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An
gyptian Alphabet

for the
Egyptian People

Second Edition.

alifbê ahl maşr.

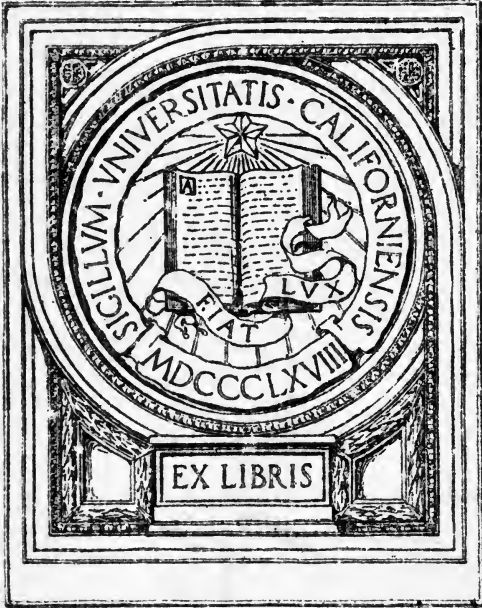
a, â, e, ê, i, y, o, ô, u, û (*alif*),
b (*bê*), t (*tê*), ṭ (*tâ*), g (*gym*), ġ (*ġên*), h (*hê*),
ḥ (*ḥâ*), ḥ̣ (*ḥâ*), d (*dâl*), ḏ (*ḏâd*), r (*rê*), z (*zên*),
s (*syn*), š (*şyn*), ş (*şâd*), ʿ (*ʿên*), f (*fê*), q (*qâf*),
k (*kâf*), l (*lâm*), m (*mym*), n (*nûn*), w (*wau*), j (*jê*).

Florence
The Landi Press

1322-1904

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The New-Egyptian Alphabet.





fyh alifbê ingyzyja, we alifbê rûmyja, we alifbê
°arabyja. jâtara muš mumkin jekûn fyh alifbê maş-
ryja kemân?



*wâgib °ala kull wâhid jehibb maşr, in jisâ'id °ala
migy el jôm elly fyh kull ·en nâs es sâkinyn °alal nyl
jimkinhum jiqru we jiktibu el lisân elly jittkallimuh we
jifhamuh.*



el alifbê es sahla li et ta°lym we lil kitâba tig°al
es ša°b nabyh; we en nabâha tig°al es ša°b qawy
we mabsût.



An
Egyptian Alphabet
for the
Egyptian People

alifbê ahl maşr.

a, â, e, ê, i, y, o, ô, u, û (*alif*),
b (*bê*), t (*tê*), ʔ (*tâ*), g (*gym*), ğ (*ġên*), h (*kê*);
ḥ (*hâ*), ḥ (*bâ*), d (*dâl*), ḍ (*dâd*), r (*rê*), z (*zên*),
s (*syn*), ś (*şyn*), ş (*şâd*), ʕ (*ʕên*), f (*fê*), q (*qâf*),
k (*kâf*), l (*lâm*), m (*mym*), n (*nûn*), w (*wau*), j (*jê*).

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Table of Contents.

	PAGE
The Story of the Alphabet	I
I. The Alphabet	37
II. Pronunciation	39
III. Illustrative Readings	48
IV. Grammatical Accidence	57
1. Article	57
2. Pronoun	58
3. Substantive	60
4. Suffixes	63
5. Adjective	66
6. Numeral	68
7. Verb	72
V. Proverbs and Sentences	90
VI. Punctuation and Other Signs	96



The Story of the Alphabet

The alphabet here represented and explained is that of the living language of Egypt. It consists of thirty-four letters, of which the first ten express pure vowel sounds — five short in their nature, and five long. No existing tongue possesses an alphabet embracing so wide a vocal range, and at the same time of so simple a character; and few nationalities can boast of one which can be so rapidly acquired, or so readily applied both in writing and printing. It may be generally described as a modification of the Latin letters, devised with no little ingenuity, and adapted with no little skill to the vocabulary in use, at the present day, by the inhabitants of the Nile valley. Properly speaking, it is not to be regarded as a system of transcribing, or transliterating, the elements of any other alphabet, but rather as an independent ABC, specially elaborated to express, in the clearest and most convenient manner, the vocal and consonantal articulations of this newest Egyptian tongue. It is to be treated as belonging to the Egyptians, just as the German alphabet belongs to the Germans, or the Greek alphabet to the Greeks, or the Persian alphabet to the Persians. It is not intended to be used in writing any other form of speech,

and, in particular, it cannot be employed, without material alteration and extension, in writing the classical or Koranic Arabic — often styled the Old-Arabic — which is the parent of the modern Egyptian. Its component letters are here arranged, to some extent, morphologically — a method which, as a noted English writer tells us, “is very convenient for the learner; letters of similar form being brought into juxtaposition, it becomes easy to compare them, and to remember minute distinctions in their outlines.”¹⁾ But the classification of the letters is not a matter of grave importance. The Old-Arabic alphabet, as it has been, in the course of time, adopted and adapted by various Asiatic nations, differs more or less, in each country, in order and extent, from its primitive. We have grown accustomed, too, in these days of investigation, to see all alphabets arranged, by the grammarians, for their special purposes, in differing groups in accordance with varying schemes of collocation or of classification. This new alphabet — so simple yet so complete — owes its origin to that most ardent friend of the Egyptian people — that most zealous and most successful of all students of the Egyptian dialect,

Wilhelm Spitta,

who was born June 14, 1853, in the little Hanoverian town of Wittengen, and died at the baths of Lipp Springs, in the principality of Lippe, September 6, 1883. Within the narrow limits of an existence of three decades it has rarely happened that a single brain has wrought

¹⁾ *The Alphabet* by Isaac Taylor (London, 1883), I, p. 189.

so much and wrought so well. But that brain was fortunate enough to discover its proper field of study and energy at an extraordinarily early age. While still young, Wilhelm lost his father, the lyric poet, Philipp Spitta, from whom he inherited the quick intelligence and early mental maturity which enabled him to begin his Oriental studies even during his gymnasial years. These were passed at Hildesheim, the picturesque cradle of North-German art, whence, after a brilliant exit-examination, he entered the university of Göttingen at the Easter term of 1871; but ultimately, having meanwhile undergone his year of military service, he transferred his studies, for the sake of the Arabic instruction of Heinrich Fleischer, to the university of Leipsic, at which great school he took his doctorate early in 1875. So evident and so eminent were his qualifications for the post that, through the efforts and recommendations of his teacher, Fleischer, and of the Egyptologist, Georg Ebers, he was appointed, while still an undergraduate in the university, the successor of Ludwig Stern as director of the Viceregal Library which had been founded at Cairo in 1870 by the khedive Isma'yl. He assumed the duties of this office April 5, 1875 — not yet twenty-two years of age. The following year he published at Leipsic his valuable tractate, "Zur Geschichte Abu'l-hasan al Ascharîs" — a paper first drawn up in order to serve as his doctor's dissertation. This was succeeded later on by various contributions to the Oriental journals of Europe; it was followed, as well, by numberless hours of ready and ungrudging help to students and others, who sought his scholarly aid, and by generous counsel and assist-

ance in all undertakings promising to be of advantage to Egypt, its people or its letters. But to all outward appearance his heart was, most of all, in his official work. When, on April 19, 1882, he was deprived by the minister of education of the position he had so ably filled — a consequence of the oligarchic fanaticism which had raised the ignorant °Araby and his fellow conspirators to power — he could write to a learned compatriot thus: — “ In truth, the existing organization of the Library, in all its departments, is my work. I have re-arranged and catalogued, with my own hand, its European section; of the Oriental division I have compiled a card-catalogue by authors, with shelf-lists, and have very nearly ready for the press two big volumes of a scientifically-classified catalogue. I have brought the collection from 13,000 volumes to 30,000 — of which 20,000 are Arabic, Persian and Turkish manuscripts. The present personnel is my creation, and I have even taught the art of cataloguing to my successor. All this has been the labour of seven hard years.” These “ seven hard years ” were more fruitful for Egypt, as we shall hereafter see, than were the Pharaonic “ seven years of great plenty. ”

Those who had the good fortune, as did the writer of these pages, to see Spitta bê engaged at his work in the important Cairene collection of books, were amazed at both the quantity and the quality of the labour he was accomplishing. He seemed to them the model librarian — a combination of the highest intelligence with the highest faculties of administration and industry. Little did many of his interested

visitors dream that those long hours of diligence represented the less valuable portion of the task he had assigned himself. Few, certainly, of his European associates, understood that outside of that not very wholesome edifice in the *darb el gamâmyz*, in which were housed the precious volumes under his charge, he was building himself (during hours which should have been hours of restful leisure) a monument which can never decay. He made his home, from the beginning, in an Arabic household, and during much of his unofficial time came into contact only with natives, taking down from their mouths, with untiring assiduity, glossaries, idiomatic sayings, proverbs and popular tales. Amid these surroundings, or arranging, during his summer vacations, the abundant material thus accumulated, he at length brought to a conclusion, before the earliest five of his "seven hard years" had completely elapsed, his systematic investigations into the living speech of Egypt. The result was, as has been more than once remarked, "the first scientific treatment of a modern Arabic dialect;" and not often has a first treatment been so exhaustive. His "*Grammatik des arabischen Vulgärdialectes von Aegypten*" was published in the latter half of 1880, and was followed by its supplementary volume, the "*Contes Arabes Modernes*" in 1883 — almost in his dying hours. These two works form, perhaps, the most remarkable contribution to Oriental linguistics during the last quarter of the nineteenth century, and are, in every respect, models of philological research and statement. No one who has read the deeply-interesting preface to the "*Grammatik*" can doubt the

warmth of the hope which he entertained that the work — as his biographer expresses it — “ might contribute to the elevation of the spoken dialect into a written language, thereby bridging over that deep chasm between the idiom of the people and the idiom of literature, which is the greatest obstruction in the path of Egyptian progress. ”

The striking and forcible paragraph which closes the preface has been frequently cited, but a translation of it here can hardly be out of place: — “ Finally, I will venture to give utterance to a hope which, during the compilation of this work, I have constantly cherished; it is a hope which concerns Egypt itself, and touches a matter which, for it and its people, is almost a question of life or death. Every one who has lived, for a considerable period, in an Arabic-speaking land knows how seriously all its activities are affected by the wide divergence of the written language from the spoken. Under such circumstances there can be no thought of popular culture; for how is it possible, in the brief period of primary instruction, to acquire even a half-way knowledge of so difficult a tongue as the literary Arabic, when, in the secondary schools, youths undergo the torture of its study during several years without arriving at other than the most unsatisfying results? Of course the unfortunate graphic medium — the complex alphabet — is in great part to blame for all this; yet how much easier would the matter become if the student had merely to write the tongue which he speaks, instead of being forced to write a language which is as strange to the present generation of Egyptians as the Latin

is to the people of Italy, or the Old-Greek to the inhabitants of Greece — a language which, without being the popular speech, is no longer even the classical Arabic! A real literature cannot be thus developed; for only the limited cultivated class knows how to use a book; to the mass of the people a book is really a thing unknown. If he have need to write a letter, or execute a document, the ordinary man of the people must put himself blindly into the hands of a professional scribe; he must trustingly sign the most important papers with a seal which he cannot read, and which may be and is easily imitated. Why can this lamentable condition of things not be changed for the better? Simply because there is a fear, if the language of the Koran be wholly given up, of incurring the charge of trespassing upon the domain of religion. But the Koranic language is now nowhere written; for wherever you find a written Arabic it is the Middle-Arabic of the offices. Even the dubious unity of the Islamitic peoples would not be disturbed by the adoption of the spoken vernacular, since the language of prayer and of the ritual would still remain everywhere the same. It is also asserted that the New-Arabic is wholly unfit to become the language of the pen because it obeys no fixed laws, and flows on without any syntactic restrictions. I venture to believe that the present publication proves that the speech of the people is not so completely incapable of discipline; that, on the contrary, it possesses an abundance of grammatical niceties; and that it is precisely the simplicity of its syntax, the plasticity of its verbal construction, which will make it a most serviceable instrument. Did the

Italian seem any more promising when Dante wrote his Divine Comedy? And would a commission of the most learned and most expert men of Egypt not be able to do infinitely better that which it has not appeared to me, a foreigner, too difficult to undertake?"

The distinguished Eduard Meyer — himself a sad loss to the ranks of Germany's orientalists before he had reached his real maturity — was Spitta's most intimate associate in his university years and afterwards. He thus describes Spitta during his Leipsic days: — "He had an aspect full of vigor and comeliness; the weakness which had affected him in his boyish years had completely vanished; and no one who looked at him could have divined that he was doomed to be a victim of pulmonary disease. The strong moral seriousness and lofty nobility of his nature were evident in everything he did or said." The same friend affectingly adds: — "Personally I know not how to do him other honor than to declare thus publicly that the greater part of whatever I may either intend, or accomplish, will be based upon principles which we unitedly developed." As early as the last months of 1877 his physical appearance already showed slight changes, but in the winter of 1880-81 he was still a striking and attractive personage — perhaps handsomer because of the hectic flush which tinged his cheeks, and presaged the sure fate awaiting him. In society he was often modestly reticent, but when he did talk the listener soon recognized the depth and breadth of his knowledge. He was familiar with most of the languages of Europe, and with all of those of the East which have adopted the Old-Arabic alphabet,

although his Oriental studies began with the Sanscrit. In the literature of bibliography, and of bibliothecal management he was well versed. Like all his family he was fond of music, which was almost his only diversion; and his finely-trained ear stood him in good stead in testing and fixing the fluctuating and uncertain vowel-sounds of Egyptian speech. One may occasionally doubt the correctness of his transcription, but after hearing the word in question pronounced by a dozen different native voices the decision is generally in favor of the Spitta orthography.

Looking back upon the hours of intercourse with him, and recalling a thousand instructive incidents indicating his extraordinary intellectual capacity, it is impossible not to wonder what a score of years, added to his scanty score and a half, might not have enabled him to accomplish. But whatever his additional achievements might have been it is certain that they would have largely benefited the Egypt he so loved — how deeply and truly may be judged from the concluding words (the very last he wrote) of the introduction to his “*Contes Arabes Modernes* :” — “*Au moment où j’écris ces lignes, je vais quitter l’Égypte probablement pour toujours, assurément pour longtemps. Je serais content si, par les pages suivantes, je gagnais quelques nouveaux amis à la vieille Égypte populaire, humble et cachée, mais forte par la chaleur intérieure de sa vie, par l’intimité et la naïveté de ses sentiments — à cette Égypte inconnue des financiers et des diplomates, qui, depuis les Pharaons jusqu’à nos jours, a survécu à toutes les civilisations.*”

Preceding Steps and Studies.

What the Germans style the “ Transcriptions-
frage ” — which may be loosely defined as the ques-
tion of writing extra-European languages by means
of a European or modified European alphabet — has
produced a considerable literature. The history of this
branch of philological work cannot, of course, be por-
trayed here at any length. The efforts of English schol-
arship, so far as this kind of research is concerned,
have been chiefly limited to the languages of India.
They began with an essay by Sir William Jones —
a man memorable in many ways — “ On the Ortho-
graphy of Asiatic Words in Roman Letters ” (1788).
His observations show great insight, technical and other-
wise, for he objects to the use of “ double letters ”
to express a single vowel sound, and to the inter-
mixture of “ Roman and Italic letters ” in the same
word, which, he remarks, “ both in writing and printing
would be very inconvenient. ” He did not however
adopt throughout the principle of “ one sound, one
letter ; ” and the little he attempted in the transcrip-
tion of Arabic, evinced a marked deficiency of knowl-
edge in regard to the phonology of that tongue. He in-
sisted on giving to the European vowels their Italian
values, but in the crude condition of philological stud-
ies, at that time, he failed to see that the English con-
sonantal system is, in many respects, as barbarous as
its vowel scheme. On the whole, however, he exhibit-
ed qualities which were hardly again united in the
same mind until the appearance, more than two gen-

erations later, of Lepsius and Spitta. But his good endeavours were thwarted by an inferior scholar, John Gilchrist, who, in his grammatical and lexicographical works on the Hindustani (1787-1796), adopted, in his transcriptions, the English alphabet pure and simple, heedless of its defects and anomalies. It is Gilchrist who is responsible for the uncouth orthography of Indian local and personal names so long prevalent in English publications, and not yet wholly abandoned. Sometime after 1830 Sir Charles Trevelyan, a man of varied ability and familiar with many of the Indian idioms, made a serious attempt to recur to the methods of Sir William Jones, which partially succeeded ¹⁾; later on Max Müller, as we shall hear, proposed a complete revision of the previous method of transliteration, but his combination of Roman and Italic letters, long before justly condemned by Sir William Jones, gave evidence of that want of proper aptitude for this kind of labour, which has been common to many minds otherwise of high philological astuteness. Dr. Caldwell, Sir Monier Monier-Williams ²⁾ and the Rev. George Uglow Pope, as well as a special committee of the Madras Literary Society, followed in the track of Trevelyan, the second-named displaying great good sense,

1) *Original Papers illustrating the History of the Application of the Roman Alphabet to the Languages of India*, by Sir Charles Edward Trevelyan, edited by Monier Williams (London, 1859). Interesting reviews of these papers appeared in the *London Athenæum* (1859, II, p. 628), in the *Calcutta Review* (July, 1864), and in the *London Reader* (1863, II, p. 604 and 1865, I, p. 598).

2) *Bagh o Bahar: the Hindustani Text of Mir Amman: edited in Roman Type, with Notes, and an introductory Chapter on the Use of the Roman Characters in Oriental Languages*, by Monier Williams (London, 1859).

but some of the others clinging to the clumsy double consonants (especially *ch* and *sh*).

In France the acute, but not always profound Volney was the first to take up with seriousness the subject of expressing Asiatic and African vocables by means of European letters; he did this in connection with the publication of the results of the Napoleonic scientific survey of Egypt (1795), and, at a subsequent period (1818), presented a more carefully elaborated scheme. In his earlier method he employed two characters to represent a single sound in only a single case, but his mixture of Greek and Latin letters, and some of his peculiar graphic modifications of the Latin alphabetical signs made a writing at once unseemly and complicated; his final alphabet was an improvement, but his mingled Italic and Roman letters, his superlinear letters, his retention of several Greek letters, as well as some other features of his alphabet, kept his text still far from sightly. The Germans were late in the field, but, as in so many other portions of the linguistic domain, their labours were more fruitful. In his Latin transliteration of Sanscrit words Bopp (1833) led the van in forsaking the unsystematic modes of transcription, but was soon followed by Brockhaus, Benfey and the whole Sanscrit school — one of Germany's greatest glories — while, in treating in the same way the Old-Arabic alphabet, the late Karl Paul Caspari and Fleischer were not slow to make important innovations in the right direction.

In the meantime physiology had come to the aid of philology, and the new science of phonology was growing up. This led to a treatment of the subject on

a wider scale as well as by juster methods. Moreover a new stimulus from a novel source was given to these alphabetical studies. It was in 1848 that the Rev. Henry Venn, the secretary of the Church Missionary Society in London, issued his "Rules for reducing unwritten Languages to alphabetical Writing," for the benefit more particularly of missionaries in various parts of Africa. In many other quarters the subject was now taken up with energy. The accomplished Christian Bunsen — then Prussian ambassador in England — enlisted several noted philologists and other scholars in the movement, summoning them to a conference in London. Among those participating were Trevelyan, who still supported the alphabetical ideas of Sir William Jones, and Max Müller, ¹⁾ who devised and advocated an entirely new scheme, to which allusion has already been made, but which was soon overshadowed by that emanating from Berlin. In that city Richard Lepsius, incited by the missionary organizations, interested himself in the matter, for the treatment of which his previous studies had specially fitted him, soon producing his "Standard Alphabet" (1855), and ultimately a second edition (1863) with modifications. ²⁾ Between these two issues came his treatise "Ueber die Aus-

1) *Proposals for a Missionary Alphabet* by Max Müller (London, 1855, with a folio volume of alphabets). As late as 1867, when his "Outline Dictionary" was published, Professor Max Müller, in his transliteration of foreign alphabets, still made use of both Italic and Roman letters.

2) *Standard Alphabet for reducing unwritten Languages and foreign graphic Systems to a uniform Orthography in European Letters*, by C. R. Lepsius (London, 1863, but printed in Berlin). The slight historical sketch of the subject here given is greatly indebted, for its facts and dates, to this second edition of the treatise of Lepsius.

sprache und die Umschrift der arabischen Laute" (Berlin, 1861). The "Standard Alphabet" is a vast contrivance of nearly eighty sonant expressions, notable beyond all preceding efforts for its technical excellence, and for the evidence of common sense, as well as of scholarly research, which characterizes it. Five diphthongs are expressed by double vowels; nine letters are either derived from the Greek alphabet or are arbitrary signs; and the remainder are all Latin letters modified by diacritical marks. It includes a distinct representative of every possible variety of human articulation. But its chief utility is in furnishing a written medium for the wholly uncultivated tribal tongues — unconnected, even remotely, with any form of written speech — and in which it seems unlikely that any great printed literature will ever exist; in that aspect it has undoubtedly been a boon to the missionary world. For other purposes it has proved less useful; and it has never been generally applied to any considerable linguistic group.

Spitta's Work.

