

Egyptian Arabic in the seventeenth century: a
study and edition of Yūsuf al-Mağribī's
Daf al-iṣr 'an kalām ahl Miṣr

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Egyptian Arabic in the
seventeenth century: a study and
edition of Yūsuf al-Mağribī's *Dafʿ
al-iṣr ʿan kalām ahl Miṣr*

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aan de Universiteit van Amsterdam
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prof. dr. D.C. van den Boom
ten overstaan van een door het college voor promoties
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It was during a semester spent in Cairo that my interest in the Egyptian colloquial was kindled. The importance of the dialect in daily life on the one hand, and the lack of attention and, often, appreciation it received for its prose form on the other were some of the issues that fascinated me. As a result of this initial experience, I decided to write my Master's thesis about *Laban il'aṣṣūr*, a novel by Yūsuf al-Qaṭīd which is written entirely in the Egyptian dialect. Later, in 1999, when I was looking for a suitable subject for a dissertation, Professor Manfred Woidich suggested that a facsimile edition of *Daf al-iṣr 'an kalām ahl Miṣr* by Yūsuf al-Mağribī, which he had purchased in Cairo in the sixties, may be of interest to me. I was immediately charmed by the fascinating descriptions of Egyptian daily life set out in this 17th century word list of the Egyptian Arabic dialect, as I also was by the poems composed by al-Mağribī himself and others, and the delightful anecdotes. So, without further hesitation, I decided to prepare an edition and began studying the text.

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Introduction

The subject of this dissertation is a book entitled *Daf al-iṣr* ‘an kalām ahl Miṣr:¹ “Removing the burden from the speech of the Egyptians”, which was written in the year 1014-5/1606 by the Egyptian writer Yūsuf al-Mağribī (d. 1019/1611).² The work is unique because it was one of the earliest attempts to study colloquial Arabic scientifically. The only surviving manuscript, the autograph, is currently kept in the library of the Oriental Faculty at St. Petersburg University in Russia.³ It has never before been edited, although a facsimile edition, with an introduction and indices, was published in 1968 by ‘Abd al-Salām ‘Aḥmad ‘Awwād. The work has attracted further scholarly attention over the years. Olga Frolova, for example, discussed its dialectal poetry in several articles published in 1982, 1995 and 1997, while Nelly Hanna used some aspects of its many interesting cultural observations in her work, *In Praise of Books: A Cultural History of Cairo’s Middle Class, Sixteenth to the Eighteenth Century* (2003). Having been published in Moscow forty years ago, the facsimile edition of *Daf al-iṣr* is not widely available, which is perhaps why the book is not widely known and has not received the scholarly attention it deserves. It is for this reason that this edition of *Daf al-iṣr* has been written.

The present work is comprised of two parts: the study of the contents of *Daf al-iṣr* for its linguistics and cultural observations, and the text edition. *Daf al-iṣr* is generally considered to be a linguistic document, and in it the author attempts to relate Egyptian Arabic colloquial vocabulary to Classical Arabic, by checking the Egyptian Arabic entries in the appropriate dictionaries, such as al-Fīrūzābādī’s *Al-Qāmūs al-muḥīṭ*. Many of the entries in *Daf al-iṣr* concern everyday words, such as the names of tools and utensils, food and drink, and the speech of traders and artisans. These entries are often accompanied by anecdotes and lines of (colloquial) poetry. Accordingly, *Daf al-iṣr* is not only a linguistic document, because it also provides us with an insight into the culture and daily life in Egypt at the beginning of the 17th century.

¹ From now on, abbreviated to *Daf al-iṣr*.

² See GAL II pp. 367-8 and GAL S II pp 394-5. GAL incorrectly cites his year of death as 1609 instead of 1611 and *Raf al-iṣr* instead of *Daf al-iṣr*.

³ No. MS OA 778.

Introduction

1 The contents of the present study of *Daf al-iṣr*

The present study of *Daf al-iṣr* has two parts: Chapters 1-5 contain background information, while Chapter 6 and the glossary comprise the linguistic study of the text. A brief overview of the contents of the chapters is set out below:

1. *Life and works of Yūsuf al-Mağribī*. In this chapter, al-Mağribī's family background is discussed, as is his education, career, personal life and literary works.
2. *Description of the manuscript*. This chapter describes the current physical appearance and condition of the manuscript. It also looks at its previous owners, and examines the different titles given to the work during the writing process.
3. *About *Daf al-iṣr* 'an kalām ahl Miṣr*. In this chapter, the contents of *Daf al-iṣr* are described, and al-Mağribī's reasons for writing it are explained. *Daf al-iṣr* is placed in its historical context by consideration of the works which influenced al-Mağribī, and an overview of the earlier studies of the book is provided. The final part of this chapter is devoted to al-Mağribī's methodology, such as his placing of entries in context, the use of metalanguage, and the employment of different ways to describe the pronunciation of the entries.
4. *The poetry in *Daf al-iṣr**. This chapter deals with the poetry composed by al-Mağribī, with special focus on a frequently employed dialectal form of the art, the *mawwāl*, as well as some poems called *muṭallaṭāt* and riddles, which were also composed in the form of short poems. An overview of the metres used by al-Mağribī is presented, and the chapter concludes with a description of the non-Arabic (Turkish and Persian) poetry in *Daf al-iṣr*.
5. *Aspects of daily life*. In this chapter, various aspects of daily life which are mentioned in *Daf al-iṣr* are discussed, such as food and drinks, drugs and tobacco, medicine, games, clothing and jewellery, and tools and utensils.
6. *Linguistic analysis*. This chapter is divided into the following subject-matters: Orthography, Phonology, Morphology, Syntax, and Vocabulary. The chapter aims to:
 1. Compare the dialectal features of *Daf al-iṣr* with modern Cairo Arabic, and establish which have survived, and which have not. To this end, the Egyptian Arabic dictionary by Hinds and Badawi, the dialect atlas by Behnstedt and Woidich, and Woidich's grammar of Cairo Arabic were utilised.
 2. Provide more information about the dialect in the 16 and 17th centuries, because knowledge of this period is extremely scarce. The main source of comparison is *Hazz al-quḥūf bi-ṣarḥ qāṣid 'Abī Ṣādūf* by Yūsuf al-Širbīnī,

