʿ ṣōōf inti lâzim dâiman tistâʿmli chēetân min dât il-lôn	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.
ânâ bâftkir lâzim yinʿmil ḳâʿjdēed la haj-jōorbâne	I think it will be necessary to knit a new foot to this stocking.
il-ḳism-il-fōḳaue min haj-jōorbâne immâzzaʿ ktēer ṣallḥēeh bi ḳâdar	The top of this stocking is badly torn; mend it as well as possible;

il-imkán hatta yistámal ba'd kamán
 marra laish ba'do jdēed chāliš
 a'mali ma'rōof nāoolēeni hadolak
 il-ķōomšan baħibb ashōofhōon
 shākfet kōomm hal-ķamēes lāzim
 titšallah shōofi shoo btiķdari
 ta'mli fēeha

nōōkr il-bāt mamzōo il-mizi
 byiķdar yitšallah ķawām
 yā šabħa kállfi chātrik nāoolēeni
 il-chaiṭ il-ábyaḍ il-ķawi. la
 moosh hāda, hoo tchēen ktēer

il-chaiṭ illi 'alahādi l-bakara arfa
 tányet ráta haş-şōofra maftōōķ
 bitrēedi ta'mali ma'rōof ū titnēeh
 'ala l-mashēenelaish inno'atēēķ
 ū ānā mā bhībbish aḍowwe' alaih
 waķt ktēer

irti l-chōozķ fi hāda l-bashķēer
 ū jarrbi t'āoodi ta'mali n-naķshe
 irķa'i shaķfe fi haḍēēķ il-bōōrdai
 il-ķidħ kbēer ktēer lar-rati
 kōoll bāķi l-bashāķēer mlāħ?

shōofthōon kōōllhōon ū bashōof
 inhōon hōom ū sharashif iş-şōofar
 w il-maħārim w ibyōōtil-mchad-
 dāt mā byilzamhōonsh taşlēeh
 járrib itshēel haḍōl il-bōōķa'
 ba'ḍhōon bōōķa' dihn ū řairhōon
 bōōķa' atmār

sharāshib hāda l-raṭa mķatta'
 ba'ḍhōon; ū laish innhōon bish-
 'ēen iftki il-chiyāṭa 'ala tōōlha ū
 shēēlēehōon

inti mā chiyatṭēesh hāda mlēeh
 iftkēeh w imshi 'ala hēez dōōři

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.
 Şabħa 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.

ḳōmṣānin-nōm haḍōlimmazza'ēen
 ktēer ista'mlēehōon rabṭāt ijrōḥ
 haḍōl il-manāshif ṣāroo irfá' ktēer
 'an in yista'maloo ba'd áktar mitl
 manāshif, ḳōṣṣēēhōon la shiḳaf,
 itnēehōon chiṭi irlāḳa fi kōöll
 wāḥde w_ista'mlēehōon sharāyet
 rābara

limmin tōochlṣi min_ir-ráti w_il-
 chiyáṭa'áoodi kōöllishilamaṭraḥo

shoo 'ammálik ta'mali yá sōoltāne?
 'ammáli aṭárriz mindēel mitl maná-
 dēel rāmallah
 mēen 'államik it-tiṭrēez?

t'allamto fi_l-madrase. hōónak
 'allamōonākamān shōōrl_il-charj
 hōn fi shwi min_illi_milto

hal-charj ma'mōol mlēeh ū hoo
 min karasta mlēeha ktēer ktēer
 ma'mōol hal-charj bi makkōok
 willa bi sōonnāra¹?

ma'mōol bi sōonnāra
 bta'rfi tislitipli 'ala_s-sōonnāra?
 ná'am achadṭ sá'át bi shōōrl_il-
 ibre w_is-sōonnāra

mooshḳádir aláḳisōonnártik, wain
 bitchabbēeha?

maḥṭōōṭa fi 'oolbet il-chashab
 haḍēek ma' il-mḳaṣṣ w_il-kōosht-
 bān w_il-mitr w_il-bikal

jōōmal 'an_it-ṭaḳṣ²?

kēef it-ṭaḳṣ il-yōm?

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 Sōoltāne?
 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* ص for س

laish hee haik?

hee hâmye ktēer û bitṭowwil amrâr
akâmmîn yôm hee bitsâbbib ḥâtta
tînshaf owraq ish-shâjar w_îb-
toḥrōoḳ il-ḥashēesh w_îl-°ooshb

il-bârad ḍarr ashjâr il-boḥrdkân
ktēer

hâda owwal sha'â' lash-shams fi
hal arba' iyâm il-achēere

ibtadat tî'tim

râbat ish-shams û niḥnâ lâzim
nistâ'jil la ḳiddâm

shōof kēefsha'â' ish-shamslôwwan
il-ryōom bi koḥll il-alwân il-
ḥōomr w_îl-ḳirmiziye

ṭili' il-hlâl û hî owwal najm

ij-jow fi_sh-sharḳ haik ṣâfi ḥatta
inn_îl-ḳâmar w_in-njōom bibînoo
°ala boḥ'd maddet eed

°oomrak shooft ṭarēek it-tabbâne
haik ṣâfi mitl mâ hee il-yôm?

in-nâda ḳawi ktēer ilbis bâlto

il-bâdr ṭâli' û °an ḳarēeb bibâddid
is-soolme

il-fajr biyan fi_sh-sharḳ w_in-
nhâr ij-jdēed byibtidi °an ḳarēeb

shōof! in-njōom °ammâl yid'afoo
°am tiṭla' ish-shams

owwal sha'â'âtha ṭâl'een °ala rōos
hadolēek ij-jbâl rād

in-nashâftowwal hâdi is-sânäktēer

ir-rṭōobe sâbbabat hadēek ish-
shatawiye ḥaṣēede mlēēḥa

râḳabt najm aboo danab illi biyan

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

ḳabl akámm̄in shahr fi_s-sáma?	appeared in the sky some months ago?
la mā ráḳabtish wala shoóft ksōof ish-shams wala_l-ḳámar	No, I did not, nor did I see the eclipse of the sun or of the moon.
byiḳdar il-wáḥad ishōof shiḳaf injōom ¹ takrēeban kōoll laile	One can see shooting-stars almost every night.
fi móoddet iṣ-ṣaif byiḳdar il-wáḥid amrār kteere irāḳib iṣ-ṣarāb ²	During the summer you may have often an opportunity to see a mirage.

salámât, mjâmalât, shoókr, t'issif, ṭálab, i'tidár, tahâne û rair áshya

Salutations, Compliments, Thanks, Regrets, Requests, Excuses, Congratulations, etc.

Salutations.³

ṣábbḥak ⁴ bi_l-chair or ṣabáḥ il-chair or nhârak sa'ēēd	Good morning ⁵ (<i>lit</i> : May He meet you with goodness in the morning).
yis'id ṣabáḥak or nhârak sa'ēēd imbârak or yis'id ḥaṣ-ṣabáḥ	<i>Answer</i> : May He make your morning happy.
nhârik sa'ēēd or alláh má'ik	Good day (<i>lit</i> : May your <i>f. sing.</i> day be happy).
alláh yiḥfáskōom	<i>Answer</i> : God protect you.
bchâṭrak	Good bye (<i>lit</i> : With your leave).
ma' is-saláme	<i>Answer</i> : In peace.
massēēk ⁶ bi_l-chair	Good evening (<i>lit</i> : May He let your evening be happy).
yis'id masâk	<i>Answer</i> : May He make your evening happy.
laitak sa'ēēde	Good night (<i>lit</i> : May your night be happy).
lailtak sa'ēēde_mbârake!	<i>Answer</i> : 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 ṣabḥak 5* The suffix must be adapted to the person or persons addressed. 6* for imassēēk

When passing some one on the road:

márḥaba	Welcome! (<i>lit</i> : a spreading out <i>i. e.</i> to you = be at ease).
márḥabtain or alf márḥaba	<i>Answer</i> : A double spreading out!
il-‘awáfe ¹ or ya‘fēēk_īl-‘áfyē	Health! May He give you health!
allāh i‘áfēēk w_īchallēēk or	<i>Answer</i> : May God give you health
allāh i‘áfēēk	and let you <i>i. e.</i> live.
ṣaḥḥ bādano	May his body be well ² !
bādano isállmo	<i>Answer</i> : May he keep his ² body well!

Greetings to a Visitor.

When some one knocks at the door:

tfáḍḍal ³ or ná‘am	Please come in. Help yourself.
áhlau ū sáhlau or áhlau ū sáhlau	Heartily welcome (<i>lit</i> : You have
ū alf márḥaba or yā mēēt áhla	met of your parentage and
ū sáhla or áhla áhla áhla!	come upon a smooth path) ⁴ .
fī_l-mitáhbil	<i>Answer</i> : The <i>ahla</i> and <i>sahla</i> wish be fulfilled in him who wishes it.

To an honoured person one adds to this greeting:

áhlau ḥállat ‘alainā_l-bárake Welcome! blessing has come upon us.

To an infrequent guest is said after the salutation:

shoo jára ḥátta sharráftnā?	What has happened that you have honoured us?
mā mnistáṛnēēsh ‘an il-faḍl yā	<i>Answer</i> : We cannot do without
sēēdi	your favour, sir.
mōoshtáḳēēn yā afāndi	We have a longing [for you] O afandi ⁵ !
ū níḥnā bi_l-áktar	<i>Answer</i> : And we in the augmen- tation ⁶ .
mīn zamān mā zoōrtnāsh or mā	For a long time you have not
sharráftnāsh	visited or honoured, us.

1* for il-‘áfyē

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 istrēeh Please rest yourself.
 mēen shāfak istarāḥ *Answer:* He who sees you has rested.

When offering Refreshments.

Asking for something:

kallif chāṭrak shoōrbet māi Please (*lit:* let it cost your pleasure) a drink of water¹.
 ḥāḍir or ḥāḍir ʿāla rāsi ū ʿaini *Answer:* I am ready or Ready,
 or ʿāla rāsi ū ʿaini upon my head and my eye.

Bringing the water one says:

tfáḍḍal!— mámnōōn Please! *Answer:* Thanks.

After one has drunk those present utter the wish:

haniyan! To your welfare.
 allāh ihannēekoōm w ichallēē- *Answer:* May God give you well
 koōm being and let you (*i. e.* live).

The drinking one says:

sirrkoōm or bi_sirrkoōm or maḥall To your health (*lit:* Your sacra-
 ʿamir ment, or, in your sacrament,
 or a built house²).

Those present say in answer to his wish:

ṣaḥḥtain or yihnālak³ Double health or May it give you enjoyment.

After having drunk coffee one says:

dāime Always⁴.

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 ámrak Under your command.
 ʿāla rāsi ū ʿaini Upou my head and my eye.
 tíkram Be honoured.
 baḥibb aḥaddim 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 ¹ chairak;	Much obliged. May He increase your possessions.
mamnōon ktēer; 'isht; mamnōon loōṭṭak la áchir dárage	Very much obliged; You have lived: Much obliged to the last degree [for] your kindness.
allāh ikáfeek 'anni	May God recompense you in my stead.

Regrets.

ānā ktēer mit'ássif 'ála kalāmi l-kási	I regret much my hard words.
miskēen mā áṭal báchto!	O poor one, how bad is his luck!
yā ḥarām!	O forbidden thing!

Requests and Excuses.

batrájják támal má'o hal-ma'rōof	I beg you do him this favour.
biḥyâtak ² or bi'árḍak or bi shárafak!	By your life or by your morality
biḥyât ² oolâdak 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 kindness.
allāh ikōon má'ak; allāh ibákkak	God be with you. God bless you.
inshállah btitwáffaḥ	If God will may you succeed.

Wish after shaving, hair cutting or bathing:

na'eēman	May it do you good.
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¹* for ikáttir.

²* for bi ḥiyâ(tak).

buttercup hannōon aşfar
Cabbage malfōof
 cactus şabr
 calyx kōomm ez-zihre;
 kōonn ez-zähra
 camomile bābōonij; kraif'a
 caper kábār
 cardamon hail
 carob charrōob
 carrot, yellow jazar
 carrot, white lift
 castor-oil plant charwa'
 cat-mint hashēesh el-kōoft;
 na'na'
 catch-fly mōōşşaiş; kōoftain
 el-raşâl
 cauliflower karnabēēf;
 zahr; karnabēēf
 cedar arz
 celery kîrfis
 celery, wild kōorfōon
 cherry kâraz
 chestnut kâstana
 chicory hindbe
 chickpea hōommōōş
 chervil bağdōonis
 chrysanthemum lowwander
 cinnamon kırfe
 cistus jibra; kōommaile
 citron trōonj; kōobbād
 clematis mal'a; shabatbat
 clover barsēem
 coconut jōz hîndi
 coffee-tree boonn
 colchicum wada'a
 colocynth hangal
 colrabi krōonb
 convolvulus shōobroōk;
 fujan el-kâdi
 cor libb esh-shajara
 coriander kōozbara
 corn kamh
 corolla tâj 11 ikleel ez-
 zihre
 cress jarjēer
 cress, water rashād
 crocus za-farân; kōorkōom
 cucumber chiâr
 cucumber, Arabic fakḳōos
 cucumber, squirting fakḳōos
 el-ehmâr
 cumin kammōou
 cyclamen şaboonit er-râf;
 karnân el-raşâl

cypress sâroo
Daisy oōkḳhōowân
 dandelion ilḳ
 darnel zawân
 date-tree tamr; nachle
 date, fresh bâlah
 date, dried 'ajwe
 doom tree dôm
 dura dōora
Ear of corn sâbâl
 earhnut fōosdka 1b
 egg plant baitinjân
 elder bailâsân
 eryngo kōorş'anne
 eucalyptus şâjar eş-şōomr
 euphorbia hilbe
Fennel şhōmar; basbâsi
 fig tēu
 fig, early daifōor
 fig wort hashēesh_esh-
 shōke
 filbert boōndōōk
 fir tree kraish
 flax kittân 5a
 flower zhōor
 fruit tamar
Garlic tōom
 geranium wild ibrit er-
 râi or el-'ajōcz
 germander kamândra; jî'de
 gilliflower manṭōor
 ginger zânjâbeel
 gladiolus dalbōot
 globe-thistle akkōob
 goldenrod ṭiyōon
 grape kōoft'inab; ankōod
 grape, cluster of inab
 grape, unripe hōōşrōom
 grass hashēesh; oōshb
 grass, feather hâlfa
 grass, scutch enjēel
 greengage barḳōōk
Hawthorn bōot; za-rōor
 hemlock showkarân
 hemp kinnab
 henna henna
 herb chōoḳar; hashēesh
 hollyhock chiṭmiye
 honey-wort lisân el-'oōşfōor
 honey-suckle zahr el-'asal
 horehound ikraiha
 horse-tail kaṭ. waşl, mish-
 shir
 hound's tongue lisân el-kâlb

husk ḳishr;
 hyacinth oōḳintoos; nô' min
 es-soosann
 hyssop zōfa
Indigo nēel
 ivy habab el-masâkēen
Jessamine yâsmēen
 juniper lizz'ib; 'ar-ar
Knotweed kōoḳḳâb
Larkspur mihmâz
 laurel râr
 lavender lawânda: chzâm
 leaf wârak
 leek tōom; kōorrât
 lemon, sour lemōon hamid
 lemon, sweet lemōon hūlo
 lentil âdas
 lettuce chass
 lichen bahaḳ el-hajar
 licorice root irḳ es-sōos
 lily zâmbaḳ 169N
 lupine tōormōos
Mahogany tree şâjar
 el-ḳâbil
 maidenhair sâḳ el-âswad
 maize dōora şâfra
 mallow chōobbaize; chōot-
 miye
 mallow, Jews mlōochiye
 mandarin yōosōof afendi
 mandrake yabrōoh; tōoffâh
 ej-jinn
 maple dōobb; kaikab
 marjoram za-tar
 medlar za-rōor
 melon, sugar baṭṭēech aşfar
 melon, water baṭṭēech
 mimosa littain; salamôn
 mignonette isleeh; balēeha
 fârne; aboo irwais; arnōos
 haşâde
 mint nâna
 mulberry tōot
 mullein shajarat ed-dâbḳ;
 'awarwar
 mushroom fōotr; oōshb
 el-rirâb
 mustard chardal; chirdaile
 myosotis adân el-fâr
 myrtle himblâs; âs
Narcissus rōoujōos; bzâḳ
 en-nâbi
 nettletree kōorraiş; bânât
 en-nâr

1* ط instead of ث

nightshade árab it-ta'lab	poplar hâr	stem sâḵ
bandôrat el-hîye	poppy chashchâsh	stramonium barsh; jôz
nut jôz	potato batâta	mâtil
nutmeg jôz et-têeb	pulse kaṭâni	strawberry tōot franji
Oak ballōot	pumpkin qar'; kōosa	strawberry-tree kaikab
oak, evergreen sindyân	pumpkin round yaḳtêen	sugar-cane ḳaşab maşş
oats shōofân; hōortmân;	purslane baḳle; farfaḥêen	sumach sōommâḳ
charṭâl	Quince sāfarjal	sunflower ain-shâms
oleander diffa	Radish fîjl	sycomore jōommaiz
olive fruit zaitōone	raisin zbêeb	Tamarisk tarf; tâmar
olive tree shajarat ez-zaitōon	ranunculus hōdân; şōoffair;	hîndi
onion başal	kâff es-sab-	tares zawân abyad
orache shajarat el-bîyâdêen;	reed ḳaşab	teasel shâlâmôn
rōorl	rice rōozz	tendrîl 'arnōos; shammōot
orchis sâhlab	root shōorsh	terebinth bōotm
orchis, white scented ich-	rose warde	thistle ballân; shôk; nâts
zaima	rosemary 'abtarân; iklêl	thistle, star mōorrair
orange bōordḳân	ej-jâbâl; ḥassōolbân	thorn shôk
ovary jōorn el-bizr	rose of Jericho kâff el-'âdra	thorn-bush nâts
Palm nachl c	rue ḥârual; zadâbiye	thyme zâ'far el-ḥamêer;
pansy zahr et-tâlōot	Saffron za-farân	zâ'far jâbâle; sōoḥaif
papyrus kōolân; bâbêer	safflower 'oosloer	tobacco tōotōon; ḥasankaif
parsley baḳdōonis	sage maryamiye	tomato bandôra
parsnip jâzar abyad	salsify shirsh esh-shōofân	tree shajar
pea bazilla	saltwort jōommêele	truffle kam'; bint er-ra'd
pea, Indian mâsh	sap zōom	trunk, tree sâḵ
peach chōch; dōorrâḳ	sedge sa'âdi	tulip ḥannōon razâl;
pear njâş	service-tree machlêes	hilḥliya
pepper plant flâffe	sesame sîmsîm	twig rōoşn; jidi
pepper tree shajarat el-filfil	scyal acacia sidr	Valerian ḥashêeshet el-
petal waraḳit ez-zahra	smilax ḥashishet el-batōol	hōorr
pimpernel marjâne	suapdragon tōomm es-	vetch kirsâune; mâsh;
pine ḳraish; şnôbar	sâmake	is'aisa
pine cone kâraz	Solomon's seal châtîm	vine dâlve
piuk ḳrōonfōol	sōolaimân	violet bânâfsâj
pistachio fōostōoḳ	speed-well shêeh	Wallflower chairi âşfar
pistil makân el-bizr min	spinach sâbânich	walnut jôz
ez-zahr	spurge ḥōollaib el-bōom	wheat ḳamḥ
planetree dōolb	squill, large zeez; bōoşşail	willow şaşâf
plantain lisân et-tâ'lab	squill, small purple bōoşşail	Yarrow ḳaisōon; ḥazânbal
plum swaida	el-hîye	zahr el-ḳindêel
pod ḳarn	St. John's wort dmōo' el-	yew sharbêen
pollen rōobâr ez-zahr	bsain	Ziziphus nebk
pomegranate rōommân	stamen rōomân el-anhâr	do. spina Christi sidr



GENERAL.