With all that had thus been discussed and done by the preceding scholars — English, French and German — whose names have here been cited, and by many others to whom no reference has been made, Spitta was minutely familiar. He approached the alphabetical part of his task, however, with the sole idea of evolving the simplest and clearest medium of expression for a language which was, as yet, unendowed with any, and which was the daughter of a tongue possessing one too cumbersome for national use, too complex in its

character for the purposes of modern life. Although still an unwritten speech the vulgar dialect was destined, unless all our study of the history of linguistic development be misleading, to blossom out, at no remote date, into the flowery freshness of a new literature. Spitta was, perhaps, the only available person of his day, who could look at his undertaking, as it grew into realization, from every point of view. He possessed all the imaginable qualifications for his task — not a few of which, as has already been stated, had been notably lacking in those who had heretofore occupied themselves with the invention or designing of alphabets, or with the evolution of schemes of transliteration. He was not only an able philologist and phonologist, but he perfectly understood every phase and feature — even those technical subtleties generally known only to the expert — of the arts of writing and printing. This is a most important consideration, for an alphabet must serve three very dissimilar ends — it has to be read, it has to be written and it has to be printed. A scholar may know whether the alphabet be such that, through its proper expression of the proper sounds, the language can be satisfactorily read, but only the calligraphist can decide whether it be fit for the purposes of chirography, only the printer can judge whether it be available for the aims of typography. Want of this technical availability has recently resulted in the speedy condemnation of a method of transcribing Arabic, adopted, after much learned travail, by a congress of Orientalists — a method which, at a glance, shows the absence of any practical, artistic or mechanical expertness in the committee

which devised it; for it employs signs inconvenient in calligraphy and nearly impossible in typography.¹⁾

1) A diacritical sign frequently used in the system of transliteration for Arabic, reported by a committee to a late (1894) Congress of Orientalists at Geneva ("X^{me} Congrès international des Orientalistes Session de Genève. — Rapport de la Commission de Transcription," pp. 7 and 14-15), is made by the awkward process of a stroke backward, followed by a stroke forward — an operation which will not commend itself to the calligraphist. What would the writer of English think, if instead of dotting the *i* he were constantly obliged to complete this double stroke? Among the letters to which this diacritical wonder must be subscript is the *g* (to represent the *gên*) — but the downward extension of the printed *g* already goes as far below the line as is possible without impinging upon the type below it. How do the astute devisers of this scheme propose to get the type-founders to cast, or the printers to use such an impossible type? Unless they intend to cut off the lower end of the letter, and put the sign under the tail of the *g* as it were, the mark must at best be made too minute to remain long unbroken. But when the student has fairly decided to learn and to employ this congressional method of transcription he will find that, after all, he need not feel himself obliged to adhere to it, for he is told that, in many cases, in place of the transliterating letter the substitution of a combination of two other letters is "permissible." For instance, in place of the *g*, with the double backward and forward stroke under it, he may write for *gên* the combination *gh*; instead of *s*, with the same subscript double stroke, he may, at his own sweet will, write *sh*. Again, if it does not please him to put two dots under a *t* (to express *tâ*) he is allowed to put only one. But it is hardly worth while to mention the other absurdities of this scheme, of which there are many. The evident dissatisfaction with the report of the committee felt by that high Arabic authority, the late Albert Socin, is not strange, although his expression of it seems not by any means as critically severe as it might well have been — a forbearance which may possibly have arisen from his personal relations to the committee. The same may be said of the strictures upon the Geneva scheme in a more recent brochure, "Die Transcription fremder Alphabete" (Leipzig, 1897) by Professor Ernst Kuhn and the distinguished librarian, Hans Schnorr von Carolsfeld, of Munich. This little work is intended particularly for the use of book-cataloguers, that is for calligraphic purposes. Otherwise useful, it is perhaps marred by giving too little consideration to the exigencies of typography. It seems to grant the impropriety of *j*=soft *g*, but decides to use it; and it abandons, with reason, the "permissible" variants of the Geneva report. Both the "Rapport" and the essay by the two Munich scholars are criticized in the *Giornale della Società Asiatica Italiana* ("Le nuove Proposte di Trascrizione," vol X, 1896-7) by F. Scerbo, but not from a typographical point of view.

The alphabet of Spitta uses a single Latin character to express a simple phonetic element — an absolutely essential condition — such combinations as *ch*, *gh*, *kh*, *sh* finding no place in it, and indeed no literal combinations whatever being used except those representing the diphthongal *ai* and *au*. This avoids every chance of obscurity, for if you use *s* as one sonant sign, *h* as another, and *sh* for a third sound, how are you to know when the two letters are to be pronounced individually and when together, in other terms, whether you are to read *ashal* as *as-hal* or *ash-al*? Considered from the outset as a genuine alphabet, and not as a mere artificial contrivance for transliterating another alphabet, it, of course, admits of no confusing alternatives, such, for example, as allowing *ch* or *kh* to be written at the will of the transcriber for *h*. Each Latin character, too, retains its identity, its personal individuality, its pure Latinity, so to speak, without disfigurement by over-heavy or wrongly-placed appendages. The letters are modified solely by additions, not by organic charges of form; and those additions are of the simplest and slightest sort — dots and strokes — such as can be read and written with the utmost ease, and printed with the utmost facility and distinctness. These diacritical marks, as they are usually styled, are all superscript or subscript, never lateral adjuncts, disturbing the letter's perpendicular simplicity and obscuring its outline. In Spitta, too, there was the sense of the artist as well as the wisdom of the scholar and the cunning of the craftsman — another essential for the profession of the alphabetist, if we may coin that term. No useemly, outré, non-homogeneous or non-accord-

ant letters (like those with which many who attempt to follow in the footsteps of Cadmus are so apt to disfigure their text) break the neat uniformity of the lines, paragraphs and pages which are written or printed with these Egyptian characters. ¹⁾

One marked instance of Spitta's scholarly, practical sagacity — unusual because both scholarly and practical in an extreme degree — is his treatment of what may possibly be styled the *i*-group. His employment of the *j* — the true consonantal *i* — for the sound expressed by the final letter of the Old-Arabic alphabet is warranted on historical, philological and typographical grounds. It is sanctioned also by general usage, since a considerable majority of the peoples making use of the Latin alphabet in any form have adopted it as the representative of that phonetic element. In fact only the English, the French and Portuguese, and the Spanish give to the *j* another value, and those nationalities all differ from each other in the character of that value — the English sounding it like soft *g*, the French and Portuguese like *zh*, and

1) If any curious person desire to see a noteworthy example of alphabetical uncouthness let him examine either of two works — one by an Austrian and the other by an English professor. The first has little to do with the newer Egyptian speech, is entitled “Die Transcription des Arabischen Alphabetes” (Wien, 1860), and is by Professor H. A. Barb. The other is “A Handbook of Modern Arabic” (London, 1866), the author of which is Professor Francis W. Newman. Both are curiosities, each in its own way. Of that class of works which attempts to reproduce Egyptian sounds by the unaided use of the English alphabet there are no end of specimens. The method they favour may be styled the dragomannic system of transcription — for many of them are compiled by ambitious Syrian or Egyptian interpreters. But whatever be the nationality of their compilers they are almost equally entertaining to the orthographical student.

the Spanish like the German guttural *ch*. Spitta's employment of it for its legitimate purpose enabled him to avail himself of the character *y* — another *i*-letter — for the rightful long sound of *i* (that is, of *ie* in *shield*). This selection proves how carefully he had studied the typographical side of alphabets. He comprehended the inevitable inconvenience, in printing, of an accented *i* — the accent, after slight usage, almost invariably breaking off from the thin and frail body, or becoming so worn or battered that it is no longer distinguishable from the ordinary dot of the letter. Even a tyro in the art of printing would comprehend the utter impracticability of adopting, in an alphabet for general use, an accented *i* (whatever may be the form of the accent) to express any sound of very frequent recurrence. Furthermore to accent an *i* — so far as printing is concerned — is to deliberately disfigure it by removing one of its essential features, since the dot must generally be eliminated to make place for the accent. The adoption of the *j* for the consonantal Arabic *jê*, and of *y* for the long *i*-sound (as in *fiend*), are of themselves sufficient to demonstrate the study, the acumen and the broad discernment brought by Spitta to the execution of his arduous undertaking. ¹⁾

1) One of the absurd phases of our wonted extreme Englishness — so often satirized even by ourselves — is our demand that foreigners, in our intercourse with them, adopt and use, for our especial comfort and convenience, English customs and forms. If we do not succeed in bringing this about we cannot too severely censure the outside world for thus failing to cut its cloth according to our measures — than which we can imagine none better. Such a national habitude is not merely national obstinacy. It is often, if we but knew it, an unwitting acknowledgment of our own ignorance or backwardness

Something must be said in this place of the four semi-vowels to which Spitta had recourse in reducing to writing the spoken Egyptian, in order to express the more obscure vocal articulations. These find no place in an alphabet for permanent practical and popular use. That it is hardly the province of such an alphabet to indicate the more delicate shades of

in certain fields of life or activity; or mayhap an equally unintentional confession of slowness of comprehension beyond certain intellectual limits. An example in point is the tardiness of the whole Anglo-saxon world in accepting the metrical system — long since naturalized even among our sister Germanic peoples. That this English trait is as striking in linguistic matters as elsewhere the pages of *Notes and Queries* — to cite one particular witness — abundantly and constantly testify; and everybody will recall the case of the American diplomatist who thought that all foreign governments should pass strenuous laws forbidding their subjects to speak any language but English. A student of almost any race but our own, with the fine early training given in so many continental schools, can readily comprehend that no Latin character so fittingly represents the consonantal *i*-sound as does the letter *j*, but anybody who peruses the English philological literature of the day will frequently have occasion to observe that even experienced English-speaking writers on linguistic science cannot wholly rid themselves, in this respect, of their intellectual insularity; while in the case of less learned people the prejudice against the historical and true orthographic use of *j* arises as much from a felt lack of mental quickness, training or adaptability, as from any other sentiment. Nothing seems simpler to the average foreigner, when he is authoritatively told that *j* is the best representative of the Arabic *jé* than to so use it; but the average Anglo-saxon will none of it. He says, or feels: — “Let the ‘blamed furriner’ do what he pleases with his *js*, I am going to stick to my *ys*.” But the same obstinate Englishman, when he undertakes to learn German must of necessity acquiesce in the fact that our *y*-sound is to be expressed by *j*. Why should he find it more difficult to utter the Egyptian *jâ* (oh!) than the German *ja* (yes) — the two being pronounced virtually alike? On the other hand, in acquiring French, he must perforce be content to know that *j*, in that language, is pronounced like our *s* in *azure*, for he would hardly insist that the French be obliged to write *s'ai* (instead of *j'ai*) to suit his English eye and ear. In view of the differences in the orthography of the various modern tongues which must be mastered in these days of international intercourse, it ought not to require either a great brain or an extraordinary patience, to fix in one's mind the fact that the learner must write, in the idiom of Egypt, *jigy* (not *yigy*), *jilkallim* (not *yilkallim*), *jôm* (not *yôm*),

sound Spitta was himself aware. He expressly states that, in transcribing, he has largely confined himself to the simple vowels, *a*, *i*, and *u*, instead of always endeavouring to reproduce with exactness the obscurer vowel-tones, “da einestheils solche feine Nüancen doch wieder nur durch conventionelle Zeichen wiederge-

‘arabyja (not ‘arabyya or ‘arabiya). This letter *j* is, in truth, one of the many confusing elements in our hybrid English alphabet. We write *gem*, *gin* and *George*, but also *jam*, *jelly* and *James*. After the same fashion we articulate the initial consonants of *get* and *genial*, of *gipsy* and *girdle* quite differently, while the two varying orthographical forms, *gaol* and *jail*, are sounded exactly alike. The same is to be said likewise of the character *y*. We treat it as a consonant in *you*, *yellow*, *steelyard*, *yonder*, and as a vowel element in *quay*, *key*, *stray*, *try*, *rely*, while *die* and *dye*, like *lie* and *lye*, are as similar in pronunciation as they are diverse in orthography. It is an alphabet like this which the unlettered — and some who style themselves lettered — desire to offer to any still unwritten language in search of a literary medium! In reviewing the literature which concerns itself more or less intimately with the current Egyptian speech it will be found that it is the product of two conflicting classes of persons, all of whom, as friends of Egypt, are quite willing that the Egyptians shall learn to read and write. But each class attaches to its good will its own uncompromising condition. The first group consists of those who have passed safely through the wearisome hours necessary to be spent in order to make one’s self master of the Old-Arabic alphabet; they kindly wish to make the rest of the world undergo the same ordeal; and they thus insist upon applying this antiquated and incommodious alphabet to everything that can possibly be styled, in any sense, Arabic. In other words they say to the mass of the people of Egypt: — “Spend all the schooltime — all the intellectual labour — which you can afford to spend, in the doubtful endeavour to familiarize yourself with this tedious alphabet — then go plough your fields, gather your crops, support your families, and thank God all the rest of your lives that you know the Arabic alphabet when you see it!” Then there is the second class of Egypt’s benefactors, which cannot conceive of any alphabetical dress for the Egyptian speech other than that ungainly one so unfortunately and so inconveniently worn by the English language. These benevolent people declare that it is quite impossible to understand *jiktib* and *jimsik*, unless you write them *yiktib* and *yimsik*, or to read *jasmyn* or *jemyn* unless you write them *yasmeen* and *yemeen*. Between these two classes the unhappy Egyptians, who stand waiting, with the untiring patience bred of centuries, for the blessing of a broader culture, may indeed feel that salvation lies only in getting rid of all their friends.

geben werden können, die das Transcriptionssystem sehr complicirt machen würden, andererseits man bei richtiger Articulation der Consonanten von selbst seiner Stimme die Biegung giebt, welche der Aussprache am bequemsten ist." Another writer has perhaps expressed the same idea more forcibly by saying that "An alphabet intended for practical purposes can never aim at giving, as it were, a minute image of the varying sounds of language. Letters are meant to indicate the sounds of words, and not to photograph every shade of sound, that occurs in spoken languages." ¹⁾ Such characters as have been referred to are naturally of utility in a dissertation markedly phonological in its purpose. To retain them in journals and books designed merely for general reading, or elementary instruction, would be like attempting to employ, in writing our own language, the multitude of signs, symbols and figures made use of by Ellis in his invaluable scientific treatise on "English Pronunciation;" or like trying to print one of the principal Romance or Germanic tongues of Europe by means of the "Standard Alphabet" of Lepsius. In the same way it appears allowable, if not advisable, to abandon, in practical usage, the employment of Spitta's semi-vowels in their character of "Zwischenvocale," that is, with the object of filling the hiatus (or cessation of utterance) caused by too many sequent consonants. This hiatus, although certainly more marked in the pronunciation of the Semitic dialects, is also suffi-

1) *Outline Dictionary for the Use of Missionaries, Explorers and Students of Language*, by Max Müller (London, 1867), p. XXIV.

ciently noticeable in some of the Latin languages, in which no expedient of avoiding it has ever been generally adopted. In Italian, for instance, the rule which requires *Is Spagna* (instead of *Spagna*), after a preceding consonant, is fast falling into disuse. In such forms as "go over" and "wasps sting" in English, a similar hiatus is observable. It must then be always remembered, in studying the two important productions of Spitta, that they are in a great degree pioneer works. He was endeavouring to put on record, for the first time in an intelligible way, and at the same time in a final shape, the principal phonetic peculiarities of the Cairene dialect. But he never, in doing this, lost sight of the fact that his main and greatest purpose was, as has been said, to provide a proper means of writing that dialect — that it might become an efficacious instrument for the education of the whole Egyptian community.

The Alphabet.

It is to be noted first of all that the new Egyptian alphabet has one feature in common with the old alphabet of the written Arabic and with all other Oriental alphabets — it knows nothing of capital letters. In this respect, too, it fulfils the dream of the philologist — of men like the founders of modern Germanic linguistic studies, the brothers Grimm, in whose noble lexicological work capitals have been discarded. They, as many other profound students of language have done, looked forward to the day when written and printed speech everywhere shall be

simplified by the total abolition of the uncial alphabet. The continued use of capitals, after the exigencies of current writing had led to the adoption of the smaller or technically-styled "lower-case" letters, is a heritage from the mediæval scribes, who loved variety more than simplicity, ornament more than utility, elaborate decoration more than beauty unadorned. Without capitals — large or small — the cost and toil of typography would be sensibly diminished — not to speak of the economy of labour effected in teaching and learning. In this latter regard, it would be interesting to understand exactly the feelings of a child, when, after convincing himself, through a period of much distress, of the individuality and identity of A, B, C, D, E, he finds himself confronted by another long series of characters — a, b, c, d, e, — very different in appearance, which he is told are positively the same thing, having the same names and powers, although he speedily finds that he has to begin to exercise all over again his not yet very robust mental faculties before he can fully complete his alphabetical knowledge. The Egyptian alphabet possessing no capitals, initial words of sentences, as well as names of persons and places, begin with the same kind of characters as all other words — as there is indeed no reason why they should not — and so there is one perplexing orthographical rule the less to learn and apply.

Compared with the Old-Arabic alphabet, the Egyptian A B C has 34 characters' instead of the 130 or more necessary to represent, by the former, all the consonantal and vocal elements. The so-called "chan-

cery" Arabic — that bar to Egyptian progress — in its journals and other published works, is obliged to employ this huge Old-Arabic conglomeration of alphabetical signs. Imagine a compositor in an English, French or German printing-office condemned to handle 130 distinct types (which do not even include any upper-case characters, nor any marks of punctuation, nor any numerals)! But the evil does not end with the printer. The reader likewise suffers; and, above all, education suffers. Nobody can fail to be struck by the irregularity and distortion of the Arabic printing-alphabet, so far removed, in that respect, from the graceful symmetry and uprightness of the Kufic and other early forms of writing; while the eye is wearied by the indistinctness of the finer lines, the minuteness of the vowel-marks, and the imperspicuity of the various diacritical points and strokes — all of which are so liable to be shattered or mangled by a little usage as often to make half a dozen words, in a page or column, nearly illegible. No educational torture can be more cruel than to subject the tender eyes of children to such a typography. Many western scholars, although commencing their Arabic studies in adult years, can testify, by sad experience, to the injury inflicted by the Arabic calligraphy upon human eye-sight; and the typographical characters are even more hurtful, because much smaller and less clear. To be concise, it may be said that the Old-Arabic alphabet, especially as it is used in the press, seems designed to promote illegibility, and to limit the spread of knowledge. With its continued service, as the handmaid of speech, the highest

stage of general, or popular, enlightenment can never be attained in the East. But sober sense, uninfluenced by the faddishness of the scholastic specialist on the one hand, and the sentimentalism of the religious bigot on the other, will sooner or later bring about the substitution everywhere of a better medium both for the pen and the press.

In the phonetic, as in the inflexional forms of the Egyptian dialect, there are many deviations from the mother-tongue. Just as in the case of the verb, the passive voice and various modal peculiarities, as in the case of the noun, the dual, the feminine plural and the case-endings have dropped away, so in the pronunciation three sounds, once expressed by the Old-Arabic letters ث, ذ and ظ¹⁾, have disappeared, and, of course, require no written or printed representatives. Three of the existing Egyptian consonantal elements (*t*, *d* and *s*)—and possibly a fourth (*h*)—are not unlikely to follow, at a not very remote period, since their enunciation, in some special words, at least, not infrequently goes over to the sounds of *t*, *d*, *s* and *h* respectively. Moreover, most of the attributes formerly belonging to the first letter of the Old-Arabic alphabet have ceased to be exercised; and its position, as a distinct phonetic expression, has thus been greatly weakened. It is for this reason that it seems not improper to give its place to the vowel-group, which heads the living Egyptian alphabet.

1) ظ is still heard in a limited number of Cairene words, but its place is generally supplied by *zên* (z). Were it necessary to represent its sound it would be done by *z* with the subscript dot.

In this group the long vowels are indicated, except in the case of the long *i*, by the circumflex accent above the corresponding short-vowel character. If one carefully examine the reasons for the use of this diacritical sign, rather than of the customary long-accent mark (as in *ā*, for instance), they will be found to be not altogether illogical. In writing, the circumflex accent cannot interfere, so to speak, with the preceding or the following letter. It cannot well be prolonged in either direction, but must be begun with the upward stroke and ended with the downward; it thus occupies only the space existing above the letter, and included in the outline, or contour, of the character to which the sign is attached. The ordinary long-accent sign, in the rapidity of calligraphy, is easily carried too far. In printing, the circumflex has the advantage, as every printer knows, over the slender long-accent line in being less easily marred or broken; this is owing to its shape, and to what is technically described as its greater weight of metal. So much for this feature. The long *i*-sound, as will be noticed, is an exception to the system followed in portraying the other long-vowel sounds; instead of a circumflex *i*, the letter *y* is employed to express this sound, and some weighty reasons have already been given for this variation in the graphic scheme of the long-vowel elements. But there is an obscurer aspect — a more imaginative view — of this instance of discontinuity in the vowel method, which is worthy of a word, even if that word must be addressed only to minds of a certain sensitiveness of observation. This view of the matter

has reference to that subtle law of orderly beauty, which makes a too symmetrical symmetry, so to speak, repulsive; and to that other law, which proves an unbroken series of things to be less striking, and therefore less easily fixed in the memory, than an interrupted series. In all the arts the mind shrinks from a succession of unvaryingly similar objects; a list of words all ending in *-tion* is more difficult to acquire by heart than if, now and then, words of different terminations intervene; and an alphabet of letters all round, or all quadrangular, in their external lines, would be neither attractive nor of facile acquirement. But this digression is perhaps running too near the boundary-line of fancy to be continued.