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which was written in 1097/1686, 80 years later than *Daf al-iṣr*. An extensive study of the dialectal features of *Hazz al-quḥūf* was conducted by Humphrey Davies,⁴ which was an invaluable aid. An earlier source, *Nuzhat al-nufūs wa-muḍḥik al-‘abūs* by ‘Alī Ibn Sūdūn al-Bašbūḡānī (1407-1464), into which Arnoud Vrolijk carried out a linguistic study, has also been used for the purpose of comparison, as have some Middle-Arabic texts from the same period.⁵

7. *Glossary*. This glossary contains all the entries from *Daf al-iṣr* with their English translations, as well as references to dictionaries and other sources in which these words can be found. The entries are arranged according to their roots.

2 The edition

The aim of this edition⁶ is to present a text which is as close as possible to that written by al-Maḡribī. This includes retaining the spelling which he used, even though I am aware that it is more common to adjust this to the standards of Classical Arabic.⁷ A few considerations did, however, prevent me from following this course. Firstly, the manuscript is an autograph. The orthography therefore reflects the scribal habits of an educated person from this particular period.⁸ During the *Second International Conference on Middle Arabic and Mixed Arabic*, held at the University of Amsterdam 22-25 October 2007, a number of participants⁹ expressed the desire for digital editions which do not normalize the spelling to use in their research into Middle Arabic. By normalizing the spelling, much useful linguistic information is lost. Therefore, I have kept the original script intact as far as possible. Only if the original spelling could lead to confusion have I normalized

⁴ Davies (1981). Some additional remarks about the colloquial features of *Hazz al-quḥūf* can be found in Davies (2005).

⁵ Blanc (1981), Jaritz (1993), Palva (1997), Palva (2000), Cohen (2000).

⁶ The edition of the Arabic text can be downloaded for free from the following website: <http://www.lotpublications.nl/index3.html>.

⁷ See Vrolijk (1998) p. 112.

⁸ In the introduction to the edition of *Kitāb al-ḥikāyāt al-‘aḡība wa al-aḥbār al-ḡarība*, which contains some Middle Arabic characteristics, Hans Wehr states that “diese Mischung [i.e. of Classical Arabic and dialect] gehört zur sprachlichen Eigenart des Textes und darf vom Editor nicht durch Korrekturen verwischt werden” (p. xiv). However, Wehr did somewhat normalize the spelling of the *hamza*, as he states on p. xv.

⁹ One of them was Han den Heijer during his concluding remarks.

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it, and added the spelling used in the manuscript to the footnotes,¹⁰ preceded by م (*m(aḥṭūṭ)* “manuscript”). There are two exceptions, which I have adjusted without such a reference, because they occur too frequently and would clutter the footnotes unnecessarily:

1. The spelling of final *yāʾ* and *alif maqṣūra* has been adjusted, e.g. علي has become على and فى has become في, to facilitate the reading of the text. Moreover, al-Maḡribī’s use of ي and ى seems to be completely arbitrary, and so adjusting this spelling does not interfere with the character of the orthography he used.
2. When the letter *yāʾ* is the bearer of the *hamza*, for practical reasons this is consequently written as ى, whereas al-Maḡribī always uses the variant َ. When the letter does not show any diacritics or only a *kasra*, I have rendered this as ى, whereas when it is clearly written with diacritic dots َ, I have retained this spelling. All other instances of the *hamza* which differ to modern spelling standards have been kept as they are.

Words that are red in the manuscript are rendered bold in the text edition. Marginalia have been inserted in the main body of the text between braces { }. An exception is made for marginalia which do not add anything new, e.g. comments like انظر *unẓur* “look up” or a comment that repeats what has been said in the text. These have been added in the footnotes preceded by هـ *h(āmiš)* “margin”. Also included in the footnotes are comments al-Maḡribī makes about lines of poetry, which would interrupt the rhyme and lay-out of the verses if left in the main body of the text. The numbering of the quires is also given in the footnotes, as well as the metres of the poetry. I have corrected obvious mistakes in the text, setting out the original spelling in a footnote preceded by م (*m(aḥṭūṭa)* “manuscript”).

Comments about the contents of *Daʿ al-iṣr* are contained in the endnotes, such as information about persons, books, places, and Qur’anic verses mentioned in the text. We must, however, bear in mind that many of the people mentioned were personal friends of al-Maḡribī, who were not necessarily famous, and therefore no information about them could be found. In these cases, the comment “Unknown” is written in the endnote.