Abai 'abāye lb	accomplice mīdnib ma-	administration wikāle r
abandon tarak	accomplish kāmūal	idāra
abase oneself twāḍa'	accord adan [jib]	admirable 'ajēeb
abbreviate ihtaṣar	accordance with, in bimow-	admiration 'ajēebe 12
abbreviation ihtaṣār	according to binā'an 'ala	admire t'ajjab
abdicate istā'fa	accordingly lihāda	admit sāllam bi
abdication isti'fa	account n. ḥisāb r	admit (enter) dachal 135.1
abdomen baṭn; karsh	account of, on bisābāb	admonish wabbach
abhor kazz, ihtaḳr	accountant mḥāsibji 162	admonish (preach) wa'as 122
abhorrence ihtaḳār	accredit ṣādaḳ	admonition towbēech r
ability imkān	accumulate jāma	adopt tbāna
abject āchir dāraje	accumulation jam' 6a	adoption tbīnni 162
able, be 71R. 114 kīdir	accusation shkāwe r	adoration ikrām r
aboard adv. 'al-mārkab	accuseshākā 127 ishtākā 148	adore akram
abode maḥall il-iḳāme	accused n. il-māshki 'alaih	adulterate zōwwaf, rashsh
abominable dāni	accustoms. o. to 'owwad-ala	advance (go forward)
abomination rājas: kārāh	accustom o.s. to t'ow-	tkāddam 142.1
abortion tarḥ	wad 'ala 137.1	advance (money) v. sāllaf
abound māshshe, mḥāshshak	ache v. wajja; āllam	advantage māufa'a r 170,
about taḳrēeban	ache n. waja' 5a āllam 5a	ifāde r
about to rāih 199	acid ḥāmiḍ 169 axēed	advantageous nāfi; mōofēed
about what? 'an aish 24	acknowledge i-tāraf	adversity džeka r
above adv., prep. aktar min	acknowledgement i'tirāf r	advertisement ilān r
abreast adv. dōḡri	acquaint 'āraf 'ala	advertise ālan
abroad chārij	acquaintance mā'rte 169	advice n. mashḥōora r;
abrogate riyar	acquiesce ṣādaḳ 'ala, kibil	naṣēeha r
abrogation taryēer	acquiescence ḳōobōol r	advise shār, naṣah
abruptly ḥālan	acquire kisib 114 ḥāṣṣal	advocate mḥāmi r
abscess dōmmal c	acquit hārra	adze ḳaddōom 12. 172
absence raibe, ryāb	acquittal tābriye	affair amr 6a 'āmal 4a;
absent, be rāb 126.2	act v. 'imil, fā'al	māṣlaḥa 170
absentminded sārīh, ṭāyish	act tactfully sās 126.1,	affectionate laṭēef ktēer
absolute b_ il-kōōliye	act deceitfully ihta'l 147	afflict mābli
absolve v. ḥall	act n. 'āmal 4a	affliction bāta, baliye, 10
absorb maṣṣ, nashsh	action ḳifēet il-'āmal	afford ḳādir 'ala
absorption nashsh; maṣṣ	action reaches climax 127. 2	afraid chāyif
abstain mana'	active 'āmil	after ba'd 76
abstinence imtinā'	activity 'āmal 4a	afternoon ba-d es-ṣōohr
abundance kātra	actual ḥaḳēekatan	afterwards ba'dain
abuse v. ihtaḳar	adapt o. s. t-owwad 'ala	again mārra tānye
abyss ḳā'	add jāma'	against (opposed) ḍidd 73
accelerate istā'jal	add to zād 126. 2	against (direction) la jih-
accept, please tfaḍdal 142.1	addicted to mīyāl la	het; nāḥoo
accept s. kibil 114 when	addition jam' 6b	age 'ōomr 4a
hauded tnāwal 143.3	address v. kallam 136	aged mchātyir
acceptable maḳbōol	address (letter) 'inwān r	agent sōomsār
acceptance ḳōobōol	address (speech) chitāb r	agha āra 166. 5
access dōochōol	adhere tmassak bi	agree upon ittahad 145. 2
accessible mōomkin il-	adherent za'ēem 3	agree with wafaḳ
hōōṣōol 'alaih	adjoining dāḳiḳ	agreeable maḳbōol
accident 'ārid; ḥādi 'ātil	adjourn t'ajjal	agreeable, find istahla 153
accidental bi_ṣ-ṣitfe	adjure ḥāllaf	agreement ittifāk
accommodate o. s. ḳiyāf nāso	administer twākkal	agreement, keep ḥāfas
accompany rāfaḳ 139. 1		kalāmo

agreement, make t'âhad 143.1	ancestor jidd 6a	Arabs 'arab
agriculture zirâfa	anchor mârsa 10a	arbiter hakam
aid v. sâ'ad	ancient 'atēek, qadēm	arbitrament hōokm el-hakam
aid n. msâ'ade	and û, wa	arbitrary bala nasariye
aim v. t'âyau	angel malâk 174N	arch v. aqad 113.1.2
aim n. marma 169 râye r	anger qahr	arch n. aqđ
air hawa pl. âhwiye	angle zâwiye	archangel rayis el-malâike
airless bâla hawa	angry, be zî'il, riđib 114	archbishop rayis il-asâkfe
alas! yâ wail 89. 3	angry za'lân, rađbân 176.2	or il-ma'târne
alight v. hađđ 'ala	animal hîwân 166.4	archdeacon rayis shamâmse
alike mitl	animate, hî	arched ma-koōd
alive, become hiyi 131	ankle kâhil	architect mhândis 167
alkali kâli	anklet chōolchâl 171 hōo-jōol	archway rwâk r. f.
all koōll 34	announce a'lan IV F	ardent rîyoōr
all, in bij-jōōmmle	annoy kâbar, rās	argue tnâsar
allege kâl; idda'a	annoyance qahr; râis	argument mnâsara
alleviate 136.3	annual koōll sâne, sanawi	arithmetic hisâb
alliance mhâlafe	anoint mâsađ	ark foōlk
allow ađan	another řair 35	arm v. sállah 136. 1
allowance idu	answer jâwab 139.4	arm n. eēđ, drâc
allude lâmmađ	answer n. jawâb 5. R2	armful 'ibt
allure řarr 116.2	answering râđid 165.1	arm-pit bâť 6b.N
almanac taqweem r, rōoz-nâme	ant-hill wikr en-naml	arms slâb
Almighty the il-kadēer	anvil siddân pl. sadâdēen	army jaish 6a
almost takrēeban	anxious mōosh mirtâb	around řawâla
alone wađđ 80; la hâl + suff	anxious be idřarab 145; hamu	arouse řiyaq, nâbbah
along 'ála foōl	any shēe, ishi, hiyallah 36	arak 'arâk
alphabet âlef bâ; řrōof il-hija	any more shēe ba'd	arrange řattab 136
already nahoo	apart mafrook	arrangement tartēeb
also kamân	apologise i'tađar	array v. řaff 116.2
altar mâđbah 169	apology 'idr 6a	arrest řabas 113.2
alteration tarýeēr	apostatise tarak dēeno	arrival wōosōol r. f.
although ma'inn	apostle rasōol pl. rōosōol	arrive wiřil 121
alum shâbbe	apothecary fârmashi 162	arrogance kilit il-hâya
always dâiman	apparition soōhōor	arrogant kalēel il-hâya
amass jâmma'	appeal doō'a, istid'a	arrow nashshâb r. f.
ambassador safēer 3	appear sâhar 113.3 inshâf	arsenal tōobbchâna r, ta-rasâna r
amber kârib	appearance shōfe	art fann 6a
ambition hōobb ish-shihra	appetite řabliye 191b	artery sharyân 171
amble v. râlwan	applaud istâhsan	arthritis wâja' al-mafařil
amble n. rabwân	apply (ask) sâ'al 'an	artifice řadr
ambush makman 169, kamēen r	apply ista'mal	artisan řâni' 9
American amērikâni 161	appoint 'iyan 137	artillery tōobajiyē
amiss 'itib	appointed be t'iyan	as mitl 78
amnesty 'áfoo	appointment ta'yēen r. f.	as fast as 127.2
among bain	appreciate qadđar ish-shēe kēemto	as if ka'in
amputate kâta'	approach v. iřtarab 145.1 (min or la)	as often as koōll mâ
amulet hjâb 1.a. řirz 6a	approve istâřwab	as soon as hâlân
'oōze r tařwēeťa r	apron wâzra	ascend řili' 'âla
amusement kaif, lâhoo	Arabic 'arabi 161 R	ascending řâli' 165.2
amusing, m'ânis, anēes		Ascension day chamēes iř-s'ōōđ
		ascertain akkad

- ashamed, make chájjal 136.1
 ashamed misthi
 ashes ramâd, sakan
 ashore tilîc al-barr
 ash-tray manfaða 170
 aside ala janb
 ask sa'al 117
 ask counsel istashâr 152
 ask (demand) ðalab 113. 5
 ask for dismissal ista'fa 153
 ask, forgiveness istarfar 150
 ask, permission ista'dan 150
 asleep, fall ni'is
 asperity hidde
 asperse sabb, bahdal
 aspersion bahdale r; ma-
 sabbe r
 aspire sa'fa
 assemble jama'c
 assembly jam'iyè 191b
 assertion iddi'fa
 assign s. o. istachass 151
 assist sâ'ad 139.1
 assistance msâ'ader; m'õone
 associate shrëek 3
 assume (office) istâlam
 assure yakkan 136.4 akkad li
 assured, be t'akkad
 assuredly min ko'll bidd
 astonished mit'ajjib; mad-
 hõosh
 at fi; bi; 'ind; 'ala
 at any rate hait kân; 'ala
 ko'll hâl
 at first owwalân 49
 at last achëeran 49
 at once 'al-hârik 76
 at the beginning bi_l-owwal
 at the end bi_l-achëer
 at the most 'al ktëer 78
 atheist kâfir
 atmosphere jow
 atone tâb
 attach o. s. dachal ma'c;
 ittafaq ma'c; inðamm la
 attain háşsal
 attainment taşşëel
 attempt v. jarrab 134
 attend hiðir
 attend to (sick) 'alaj
 attend to dabbar
 attendance zyâra r
 attention intibâh r. f
 attentive dâyr bâl 176 R
 attest shihid
 attract injaðab
 attractive jâdib
 auction mazâd r. f.
 auctioneer biyâc bi_l-
 mazâd
 audible masmõc
 auger (tool) barrëeme r
 aunt (maternal) châle r
 aunt (paternal) 'amme r
 author m'allif r
 authority hibe r
 autumn charëef
 avail o. s. ista'mal
 avarice tama'c
 avaricious tammâ'c r
 avenge intaqa
 average m'addal 176. 1
 avoid tjânnab
 await istânşar
 awake fâk 126. 2
 awful faðëe'c
 awl machraz 169
 axe balta r
 axis mişwar
 axle dinjil
Back sahr 6a
 bacon dibn chanzëer
 backing (carriage) tarjëe'c
 backward warrâni 175 R 2
 bad (= evil) radi, mõosh
 tîyib 176 R
 badly off, pretend to be
 tbarbak
 bag këes 4a
 bag, travelling shanta r
 bail kfâle r
 bake chabaz 113. 2. 5
 baker chabbâz r
 bakery maðall il-chõobz,
 fõorn
 bald âkra'c
 bale bâlla, hizme r
 ball ko'jje 2 fâbe r
 ball of yarn kâbkõobe r
 bandage n rabta r
 bandage v rabað
 banishment manfa
 banister ðarabzëen 167. 2
 bank (river etc.) shâti 13.3
 bank maq'ad 169a
 banker bânkaji 174 N
 bankrupt iflâs
 banner bairak 169, bõon-
 दौरa 174
 baptise 'ammad 136. 1
 baptism 'õommâd
 barbarous barbari 162
 barber hallâk r
 barefoot hâfi 176. 1
 bargain v. sa'awam, fâşal
 bark v. 'owwa
 barn machzan 169, tab-
 bân 171 RN
 barracks kishla 2
 barrel barmëel 173
 barrel (rifle) qaşabet il-ba-
 rroode
 barren mõosh mõochşib or
 mõotmir
 barter sa'awam 139. 4
 basalt hajar bõorkân
 based upon mabne 'ala
 bashful şâhib hâya
 basin hõd 4a
 basket rush kõoffe 4b
 basket wicker sâlle 4b
 basket, large kafëer, sall
 bath hamâm 167. 2
 battalion õorða
 battle mowka'a r
 bayonet sankar
 bay (sea) chalëej
 be cf. 71. 216 ff.
 beach shâti
 bead charaz
 beak minkâr 171
 beam jisr 7
 bear young wilid 122. 136.4
 bear (carry) hamal
 beard daqn 5b, laşye 2
 beardless one ajrõode 174
 beard (wild) wahş 6b
 beat ðarab, chabað 113. 5
 beat into pieces daqdaq 154
 beatitude tooba r
 beautiful sarëef 178
 because 'ala yadd; hattâ;
 tâ; bi hait; min hait
 because of 'ala shân
 beckon wama 129
 become şâr 126. 2; 219
 become again 'ad 126. 1
 bed, go to idtaja'c 145
 bed frâsh la
 bed-cover lihâf la
 bedaub jarmaq, wassach
 bed-room õdit in-nôm
 bed-sheet sharshaf 169
 bed-stead tacht 7
 Beduin bådawi 161
 beef lahm baqar
 beer bëera
 before (in front) kõoddâm
 before (in time) qabl

beg (ask) trajja
 beg shaḥād *
 beget wallad
 beggar shahhād r
 begin bada 127. 3. 148;
 begin to do šār 219. 2
 beginning bdāye
 behead ḡaṭīf rās
 behind wara 62
 behold! shōōf; laik
 being n. dāt pl. dawāt
 beleaguerer mhāšir r
 believe āman 139. 2
 believe s. o. ṣaddak
 belief ēemān
 bell jaras 5b
 bellow minfāch 171
 belly baṭn 6a
 belong to chaṣṣ
 below taḥt
 belt zōonnār 171
 bend lawa 130 ḡana
 benefit n. nīme 2
 bent, be inlawa 144. 4
 berry ḡabbe 6
 beside janb
 besides ḡair 35: ʿada ʿan
 besiege ḡāsar 139. 1
 best-man shibēen 12
 bestow bachshash; ahda
 bet v. shāraṭ 139. 1 rāhan
 139. 1
 bet n. sbarṭ 6a
 betray chān
 betroth chaṭab 113. 5
 betrothal chōōṭbe r
 betrothed be chāṭib 176. 1
 better o. s. iṣṭalaḡ 145. 1
 between bain 67
 beware of cf. § 16
 Bey baik 166. 5
 beyond ʿalahādāk ish-shāṭi
 Bible tōrah
 bier naʿsh
 big kbēer 90a. 156
 big, make o. s. tkabbar 142. 1
 bile marāra
 bill ḡsāb 166. 4
 billow ḡaime
 bind rabaṭ
 bird ḡair 6a
 birth wilāde
 bishop mōōṭrān 171, oos-
 ḡōōf 174N
 bitch kālbe
 bite v. ʿaḡḡ 116. 2
 bite n. ʿaḡḡa r

bitter mōōrr
 bivouac ʿarḡiye
 black āswad 180. 1
 black, become iswādd 146
 blacking bōoya
 blacksmith ḡaddād r
 bladder kēes il-māi
 blade nāsle 4b
 blame v. lām 126. 1
 blame n. lōm
 blanket ḡirām ṣōōf
 blaspheme jaddaf
 blasphemy tajdēef
 bleat maʿʿa
 bleed v. fāsad 113. 5
 blemish ʿār
 bless bārak
 blessing bārake r
 blind āma
 blinded, be inʿama 144. 4
 blindness ʿama
 bliss saʿāde
 blister n. faḡlōole 174
 block ḡōōrmiye pl. ḡarāni
 blood damm
 blossom v. nowwar 137. 1
 blossom zāhra 6b
 blouse blōose
 blow v. nāfacn 113. 5
 blow (wind) n. nafch
 blue v. nīyal
 blue āzrak 180. 1
 blue, become izrāḡḡ 149
 blunt mtāllam
 board, wood chashabe, lōḡ
 board, feed ṭafām; akl
 boast v. ittāchar, fāshshar
 boast n. ittichār, tafshēer
 boaster infashshir
 boat flōoka 12
 boatman bāḡri 167. 4R
 bobbin mkabb razl
 bodice ṣidriye
 body (animate) jism 6a,
 bādān 5b
 body (inanimate) jism.
 ḡajm 6a
 boil v. rili
 boil (milk) fowwar 137
 boil over fār 126. 1
 boil (disease) ḡabbe, ṭōōf
 boiled maslōōḡ
 bold jasōōr
 bolt n. ṣaḡḡāṭa
 bondage ʿōōbōōdiye r
 bone ʿasm 4a
 bone-setter jabbār, mjābbir

book kitāb la
 bookbinder mjāllid 165. 3
 bookdealer kōōṭōobi 162
 book shelf raff kōōṭōob
 boot bōōṭ
 boot, red Beduin zarbōōl
 bootblack bōyaji 167. 2.R
 booty ḡanēeme
 bore v. ḡādaḡ 113. 3
 boring ṭḡēel id-damm
 183 R1
 borrow istār 152
 bosom ʿōōbb
 both tnainhōōm
 bottle ḡannēene r
 bottom ḡāf 6a
 bough far 6a
 boundary ḡadd 6a
 bounds iḡdōōd
 bouquet tishkēele r
 bow v. ḡāna, lōwa
 bow ḡōs pl. ḡwās
 bowels amʿa, maṣārēen
 bowl ṣaḡn 6a
 box ʿōōlbe r sandōōḡ 172
 boy walad 5a ṣābi 11
 braces ḡammālāt
 bracelet iswār 171R
 bracelet, glass dimlij 169
 brain dimār 6b N
 bran nchāle
 brandish lōlaḡ, hazz
 brasier kāuōōn 14
 brass ḡhūs aṣfar
 brave shōōjāf
 bray shānḡaḡ 154
 breach fisch, shōōḡḡ
 bread chōōbz, chōōbez
 bread, loaf of irṣēef 11
 breadth ʿarḡ 6a
 break kāsar 113. 1
 break out (disease) fasha
 127. 1
 break into pieces kāsar 134
 breakable ḡābil it-takṣēer;
 byṯinksir
 breakfast v. faṭar 113. 4
 breakfast n. itōōr r
 breast (fem.) bizz 4a
 breast ṣidr 6a
 breath nāfas 5a
 breathe tnāffas
 breechloader barōōde fāshak
 breeze nasēem
 bribe v. barṭal 154
 bribe n. barṭēel 173

- brick tōob c
bricklayer banna tōob
bride 'arōos 12
bridegroom 'arēes 11
bridge jisr 6a
bridle v. lājam 136. 1
bridle n. lijām r. f.
brigade liwa pl. ālwiye
bright lāmi', misbrik
bring jāb 124
bring back radd 116b
bring in fowwat 137
bring out tālla' 136. 1
bristle n. sha'r chinzēer
broad 'arēēđ 91a. 181. 1
broil shāwa
broken be, into pieces tkās-
sar 142. 1
broker sōomsār 174N
brook sākya 13. 3
broom mōokōonse 170
brother ach pl. ichwe
brought, be injāb 144. 1
brown āsmar 180. 1
brush v. farsha
brush n. fōorshāi
brush, paint fōorshāit dhān
brutish fass
bubble fōōkkaifit māi
bucket dāloo
buckle bōōkle 2
bud v. tālak, ātlak IV F
bugle nafēer 3, bōori
build bānā 127
builder bānua pl. banayēen
building 'amār 166. 4 binā
bullet gōolle r
bunch dōomme r
bundle hīzme r, bōōkje r
burden hīml 5a
burial dāfn r. f.
burn ishta'al; shabak
burnt, be ihtarak
burst infājar, infāzar
bury dāfan 113. 1
bush dārl 5a
business shōōrl 5a
business matter da'we 170
busy mashrōol
but walākin, lākin
butcher lahhām r
butter zibde
butter, cooked semen
button zirr 4a
buttonhole 'irwe 159. 168. 2
butteress sānde r, rōokbe 2
buy ishtāra
- buyer 'amēel 3
buzz wazz
by ū, wa 62
Cabin ōđa fi l-markab
cackle v. kākā
cage kāfaš 5a
cage in b/ cunning inhāl
'ala 144 2
cake ka'k
calamity mašēebe 12
calculate hāsab 113. 2
calendar maṭbōoch 172,
taḳwēem 167. 2 rōoznāme r
Caliph chalēefe 3R
call v. (name) samm
call v. nadah 113. 3 nā-
da 140 da'a 145. 2
call at mīyal 137
call n. nida
caller out mnādi 167. 1
callous kāsi
callow jalbōōt
calm hādi, sākit
calumny wāshi; namm c
camp maḥaṭṭ r. f.
can 71R. 219. 2R
canal ḳanāi r
candle shām'a r
candlestick shām'adān r. f.
cane 'aša pl. 'ōōši
cannon mādfa' 169
canvas ḳmāsh ḳlōō'
cap ṭarbōōsh 172
capital rāsmāl 167. 2
captain ḳōōbtān 171
captivity sābi
caravan ḳifl 5a
card, playing shādde
cardboard kartōon
care for itana
care, take! dēer bāl + suff.
care of, take ijtahad
care, I don't care cf. 85
careful ḥidir
careful, be intabah
careless bidōon ḥadar;
mōohmal
careless, how! mā āhmal
carpenter, najjār 165. 3
carpet sijjād r. f.
carpet, smooth bšāt 1a
carriage 'arabiye; karrōōsa
carrier 'attāl 165. 3
carrion jēefe 2. N2 ftēēse 12
carry ḥāmal 113. 2
cartridge fāshak c
case, in any 'ala kōōl ḥāl
- cast v. (metal) sakab
cast-iron ḥadēed sakb
castle ḳašr 6a
castrate ḥaša
casual bi_š-šidfe
catalogue birnāmij, katalōg
cataract (eye) māi zarḳa
catarrh rashh
catch v. misik 115 safar
145. 1
catechism katakēesmōos
catholicism kātlake
caught, be inmāsāk 144
cause n. sābab 5b
cause v. sābbab
cautious ḥidir
cave mrāra 1b. 12
cease baṭṭāl 136. 1
ceiling sāṭḥ 6a
celebrate 'iyad 137. 1
celebrated 'asēem 178
mashhōōr
cellar māchzan arđi
cement shimēento
censer mābchara
centre mārkaż 169
century jēel 5a
ceremony rasn, ṭaḳs 6a
certainly akēed
certificate shhāde
cesspool ḳādōōra
chaff tibū
chain janzēer 173 sinsle 170
chair kōōrsi 169
chalk tabashōōr
chance, by bi_š-šidfe
chancel mimbar 169
change n. tabdēel 167. 2
change v. rīyar 137. 1;
change (coins) šrāfe
changed be (money) inšā-
raf 144
channel sākya 13. 3
chaplain kaplān
chapter fašl 6a ašḥāḥ r. f.
character ṭab'
charcoal faḥm
charge s. o. v. wāssa fi
charge (cost) si'r 5a
charity ḥōonoo
chaste 'afēef 181
chastise āddab 136. 2
chastity 'iffe
chat ḥadēet c
cheap rchēēš 181
cheat v. rashsh
cheek chadd 6a