As to the consonants, the unusual, or non-Roman characters are eight in number, representing sounds not expressible by single letters of the Latin alphabet. Of these, four, *t*, *d*, *h* and *s* are the graphic representatives of sonant elements differing merely in a slight degree from those expressed by *t*, *d*, *h* and *s* respectively. This divergence could not be denoted by diacritical marks above the first three of these consonants because of their height, which is so great as to occupy all the space above the line; while, in the case of the *s*, that character, with a superscript sign, has another office, that is, to designate the English *sh*-sound (*ʃ*). The dot is the simplest form of diacritical distinction, and is thus properly significant of the slightest shade of vocal dissimilarity. Placed below the Latin letters representing sounds of an analogous character, it thus completes the additional characters required. Another letter, the *ʃ*, describes an articulation

of the voice which the principal European alphabets are able to portray only by the cumbersome device of a combination of letters — as in the German by *ch*. Some of the motives for the employment and position of the distinguishing subscript curved stroke are identical with those alluded to in speaking of the circumflex long-vowel mark. Its convenience, both in writing and printing, will be evident from a comparison with the other devices, in the various transliteration schemes, for denoting the sound in question. The letter *syn* (*š*) represents the English *sh*-sound, or the German *sch*-sound. Being a pure sibilant it was almost inevitable, in devising a proper character for it, that its base should be the Latin *s*. The addition of the customary acute-accent sign was a clever choice, partly because of its ease in writing and simplicity in form, partly because it is made use of nowhere else in the Egyptian alphabet. The letter is, on this account, immediately recognizable, and simple as is its distinguishing adjunct it is plainly differentiated, being superscript, from its near relative, the *šād* (*š*). It appears to be much more appropriate, in every way, than the representatives of the same sound in the Lepsius alphabet, and in some other schemes. The two remaining alphabetical forms required no little amount of reflection. They are the *ġên* (*ġ*) and the *°ên* (*°*). The former describes a sound, which, to some ears, is nearer an *r*, than a *g*, and for it, in some of the transcriptional methods, an *r*, with a diacritical mark, is employed. But the highest linguistic authorities are united in treating it as a guttural rather than a labial. The Latin *g* was, therefore, preferred

as the base-letter. The shape of the *g* made the diacritical mark necessarily superscript, and again the simplest one was chosen; again, too, the superscript is in a certain respect unique, for no other letter, representative of a non-Latin sound, bears it. There are thus three dotted letters—the *i*, the *ġ* and the *j*. The character used for the *‘én*-sound is really a modification of the upper half of the Old-Arabic letter (ع). In the “Grammatik” of Spitta the German printers used for it the inverted comma, which, though similar in form, is too inconspicuous, but in the “Contes Arabes” this was replaced by a specially made and more distinctly observable type. Dr. Spitta, as is known from his own lips, did not accept this solution of the difficulty without some reluctance. The marked dissimilarity of the *‘én* to any Latin sound made the choice of a graphic representative a matter of embarrassment. As usual it was desired to pay heed to its typographical uniformity with its fellows, but many suggestions to effect this purpose were one after another rejected—all for important reasons. The sound is the strongest of the vocal utterances made by the almost unaided breath (faucal sounds, as they are styled), and like all these breath-letters has something of the character of a vowel. Holding thus a position half way between a consonant and a vowel, it may be looked at from the point of view of either as only half a letter, and, as such, the type employed is not wholly inapt. Glancing down the printed page the letter produces something of the effect of the quotation-marks—it is however rarely doubled—in European typography, and is therefore neither anomalous, nor disagreeable to

the European eye. It is assuredly less offensive than the character used in its place in some of the transliterating methods — a slightly conventionalized but still wholly unlatinized form of the Old-Arabic letter *‘én*.

Of the remaining 16 letters there is little to be said. They are each familiar to the eye—as their sounds are known to the ear—of all who are accustomed to use the Roman alphabet. The *qâf* (*q*) has in Egypt a double pronunciation, differing in its value in different sections, but these are only dialectic variations, and do not make two separate characters at all essential. The *k*, with an under-written dot, sometimes used to express this element, as well as the other characters occasionally adopted for this purpose, does not seem to form any better representative than the *q*, which has, at any rate, the advantage of being purely Roman. Of the *jé* we have spoken fully elsewhere. The Egyptian does not employ the Latin *c*, which, even in many of the European alphabets, is redundant; it is replaced, in the transcription of foreign proper nouns, by the *syn* (*s*) or the *kâf* (*k*). Both the *p*-sound and *v*-sound of English speech are unfamiliar to the Egyptian tongue; in writing foreign names containing these letters recourse must be had to the other labials, *bé* (*b*) or *fê* (*f*). In the same way the foreign *x* is separated into its two elements, and expressed by *ks*.

It should, finally, be understood that the order of the alphabet, as given in these pages, is not the work of Dr. Spitta. He wrote and treated the vowels apart, as is usual in the case of the Old-Arabic vowel-signs, and he gave the remaining letters in the order of the corresponding consonants in the earlier alphabet. For

his immediate purpose this was doubtless wise, but, if the alphabet be generally used, and particularly if it be used in the schools, a more rational grouping appears advisable; and there need be no hesitation in adopting such an arrangement while the alphabet is still in the initiatory stage of its existence. The order, as here printed, lays no claim to perfection, but is merely an attempt to make the alphabet a little more easy of acquisition to young learners, and a little more convenient to all likely to familiarize themselves with it. It is not too much, perhaps, to hope that the opponents of a simplified or reformed alphabet will refrain, on this point, from objections. For even in applying the Old-Arabic alphabet to the dialects derived from the ancient tongue, certain changes would necessarily be made, since some of its letters have become totally obsolete, and would naturally drop out. It is, in any case, the letters of the new alphabet which are of importance—and not the arrangement of them.

Conclusion.

Careful study of its details — especially if supplemented by a short period of use — can hardly fail to convince the investigator that it would be difficult, to say the least, to create an alphabet better adapted to its purpose than that of Spitta; in truth—as was stated in the first paragraph of these observations — there are few if any existing forms of speech, which possess one at once so complete and so simple, so available for all the exigencies of writing and printing.

Its general application to the national dialect of Egypt would forthwith immensely facilitate the extension of knowledge, and inestimably lessen the task of the teacher throughout all the Nilotic lands; and this may well be brought about without, in any measure, affecting the position of the Old-Arabic alphabet as the medium of the venerated classical literature. Nor would such a step detract from the sanctified character of that alphabet, with which the sacred Koranic scriptures are written. The Bible of the Russians is printed by means of the Cyrillic alphabet, notably differing from that made use of in the modern Russian. Our own English Bible, in its existing version, has many verses and phrases which can hardly be pronounced to be strictly modern English. The Catholic church regards only the Latin vulgate scriptures as authoritative, but the Catholic nations all have secular literatures in their own vernacular. The Copts daily use the Old-Arabic alphabet, and the "chancery" Arabic, in their correspondence, while speaking the Egyptian idiom, although their holy books are in the ancient Coptic, having its own alphabet. There are other instances, even in the East, of similar alphabetical and literary evolutions and revolutions; and there seems no good reason why these examples should not be followed to advantage by nationalities of whatever race or creed. Religion in no wise suffers thereby, while the progress of the people is immeasurably accelerated.

With such a graphic medium as the Egyptian alphabet there is little need of waiting for the new Dante, whose advent Spitta, in the closing phrases of the preface to his "Grammatik," seems to hint at. Other

efficient forces are already at hand. Hundreds of young men are now constantly receiving an excellent training in the higher schools of the Egyptian cities—schools which are yearly growing better. These sons of Egypt are both intelligent and patriotic. Let all these youth of the newer generation put their shoulders to the wheel. Let them give their influence—great, if properly applied—to the development of the popular tongue, and there will soon follow the unapproachable blessing of universal education, with its inevitable result of a broad literature “for the people, of the people and by the people.” The present government of Egypt might well lend its aid—as it is at last in a position to do—to such an effort. An American writer has characterized the marvellous financial, commercial, agricultural and moral transformation of Egypt, effected in these later years, as “the most splendid Anglo-saxon achievement of the century.” Why cannot the men who have been the potent factor in bringing about this beneficent material revolution, now open the gate, as well, to the spiritual development of the people they rule so ably and so honestly? There is but one path that passes through that gate, and that path can be traversed only by a nation educated in the language it understands. That language is already the daily speech of social intercourse, of the family, the shop and the farm. Why should it not become the medium of an education, destined not only to elevate the nation which has its home under the palms of the Nile, but perhaps to revive, under a nobler form, the ancient glory of the whole Saracenic world?

Appendices.

(malâḥiq).

I. The Alphabet.

(alifbê).

a	ah	}	(ا)	ḥ	ḥâ	(ح)
â	â			d	dâl	(د)
e	eh			ḍ	ḍâd	(ض)
ê	ê			r	rê	(ر)
i	ih			z	zên	(ز)
y	y			s	syn	(س)
o	oh			ś	śyn	(ش)
ô	ô			ş	şâd	(ص)
u	uh			°	°ên	(ع)
û	û	f	fê	(ف)		
b	bê	(ب)	q	qâf	(ق)	
t	tê	(ت)	k	kâf	(ك)	
ṭ	ṭâ	(ط)	l	lâm	(ل)	
g	gym	(ج)	m	mym	(م)	
ġ	ġên	(غ)	n	nûn	(ن)	
h	hê	(ه)	w	wau	(و)	
ḥ	ḥâ	(ح)	j	jê	(ي)	

The following names have been used or suggested for the vowels: *naşba* for *a*; *ḥefḍa* for *e*; *ḥifḍa* for *i*; *rof°a* for *o*; and *ruf°a* for *u*.

a, â, e, ê, i, y, o, ô, u, û, b, t, t, g, ğ, h, h,
b, d, d, r, z, s, ś, s, °, f, q, k, l, m, n, w, j.

a, â, e, ê, i, y, o, ô, u,
û, b, t, t, g, ğ, h, h, h,
d, d, r, z, s, ś, s, °, f,
q, k, l, m, n, w, j.

en nahâr da ahšan min bukra. elly au-
waloh sart ahroh nür. darbatèn fy er räs
tüga°. iftakarna el gutt gäna jenutt.
elley ma ji° rafš jegül° ads. gäb el gutt
il° ab, jä fär! — asjüt, 15 oktöber 1903.
tanta, 6 ramadän 1320. mahmüd afandy
ibrahym. mydän el exbekyja bi masr.

II. Pronunciation.

(el lafz).

Vowels (ḥurûf bala şôt).

a like English *a* in *at, had, man,*

EXAMPLES. — ab, *father*; abadan, *never*; afandy, *Mr., gentleman*; ana, *I*; balad, *village, town*; talagrâf, *telegram, telegraph office*; dahab, *gold*; samak, *fish*; fallâḥ, *peasant*; madrasa, *school, college*; ma'laqa, *spoon*; nahl, *date-palms*; nadah, *he has called*; naḡḡâra, *spectacles, eyeglasses, opera-glass*; wara, *behind*; wa'ad, *he has promised*; jitkallimu, *they speak, will speak*; jistannâk, *he waits for you*; wala, *or*.

â like English *a* in *ah, bar, father.*

EXAMPLES. — âla, *tool*; bâb, *door*; şâjif, *seeing*; şâf, *he has seen*; lâ, *no*; mâward, *rosewater*; mydân, *square, public place*; mylâd, *Christmas*; nâr, *fire*; nâmûsyja, *mosquito-net*; wâḡiḥ, *clear, distinct, plain*; jâfa, *Jaffa*.

Like the other long vowels *â* is pronounced as if short when followed by two consonants, and in certain other well-defined positions. But for orthographical reasons the long vowels all retain their original and proper diacritical signs even when subjected to transient or local phonetic changes. In the same way, the short vowels must occasionally be enunciated as if they were long.

a â e ê i y o ô u û b t ṭ ḡ ğ h ḥ ḫ d ḍ r z s š ṣ ° f q k l m n w j

e like English *e* in *bed, ell, send*.

EXAMPLES. — el, *the*; esna, *Esna*; ketyr, *much*; brymo, *first*; gedyd, *new*; hena, *here*; megâwir, *student*; we, *and*.

ê like English *ey* in *they*, or *ay* in *say, layer*.

EXAMPLES. — etnên, *two*; êś, *what*; bêḏ, *eggs*; ˆêb, *shame*; ˆêś, *bread*; fên, *where*; qarêt, *I have read*; lê, *why*; lêl, *night, evening*.

i like English *i* in *begin, sip, till*.

EXAMPLES. — ibn, *son*; isbitâlja, *hospital*; iswid, *black*; inglyz, *English*; imta, *when*; inta, *you*; bint, *girl*; kilma, *word*; misik, *he has seized, grasped*.

y like English *ie* in *fiend, ea* in *steal*, or *ee* in *eel*.

EXAMPLES. — yd, *hand*; imśy! *go away!* byr, *well*; byra, *beer*; sittyn, *sixty*; ˆyd, *festival*; mâlyja, *finance*; myn, *who*; naggâryn, *carpenters*; wazyr, *vizir*.

o like English *o* in *not, offer, yonder*.

EXAMPLES. — aho, *there he is*; obêra, *opera*; oğostos, *August*; bortuqân, *orange*; ḥod! *take!* ˆosmânly, *Ottoman*; moqaṭṭam, *Mokattam*.

ô like English *o* in *note, over, so, throne*.

EXAMPLES. — ôḏa, *room*; ˆôm, *swimming*; bordô, *Bordeaux, claret*; gôz, *husband*; bôsta, *post, post-office*; rôsto, *roast*; kôm, *hill, mound*; nôba, *time, once*; jôm, *day*; jômên, *two days*.

a â e ê i y o ô u û b t ṭ g ġ h ḥ ḷ d ḏ r z s ś ˆ f q k l m n w j

u like English *u* in *full, pulley, put*.

EXAMPLES. — uḥt, *sister*; umm, *mother*; um-mâl, *of course, then*; gurnâl, *newspaper*; tult, *third*; dukkân, *shop*; qumşân, *shirts*; karakôn, *police station*; kutub, *books*; muslim, *Moslem*; muftâh, *key*; wuşṭ, *middle*.

û like English *oo* in *fool, ooze, soot, stool*.

EXAMPLES. — bargût, *flea*; bûlâq, *Boulak*; gû-wa, *in, within*; hûwa, *he*; dûd, *worms*; fûl, *beans*; malbûs, *dress*; kalûn, *lock*; nûr, *light*.

Consonants (ḥurûf laha şôt).

b like English *b*.

EXAMPLES. — abryl, *April*; arnab, *rabbit*; ib-tada, *he has begun*; bâşa, *pasha*; balṭô, *overcoat*; bijût, *houses*; tibn, *straw*; sabab, *cause*; kitâb, *book*; maṭbaʿa, *printing-office, press*.

t like English *t*.

EXAMPLES. — etnâsar, *twelve*; itkallim, *he has spoken*; banât, *girls, daughters*; bintû, *Napoleon, twentyfranc piece*; taufyq, *Tewfik*; talât, *three*; talafôn, *telephone*; tôr, *ox, bull*; ḥâgât, *things*; kittân, *linen*.

ṭ like English *t*, but with a rounding of the lips (as in forming the letter *o*), and with slightly greater stress.

EXAMPLES. — iṭṭalaʿ, *he has studied*; ṭanṭa, *Tanta*; ṭêr, *birds*; ṭyn, *clay, soil*; ʿaṭşân, *thirsty*;

a â e ê i y o ô u û b t ṭ g ġ h ḥ ḷ ḍ ḡ r z s š š ʿ f q k l m n w j

quṭṭa, *cat*; laḥbaṭa, *confusion*; jiṭla^c, *he ascends, he comes out*.

g like English *g* in *bag, dagger, give, go*.

EXAMPLES.—agrûmyja, *grammar*; tâgir, *merchant*; gamal, *camel*; gamb, *side, beside*; ḥagar, *stone*; faggâl, *radish-seller*; figl, *radish*.

ğ like a strongly-aspirated, guttural *r*.

EXAMPLES.—aġa, *aga*; baġl, *mule*; ġada, *breakfast, lunch*; ġasal, *he has washed*; šuġl, *business, work*; luġa, *language*; maġrib, *evening*; jiġsil, *he washes*.

h like English *h* in *have, hear, behind*.

EXAMPLES.—allâh, *God*; azhar, *Azhar mosque*; giha, *direction*; hyja, *she*; hum, *they*; zahr, *flowers*; muhandis, *engineer*; jahûd, *Jews*.

ḥ like English *h* in *horde*, but slightly more aspirated.

EXAMPLES.—aḥmar, *red*; tiṭtaḥ, *you open*; ḥabl, *rope*; ḥêt, *wall*; iḥna, *we*; ḥumâr, *donkey*; sâḥiby, *my friend*; maḥall, *place, spot*.

ḥ like German *ch* in *ach, doch, Sache, or Scotch ch* in *loch*.

EXAMPLES.—tabbâḥ, *cook*; ḥabar, *news, information*; ḥamsa, *five*; duḥḥân, *tobacco*; ḥâjif, *afraid*; kutubḥâna, *library*; maḥzan, *magazine, warehouse*.

d like English *d*.

EXAMPLES. — edfû, *Edfu*; tâdrus, *Theodore*; gidd, *grandfather*; dôl, *these*; durûs, *lessons*; mâdna, *minaret*.

ḍ like English *d* uttered with a rounding of the lips and slightly greater stress.

EXAMPLES. — aḍrab, *I strike*; arḍ, *earth*; ḍilim, *dark*; ḍuhr, *noon*; ʿaḍm, *bones*; qâḍy, *judge*; naḍâfa, *cleanliness*.

r like English *r*, but slightly more rolling.

EXAMPLES. — arbaʿa, *four*; berins, *prince*; râgil, *man*; rûḥ! *go!* qirś, *piastre*; kafr, *village*; marratên, *twice*.

z like English *z*.

EXAMPLES. — gezyra, *island*; ruzz, *rice*; zamb, *mistake*; zêj, *as, how*; zêt, *oil*; mazbûṭ, *firm, secure*.

s like English *s* in *sad, side, mouse*.

EXAMPLES. — asmar, *brown*; iswid, *black*; bass, *only, enough*; râs, *head, cape*; sajjid, *gentleman*; sâʿa, *hour, clock, watch*; sillim, *stairs, ladder*.

ś like English *sh* in *fishing, shall, mesh*.

EXAMPLES. — ḥaśab, *wood, timber*; ḥaśś, *he has stepped in, entered*; śaijâl, *porter, bearer*; śê, *thing*; śuwaija, *some, a little*; ʿêś, *bread*; miśmiś, *apricot*; muś, *not*; wiśś, *face, visage*.

a â e ê i y o ô u û b t ṭ g ġ h ḥ ḷ d ḍ r z s ś ʿ f q k l m n w j

- š like English *s*, but with a rounding of the lips and somewhat greater stress.

EXAMPLES.—aşfar, *yellow*; başş, *he has looked at, gazed at*; raḥyş, *cheap*; şala, *prayer*; şuğaijar, *small, little*; şôt, *voice*; maşr, *Cairo, Egypt*; waşfa, *description*; wuşûl, *arrival*.

- c an explosive articulation, made by compressing the air-passages deep down in the throat.

EXAMPLES.—it^callim, *he has learned*; gy^cân, *he is hungry*; za^caq, *he has cried out*; ^cazym, *glorious, splendid*; ^caly, *high, Ali*; ^cên, *eye, spring*; neby^c, *we will sell*; ji^cmil, *he makes, he does*.

- f like English *f* in *after, find*.

EXAMPLES.—afryqa, *Africa*; alifbê, *alphabet, ABC*; fâr, *mouse*; febrâjir, *February*; fihimt, *I have understood*; kaff, *palm of the hand*; nafar, *person, private soldier*; nafs, *soul, self*.

- q is in Cairo a catching (or quick, forced expulsion) of the breath: in other parts of Egypt like the English *g* in *gourd*, but somewhat deeper and stronger.

EXAMPLES.—baqar, *cows*; daqq, *he has struck, knocked*; sûq, *market*; qauwâs, *cavass, consular messenger*; qunşul, *consul*; maqaşşa, *broom*.

- k like English *k*.

EXAMPLES.—akl, *food*; ḥanak, *mouth*; sikkyn, *knife*; katûlyk, *Catholic*; kalb, *dog*; kân, *was*; kull, *all, the whole*; lâkin, *but*; makkâr, *sly, sharp*.

a â e ê i y o ô u û b t ṭ g ġ h ḥ ḫ d ḍ r z s š ṣ^c f q k l m n w j

l like English *l*.

EXAMPLES.—atkallim, *I speak*; almânja, *Germany*; tall, *hill*; lau, *if*; laban, *milk*; lélât, *nights*; luqşor, *Luxor*; jûlja, *July*.

m like English *m*.

EXAMPLES.—a^cma, *blind*; embâreḥ, *yesterday*; ḥaddâm, *servant*; sama, *heaven, sky*; lamma, *when, after, so that*; maksûr, *broken*; min, *from*; myl, *mile*; minja, *Minieh*; nôm, *sleep*; jômâtÿ, *daily*.

n like English *n*.

EXAMPLES.—enhu, *which*; tâny, *other, second, again*; nabolitâny, *Neapolitan*; nâr, *fire*; nâs, *people*; fingân, *cup*; jasmyn, *jasmine*.

w like English *w*.

EXAMPLES.—uwaḍ, *rooms*; ṭawyl, *long*; sawa, *together*; maswaqa, *whip*; wabûr, *steam-engine, steamboat, locomotive, train*; waḥry, *late*; wâḥid, *one*; widn, *ear*; jigâwibu, *they answer*.

j like English *y* in *yet, yesterday, youth*.

EXAMPLES.—iṭâlja, *Italy*; yjâm, *days*; ta-manja, *eight*; hyja maşryja, *she is a Cairene*; ʿaşâja, *stick, cane*; lyja, *to me*; jasyr, *prisoner, captive*; jâkul, *he eats*; jegyb, *he brings*; jeqûl, *he says*; jigu, *they come*; jitkallim, *he speaks*; mâ

jiḍrabś, *he does not strike*; jâ salâm! *good gracious!* jekuḥḥu, *they cough*; jimla, *he will fill*; jûsif, *Joseph*.

Diphthongs (*ai we au*)

ai like English *i* in *irate, life, right*, or *ei* in *height*.