¹⁰ E.g. when ما should be read as *māʾ* and not as *mā*, I have changed it to ماء with the original spelling in the footnote.

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Because Yūsuf al-Mağribī did not use any kind of layout, it is difficult to see, at a glance, where one entry ends and the next one starts. I have, therefore, emphasised the word يقولون *yaqūlūn* when it is introducing a new entry (or, sometimes, another expression introducing a new entry, such as ومن قولهم *wa min qawlihim* etc.) by using a different font called al-Battar: يقولون.¹¹ Al-Mağribī divided his work into chapters and paragraphs, introduced by headings such as *ḥarf al-bā'* and *faṣl al-hamza*. In cases where he has forgotten these, I have added them without further notice. These chapter headings are also in the al-Battar font. Although al-Mağribī did not place a new chapter or paragraph on a new line, in my text edition, every new chapter and paragraph is preceded by a space. The manuscript contains no form of punctuation, and I have added none.

I will be using the word “manuscript” when talking of the book’s physical properties, and words such as “word list”, or simply “work” when talking of its contents.

3 Technical aspects

Finally, a word on the technical aspects, which mainly concern the fonts used in this study. The search for suitable fonts for this work has not been easy. Working on a PC with Windows, rather than a Mac like many Arabic linguists, meant that it took me a long time to find a transliteration font which suited all of my requirements. The Arabic font was even more problematic, because no standard PC font could handle such anomalies as the هـ or the ك, while I was also no admirer of the automatic vocalization of the word الله because I wanted the text to be vocalized exactly as in the manuscript, i.e. without the *šadda* and *fatha*: الله. The solution finally came in the shape of SIL International (formerly known as the Summer Institute of Linguistics), an “organization that studies, documents, and assists in developing the world’s lesser-known languages”.¹² On their website they provide a collection of excellent, Open Font-licensed fonts, and so for the Arabic text I used the Scheherazade SIL font, which “is designed in a similar style to traditional typefaces such as Monotype Naskh, extended to cover the full Unicode Arabic repertoire”.¹³ Not only did this font provide me with all of the special

¹¹ Al-Mağribī sometimes uses similar devices, such as making the word larger than those which surround it, or by putting a horizontal dash on top of it, or by writing it in red.

¹² See <http://www.sil.org/sil/>.

¹³ http://scripts.sil.org/cms/scripts/page.php?site_id=nrsi&item_id=ArabicFonts.

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characters that I needed, but it is also very pleasing on the eye. For the English text, I used Gentium SIL, and my a heart-felt *thanks*, therefore, go out to SIL International.

In the few instances where Coptic is written, I have used the font of the Coptic Orthodox Church Network,¹⁴ while for the hieroglyphs I used GlyphBasic.

4 Symbols used in the text edition

- ... text lost by accident, for instance, because of a hole in the paper, or because it is illegible (the number of dots reflects the approximate number of letters that has been lost)
- [] text which was crossed out by al-Mağribī
- { } text written in the margin or between the lines
- ◁ ▷ quotations from *al-Qāmūs al-Muḥīt*
- ❖ ❖ verses from the Qurʾān
- * separates verses and lines of rhymed prose; in many instances al-Mağribī used a (red) comma for this purpose, while on other occasions he did not use any verse separator; in both cases I have placed the symbol *
- \ marks the beginning of a new folio; the folio number is mentioned in the left-hand margin
- ⲙ in a footnote precedes the word as it is written in the manuscript when this word has been corrected in the text
- ⲛ in a footnote precedes a comment written in the margin which does not belong in the main body of the text

¹⁴ http://www.copticchurch.net/coptic_fonts/#Download

Introduction

5 Transliteration

ا	'a, 'i, 'u, ā	ض	ḍ
ب	b	ط	ṭ
ت	t	ظ	ẓ
ث	ṭ	ع	'
ج	ǧ	غ	ǧ
ح	ḥ	ف	f
خ	ḫ	ق	q
د	d	ك	k
ذ	ḏ	ل	l
ر	r	م	m
ز	z	ن	n
س	s	ه	h
ش	š	و	w, ū, ō, aw
ص	ṣ	ي	y, ī, ē, ay

From the Persian alphabet, the following letters are used:

پ	p
چ	č

Al-Mağribī does not use the letter گ for *g* when writing Persian or Turkish; he instead writes ك, and once uses كپ on fol. 118b.

For technical reasons, the ظ is transcribed with ẓ. This does not, however, imply anything about the pronunciation of the ظ. This also applies to the transliteration of the ق with *q* and the ج with *ǧ*.

The symbol ə is used in the transliteration when we know for certain that a word must contain a vowel, but it is unclear which one it should be, e.g. برشق *baršəq* “belt”. Therefore the letter ə does not indicate any phonetic quality.

Introduction

When the letter *ي* is written in a word, but it is unclear whether it should be read as *ī*, *ē* or *ay*, the transliteration used is *y*, for instance, سيف *syf*. The same goes for *و*, which in case of doubt is transcribed with *w*, for instance, هون *hwn*.