- cheekbone fakk 6a
 cheerful farhân
 cheese jibn c
 chemise kamēēs 11
 chess loōbet ish-shatranj
 chest (box) sandōok 172
 chest šidr 6a
 chew 'alak 113.2 lāk 126.1
 chief kāyid pl. koowād
 child wālad 4a
 chills bārđiye 163
 chimney māđchane 170
 chin fakk 6a đaku 6a
 china (adj.) kishāni 161R
 China iṣ-ṣēen
 chisel sinsāl 171
 choir jōk 4a
 choke sadd
 cholera hawa āšfar
 choose intāchab 145.1
 nākka 137.2
 choose for o.s. ičhār 147;
 ithabba
 chop kassar; kātṭa'
 Christ il-masēeh
 Christian noōsrāni; masēehi
 christianity id-dyāne_l-
 masēehiye
 Christmas 'eed il-mēelād
 church kanēese 12
 cigarette sigāra r
 cinnamon kirfe
 circle dāire 13.2
 circumference kōobr; ħajm;
 đayir
 cistern bēer 4a
 cite proverb đarab; matal
 cited, be intālab
 city mdēene 1b
 civil (polite) adēeb
 claim ṭalab r.f. da'we r
 clan ḥamōole 12
 clap the hands zakḥaf
 class-room saff 6a
 claw n. machlab 169
 class, Ry dāraje
 clay trāb, ṭēen
 clean v. nāđđaf 136.1
 clean vessels jāla 127.1
 clean nđēef 181
 cleaned, be t'azzal
 cleanliness nađāfe
 clear v. (weather) šiḥi 137.2
 clear away 'azzal 136.1
 clench his teeth kázkaz
 'ala snāno
 cleft shiḥḥ 6a
 clergy kahnōot
 clever shātir 179
 cleverness shaṭāra r
 cliff ḥaffet sachr
 climate manāch
 climb t'ámshak
 cloak kabbōot
 clock sā'a kbēere
 clod tallā'a r rabāde r
 close (a- hole) sádd 116a
 closet chazāne
 cloth kmāsh; jōoch;
 clothes ḥāje 13.2
 cloud n. raim 6a
 clouded mriyim
 clove krōonfool c
 club dabbōos 172
 clumsy dib'i
 coachman 'arbaži 164
 coarse chishin 176.1
 coastland sāḥil 13.1
 coat, Europ. šāko pl. šākāt
 coat sitre 2
 coat, long koombāz 171.
 coat, rain mshamma'
 cocksure ralēēs ed-dānab
 coffee káḥwe 164
 coffee-cup finjān 171
 coffee-cup holder sarf 6a
 coffee house keeper ḥah-
 waji 164
 coffin tābōot 14
 cohabit đāja'
 coherent mitwāšil
 coin 'imle c nkōod c
 cold (adj.) bardān 176.2
 bard
 cold n. bard 163
 colic maṣṣ
 collar kábbe
 collect jama'
 college kōöllīye r.f.
 colonel mēer alái
 colour lón 5a
 coloured mlowwan
 column 'amōod 14
 comb v. mashshaṭ 136.1
 comb n. mōoshṭ 5b
 come aja 128
 come in sight wáfad 122
 come near to ákbal 'ala
 come upon (befall) ḥall
 'ala
 comet najm aboo đanab
 comfort v. 'azza 137.2
 coming n. jāi 29
 coming, the 120. 200
 command n. waṣiye 10
 amr 13.1
 commander āmir; kōoman-
 đar
 commerce tijāra
 commission komisyōn
 committee jam'iye
 common (low) dāni
 common (to several) mōosh-
 tarak 'ōomōomi
 communion(eccles.)il-'asha
 r-rabbāni
 community jēere
 companion rafēek 3; 'a-
 shēer 3
 company jamā'a; shirke
 comparatively bi_n-nisbe
 compare kábal
 comparison mkábale
 compass ibret il-marṇaṭēēs
 compassion shafaqa
 compassionate ḥanōon 176.1
 compelled, be iltāzām
 145.1 injabar
 compensate 'owwad 137
 competent kádir; kábil
 complain of tshakka min
 142 5; ishtaka min
 complement v. tjāmal 143.1
 complete (ly) chāliṣ; kāmīl
 complete v. chāllaṣ, 136.1
 kāmīmal
 completion tacblēēs; tak-
 mēel
 compose allaf 136.2
 compress n. rabṭa r
 compute ḥasab
 concave mka'ar; ajwaf
 conceal chafa; chábba
 concealment chifa
 concede tsáhal
 conceit kāmbara; kōobriya
 conceited mitkabbir
 conceive (woman) ḥibil
 conceive (animal) 'ashshar
 conceive ṭšowwar
 concern v. 'ana
 concerning chōošōoš
 concession irāde; rōochsa
 conciliate msālim
 conciliation msālame;
 šoolḥa
 conclude istadall 151;
 istantaj
 concrete tābit
 condemn ḥakam 'ala
 condescend v. tnāzal

- condition sharf 6a
 condition (state) hâl 5a
 condole 'azza
 conduct n. slöök
 confess qar 116a
 confession itirâf
 confidence tiqa
 confirm akkad 136.2
 confirm (eccles.) tabbat
 congeal mâşal [144.4
 confused, become in'amâ
 congratulate bârak; hanna
 137. 2
 congratulation tahinye pl.
 tahâni
 conjecture chamman; sann
 conjure da'â
 connect rabaţ
 conquer istafar 145.1 ihtall
 146
 conqueror şâfir; râlib
 conscience damêer 12
 consciousness, return to
 wa'â 129
 consecrate tkarras
 consent n. kôobool
 consequence natêeje
 consider tfakkar; t'ammal
 consider s.o. hâsab; râ'â
 consideration moorâ'âh c
 console o.s. t'azza
 constitution dastöör
 consul kôonşool 169
 contain wisi' 123; sa' 126.2
 hawa 130R
 content râđi
 continent barr
 continually dâyim
 continue wâşal 139.3
 continue always dâm 126.1
 contract, make a t'âhad 143.1
 contractor mit'ahhid
 contradict dâđad
 contrary adj. adv. didd
 convenience râha
 convent dair 6a
 conversation mâhka
 converse itsallâ 142. 5
 conviction ta'kêed
 convince o.s. t'akkad 142. 2
 cook v. řabach 114. 5
 cook n. 'ashshi 166. 3
 cool v. barrad 136. 1
 copper nhâş
 coppersmith nahhâş
 copy v. nasach
 copy n. nooşcha
 coral moorjân 167. 2
 cord chaitmaşşees, kêetân
 cord for kefiye 'ikâl r. f.
 cork fallêen c
 corkscrew barrêeme
 corn (foot) moosmâr 171
 cornelian 'akêek
 corner kôorne pl. kôoran
 correspond kâtab
 correspondent mkâtib
 correct v. şállah
 corrupt zâkôok
 corrupt fâsid
 corset mshadd
 cost v. kállaf
 cost n. taman
 costly tamêen, râli
 cotton kôotn 183
 cotton adj. kôotui 183
 couch diwân
 cough v. sa'al 113. 5 kaşh
 116b
 cough n. sa'le
 council mâjlis 169
 counsel mâshwara; ma-
 shôora r
 counsel, take tshâwar
 143. 3 shâwar 139. 4
 counsellor mooshêer r
 count 'add 116a
 counterfit v. t'kallad
 countless ta'kêed, tazwêef
 country bâlad 4a
 courage, he has ilo kalb 64
 courage n. shajâ'â
 courageous jiri'
 course mâjra pl. majâri
 court hôşb 11
 court of law maşkame 170
 courtesy ihtishâm
 cover v. řaţa
 cover n. řaţa 137. 2 5. R2
 covet řama' fi
 coward řařas, chowwêef
 crack shikķ 6a
 cradle srêer 12
 cramp tashannoĵ r. f.
 crash dajje
 crawl dabb 116. 2
 crazy habêel 177
 cream kaşřa
 crease tánye r
 create chalaķ
 created machlôok 176.1
 creation chalêeka
 creator châlîķ
 credible, be řsaddaķ 142.1
 credit 'ala₁-hisâb
 credulous bişaddiķ kôoll
 ishi
 creed kânôon il-êemân
 creep zařaf
 crier za'c'ak
 crier from minaret m'ad-
 din; mnâdi
 crime jôorm 7
 crime commit a âjram IVF
 criminal jâni 13.3 moĵjrim
 cripple mkarsař
 crochet v. ishtaral 'as-
 soonnâra
 crochet-hook soonnâra
 crooked malwi
 crop řaşêede
 cross v. (field) marr, maraķ
 min 113.5
 cross šalêeb 11
 cross, be inkařar
 crossing n. 'abbâra; mam-
 raķ
 crow v. kaķa
 crowbar nooĉhl 7
 crowd v. zařam 145 b
 crowd zařme
 crown n. tâj 11
 crown of head kôommet
 er-râş
 crows-feet ja'dât
 crucify řalab
 cruel kaři
 crusader šalêebi 167.1
 crush haras
 crust kişhre
 crutch 'ôokkâze
 cry v. řařh 126. 2
 cry v. (jackal) 'awa 130
 cry n. řrâĉ; řyâř
 cry of joy zalrôořa
 crystal ballôor
 cuff kôomm 5b
 cultivate (plants) řa'am
 culture âdab 183R2
 cunning makkâr 176.1
 cup, glass kađah 4a kâş 6a
 cupidity řama'
 cupola kôobbe
 curdle mařal;
 cure v. 'âlaj; řhafa
 cured, let o.s. bet'âlaj 143.1
 curious (inquisitive) dallôo'
 cure jaddôole
 curly ařad
 curry (horse) řass 116.1
 curse v. sabb

- curse v. (God) la'an
 curse n. la'ne; masábbe
 curtain böördái
 custody, give in owda' 141.2
 wada'
 custom 'áde 13. 2
 custom (duty) k'ómroók 164
 customer ziböön 12
 custom-house offic. k'óm-
 röökji 164
 cut v. kaşş 116b
 cut n. kaşşa
 cut off қаға'
 outlet kas'alai'a
 cymbal snöøj c
Dagger chánjar 169
 daily k'öll yôm; yômi 175
 dam söödd 56
 damage v. darr
 damage n. dârar
 damp ri'ib 176. 1; mablööl
 mra'ttib
 dampness ir'töobe
 dance v. raqas
 dance n. raqas c
 dandruff qishr
 danger cha'ar 5
 dangerous mööch'tir
 dare v. istarja 153
 dark itm 90a 176. 1
 dark, become 'attam 136. 1
 darkness söölme, 'itme
 darling habēeb
 darn rata 127. 1
 darning n. rāti
 date v. arrach 136. 2 tōrach
 date n. tarēech 14N
 daub fartash
 daughter bint pl. banāt
 daughter-in-law künne
 dawn fajr
 day of 12 hrs. nhâr
 day of 24 hrs. yôm 175
 day, all fööl en-nhâr
 day, previous qablha bi yôm
 deacon shammās 174N
 dead n. miyet r
 dead, pretend to be itmā-
 wat; istāmwat 149
 deaf atrash 180. 2
 dealer biyā'
 dear, become rili 127. 2
 dear (beloved) habēeb 90b
 dear (opp. cheap) râli 90a
 death môt
 deathlike mitl'il-miyet
 debase o.s. wa'tta kēemto
 debt dain 6a
 decayed m'áffin 176.1
 deceit makr;
 deceive rashsh 116.2;
 deceiver rashshāsh; mak-
 kâr
 deception rishsh; makr;
 chidá'
 decide .a question anha
 il-más'ale
 decision hōökm 5a
 declare good istachwaş
 150
 decline to imtana
 decorate zıyan
 decorate o.s. jachch 116.2
 decrease kallal
 decree amr 13; irāde
 dedication ihtifāl
 deduct (money) chaşam
 113.1.2; қаға'
 deed 'ámal 5a
 deep ramēek 90a 181.1
 'amēek 176.1
 defeated, be in'alab
 defeated mar'löob
 defend dáfa' 139.1
 deference i'tibâr
 deficit t'ichchir
 defraud chada'; rashsh
 degrade wa'tta;
 degree daraje
 Deity ilöobiye
 delay v. achchar
 delay n. 'āka
 delayed, be t-owwaq 142.4
 delegate näyib pl. nöwâb
 delicate nä'im 176.1
 delicious laqēed
 delight ládde
 deliver harrar
 demand v. talab
 demand n. ma'tlöob 201
 demon jinn c jinniye f.
 denial nakrân
 denounce ishtākā 148 shaka
 deny nakar 113.1
 depart sāfar
 depend upon t'allak;
 ittakal 'ala
 depose 'azal 113.2
 depth rōomq
 deride istahza
 derision iztihza
 derwish darwēesh 173
 descend nizil 115
 describe waşaf
 desert barriye
 deserve istāhal 150; ista-
 haqq 151
 design kā-de 13.1
 desirable mar'öob
 desire sháhwe
 desirous shahwāni 175R 2
 desist imtana'
 desolate charāb
 despair, be in yi'is 123
 despicable makröoh
 despise haqar
 destination maqşöod
 destitute, be matröok
 destroy charrab
 detailed mfāşşal
 detain -owwaq
 detect nabbash
 determine a'tbat
 detest ihtakar
 dethrone aşqat 'an il-arsh
 deviate hād 126. 2
 devil shifān 171R
 devote o.s. to tfāna 143. 4
 devotion (pers.) badl ed-
 dāt 'an
 devotion (relig.) ibāde,
 taqwa
 devout iftaras
 devout zabid
 dew náda
 dial wajh es-sā'a
 diamond almāz
 diaphragm hájib bain iş-
 sidr w'il-baṭn
 diarrhoea insihāl; ishāl
 dictate uaqkal
 dictionary kāmōos 14
 die māt 126.1 twaffa 142.3
 differ v. (in form) faraq
 differ v. (in opinion) ichtalaf
 difference cf. § 86 farq,
 ichtilâf
 differently 'ala rar tarēek
 difficult şifib 90a; tkēel
 difficult, be şifib 114' 1
 difficulty ş'öobe
 diffuse intashar, fâh
 dig hafar 113. 2
 dug be inbāhash 144
 digging hâfir 104
 digest v. hađam
 dignity hibe, waqâr. 'asame
 diligent shâfir 90b' 179
 diligent, be tshâtar
 dim möo'tim
 diminish kallal

- dimple on hand *tālōole*
dimple in face *shāme*
dine *tradda* 142. 5
dinner *raḍa* 137. 2
diningroom *ôḍit il-akl*
dip *ṣabb* 116. 2
dip s. o. *raṭṭas* 136. 1
direction *jihha*
directly *hālan, -al-hārik*
dirhem *dirhām* 169
dirt *wasach*
dirty *wisch*
dirty, be *itwassach*
disappear *ichtafa*
disappointed *marṣhōōsh* fi.
raṭṭān fi
disapprove *lām, istakbah*
disaster *mṣēēbe*
discard *zawa*
discernment *tamyēez*
discharge (accused) *'afa-an,*
rafar
discharge (gun) *aṭlaḡ,*
qowwas
discipline *adab, marba*
discontented *mōōsh rāḍi*
discontinue *kāff* 116. 2 *baṭṭal*
discount *iskāṭ*
discover *ichtara-* r.f.
discreet *labēēb*
discrimination *farḡ* 7
discuss *iddakar* 145
discase *marad*
disembark *nizil -al-barr*
disembowel *fazar*
disfavour n. *sachāṭ*
disfigure *trīyar*
disgusted, be *in-āf* 144. 2
zahak
disgusting *mōōstakrah,*
min-āf
disheartened *ya'sān*
dish, straw *ṭabāk* 4a
dishonest *mōōsh mōōsta-*
kēēm
dishonesty *'adam il-isti-*
kāme
disbonour v. *bahdal, 'āb*
126. 2
dishonour n. *'adam ish-*
sharaf; 'ār
dislike *baraḍ*
disliked, make o. s. *baraḍ* fi
dislocate *fakash*
dislocation *faksh*
dismiss *'azal*
disobedient *'anēēd*
- disobedience *kōōbr er-rās;*
-inād
disobey *'ānad*
disorder *'ajka*
disordered, be *tcharbaṭ*
disperse *farraḡ*
displease *rās* 126. 2 *qahar*
disposition (arrangement)
tartēēb 173; *tansēēm* r.f.
disposition (tendency) *mail*
ila
dispute v. *hāwar*
dispute together *tbāḥaṭ*
dispute n. *miḥāwara*
disquiet *mōōsh hādi* 176R
disregard v. *ahmal*
disrespect n. *iḥṭikār* r.f.
dissatisfied *mitḍammir*
dissolve *ḥallal; dowwab*
distance *masāfe* r
distend (eyes) *baḥlaḡ*
distinct *wādiḥ*
distill *karrar; kaṭṭar*
distinguish v. *imtāz*
distress v. *ṣamm; kaddar*
distress n. *ṣamm; kadar*
distribute *farraḡ -ala*
distribution *tafreēk* r.f.
district *nāḥye* 13. 3 *jihha*
distrust v. *shakk* fi
disturb *az-aj*
disturbance *-ajka; haizara;*
iz-āj r.f.
ditch *chāndaḡ* 169
dive *raṭas* fi 113. 5
diverge from *māl -an*
126. 2
diverted, be *sihi* 127. 2
divest v. *itjarrad*
divide *qasam* 60. 113. 1
dividend, arit. *maḡsōōm*
division arit. *qisime*
divine v. *ḥazar*
divinity *ōōlōōhiye*
division (part) *qism*
divisor *maḡsōōm 'alaih*
divorce v. *ṭallaḡ*
divorce n. *ṭalāk*
dizziness *dōcha* r
dizzy *dowchān* 176. 2
do *cf.* 81
do. *sāwa* 140; *sowwa*
don't ever! *mā 'ōōmrak*
ta'malo
do without *istarna 'an*
do with, what have you to
shoo ilak maḥka ma'
- doctrine *ta-ṭēēm* 173
dogma *aḡēēde* 10
doing *'ammāl; 'am* 198
dome *qōōbbe* 2; *'aḡd* 6a
done, become *istawa* 148R
doukey driver *ḥammār*
165. 3
donkey saddle *jlāle* 162
raḥl c
ditto, maker of *jlālāti* 162
door *bāb* 5a
door keeper *bowwāb* r
doorlock *zarfēēl* 173 *rāl* r.f.
dose (med.) *kammiye* r
double v. *dāsaf*
double *ṭāḡain, mijwis* 56
doubt v. *shākk* 116. 1
doubt *shikk* 6a
doubt, no *imbālā; bidōōn*
shikk
doubtful *mshakkak* *fēeh*
dough *'ajēēn*
down *taḥt*
downward *la taḥt*
dowry *mahr* 6a
dozen *dazzēēne*
drag *saḥab* 113. 3 *jarr* 116. 2
drain v. *ṣalla*
drain n. *majra*
drainpipe *māsōōra*
draught (air) *maṣraf*
draw *jarr* 116. 2
draw near *qirib*
drawer *jarrār*
drawers *kalsōōn* 167. 2
drawers, women *ilbās*
drawing-room *ôḍit es-*
sōōkna; ôḍit id-dyōōf
drawn, be *injarr* 144. 3
drawn away, be *inzāḥ* 144. 2
dreadful *mōōcheēf*
dream v. *ḥilim* 114. 2
dream n. *ḥilm* 5a
drench v. *ballal*
drenched, be *tballal* 142. 1
dress v. *libis* 115
dress s. o. *labbas* 136. 1
dress n. *libs* 6a *fōōṣṭān;*
171. *tōb*
dresser (kitchen) *ṣōōfrit*
it-taḥḍēēr
dressing-table *ṣōōfrit il-*
lōōbs
drink give to *saḡa* 127. 1
drip *nakkaṭ*
drive v. (beast) *sāḡ* 126. 1
drive (carriage) *'arbaḡ*

drive n. mishwâr 171
 drive away hâwa 140 tchîyab
 driven away, be in'arad 144
 driver 'arbaji
 drop v. (into eyes) qatar
 drop n. nōoqta 2
 dropsy istiskâ
 drought nashâf
 drowsy, be sihi 127. 2
 drown s. o. farraq
 drowned, be ririk
 drug n. dawa 5aR2 'ilâj r. f.
 druggist farmâshi 167. 2R
 drum v. tabbal
 drunk sakrân 181. 2
 drunk, make askar 141. 1
 drunken man sakrân r
 drunkard sikkeer r
 Druze dōorzi 6bN
 dry, become yibis 123. 114. 1
 dry, make yabbas 136. 4
 dry adj. nâshif
 due (fitting) lâyik
 due (owe) madyōon
 dues, take one's hâsab
 dumb achras 180. 2
 dung zibl
 durable, be dâyan 189. 4
 duration mōōdde
 dust v. rabbar 136. 1
 dust n. râbara
 dust of threshing floor mōos
 duster shrēēta 12shartōotar
 dusty, make rabbar
 duty wâjib r. f. farq 7, haqk 6a
 duty, customs kōomrōok 169
 dwarf n. qōoz, tōoz' 11
 dwell sakan
 dwelling-place mahâll
 167. 2, mâskin 169
 dye v. šabar 113. 5 low-
 wan 137
 dye leather dabar
 dyer šablâr
 dyer of leather dabbâr
 dysentery zintâr
Each kōoll
 each other ba'd 32
 eager mōoshtâk
 ear dain 15
 earring halaq c
 early bakkēer
 earn isthaqk
 earn wages taïla'
 earth trâb
 earth (globe) arq 157 kōora

earthenware âniyet fōoch-
 châr pl. awâni
 earthquake zâlzâle 170
 ease (repose) râha
 east sharq
 Easter 'ēed il-kbēer
 eastern sharqi
 eastward lajihhetish-sharq
 easy sihil, hîyin, chafēef
 eat akal
 eat with s. o. âkal 139. 2
 eatable, be byittâkal
 eb̄ jazr
 ebony chashab âbnōos
 ecclesiastical kahnōoti
 echo šada
 eclipse ksōof c
 economical mwâfir
 economize waffar 136. 4
 edge țaraf 5a
 editor m̄harrir
 educate rabba 137. 2 had-
 dab 136. 2
 educated mhâddab
 education âdab
 educatiōu, receive trabba
 142. 5
 efface maħa
 effected mathōō
 egg baiq c
 egg, lay bâq 126. 2
 either ... or âmmâ in ...
 willa
 elbow kōō' pl. kwâ'
 elect intachab 147. 1
 electricity kahraba, kah-
 rabâ'iye
 elegant sarēef
 element 'anšar 169
 elevate 'alla,
 elevation irtifâ' r. f.
 ell drâ' pl. adrōō'
 eloquent fašēeh
 emancipate tachallaş min
 embark nizil fi 1-markab
 embarrassed, become hâr
 126. 3
 embezzle ichtalas
 embitter mârmar 154
 embrace v. 'ânak 139. 1
 embrace each other t'ânak
 143. 1
 embrace n. m'ânaqa
 embroider țarraz 136. 1
 embroidered mțârraz
 embroidery tațrēez c
 Emir amēer 3

emetic mōōqiyi'
 emphasis rakk
 employ sharraf
 employ (use) ista'mal
 employment shoōrl; man-
 zale; waşēefe
 emptiness farâr
 empty v. faqda 137. 2
 empty, become firir 114. 1
 fâdi
 empty adj. fârîr 176. 1
 emulate sâbaq
 enable qaddar
 enamel n. mēena
 encamp chîyyam
 encampment m'askar
 encircle howwat 137
 encircling mōōhēef
 enclose hâwat
 enclosure taħwēef r. f.
 encourage jarra'
 end v. challaş; anha
 end nhâye [jahdo
 endeavour v. ijtahad; bađal
 endeavour n. ijtihâd
 endure ihtamal
 enemy 'adoo pl. a'da
 energetic sarbast
 energy ĥazm; sarbastiye
 engaged, become chařab
 Englishman inklēezi 161
 engineer mhandiz r
 engraving naqsh 7
 enjoy o. s. tana' am; inbasat
 enjoy a thing inbařat fi
 enlarge kabbar; wassa'
 136. 4
 enlist iktatab
 enmity adâwe
 enough kfâi
 enough (only) bass
 enrage thiyaş [150
 enquire after ista'lam 'an
 enquiry istichbâr 'an
 enraged, be irtâş
 enrich irtana
 enter dâchal 113. 5 fât
 126. 1
 entertaiu salla 137. 1, charraf
 entertain (guest) diyaş 137. 1
 entertainment, evening
 sâhra
 entirely bi 1-châliş, bi 1-
 kōöllîye, yâmm
 entirely without yamm bâla
 entirely kōöll 175
 entrance dchōol