EXAMPLES. — aiwa, *yes*; istaraijah, *he has rested*; baijaḍ, *he has whitened, whitewashed*; tultâi, *two thirds*; ḥaiwân, *animal*; saijib, *he has let go, let loose*; ʿaijân, *ill, sick*; kuwaijis, *pretty, nice, good*; mitbajjin, *showing, appearing*; jedaija^c, *he will lose*.

Ai is sometimes interchangeable with the long vowel *é*, as in *saija^c* or *séja^c*, “to send,” and *saijal* or *séjal*, “porter,” *ezzaijak* or *ez-zéjak*, *how are you?*

au like English *ou* in *out, sound*, or *ow* in *now*.

EXAMPLES. — aurâq, *papers, documents*; auwil, *first*; bauwâb, *doorkeeper, hall-porter*; rauwah, *he has gone away, gone home*; ʿauwaq, *he was delayed*; fauwâl, *dealer in beans*; mauwit, *he has killed*; medauwar, *round, circular*; mestaufy, *complete*; waraq meqauwa, *paste-board*; nauwâr, *blossoms*.

The Egyptian word for *water* varies greatly in its phonetic expression — *maiya, moiya, môya*. The second of these forms seems to be an almost unique example of a third diphthongal combination, namely, *oi*; but the most recent grammatical work (Willmore, p. 5) cites besides *moiya*, also *istugummoiya* (a game resembling hide-and-seek), and *ʿoiyâq* (for *ʿyâq*, the plural of *ʿâjiq*, meaning “fop,” “larkspur”).

a â e ê i y o ô u û b t ṭ g ġ h ḥ ḷ d ḍ r z s ś ṣ^c f q k l m n w j

To the English Learner.

Those who are familiar only with the English alphabet have merely to bear in mind that

j is always pronounced like English *y* in the words *yes, your, yield, yeoman, steelyard,*

as, for example, in the Egyptian vocables:—agrû-myja, (*grammar*), itâlja (*Italy*), gam^cyja (*society, assembly*), lyja (*to me*), myja (*hundred*), jallah! (*go ahead!*), jerûh (*he goes, he will go*), jemynak (*your right*), jigy (*he comes*), jišrab (*he drinks, he will drink*), jôm (*day*), jûsif (*Joseph*), jûnja (*June*).

Likewise it must be remembered that

y is always pronounced like *ie* in the English *wield*, or *ee* in *steel*, or *e* in *me*,

as, for example, in the Egyptian words:—yd (*hand*), baṭṭâlyn (*bad ones*), byr (*well*), tyn (*figs*), ṭajjibyn (*good ones*), ṭawyl (*long*), kebyr (*great, big*), ketyr (*much, very*), myl (*mile*), mylâdyja (*Anno Domini*), myn (*who*), nyl (*Nile*), ješûfný (*he sees me*).

a â e ê i y o ô u û b t ṭ g ġ h ḥ ḫ d ḏ r z s š ṣ ° f q k l m n w j

III. *Illustrative Readings.*

(tamrynât).

Phrases and Sentences (gumal).

ana we inta, *I and you.* qûl ly! *tell me!* bi kâm er raṭl? *for how much a pound?* kull jôm we jôm, *every other day.* myn di? *who is that?* imśy min hena, jâ walad! *go away from here, boy!* gârak myn? *who is your neighbour?* râḥ fy bêtoḥ, *he went into his house.* lê lâ? *why not?* kalb el bê kebyr qawy, *the bey's dog is very big.* myn min eṣ ṣyn? *who is from China?* aiwa, jâ sydy! *yes, sir!* el ḥaqq waijak, *you are right.* manyś gany, *I am not rich.* mâ lohś suġl ʿandy, *he has nothing to do with me.* hyja zâtha gat, *she herself came.* di ʿêb, *that is a shame.* lak alêja, *I am indebted to you.* fyh ê gêr kida? *what else is there?* fât ʿalêja fil bêṭ, *he called at my house.* fyh fulûs? *is there any money?* lâ, mâ fyhś, *no, there is none.* gara ê? *what has happened?* ma garaś ḥâga, *nothing has happened.* śûf el banât dôl? *look at those girls!* ana muś fâhim, ʿauz ê? *I don't understand, what do you want?* inta kunt ʿand myn embâreḥ bil lêl? *at whose house were you yesterday evening?* el ʿilm jegyb el ḥilm, *learning brings patience.* el qabṭân sâkin fy maṣr, *the captain resides at Cairo.* etnên etnên, *two and two.* hum kânu fil ḥammâm jôm el gumʿa, *they were at the bath on Friday.* kâm nôba ruḥṭ fil ihrâm? *how many times*

did you go to the Pyramids? marratên, we inta? twice, and you?

şabâh el hêr! *good morning!* nahârak sa'yd? *good day!* mesa el hêr! *good evening!* lêltak sa'yda! *good night!* ezzaijak? *how do you do?* kêf kêfak! *how are you?* ÷aijibyn? *are you well?* ÷aijibyn, el ÷amdu lillâh, *very well, thank God!* marËaba! *welcome!* ahlan we sahan! *you are welcome!* itfaðdal, tefaðdal! *please! be so good! please come in! help yourself! take a seat!* ma^c es salâma, *good bye!* auËaş-tina, jâ ÷awâga! *we are glad to see you, sir!* istanna şuwaija! *stop a little!* sallim ly ^cala ummak! *my regards to your mother!*

ûlâdha fên? *where are her children?* mâ afhamâs turky, *I do not understand Turkish.* ruËna neËull ^calêhum, *we went to call upon them.* diryt bil ÷abar? *did you hear the news?* elly fât fât, *let bygones be bygones.* mâ ji^crafâs râsoh min riglêh, *he does not know his head from his foot.* hyja aËsan minnoh bi ketyr, *she is better than he by a good deal.* da betâ^cha, *that's hers.* bijâkul laËma ÷âf, *he eats meat and nothing with it.* ÷allyk jemynak! *keep to your right!* şuft el jasmyn-ât fil genêna betâ^cetna? *have you seen the jasmines in our garden?* baqa teËuşs en naşâra el kenysa, *now the Christians enter the church.* iËna kunna fil maËaËËta es sâ^ca talâta we nuşş, *we were at the station at half past three.* el ÷ôga el almâny biji^cmil ê dil-waqt? *what is the German school-teacher doing now?* mâ neqûls ÷âga, *we say nothing.* jerûËu imta? *when are they going?* hûwa mâ jiËdimnyâs, *he does not serve me.* maËlûboh kâm qirâs? *how many piastres does he demand?* ti^cmil ê fy maşr? *what are you doing at*

Cairo? elly ʿaṣṣân jîsrab, *he who is thirsty will drink.*
 mâ tiḍrabhâs! *do not strike her!* eṭ ṭaljânyja jifhamu
 el lisân el esbanjôly, lâkin mâ jiqruhs, *the Italians*
understand the Spanish language, but they do not read it.

bôstet el hind mâ gatś lissa. — el kahrabâyja
 hyja ḥibr et talagrâfgy, we ʿiddet et talagrâf hyja
 qalamoh. — ism ḥedêwy maşr ʿabbâs bâşa et tâny. —
 meḥammad taufyq el ḥedêwy es sâbiq kân jeḥibb
 maşr we jeḥibb ḥêrha; we wafâtoḥ šiʿbet ʿalal maşryjyn
 kulluhum. — el baḥr el abjaḍ we el baḥr el azraq
 jingimʿu sawa ʿand el ḥartûm fy wuşṭ afryqa, we min
 henâk jibtidy baḥr en nyl. — el agrûmyja ʿilm el luġa,
 we hyja maqsûma qismen: 1. ʿilm el kilmât, we 2.
 ʿilm eg gumal. kull maşry lâzim jitʿallim el agrûmyja
 ʿaṣṣân innaha tiʿallimoh jitkallim we jiqra we jiktib el
 lisân elly rabbuna iddah loh, we elly jismaʿoh kull
 jôm. — maşr maqsûma li qismên, baḥary we qibly;
 fy kull qism sabaʿ mudyryjât. mudyryjât baḥry hyja:
 qaljûbyja, daqahlyja, ġarbyja, śarqyja, beḥêra, menû-
 fyja; we mudyryjât qibly hyja: eg gyza, banysuêf,
 el fajûm, minja, asjûṭ, girga, qena we mudyryjet
 aşwân. — ḥâlet el mâlyja el maşryja fy yjâm ʿabbâs
 bâşa et tâny ġêr ḥâletha fy yjâm ismaʿyl bâşa. —
 bilâd eg gezâir fil waqt el ḥâḍir tâbʿa li feransa; we
 hyja wâqʿa bën marâkiś we tûnis. — el faqyr di jasyr
 ʿand el amyr el kebyr ketyr. — sallim ʿalal meʿallim
 qabl mâ titkallim! — el qamar jedûr ḥawalên el arḍ
 kull talâtyn jôm marra. — ed dunja kullaha tiʿraf elly
 jiʿrafuh talât aśḥâş. — eg ġâmiʿ el azhar akbar ma-
 drasa islâmyja fy ed dunja, we el ḥôġât fyḥ aśṭar
 ḥôġât el lisân el ʿaraby el qadym, we min aʿlam en
 nâs fy ʿulûm el qorân. mâ fyḥs maḥall jimkin el insân

jit'allim fyh el 'ulûm el 'arabyja zêj el gâmi' da. el megâwiryn elly fyh gu min bilâd ketyra, min marâkiš li ḥadd el hind. el gâmi' el azhar kebyr we kuwajjis qawy, we en nâs tinbisiṭ ketyr min et tafarrug 'alêh, we mušâhdet el 'ulama el 'uzâm we et talamza elly fyh. — dantê kân šâ'ir ṭaljâny mašhûr; 'âs min 600 sana. ašhar aš'âroh ismoh ek komêdja el muqaddasa. hûwa inwalad fy felôrensa, we mât manfy fy rafenna, ja'ny ba'yd 'an waṭanoh. — ism el felasûf elly ihtara' en naḍḍâra elly ješûfu biha en nugûm kân galylêo; hûwa mât sanet 1642 mylâdyja, we indafan fy felôrensa. — auwil kitâb ṭaba'uh kân fy germânja min rub'emyja we ḥamsyn sana. min qablaha kânet el kutub kullaha maktûba bil ḥaṭṭ. — el gâmi' loh madna wala madnetên, we lywân, we mambar, we dikka, we mihrâb jedill 'alal qibla ja'ny gihet mekka el mukarrama; we fil ḥôs ḥanafyja we mêḍa; we fyh gawâmi' fyha madrasa. aqdam gâmi' fy mašr hûwa gâmi' 'amr, we gâmi' aḥmed ibn ṭulûn.

el mašryjyn kânu fil auwil jitekallimu we jiktibu el lisân el mašry el qadym; ba'dên šâru jitekallimu bil qibṭy; we ba'dên šâru jiqru we jiktibu el 'araby. dilwaqt humma jitekallimu we jiktibu el mašry el gedyd. bil ṭaryqa di el mašryjyn ġajjaru luġethum marrât ketyr. — el luġa el qibṭyja kânu jista'miluha fy mašr fil kitâba we el kalâm qabl duḥûl el islâm; fy kutubḥânât bilâd el ifrang kutub ketyra maktûba bil lisân el qibṭy. aḥsan agrûmyja qibṭy katabha el mu'allim stern bil almâny. el luġa el qibṭyja mâ jitekallimuš biha dilwaqt. — el fallâḥ el mašry muš mit'allim. lê? 'ašân innoh jiltizim jit'allim alifbê ša'ba qawy, we lamma jit'allim el alifbê di jilâqyha mâ tin-

fa^us fil ^{araby} elly bijitkallimoh. hûwa ^{auz} jit^{allim} el lisân elly jitkallimuh en nahâr da, mu^s el lisân elly itkallimuh min muddet ħumsemyt sana.—el alifbê ma^mûla min ginsên min el ħurûf: ħurûf laha šôt ja^{ny} nâtqa; we ħurûf bala šôt ja^{ny} sâkta. el ħurûf en sâkta ginsên: qušajjara (*a, e, i, o, u*) we ŧawyla (*â, ê, y, ô, û*). bâqy ħurûf alifbê, min ħarf el bê lil âħir, hyja ħurûf nâtqa (*b li ħadd j*).

saqqâra, elly kân ismaha zamân menf, kânet auwil taħt li bilâd maşr; ba^dên luqşor, elly kânu el jûnân jisammuha têbes, baġet taħt maşr; we ba^d luqşor baġet iskandaryja et taħt. el ^{agam} dahalu maşr min aktar min alfên sana we ħakamuha muddet mytên sana taqryban. fy yjâm er rumân (eť ŧaljânyjyn el qudâm) we el jûnân, iskandaryja kânet hyja taħt maşr. iskandar el kebyr, malik er rûm, bana medynet iskandaryja we indafan fyha.—fy sanet tamantâsar min el higra dahal ^{amr}, ganarâl el ħalyfa ^{omar}, bilâd maşr, we kânet waqtaha tâb^a li mamlaket er rûm; we aħad iskandaryja fy sanet wâħid we ^{eşryn} min el higra. ^{omar} kân el ħalyfa fy dimišq eš sâm. hûwa bana maşr el qâhira, taħt el ħukûma li bilâd maşr. maşr šâret ġûz min mamlaket et turk fy sanet 922 lil higra.—akbar felâsifet el ^{arab} ibn syna, el ma^rrûf ^{and} el ifrang bi ism avisenna, we ibn ruşd, el ma^rrûf ^{and}uhum bi ism averrhoes. ibn syna inwalad fy buħâra sanet 358 higryja, we ibn ruşd inwalad fy bilâd esbânja sanet 520 higryja.—el maqryzy mât sanet 819 higryja; hûwa katab goġrafyjet maşr elly inħaba^{et} fy maħba^{et} bûlâq; we ab el maħâsin katab târyħ maşr min yjâm el ħalyfa ^{omar} li ħadd môt el meallif sanet 847 higryja. we ibn ħaldûn kân min ^{alam} el maşryjyn, we katab târyħ ŧawyl li maşr.—

el kitâb elly kataboh baṭlymos, el felâsûf er rûmy, ʿala en nugûm targimoh bil ʿaraby el fergâny.—el gabr ʿilm ḥisâb aʿla, jistaʿmilu fyh el ḥurûf bidâl el aʿdâd.

aqwâl ḥikmyja.

el yd el baṭṭâla nigsa.
iftakarna el quṭṭ gana jenuṭṭ.
el ḥasûd lâ jesûd.
mâ baʿd eṣ ṣabr illa el qabr.
el hurûb nuṣṣ eṣ ṣagâʿa.
ḥûs min fummak jeṭûl kummaḵ.
lôlâ el kasûra mâ kânet el faḥûra.
el aʿwar bân el ʿimy sultân.
mâ fyhṣ warda bala sôk, lâ ḥalâwa bala nâr.
gâjib ly ḥakym gaśym lâ jiʿraf eṭ ṭyn min el ʿagyn.
baṣal bi ḥamsa we bi ḥamsa baṣal.
myn ṭalab el ʿula sihir el lejâlly.
el jôm elly jefût aḥsan min elly jigy.
in kân lak ʿand el kalb ḥâga, qûl loh: “jâ sydy!”
jôm ʿasal we jôm baṣal.
el ly mâ jesufṣ min el ġurbâl aʿma.
el gâry jûṣal qabl el mâsy.
kalâm el lâl madhûn bi zibda; jiṭlaʿ ʿalêh en nahâr,
jesyḥ.
mâ fyhṣ fulûs, mâ fyhṣ ʿês.
mâ fyhṣ meḥabba bân eg gôza we ḍurretha.
en naḍâfa min el ymân.
itġadda itmadda, itʿaśśa itmaśśa.
ziʿyq min ġêr fâida.
tekûn fy ḥanakak tiqsam li ġêrak.

in suft en nugûm eđ duhr.
 uṭlûb eg gâr qabl ed dâr, we el rafyq qabl eṭ ṭaryq.
 myn taanna nâl mâ jitmanna.
 elly fy ydak aqrab min elly fy gêbak.
 “êś biddak, jâ a^cma?” “quffet ^cujûn.”
 el qird ^cand ummoh ġazâl.
 qabl mâ timśy sût râjih tehoṭṭ riglak fên.
 elly ^cala râsoh baṭṭa jîhassis ^calêha.
 en nâr wala el ^câr.
 in ṭili^c el ^cêb min ahl el ^cêb mâ huś ^cêb.
 êś ġâb ṭûḥ fy melyg?

A Story (ḥikâja).

kân râgil ruziq bi walad we firih boh. kân bid-
 doh jîstery loh mahd. râḥ li wâhid naggâr we idda
 loh masalan rijâl we qâl loh: “i^cmil ly mahd:” qâl
 loh en naggâr: “ṭajjib! nahâr el gum^ca ta^câla we
 ḥod el mahd!” ja^cny ba^cd tamant yjâm, kân el ḥamys.
 nahâr el gum^ca er râgil râḥ loh, we qâl loh; “hât el
 mahd!” qâl loh en naggâr: “lissa muś ḥalâş.” we
 itaḥḥar en naggâr lamma miśy el walad, we kibir, we
 itgauwiz we istaulid walad. qâl li abûh: “^cauz mahd
 li ibny.” qâl loh abûh: “rûḥ ^cand en naggâr el
 fulâny, ana waşşêtoḥ bi mahd jibqa dilwaqt ^cesryn
 sana; ḥodoh minnoh!” râḥ ^cand en naggâr, qâl loh:
 “hât el mahd elly waşşak boh abûja we idda lak
 rijâl!” qâl loh en naggâr: “ḥod er rijâl, mâ aḥibbiś
 asta^cgil eś şuġl!”

Verse (šî°r).

ana el wabûr iswid gâtys
we muštarâja alfên kys;
dôl jihdimuny afandyja
mitrahifyn nâzilyja
kull wâhid bi mâhyja
hîlâf el dâira we el dywân.

hûwa. — “jâ munjet el qalb, qûl ly we ês baqa jigra?
âdi talâtyn sana haddâm bala ugra;
we âdi talâtyn sana we ana warak sauwâh;
we âdi talâtyn sana haddy lukum madâs;
we âdi talâtyn sana we basma° kalâm en nâs;
we âdi talâtyn sana we el bâb quşâd el bâb;
myja we tamânyn sana mâ hadd radd gawâb.”

hyja. — “in gêt min el bâb işha el bauwâb jîdrabak!
we in gêt min el hêt û°a es silla wag°a bak!
we in tirt fil gau šaija°t el °uqâb gâbak;
we in gêt min el baħr et timsâh aula bak.”

hûwa. — “in gêt min el bâb hallêtoħ sab°at ilwâh,
we in gêt min el hêt hallêtoħ sadâh we madâh,
we in tirt fil gau aksar lil °uqâb eg ginâh,
we elly ħalaqny jinaggyny min et timsâh.”

hasan li fâtma.

1.

agy lik min bêty râkib huşân min nâr ; we asbaq er ryḥ min kutr sôqy. °aşân inny aḥibbik inty bass maḥabba *mâ temûts illa lamma es sams tibrad, we en nugûm ti°attim, we yjâm ed dunja tiḥlaş.*

2.

buşşy min şibbâkik, we sũfy ḥubby we °azâby ! ana râqid °alal arḍ maijit °aşân innik mâ bitisâlyş °alêja. jâ rêt ryḥ el lêl jiwaşşal lik ḥarâret ḥubby, we jimajil qalbik °aşân tisma°y ḥilfâny bi inny aḥibbik ḥubb *mâ jemûts illa lamma es sams tibrad, we en nugûm ti°attim, we yjâm ed dunja tiḥlaş,*

3.

riglêja tigry kull lêla min kutr el ḥarâra elly fy qalby li °and şibbâkik, °aşân asma° el kilma elly tifarrahny. iftaḥy bâb qalbik, we bâb oḍtik, we ana aqûl lik °an el ḥubb elly °andy liky elly *mâ jemûts illa lamma es sams tibrad, we en nugûm ti°attim, we yjâm ed dunja tiḥlaş.*

IV. Grammatical Accidence.

(agrûmyja — tağyjirât el kilmât)

I.

el. et, eṭ, eg, ed, eḍ, er, ez, es, eš, eṣ, ek. bil, °alal, fl, lil.

el arnab, el arânib. el etnên. el imtiḥân, el imtiḥânât. el yd, el ydên. el ôḍa, el uwaḍ. el uḥt. el ûtâd. el bâb. et tôb. eṭ ṭarbûs, eṭ ṭarâbyś. eg gamal. el gammâl. el hedyja. el ḥumâr. el ḥârta, el ḥârtât. ed dyb. eḍ ḍufda°, eḍ ḍafâdi°. er rasûl. ez zirr. es sabat, es sabatât. es šamsyja. eṣ šandûq, eṣ šanâdyq. el °igl. el farrâś. el qamara. ek kôm. el kitâb. el madfa°. el nafar, el anfâr. el walad, el waladên. el jetym. el ab we el umm. el me°allim we et talâmyz. jôm et talât. es sâ°a ḥamsa. °and eg gazzâr. er ruzz we es sukkar. wara el kenysa. °ala ek kursy. ibn et tâgir. el gum°a. eg garas. wuṣṭ el birka. tarkybet we ḥagar el °ûd. mudyryjet el fajjûm. es šams ṭâl°a. dywân el auqâf. maşr el °atyqa. el bêtên ek kubâr. es šâl el kaşmyr. ḥad ez zibda. el bêḍ el maslûq. gild el ḥarûf. el gabal el aḥmar. el °asâkir betû° ez zabṭyja. el mara eg gamyla. el ḥaddâmyñ et ta°bânyn. el qirś et ta°ryfa. min el quds li es suês. es sana el higryja. es sana el mylâdyja. šabâḥ el ḥêr!

fil arđ. fil rukn da. lil gâmi°. °alal genêna. laḥm bil baṭâtes. ṭil°u fil markib el kebyra. °alal ḥamzâwy. bil milâzim we bil jûzbâsa. lil akl. râḥ lil balad. arûḥ °alal bêt. fil dahabyia el amerykân-nyja. bil kullyja. hûwa fil medyna dilwaqt. katab bil qalam er rušâş. qa°ad °alal qahwa kull el jôm. amar loh bil mirwâḥ. gawâbâtak fil bôšta. jîstiku lil ḥâkim. fil aijâm es sa°yda elly kân fyha hârûn er raşyd.