CHAPTER 1

Life and Works of Yūsuf al-Mağribī

1.1 Birth, family background and education

Yūsuf 'Abū al-Maḥāsīn Ġamāl al-Dīn b. Zakariyyā b. Ḥarb al-Mağribī al-Miṣrī al-'Azharī¹⁵ (±970/1562-1019/1611) was raised in Cairo. In two of his surviving manuscripts he refers to himself as Yūsuf al-Mağribī, and says the following in his book *Buğyat al-arīb wa ġunyat al-adīb* ("The desire of the skillful and the wealth of the cultured"):¹⁶

قاله الفقير المغربي نسبا * الأزهري موطننا وطلبنا

"so says the *sūfī* of North-African descent, an Azhari by residence and study."

The resources which might provide insight into Yūsuf al-Mağribī's life are, unfortunately, rather scarce. There are a few comments, which he makes about himself, in both *Daf' al-iṣr* and his other work, *Buğyat al-arīb wa ġunyat al-adīb*, and we also have some remarks made by his biographers. The first biography of al-Mağribī was written by Šihāb al-Dīn Aḥmad b. Muḥammad b. 'Umar al-Ḥafāğī (979/1571-1069/1659).¹⁷ After being *qāḍī* in several Ottoman provinces, al-Ḥafāğī was appointed *qāḍī* in Cairo. He dedicated a chapter to al-Mağribī in his biographical work, *Rayḥānat al-'alibbā' wa zahrāt al-ḥayāt al-dunyā*.¹⁸ Al-Ḥafāğī's work is more a selection of some of al-Mağribī's verses than a real biography, since it does not provide us with many details of the subject's life. It does state al-Mağribī's full name was Abū al-Maḥāsīn Yūsuf Ġamāl al-Dīn al-Azharī al-Mağribī,¹⁹ and that he was born in Egypt.²⁰ The book also mentions his *dīwān* entitled *al-Ḍaḥab al-Yūsufī*. Not only did al-Ḥafāğī know al-Mağribī personally, but they were also friends. Al-Ḥafāğī writes about his companion with affection, for instance: "He (= al-Mağribī) often praised me for my pleasant company, and treated me with friendly cordiality."²¹ They had many things in common: they were about the same

¹⁵ The name as given by 'Awwād (1968) p. 6, based on the information provided by the various biographers.

¹⁶ fol. 2a; more about *Buğyat al-arīb wa ġunyat al-adīb* will be said in §1.4.

¹⁷ See GAL II pp. 368-9, GAL S II p. 396 and *El*² IV p. 912a ff. (F. Krenkow).

¹⁸ Al-Ḥafāğī (1967) II pp. 32-37.

¹⁹ Ibid. p. 35-36.

²⁰ Ibid. p. 32.

²¹ Al-Ḥafāğī (1967) II p. 36.

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age (he mentions that al-Mağribī was a bit older)²² and shared an interest in poetry and Arabic linguistics, especially the origins of (colloquial) Arabic words. In al-Ḥafāğī's case this is demonstrated in his book *Šifā' al-ğalīl fīmā fī kalām al-‘arab min al-daḥīl* ("The gratification of the desire concerning the loanwords in the Arabic language").²³ He also wrote a commentary on the *Durrat al-ğawwāş* of al-Ḥarīrī,²⁴ which is interesting because al-Mağribī produced an arrangement of the same work (see §1.4).

Ḥāğğī Ḥalīfa (1017/1609-1067/1657),²⁵ historian, bibliographer and geographer, mentions al-Mağribī in his great bibliographical dictionary, *Kaşf al-żunūn ‘an asāmī al-kutub wa al-funūn*. Although he only devotes two lines to al-Mağribī, he nevertheless provides some new information, i.e. the full title of his *ḏīwān*: *al-Dahab al-Yūsufī wa al-mawrid al-‘aḏīb al-şafī*.²⁶

Al-Muḥibbī (1061/1651-1111/1699)²⁷ calls al-Mağribī *nazīl Mişr* "a stranger residing in Egypt" in his biographical work *Ḥulāşat al-‘aṭar fī ‘ayān al-qarn al-ḥādī ‘aşar*.²⁸ He also tells us when al-Mağribī died, which neither al-Ḥafāğī nor Ḥalīfa mention. We, therefore, know that al-Mağribī died on 18 *Ḍū al-Qa‘da* 1019 AH (around 1 February 1611 AD) in Cairo.²⁹ Furthermore, al-Muḥibbī mentions the names of a few of al-Mağribī's teachers,³⁰ and this will be dealt with in more detail in §1.1.1.

Al-Mağribī provides the following information about his childhood in *Daḥ al-işr*:³¹ At the age of seven, he went with his father, whose profession is not known,

²² It can be deduced from this information that al-Mağribī was born at the end of the sixties or beginning of the seventies of the 10th century AH, which corresponds to the sixties of the sixteenth century AD.

²³ GAL II p. 369 and GAL S II p. 396.

²⁴ *Durrat al-ğawwāş fī awhām al-ḥawāşş* by Abū Muḥammad al-Qāsim b. ‘Alī b. Muḥammad b. ‘Uṭmān b. al-Ḥarīrī al-Başrī (446/1054-516/1122), best known for his *Maqāmāt*, see *EF*² III p. 221a (D.S. Margoliouth), GAL I p. 325ff. and GAL S I pp. 486ff. *Durrat al-ğawwāş* is a specimen of the *laḥn al-‘amma*-literature, see §3.3.1.