- entrapped, be wiḥil 122
envelope mṛállaf 167. 2
sarf 6a
envious one ḥâsid 9
envy ḥasad
epilepsy dâ' en-noókta
epitaph târēēch il-ḵabr
epitomize iḥtaṣar 145. 1
equal mitl
equals, it tsâwi,
equality msâwâh
equally ḵadd+pers. pron.
equator chaṭṭ il-istiwa
eraser, rubber mimḥâi
err riliṭ
error ṛalaṭ 5a
escape, v. ḥârab, sharad
escape n. harēēbe
escaped, have inhâzâm 144
escort ḥâshye
especially chōōṣōōṣân
essence dât 30
essential ḡōorōori
establish assas 136. 2
esteem itabar
estimate v. ḵowwam 137. 1
et cetera û ṛair ishi 86
halōōmma jarran
eternal abadi, dâyim
eternity abadiye
Eucharist il-'asha_r-rab-
bâni
eunuch machṣi
European franji 161
evade maṣya'
evaporate itbachchar
evening 'ashiye 10 mâsa
event ḥâdti 13. 1
ever dâiman; tamalli
every kōoll 34
everlasting ômdâyim;
evil sharrēer 91; râdi 90a
182
evil n. sōolm
exact maṣbōōṭ 176.1
exact, be daḵḵaḵ 136.3
exactly bi_t-tamâm
examination faḥṣ; imtiḥân
examine imtâḥan 145.1;
ḵarrar; itṭala' ala 145a
example maṭal 5b
example, for maṭalan
excavate ḥaḥash 'ala
exceedingly ktēer 95; la
âchir dâraje
excellent fâdil 176 3; 'ala
âḥsan ṭarz 176R
except 'ada 'an
exception istitna
exert dabbar dâto
excess fōḵ il-'âde
exchange v. bâdal bi; baddal
exchanged be tbâdal VII
exclaim ṣarraḥ
exclude istatna
excuse itadar 145.1
excuse n. 'ōōdr 6a itidâr
r.f.
exempt istatna 153
exercise v. mâras
exercise n. dars
exhausted ḥalkân
exile v. nafa
exile n. nafi
existence wōōjōōd
existent mowjōōd
expect istâṣar 150; in-
tasar
expectation intisâr r.f.
expel ṭarad
expend ṣaraf
expenditure kilfe 2 maṣ-
rōōf 172
expensive râli 90b
experience v. iḥtabar
experience n. chibra r
experienced michtbir
experienced man mjârib
experienced, become ich-
tabar 145.1
experiment 'amaliye
explain fassar
explode infajar
extinguish ṭafa 127.1
extinguished, be intâfa
144.4
extortion maṣṣ;
extract juice v. imtaṣṣ;
istachraj
exult ibtahaj
exultation ibtihâj
eye 'ain 15.157
eyeball ḥadaḵet il-'ain
eyed, become one- i'warr 149
eyed, one- â'war 180.2
eyebrow ḥâjib 13.1
eyeglass naṣṣâra
eyelash ramsh 6b
eyelid jifn 5b
eyesocket jōoret il-'ain
eyewitness shâhid 6b N
Fable chōōrâfiye
face wijh 6a
factory maṣna' 169; ma'-
mal 169
fade dibil
fail châb 126. 2
failure chaibe
faint v. ṛimi
faint (hunger) mchowwir
faith (relig.) imân r. f.
faith (trust) ittikâl r. f.
faithful amēen 176.1 & 178
faithful n. mōō'min
fall v. waḵa' 136. 4
fall n. wiḵ' 6a
false mōōsh mōōstaḵēem
falsehood 'adam il-istiḵâme
falsify zowwar 137.1
fame ism, ṣēēt
familiar ma'lōōf
family 'aile
famine jōō'
famous māshhōōr
fan mirwaḥa 170
fanatic n. adj. mit-'aṣṣib
fancy 'ann 'ala 116 1
fancied, he 'ann 'ala bâlo
far b-ēed 181 1
farewell, to bid wadda.
farm n. mazra'a; ḥōsh
farmer fallâḥ
farrier bēēṭâr
farriery, practice biṭar 154
farsach fârsach 169
farther warrâni 74
fascinate ijtabab
fashion mōōḡa 2
fast (quick) sarēē. ijil
fast v. ṣâm 126. 1
fast n. ṣôm; ṣiyâm r. f.
fast, be sabbaḵ; ḵaddam
fasten v. shadd 116.2. mak-
kan
fasting 'ar-rēēḵ 176R
fat adj. smēen 1' 1
fat shabm, dihn
fate mṣēēbe
fate, illraziye 9N, mṣēēbe 12
father ab pl. abbahât
fatherless yatēem il-ab
fatten sâmmân; rabbab
fault 'aib 6a
faulty maṣbōōṭ 176. 1
favour v. faḡḡal
favour n. ma'rōōf 167.2; faḡḡ
favourable mwâfiḵ
fawn v. dahlaz
fawner mdabliz r
fear v. châf 126.3 ḥâb 126.2

- fear n. fáza', chōf
 fear to do ichtásha 148
 feast 'ēed 5b
 feather rēēshe c
 features takāḥḥē il-wijh, maḥāsin
 February shbāt
 fee kēēme,
 feeble d'ēēf
 feebleness dōōf
 feed 'allaḥ
 feed o. s. iktāt 147
 feeder (bib) maryōol
 feel (touch) lamas
 feel (perceive) ḥass 161.1 sha'ar
 feel compassion ḥizin
 felicitate bāarak, hánna
 fellow ṭana
 felt lōōbbād
 felt-cap lōōbbāde
 female adj. m'annat
 female n. inta
 fence n. täsyēēj 167. 2 siyāj
 fence in siyāj
 ferment ichtamar
 fermentation ichtimār
 ferocious barri, wabsh
 fertile, be achṣab
 fertile michṣib
 fever schōone
 few, a ba'ḍ 33
 fez ṭarbōōsh
 fie! ichs, 'āhh
 field ḥaḥl 6a
 fiery, become ḥimi 127.2
 fight v. kātal 139.1 ḥārab
 fight with takātal 143
 fight n. kitāl
 figure (form) timtāl
 figure to o. s. ṭowwar 142.4
 file v. barad
 file n. mābrad 169
 filial bānāwi 175R 1
 fill malla 136.1; 'abba 137.2 talla
 fill o. s. intala 148
 filled, be tmālla 142.5
 filter v. karrar
 filth zbāle
 filthy mzabbal
 find n. wajad 122; lāḥa
 find n. ilḥiye
 finder wājid: mlāḥi
 fine (opp. thick) rafēē 176.1
 finger iṣba' pl. aṣābi'
 fore finger sabbābe
 middle f. waṣta
 ring f. binṣār
 little f. chinṣar
 finish chalaṣ 113.5
 fire n. nār 157.11
 fire a gun atlaḥ; ḳowwas
 fire, get on ishṭa'al 145.1
 fire, set on áhraḥ; walla.
 fire, take iḥtaraḥ; wili'
 fire-tongs mālḳāt 169
 fired, be inkawa 144.4
 firm ṭābit; mākin
 firm, become ishṭadd 146
 firmament jalad
 first 46
 firstborn bikr 5a
 fisher ṣiyād
 fishhook sinnāra
 fishing, go ṭṣiyad 142.4
 fist dab'a r
 fit v. wāfaḥ
 fit (a garment) jallas 136.1 ḳāyas
 fit (proper) lāyik; muṣib
 flabby rachoo
 flag bōōdaira 174
 flame sha'lōōbe, lahabe
 flank jaub, chāṣra
 flannel fánella
 flat n. (ground) sahl 6a
 flat (level) dōōrri
 flatter mállaḥ 136.1
 flattery tamlēēḥ
 flavour n. dōḳ
 flee harab 113.5 farr 116.2
 flesh laḥm
 flexible ḳābil il-lawi
 flight (birds) ṭayarān
 flight put to farad
 flight harab, harēēbe
 flint ṣōōwān
 flood v. rariḥ, ṭowwaf
 flood taṭwēēf, fayadān
 floor ṭābiḥ
 floor, ground arḍiye
 flour ṭhēēn
 flourish azha
 flow v. jara 127.1
 flow of tide madd
 flower zihre 6b
 flower-pot ḳōōwār 14
 flowing (garment) wāsi'
 flute, single ṣōōffaira
 flute, double mijwis, zōōm-
 maira
 flutter raḥraf
 fly ṭār 126.2
 foam rarwe
 fodder 'alaf
 fog ḳabāb, riṭaita
 fold v. ṭawa 130
 fold n. tanye, towye
 folded maṭwi, matni
 folded, be iṭṭawa 144.4 intana
 follow tibi'
 following illi 29
 following, the jāi 200
 folly ḥābal
 fondness mawadde
 food ṭa'am
 foot ijr 159 rijl 15
 forbear iḥtamal
 forbearance iḥtimāl
 forbid ḥarraj
 forbidden mamnōō'
 force v. raṣab
 force n. raṣb
 forced, be ḥiyas 137.1
 forcibly bi'l-raṣb, raṣban
 ford v. ḳaṭa'
 forehead jibha
 foreign rarēēb
 forelock rōōrra; nāṣye
 forenoon ḳabl is-sōōhr
 forfit 'arabōōn
 forge v. (metal) ḥaddad 136.3
 forget nisi 127
 forgive sāmāḥ 139
 forgiven, be inṭaraf
 fork shōke
 form v. kowwan
 form n. ḳālib 13.1
 forsake tarak 113.5
 forsaken matrōok
 fortress ḳa'a 4b
 fortune (money only) māl
 forward! yāllah!
 forward go ṭḳāddam
 foul (meat) mintin;
 (fruit etc.) mchammij
 (wood) mtachtich
 found v. assas 136.2
 foundation asās
 founder mōō'assis
 fountain bēer; nōfara
 fraction kasr 6a
 frame v. barwaz
 frame n. birwāz 171
 fraud makr; tazwēer;
 rōōshsh
 free adj. ḥōōrr 163
 free, be chāli; fāḍi

- freedom hōorriye 163
 free will irāde
 freight kilfet iṭ-ṭarēēḵ
 frequent adj. amrār ktēēre
 fresh ṭāza
 Friday yōm il-jōom'a 61
 fried maḵli
 fried, be inḵalā 145.4
 friend ṣāhib 4R
 friend, make ṭṣāḥab 143.1
 friendly laṭēēf 178
 friendship ṣadāḵa
 fright fāza
 frighten s. o. chowwaf 134
 frightened, be tsarsab
 frog (horse's hoof) ḍabān
 from min, 'an 62
 front ḵōōddām
 frontier ḥadd
 frost mallāh
 frown v. 'abbas
 frown n. ta-bēēs
 frugal mōō'tadil
 fruit fākha 13.1.N
 fruitful mōōchṣib
 fry v. ḵala
 frying-pan maḵlāye
 fuel waḵēēd
 fuel (made of dung) jāli
 fugitive hārib
 full malān, mālyān 176.22
 fulfil tamman
 funeral dāfne
 funeral service jnāze 12
 funnel maḥḵan 167.2
 fur fārwe
 furious mithiyij, msharbiṭ
 (of camel)
 furnish jāhhaz
 furnished (house) m'attat
 furniture atāt
 furrow talm
 further v. sanad
 fuss v. jaḵjaḵ
 futile baṭṭāl
 futility baṭāle
 future mōōstakḵbel
Gabble n. ja'dane
 gain v. kisib 114.1
 gain n. maksab 169
 gain over istamāl 152
 gaiter tmāk r. f.
 gale zōba'a
 galled, be (beast) t-aḵwar,
 tdabbar
 gallop v. ṭārād; chíyal
 gallop n. mṭārada, chíōōle
 gallows máshnaḵa 170
 galoshes ḵalshēēn 173
 game n. ṣaid
 game (play) lōōb
 garden bōōstān; 171jnaine
 garden round a house
 ḥāḵōōra 14
 gardener bōōstānji
 gargle v. machmaḍ
 garment tōb 4
 garrison ḵashle
 gasp tnahhad
 gate bowwābe
 gather lām 116 1
 gauze shambar 169
 gaze v. baḥlaḵ
 gaze n. baḥlaḵa
 gender jins
 genealogy nasab 5a
 generosity shahāme
 generous shahm
 gentle 'āḵil
 genuine mōōsh marshōōsh
 176R
 German almāni 161
 get ḥaṣṣal
 ghost chayāl
 Ghost, Holy er-rōōḥ el-
 ḵōōdōōs
 gift 'aṭiye 9N
 gimlet barrēēme
 gipsy nōōri pl. nowar
 girdle kámar, zōōnnār 171
 girl bint pl. banāt
 girth ḥzām 166.4 168.1a
 give 'aṭa 127.1
 glad mabsōōṭ
 glance n. násra; lafte
 glaring zāhi
 glass ḵazāz
 glass, liquor ḵadaḥ
 glaze v. lamma'
 glaze n. tālmēē'
 glory fachr, iftichār
 glove kāff 6a
 glue rīra
 glue-pot mirrāi
 gnaw naḵar
 go rāḥ
 go about dār 126.1
 go before sabaḵ
 go by maḍa
 go, let o. s. thāmal 143.1
 go out charaj; ṭili' 114.1
 go up & down tmāshsha
 142.5
 goad nachaz 113.3
 goal marma; rāye
 God allāh
 god-father shbēēn 12
 gold dáhab
 goldsmith ṣayir
 good ḥāsan, ṭiyib 90a 156.
 mlēēḥ 181.1
 goodness loōṭfi
 goods chairāt
 goods-train babōr el-'afsh
 gospel injēēl pl. ánājēēl
 gossip barbara; tartara
 gout nōōḵrōōs; dā il-mōō-
 lōōk
 govern malak
 government dōle
 governor wāli 9
 grace oōbbaha
 graceful anēēḵ; kwiyis
 gracious, be ān'am 141.1
 grade daraje
 graft v. ṭa-'am
 grain ḥabbe
 grandfather jidd 5b
 " mother jidde, sitt
 " son ḥafēēd
 grain ṭalli 4b
 grant v. istajāb 152
 an'am 'ala
 grape honey dibs
 grasp v. ḵabaḍ
 grating (fire) mṣabba'
 grateful shakōōr
 grave ḵabr 6a
 grave-yard máḵbara 170
 graze rīi
 grease v. ziyat
 great kbēēr 90a
 great, consider istākbar 150
 greatness kōōbr
 greasy midhin 176.1
 greed ṭama'
 green áchḍar 180.1
 green, become ichḍarr 149
 greet sallam 136.1
 greeting salām r. f.
 grey ábrash 180.1
 grey (animal) zārḵa
 grey haired shāyib
 grief ṣamm
 grievance hamm; ramm
 grieve s. o. salam; áḥzan
 grieved, be inṣamm 144.3;
 irtamm 146
 grind ṭaḥan
 grin kashshar
 groan v. 'ann 116.1

- grocer 'aṭṭār 165.3
groom sāyis; mkāri
groove karnēesh
ground, (reason) sabab
grow nabat
grudge ḥasad
guard v. ḥāras, ḥāfas
guard o. s. ihtaraz 145.1
guard n. kārākōon 167.1
guess v. ḥizir 114.2
guess n. ḥizr
guest. house ḍaif 6a
guest-house mānzil 169;
maḍāfe
- guide dālōol 14
guilt ḍanb
guilty miḍnib
gum šoomr
gun bārōode 14
gun, double-barreled jift 7
gunpowder bārōod
gutter ḳanāi
gutter of roof mizrāb 171
guttural ḥalkī
Habit ḥiṣle
hack baḥash
had, be wiḥil 122
hair sha'r 163. 6b
halawi ḥalāwe 162
half nōōṣṣ 50
hall rōowāk
halter mikwād 169
hammer shākōosh 14
hammer, sledge maṭraḳa 12 r
hammer, stone breaker's
mahadde
hammock shābake
hand-bag jōōsdān 171
hand v. nāwal 139.4
hand eed 15
handful kāmshe, ḳabḍa
handkerchief māḥrame 170
hang (aman) shanaḳ 113.1
hang up 'allaḳ 113.2
happen jādd 116.1 ṣār 219N
jara
- happiness sa'āde
happy sa'eed 178 mkīyif
happy, make as'ad 141.1
harbour mēēna 2
hard ḳāsi
hard, become jifi 127.2
hard (unfeeling) jāfi
hard (solid) jāmid
harm v. ḍarr 116.2
harmonize sāḳab
harness n. 'idde
- harvest v. ḥasad 113.5
harvest olives jādd 116.1
harvest n. ḥaṣēēde
haste 'ajale
hat bōornaiṭa 174
hatchet balṭa
hate v. baraḍ 113.5
hatred bōorḍa
haughtiness kōōbriya
have ma'; 'ind; lā 68.215
have been kān 126.1
haze rōofaiṭa
head n. rās 6a
head, (leader) riyis
headache waja' er-rās
headcloth bashnōōḳa;
tarbēē'a 174.
headdress, maiden's rōōḳ'a
headdress for married women
shaṭwe
headdress, priest's ḳallōose
174
- health 'āfyē; 'awāfe
heap n. kōm
heap up kowwam 137.1
hear sama'f
hearing sāmi' 165.2
heart ḳalb 6a
heat v. waḳad 122 daffa
137.2 ṣachchan 136.1
heat n. shōb; ḥarr
heated, become ḥimi 127.2
heave tnaffas
heaven sāmā 166.6
heavenly sāmāwi 175R.1
heavy ṭḳēel 90a ṣa'b
181.1 N
- heel ka'b 4a
height 'ilōō
heighten rafa'
heir wārīt pl. wōōraṭa
held, be iumāsak 144.1
hell jāhānnam 157
help each other tsā'ad 143.1
help s. o. to s'thing ḳaddam
li
- helper msā'id
hem v. tana
hem n. tani
henna, be dyed with thāu-
na 142.1
- herd n. ra'īye
here hōn
here, from min hōn
here is hī; hīya 21
heresy hartaka
heritage wirṭe
- hermit nāsik
hernia fitāk
hero jada'; baṭal
hesitate traddad
hesitation trōōddōōd
hiccough jara
hidden, be indara 144.4
hide v. chabba 137.2 chafa
hide o. s. tchābbā 142.5
high 'āli 90b
high, become 'ili 127.1
highway sōōltāne
highwayman nāshtari
hill tālle 4b
hilt niṣāb
hinder mana'; 'awwaḳ
hindrance māni'; 'āyik
hint n. ishāra
hip chaṣr
hire v. ista'jar
hire n. ājar
history tārēēch
hit v. ṣāb 126.2
hither jāi la hōn
hive n. ḳafeēr; chaliye
hoarse mabḥōōḥ 176.1
hoe fās 6a
hold sā' 126.2 ḥawa 129R
hole bachsh 6a chōōzḳ 6a
hole in wall, to let out
smoke ṭāḳa r
hollow adj. fāriṭ 176.1
hollow out ḳa'ar; jowwar
holiday fōōrṣa 2
holy mḳaddas
holy n. ḳiddēēs
home (native land) waṭan
honest amēen; ṣāliḥ
honesty amāue r
honey 'āsāl
honour v. sharraf 136.1
iḥtaram 145.1
honour, (dignity) sharaf;
maḳām
honour, (rectitude) istiḳāme
honoured mōōhtaram 176.1
hoof ḥāfir 13.1
hook v. shānkāl
hook n. shānkāl 169
hook and eye bikle 2
hooked imbakkāl
hoop tōḳ
hope v. ammal 136.2
'ammāl 142.2 intaṣar
hope n. āmal 5a
hoped, it is to be inshāllah
horizon oōḳ 5a