2.

<i>ana</i>	<i>manys</i>	<i>da</i>	<i>enhu</i>
<i>inta</i>	<i>mantás</i>	<i>di</i>	<i>enhûwa</i>
<i>inty</i>	<i>mantys</i>	<i>dól</i>	<i>any</i>
<i>hûwa</i>	<i>mahûs</i>	<i>dôla</i>	<i>enhy</i>
<i>hyja</i>	<i>mahys</i>	—	<i>enhyja</i>
—	<i>mahyjás</i>	<i>dukha</i>	—
—	—	<i>dikha</i>	<i>enhum</i>
<i>iḥna</i>	<i>mahnás</i>	<i>dukhaüwa</i>	
<i>intu</i>	<i>mantús</i>	<i>dikhaija</i>	
<i>hum</i>	<i>mahumís</i>	—	
<i>humma</i>	<i>mahummás</i>	<i>dukhamma</i>	

ady. *adyny, adinta, adinty, aho, ahe, ahyja; adihna, adintu, ahom.* *adyk, adyky, adyh, adyha; adyna, adykum, adyhum.* *myn.* *ê, ês, aij, mâ.* *elly, min. nafs, zât, °ên.* *ba°d.*

ana we inta. ana ḥâḍir. hyja hena. rûḥ inta! iḥna binitkallim. intu gy°ânyn? hûwa °âlim kebyr. hyja °aijâna. iḥna muslimyn, hum naşâra. inty ti°mily ê? inty zi°ilty? ana mâ şuftis di abadan.

iskutu intu! hyja qâlet. qâl hûwa. ana °auz arûh
 es sarâja. hûwa mesâfir fy ûrubbâ. hum inhazamu.
 râhu humma we aşhâbhum. aḥadet el °ûd hyja.
 ba°dên ṭili°t ana. daḥalu humma el etnên.

manyś fâkir. manyś ġany. mantys °agûza. mahûś
 lissa milâzim. mahys mit°assÿja el lêla di. mahyjâś
 śâjifa ḥadd. maḥnâś °arifyn maqşûdoh. mahummâś
 arwâm, humma śawâm.

er râgil da. el mirâja di. el ġami° dukhauwa.
 en nahâr da. el ḥâġât dôl. el kutub dôla betû°
 myn? el bijût dukhamma. el hudûm betû°ak dôl.
 di ê di ê, jâ sydy? imsik el kubbâja di! es śabb
 da qa°ad mudda fil azhar. da betâ°y we dikha be-
 tâ°ak. dôl muś kutaba. da mâ jişahḥiś. mustah-
 dimyn el dywân dôl. es sagara dikhaija.

ady fiqy ṭajjib. ady ḥuşâny. ady ûlâdak. ḥod
 ady qirşên. adinty ġety. el bêt betâ°y aho. es
 segġâda betâ°et el ḥawâġa ahe. aho es sirdâr. adyk
 aho śuftoh. adyku śiribtu el qezâza kullaha. hum
 hena ahom. adyha râḥet bêtha. adyna inbasaṭna.
 adyny katabt li abûk.

• hûwa myn? akallim myn? myn ġâboh hena?
 myn ḥallaşak? inta futt ed dukkân li myn? °ala
 myn ed dôr? myn el malik °ala bilâd el falamank?
 °auz ê? abşar ê? °auz minny ê? °ala śân ê
 ḍarabak el me°allim? ti°mil ê fy maşr? êś °andak?
 êś qâl lak? li aij nâḥja? aij dukkân dukkânak?
 el ḥaryqa fy aij śâri°? inta min aij balad? mâ loh?
 we ana mâ ly we mâ loh? mâ lil mara di? ana
 mâ ly!

elly °aşân jişrab. elly baṭnoh wâġ°ah mâ jâkulś.
 hûwa elly °amal kida râgil baṭṭâl. hyja elly qâ°ida

bitişhat fy es sikka maskyna faqyra. hum elly gum hena aġlabhum nassâhyn. warryny elly haţţêtoĥ fy gêbak da ê? ĥody ek kys da we elly fyh. elly min qismetak, meĥarram ʿala ġêrak. el markib elly fyha raysên tigraq. el bâşa elly mâţ fy el ĥarţûm ismoh ġordôn. jâ myn jeĥibbiny jigy ʿandy.

ʿauz asâwir nafsy. el mufattiş ġây lak bi nafsok. humma qâlu fy nafsuhum. hûwa bişûf nafsok ţajjib. ʿênak mâ liĥa. el balad zâtha mâ ĥirbits. el wabûr zâtoĥ elly sâfir boh. bidy eţ ţarabêza ʿênha. el kutaba dôl jimdaĥu rôĥhum.

qâlu li baʿĥuhum. sallimu ʿala baʿĥuhum. bijid-ĥaku waja baʿĥuhum. ithâniqu waja baʿĥ. râĥu jidrabu baʿĥ. istakêna min baʿĥ. hûwa elly ʿirif.

inta min enhy balad? el qumâs da min enhu ġins? enhyja kutuby? enhum ûlâdak?

3.

baţţyĥ, baţţyĥa; baqar, baqara; bêĥ, bêĥa; tibn, tibna; ţabl, ţabla; ĥabţ, ĥabta; ĥass, ĥassa; zahr, zahra; ʿaĥm, ʿaĥma; ʿankabût, ʿankabûta; qauwûn, qauwûna; kabryt, kabryta; naml, namla.

ĥumâr, ĥumâra; ĥaddâm, ĥaddâma; ĥanzyr, ĥanzyra; sultân, sultâna; ʿamm, ʿamma; malik, malika; meʿallim, meʿallima; wizz, wizza. şâĥib, şâĥiba; ʿâlim, ʿâlma. ab, umm; aĥ, uĥt; ġamal, nâġa; ĥuşân, faras; ĥarûf, nâġa; dyk, farĥa; râġil, mara; walad, bint.

alf, alfên; yd, ydên; ġirş, ġirşên; kitâb, kitâbên; jôm, jômên. baţţ, baţţetên; sâʿa, sâʿatên;

*kilma, kilmetên; mara, maratên; marra, marratên.
ab, abbên; etnên; hasanên; haramên,*

*ṭabbâḥ, ṭabbâḥyn; sauwâq, sauwâqyn; farrâs,
farrâsyn; fallâḥ, fallâḥyn; nahḥâs, nahḥâsyn; ʿâbid,
ʿabdyn. sana, senyn. sūdâny. sūdânyjyn; megâwir,
megâwirjyn; mekkâwy, makkâwyjyn.*

*banṭalôn, banṭalônât; taḥryr, taḥryrât; talagrâf,
talagrafât; ḥarym, ḥarymât; hammâm, hammâmât;
ʿâsara, ʿâsarât; ʿalâma, ʿalâmât; kilma, kilmât; nâs,
nâsât; wabûr, wabûrât. aḡa, aḡawât; usṭa, usṭawât;
bâsa, bâsawât; bê, bêhawât; zât, zawât; sama, sa-
mawât. bintû, bintijât; afandy, afandyjât. ab, abba-
hât; aḥ, uḥwât; umm, ummahât. bint, banât.*

*ṭobgy, ṭobgyja; ḥalâwâny, ḥalâwânyja; qahwagy,
qahwagyja; menâdy, menâdyja.*

*ibn, abna; bina, abnyja; taṣwyr, taṣâwyr; tâgir,
tuggâr; gâr, gyrân; gezyra, gezâir; gôz, igwâz;
ḡafyr, ḡufara; hedyja, hadâja; ḥakym, ḥukama;
ḥumâr, ḥimyr; dywân, dewâwyn; dufdaʿ, dafâdiʿ;
râhib, ruhbân; sikka, sikak; šahr, ušhur; šûra,
šuwâr; fatwa, fatâwy; qalb, qulûb; qâlib, qarwâlib;
kuttâb, katatyb; medyna, mudun; malâk, malâika.*

ʿandak waraq? iddyny waraqa. en naḥl da muš
ʿâly qawy, lâkin en naḥla betâʿetna aʿla. er rummân
ṭajjib, ʿauz rummâna.

hûwa baijâʿ fûl, hyja baijâʿet tirmis. laqêt el
fallâḥ bijihrit, we el fallâḥa bitimla el ballâš. el aḥ
we el uḥt birûḥu el madrasa. iŝtarêt gidy we wajâḥ
miʿza.

el insân loh ydên etnên, we riglên etnên, lâkin el haiwân loh arba° riglên. kunt °andoh nôbtên. gôzên asâwir bass. şarafu mytên tazkara. şalla rak°atên. es sagara ba°yda °an el hêt bi mitrên. çarbetên fy er râs tûga°.

es sittât we el haddâmyn. el ginêhât el maşry ağla min el ginêhât el inglyzy. el °arbagyja betû° el bimbâşyja. sûft el hawâgât dôl min senyn. haţtu el meħaddât °ala el dywânât. el banât es sûdânyjyn. dôl °alâmât betû° el qirâja. hûwa haţyb el muslimyn. fa°al kida ħamas marrât. ugret el °arabyja ħamas şilinât. °alêhum barakât allâh.

el ħukama ħajjibu banât es sâjih el fransâwy. fy a°jâd el muslimyn ji°allaqu fawânys ketyra fy es sikak. el ħadâdy lamma teţyr tiftaħ agniħetha. bën el jûnân el qudâm kân fyh felâsifa ketyr kubâr, minhum aflâţûn we aristotaly. es sanâjir dôl ħaljânyja. fy asja buħûr ketyra minhum el furât we ed dagla jeşubbu fy baħr el °agam. salaţyn buġdâd kân °anduhum zamân gijûs kebyra. uwađ el °asâkir şugâijara qawy. el nawâdir elly ħakâha aħûja qarâha fy kitâb *alf lêla we lêla*. şabâħ el qurûd wala şabâħ el agrûd. el kutubħâna el maşryja fyha kutub ketyr maţbû°a we haţt jadd minha nusah °azyma myn el qurân. ħuţût el kutaba dôl °azyma qawy. °and banyħasan qubûr maşryja °agyba qadyma maqtû°a fy eş şûħur. wuşûs el kitâb da menammara bil ġalaţ. myn ħalab el °ula sihir el lejâlly.

4.

dawája	safary	ḥigáby	ḥably
dawák	safarak	ḥigábak	ḥablak
dawáky	safarik	ḥigábik	ḥablik
dawáh	safaroh	ḥigáboh	ḥabloh
dawáha	safarha	ḥigábha	ḥablaha
dawána	safarna	ḥigábna	ḥablina
dawákum	safarkum	ḥigábkm	ḥablukum
dawáhum	safarhum	ḥigábhum	ḥabluhum

ṣáḥby, ṣáḥbak, ṣáḥbik, ṣáḥboh, ṣáḥibha; ṣáḥibna, ṣáḥibkum, ṣáḥibhum. ḥárty, ḥártak, ḥártik, ḥártoh, ḥáretha; ḥáretna, ḥáretkum, ḥárethum. riglêja, riglêk, riglêky, riglêh, riglêha; riglêna, riglênkum, riglênhum. naggáryny, naggárynak, naggárynik, naggárynoh, naggárynha; naggárynna, naggárynkum, naggárynhum. kutuby, kutubak, kutubik, kutuboh, kutubha; kutubna, kutubkum, kutubhum. abúja, abúk, abúky, abúh, abúha; abúna, abúkum, abúhum.

byja	°alêja	fyja	lyja	minny
by	°alêk	fyk	ly	minnak
bak	°alêky	fyky	lak	minnik
bik	°alêh	fyh	liky	minnoh
biky	°alêha	fyha	loh	minha
boh	—	—	laha	—
biha	—	—	—	—
—	—	—	—	minna
bina	°alêna	fyna	lina	minnina
bukum	°alêkum	fykum	lukum	minkum
buhum	°alêhum	fyhum	luhum	minhum
byhum	—	—	—	—

ba^cdy, ba^cdak, ba^cdik, ba^cdoh, ba^cdaha; ba^cdina, ba^cdukum, ba^cduhum. balâja, balâk, balâky, balâh, balâha; balâna, balâkum, balâhum. betâ^cy, betâ^cak, betâ^cik, betâ^coh, betâ^cha; betâ^cty, betâ^ctak, betâ^ctik, betâ^ctoh, betâ^cha; betû^cy, betû^cak, betû^cik, betû^coh, betû^cha; betû^cna, betû^ckum, betû^chum. ʿala sâny, ʿala sânak, ʿala sânik, ʿala sânoh, ʿala sâنها; ʿala sâнна, ʿala sânkum, ʿala sânhum. ʿanny, ʿannak, ʿannik, ʿannoh, ʿanha; ʿanna, ʿankum, ʿanhum. ʿandy, ʿandak, ʿandik, ʿandoh, ʿandaha; ʿandina, ʿandukum, ʿanduhum. wajâja, wajâk, wajâky, wajâh, wajâha; wajâna, wajâkum, wajâhum. bêny, bênak; bêнна, bênkum. bidâly, bidâlak; bidâlna, bidâlkum. tahty, tahtak; tahtina, tahtukum. gamby, gambak; gambina, gambukum. ḥawâlêny, ḥawâlênak; ḥawâlênna, ḥawâlênkum. fôgy, fôgak; fôqna, fôqkum. qably, qablak; qablina, qablukum. quşâdy, quşâdak; quşâdna, quşâdhum. quddâmy, quddâmak; quddâmna, quddâmkum. mâ^cy, mâ^cak; mi^câja, mi^câk; mi^câna, mi^câkum; warâja, warâh. wuṣṭina, wuṣṭukum, wuṣṭuhum.

ezzajy, ezzajak, ezzajik, ezzajoh, ezsajaha; ezzajina, ezzajukum, ezzajuhum. ikminny, ikminnak; ikminnina, ikminnukum. inny, innak; innina, innuhum. bardy, bardak; bardina, bardukum. gamy^cna, gamy^ckum. zajy, zajak. ġêry, ġêrak; ġêrna, ġêrkum. qaddy, qaddak; qaddina, qaddukum. kully, kullak; kullina, kullukum. waḥdy, waḥdak; waḥdina, waḥdukum. já rêtny, já rêtak; já rêtna, já rêtkum.

šifâh kân ʿala yd el ḥakym el ūrubbâwy. ṭalabak ê? kalâmha kuwaijis. fy dulâby hudûm askâl. suġlu-

hum muś ŝuĝlina. qalbaha qâsy. nahârak sa'yd!
lêltak sa'yda! kân biddoh jîstery loh kalb. biddaha
titgauwiz. bidduhum jirauwaĥu. kân fy ydoh
kurbâĝ sûdâny. ydêh fy gijûboh. sallim ydêk!
suftratênkum gudâd. dahabyjât en nyl fyha ṭabbâĥ-
ynha. biĝâly aṣluhum min eṣ ṣa'yd. kattar ĥêrik,
ja sitt! abâ'idhum fy mudyryjet el fajûm. da mal-
'ûbak? genênety we genênet aĥûh. ibrahym bâša
daĥal dimiśq bi 'asâkiroh sanet 1832 mylâdyja. mu-
fattiśyn er râj ji'rafu aśĝâlhum ṭajjib. bâ' tyrânoh
we baqaroh bi taman ṭajjib. ĥod nâibak we nâiboh.
misku hudûmna we hudûmkum.

tiktib boh. firiĥ boh. sâfir bina 'ala iskandaryja.
dâĥil 'alêja ibn ṣâĥby. saal 'alêh we 'alêhum. fattis
'alêha. sûf lina maṭraĥ nuq'ud fyh. allâh jebârik
fyk! mâ fyhś fulûs. intu mâ fykums ĥêr. mâ fyhś
fyh 'êb. indah ly aĥûk. lyja 'andak qirśên. ana
lyja 'andoh arbê'yn ginê. mânyś qâ'id lak henâk.
îstaka minnak we minnoh. biddaha ĥadd minhum
jerûĥ wajâha. ana a'mil aktar minkum. ba'daha
miśy el wazyr we el malik. ruĥt ba'duhum. ĥarag
min et teâtro balâhum. el ĥabl betâ'y gâmid. el
berins ṭalla'ha es serâja betâ'toh. biddina niśtery
el ĥemyr betû'kum. eg genâin betû'hum kebyra we
kuwajjisa. kallimtoh 'ala śânak. rûĥ 'anny! mâ
aruĥś 'andoh. ĥaṭṭ el ĥâĝât 'andaha. 'andukum ê
min el kutub el 'araby? ana 'andy mandyl ibny.
ly wajâk sana. ana lyja abûja wajâja hena. mâ
fyhś za'al bêny we bênoh. humma biśtaĝalu bidâlna.
muś 'ala eṭ ṭarabêza, lâkin taĥtaha. ĥally el bûĝa
gambak. el bêt we el arĝ elly ĥawâlênoh. miśy
warâhum 'alal qarâfa. allâh jekûn mi'âk. mi'âja

talât şanâdyq. ady lôkanda we el genêna quddâmha. şandûq ed dên we el bôsta quşâdoh.

ezzajak, jâ sydy? azunn innoh es safyr eţ ʔaljâny. ʔammin ʔala innuhum râhyn jâhdu minnoh el bêd. hûwa barđoh sâkin fil bêt da. el fulûs gamyʔha. ʔazamny ʔalal ġada zajukum. ġêrak jiʔlub frankên bass. şufna nâs ketyr ġêrhum. iddy loh qaddoh. simiʔ ġunâhum kulloh. dôl kulluhum nûtyja. rat-tibu el kutub dôl kullaha. tiʔlaʔ we tefût ed dukkân li waħdaha. hyja waħdaha fil bustân. jâ rêthum mâ ġûs ʔandina.

5.

ʔaijib, ʔaijiba; gasûr, gasûra; şuġaijar, şuġaijara; ʔaşân, ʔaşâna; ʔaġûz, ʔaġûza; ʔazym, ʔazyma; kaslân, kaslâna; kebyr, kebyra; maktûb, maktûba; meaddib, meaddiba; maskyn, maskyna; murr, murra; faqyr, faqyra. tâhir, tâhra; ġâly, ġâlja; fâdil, fâdla; kâmil, kâmla. ġany, ġanyja; mesâfir, mesâfra; turky, turkyja; surjâny, surjânyja; qibly, qiblyja; maşry, maşryja; mestaufy, mestaufyja. abjad, bêda; aţraş, ʔarşa; aħwal, hûla; aşwal, sôla; aşfar, şafra; aʔrag, ʔarga; aktaʔ, kaʔa; iswid, sôda; râhar, ruhra.

baţtâl, baţtâlyn; barrâny, barrânyjyn; şuġaijar, şuġaijaryn; kuwaijis, kuwaijisyn; maijit, maijityn; maljân, maljânyn. ġâly, ġâljin; sâţir, sâţryn; ʔarif, ʔarfyn; kâtib, kâtbyn. abjad, byd; aħmar, ħumr; azraq, zurq; aşfar, şufr; aʔma, ʔimy, ʔimjân; iswid, sûd; baħyl, buħala; ʔawyl, ʔuwâl; gedyd, gudâd; ġalbân, ġalâba; ġany, aġnija; rabyş, ruħâş;

zaryf, zuráf; şugaijar, şugâr; ʿazym, ʿuzâm; faqyr, fuqara; qadym, qudm; kebyr, kubâr; ketyr, kutâr; kerym, kurâm; laţyf, luţâf; maskyn, masâkyn.

ġâly, aġla; raġys, arġas; şugaijar, aşġar; kebyr, akbar; ketyr, aktar; qaly, aqall; nedyf, andaf; wâsiʿ, ausaʿ; wiġis, auġas. ʿajjib, aġsan; muhimm, ahamm.

râgil ʿajjib, mara ʿajjiba. hûwa el ġany, hyja el faqyra. el bint eg gamyla. abûh ʿagûz, lâkin ummoh muş ʿagûza. ħadyd el miġrât el gedyd. ħuşân el ʿarabya el kuwaijisa. es sultân waqtaha kân ʿajjân. indah lil ħakym, uġty ʿajjâna. el burnêta ġâlja bil taman da. el ħaddâma ʿâqla, lâkin el ħaddâm muş ʿâqil. el fallâġa el maşryja elly tibyʿ el bêd. qara embâreġ gurnâl maşry. el kitâba betâʿtak mestaufyja. es şarkasy abjađ we es sûdânyja sôda. el fallâġ el maşry asmar. arđ el gibâl samra. el walad aʿrag, lâkin uġtoġ muş ʿarga. hyja ruġra mesâfra. sikkynet el ahl metallima.

es şaijâlyn et taʿbânyn. şuf es sagarât dôl ʿâlyjyn. ħallyna nitfarrag ʿalal ħarât et tânyjyn. es sittât el maʿzûmyn ʿauwaqu. ʿauz myt maqţaf maljânyn tiffâġ. baţtyġtên mistiwyjyn ketyr. muş kull en nâs şâţryn wala mitʿallimyn. es sûâġ el mesâfryn daġalu el wabûr. el wardât elly fy ydak zurq we byd. er rigâl dôl el masâkyn ʿorg we ʿimy. fy maşr es serâjât kubâr we qudm. hûwa faqyr, lâkin humma fuqara ʿannoh. en nûty kebyr fil ʿomr, şugaijar fil ʿaql. el ʿaraby da ʿawyl el qâma, ʿaryd

el iktâf, ġalyd es sâqên, kebyr ed daqn. el bint laṭyfa we meaddiba. ed dinja fânja. istara nuṣṣa ʿazyra, qadyra, mesahḥaḥa we megallida by qatya ḥamra. ibrymy jâ balah! seggâdât heġâzy we bafta hindy. ʿauz lak ʿes sūqy wala ʿes bêty? ḥawâġibik sūd we maqrūna. ʿauz ṭarabêzât medauwaryn, muṣ murabbaʿyn. es šâhid elly qâl kida muṣ muʿtamad. jatara ana masûl ʿannoh? kitâbet el kutub šuġl mutʿib. ma tiqdarš tešûf en nuzzâr; humma mašġûlyn dilwaqt. el ʿasâkir el mašryjyn dôl sidâd we šuġân. el lâl fy eṣ šef aqšar min el lâl fy es šita. lê ḥissoh mâ kânš masmûʿ? hedyjetak maqbûla. ḥiss el mazzyka mâ kânš masmûʿ barra eg genêna. kân qabla jasyr lâkinnoh dilwaqt ḥurr. inta lê muṣ mabsûṭ zajoh?

rijâlên aḥsan min rijâl. en nahâr da aḥsan min bukra. el gamal da meḥammil aktar min dikha. ʿašfûr fil yd aḥsan min ʿasara ʿalal sagara. wiššoh ausaḥ min rigloh. wazyfetoh ahamm min wazyfetak. el birka di šuġajara, we di ašġar minha, lâkin dukhaija ašġar min el kull. šafyqa ašġar el banât. hûwa akbarhum. aġlabhum fuqara. hûwa aḥsan en nâs. aqraʿ we nuzahy. akbar minnak bi jôm, jiʿraf ʿannak bi sana. elly fy ydak aqrab min elly fy ġêbak. ʿarga ʿala maksûra.