²⁵ Also known as Kātib Čelebī, real name Muştafā b. ‘Abd Allāh, see *EF*² IV p. 760b (O. Şaik Gökyay), GAL II pp. 563-5 and GAL S II p. 635-6.

²⁶ See Ḥāğğī Ḥalīfa (1941/1943) I p. 829.

²⁷ Muḥammad Amīn b. Faḍl Allāh b. Muḥibb Allāh b. Muḥammad Muḥibb al-Dīn al-Dimaşqī; see *EF*² VII p. 469b (C. Brockelmann), GAL II pp. 377-9 and GAL S II p. 403.

²⁸ Al-Muḥibbī (1975) IV p. 501.

²⁹ Ibid. p. 503. GAL II p. 367 and GAL S II p. 394 mentions that al-Mağribī died in 1019/1609. This, however, cannot be correct, since the Islamic year 1019 started in March 1610 and ended in March 1611, see Freeman-Grenville (1995).

³⁰ Al-Muḥibbī (1975) IV p. 501.

³¹ See fols. 70a-71a.

Life and Works of Yūsuf al-Mağribī

to al-Ḥiğāz, where his father later died. He was buried in *al-Baqī*, the cemetery of al-Madīna.³² After his father's death, Yūsuf returned to Egypt, where he stayed with his maternal uncles who were famous for manufacturing sword belts (*ḥamā'il al-suyūf*). He learned the craft from and worked for them. In *Daf al-iṣr*, al-Mağribī refers to a funny anecdote about his uncles: he used to go to the Ibn Ṭūlūn mosque in the evenings to learn the Qur'ān, the language of which awoke his interest in grammar. From that moment on, he started to learn the *'Alfiya*, the famous work about grammar by Ibn Mālik,³³ by heart when his uncles were asleep. He had to do this discreetly, because one of his uncles objected to his studies, stating that there were no scholars in the family, and there was no reason for him to become one, because it would only make him sleepy and affect his work. Each year, his uncles sold large numbers of their sword belts to the caravans which came from the Sudan. When, one year, the caravan did not arrive, the uncles decided to gather up their wares and travel to the Sudan. When they left Egypt, they set Yūsuf up in the fabric trade, as a way for him to provide for himself, and the women and children of the family who had been left behind. Soon after his uncles left, Yūsuf sold the shop, bought books with the proceeds, and joined al-Azhar University.³⁴ His uncles never returned, and some reports reached al-Mağribī that they had so many children over there, that in the evenings, they had to drive them into the house with sticks, like cattle.

From this anecdote, it is understood that al-Mağribī was, apparently, living in the Ibn Ṭūlūn quarter, since this is where he received his Qur'ān lessons. For centuries, this area had been a meeting point for North-African pilgrims, and a large concentration of North-Africans resided there (believed to be around a quarter of the population).³⁵ From there, they sold products such as burnouses, woolen *aḥrima*,³⁶ and fabrics, the latter being the trade in which al-Mağribī was set up by his uncles.³⁷ The name al-Mağribī "the North-African" does not, necessarily, imply that al-Mağribī himself was born in North Africa, but simply that his family originated from there. Indeed, as we have seen, al-Ḥafāḡī mentioned that al-Mağribī was born in Cairo, while Muḥibbī stated that he was originally from

³² In his dictionary, al-Mağribī sometimes refers to colloquial words he heard in the Ḥiğāz during his stay there.

³³ See GAL I pp. 359-63 and GAL S I pp. 521-7.

³⁴ He belonged to the Mağribī *riwāq* at al-Azhar, mentioned in a lecture by Ḥusām 'Abd al-Mu'ī, IFAO, 24 January 2002.

³⁵ See Raymond (1983) p. 87.

³⁶ See Raymond (1995) p. 38.

³⁷ See Raymond (1983) p. 36.

somewhere else. Al-Ḥafāğī's information is more reliable, because he was a personal friend of al-Mağribī, while al-Muḥibbī was from a different generation. Moreover, as we can see from the anecdote from *Daf al-işr*, al-Mağribī's maternal uncles were well-established, famous artisans. This also supports the theory that he must have been born in Cairo.

1.1.1 Al-Mağribī's teachers

Al-Mağribī mentions a number of his teachers. He says that at the Ibn Ṭulūn Mosque, he was encouraged to learn grammar by its *imām*, a certain šayḥ Šu'ayb.³⁸ His first teacher at al-Azhar was called sheikh Sanğar (*mu'addib al-aṭfāl*, "the educator of children"), who taught in the office of a šayḥ Ğa'far.³⁹ This šayḥ, Sanğar, is mentioned by al-Mağribī in relation to the strange way in which he used to greet his pupils, *allāh yikfīk šarr zibbak* "may God forgive you the evil of your prick", which embarrassed the young Yūsuf a great deal.⁴⁰ Another teacher who taught him *'ilm al-'arūd* (metrics) at al-Azhar was Muḥammad Rakrūk al-Ğazā'irī; although all that al-Mağribī tells about him is that he died in Medina.⁴¹ Two of al-Mağribī's teachers were brothers, namely Aḥmad al-'Alqamī, with whom he read part of al-Mutanabbī's *dīwān*, and Ibrāhīm al-'Alqamī, with whom he read the *Alfiya* of al-'Irāqī.⁴² The following information is available about his other teachers:

- Ibn al-Ğayṭī:⁴³ full name Nağm al-Dīn Muḥammad b. Aḥmad b. 'Alī al-Ğayṭī al-Iskandarī al-Šāfi'ī (910/1504-981/1573).⁴⁴ He was head of the *şūfī*-monasteries al-Şalāḥiyya and al-Siryāqūsiyya in Cairo. One of his writings is *Qişşat mi'rāğ al-nabī*.⁴⁵ Al-Mağribī mentions that Ibn al-Ğayṭī pronounced the *qāf* as a *ṭā*.⁴⁶

³⁸ See fol. 70b.