horn ƙarn 6a
horrible shanēe'
horror jafalān
horse shoe ƙadwe
hose narbēēj; barbēēj 173
hospital mōostāshfa 167.1
host mǰāyif
hostile m'ādi
hot sōochn
hot (weather) shōb 90b
hotel lokānda
hotel-keeper lokāndaji
hour sā'a
hour, appointed waƙt il-
m'īyan
house dār 157.4a. bait 6a
housework shōōrl-il-bait
how! mā 89.1
how? kēef
how much? ƙaddaish
however āmma, walākin
how many? akamm, kamm
humanity insāniye
humble, be tawāda'
humbléd, be ittaḍa' 145.3
humility tawāḍōō'
hump, camel's sanam, ƙadabe
hunchback āhdab 180.2
hunger v. jā'
hunger n. jōō'
hungry jōō-ān 176.2
hunt v. šād 126.2 ištād 147
hunter šīyād 165.3
hunting, go tšiyad 142.4
hurl aƙla'
hurry v. 'ajjal 136.1 ista-
jal 150
hurry n. 'ajale
hurt v. waja' 122
hurt, cause owja' 141.2
husband jōz 5a
hush! ist; hōōss
husk, take out of tƙarfaƙ
hut chaime, kōōch
hymn tartēēle
I ānā 8
ice jlēēd
ice-cream dōōndōōrma
idea rāi
idiot majnōōn 172
idle kaslān
idleness kasal
idol šānam 5a
idolater watani
if lāmā, ida 208, low 209
if not willa
ignite walla' 136.4

ignited, be iltahab 145.1
ignorance jāhiliye
ignorant jāhil 179
ignorant, be jahal 111.3
ill 'īyān 176.2
ill, become 'eyi 131 [143.1
ill, pretend to be tmāraḍ
illegal mōōsh ƙānōōni
illness māraḍ 5a
illuminate nowwar 137.1
illuminated, be inḍawa
144.4
illude mašya,
image šōōra
imagine tšowwar
imbitter marmar
imitate tƙallad
imitation taƙlēēd 167.2
immaculate tāhir
immature (man) mōōsh
mōōdrik
immediately ḥālan
immerse raṭṭas
immigrant mhājir
immigrate hājar
immigration mhājara
immoral safēēh; razēēl
immorality safāba; razāle
immortal abadi
impert chabbar
imperative (gram.) amr
impertinent ƙalēēl el-
ḥāya 183R 1
impiety kōōfr
implement āle
implore trajja 142.5
import v. jalab
importation jalb c
important mōōhimm
impossible mōōsh mōōmkin
imposter řashshāsh; chad-
dā'
imprecate la'an; sabb
impress v. attar
impression ta'attoōr; infī'āl
imprison ḥabas
improve šallaḥ
improvement tašhēēh 167.2
impure 'ikir
impurity 'akara
in fēē 65
inaccurate mōōsh mašbōōt
inactive baṭṭāl
inadequate mōōsh kāfi
in as much bi ƙadar
incapable mōōsh mōōdrik
incarnation tajassōōd

incense loōbān; bachchōōr
incessant dāyim
incisor nāb 4a
incite ḥīyaj
incline miyāl
inclination chāṭir 13.1
incoherent bidōōn 'ilāƙa
income madchōōl
incomparable mā ilōōsh
tāni
inconsiderate bi dōōn naša-
riye
inconvenient mit,ib
incorrect mařlōōt
incorruptible řair fāni
increase v. zād 126.2 145b
Kattar
incredulous mā bitšaddaƙ
incur aḍnab; ajram
incurable mā byishfa
indebted (debt) madyōōn
indebted mamnōōn
indicate ashshar
indifferent, be thāmā 143.1
indigo nēēle
induce jabar
industrious shāṭir
industrious, be jādd 116.1
inexcusable bidōōn 'idr
inexperienced řashēēm 177
inevitable mā bitrajja
infancy tōōfōōliye
infant tiř
infantry bayāda
infection 'adwa
infer istadall 151
infidel kāfir
infinite bala nihāye
inflammation thīyaj
inflammation iltihāb
influence v. attar
influence n. ta'tēēr
inform chabbar 136.1;
information chabar, i,lām
ingratitude 'adam ish-
shōōkr
inhabit sakan
inhabitant sākin 9
inherit wirit 122
inheritance wirtē
inject ḥaƙan
injure ḍarr 116.2
injured, be t'atṭal
injustice sōōlm
ink ḥibr
inkstand māḥbara 171
inlay labbas

- inmost 'âtif
 innocence (of guilt) barâ'a
 innocence (purity) tahâra
 innocent bâri
 innumerable rair ma' dōōd
 176R
 inoculate ta'am
 inoffensive mōōsh mōōdirr
 inquire into baḥaṭ 'ala
 insiden. maile j-jōōwâniye
 inside jōōwa
 insinuate dâss 116.1
 insist istamarr 151
 inspire laham
 inspired mōōlham
 instance, for matalan
 instead of bādâl; bādâl
 instigate ḥiyaj
 instructed, be f'allam 142.1
 instrument âle; 'idde 2
 insufficient mōōsh kâfi
 insult v. hân 126.2
 insult n. ihâne
 insurgent fōḍawiye
 integrity inṣâf, istiḳâme
 intellect 'aql
 intelligent fahcēm
 intend ḳaṣad 113.5
 intensity shidde
 intention maḳṣōōd 172
 râye
 intentionally bi_l-arâde
 interest s. o. rarrab
 interested, be riḥib
 interest (money) faide 13.2
 fâyiḍ
 interfere twassaṭ
 internal dâchili
 international -amm
 interpret tarjam
 interpreter tōōrjōōmân
 interrupt taḳâta'
 interruption mḳâṭa'a
 interview n. mōōḳâbale
 intestine miṣrân 171
 intimate ḥamcēm
 intolerable mōōsh miṭṭâḳ
 intolerance 'adam il-iḥtimâl
 introduce 'arrafa
 introduction (to book) mḳad-
 dame
 intrude taḳḳal
 intrust waḍa'
 invalid 'âjiz
 inundation ṭawafân
 invent ichtara' 145.1; wajad
 invention ichtirâ' 167.2
 invest ḥaṭṭ
 invisible, become ṛâb 126.2
 invisible adj. râyib
 invite 'azam 113.2
 invitation 'azcēme 12
 invoke nâda, ṭalab
 invoice faṭōōra 166.5
 inwards jōōwa
 iris ḳôs il-ḳadaḥ
 iron v. kawa
 ironed, b. inkawa
 iron for laundry n. mikwâi
 iron (metal) ḥadēēd
 iron (adj.) ḥadēēdi 183
 iron-mould ṣâda
 irrational habēēl
 irregular mōōsh ḳiyâsi
 irrigate saḳa
 irritated, be ḥiyaṣ 137.1
 island jazcēere 12
 itch jarab
 ivory 'aj
Jacket embroidered taḳ-
 ṣcēera 174
 jade (stone) yashm
 jam ṭaṭle
 jar, large zcēer
 jar, small jarra
 jar, still smaller 'asliye
 jar for serving water shar-
 be; brēēḳ
 jasper yashb
 jaundice rēēḳân
 jaw fakk 6a
 jealous ḥiyōōr
 jealous, become ṛâr 126.3
 jealousy rēere
 jest v. mazaḥ
 jest n. mazḥ
 Jesus yasōō'
 Jew yahōōdi c
 jeweller jowharji
 jewellery jōhar 13.3N; c
 join waṣal
 joiner najjâr
 joint ilḥâm
 joint (body) mâfsal
 joist 'afrēete
 Jordan oōrdōōn; sherēē'a
 journal jōōrnâl; jarēēde
 journey ṣâfra
 journey-man fâ'il
 joy faraḥ
 joyful farḥân
 judge v. ḥakam
 judge n. ḳâdi 9 N
 judgement ḥōōkm
 jug jarra
 juice zōōm
 jump rakaḍ
 jump down naṭṭ 116.2
 junction waṣl
 just 'adil 90b
 justly bi_l-ḥaḳḳ
 justifiable mbarrar
 justification tabrēer
 justify barrar
Kalendar taḳwēem
 kasseede (poem) ḳaṣcēēde 12
 keep (retain) abḳa
 keep (take care of) ḥafas
 kept well, be 'âfa 140
 kerchief shâl
 kernel bizre
 kerosene kâz
 kettle tānjara
 key miṭṭâḥ 171
 khan chân 166.4
 kick v. labaṭ 113.5
 kick (horse) rafas 113.5
 kick up the heels bārṭa' 154
 kick n. rafsa
 kidney kilwe
 kill mowwat 137.1 ḳatal
 killing ḳâtil 104
 kind adj. 'aḳil 176.3
 kind, of this 'ala hash-
 shishne
 kind (sort) jins 5b shikl 5a
 kind-hearted ṭiyib el-ḳalb
 183 R 1
 kindle ḍawa 130 sha'1
 kindling ḥaṭab
 kindness ma'rōōf
 kindred ḳarēeb
 king mâlik
 kingdom mâmlake
 kink tauye
 kiss v. ḳabbal 136.1 bâs
 kiss n. bōse
 kitchen mâṭbach
 knead 'ajan 113.1.2
 knee rikbe
 knee-cap sabōōnet ir-rikbe
 kneel raka'
 knife sikkēēn 173
 knitting pin sōōnnâra r
 knob zirr
 knock v. ḳara' 113.3 daḳḳ
 knot 'ōōḳde 2
 knot, make a 'aḳad 113.1

- knot in straw when cut
 kaşwal c
- knotty m'akkaḍ
- know 'ilim 114.2 irif 114.2
 'arraf 136.1
- knowledge 'ilm 6a
- Labourer** sharreel pl.
 sharreele
- lace charj 7
- lack v. chās 126.2 naqaş
- lack n. kille
- lad şabi 11
- ladder soollam 157. 171R
- ladle miḥrafe 170
- lake baḥra
- lame a'raj 180.2
- lame of hand akta'
- lame, become i'raj 149
- lameness 'araj
- lament nadab
- lamentation for dead ma'ade
- lamp kandeel 173
- lamp chimney bannōora
- lamp, clay sraĵ la
- lance v. baṭṭ
- lance n. roomh 4a
- land (country) blād 11
- land (opp. sea) barr
- landing tshiṭṭi
- lane zārōob 14
- language loōra; lisân
- lantern fanōos
- lap v. laklak 154
- lap n. ḥōoḍn
- larder bait il-mōone
- large kbēer
- last v. dāyan 138.4 chadam
- last adj. achēer
- last (shoemaker's) kâlib 13.1
- lasting mḍayin
- late likkēes; wāchri
- lately min mōodde
- lath bōorḍādiye
- lathe māchraṭa
- lattice sha'riye 163
- laugh diḥik 114.1
- laugh, make aḍhak 141.1
- laughter diḥk
- laundry maḥsal
- law naşām 166.4 kânōou 14
- lawful kânōoniş
- lawsuit da-we
- lay haṭṭ
- lay (table) şaff
- lay... before shakaḥli
- lazy kaslân 176.2 181.2
- lazy, be tkâsal
- lead v. kâd 126.2
- lead round mashsha
- lead to wadda ila 137.2
- lead-pencil kâlam rşâş
- leader kâyid 9
- leaf waraqa
- leak v. zarab
- leak n. zarabân
- lean v. ittâka; mâl 126.2
- lean adj. ḍ'eeḥ 181.1
- leap fazz 116.1 naṭṭ 'an
- leap over kafaz 113.5
- learn t'allam 142.1
- learned 'âlim 90b 176.3
- learned man 'alēm 3
- last, at the in kâllâlât; bi
 el-kalēele
- leather jild
- leave v. dashshar 136.1
 challa 137.2; inşaraf 144.1
- leaven n. chamēere
- left, to the 'ash-shamâl
- leg sâk 11
- legging tmâk
- legible maḥri
- lemonade limonâda 202
- lend 'âr 126.2; qarad
- length ṭool
- lengthen towwal 137.1
- leprous adj. n; abraş 180.2
- less illâ 54a aşar
- lessen kallal
- lesson mtēele 12
- lest layilla
- let (house) kara 127.3 âjar
 139.2
- let (allow) challa 137.2
- let us 211.
- letter (alphabet) harf 6a
- letter maktōob 172. 201
- level (flat) mōostawi
- lexicon kamōos 14
- liar kaddâb 167.1
- liar, declare one 134
 zarfeel
- liberal karēm 178 chiyir
- liberality kâram
- liberty ḥōorriye
- lick liḥis 114.1
- lid raṭa
- lie v. (opp: stand) daja'
 145 a
- lie v. nakar; kâḍâb 113.1
- lie n. kibbe
- lies, obvious hals bi hals
- life 'eeshe
- lift v. shâl 126.2; rafa'
 113.3
- light v. sha'al
- light n. ḍow; nōor 5a
- light (opp. heavy) chafeef
 91. 181.1
- lighten v. barak
- lightning bark 6a
- like adj. mitl
- limb 'aḍoo
- lime kils
- limekiln lâttoōn
- limit v. ḥaddad
- limit n. ḥadd 6a
- limp v. 'araj
- limp rāchoo 176.1
- line a garment baṭṭan 136.1
- line n. zēeh 4a
- line, be put in iştaff 146
- linen kittân
- lining bṭâne
- lintel 'atabe
- lip shiffe
- liquid siyâl
- lira (coin) lēera
- list fihris; lâyiḥa
- listen tnâşşât 142.1
- listener mitnaşşif
- literary work taşneef 173
- little shwiye; nitfe; şreer
 90a; kalēel 91
- little by little shwî shwî
- little, tooakâll min el-lâzim
- live v. 'ash 126.2
- livelihood kōoṭ ḥ kiswe
- lively ḥirik
- liver kibde
- load v. ḥammal
- load (a gun) dâkk 116.2
- load n. ḥiml
- loaf rreef
- loan qarḍ
- loathe kirif 114.1
- lock v. sakkar
- lock (of door) râl 166.4
- lock wooden ḍebbe 4b
- lock of hair jaddōole
- lodging manâme
- log kōormiye pl. qarâmi
- loin châşra
- loiter tmalta'
- lonely minfrid
- long ṭawēel 90a 181.1
- long as, as ṭool mâ
- long for v. iştâk 147
- longing shōk
- long-suffering ṭawēel er-
 rōoh 183.1

look v. shâf
 look n. našar 5a
 look at ittalla' ʿala
 look w. interest tfarraj ʿala
 142.1
 looking glass mrâi pl. moõri
 loop ʿilâka
 loose, be tchalchal, filit
 loose adj. fâlit
 loose, let falat 113.1
 loosen fâkk 116.2 fakfak
 loosened, be (knot) inhall
 145.3

Lord rabb
 lord over tsallať
 lose v. dâf 126.2 dîya' 137
 lose sight of shâl ʿain + suff.
 loser mđiyi'
 loss chisâra
 loss, suffer ʿidim 114.2
 love v. ḥabb 116.2
 love n. maḥabbe
 love, be in hiwi 130R
 lovely laťeef
 lover mhibb 167.1
 low wâfi
 lower v. waťta
 lower taťtâni 74R
 lowly waďe'e
 luck ḥass; bacht
 luggage ḥâje 13.2; ʿafsh
 lukewarm fâtir
 lump da'boole
 lunch řada
 lung riyâ
 lurk trassad
 lust shâbwê
 lusty shabwâni 175R2
 luxuriant jamêel
 lye safwe

Machine mâkina
 mad (from dog) kâlbân 176.2
 mad, become jänn 116.1
 magazine machzan 169
 magic sihr
 mainly choõšoõsan
 majesty jalâle
 make sâwa 140, ʿamal
 make into řiyar 137.1
 maker ʿamil
 male n. đakar 7
 manage dabbar
 management m'âmale r
 man rijjâl 175, insân, rajõõl 4
 man from 175R 1.
 man, big kēeki
 manly rijjâlî 175 .

mane ʿõori
 manger ma'laf
 manners slõok, masra
 mantle for women izâr la
 manufactory ma'mal
 manure zibl [lâzim
 many, too aktar min el-
 marble rachâm
 marbles gõõlli 2
 mare fâras 5a
 margin ḥaffe
 market sõok 5a
 maronite 13.3N
 marriage iz-zēeje
 married, be tjowwaz 142.4
 marrow moochch
 marry one to another jow-
 waz 137.1
 martyr shahēed 3
 marvel at inbahal
 marvellous ʿajēeb
 mason ammâr 167.1 bännâ
 mass (eccl.) kõõddâs
 massacre mađbaḥa
 mast sâri 13.3
 master m-allim
 mat, straw ḥasēere 1b
 match (sulphur) kibreēt
 matchless mâ ilõsh naşēer
 matter mäs'ale
 matter, it does not mälaish
 matter, it is a small ishi
 kâlēel 84
 matter, what is the shoo
 d-da'we

mattress firâsh 1a
 meadow marj 6a
 meagre đ-eēf
 meal waķa
 mean (low) dani
 mean (think) ginn
 mean (intend) ʿana
 means, by all ʿala kõõll ḥâl
 meaning n. ma'na
 means řarēeka 1b
 means of, by ʿan yadd
 measure (capacity) v. kâl
 126.2
 measure (length) v. kâs
 126.2
 measure n. kail; křâs
 meat laḥm
 mediate twassať
 mediator wasēeť 3
 medicine dâwa 5R 2
 meditate t'ammal 142.2
 iftâkâr 145.1

Mediterranean baḥrer-rõom
 meet lâka 140
 meet each other tlâka 143.4
 meet s.o. iltaka 148
 meeting moõltaķa
 melody laḥn 5a
 melt đâb 126.1
 memorable byisthiķķ it-
 tidkâr
 mend v. şallah 136.1
 mend (patch) v. rakķa'
 136.1
 mend a seam kaťtab 136.1
 mend n. roõķ'a 2
 mention đakar 145b
 merchandise biđ'a'a 12
 merchant tâjir 9; biyâ'
 merciful şafõok
 merciless ķâsi
 mercury zaibaķ
 mercy şafaka
 merit istiḥķķâķ
 message châbar
 messenger sâ i 9N; mirsâi
 metal ma'dan 169 [nasaķ
 method řarēeka; ooslõob;
 metre mitr 7
 mew v. mawa 130
 middle waťtâni 176.R 2
 midst wať 4
 midwife dâye r
 mighty ķadeēr
 migrate ḥâjar
 mild laťeef
 mile mēel 4a
 milk v. ḥâlâb. 113.1
 milk n. ḥalēeb
 milk, dried kishk
 milky way řarēekit-tabbâne
 mill řâḥõõn 157; 168.14;
 máťhane
 mill, hand jarõõshe 174
 miller řaḥḥân
 mind n. ʿaķl 6a
 mine cf § 15.
 minister (polit.) safēer 3
 minor ķaşir 179
 minute daķēeka 12
 miracle ʿajēebe
 mirage sarâb
 mischief đarar: şaķa
 mischievous şaķi 182
 miser bachēel
 miserable (phys.) ta'ēēs
 miserable (moral) radi
 misfortune bâliye 10
 missionary mbaşbshir r

mist r̥taifa
 mistake řalať 5a
 mistaken, be inchadať
 mistress sitt r
 misuse salam
 mitigate laťtať
 mix j̥ab̥al 113.1 chalať
 mixed machlōoť 176.1
 moan v. tnahhad 142.1
 moderate itadal
 moderation iťtidāl
 modern jdēēd
 modest nazēeh
 modest, be twādať 143.3
 modesty řaya, nazāha
 moisten v. ball 116.1
 moment lařsa
 moment, in a fi řamshet ʿain
 monarchy salťane r
 monastery dair 6a
 money, bridal mahr 6a
 money mařari
 money-changer řarrāť
 money-lender mdāyin
 monk rāhib 11
 mouster mahōol
 month shahr 6a
 monthly shahri
 moon k̥amar 4a
 moon, full bādr 6a
 moon, new hlāl r. f.
 morality ʿarđ
 more, no 81
 more than biktēer 95
 bi_l-ktēer
 more, the . . . the more kōoll
 mä . . . kōoll mä 94
 morning řoobh; řabāh r. f.
 morrow, to bookra
 morsel, loořme 2
 mortal k̥abil il-mōt
 mortality mōt
 mortar, building řēen
 mortar, stone jōorn 4a
 mortar; metal hāwin
 mortgage rahn
 moslim mōslim 167.1
 mosquito-curtain nāmōōsiye
 163
 most, at the bi_l-ktēer,
 in kāttarāt
 mostly řaliban
 mote nařra r
 mother oōmm pl. oōmmayāt
 or oōmmahāt
 meth eaten mʿattit
 motionless mjamad

mould k̥alib 13.1
 moulding mařtabe
 mount v (animal) rikib
 mountain j̥ab̥al 4a
 mourn řadd 126.2
 mourner řadid r
 mourning řoōzn 5a
 moustache řhārib 13.1
 month tōōmm; řōōmm
 movable mitharrik
 move, a thing zařa.
 much ktēer 181.1
 much, as . . . as řadd 73
 much more than bi_l-ktēer
 much, so . . . as řadd 78
 much, too aktar min_el-
 lāzim, bi or fi-zyāde
 muddy, become wařřal
 136.4
 muddy, make jaljař
 muleteer mōok̥ari
 multiplication řarb
 multiply řarab 60
 multiply o. s. izdād 45. b
 mumble hamdar, tamtam
 municipal council majlis
 il-bālādiye 163
 munition řachēere
 murder v. řatal
 murder n. řatil
 murderer řatil r
 murmur v. itđammar
 murmur n. itđimmir
 muscle ʿađal 5a
 music moozēeka
 musk misk
 mustard chardal
 mutilate charrab
 mutiny hayāj
 mutton bayād
 my cf § 11.
 mystery sirr 4a
 Nail v. řammar 136.1
 nail n. mismār 171
 nail, finger difr
 nailed, be tmasmar
 naked ʿaryān 176.2
 name v. samma
 name n. ism pl. asma
 namely yīni
 napkin řoōřa 2N1; bashkēer
 173.
 narrate charraf
 narrative řoōrrāfiye;
 řoōřsa
 narrator řařřas

narrow điyik 90a: řalēel
 el-ʿarđ 171R
 narrowness đēek
 nasty radi
 nation oōmme
 national oōmni
 native n. & adj. baladi
 native land blād
 natural řabēēsi
 nature (temper) řabť
 nature, good laťafe
 naughty řaři
 nausea k̥araf
 navel řoōrra 2 zookra
 near řarēeb 90a; řadd
 nearly řakrēeban
 necessary adj. & adv.
 đoōroōri
 necessity iřtiyāj 167.2
 neck řakbe 4b ʿoōnř 5a
 uookra
 necklace řok 5a
 need v. ʿāz 126.1
 need n. ʿāze r
 needle řibre 2
 needle, packing msalle r
 negation nafi
 neglect v. ahmal
 negligence ihmāl
 negligent mōohmil
 negro ʿabd 8
 neigh hamham 154
 neighbour řar 11
 neighbourhood jēere
 neither . . . nor mā . . .
 wālā
 nephew ibn il-chāl or ʿamm
 nerve ʿasab 5a
 nest řishh 6a
 net řhābākā 4b
 never mā . . . abādān
 never I, etc. mā ʿoōmri etc.
 nevertheless ma řhāda
 new jdēed 91
 news řhābar 5a
 newspaper jōornāl 167.2
 jarēede
 next, the řai 200
 niece bint il-chāl or ʿamu
 night laile 168N
 night, pass the řađđa_l-
 laile
 night gowu řamēēs in-nōm
 nightly kōoll laile
 nipple řalame
 no cf. 71 lā