6.

1 wâḥid

wâḥda

2 etnên

3 talât

talâta

4 arbaʿ

arbaʿa

arbaʿt

5	<i>ḥamsa</i> <i>ḥamas</i> <i>ḥamast</i>	80	<i>tamânyn</i>
6	<i>sitta</i> <i>sitt</i>	90	<i>tis^cyn</i>
7	<i>sab^câ</i> <i>saba^ct</i>	100	<i>myja</i> <i>myt</i>
8	<i>tamanja</i> <i>taman</i> <i>tamant</i>	101	<i>myja we wâḥid</i>
9	<i>tis^ca</i> <i>tis^cat</i>	200	<i>mytên</i>
10	<i>âsara</i> <i>âsarat</i>	300	<i>tultemyja</i> <i>tultemyt</i>
11	<i>ḥidâsar</i>	400	<i>rub^cemyja</i> <i>rub^cemyt</i>
12	<i>etnâsar</i>	500	<i>ḥumsemyja</i> <i>ḥumsemyt</i>
13	<i>talattâsar</i>	600	<i>suttemyja</i> <i>suttemyt</i>
14	<i>arba^ctâsar</i>	700	<i>sub^cemyja</i> <i>sub^cemyt</i>
15	<i>ḥamastâsar</i>	800	<i>tunnemyja</i> <i>tunnemyt</i>
16	<i>sittâsar</i>	900	<i>tus^cemyja</i> <i>tus^cemyt</i>
17	<i>saba^ctâsar</i>	1.000	<i>alf</i>
18	<i>tamantâsar</i>	1.010	<i>alf we âsara</i>
19	<i>tisa^ctâsar</i>	2.000	<i>alfên</i>
20	<i>isryn</i>	3.000	<i>talât âlâf</i>
21	<i>wâḥid we isryn</i>	10.000	<i>âsarat âlâf</i>
22	<i>etnên we isryn</i>	11.000	<i>ḥidâsar alf</i>
30	<i>talâtyn</i>	100.000	<i>myt alf</i>
40	<i>arb^cyn</i>	200.000	<i>mytên alf</i>
50	<i>ḥamsyn</i>	1.000.000	<i>maljûn</i>
60	<i>sittyn</i>	2.000.000	<i>etnên maljûn</i>
70	<i>sab^cyn</i>		

ħagar wâħid. bortuqâna wâħda. arba[°] lamûnât we ħidâsar lamûna. sitt falâik we sitta we °isryn felûka. el buluk fyh myja we °isryn °askary. fy eg ginê alf miljêm. min maşr li iskandaryja myja temanja we °isryn myl, au mytên kylometr taqryban. teby[°] ly el ġêṭ da bi alf we mytên we arba[°]a we sittyn (1264) frank? es sana di alf we tultemyja we °aşara (1310) higryja, we alf we tumnemyja we etnên we tis[°]yn (1892) mylâdyja. kull saba^t aijâm gum^a, we kull arba[°] guma[°] šahr, we kull etnâsar šahr sana. kull tultemyja we ħamsa we sittyn (365) jôm sana. ħamsyn we sittyn jibqu myja we °aşara (50 + 60 = 110). talâtyn min etnên we ħamsyn jibqa etnên we °isryn (52 - 50 = 22). ħamsa we talâtyn fy arba[°]a jibqu myja we arbê[°]yn (35 × 4 = 140). arbê[°]yn °ala ħamsa jibqa tamânja (40 ÷ 5 = 8). taman malâjyn we tultemyja sitta we arbê[°]yn alf we myja ħamsa we tamânyn (8, 346, 185). °omraha saba^tâtâsar sana we sitt uşhur. lamma kân °omroh talattâsar sana kân ji[°]raf el gam[°] we eṭ ṭarḥ we eḍ ḍarb we el qisma. es sâ^a etnên we nuşş. el wabûr jeqûm es sâ^a sitta °ala franka. li es sâ^a arba[°]a min el lêl nizilu ħân el ħalyly. ħûwa kân fy maşr jôm et talât sab^a we °isryn min es šahr. gi tis^a we °isryn min es šahr elly fât. mâ ma[°]ys talât qurûs. istara minnoh arba[°] sagâgyd, waħda bi etnên bintu we talâta bi etnên ginê. en nûty eṭ ṭaljâny kolombo iktaşaf ameryka fy sanet alf we rub[°]emyja we etnên we tis[°]yn (1492) mylâdyja; we kânet ameryka qabl zamânoh muş ma[°]rûfa bil kullyja. fy sanet alf we tultemyja we tis^a (1309) higryja itwaffa fy ħelwân afandyna meħammad taufyq el auwil eṭ ṭajjib ez zikr.

<i>el auwil</i>	<i>er râbi^c</i>	<i>et tâsi^c</i>
<i>auwila</i>	<i>râb^ca</i>	<i>tâs^ca</i>
<i>ûla</i>	<i>el hâmis</i>	<i>el °âsir</i>
<i>auwilâny</i>	<i>hâmsa</i>	<i>°âsra</i>
<i>auwilânyja</i>	<i>es sâdis</i>	<i>el hidâsar</i>
<i>auwilânyjyn</i>	<i>sâdsa</i>	<i>el etnâsar</i>
<i>et tâny</i>	<i>es sâbi^c</i>	<i>el °isryn</i>
<i>tânja</i>	<i>sâb^ca</i>	<i>el wâhid we °isryn</i>
<i>et tâlit</i>	<i>et tâmin</i>	<i>el myja</i>
<i>tâlta</i>	<i>tâmna</i>	<i>el alf</i>

jôm eg gum^a; es sabb; el hadd; el etnên; et talât; el arba^c; el hamys. es subû^c. nuşş, inşâs; tult, tultên, itlât; rub^c, irba^c; hums, ihmâs; suds, isdâs; sub^c, isbâ^c; tumn, itmân; tus^c, itsâ^c; °osr, a^csâr.

hûwa daḡal el auwil. el bint di el ûla fy eş şaff. el auwilâny aḡrâny, we el aḡrâny auwilâny. eş şarrâf istara el bêt el auwilâny, we et tâny we el hidâsar, we el etnên we °isryn fy darb el gamâmyz. min el arba^c ḡimyr dôl ana afaḡḡal el ḡumâr el auwilâny we el ḡumâr et tâlit. jûsif °andoh taman rummânât; ḡalla ḡamsa li nafsoḡ, we idda es sâdsa we es sâb^ca li °aly we et tâmna lyja. el °asar rigḡâla el auwilânyjyn elly qâbilhum fy izmyr kânu kulluhum turk. gawâbak el mûarraḡ arba^ca jûlja wişilny auwil em-bâreḡ. taqryroh el auwilâny kân târyḡoh sittâsar nôfembar. es sâ^ca waḡda we nuşş. es sâ^ca talâta we rub^c. es sâ^ca tis^ca illa rub^c. nitqâbil jôm el ḡamys es sâ^ca sab^ca illa etnâsar deqyqa. ga ly jôm el ḡadd es sâ^ca etnâsar we °isryn deqyqa. akûn henâk es sâ^ca etnên tamâm. eş şams tiḡla^c bukra

es sâ[°]a sitta we rub[°]. nuṣṣ we rub[°] jibqu talât
 irba[°] ($\frac{1}{2} + \frac{1}{4} = \frac{3}{4}$). ḥaragna wâḥid wâḥid. saija[°] ga-
 wâbâty auwil bauwil. el [°]asâkir miṣju etnên etnên.

7.

<i>ana ḍarabt</i>	<i>hûwa jidrab</i>	<i>intu bitidrabu</i>
<i>inta ḍarabt</i>	<i>hyja tidrab</i>	<i>hum bijidrabu</i>
<i>inty ḍarabty</i>	<i>iḥna nidrab</i>	—
<i>hûwa ḍarab</i>	<i>intu tidrabu</i>	<i>idrab</i>
<i>hyja ḍarabet</i>	<i>hum jidrabu</i>	<i>idrabu</i>
<i>iḥna ḍarabna</i>	—	<i>idrabu</i>
<i>intu ḍarabtu</i>	<i>ana badrab</i>	—
<i>hum ḍarabu</i>	<i>inta bitidrab</i>	<i>dârib</i>
—	<i>inty bitidrabu</i>	<i>maḍrûb</i>
<i>ana aḍrab</i>	<i>hûwa bijidrab</i>	—
<i>inta tidrab</i>	<i>hyja bitidrab</i>	<i>ḍarb</i>
<i>inty tidrabu</i>	<i>iḥna binidrab</i>	

*ḍarab, jidrab; maḍrûb, ḍarb. daḥal, jidḥul; mad-
 ḥûl, duḥul. °amal, ji°mil; ma°mûl, °amal. fataḥ, jiftaḥ;
 maftûḥ, fath. katab, jiktib; maktûb, kitâba. kasar,
 jiksar; maksûr, kasr.*

ana daḥalt; inta daḥalt; inty daḥalty; hûwa daḥal;
 hum daḥalu. ana °amalt; hyja °amalet; hûwa °amal;
 iḥna °amalna; intu °amaltu. ana fataḥt; hûwa fataḥ;
 hum fataḥu. ana katabt; inta katabt. ana kasart;
 inty kasarty. ana adḥul; inta tidḥul; hûwa jidḥul;
 iḥna nidḥul; hum jidḥulu. ana a°mil, inty ti°mily;
 hûwa ji°mil; intu ti°milu. ana aktib; inta tiktib; hum

jiktibu. ana aksar; hûwa jiksar. ana badhul; hûwa bijidhul; ihna binidhul; hum bijidhulu. ana ba°mil; hûwa biji°mil. ana baftah; inty bitiftahy. ana baktib; inta bitiktib; hûwa bijiktib; ihna biniktib; intu bitiktibu. ana baksar; inty bitiksary; hûwa bijiksar; hum bijiksaru. idhul! i°mil inta! iftah! iktiby inty! iksaru!

ana ðarabt el gamal. hûwa jidrab ibnoh. ihna ðarabna a°dâna. hyja daħalet el bêt, hûwa jidhul el gâmi°. humma jidhulu el balad. er râgil bijidhul we ana baħrug. inta biti°mil kida lê? ana ba°miloh °ala sânak. hyja °amalet bêtha lôkanda. i°mil zaj mâ baqûl lak. °amalna šuglina bil°agal. iftah el bâb! ana fataht eš šibbâk. ihna fataħna eš šandûq walla lâ? ihna biniftah eš šandûq. ana baktib gawâb. myn katab el kitâb da? hûwa kasar el kubbâja. bitiksar el qulla lê? el gawâb kân maktûb lamma gêt. el walad da maðrûb °alqa. el bâb kân maftûh. kasr eš šibbâk da kân bil qaða we bil qadar. idhul we iqfil el bâb! madhûloh mytên ginê fy es sana. jôm eg gum°a kân katb kitâboh. el °amal da fy maħalloh. daħalu min gêr mâ jeqûlu li ħadd. ðarb el walad da kân °ala sân mâ saraq ħâget aħûh. nidhul el wabûr qabl mâ jisâfir. isbitta bê, °âlim almâny, katab kitâb °azym °alal lisân el °araby ed dârig.

mâ ðarabtis
mâ ðarabtis
mâ ðarabtys
mâ ðarabs
mâ ðarabets
mâ ðarabnâs
mâ ðarabtûs

mâ tidrabs
mâ tidrabyš
mâ jidrabs
mâ tidrabs
mâ nidrabs
mâ tidrabûs
mâ jidrabûs

mâ bitidrabyš
mâ bijidrabs
mâ bitidrabs
mâ binidrabs
mâ bitidrabûs
mâ bijidrabûs

—

mâ đarabûs

—

mâ ađrabs

—

*mâ bađrabs**mâ bitidrabs**mâ tidrabs**mâ tidrabyś**mâ tidrabûś*

śirib, jiśrab; maśrûb, śûrb. fhim, jifham; maf-hûm, fahm. misik, jimsik; mamsûk, mask.

ana mâ đarabtiś el fallâh. iħna mâ niđrabs ħadd. inta mâ bitidrabs el ħarâmy lê? mâ tidrabyś! mâ daħaletś el bêtila ba[˚]d mâ ħarag. mâ tiśrabs maija we inta [˚]arqân. mâ jiśrabûś ħâga. da muś maśrûb ħajjib. śurb en nebyt ketyr muś ħajjib. mâ timsiks el qalam da li ħadd mâ agy. el [˚]askary mâ misiks el naśśâl. ana mâ [˚]amaltis kida abadan. mâ tiftaħûś el gawâbat! inty mâ fataħtyś eş ŝandûq. mâ fihim-tûś lê? ana muś fâhim, [˚]auz ê? mâ afhamś turky. hûwa mâ kasarś el qalam. intu mâ kasartûś el bâb? ana mâ katabtiś el kitâb el farsy. mâ tiktibś ħâga! mâ katabûś lissa. mâ tiksaryś el [˚]eś qabl mâ jigy! mâ kânś mađrûb bi sikkyn, kân mađrûb bi ruŝaŝa. el gawâb mâ kânś maktûb. mâ ji[˚]milś ħâga. hûwa mâ biji[˚]milś ħâga. el qâtil katab iqrâroh.

*đarabtiny**đarabtak**đarabtik**đarabtoħ**đarabtaha*

—

*đarabtina**đarabtukum**đarabtuhum**tidrabny**tidrabak**tidrabik**tidraboh**tidrabha*

—

*tidrabna**tidrabkum**tidrabhum**bitidrabny**bitidrabak**bitidrabik**bitidraboh**bitidrabha*

—

*bitidrabna**bitidrabkum**bitidrabhum*

*iḍrabhum**tiḍrabyha**tiḍrabûh*

ḥamal, jiḥmil; maḥmûl, ḥaml. ḥadam, jiḥdim; maḥdûm, ḥidma. qatal, jiqtîl; maqtûl, qatl.

inta ḍarabtiny. ana ḍarabtak. ḍarabtoḥ ana?
 inte ḍarabtina. inta tiḍrabny. ana baḍrabik; inta
 bitiḍrabny. hyja bitiḍrabna. hyja bitiḍrabkum. inta
 tiḍrabhum lê? myn ḍarabik? hûwa bijiḍrabkum lê?
 iḥna ḍarabna el kaslân. iḥna ḍarabnâky. intu ḍa-
 rabtûny bil qawy. intu tiḍrabûha bil ʿašâja le?
 humma ḍarabûhum fil ḥâra. hum jiḍrabûh lamma
 jitkallim. ḍarabtyha imta? inty ḍarabtyhum baʿdên.
 di el ôḍa elly daḥaltaha. di el feṭyra elly ʿamaletḥa.
 el ʿamal da humma ʿamalûh. širibtyha kullaha? šir-
 ribnâḥ qabl el akl. imsikḥa min ydḥa! ûʿu timsi-
 kûhum. fihimtak we inta bitkallimoh. fihimnâḥa
 ʿašân kalâmḥa mafḥûm. ana ḥamaltoḥ li ḥadd el bêṭ.
 ana baḥmiloh kull jôm ʿala ḍahry. ana aḥdimak zaj
 el lâzim. ḥadamûna lamma kunna ʿanduhum fy iskan-
 daryja. myn jiḥdimhum lamma familjâthum tisâfir? es
 sûdâny ḥadamny ṭajjib. hum qatalûh. lê qatalḥa?
 qatalûhum ʿan âḥirhum.

mâ ḍarabtinyš
mâ ḍarabtakš
mâ ḍarabtikš
mâ ḍarabtoḥš
mâ ḍarabtaḥâš

mâ tiḍrabnyš
mâ tiḍrabakš
mâ tiḍrabikš
mâ tiḍraboḥš
mâ tiḍrabḥâš

mâ bitiḍrabnyš
mâ bitiḍrabakš
mâ bitiḍrabikš
mâ bitiḍraboḥš
mâ bitiḍrabḥâš

mâ ḍarabtinâš
mâ ḍarabtukumš
mâ ḍarabtuhumš

mâ tiḍrabnâš
mâ tiḍrabkumš
mâ tiḍrabḥumš

mâ bitiḍrabnâš
mâ bitiḍrabkumš
mâ bitiḍrabḥumš

inta mâ ðarabtynyś. inta mâ ðarabtohś. ana mâ ðarabtukumś. hyja mâ tiðrabnyś. inta mâ tiðrabhâś. inta mâ tiðrabhumś. hyja mâ tiðrabohś? inta mâ bitiðrabnyś? hyja mâ bitiðrabakś. mâ bi-tiðrabnâś inta? hûwa ma ðarabnâś embâreḥ. iḥna mâ ðarabnâhumś. mâ ðarabûhś. iḥna mâ niðrabohś. er râgil mâ jiðrabakś lê? hûwa mâ bijiðrabnyś. ana mâ aśrabohś. ana mâ afhamakś. hûwa mâ bijifhamnyś. inta mâ tifhamhûmś lê? mâ timsikhâś! hum mâ miskûhumś. el walad mâ misikikś. hûwa mâ qatalohś. hyja mâ qatalethâś. el ḥarâmyja mâ jiqtilûkumś. hûwa mâ jiḥdimnyś. hum mâ jiḥdimûhś. ana mâ aḥmilakś. inty mâ tiḥmilyhâś. intu mâ bitiḥmilûhś? šâf el gawâb lâkin mâ katabohś hûwa. mâ biddyś aqrâha illa quddâmikum. el ḥaddâd ʿamal el muftâḥ lâkin mâ kasarohś. aḥûha ḥamalha we miśy ʿalal madrasa. eṭ ṭaljânyja jifhamu el lisân el esbanjôly lâkin mâ jiqrûhś. inta mâ bitiḥdimnyś zaj mâ qult.

<i>kattibt</i>	<i>akattib</i>	<i>bakattib</i>	<i>kattib</i>
<i>kattibt</i>	<i>tikattib</i>	<i>bitkattib</i>	<i>kattiby</i>
<i>kattibty</i>	<i>tikattiby</i>	<i>bitkattiby</i>	<i>kattibu</i>
<i>kattib</i>	<i>jikattib</i>	<i>bikattib</i>	—
<i>kattibet</i>	<i>tikattib</i>	<i>bitkattib</i>	<i>mekattib</i>
<i>kattibna</i>	<i>nikattib</i>	<i>binkattib</i>	—
<i>kattibtu</i>	<i>tikattibu</i>	<i>bitkattibu</i>	<i>taktyb</i>
<i>kattibu</i>	<i>jikattibu</i>	<i>bikattibu</i>	

rattib, jirattib; merattib, tartyb. sallim, jisallim; mesallim, taslym. šaddaq, jišaddaq; mešaddaq; taşdyq. kassar, jikassar; mekassar, taksyr. sâ'id, jisâ'id; mu-sâ'id, musâ'da. sâfir, jisâfir; mesâfir, safar. qâbil,

jiqâbil; meqâbil, muqâbla. at^cab, jit^cib; mat^cûb, it^câb. aḥbar, jiḥbir; muḥbir, iḥbâr, ḥabar. amkan, jimkin; mumkin, imkân.

hûwa kattibny el waṣl. ana akattib el wilâd. ana kattibtaha loh. kattibny gawâbên li aḥûh. tikattibha el wiśś kulloh. jikattibak ṭûl en nahâr. kattiboh loh! manyś mekattibha dilwaqt. taktybak loh el gawâb da min ġêr luzûm. ana rattibt aśġâlhum. hum jirattibu bêthum qabl el faraḥ. mâ tirattibś ḥâget aḥûk lê? rattibhum zaj mâ kânu. el kutub fil kutubhâna el maşryja merattiba ṭajjib. sallim ly ^cala ummak! mâ sallimtis ^calêhum lê zaj mâ qult lak? abûja jisallim ^calêk. qâlu ly asallim ^cala kull aşḥâbhum. bitsallim ^calêh uḥty. mâ tişaddaqś kalâmy lê? şaddaq el kaddâb li ḥadd bâb ed dâr! et taşdyq qawâm muś tamally ṭajjib. kassar râsoh bi ḥagar. kassarna kull mâ kân fy ṭaryqna. iza şâfuhum jikassarûhum. kassar zaj mâ baqûl lak! es sukkar mekassar. mâ tit^cibnyś baqa? ṭûl el lêl jit^cibny. aśġâlhum at^cabetna ketyr qawy. mâ biddys at^cibak fil masâla di. myn elly aḥbarak? iḥbirhum bi elly tisma^coh! mâ aḥbartûnâś lê min badry? hum jiḥbirûhum bil kidb. el ḥabar ê? mâ jimkinnyś agy bukra. jimkinha tiktib li abûha bi elly gara. amkanhum jidḥulu el bêt. muś fy imkâny a^cmil kida. muś mumkin aktib loh bil bôṣṭa di. sâ^cidny fy eś šuġl da! mâ tisâ^cidnâś lê? sâ^cidnâhum lamma kânu bijištaġalu. inta sâ^cidtiny we ana mamnûn lak. sâfir auwil embâreḥ. mâ sâfirûś sawa. tisâfiru imta? nisâfir lamma jigy abûna. es safar kuwaijis fy eş şêf. sâfîret waja uḥtaha. imta qâbiltoḥ? qâbilny es sâ^ca

arba^ca min en nahâr. humma itqâbilu sawa ba^d ed
 đuhr. qâbilûny ^cand ed dywân.