³⁹ See fol. 50b.

⁴⁰ Ibid.

⁴¹ See fol. 59a. See also the endnote there for additional information about Rakrūk.

⁴² See fol. 103a. Abū al-Faḍl 'Abd al-Raḥīm b. al-Ḥusayn b. 'Abd al-Raḥmān Zayn al-Dīn al-'Irāqī al-Kurdī (725/1325-806/1404) is the author of *al-Alfiyya fī uşūl al-ḥadīṭ*, also known as *al-Tabşira wa l-tadkira*. See GAL II pp. 77-8.

⁴³ See fol. 16a.

⁴⁴ See al-Ziriklī (1955) VI p. 234.

⁴⁵ See GAL II pp. 445-6 and S II p. 467-8. Al-Ğayṭī does not have a separate entry in Muḥibbī, but is mentioned as the teacher of Sālim b. Muḥammad al-Sanhūrī; his name is mentioned as al-Nağm Muḥammad b. Aḥmad b. 'Alī b. Abī Bakr al-Ğayṭī al-Iskandarī ṭumma al-Mişrī and *al-Mi'rāğ* is mentioned as well, see al-Muḥibbī (1975) II p. 204.

⁴⁶ See *Daf al-işr* fol. 16a.

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- Yaḥyā al-Aṣīlī:⁴⁷ full name Yaḥyā b. Muḥammad b. Aḥmad al-Aṣīlī al-Miṣrī, who was a famous poet at that time. He was born in 910/1504 and raised in Dumyāt, but later moved to Cairo. Muḥibbī provides some samples of his poetry. Al-Aṣīlī died in 1010/1601-2 in Mecca.⁴⁸
- Two ṣayḥs of the Bakrī-family: Abū al-Mawāhib b. Muḥammad b. ‘Alī al-Bakrī al-Ṣiddīqī al-Miṣrī al-Šāfi‘ī (973/1565-1037/1627-8),⁴⁹ and Zayn al-‘Ābidīn b. Muḥammad b. ‘Alī al-Bakrī (d. 1013/1604).⁵⁰ Both were sons of Muḥammad b. al-Ḥasan al-Bakrī al-Ṣiddīqī al-Miṣrī al-Šāfi‘ī, called *al-ustād al-kabīr* by Muḥibbī.⁵¹ Of the second ṣayḥ, al-Mağribī reveals in an anecdote that when he got excited while speaking, some foam resembling the faucial bag of a camel came from his mouth.⁵²
- ṣayḥ ‘Alī al-Maqdisī,⁵³ full name Nūr al-Dīn ‘Alī b. Ġānim al-Maqdisī al-Ḥanafī (920/1514-1004/1596),⁵⁴ head of the *Ḥanafī* order and one of the greatest imams of his time.⁵⁵ Al-Mağribī dedicated his work *Mudāhhabāt al-ḥuzn fī al-mā’ wa al-ḥudra wa al-wağh al-ḥasan* to him, for which he received a reasonable some of money.⁵⁶ One of al-Maqdisī’s works is called *Buğyat al-murtād fī taṣṣīḥ al-ṣād*,⁵⁷ which probably inspired the title of al-Mağribī’s *Buğyat al-arīb*. It is also remarkable that al-Maqdisī has written a *Ḥawāšī ‘ala al-qāmūs*,⁵⁸ so he was, perhaps, also the one who kindled al-Mağribī’s interest in al-Fīrūzābādī’s *al-Qāmūs al-muḥīṭ*.⁵⁹
- Yūsuf al-Kurdī, who gave al-Mağribī his name Yūsuf.⁶⁰ He was a *ṣūfī* of the Al-Ḥawāṭirīya-order.⁶¹

⁴⁷ See fols. 29b, 89b, 104b, 122a. Also mentioned by al-Ḥafāğī (1967) II p. 35.

⁴⁸ See al-Muḥibbī (1975) IV p. 480-5.

⁴⁹ Mentioned in *Daf’ al-iṣr* on fols. 5b and 13a.

⁵⁰ See Kaḥḥāla (1961) IV p. 197.

⁵¹ See al-Muḥibbī (1975) I p. 117 and p. 145; Muḥammad al-Bakrī does not have his own entry but is mentioned in the entries of his sons.

⁵² See fol. 47a.

⁵³ Fols. 3a, 5b; he is the same person as ṣayḥ ‘Alī al-Qudsī, mentioned twice on fol. 19b.

⁵⁴ Such is his name in *GAL S II* p. 395; *El’* III p. 772a (Eds.) mentions his name slightly differently: Nūr Dīn ‘Alī b. Muḥammad b. ‘Alī Ibn Ġānim al-Maqdisī.

⁵⁵ See al-Muḥibbī (1975) pp. 180-5.