- noble sharēef 90a; sarēef 181.1; bálame; fáchir; aşēel
nobody wala hadan
nod n. ishârar
noise rôsh c
noisy mrowwish
nominate 'íyan
nominated, be t'íyan
nonsense hablane
nook kóorne
noon sôhr
noon-rest kâile
nose shôôta r
north shamâl
nose mōonchâr 171; anf 6a
nose-bag michlâi
nostril chōozk il-minchâr
not cf. 81
not yet lissa mâ
not even hatta mâ
note-book daftar el-mlâ-
 haşât
nothing wala ishi
nothing, for balâsh [rair
nothing else wâlâ shee ...
notice n. i-lân r. f.
noun ism
nourish iktât
nutritious mradâdi
now halkait, hal-waqt, issa
nowhere wala fi makân
number 'adad 5a; 'idde 41.R
nun râhbe r
nurse v. rabba
nurse, (sick) v. i'tana
nurse, wet mradq'a r
nut (mech.) tlaifha
O! yâ 87
o that yâ rait 89.2
oath yamēen
obedience t'a-a
obey tsamma° 142.1
object v. dâdad
object n. hâje
objection mōôdâdade r
oblige (force) jabar
obliged majbōor
obliterate maḥa
obscene wisich, kiḍir
observation mlâḥasa
observe râkab
obstacle mâni° 13a
occasion fōorşa 2
occupation imtilâk
odious mōohēen
odour (bad) natane
offence ihâne r
offence, take âchad 139.2
offend ahân
offer v. kaddam la 136.1
offer resistance dâdad 139.1
offer n. taḥdime
offering 'aṭiye
office wasēefe 12
officer dâbit 9
official ma'mōor 165.3, 201
 'amil 168.9 mwassaf
official decoration nēeshân
oil, olive zait [171 N
oil, simsim sēerij
oily midhin
ointment barham c
okiye oḥkiye r & awâk
old 'atēek, kadēm 177
olive press, stone bâdd 6a
omelette 'ijje
omission tark
omit tarak
omnipotence kōōdra
omniscience & adj. 'alēem
once chátra; marra
once, at 'ala l-hârik
one by one wâhad wâhad 57
one, regard as wahhad
only bass
ood (mus. instr.) 'ōod 11
open v. fataḥ 113.3
opening fâtiḥ 104
opinion rai; sinn
opium afyōon
opponent chaşm 7
opposite kbâl
opposition mōôdâdade
oppress kahar 113.3
oppression jabr; sōolm
or ow
orator chaṭēeb 3
order v. waşsa; amar
order n. tartēeb
order (command) waşiye
 10; amr 13.1
origin aşl 6a
original adj. aşli
ornament v. zîyan 137.1
ornament n. zēene
orphan, become tyattam
 142.3
orphan, make yattam 136 5
orphan adj.. yatēem 181.2
orphan tyittim
orphanage dâr il-îtam
Osmanli 'ōotmâni
other rair 35; 'adam
ought cf. 70
outer barrâni 74
outlet machraj 169
outside bârra
outwards bârra; la bârra
oven fōorn pl. afrân
 of stone & earth zarb
over fok
overcast (sky) mriyim
overcoat, long joōbbe r 2
overcome řalab
overcome by, be indarr
 min
overflow řâf 126.1
overhead, fok; fokâni 175
 R 2
overlook řall 'ala 116.2
overpower řalab
oversee nâsar 'ala
overseer mnâşir 167.1
overtake sabaḥ 113.4
over weight, it is rájih
owe cf. 70
owner řâhib
ox goad miḥmâs 171
Pace kadam
pack v. ḥazam 113.2
package bōokje
packing-needle msâlle
packsaddle řahl 6a
padlock kif
pail saṭl 6a
pain waja°
pain, cause owja° 141.2
pain, suffer t'allam 142.2
painful alēem; mōoji-
paint v. şowwar 137.1
paint n. dhân c
painted madhōon 176.1
pair jôz
palace řaşr 6a
palatable ladēed
pale aşfar
palm of hand kaff 6a
pan, frying řallâye r
pan, native wash řabaḥ 4a
pane, window lôḥ
panel birwâz
pantaloons (nat.) shirwâl
 171
pantaloons (Europ.) banṭa-
 lôn 172
paper waraḥ c
paper, blotting waraḥ
 nashshâsh
parable maṭal
parasol şamsiye 191b

parch nashshaf
pardon v. ʿaḍar
pardon, ask istafar
pardon n. ʿidr
parents ahl
part n. kism 5a; jiz' 5a
part take ishtarak 145.1
partnership, enter into tshâ-
rak

particular choṣṣooṣi
partly...partly ishi...ishi
partner shrēek
partnership shirke
party hizb 5a
pasha bâsha 166.4
pass (hand) nâwal
pass by fât 126.1; mârak
pass on marak min
pass the night bât 126.3
passage zârôob 14
passenger râkib 9
passion mail
passport tâḍkara 170
past (time) mâḍi; sâbik
pat v. taḅṭab li 154
patch rōok'a 2
path darb 5b 157 tarēek
patience ṣabr
patriarch bâtrak 174N
patron ʿamēel 3
pattern mōṣṭara 170
pause v. waḳaf
pause n. waḳf
pave ballaṭ 136.1
paving-stone balâṭ
pay dafa'
pay a debt wafâ 129
payment wâfi
peace, make râḍa
peace, make ... together
trâḍa

peace ṣōlḥ
peaceful msâlim
pearl lōolōo pl. la'âli
peasant fallâh r
peel n. jild, kishr
pen kâlam 5a rēeshe pl.
riyash
penalty kaṣâṣ
penholder masket rēeshe
penitence tōbe
penitent n. & adj. tâyib
pent-roof rafrâf 167.2
people sha'b 6a
pepper fâlfâl
pebble ḥaṣwe r
percentage fâide cf 55. fâyeḍ

perception shō'ōor
perfect ooṣōoli, tamm
perfection kamâl
perfidious châyin
perfume rēeha fibe
perhaps maṣlaḥa, yimkin
cf. 141.3N

peril chaṭar
period mōodde
perish tilif 114.1
perjure zōor
perjury yamēen zōor
permanent dâyim
permission idn
permit v. aḍan
permitted masmōoh 176.1
perplex ḥiyar
perplexed, be thiyar 142.4
perplexed, become ihtâr 147
persecute idṭahad
persecution idṭihâd
persevere in dawâm ʿala
139.4

Persia blâd il-fōors or ʿajam
person shachṣ 5a
personally shachṣi
perspire itbachchar, ʿirik
perspiring ʿarkâu 176.2
persuade akna'
persuasion iknâ'
pert dili'
pest waba
pestle madaḳka
petticoat tannōora tahtaniye
petition ṭalab
petrify thajjar
petty zahēed
pharmacist farmashi 162
pharmacy farmashiye
philosopher filasōof 174N
phlegm chzōok il-ʿarâk
photograph v. ṣowwar
photographed, be tṣowwar
142.4

photograph n. ṣōora
photographer mṣowwir
physician ṭabēeb
piaster kirsh 6a
pick kaṭṭaf 136.1
pick (fruit) faraṭ 113.5
pick out naḳka 137.2
pick-axe fâs pl. fōos
picture ṣōora 2
piece kâṭ'a 2 shâḳfe
piecework, take in tkâwal
143.3
pierce bachash 113.3

piety takwa
pig headed (he) râso kbēer
183R 2 kbēer er-râs 183R 1
pilgrim ḥâjj 9
pilgrimage zyâra
pilgrimage, go on zâr 126.1
pill ḥabbe
pillar ʿamōod 14
pillow mchâdde
pillow-case bait mchâdde
pilot kilâwōos
pin dabbōos
pinafore wazra bi kmâm
pincers malḳaṭ
pinch v. ḳaraṣ
pious tāki
pipe, smoking ralyōon
pipe, clay water ḳadōos
pipe, metal water ḳaṣṭal
ma'dani

pipe, bag nâye r
pistol ṭabânja
pit jōora
pit for grain maṭmōora 174
pitch (tent) naṣab
pith lōobb
pity shafaḳa
place v. ḥaṭṭ 116.2
place māṭrah; makân [23
place of whom, in ʿan mēen
plain (simple) basēet
plain n. sahl 6a
plait (hair) v. jaddal 186.1
plait cf hair jdēele 12
plane v. masaḥ
plane (tool) fâra
planet siyâr r.f.
plank lôha r
plant v. ḳaras
plant n. nabâte pl. nabât
plaster (wall) ḳaṣar
plaster (med.) laḳza r
plate ṣaḥn 6a
play v. li'ib 114
play n. li'be r
pleasant maḳbōol
please cf. § 25
please v. (like a thing)
a'jab 141.1
please, if you tfaḍḍal [143.2
pleasure, have the t'ânas
pleasure kaif
pledge raḥn
plentiful bi kaṭra
plenty kaṭra
pliable ḳâbil il-lawi
plough v. ḥaraṭ

- plough n. sikke 159; ^oōd
ploughshare ḥāsme, sikke
pluck v. kaṭaf 113.5
plumage rēesh
plunge into (water) naṭṭ fi
pocket jaibe 6a
poem shīr 5a
poems, coll of dēwân 14
poet shâfir 3
point v. bara
point (of tool) râs
point out warra 137.2
pointed mrowwas 176.1
poison v. sammam 136.3
poisoning, blood tsimmōom
poke rażz
police bōolēes
polish v. lamma
polite adēeb, laṭēef
political siyâsi
politics siyâse
pomade dhân
pomp trōomba
poor faḳēer 90a. 178
poor, become iftaḳar
pope bâba 166.4
population sōokkân pl. of
sâkin
popular ʿâmmi
porcelain šēēni 163 kēeshâni
pore masâm r. f.
porter (carrier) ʿattâl pl.
ʿattâle
porter door- bowwâb
portion kism 5a
position mowḳif
possess malak
possession mōoktâna
possession, gain imtalak
possession, *how expressed*
cf. §§ 11 to 13
possessor šâhib
possible, be amkan
possibly mōomkin
possibility imkân
post v. waḳḳaf
post (wood) sânde r
posterity dōorriye
post-office bōsta
postpone ḥadaf
postpone a promise tmâ-
ṭal 143.1
pot, clay-cooking ḳidre 6a
pot, metal cooking tânjara
potsherd shaḳfe
potter fōochchâri 162. 167R
pottery fōochchâr 162
poultry tyōor
pound v. daḳḳ 116
pound (money) lēera
pour şabb
pour out kâbb; şabb 116.2
poverty faḳr
powder, gun barōod
power ḳōowwe
powerful mōoktidir
practice v. tmarran
practice n. tamrēen
praise v. ḥamad 113.2
pray şalla 137.2
prayer şalâh
preach waʿas 122
preacher wâis
precaution intibâh
precede maraḳ, ḳōoddâm
precious ʿazēez 181.1
precipitate rakaḍ 113.5
preface n. mḳaddame
prefer faḍḍal ʿala 136.1
preference tafḍēel
pregnancy ḥabal
pregnant ḥibla 176.1 N
prepare ḥiya
prepare o. s. istaʿad 151
preparation istifdâd
prescribe waşaf
prescription waşfe
presence, in my bi wōojōodi
presence, your (form of
address) ḥâdartaḳ
presence (authority) haibe
present v. ahda
present be ḥiḍir 114.2
present n. hadiye 10
bachshēesh 173
present adj. mowjōod
preserve (savoury food) v.
kabas 113.1
preserve n. taṭle
press v. (crowd) zaḥam
press n. mâkbâs 169
pressure kabse
pretend to be badly off
tbarbak
pretend to be something
iddaʿa 145b
pretty jamēel 90a; ḳwiyis
prevail fâz 126.1
prevent mana
previous day ḳablha bi yôm
previous ḳabl
price táman; ḳēēme r
priceless mä byittámman
prick nachaz 113.3; rażz
pride kōobriya
priest chōōri 168 N
prince âmēer 3
principally chōōşōōşan
print v. ṭabaʿ 113.3
printed, be intabaʿ 114.1
printer ṭabbâʿ 165.3
printing n. ṭbâʿa
printing-press máṭbaʿa 170
prison ḥabs 6a siju 6a
prison, cast into *cf. § 116.2*
prisoner asēer 3; maḥbōos
172
private, in bi _s-sirr
prize jāize r
probation tajribe
procession, in bi _ş-şaff
procession (relig.) ziyâḥ
proclaim intachab
proclamation intichâb
procure iḳtana
produce v. sabbab
produce n. maḥşōol 167.2
profession kâr r. f.
profit maksab
profitable mkassib
profligate n. sâḳit; fâsiḳ
progress taḳaddōom
progress, make ṭkaddam
prohibit yassaḳ 136.4
prolong towwal
promise v. waʿad 122
promise n. waʿd
pronounce lafas
proof bōorhân 171
proper châş
proper, be lâḳ 126.2
property cháşşa;
prophecy tnabba
prophet nâbi
proportion nisbe
proportionate bi _n-nisbe
proposal mashōora
propose shâr 126.2
prose naṭr
prospect amal
protect o. s. ittaḳa 145.3
prosper yassar 136.4
prosperity tiseer
prostitute ḳaḥbe 4b
prostrate immaddad
protect ḥafas 113.2
protected maḥrōos
protection ḥimâye r
protrude nabbaz
proud mitkabbir
proud of, be ftâchar bi

- prove barhan
 proverb maṭal 5a
 provide dabbar 136.1
 providence tadbēer
 provision mōone pl. mōowan
 province mḵāṭaʿa r
 provocation ṭahrēek
 provoke ḥarrak
 prudence nabāha
 prudent nabēeh
 prune v. ṭaʿam
 psalm mazmōor
 puberty blōor
 publish nashar
 publisher nāshir
 pudding bōödēen
 pull saḥab 113.3
 pull hard inshadd 144.3
 pull out chalaʿ, chamaʿ
 pulpit minbar 169
 punish nabaṭ
 punish ḵāṣaṣ 139.1 jāza 140
 punishment ḵaṣāṣ
 pupil of eye bōōbōo
 pupil tilmēed 173
 purchase v. ishtara 148
 pure (unmixed) ṣāfi
 purgative sharbe r
 purple ḵirmiz
 purse kēes 5b jisdān
 pursue each other idṭāhad
 pus midde
 push lazz
 push by force dafaʿ
 put down waḍaʿ 122
 put down, be inḥaṭṭ 144.3
 put in order rattab
 put on (kettle etc.) rakkab
 putrid mʿāffin 176.1
 putty maltēen
 pyramid ḥāram 5a
Quality nōʿ pl. anwāʿ
 qualities, characterized by
 good or bad ittaṣaf 145.3
 quantity kammiye r
 quarantine karantēena r
 quarrel v. ṭḵātal
 quarrel with shāmaṭ 139.1
 ḵātal
 quarrel together tshāmaṭ
 143.1
 quarrel n. shamāṭa
 quarry v. ḥajjar
 quarry n. māḥjara 170
 quarry-man ḥajjār r
 quarter of town ḥāra r
 queen malake r
 quenched rawa
 question s. o. istafham
 150
 question n. soʿāl r
 quick adj. & adv. ḵawām
 quickness choʿoffe
 quiet ḥādi
 quiet, be kann 116.1
 quiet o. s. sakkat nafso
 quietness hadāwe
 quietly ʿas-sakt
 quit tarak
 quite chāliṣ
 quote tamman
 quotient chārīj il-ḵisme
Race v. tsābaḵ
 rag chirḵa 2
 rage v. ṭhīyaj
 rage n. hayajān
 rage, get into iḥtadd 146
 railway sikket il-ḥadēed
 r'y station maḥāṭṭa r
 rain v. amṭarat 141.1
 ashtat 141.3
 rain n. māṭar 168.5 a
 raise (plants) zaraʿ
 rank maḵām
 ransom badal
 rare & adv. nādir
 rather ḵabl
 rate, (toll) ijrit ed-darb
 rational faḥēem
 ravenous kāsir
 raw (uncooked) nī
 ray shaʿāʿ r.f.
 raze ḥalaṭ
 razor mōos 5b
 reach v. wiṣil
 read ḵara 127
 reader ḵāri
 readiness istiʿdād
 ready chāliṣ; ḥāqir
 realise ṭṣowwar
 really! yā tāra 89.4
 reap ḥaṣad
 reaper ḥaṣṣād r
 reason sābab 5a
 rebellion hayāj
 receipt wāṣl
 rebuked, be tʿazzar
 receive ḵābal
 receive (a guest) istaḵbal
 150
 recent ḵabl mōodde
 reception ʿazēeme r
 recipe waṣfe
 reckon ḥasab
 recline lawa
 recognise iʿtaraf fi
 recognition iʿtirāf
 recollect taḍakkār
 recommend waṣṣa bi 137.2
 chabbar ʿan
 recommendation tōoṣṣaye r
 recompense kāfa 140
 reconcile rāda
 reconciliation mṣālaḥa
 record n. wāḵʿa
 recover (health) ṣaḥḥ 116.1
 ṭāfa 143.4 shifī 127.2
 recovery shifa
 red aḥmar 180.1
 red, become iḥmarr 149
 redeem fada 127.2
 redemption fida
 reduce ḍiyaḵ
 reduction taḍyēek
 refer ashār ʿala
 refrain from imtana
 refresh barrad, ṭkōwa
 refreshment taḵwiye
 refuge, take ṭḥāma fi 143.4
 refusal ʿadam ḵōōbōol
 refuse v. imtana 145.1
 regard as strange istarrab
 150
 regard n. iʿtibār
 regiment jaish
 regret v. tʿassaf ʿala 142.2
 regret n. tʿissif
 reign v. malak
 reins ljām
 reject rafaḍ
 rejection rafḍ
 rejoice firih 113.5
 rejoice at thanna 142.1
 insarr 144.3
 rejoice malignantly ishtafa
 148
 rejoiced, be tʿānas 143.2
 relate charraf
 relative ḵarēeb 12
 re-let ʿāwad ājar
 reliance ittikāl
 relieve tchāllaṣ
 religion dēen
 rely upon ittakal 145.3
 remain fiḍil 114.1; biḵi
 127.2; 81
 remain over faḍḍal ʿan
 136.1
 remark n. mlāḥaṣa
 remember fiṭin 114.1 ṭdak-
 kar 142.1

- remember of old wa'a 129
 remind s.o. fakkar fi 136.1
 remind o.s. fiṭin
 remnant baḳiye 10
 remorse towbēech
 remove (leave house) naḳal
 rend mazza'
 rend garment tchazzak
 142.1
 renew jaddad 136.1
 renewal tajdēed
 renounce ista'fa
 rent (house) istakra
 rent of house kira
 rent (tear) shoōḳḳ 6a
 repair ṣallah
 repeal oolri
 repeat 'ād 126.1
 repent nidim 114.1
 repent, make naddam
 repentance nadāme
 repetition tikrār
 replace 'owad
 reply v. jāwab, radd
 reply n. jawāb
 rep. use n. rāha
 reprehensible miṭtir
 reproach v. 'iyar
 reputation ṣēet
 request v. ṭalab 113,5
 wasṣa 137.2
 request n. ṭalab
 resemblance mshābaha
 resemble shābah
 resign ḳaddam; isti'fa
 resist māna'
 resolve v. ḳarrar
 resolved, be ṣamman
 respect n. i'tibār
 respite ḳāṭa'
 respite, give amhal 141.1
 respond radd 'ala
 responsible mṭālab
 rest v. istarāh 152
 rest o. s. irtāh 147
 restore (bring back) rajja'
 result natēeje
 retaliate jāza 140
 retard amhal
 retire ṭili' min
 return v. 'ād 126.1. 81
 'āwad, raja'
 return n. rāj'a
 reveal kashaf
 reveal the future baṣar
 el-bacht 113.3N
 rəvenge ṭār
 reverence i'tibār
 reverse a vessel ṭabb
 revolution ṭōra
 reward v. 'owwad
 rewarded, be ṭjāza 143.4
 reward n. mjāzāh
 rheumatism dā' il-mafāṣil
 rhyme ḳāfyē 13.2
 rib dil' 6a
 ribbon rabṭa r
 rich ṭani 90a. 182
 rich, become istārna
 rich, make aṭna
 riches ṭina
 riddle larz 5b
 ride v. rikib 'ala 114.1
 chiyāl 137.1
 ride n. mishwār 171
 rider fāris 11 chiyāl
 riding animal dābbe
 13.3
 right, be 70
 right (opp. left) yamēen
 right, (correct) maṣbōōṭ
 right, to the 'al yamēen
 rigid, become ṭyabbas 142.3
 rind ḳishr 5a
 ring ḳāṭim 13.1
 ring, signet chitm 7
 riot haizā'a r
 ripe mistwi 176.1
 ripe, become istāwa 148R
 rise v. ḳām 126.1
 rise v. (sun) sharaḳ 113.1
 ṭala'
 river nahr 7
 road darb 157 ṭarēek 1a;
 sikke 2
 roar v. za'ar
 roar n. za'eer
 roast on skewer shawa 130
 rob nāhab 113.3
 robbed of, be insālab min
 robber lōoṣṣ 4a
 rock n. ṣachr 6a
 roll v. da'bal
 roll n. bākara
 roll back läff 116.2
 roller madḳale
 Roman rōomāni
 roof ṣaṭḥ 6a
 room ôḳa 2
 room, make wassa' 136.4
 roomy wasēe'
 rope ḳabl 4a
 rotl roṭl 5a
 rough (road) charbān
 rough (manners) jāfi
 round imdowwar
 round thing, any da' bōōl 172
 round of ladder dāraje
 round, make dowwar 137
 row v. ḳaddaf 136.1
 row-boat ḳārib 13.1
 royal mlōōki
 rub, at the bath ḳiyas 137.1
 rudder miḳdāf 171
 ruffian chishin
 ruin v. atlaf, charrab
 ruin (place) chirbe
 rule v. sās 126.1
 rule (pattern) ḳā'de
 rule, as a bi' l-'āde
 ruler (king) ḳākim 9
 ruler (instrum.) māstara 170
 ruminare ijtarr 146
 rump badan 5b
 run jara; 127.1 marak
 run a race sābaḳ 139.1
 rust ḳirfe 2
 rust v. ṣadda
 rust n. ṣada
 Sabbath sabt
 sack chaishe; färde; r
 adēele r
 sack, fodder michlāi 167.2
 sack, camel färde 164.4b
 sacrament sirr
 sacred mḳaddas
 sacrifice v. ḳaddam ḳōorbān
 sacrifice n. ḳōorbān
 sad, be ḳizin 114.2
 saddle v. sarraj
 saddle sarj 6a
 saddle-bag chōorj pl.
 chrōoje
 saddle, pack jlāl r.f. raḳl 6a
 saddler srōoji 162
 safe āmin
 safety amān r.f.
 sage n. ḳakēem r
 said, be inḳāl 144.2
 sail ḳal' 6a
 sailer baḳri
 sake, for the 'a yadd, min
 taḥt rās
 sale bai'
 salary oōjra
 salt v. mallah
 salt n. milḥ
 salt-cellar māmlaḳa r
 salute v. sallam
 salutation sālām 166.4
 same, the 31