<i>it^callimt</i>	<i>at^callim</i>	<i>bat^callim</i>
<i>it^callimt</i>	<i>tit^callim</i>	<i>bitit^callim</i>
<i>it^callimty</i>	<i>tit^callimy</i>	<i>bitit^callimy</i>
<i>it^callim</i>	<i>jit^callim</i>	<i>bijit^callim</i>
<i>it^callimt</i>	<i>tit^callim</i>	<i>bitit^callim</i>
—	—	—
<i>it^callimna</i>	<i>nit^callim</i>	<i>binit^callim</i>
<i>it^callimtu</i>	<i>tit^callimu</i>	<i>bitit^callimu</i>
<i>it^callimu</i>	<i>jit^callimu</i>	<i>bijit^callimu</i>

it^callim, it^callimy, it^callimu. mit^callim. ta^clym.

*itahğar, jitahğar; metahğar, tâğyr. itkallim, jit-
 kallim; metkallim, taklym. inba^cat, jinbi^cit; mab^cût,
 ib^cât. inđarab, jinđirib; mindirib. inkasar, jinkisir;
 minkisir, inkisâr. imtağan, jimtiğin; imtiğân. iğ-
 marr, jiğmarr; miğmirr; iğmirâr. istalam, jistilim;
 mistilim, istilâm. ištağal, jištağal; mištiğil.*

inta tit^callim. iğna nit^callim. bijit^callim hûwa?
 inty it^callimty. intu it^callimtu ê? ana bat^callim ħisâb.
 humma bijit^callimu el kitâba lê? it^callimy ÷ajjib!
 hûwa mit^callim fy madraset el myry. ta^clym el ma-
 drasa di muş ÷ajjib. bijit^callim rûmy fy atyna. hûwa
 it^callim el lisân el inglyzy lamma kân fil skôla. mâ
 biddahâs tit^callim ^caraby. hum bijit^callimu ÷aljâny.
 itahğar şuwaija! kull jôm titahğar? itahğaru ^can
 şugluhum. ana râjiğ atahğar şuwaija. ana batkallim
 waja abûh. biddukum titkallimu sawa? kunt bitit-
 kallim waja myn lamma qâbiltak? titkallim ^caraby?
 atkallim ^caraby şuwaija. myn ^callimak titkallim farsy?

me^callimy ibrahym el buġdâdy. hyja inba^catet ^cand gârêtha. mâ inba^catûs illa lamma ṭalabûhum. inba^cat fy mâmûryja. hûwa inḍarab ^calqa. inḍarabna ^cala sân mâ ruḥnâs el madrasa. aḥûh inḍarab ^casân sikir. el ^carabyja inkasaret boh. inkasaru fy es sikka. iza wiqit min es síbbâk tinkisir. imtaḥanûha quddâm en nâs. imtiḥinny lamma aḥlaṣ. imtaḥanûh laqûh jiraf. lê mâ qidirs jiqaddim el imtiḥân fy dywân el ḥarbyja? iḥmarr min el ḥaja. mâ iḥmar-rûs min en nâr. iḥmarret lamma ga. istalam el wardyja es sâ^ca ^cašara min el lêl. râjih jistilim minnoh el fulûs. istilim minha el gawâb. istilâm el mâl kân ^cala ydoh. eṣ ṣarrâf hûwa elly mistilim en naqdyja. hûwa jistaġal fy dywân el ma^cârif. kull jôm jistaġalu fil bêt. istaġalna li ḥadd mâ sâfirna. el muhandis bijištaġal dilwaqt fy maṣlaḥet er raj. balâs istiġâla es sâ^ca di aḥsan ^candy kitâba ketyra. hûwa mištiġil dilwaqt fy ḥaga tânja.

<i>ḥabbêt</i>	<i>aḥibb</i>	<i>baḥibb</i>
<i>ḥabbêt</i>	<i>teḥibb</i>	<i>bithibb</i>
<i>ḥabbêty</i>	<i>teḥibby</i>	<i>bithibby</i>
<i>ḥabb</i>	<i>jehibb</i>	<i>bihibb</i>
<i>ḥabbêt</i>	<i>teḥibb</i>	<i>bithibb</i>
—	—	—
<i>ḥabbêna</i>	<i>nehibb</i>	<i>binhibb</i>
<i>ḥabbêtu</i>	<i>teḥibbu</i>	<i>bithibbu</i>
<i>ḥabbu</i>	<i>jehibbu</i>	<i>bihibbu</i>

hibb, hibby, hibbu. ḥâbib, maḥbûb. ḥubb.

baṣṣ, jebuṣṣ; bâsiṣ. ḥatt, jehutt; ḥâtît, maḥtuṭ. zann, jezunn; zânin, maznûn, zann. ṣaḥḥ jeṣaḥḥ. sadd, jesidd; sâdid, maṣdûd, sadd.

hûwa jeħibbiny we ana aħibboh. kull wâħid jeħibb ummoh. hyja ħabbet myn? ana mâ aħibbiš šurb ed duħħân. humma ħabbu kida. dôl nâs mâ jeħibbûš illa nafsuhum. teħibby el bint di? ħaby-bik fên? ħabbênâha ʿasân ħâṭir abûha. buşş min eš šibbâk tišûfoh. biddak tebuşş ʿalêh lamma jefût? mâ başşêtiš ʿalêha lamma ħaraget. kunt bâšiš wajâk. hyja mâ tebuşšiš abadan ʿala ħadd min eṭ ṭâqa. ħuṭṭ el fulûs fy gêbak! hyja teħuṭṭ ibnaha ʿand wâħid naggâr. ħaṭṭûhum fy es šandûq li ħadd mâ jibyʿûhum. el kutub kânet maḥṭûṭa ʿala et tarabêza. azunn innoh mâ jigys hena es sana di. zannak muš fy maħalloh. bizunn innaha muš hena. zannu ana mâ aʿrafhumš. kunt zânin en nahâr da âħir eš šahr. mâ ješahħiš tefûtoh we tisâfir. ʿadam eš šiħħa ê? rigloh elly kânet maksûra šahħet. hum ješahħu muhandisyn. šidd el ħabl šuwaija! mâ tešiddiš bil qawy! hyja šaddetoh min dirâʿoh. râjihyn nešidd ek kursy li hena. el ħabl mašdûd ṭajjib.

<i>wiʿyt</i>	<i>auʿa</i>	<i>bauʿa</i>	<i>ûʿa</i>
<i>wiʿyt</i>	<i>tûʿa</i>	<i>bitûʿa</i>	<i>ûʿy</i>
<i>wiʿyty</i>	<i>tûʿy</i>	<i>bitûʿy</i>	<i>ûʿu</i>
<i>wiʿy</i>	<i>jûʿa</i>	<i>bijûʿa</i>	
<i>wiʿyet</i>	<i>tûʿa</i>	<i>bitûʿa</i>	
<i>wiʿyna</i>	<i>nûʿa</i>	<i>binûʿa</i>	<i>wâʿy</i>
<i>wiʿytu</i>	<i>tûʿu</i>	<i>bitûʿu</i>	<i>waʿy</i>
<i>wiʿyu</i>	<i>jûʿu</i>	<i>bijûʿu</i>	

wiṣil, jûṣal; ûṣal, ûṣaly, ûṣalu; wâṣil; ûṣûl. wiqiʿ, jûqaʿ; ûqaʿ, ûqaʿy, ûqaʿu; wâqiʿ. wiqif, jûqaf; ûqaf, ûqafy, ûqafu; wâqif; ûqûf.

û^a loh min es sikka! û^a jâ hawâga riglak!
 mâ wi^yti^s loh lê? jû^u lamma jigarrab. mu^s [°]auza
 tû^y? many^s wâ^y. wi^šilna el balad [°]and el ma^grib.
 û^šal qawâm we ta[°]âla! tû^šaly li hadd fên? we
 hûwa mâ^šy wiqⁱ. wiq[°]et min e^t [°]âqa. auqa[°] fil byr.
 mâ tûqaf^s we inta gâ^y! lamma jidhul ûqaf [°]ala hê-
 lak! el wabûrât wiqfu [°]and es suê^s.

<i>ana qult</i>	<i>ana aqûl</i>	<i>ana baqûl</i>
<i>inta qult</i>	<i>inta teqûl</i>	<i>inta bitqûl</i>
<i>inty qulty</i>	<i>inty teqûly</i>	<i>inty bitqûly</i>
<i>hûwa qâl</i>	<i>hûwa jeqûl</i>	<i>hûwa biqûl</i>
<i>hyja qâlet</i>	<i>hyja teqûl</i>	<i>hyja bitqûl</i>
<i>iĥna qulna</i>	<i>iĥna neqûl</i>	<i>iĥna binqûl</i>
<i>intu qultu</i>	<i>intu teqûlu</i>	<i>intu bitqûlu</i>
<i>hum qâlu</i>	<i>hum jeqûlu</i>	<i>hum biqûlu</i>

qûl qûly qûlu qâjil qôl.

râĥ, jerûĥ; râjij, mirwâĥ. sâf, ješûf; sâjif, sôfa.
[°]âz, je[°]ûz; [°]auz, [°]ôz. kân, jekûn; kôn. bâ[°], jeby[°]; bâjⁱ[°],
 bê[°]. gâb, jegyb; gâib, megyba. nâm, jenâm; nâjim, nôm.

jeqûl laha. qûl ly! mâ baqûls lak. qûl lina!
 qâlet loh ê? humma biqûlu liky. qûlu ly [°]auzyn ê?
 mâ qultis laha hâga. [°]aly qâl ly kida embâreh.
 biqûl ê? šâĥbak jeqûl ê? qâlet ly innaha mâ tiq-
 dar^s tigy. iĥna mâ neqûls hâga. hûwa mâ kâns qâjil
 kida. kânu qâjilyn ê? qôlak da mu^s fy maĥalloh.
 râĥ fên? mâ nerûĥ^s wajâh. inta [°]auz teqûm we
 terûĥ? terûĥu fên? râĥ [°]and ummoh. biddoh jerûĥ
 el madrasa. jerûĥu imta? râĥet wajâja. hyja bit-

rûḥ el kenysa. râjih jisrab. ana râjih anzil. el bint râjihâ tezûr el ihrâm. râjih awaddyk henâk. râjihyn jidrabu el kalb. inta sûftoh fên? sûf el bint di! mâ sûftis wala marra. ana sâjifak za'lân. sâfetha qabl mâ mâtet. ana sûftak. ne'sûfak fên? sâjif bi 'ênak? inta sâjif el 'amûd da? di sôfa wiḥsa. 'auz ê? hûwa mu's 'auz minnak 'ês, lâkin 'auz fulûs. hyja 'auza ê? er riggâla dôl mu's 'auzynak. humma je'ûzu ḥibr we waraq. hyja te'ûzak qabl mâ tiḥrug. lamma 'uznâk mâ laqênak's. 'uznâhum auwil embâreḥ. 'auzyn ê? inta 'auz tâḥod bêt bil ugra? lâ, mu's 'auz. hûwa kân hena. kunt bâkul lamma ga. ana akûn tamally fil bêt. kunna bin'azzil. ana kunt henâk. inty tekûny fên? hum bikûnu 'and abûhum. kûn hena bukra! kân 'andina lamma sûftoh. kunt 'and myn embâreḥ bil lêl? hyja kânet maskyna. hum jekûnu fy ed dywân. ana akûn 'andak qabl mâ tisâfir. mâ kuntis a'sḥat minnak in mâ kuntis faqyr. kânu ḥaṣṣalu et teâtro. kân fil waqt da es sâ'a šaret arba'a. kân gara ê fil bêt? kân abû el bint gahhiz el far's. lamma tigy henâk nekûn iḥna rauwaḥna. bi't bêtâk li myn? bi'toh bi mytên ginê. teby' laha el qalam da? bi'tûh lê? by' we iḥlaṣ! by' loh di! mâ aby's ḥâga. agyb lak kutubak bukra. jegybu ûlâdak we jigû. gyboh hena! mâ gibtahâs 'and abûha lê? bidduhum jegybûk 'alal madrasa. gibnâha we bi'nâha. humma mu's gâibyn banâthum wajâhum. mâ nimnâs ṭajjib el lêla di. mu's 'auzyn jenâmu 'andina. en nôm el ketyr 'alâma 'ala ek kasal. nimt ba'd el gâda. nimtu 'and myn el lêla elly fâtet? nâm fil lôkanda. nâm baqa!

<i>ana malêt</i>	<i>amla</i>	<i>bamla</i>
<i>inta malêt</i>	<i>timla</i>	<i>bitimla</i>
<i>inty malêty</i>	<i>timly</i>	<i>bitimly</i>
<i>hûwa mala</i>	<i>jimla</i>	<i>bijimla</i>
<i>hyja malet</i>	<i>timla</i>	<i>bitimla</i>
—	—	—
<i>iĥna malêna</i>	<i>nimla</i>	<i>binimla</i>
<i>intu malêtu</i>	<i>timlu</i>	<i>bitimlu</i>
<i>hum malu</i>	<i>jimlu</i>	<i>bijimlu</i>

imla, imly, imlu. mâly, maljân, maly

<i>ana giryt.</i>	<i>agry</i>	<i>bagry</i>
<i>inta giryt</i>	<i>tigry</i>	<i>bitigry</i>
<i>inty giryty</i>	<i>tigry</i>	<i>bitigry</i>
<i>hûwa giry</i>	<i>jigry</i>	<i>bijigry</i>
<i>hyja girjet</i>	<i>tigry</i>	<i>bitigry</i>
—	—	—
<i>iĥna giryna</i>	<i>nigry</i>	<i>binigry</i>
<i>intu girytu</i>	<i>tigru</i>	<i>bitigru</i>
<i>hum girju</i>	<i>jigru</i>	<i>bijigru</i>

igry, igru, gâry, gary

baqa, jibqa; bâqy, baqa. laqa, jilqa; lâqy, laqy.
bana, jibny; bâny, mabny, bina. ĥaka, jihky; ĥaky,
ĥaky. giry, jigry; gâry, gary. mişy, jimşy; mâşy, ma-
şy. ridy, jirða; râdy, riða. şihy, jişha; şâhy, şuhjân.

hûwa jimla ek kûz. bijimlu el markib buđâ'a.
mala el bêt nâs. ed dukkân kânet maljâna şanâdyq.

jimlu el byr min el baħr. imlyha nebyr! malêtuha lê? laqêtoħ fy es sikka. jilqûna niŝrab duħħân. nilqâha til'ab el kôra. laqêtûhum fên? jilqâħ wajâk. laqêr el gumla di fy enhy kitâb. kân laqyh fy es sikka. banet loh bêr. ibny lak bêr laṭyf! banu luhum 'iŝŝa gamb el genêna. mâ jibnûs illa ba'd mâ jigyhun fulûs. râjiħa tibny ba'd el 'yd. humma bijibnu luhun serâja. ħaka loh ê? jiħky loh kull ŝê. iħky wajâħ lamma teŝûfoħ. mâ tiħkyŝ li ħadd! hyja tiħky lak ba'dên. kânũ ħâkyjyn il kalâm da lê? ana giryt ketyr. girytu qawy, istaraijaħu hena! igry bêrak qawâm! girjet ṭul es sikka. bidduhun jigru 'aŝân jiħaŝŝalu el wabûr. girytu wara el 'arabyja. mâ bitigryŝ bil'agal. imŝy min hena, jâ walad! miŝyt lamma ti'ibt. mâ miŝytiŝ abadan qadd en nahâr da. miŝyna sawa ṭul el lêl. hyja miŝjet min bêtha lil ħammâm. el maŝy fy eŝ ŝubħ mufyd. mâ biddakŝ timŝy min hena? ħûwa mâ jirdâŝ jeby' ly ħuŝânoh. tirða tiħdim 'andy. mâ tirðaŝ timŝy. ridju embâreħ. nirða bil taman da. iŝħa baqa bala nôm! ŝiħju eŝ ŝubħ badry. hyja tiŝħa es ŝâ'a sitta. ŝiħytu imta? dôl mâ jiŝħûŝ badry.

<i>iddêr</i>	<i>gêr</i>	<i>akalt (kalt)</i>	<i>aħatt (ħatt)</i>
<i>iddêr</i>	<i>gêr</i>	<i>akalt (kalt)</i>	<i>aħatt (ħatt)</i>
<i>iddêty</i>	<i>gêty</i>	<i>akatty (kalty)</i>	<i>aħatty (ħatty)</i>
<i>idda</i>	<i>ga</i>	<i>akal (kal)</i>	<i>aħad (ħad)</i>
<i>iddet</i>	<i>gat</i>	<i>akalet (kalet)</i>	<i>aħadet (ħadet)</i>
—	—	—	—
<i>iddêna</i>	<i>gêna</i>	<i>akalna (kalna)</i>	<i>aħadna (ħadna)</i>
<i>iddêtu</i>	<i>gêtu</i>	<i>akaltu (kaltu)</i>	<i>aħattu (ħattu)</i>
<i>iddu</i>	<i>gu</i>	<i>akalu (kalu)</i>	<i>aħadu (ħadu)</i>

<i>addy</i>	<i>agy</i>	<i>âkul</i>	<i>âhod</i>
<i>tiddy</i>	<i>tigy</i>	<i>tâkul</i>	<i>tâhod</i>
<i>tiddy</i>	<i>tigy</i>	<i>tâkly</i>	<i>tâhdy</i>
<i>jiddy</i>	<i>jigy</i>	<i>jàkul</i>	<i>jàhod</i>
<i>tiddy</i>	<i>tigy</i>	<i>tâkul</i>	<i>tâhod</i>
<hr/>			
<i>niddy</i>	<i>nigy</i>	<i>nâkul</i>	<i>nâhod</i>
<i>tiddu</i>	<i>tigu</i>	<i>tâklu</i>	<i>tâhdu</i>
<i>jiddu</i>	<i>jigu</i>	<i>jàklu</i>	<i>jàhdu</i>
<hr/>			
<i>baddy</i>	<i>bagy</i>	<i>bâkul</i>	<i>bâhod</i>
<i>bitiddy</i>	<i>bitigy</i>	<i>bitâkul</i>	<i>bitâhod</i>
<i>bitiddy</i>	<i>bitigy</i>	<i>bitâkly</i>	<i>bitâhdy</i>
<i>bijiddy</i>	<i>bijigy</i>	<i>bijâkul</i>	<i>bijâhod</i>
<i>bitiddy</i>	<i>bitigy</i>	<i>bitâkul</i>	<i>bitâhod</i>
<hr/>			
<i>biniddy</i>	<i>binigy</i>	<i>binâkul</i>	<i>binâhod</i>
<i>bitiddu</i>	<i>bitigu</i>	<i>bitâklu</i>	<i>bitâhdu</i>
<i>bijiddu</i>	<i>bijigu</i>	<i>bijâklu</i>	<i>bijâhdu</i>
<hr/>			
<i>iddy</i>	<i>tâ'âla</i>	<i>kul</i>	<i>hod</i>
<i>iddu</i>	<i>tâ'âly</i>	<i>kuly</i>	<i>hody</i>
	<i>tâ'âlu</i>	<i>kulu</i>	<i>hodu</i>
<i>middy</i>	<i>gây</i>		
	<i>magy</i>	<i>wâkil</i>	<i>wâhid</i>
		<i>akl</i>	<i>ahd</i>

iddêt 'afsak li myn? iddy loh qirshên we ana addyhum lak ba'dên! iddyny sikkyna! kull mâ jih-dimûna biniddyhum baqsyś. mâ bijiddyś hadd hâga.

ga ješûf ummoh we jirga° tâny. bagy °anduhum kull jôm. gây jâhdak. bijigu hena ji°milu ê? mâ lohş magy hena. aḥûk baqa loh sana mâ gâş hena. akal kull mâl abûh. jâklu lamma jisba°u. kul, mâ tistan-nâş ḥadd! akalna we şibi°na. tâklu ê fy eḍ ḍuhr? kull mâ jiktib wişş jâḥod frankên. lamma şuftoh kân wâḥid minny kull elly wajâja. aḥadnâhum °alal obêra. ḥod es sur°! ḥody da we rûḥy baqa!

intaḡ bil°agal! el masḡûnyn mâ naṡaqûş walâ kilma quddâm el qâḍy. zi°lit elly mâ ruḡtiş abârik laha. jişahḡ tiz°alu min şâḥibkum? lamma jiz°al jişfarr. şûf el mirâja bitilma° ezzai! ḡallu el qezâz jilma° qawy. lama°ânoh mâ jedûmş. el ḡaryr da muş maḡzûl ṡajjib. ḡazalu el quṡn ḡyṡân rufaija°a. iktim sirr ḡabybak! katamna el ḡabar mâ qulnâş li ḡadd. mâ jiktimş es sirr jômên. iqṡum ḡitta we iddy loh el bâqy! qatamu fil ḡijâr zaj el magânyn. iḡlaş baqa! muş râjiḡ tiḡlaş en nahâr da? ḡilşu min sâ°a. mâ niḡlaşş qabl eḍ ḍuhr. kân ḡâliş lamma ṡalabtoh.