⁵⁶ See fol. 19b.

⁵⁷ *GAL S II* p. 395 has *dād* instead of *ṣād*.

⁵⁸ See *GAL S II* p. 395.

⁵⁹ *Al-Qāmūs al-muḥīṭ wa al-qābūs al-wasīṭ al-ğāmi’ li-mā ḍahab min al-‘arab ṣamaṭīṭ* by Abū al-Ṭāhir Muḥammad b. Ya’qūb b. Muḥammad b. Ibrāhīm Mağd al-Dīn al-Šāfi‘ī al-Širāzī al-Fīrūzābādī (729/1329-817/1415), see *El’* II p. 926a ff. (H. Fleisch), *GAL II* p. 231ff. and *GAL S II* p. 234ff.

⁶⁰ See *Daf’ al-iṣr* fol. 14b.

As well as the teachers mentioned by al-Mağribī in *Daf al-iṣr*, Muḥibbī mentions al-Badr al-Qarāfī (Muḥammad b. Yahyā b. ʿUmar Badr al-Dīn al-Qarāfī, 939/1533-1008/1600).⁶² The editor of al-Ḥafāḡī (1967) II p. 104 mentions in a footnote that al-Badr al-Qarāfī learned *ḥadīṭ* from al-Mağribī, but this is unlikely because he was at least 30 years older than him. This information is probably taken from Muḥibbī (1975) IV p. 258 which states that al-Qarāfī heard *ḥadīṭ* from al-Ġamāl Yūsuf b. al-qāḍī Zakariyā. It is uncertain whether this is our Yūsuf al-Mağribī or not because, although we do not know what his father did, it is unlikely he was a scholar. To complicate matters further, according to al-Muḥibbī, al-Qarāfī was al-Mağribī's teacher.⁶³ Al-Muḥibbī also mentions al-Sanhūrī⁶⁴ as al-Mağribī's teacher, who in his turn was a pupil of Muḥammad al-Bakrī.

Al-Mağribī kept in touch with some of his teachers, as we can see in *Daf al-iṣr*, and al-Azhar remained a favourite place. He even mentions that part of *Daf al-iṣr* was written on the roof there.⁶⁵

1.1.2 Knowledge of Persian and Turkish

Al-Mağribī knew Persian and Turkish. We know this because he translated some works from these languages to Arabic (see §1.4). He also mentions in *Daf al-iṣr* that he once made-up a poem in Turkish on the spot.⁶⁶ He does not, however, reveal where or from whom he learnt these languages. He had Turkish and Persian friends, and mentions, for instance, a Persian dish, *ḥaṣka fālāw* "dry rice"⁶⁷ which he ate at the home of his Persian friends, Muḥammad Riḍā and his brothers.⁶⁸ On fol. 10a, al-Mağribī translates a verse from the Persian *Gulistān* into Arabic, and then maintains that he mentions it there to demonstrate that *Daf al-iṣr* (at that point, still called *al-Faḍl al-ʿāmm*, see §2.3 for more information about the title) not only concerns Arabic. He goes on to say that he will limit the amount of Persian

⁶¹ For more information about this order, see the endnote to fol. 14b.

⁶² See al-Muḥibbī (1975) IV pp. 258-262.

⁶³ See al-Muḥibbī (1975) IV p. 501.

⁶⁴ ʿIzz al-Dīn Abū al-Naḡā Sālim b. Muḥammad al-Sanhūrī al-Miṣrī (probably around 966/1558-9 - 1015/1606), a Mālikī jurist and *ḥadīṭ*-expert, head of the Mālikī school of Cairo, see *El* IX p. 19b (S.A. Jackson). See also al-Muḥibbī (1975) II p. 204.

⁶⁵ See fol. 5a.

⁶⁶ This poem will be discussed in §4.3.

⁶⁷ From Persian خشکه *hushka*, "Boiled rice without butter" (see Steingass (1975) p. 463) and پالو *palāv*, "a rice dish" (ibid. p. 254).

⁶⁸ See fol. 10a.

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used because he does not want to make it too difficult for those who have not mastered that language, of whom there are many. This indicates that although knowledge of Persian was not uncommon, it was not, necessarily, wide-spread:

وانما ذكرت مثل هذا هنا حتى يعلم ان هذا الكتاب اسم على مسمى وانه الفضل العام لا يخصّ
العربي الا انني لا اكثر من ذلك لئلا يصعب على من لا يعرف الفارسي وكثير ما هم

“I mentioned things like this here so it is known that this book has an appropriate title and that “The general benefit” does not only concern the Arabic language. However, I will not do this [e.g. mention words of Persian origin] in order not to complicate matters for those who do not know Persian, and these are many.”