- sample mástara 171
sand raml c
sandal na'l 7
sandy móornil
sanity fahm; idrâk
sash zóonnâr 171
satan shítân 171
satisfiate v. shabba
satiated shab·ân 176.2
satisfied mabsóot 176.1
satisfied, be inbasat 144.1
satisfy basat
saturate çaraq
sausage sarsées 173
savagè barri
save najja 137.2 challaş 136.1
Saviour mehalliş
saw v. nashar
saw n. móonshâr
say kâl 126.1
saying n. hókkm
scaffold mashnaqa
scales meezân
scar kishre
scarce & adv. takrēeban
scatter inđara 144.4
scent shamm
school mádrüse 170
science 'ilm 6a
scissors maqáşş 167.2
scorn ahân
scoundrel naşşâb 167.1
scour jala
scoured, be injälä 144.4
scourge v. karbaj
scowl 'abbas
scratch kashar
scratch (used of pen only)
charbash
scream v. şarrach
scream n. şrách
screw bóorri 169
sea baır 6a
seal v. chatam 113.2
seal n. chitm 7
seam stress chíyâta
search a house kabas 113.1
season faşl 6a
season (social) iyâm il-mósam
seat ka'de
second (time) tanye 13.2
secret n. sirr 5b
secretly sirri
section of orange zēch 4a
security rahn
security, become tkäfal
142.1
security, give kifl 114.1
seduce țara
see başar 113.4 141.3
shâf 126.1
see to it dabbar
seed bizr
seek fáttash 'ala 136.1
dowwar 'ala 137
seem bíyan
seize masak
seldom nâdir
select naqqa
self 30
selfish nafsâni 175B.2
sell bâc 126.2
seller bíyâc 165.3
send ba'at 113.3 wadda
sender bâ-it
sense (meaning) ma'na
sent, be inba'at 144.1
sentence jöömle 2
separate v. farak 113.1
farraq 136.1
separate from farak 139.1
separate adj. infarak
separation faşl 6a; tafrēek
serious, (staid) jadd
sermon wa'sa
servant, châdim; chaddâm
167.1 şâni' 9
service chidme 2 chidâme
sesame-oil seerij
sesame seed, crushed thēene
set (sun) râb 126.2
set n. (tools etc) taqm
set in line, be iştaff 145a
set (themselves) in line,
inşaff 144.3
set in line şaft 145a
set up naşab 113.5
settle (dregs) rakad 113.5
several nichtilfe
severe kâsi 90a
severity kasâwe r
sew chíyat 137.1
sex jins
shade v. fiya
shadow şill; fi
shake naffaq 136.1
shallow wâti
shame 'aib 6a
shameful móo·ēeb
shank façbđ 4
shape n. kâlib
share v. qasam
share n. sihm
sharp mađi 176.1
sharpen sünn 116.1
shave hâlaq
sheaf rōomr
sheepskin coat färwe r
sheet, bed sharsbat 170
shelf raff 6a
shell (sea) şadaf c
shelter malja
shepherd râ'i 11
sherd kisra
ship márkâb 169
shirk malaş
shirt (man's) kamēes 11
shirt (woman's) kamēes
niswâne
shoe köondra 164
shoe, European soormâye
shoe, horse hâdwe
shoe, infant kalkōol 172
shoe, peasant wâta, madâs
shoemaker köondârji 164.
167.R skâfe
shoot kowwas 137.1
shop hâşil 13.1 machzan
169 döökkân
shot talaq
short kaşēer 90a 181.1
shorten kaşşar; ichtaşar
145.1
shortly 'an qarēeb ba'd
shwiye
shortness köoşr
shoulder bât 166.4 kitf5b
shout nâda
show v. dâll 116 farraj
136.1 'arja
shrink çabb
shrivel tja'ad
shut sâkkar 136.1
shutter dáffet esh-shōobbâk
shuttle makkōok
shy çhajōol
sick 'iyân; marēed
sickle kâlōošb; minjal
sickness marađ
side maile r
side of, by the 'ala jānb
side-table şōofra minzōōye
siege hâşar
sieve coarse pōorbâl 171

1* corruption of ara

- sieve, flour mōonchōōl
sieve maker rarābli
sift rarbāl 154
sight maṣar
signal ʿalāme r
signature imḍa
silence v. sakkat
silence n. sakt
silent hādi
silk ḥarēer
silken ḥarēeri 183
silver v. faḍḍad 136.3
silver n. faḍḍa
similarity mshābaha
sin v. chaṭa 127.1
sin n. chaṭiye 10
since min lāmmā
sinew shilsh 6a
sinful chāṭi
sing ḥanna 136.2
sing (bird) zaḳzaḳ
singe sha'waṭ
singer mṛanni
single mifrid 56.1
sink inḥaṭṭ 144.3
sink into mire wiḥil 122
sink n. mārsal
sirup zōom
sister oocht 166.6
sit jalas 113.1 ka'ad 113.5
sit cross-legged trabba' 142.1
situated mrakkaz
situation markaz
size kōobr
skeleton hīkal
skewer ṣēech 4a
skilful ḥāziḳ 179
skill mahāra
skilled māhir
skin n. jild 6a
skin, water ḳirbe 2
skirt tannōora 174
skull jimjme 170
skull-cap arḳiye 163
slack rāchoo 176.1
slander v. washa
slander n. namm
slanderer nammām
slant v. wārab 139.3
slate lōh 5a
slanting mowrōob
slaughter v. dabāh 113.3
dabbah 136.1
slave ʿabd 8
slay mowwat
sleep v. nām 126.1 3
sleep n. nom
sleepy na'sān 176.2
sleeve kimme 4b
slender mamshōoḳ
slice lōh
slide zaḥaṭ
slim naḥēef 181.1
sling (weapon) mōōklā'f
slipper bābōōj 14; bar-
ṭōosha 174
slip through, let marraḳ
slit open ba'at 113.3
slow bārid
slowly shwī shwī, ʿala
māhl 77
slowness barāde
small ṣrēer 181.1
smallness ḳille
small pox jidre; jādare
smell v. shamm 116.1
smell at shamsham
smell n. rēeha
smelt v. dowwab
smith ḥaddād 165 3
smithy maḥdade
smoke v. (tobacco etc.)
dachchan
smoke v. (lamp) sha'lab 154
smoke n. dōochchān
smooth (opp. rough) milis
smooth, make mahmad 154
smother chaṅḳ
sniff at shāmshām 154
snow v. atlatat 141.1
snow n. talj
snuff z'ōōṭ
soak ṭarra
soap v. sōban
soap n. ṣābōōn c
soap factory māṣbane r
sob v. ann
sob n. anēen
sock joōrbāne rijjāliye
soft (egg) birisht
soften liyan 139 4
soil trab c
solder v. laḥam 113.5
solder n. lhām
sole, na'l 4a
solemn mahēeb
solemnity mahābe
solid maṣbōōṭ 176.1
some ba'd 33 ḳism min
33 R akammin
some one wāḥad 212.2
something shi or ishi
sometimes marrāt; amrār
son ibn
son in law sihr
song ḳina
soon ʿan ḳarēeb; ba'd
shwiye
soothe hadda
sofa dēewān
sofa-bolster māsnid 169
sorcerer sāhir 159
sore dōommale
sorry, be ṭhiyan 142.4
sort jins; nō'
soul nafs 30. 157. 168. 6a
sound (healthy) m'āfa
sound (noise) ṣōt 5a
soup shōraba r
sour ḥāmid; mhāmmid
south jōonōob
southern jōonōobi 175
sow zara'
space makān
spade majrōod
span shibr
spark sharāra
sparkle tla'la'
speak ḳal 124 haḳa 127.1
speak with s. o. ḥāka 140
spear rōomh 4a
spell v. hajja
spell n. rāḳwe r
spend ṣaraf
spent, be inṣaraf 144.1
spice bhār 166.4
spice, ground aboo harr
spill tshaṭshaṭ
spin ṣazal
spindle marzal
spine sinsle 170
spirit (ghost) rōoh 157
spirit, evil ʿafreēt 173
spirit-lamp ālitis-sbēertōos
spiritual rōohāni 175 R 2
spit v. bazaḳ
spite n. jākar
spite, of in ū ma' hāda;
bardoo (Turkish)
spittle rēek
splendour baha; oobbaha
split shaḳḳ 116.2; kāssar;
shaḳḳaf
spoil v. fisid
spoiled, be infāsad 144.1
sponge sfinje r
spoon ma'laḳa 170
spoon for roasting coffee
miḥmās
spoonful ṣarfe r

- spot (dirt) böökä pl. böökä^c
sprain faksh
sprained mafkōosh
spread fārash 113.5 101
spread o. s. imtadd 146
spread out nashar
spread (disease) fasha 127.1
spreading fārish 106
spring v. rakađ
spring (water) n. nab^c 7
spring (mechan.) rēeshe pl.
riyash
- spring-time rabēe^c
sprinkled innaqkash
spur on v. sāk 126.1
spur n. mibmāz 167.2
squander bahđar 154
square mrābba^c 167.1
square, carpenter's zāwye
squat qarfaş 154
stable, cow bākye r
stable, horse yachōor 14
stairs daraj c
stammer tartar
stand v. waqaf 122
stand still v. jalas sâkit
star nijme 6b najm 6b
star, shooting shikfet najm
starch v. nashsha 137.2
starch n. nasha
state hâl 5a
statement (bill) kâime r
statue timtâl
stay (sojourn) ikâme
steady mōowâđib
steal sarak 113.1 za'ať
steamed (food) imfalfal
steamer bābōor 166.5 mar-
kab 169
- steel bōolâđ
step, foot fashcha
step near qaddam
stern, be abas
stick v. lazzak
stiff jāfi
still lissâ; fidil; bāka 81
stingy bachēel 176.1, 178
stir something ħarrak
stir without removing zah-
zah 154
stirrup rákkâbe r
stirrup-strap zōochma r
stitch rōorze r
stocking jōorbâne r kalse r
stoke waqad 122
stomach mi'de 2
stone ħajar 4a
- stony wâ'ir 176.1
stoop řabb
stop s. o. waqřak 136.4
řasab
stop doing bařřal
stop up sadd
store n. machzan
storeroom bait il-mōone
storm zōba'a
story kōoşsa; tarēech
stove ođjak 166.4
straight dōorri; mōostkēem
176.1
straighten matters sâwa
140
- strange řarēeb
stranger řarēeb
strap n. řishât; sair
straw řashsh c
straw-stalk řashshe r
stray mâl 126.2
stretch madd 116.1
stretch o. s. tmaddad
stretching out mâđid 165.2
street tarēek, darb
street-cry ħiddâwiye
strength kōowe; izz
strengthen řowwa
strike (a tent) fakk 116.2
string maşşees
strip off řashať
strive after ijtahad
stroll dâr
strong řawi 90a, 182 plur.
also 168.10 shdeed 91
strut řambar
stubborn anēed
study v. daras
stuff, woven kmâsh r. f.
stupid ahbal
style nasak
subdue řahar 113.3
subject (gramm.) mōosnad
ilo
- submit sellam il+suff.
subscribe waşsa 137.2
subtract řarah 60 řaşam
113 1
succeed v. najah 113.3
succeed s. o. tibi^c
success natēje
succession taba'íye
successor chalaf
suck maşş 116 2
suckle radđa 136.1
suckling řifl 4
- suddenly ala or bi fard
mârra
suffer řak 126.2 ihtâmâl
145b
suffer (pain) t-addab
suffering n. taja-ōok
suffice kâfa 127.1 kaffa 137.2
sufficiency kafâi
sufficient bikâfi
sugar sōokkar
suit v. a'jab IVF
suit, Europ. řakm
suit (dress) řibs 6a
suitable, be wâfař 139.3
sulphur kibrēet
sum of money máblar 169
sum (total) mablar
summer řaif
sun shâms 157.163
sunrise řlōo^c esh-shâms
sunset řyâb esh-shâms
sunshade shâmsíye 163
sup t-ashsha 142 5
superfluous zâyid
supper aasha
supply dabbar
support v. (help) sâ'ad 139.1
support n. (prop) sande r
support n. maş'ade
support of arch rōokn 5a
sure akēed
surety kafēel 3
surety, give qaddam kifâle
surface wíjh
surprise v. barať
surprised, be mabrōoť
surrender v. sellam
suspicion sōo' is-sinn
swaddling cloth kōfaliye,
malfōo-íye, kmât; ħiâđ
swallow v. bala' 113.3
swear řalaf 113.2
sweat v. řirik 114 2
sweat u. arak 163
sweep kânnas 136.1
sweet řiloo 90a
sweetness řalâwe
swell wirim
swelling (med.) waram
swim řam
swindler muâfik
swing barran
swoon v. řimi
swoon n. řamayân
sword řaif 6a
sycophant wařl 7
symbol ramz

sympathise shîr	tedious mōomill	thresh daras
sympathy shoō'oor	telegram tallirāf	threshing plough môraj
symptom dal'eel 12 ishâra	telegraph v daqq tallirāf	threshing-floor baidar 169
Syria sōoriya	temple (head) mâşdar 169	throat halkōom 167.2 zal-
Syrian shâmi 161	tempt jarrab	'oom 172
syringe hōokne 2	tenacious 'anēed	throne 'arsh
Table şoofra 164	tenant mōosta'jir	through 'an yadd
table-cloth rata sōofra	tend animals sâs 126.1	throw rama 127.1
tabloid da'boole r	tendency mail	throw up food istafraq
tail danab 4a	tender râchiş 176.1; tâza	thumb bâhim 13.1
tailor chiyyât 165.3	tent chaima 174N	thunder n. ra'd 6a
take achad 117 ff.	tent-peg wâtað 5a'	thunderstorm ra-diye 162
take amiss twâchad	tepid fâtir	tby cf. § 11—14
take away shâl 126.2	terrace habale	ticket, r'y bilyett
take back rajja'	terrify sarsab	tie v. shâdd 116 1; rabaţ
take o.s. away tchîyab	terror sarsabe r	tile of roof qarmēed c
take care intabah	testify shihid 114.1	till tâ
take care! oō'a 129R	testimony ishhâde r	time zâmân 5aR.2 mōodde
take down nazzal	than of comparison min 95	time, for a long min zâmân
take for o.s. ittachad 145.2	thank v. tshakkar 142.1	time, single bâss mârra,
take off shâl 126.2	tbank n. shookr	mârra wâhde 58
take out faila'	thankful shakoor	times, at all kōoll waqt-
taken up, be inqâm 144.2	thanks! mâmnōon	time, from time to min
taking n. achd	that hadâk 18	mōodde la mōodde
tale kîssa 2	that conj. hatta; tâ	timid faz'ân 176.2
talk haki	that in	tin zēenko
talk together thâdat 143.1	that not hattâ mâ	tingle (ears) tann 116.2
thâka 143.4	theirs cf. § 15	tinned, be tbiyad
talkative lisin	then fa'idan	tinning n. byâd
talker latlât	there honâk	tinsmith sânkâri 167.1
tall řawēel	there, to lâ honâk	tire v. at-ab
tambourine daff 6a řambōorar	therefore fa'idan	tired ta'bân 176.2
tame âhli 176.1	there is fēe 71	title laqab
tan v. dabar	thick tchēen 90a 181.1 řa-	title deed hijje, qōoshân
tanner dabbâr 165.3	lēeg 176.1 řachm 181.1N	to lâ
taper v. trowwas	thief nashshâl 167.1 řarâ-	toast chōobz mhammaş
tar řitrân	mi 167R	tobacco dōechchân, tōotōon
tarboosh řarbōosh	thimble kishtbân 167.2	to-day el-yôm
target nēēs'ân 171N	thin (fine) rafēe' 176.1	toe işba' ir-rijl
task mtēele 12, fard	thin (lean) rķēek 176.1181.1	together sâwa sâwa
taste v. dâk 126.1	thine cf. § 15	toil n. shoor! mōot'ib
taste n. řa-me	thing (matter) sabab	tomb kōobr
tasty (food) ladēed	thing (object) hâje 13.2	to-morrow bōokra
tattoo daqq 126.1	think gânn 116.1	tongue lisân rf.
taunt n. maschara 170	think of iftakar fi	tooth sinn pl. snân
tax rasm 6a	thinking gânin 165.2	top râs
tax, ground werko	thirst n. 'ařash	topsy-turvy chabēeşa
tea shâi	thirsty atshân 176.2 181.1	torch mish'al 169
tea-cup kaikara	this hâda 18	torment v. adqab 136.1
teach 'allam	thorn (splinter) naşra r	total bi_1-kōolliyc
teacher m'allim 167.1	thorn shōke r	touch v. řass 116.1; dâss
tear v. mazza'	thought fikr 5a	116.1 da-as
tear (rend) n. mamzōō'	thoughtful faliēm 176.1	touch n. lams
tear down hadd 116.2	thread o.s. sall dâto	touch-stone mařakk
tear (eye) dâm'a 6b	thread n. chait 11	tough 'âsi 176 1
tease kâyað 137.1	threat tahdōed	towards řob
teat bizz	threaten haddad 136.3	towel mânshâte 170

- tower bōōrj; kōōbbe
town bālād 163, 168 4a; 175
mdēene 1b
trace v. naqash
trace n. atār
trade v. sāwam 139.4
trade n. kār 166.4
tradition tāmāttoo'
tradition taqlēēd 173
train v. (horse) ṭabba'
train n. sikke 2
transfer v. naqal
transfer n. naqle c
translate tarjam 154
translation tarjame r
translator mtarjim r
transparent shaffāf
trap n. fachch 4a 6a
trap, mouse māšyade
travel v. sāfar
travel n. sāfar
traveller msāfir r
tray ṣēeniye 163
tray for baking sidr
treacherous raddār
treasure kinz
treat (regard) sāwa
treat kindly lāṭaf 139.1
treaty m'āhade
trellis, sha-riye 163
tremble rijif
trembling rājif 166.2
tribe qabēēle 12
trick ḥirfe 2
trim v. (lamp) qaṣṣ
triple cf. 56
troop jamā'a r
trot n. rahwān
trouble n. ta ab; hamm
trouble, cause at'ab 141.1
troubled, be idṭārab 145a
troublesome mhīyij
trough, kneading bāṭye
trough, watering ma'jan
trowel maṣṭarēēn r. f. ma'laqa
true ṣaḥēēh 181.1
trunk (box) sandōōk 172
trust v. ittaka
trustee, appoint twakkal
142.3
truth doōpri
truth, in ḥaqqan
truthful mistqēēm
try jarrab
tumbler kōōbbāi r. f.
turban lāffe r 'aṣaibe r
curban, small shāmle r
turn, my etc. dōri etc
turn v. dār 126.1
turn round tlāffāt 142.1
turn from (road) ḥiyad an
137.1
turn out (good or evil) ṭala'
turn over qalab 113.1
turn towards dār la
turner charrāṭ 165.3
twofold imqā'af 56R.2
type, be put in inṣaff 144.3
Udder bizz
ugly shini' 90a
ulcer dōōmmale 170
umbrella shamsiye r
unaccustomed mōōsh
mōō'tād
unadulterated mōōsh mar-
shōōsh 176.1 R
unanimous mōōttaḥid
unavoidably min kōōll bidd
79
unawares bidōon 'ilm
unbeliever kāfir 201.168.9
unchanged mōōsh mriyar
uncertain mōōsh m'akkad
uncle (maternal) chāl 5a
uncle (paternal) 'amm 7
uncountable fair or moosh
ma'dōōd
uncover kāshaf 113.1
undated mōōsh mtōrach
uncultured qalēel el-ādāb
183R1
under cf. 73
underneath 175R 2
understand fihim 17. 103.
114.1
understanding fahēēm 178
'āqil
undertake to do istalam
undisturbed bidōon 'āqa
undress shalaḥ
unfortunately li sōō' il-ḥass
ungrateful fair shakōōr
176.1 R
unhappiness ta'ase r
union ḍamm
unite ḍamm
unjustly cf. 78
unkind mōōsh laṭēef
unknown mōōsh ma'rōōf
unlace fakk
unless mā lāmm
unpleasant mōōsh maqbōōl
unripe fajj 176.1
unstich faraṭ 113.5
until tā; lā cf. 79
unwise mōōsh bi fahma
unworthy mōōsh lāyik
upon 'ala; 'a 65.66
upper foqāni 74R
upright doōpri.
uprightness istiḳāme
upset shāqlab 154
urge on nahar 113.3
urgent lajōōj
urine ishchāch
use v. ista'mal
use n. isti māl
use (custom) 'āde r
use of, make ista'mal
useful nāfi; mōōfēēd
utmost achir daraje
Vacant fādi
vaccinate ṭa'cam
vacillate tqallab
vague mōōsh m'akkad
vainly fi or 'ala il-balāsh;
al-fādi
valise shanta
valley wādi 11N
valuable tamēēn
value v. tamman
value n. taman 5a; qēeme r
vanish chifi
vanity iddi'a
vapour bōōchār c
varied mōōchtilif
vase mazhariye
vault kōs
vegetable yachne r
vegetables, mould of ftēere
12
veil, long mandēel 173
veil, face bōōrkōō'
vein 'irk 6a
velvet mōōchmal
venerable waqōōr
venerate waqkar
venture v. tjāsar
verdict ḥōōkm
verse bait 5a
very ktēer 95
vessel ānye 13.3
vex qahar; marmar
vexation qahr
verdigris jinzār
vest šidriye
vice āfe r
vice (mech.) malzame r
vicious raddār
victor rālib
victory qalabe; naṣr