râjiḡ afḍa ba°d nuşş sâ°a. inta fâḍy es sâ°a di? lamma jifḍu jigü °ala ed dywân. fiḍjet min şuḡlaha. dirâ°oh wirim min qarşet ed dabbûr. el waram râḡ min dawa el ḡakym. ḡudûdha wirmet. ûzin eş şandûq da qabl mâ terûḡ! nûzin fy en nahâr alf barmyl. wazanûḡ laqûḡ teqyl qawy. û°idny innak teşûf el qaḍyja di! kân mau°ûd bi ḡidma. ana mâ wa°adtûş bi ḡâga. wiq°et min es şibbâk. û°a tûqa°! şuftoh wâqi° min foq li taḡt. kân râjiḡ jûqa°.

mâ tibtidyş illa lamma aqûl lak! ibtadêna niş-rab duḡḡân we iḡna ûlâd. ibtidy fil akl! iştara loh sâ°a we katyna. jîştiru luhum ṡarabêzat we karâsy. biddy aştiry ḡaḡât ketyr lamma jigy ly fulûş. iştiry

lak gurnâl tiqrâh fil wabûr! inta ânistina en nahâr da. uq^ud ânîs aşhâbak súwaija. hyja ti^raf tiânîs en nâs. auhâstina min zamân. lamma tisâfiru tûhâsûna qawy. auhâstina, jâ hawâga! hallyk ^ʿandina súwaija! hallâhum ^ʿand abûhum we sâfir. mus râdy jihallyh fil balad.

el bâb inqafal ^ʿalêja. es síbbâk mâ jinqifilís illa min gûwa. el ^ʿilba di tinqifil bil muftâh jatara ê elly imbâ^ʿ min el buđâ^ʿa di? mâ imbâ^ʿs minha wala hâga. el fars da jimbâ^ʿ fil kanto. timbâ^ʿ lamma jiggy şâhibha.

bijinâdu ^ʿalal ^ʿês er rağyf bi ^ʿesryn fađđa. nâdet fy es sûq ^ʿala et tirmis. inhy el qadyja di we iħlaş! es sâ^ʿa di tisâwy kâm fy ed dilâla? jisâwu ^ʿesryn ferank. rabby ibnak we iħsin adaboh! jirabby firâh we jeby^ʿhum. rabbênâhum ^ʿalal ^ʿizz. habbyh dilwaqt! biddoh jihabbyny ^ʿandoh. habbu fulûshum taht el arđ. mâ tiħabbyś minnoh hâga!

mâsy jisarsar fil arđ. şarsaru ^ʿalêh. wadda ûlâdoh jifarfişhum kâm jôm fy er ryf. kaskis el ^ʿarabyja li wara! jikaskisu el huşân aħsan je^ʿuđđ el bint. laglighum min el hõf. jilagligûhum fil kalâm. tamally jitlaglig lamma j itkallim. mâ tilagligûs fil kalâm! inta lagligtiny ketyr.

ana mit^ʿauwid ^ʿalal maşy ek ketyr. it^ʿauwidet min şuğraha ^ʿalal qirâja. humma bijit^ʿauwidu ^ʿala rukûb el hêl. ti^raf tithagga inglyzy? ithagga ly el kilma di! et talâmyz mâ ji^rafûs jithaggu lissa. lâzim titnađđaf, jâ walad! qûlu li ummukum tinađđafkum qabl mâ tigu el madrasa. qûl lil haddâmyn jinađđafu eş şâla! haddâmak itħabas şahr fil zabtyja. in mâ dafa^tûs elly ^ʿalêkum tithıbsu. el maglis ha-

kam innuhum jitħibsu. mâ titfađđalûs tiśrabu qahwa 'andina el lél di? itfađđalu istaraijaħu! mâ bid-duhumś jitfađđalu fy bêtak? el malik jitna^cam fil akl we eś śurb. humma mitna^camyn fy 'ysethum. biddy atna^cam fy bêtna. el ħabl elly kân el ħumâr marbût byh itfakk. iza śaddêtoħ jeqûm jiftakk. hûwa râgil mitrabby ħajjib. banâtha mitrabbyjyn fil ma-dâris. uħwâtak jitrabbu fy enhy kuttâb?

eş şandûq itmasmar bi masâmyr ħadyd. mas-maru bâb el bêt qabl mâ sâfiru. ana mit^caggib min kônak lissa mâ ħuluştiś. it^caggibu min kutr en nâs. jit^caggibu elly sâfirt wajâħ. el bêt itwađđab qabl el 'uzûma. aħwâlhum itwađđabet ħajjib el aijâm di. 'da râgil muś mitmaddin abadan. itmaddinu lamma it^cal-limu fil madâris. dôl nâs mitmaddinyn.

nazzil 'afśak fil markib! muś 'auzyn jinazzilu ħadd wajâħum. hûwa gallid kutuboh bi gild aħmar. kitâb aś'âr el fardûsy eś sâ'ir el farsy itgallid kuwaijis qawy. farragny 'ala mâ 'andak! bukra jifarragûna 'alal buđâ'a el gedyda. şarrafny fulûs ketyr qawy. jişarrafûħ aktar min el lâzim. hyja wakkiletny fil masâla di. myn elly jiwakkilak 'annoh? hûwa mâ addibś ibnoħ zaj el lâzim. el me'allimyn jiaddibûħ bidâl abûħ.

akkidu ly innuhum mâ jisâfirûś min ġery. el ħa-bar da muś muakkad. dawâha ħajjibny. el ħukama mâ 'irfûś jiħajjibu el 'aijân. ħaijaġet ly qamyş we libâs. ji'raf jiħaijaġ banġalônât ħajjib. warryny ydak! el banât jiwarrûna aśġâlhum fil imtiġân. waddy el wa-lad bêtoħ! bidduhum jiwaddûna el madrasa bil zûr.

el qâdy simi^c loh. mâ biddakś tisma^c biqûl ê? istakśifu 'ala maħall gedyd. sâfir baħr barra jistak-

šif ʿala bilâd gedyda. ana istašwibt ʿadam es safar. jistašwibu innak mâ terûhš wajâhum. istašsinet kalâm abûha. ê elly tistašsinûh? biddak tištâd samak? ištâdu ġazâlên min eg gabal. istannûna lamma nigy! kunt tistanna myn lamma šuftak? istanadu ʿala ed darabzyn. biddak tistinid ʿala kalâm mazbût. qušš šaʿrak aḥsan ṭawyl qawy! qaššêna el qumâš ʿala qadd el luzûm. midd riglak ʿala qadd ḥašyrtak! inta bitmidd fil mašy. lammet hudûmha we ḥaraget. mâ jelimmûš ʿafsuhum illa baʿd mâ jerûh. nimna ʿala es suṭûh. tenâmu fy enhy lôkanda? sadd es šibbâk ʿašân mâ ḥaddiš jebušš minnoh. es sikka di masdûda. fiḍil jekidd ṭûl en nahâr. kaddêt min eš šubḥ lil maġrib. el mašâjib ʿammetna. mâ azunniš in el hawa el ašfar jeʿimm el bilâd kullaha.

qâl el jahûdy: aqul lak, jâ nušrâny? qâl loh: qul ly, jâ jahûdy! ana ʿâlim min ʿulama el ʿagam, we mâ ḥaddiš jiqdar jibâḥisny fil ʿilm. muš es sultân amar bi istiḥkâm istambûl? jâ sijâdy, elly tiwahḥidu allâh! da šê ʿomrak ma kaltoh. mâ lohš aḥ wala uḥt. iḥna mâ fihimnâš lâ es suâl wala el gawâb. inta in ʿirift mâ tequlš li ḥadd lâ el qaryb wala el ġaryb. qâbilt ḥasan bê maḥmûd, wakyl el auqâf. in kân kallimnâh kida, jizʿal. iza ga, arûh wajâh; mâ ġâš, afdal fy bêty. lau kunna nerûh, jinbisiṭ. iza kunt tidfaʿ dijûnak, terûh; mâ tidfaʿš râh tinḥibis.

V. Proverbs and Sentences.

(gumal).

et ta'lym fy eṣ ṣuḡr zaj en naqṣ °alal ḥagar. el hurûb nuṣṣ eṣ ṣagâ'a. °and eḍ dyq jin°irif eṣ ṣaddyq. myn ṭalab el °ula sihir el lajâly. ḥûṣ min fummak ieṭûl kummak. qabl mâ timṣy sûf râjîḥ tehoṭṭ riglak jên. myn tanna nâl mâ jitmanna. in kân lak °and el kalb ḥâga, qûl loh já sydy. jifty °alal ibra, we jibla° el midra. eṭ ṭijûr °ala askâlha tuqa°. jôm °asal we jôm baṣal. iza mâ kuntiṣ tiqdar tithaṣṣal °ala mâ te-ryd, ryd elly tiqdar tithaṣṣal °alêh. in suft en nugûm fy eḍ duhr. bany âdam mâ jimlâs °ênoh illa et turâb. ihna fy et tafkyr we er rabb fy et tadbyr. ez zar° aḥḍar we en nâs aḥbar. el ḥasûd lâ jesûd. ṣâḥib el ḥaqq loh maqâm. el qijâma my°âd we er rabb jihkum. eṣ suḡl elly tibtidyh ṭajjib, taqryban ḥulus. myn gâwir el ḥaddâd jithiriq bi nâroh. elly ma jehimmak waṣṣy °alêh gôz ummak. nâkul we niṣrab we bukra nemût. ṣâḥib bâlên kaddâb. qâlu lil gindy °azzil rama ṭartûroh min eṣ ṣibbâk. jehibb el °ula we lau °ala ḥâzûq. iṭlub eg gâr qabl ed dâr, we el rafyq qabl eṭ ṭaryq. el qird °and ummoh ḡazâl. baṣal bi ḥamsa we bi ḥamsa baṣal. el a°war bën el °imy sultân.

mâ fhys gawâbât fil bôṣta. el gawâb min maṣr li ameryka °alêh qirṣ wâḥid. fy lak gawâb mesôgar fil bôṣta. °auz waraqtên bôṣta kull waḥda bi qirṣên. el bôṣta tigy imta? ugret el bôṣta °ala el gurnâlât li bi-

lâd el ifrang etnên miljêm. tiqdar tisaijâ et țard min el bôșta el gedyda fy mașr. ittihâd el bôșta el °omûmy jidhul fyh dilwaqt kull ed dinja taqryban. wabûr ed daqahlyja jisâfir bil bôșta °ala bilâd er rûm jôm el arba es șubh es sâ°a °asara. wișilny gawâboh embâreh, we arudd °alêh dilwaqt. ugret el bôșta °ala et țurûd li bilâd el ifrang hidâsar qirs. fyh nâs ketyr jigma°u waraq bôșta we jilazzaquh fy dafâtir, we ba°d ed dafâtir di iza kânet kâmilah laha qyma °azyma °asân ketyr min el waraq el qadym nâdir qawy. ugret telegrâf °asar kilmât dâhîl mașr qirsên we nușș. tiqdar tiktib telegrâfak bil °araby wala bil ifrangy. mâ fyhș telegrâf °asânak lissa. telegrâfat rûter we hawâs jegybu lina ahhâr bilâd el ifrang kull jôm. ugret tazkaret es sikka el hadyd min mașr li asjût etnên ginê fil brymo, we etnên bintû fil sekondo. wabûr el eksebrês jûqaf °ala talât mahattât bass.

ism hedewy mașr °abbâs bâsa et tâny. mehammad taufyq el hedewy es sâbiq kân jehibb mașr we jehibb hêrha; we wafâtoh ši°bit °alal mașryjyn kulluhum. mașr min qadym el azal maqsûma li qismên, bahary we qibly. fy kull qism saba° mudyryjât. mudyryjât bahry hyja: qaljûbyja, daqahlyja, ġarbyja, șarqyja, be-hêra, menûfyja; we mudyryjât qibly hyja: el gyza, banysuêf, el fajjûm, minja, asjût, girga, qena we mudyryjet el așwân. saqqâra, elly kân ismaha zamân menf, kânet auwal taht li bilâd mașr; ba°den luqșor, elly kânu el jûnân jisammûha têbes, baqet taht mașr; we ba°d luqșor baqet iskandaryja et taht. el °agam dahalu mașr min aktar min alfên sana we hakamûha muddet mytên sana taqryban. fy aijâm er rumân (et țaljanjyn el qudâm) we el jûnân, iskandaryja kânet hyjâ

taht maşr. maşr el qâhira ismaha bil almâny kairo. iskandar el kebyr, malik er rûm, bana medynet iskan-daryja we indafan fyha. el luġa el qibtyja kânu jista^c-milûha fy maşr fil kitâba we el kalâm qabl duġûl el islâm; fy kutubhânât bilâd el ifrang kutub ketyra maktûba bil lisân el qibty. el baġr el abjad we el baġr el azraq jingim^cu sawa ^cand el ħartûm fy waşţ afryqa, we min henâk jibtidy baġr en nyl.

ġâlet el mâlyja el maşryja fy aijâm ^cabbâs bâsa et tâny ġêr ġâletha fy aijâm ismâ^cyl bâsa. el ħaţţ el gedyd min asjût li girga infataġ ^can qaryb, we ba^cd şu-waija jemiddûh ^cala en nyl li ħadd gena. jatara el quġbân betû^c es sikka el ħadyd ^calal ħaţţ et tâny ħaţţûha wala lissa? es sikak el gedyda fy mudyryjjet el behêra tiġlaş ba^cd şuwaija. ħisâbât ^camal eg guz et tâny min es sikka el ħadyd lâzim taqdyalha ħâlan. el mâlyja râjijha tirfa^c ħarybet el arġ di ^casân in dywân el aşġâl aġadha lil manâfi^c el ^comumyja. el arġ di tidfa^c mâl qadd ê? mandûb el mâlyja râjij ġiġdar lil mudyryja ^casân jeġaqqaq el masâla elly katabet ^canha min jômên. el mufattiş biġûl el maija ketyr fy et tira^c dilwaqt; ħûwa amar bi fath el qanţara di ba^cd ħamast yjâm. et tira^c di râjijhyn ġiġahharûha ba^cd gum^ca. el arâdy el ^câlja elly kânet qabla tamally şarâġy rawâha el mufattiş es sana di.

bilâd eg gezâir fil waqt el ħâġir tâb^ca li fransa; we ħyja wâġ^ca bân marâkiş we tûnis. el lisân elly jithkallimûh aktar min ġêroh fy afryqa ħûwa el lisân el ^caraby. nyû jork akbar balad fy ameryka, lâkin taht el ħukûma fy waşinţon. asâmy ħukkâm ûrubba: bilâd el inglyz, edward es sâbi^c, malik we sultân; almân-je, wilhelm et tâny; itâlja, fiktôr ^cammanuel et tâlit; bi-

lâd en nemsâ, fransys jûsif; bilâd el moskôf, niqûla et tâny; fransa, lubê; bilâd er rûm, gurgy; we bilâd et turk, ‘abd el hamyd hân. fy aktar bilâd el frang magâlis a‘dâhum jî‘aijinhum el ahâly, zaj maglis saura el qawânyn fy maşr. ahsan binâjât el islâm qaşr el hamra, elly el esbanjôl jisammûh alhambra, fy geranada min bilâd esbânja. eg gês el almâny aqwa gês fy ed dinja. el gabal el abjad a‘la gabal fy ûrubba; hûwa wâhid min el gibâl el ma‘rûfa bi ism el alb.

fyh madrasa fy maşr jî‘allimu fyha el muhandisyn we el mi‘mârgyja. el fotoğrâfât şurwar jâhdûha bi nûr es şams. inta bitit‘allim ‘ilm en nabâtât we ‘ilm el bajâtra fy madraset ez zirâ‘a? tiqdar ti‘raf ketyr ‘an ‘ilm en nabâtât min genênet el azbakyja, ‘asân fyha asgâr ketyra min wast afryqa we min bilâd el hind we bilâd tânja. el arđ medauwara, muş mebaţţata. hyja tedûr hawalên es şams, we muş es şams elly tedûr hawalên el arđ, el qamar jedûr hawalên el arđ kull talatyn jôm marra. husûf es şams jihşal min migy el qamar bân el arđ we es şams; we husûf el qamar jihşal min migy el arđ bân el qamar we es şams lamma dill el arđ juqa‘ ‘alal qamar. ism el felâsûf elly ihtara‘ en naqdâra elly jesûfu biha en nugûm kân galylêo; hûwa mât sanet 1642 mylâdyja we indafan fy felôrensa. el kitâb elly kataboh baţlymos, el felâsûf er rûmy, ‘ala en nugûm targimoh bil ‘araby el fergâny. el gabr ‘ilm hisâb a‘la, jista‘milu fyh el hurûf bidâl el a‘dâd. el kymja ‘ilm jî‘rafu boh gins el agza elly mitrakkiba minha el aşjât. el wabûr jimşy bil buhâr; we el buhâr jiţla‘ min el maija es suhna. lâkin fyh wabûrât timşy bi hâga tânja ger el buhâr ismaha el kahrabâyja. el kahramân jiţla‘ min borûssia we min

barr el anadól. el gâz elly jinawwaru byh sikak el bilâd; we il gâz elly jiwalla'ûh fil lambât fil bijût, jit-lâ'u min el fahm el haġar. darwyn, el 'âlim el inglyzy fy et taġya, iktasaf el ašl el haqyqy lil insân we el mahlûqât et tânja. afkâroh 'an el masâla di ma'rûfa fil waqt el hâġir bi ism ašl el mahlûqât, we ketyr min el 'ulama el kubâr qiblu el afkâr di.

auwal kitâb taġba'ûh kân fy germânja min rub'emyja we ħamsyn sana. min qablaha kânet el kutub kullaha maktûba bil ħaġġ. akbar felâsifet el 'arab ibn syna el ma'rûf 'and el ifrang bi ism avisenna, we ibn rušd, el ma'rûf 'anduhum bi ism averrhoes. ibn syna inwalad fy buġâra sanet 358 higryja, we ibn rušd inwalad fy bilâd esbânja sanet 520 higryja. el maqryzy mât sanet 819 higryja; hûwa katab goġrâfyjet mašr elly inġaba'et fy maġba'et bûlâq; we ab el maġâsin katab târyġ mašr min aijâm el ħalyfa 'omar li ħadd môt el meallif sanet 847 higryja. ibn ħaldûn kân min a'lam el mašryjyn, we katab târyġ ta'wyl li mašr. qarêtiš dywân el buġtury es sâ'ir el mashûr? es sêġ nâšyf el jâzgy katab kitâb 'azym ismoh magma' el baġrên. arba' riwâjât min riwâjât môlejêr es sâ'ir el fransâwy ittargimu bil 'araby ed dârig targima 'azyma we inġaba'u fy mašr.

jit'allim 'ilm el luġa. 'andak qâmûs 'araby we inglyzy? tiqdar teġûl ly enhy agrûmyja 'araby aġsan min el kull? qarêtiš el maġâla 'alal 'araby ed dârig bi ħurûf frangyja fy gurnâl el moġaġtam betâ' embâreġ? el fallâġ el mašry muš mit'allim. lê? 'asân innoġ jiltizim jit'allim alifbê sa'ba qawwy, we lamma it'allim el alifbê di jilâqyha mâ tinfa'ûs fil 'araby elly bijitkallimoh. hûwa 'auz jit'allim el lisân elly jitkal-

limûh en nahâr da, muš el lisân elly itkallimûh min muddet humsemyt sana. eg garânyl fy mašr maṭbû'a bi luġa aktar en nâs mâ jî'rafûhâs; el luġa elly el gurnâlgyja dôl jiktibûha muš luġat el 'arab betû' zamân, wala betû' dilwaqt. el waṭan el gurnâl el 'araby el qibṭy el wâhyd fy mašr. ibn šâḥby kân fataḥ dukkân jiby' fyha ḥarâjir we ḥaṭṭ i'lânât fy arba' gurnâlât; lâkin qarêt 'an môtoḥ fy el ahrâm en nahâr da.

jâ abûlhôl! inṭaq we qûl lina 'an târyḥ mašr el qadym we 'an mulûkha we ḥurûbha we turabha! eš sams tišriq we tiġrib; we er ryḥ jiṭla' we jiskut; we en nyl jezyd we jinqaš; lâkin ahrâm eg gyza fâdila zaj mâ hyja. 'ijûn ḥabyby sûd zaj el lél, we ḥudûd ḥabyby ḥomr zaj el ward; šôtha zaj šôt el bulbul; we ḥanakha zaj ḥâtim selymân. šaḥyḥ inny tamally asâfir fy ed dinja, baḥary we qibly, lâkin qalby daiman 'and ḥabyby. 'and ḥabyby dâjy we 'and ḥabyby kamân dawâý. âḥir el kitâb zaj âḥir es safar fil baḥr; lamma tûšal el markib li âḥir es safar, e marâkbyja we el mesâfiryn jinbištu.



VI. *Punctuation and Other Signs.*

(*°alâmât lil qirâja we lil hisâb*).

- , đamma (waqf hafyf).
 - ; đamma we noqta (waqf aṭwal).
 - . noqta (waqf tâm).
 - : noqṭetên (ma[°]nâha zaj; ḥagât zaj dôi; dôi).
 - ? °alâmet istifhâm.
 - ! °alâmet ta[°]aggub we °alâmet amr.
 - () qôsên (el kalâm elly bēnhum tafsyr el kalâm elly fât).
 - * nigma (šûf fy giha tânja!).
-

- + zâjid, we (gam[°]).
 - nâqiş (ṭarḥ).
 - × fy, marrât (ḍarb).
 - ÷ °ala (qisma).
 - ≡ jisâwy.
-

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