- vie tsâbak
 view mânsar 169
 vigilant sahrân
 vile sifih
 village kırye c
 villain taras
 vindicate barrar
 vinegar chall
 vineyard karm 6a
 violence jabr
 violent jabbâr
 virgin bint batool
 virtue fađēēle
 visit v. zâr 126.1; sharraf 136.1
 visit n. zyâra r
 visitor zâyir
 voice şot 4a
 volume mjallad
 voluntarily miţtowwif
 vomit istâfrâr 150
 vomiting nâtik
 vote v. şowwaţ
 voter mşowwit
 voting taşwēēţ
 voucher waşl
 vow v. nađar
 vow n. niđr 7
 vowel ħarake
 voyage safra
 vulgar đâni
Wade şabbash
 wag hazz
 wager v. şhâraţ 139.1
 wages ođjra 2 mâhiye
 wail v. nadab
 wailing mauħa; 'aza
 waist wirk
 waistcoat şidriye
 wait şabar; istânsar 150
 istanna 153
 wait for iştâbar 145a is-
 tanşar 150
 waiter sođfraji 164
 wake up fiyađ 137.1
 waken fak 126.2
 walk v. masha 127.1
 walk, take a tmashsha
 walk n. mishwâr 171
 wall ħaiţ 11 sinsle 170
 wall, dry rab'a
 wallow tmarmar
 wane şirir
 want (desire) v. bidd 116R
 want (desire) v. 'âz 126.1
 want (need) n. řalab
 want (need) n. 'âze
 wantonly kaşdan
 war n. ħarb 6a
 war, holy jihâd
 war, wage ħârab 139.1
 war with each other thârab 143.1
 warble zađzađ
 wardrobe chazânt_it-
 tyâb
 warehouse ħâşil 13.1
 warm, be difi
 warm (of air etc) ħâmi
 warm (water) soochn
 warm (weather only) şhob
 warm, become difi 127.2
 warmth dafa
 warn chaţřar
 warning tachţēer
 warning cf. 16
 was, there cf § 71
 wart tâlōole
 wash v. řasal 113.1
 wash (dishes) jâla 127.1
 wash, (ceremonial) v. řasal
 washerwoman řassâle
 washing n. řasēel
 waste (spend) baddar
 wasteful mbaddir
 waste-pipe kanâyet il-mâi
 il-wišcha
 watch v. silir 114.1
 watch (clock) sâ'a; sai'a
 watch-chain koöstâk
 watch-maker sâ'âti 162
 watchman ħâris 9; nâţōor 14
 water v. saħa 127.1
 water n. mâi; mâiye; moiye
 water-bottle řarrâfe r
 water-carrier saħka
 watercloset âdâbe; moos-
 tarâh
 water-wheel nâ'ōōra 14R
 wave v. lōlah
 wave n. mōje
 wax sham'
 wax, cobbler's zift
 we nâħnâ; iħnâ § 8; iħn
 weak & adv. đ-ēef 178
 weak, be đifif
 weaken đa'af
 weakness đōōf
 wealth řina
 wealthy řani
 wear (have on) libis
 weary v. zihik
 weather řaħş

- weave ħiyak 137.1
 weaver ħiyâk 165.3
 weaving room maħyake r
 web ħiyâke r
 wedding 'ōors 5a
 wedge n. sfēen
 wee zarñōon
 weed n. zawân c
 week joom'a 4b
 weep biki 127.2
 weigh wâzan 121.1 zân 126.2
 weighed, let o. s. be ittazan
 weight 'iyâr [145.3
 welcome v. řahhal
 welcome! mârħaba
 welfare řâliħ 13.1 chair
 well adj. & adv. mabşōōţ 176.1
 well n. bēer 4a
 well! yâ tara 89.4
 well, exceedingly mlēeh la
 âħir đâraje
 west řarb 175
 western řarbiye 175
 wet mablōol
 wet, become ibtall 146
 wet, be made tballal
 what! yâ tara 89.4
 what? 22 and R
 whatever şhoo mâ
 wheel dōolâb 14
 when lâmmâ
 when? aimta
 whence? min wain
 whenever mâtâ mâ
 where mařrah mâ
 where? la wain
 wherever ħaiţ
 whether ida
 which 22. 26. 189
 while n. moōdde
 while bainâma
 whip koōibâj 169
 whirl v. laff 126.2
 whirlwind zōbâ'a 13.2
 whisper v. washwash
 whisper n. washwashe
 whistle v. şaffar 136.1
 white abyad 180.1
 white, become ibyadđ 149
 whither? lâ wain
 whiteness bayâd [126.2
 whiz wann 116.1 wazz
 who? mēen 22. 23
 whole, entirely řaţiyân

- whole, on the bi wijih il-ijmāl
 whose? la mēen 23
 whosoever mēen mā kân
 why? laish 24
 wick itēēle 12
 wicked kāfir 179
 wide, be wisi' 122
 widen wassa'
 widow ārmāle 156
 widower ārmāl 156
 wife mara 11N
 wild (of person) hamaji;
 wabsh
 wild (of animals, fruit) barri
 176.1
 wilderness barriye
 wifful qaṣḍan; 'amdan
 will v. bidd 116R rād 126.2
 71R
 will (command) waṣiye 10
 win ribih 114.1; kisib
 wind v. laff 116.1
 wind rēēh 157; 168.5b
 window shōobbāk 171
 windpipe maṣōora r
 wine mbēēd, nbēēd
 wine-press ma'šara
 wing janāh 5.R2
 wink n. ṣamāz
 winnow ḍarra
 winter shatawiye 162
 wipe māsaḥ 113.3
 wire shrēēt
 wise ḥakēm 178
 wish v. bidd 116R rād 126.2
 tmanna; amar 113.5
 wish n. ṭalab
 witch jnniye r
 with, bi; ma'; and; 'ind 62
 64f.
 withdraw rajja'
 wither v. ḡibil 114.1 nishif
 withhold mana'
 within fi mōōddet
 without illa; bidōon; min
 'āda; bāla
 witness, bear shihid 113.3
 witness u. shahēēd 3
 woe! wail 89.3
 woman ḥōorme
 woman old 'ajōōz 12
 woman, young ṣabiye 10
 womanly niswāniye 175
 womb oom il-oolād
 wonder at t'ājjab min 142.1
 wonder n. 'ajēēbe 12
 wonderful 'ajēēb 181.1
 wood ḥāṭab; chāshab
 woods ḥirsh 5b
 wool ṣōōf 183
 woollen ṣōōfi; min ṣōōf 183
 woollen stuff ḡmāsh 11
 word kilme 6 & r
 work v. ishtaṣal 145.1
 work together tshārak
 143.1
 work n. shōōrl
 work by the piece, give
 ḡkāwal 139.4
 worker shaṣṣēel
 working man 'amil 9
 workshop ma'mal
 world doōnya
 worldly doōnyawi
 worn out, be (suit) ihtara
 worse than aḡṭa' min 96.2
 worship v. (eccl.) 'abad
 worship n. (eccl.) 'ibāde
 worshipper 'ābid pl. 'ōōbbād
 worth n. & adj. ḡēēme r
 worth, be siwi 130R
 worthless baṭṭāl 176.1
 worthy mōōstahikḡ
 worthy of, be istahakḡ 151
 wound v. 'aḡar; jaraḡ
 wound n. jōōrh
 wounded m'aḡwar
 wounded, be injārah 144.1
 wrap up laff 116.1
 wrapper (dress) rōb
 wreath iklēēl 173
 wrestle bātaḡ 139.1
 wring out 'aḡar
 wrinkle ja'de r
 write maṣal
 write katab 113.5 [201
 writer m'allif 167.1 kātib
 writing-book dāftar kitābe
 wrong n. ḡarar
 wrong, be el-ḡakḡ 'ala 70
 wrong to s.o., do ḡiliṭ bi
 ḡakḡ + suff
 Yard (court) ḡōsh 11
 yawn v. tāwab 139.4
 yawning mtāwabe r
 year sānā 166.6; 175. 165R
 'ām
 year, last 'amm owwal
 yearly sānāwiye 175. 175R1
 yearn ishtāk
 yeast chamēēre r
 yell v. ja'ar
 yellow aṣḡar 180.1
 yellow, become isfarr 149
 yes cf. 71. 85
 yesterday embāriḡ; imbārḡa
 yet imbālā
 yet (still) cf. 81
 yet, not lissā mā
 yield (produce) antaj
 yield (surrender) sallam
 yoke nēer 4a
 yolk ṣafār il-baid
 yonder ṣād
 young ṣṣēer; fata
 your cf. 11—13
 yours cf. 15
 youth ḡlām 11; fāta 11;
 shabb 11
 youth (opp. age) shabāb;
 ṣāṣar
 youthful shōōbōōbi
 youthfulness shōōbōōbiye
 Zeal ḡamiye 10; ṣēere
 zealot, zealous ṣiyōōr
 zephyr nasēem c
 zigzag m'arikaj; mlcwwa
 zine zēenko
 zodiac dāiret el-brōōj
 zone manṭaḡa

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 fellahṭēn sometimes use the fem. forms for the 2nd and 3rd pers. plur: chin (= kin), and hin.

p. 5 l. 10 read achōōh for ʿachōōh l. 20 btâṭi or btâṭi l. 21 bâkara for baḳara.

p. 6 l. 6 delete *is* l. 14 read shaitnâ for schaitnâ l. 16 add l. before “a warning” l. 20 read iyâha for iyâhah Add to the end of § 16: 2. the accus. of the pron. *e. g.* iyâha I want her. in kân biddak iyâh machlōōṭ bāt-malo. If you wish it mixed, I will do it. l. 32 read fhimthâ for fhimta.

p. 7 Add to § 18; The letter is generally pronounced *d* although *ḏ*. Delete: For the letter *d* etc. l. 27 read rōozlân for rōōzlân.

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 inḥaraḳ or inḥaraḳoo Some of the houses were burnt”.

p. 11 l. 1 read “rendered”.

p. 12 add to § 41N: or tnaïnnâ; tnaïnkōōm

p. 16 l. 7 tâni for tâni.

p. 18 l. 20 delete ?

p. 21 l. 1 read enough l. 22 read § 208 for § 209 l. 27 read kōōll mâ for kool mâ.

p. 22 l. 8 read § 210 for § 208 Add to § 83 In the same manner is used ʿadam nought *e. g.* ʿadam il-iḳḅōōl the refusal.

p. 24 l. 31 delete with the pron. suffix.

p. 25 l. 29 read chafēēf 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_ibyâkloo and they eat”. Add to § 103: Verbs which have in the Impf. the vowels *ōō* . . . *ōō* take in the Imp. as prefix *ōō*. l. 33 add iḳtil or before iḳtōōl.

p. 29 l. 29 read prick for prik

p. 30 l. 7 rakad: add “be still” l. 10 chabaṭ: “klock some one” l. 18 read lihik for lihik l. 19 read řidib for řidib

p. 31 l. 23 Add 1 before “Verbs” l. 31 Add 2 before “Verbs” l. 31 read bidōōḳḳ for bidōōk

p. 33 l. 8 read: Imperative for impf.

p. 35 l. 12 delete: or ’.

p. 36 Add to § 125 after minjâb; these participles are really of the seventh Form. l. 32 read: to forget.

p. 37 l. 30 read řadabo for řadaboo.

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

bears a prefixed, very short, *i*. The two forms *e. g.* mōǰárrab and imǰárrab exist therefore by the side of mǰárrab; *cf.* also § 142R. § 143R. p. 41 / 1 read *kaṭṭaf* pick fruit. / 19 *jallas* add straighten a thing. p. 42 / 24 *wadda** / 28 read *yá*. Add *malla* fill and delete it on p. 41 / 24. p. 43 insert before / 11 *bisámhoo* 3. p. plural. / 24 read *líyan*. p. 44 Add to § 142: *ṭharrak* Impf. *bitharrak* Imp. *itharrak* (m.) *itharraki* (f.) *itharrakoo* (pl.) Pres. Part: *mōótharrak* Past Part: *mōótharrak*. p. 46 / 6 read VI F for VII F. / 9 read Imp. for Impf. / 10 read *mōótkátíl*. 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 *fōochchár*. p. 57 / 23 read *chíyât*. p. 58 / 27 Add 1 before Words. p. 60 / 18 read *hōókne*. p. 62 / 14 read *káfaṣ* for *kafa* / 34 Add 2. *before* The following. p. 64 / 14 read *rámshé*. p. 66 / 6 read *áyi*. § 168. 13. 1. The words *amr* command and *fákha* fruit should exchange places. p. 68 / 17 Note: read *zambak*. p. 69 / 3 Take *ʿaṣfōor* sparrow to § 172. / 10 read *infaut's* shoes. / 21 read literary work. Delete footnote * * * and take the word *jarōōshe* to § 168 14R. p. 70 / 16 * *yōmi*. p. 71 / 22 read *châtib*. / 24 read *marṭōōt* for *marṭōōt*. / 27 read *mislim* dark; *midhín* greasy. § 176N read *hibla*. *hiblát*. *Last line* read *rachwēen* for *raegwēen*. p. 74 / 16 read *ʿaṭshân* p. 75 / 24 read conjunction for conjugation. p. 77 / 1 read *jamʿet* for *jamʿiyit*. / 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 *eṣ-ṣrâr*. 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 *jâi* read *tâbiʿ*. p. 79 / 26 read *râihēen*. 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.* *inʿtana* care for; *inḥtâmal* be borne; *inḥtaraḡ* be burnt; *inḥtaṣar* be epitomized. § 216 delete the words Remark and add to No. 2: a similar shortening occurs in the case of *kâl*, *ṣâr*. *e. g.* *ḡállí*, *ṣarлак*, and of most other verbs of the same kind. p. 84 / 25 read *ṣâhib ʿakl*. p. 87 / 4 read *ʿaṭshâni*. / 23 read *ḥiwânât*. / 35 read *shbēui*. p. 90 / 12 read *ʿōomrha*. / 19 read *ish-shōohra*. / 20 read *btichsar*. / 25 read *ʿindi*. / 26 read *ʿindak*. p. 91 / 2 read *salle*. p. 92 / 5 read *mhândis*. p. 93 / 14 read *had* for *have*. / 23 read *women*; *delete?* in the Arabic. p. 94 / 3 read *dow*. / 7 read *es-saḥ* for *il-ḥrâm*. / 12 read 216 for 286. p. 96 / 13 read *ʿaṭshânēen*. p. 97 / 4 read *yikṭaʿoo*. / 8 read *sakainâhōon*. / 14 read *them* for *her*. / 24 read *ḥiyib*. p. 98 / 9 read *aṭšowwar*. / 24 read *timsaḡ*. p. 99 / 11 read *shams*. / 26 read *wait* for *cut*. p. 100 / 7 read *jōomal*. / 10 read *watchmaker's*. / 11 read *take* it there, it . . . / 21 read *karrōsa*. p. 101 / 8 *shōofnâh*, the *h* is the suff. 3 p. m. s. *cf.* § 17 b. — / 9 read *aʿṭaitha*. / 10 read *We* for *He*. / 13 read *He* for *We*. / 20 read *astaʿjro*. / 29 read *soormâito*. p. 102 / 5 read *jibnâlak*. / 18 read *byishtirloo*. p. 103 / 14 delete (f) / 16 read *ihlitt* / 16/17 read *kōōsstak*. / 28 read *ʿammâl*. p. 104 / 17 add before *hee*: *lash-shaʿb*. / 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 *byittallaʿoo*. p. 107 / 22 read *these* for *the*. / 29 read *ʿaṣfōor*. p. 108 last line read *ismiʿt* for *ismi t*. p. 112 / 19 read Percentage for Percentage. p. 114 / 9 read *ḥṣâbak*. p. 115 / 1 read *ḡakyak* for *hakyak*. p. 116 / 31 read *id* for *id*; *hâda* for *ḡaḡa*. p. 117 / 4 read *ḡalʿa*. p. 118 / 31 read *râs* for *râs*. p. 125 / 7 read *ṭaffârtni*; / 11. read *hâda* *r-rajōol*. / 14 delete? p. 126 / 3 read *itshaṭshit*; / 5 read *bitkzakiz* for *bitkzakiz* / 8 read *itfarfaṭ*. p. 127 / 4 read *biṭowwil*. p. 130 / 4 read *byiʿtnoo* for *biyʿtnoo*. / 34 read *isâfir*. p. 132 / 5 read *ḡṣân*. p. 133 / 11 read *wischa*. p. 134 / 5 read *btikḡar hōn*. p. 135 / 10 read *ṣanâdeekak*. p. 137 / 20 read *w* *is-ṣreere*. / 26 read *tooffōor*. p. 140 / 19 read and for and. p. 141 / 4 read *macaroni*. / 15 read *ihittōo*. / 20 read *ḡamâm*. p. 142 / 5 read *aḡâddimlak*. p. 143 /

25 read fársbi. p. 144 l. 3 read qabbât. p. 145 l. 2 read m'íyan. p. 146 l. 1 read yindwi-q. l. 26 read il-ôda. p. 147 l. 24 read tmázza'at. p. 149 l. 3 read itdábbir. l. 19 r ad btitwássach. l. 27 read byitwákkafoo. p. 150 l. 24 read mōone. p. 151 l. 8 read difficulty. l. 15 read š-šrēere. l. 19 read ánye. p. 152 l. 29 read bihhhōon. p. 153 l. 9 btihríkōon-btihrík+hōon. The *h* of the suffixes is often assimilated *cf. e. g.* § 17 Parad. ihmta. p. 155 l. 35 read chíyattēesh. 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 ya'fēek p. 164 l. 6 read jōom'a. p. 165 l. 37 read hâṭit. p. 166 l. 32 read baqta' l. 40 read witmánna. p. 167 l. 34 read biqta' l. 68 read šíyâd. 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 nâmōos 163. p. 190 add to stallion, before áhšue, plural. p. 191 add to "fig" single fig kōōz. Add to fruit fákha 131. Narcissus read en-nâbi. p. 193 accident ḥâdit 'âṭil accidental biš-šidfe accommodate . . . kíyaf p. 194 armful 'ibṭ. p. 208 intention read maqšōōd. p. 220 tin read tának, delete zēenko. thirsty read 'atshân. p. 221 trouble ta'ab use n. read istí'mâl 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 *қағғаф* pick fruit. Last line: add after “or *i*” sometimes pronounced *ai*.

p. 42 *l.* 24 *wadda** *l.* 28 read *yâ* for *ya*. Add “*malla* “fill” and delete it on p. 41 *l.* 24.

p. 43 insert before *l.* 11 *bisâmḥoo* 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 VIII. *l.* 9 read Imp. for Impf. *l.* 10 read *mōōt-kâtil* for *mōōtkâtilt*.

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 *ḥōōḳne* for *ḥōōḳni*.

p. 62 *l.* 34 Add 2. before The following.

p. 64 *l.* 14 read *râmshe* for *râmshe*.

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 *châtib* for *châtib* *l.* 24 read *marḷōōṭ* for *marbōōṭ*
l. 27 read *miṣlim* dark; *midhin* greasy. § 176N read *ḥibla*, *ḥiblât*.

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; *inṭaraḳ* be burnt; *inṭaṣar* be epitomized. § 216 delete the words “Remark” and add to No. 2: a similar shortening occurs in the case of *ḳâl*, *e. g.* *ḳâlli*, and of most other verbs of the same kind.

p. 84 *l.* 25 read *ṣâḥib* ‘aḳl

p. 90 *l.* 12 read ‘ōōmrḥa for ‘ōōmrḥa *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 *timsaḥ* for *timsah*.

p. 99 *l.* 11 read *shams* for *ṣhams*. *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 *byishtirloo* for *byishtirlo*.

p. 103 *l.* 14 delete (f.) *l.* 16 read *irliṭ* for *irliṭ* *l.* 28 read ‘ammâl for *ammal*.

- p. 104 l. 17 add before *bee*: *lash-sha'b*.
p. 107 l. 22 read these *for* the.
p. 112 l. 19 read *Percentage for Precentage*.
p. 115 l. 1 read *ḥakyak for hakyak*.
p. 118 l. 31 read *râs for râş*.
p. 126 l. 5 read *bitkazkiz for bitkazakiz*.
p. 130 l. 4 read *byi'tnoo for biy'tnoo*.
p. 134 l. 5 read *btikdar hön*.
p. 137 l. 20 read *w _iş-şyēere*.
p. 141 l. 15 read *iḥiṭṭoo*.
p. 142 l. 5 read *aḳāddimlak*.
p. 146 l. 16 read *chitmiye l. 26 read il-ōḏa*.
p. 151 l. 8 read *difficulty l. 19 read ānye for ānye*.
p. 157 l. 29 read *ish-shita*.
p. 160 N. 2 read *to a workman*.
p. 167 l. 68 read *şiyād*.
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 *āḥşne*, 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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