1.2 Career

Little is known about al-Mağribī's further career, although he mentions that he held a *wazīfā*, or official post, but he does not give any more details. He refers to the fact that he was once afflicted by *fahāqa*, i.e. a “death rattle”, and that one of his acquaintances who visited him thought he was at death's door, and went to see a judge to ask about a job al-Mağribī held, claiming that he had already died, with a deed being drafted to that effect. This seems to indicate that al-Mağribī had some kind of job in the juridical system. So far as his health was concerned, al-Mağribī recovered from his illness on the same day. Soon after that incident, although still feeling weak, he attended the funeral of his acquaintance's daughter, which caused him to wonder about the strange coincidence.⁶⁹

1.3 Personal life

Al-Mağribī refers to himself as *al-faqīr* several times,⁷⁰ indicating that he was a *ṣūfī*. As Raymond (1983) p. 33 argued, there were many links between the *ṣūfī*-orders and “official” Islam as represented by al-Azhar. Being an Azhar-educated *‘ālim* and a *ṣūfī* were two different things, but were not mutually exclusive. As discussed above, some of al-Mağribī's teachers were *ṣūfīs*, such as Ibn al-Ġayṭī. He also refers to a great number of books written by *ṣūfīs*, such as Ibn al-‘Arabī,⁷¹ al-Ša‘rāwī,⁷² and

⁶⁹ See fol. 51a.

⁷⁰ On fols. 2a, 16a, 70a, 105a, 133a.

⁷¹ Muḥyī al-Dīn b. ‘Abdallāh ibn al-‘Arabī (al-Šayḥ al-Akbar), 560/1165-638/1240, one of the greatest *ṣūfīs* of Islam, often incorrectly referred to as Ibn ‘Arabi. See *EI* VII p. 707b-708b (A. Ateş). Mentioned on fols. 2a, 4b, 5a, 42b, 59a, 59b, 120b.

⁷² “Al-Ša‘rānī, ‘Abd al-Wahhāb b. Aḥmad (897-973/1492-1565), Egyptian *ṣūfī* scholar, historian of *ṣūfism*, and a prolific writer about many religious subjects during a period

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al-Ġazālī,⁷³ to mention just the three most well-known. Al-Mağribī does not reveal to which *ṣūfī*-order he belonged, mentioning a few, such as the *Ḥawāṭirīya* who abstained from eating meat and fruit and other delicacies.⁷⁴

Al-Mağribī frequently visited *mağālis*, which were widespread social gatherings in the seventeenth century. The *mağālis* were held at people's homes, during which intellectuals used to discuss all kinds of topics. They had a variety of functions: some were religious meetings where *ḍikr* was practiced; others had a more literary character, the so-called *mağlis adab*.⁷⁵ Al-Mağribī gives us the impression that these *mağālis* could sometimes be rather merry events.

In *Daf al-iṣr*, al-Mağribī gives us a glimpse of the kinds of topics that were discussed in these meetings, such as a poem he recited in praise of coffee at the *mağlis* of a certain *amīr* Yūnis, to which a Turk answered with a similar poem in his language. The Turk insisted the word *qahwa* was pronounced *qaḥwa*, and the whole assembly made fun of him. Al-Mağribī tried to convince the Turk of his mistake, by quoting some verses in Turkish, but in the end despaired of such ignorance.⁷⁶ He also mentions other *mağālis* in which literary topics,⁷⁷ as well as linguistic issues,⁷⁸ were discussed.

1.4 Literary works

Al-Mağribī mentions in *Daf al-iṣr* a few of the other books he wrote. Only one of these survives, *Taḥmīs Lāmīyat ibn al-Wardī*. Not mentioned is another surviving work, which is called *Buğyat al-arīb wa ḡunyat al-adīb* ("The desire of the skillful and the wealth of the cultured"). More will be said about this *Buğyat al-arīb* and the *Taḥmīs* in the next paragraph.

The following books are mentioned in *Daf al-iṣr* but have, apparently, not survived:

1. *Muḍahhabāt al-ḥuzn fī al-mā' wa al-ḥuḍra wa al-wağh al-ḥasan*⁷⁹

otherwise poor in distinguished figures of learning and piety in the Arab lands." *EI*² IX p. 316a (M. Winter). Also known as al-Ša'rāwī. Mentioned on fols. 5a, 21b, 42b, 52b, 59b, 75b, 114b.

⁷³ Abū Ḥāmid Muḥammad b. Muḥammad al-Ṭūsī al-Ġazālī (450/1058-505/1111), see *EI*² II p. 1038b (W. Montgomery Watt).

⁷⁴ See fol. 14b.

⁷⁵ See Hanna (2003) p. 72-73.

⁷⁶ See fol. 6a and §4.3.

⁷⁷ Fols. 9a, 28b, 129a.

⁷⁸ Fols. 12a, 78a.

⁷⁹ Fols. 9b, 19b, 19b, 40a.

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2. *al-Muṭallaṭāt*⁸⁰

3. *Tarğamat al-murabba'āt al-turkiya*:⁸¹ a translation of Turkish *murabba'āt*, poems with the rhyme scheme *aaaa, bbba, ccca*, etc.

4. *al-Alma'īya fī al-alğāz al-adabīya*⁸²

5. *al-Badr al-munīr naẓm aḥādīṭ al-ğāmi' al-ṣağīr*:⁸³ an arrangement of *al-Ğāmi' al-ṣağīr*, a collection of traditions by the famous Egyptian scholar, Abū al-Faḍl 'Abd al-Raḥmān b. Abī Bakr b. Muḥammad Ğalāl al-Dīn al-Ḥuḍayrī al-Suyūṭī (849/1445-911/1505); this collection in its turn was a summary of the great unfinished collection, *Ğam' al-ğawāmi*⁸⁴

6. *Azhār al-bustān tarğamat al-Gulistān*, a translation from Persian of Sa'dī's⁸⁵ *Gulistān*; ⁸⁶ al-Mağribī also mentions this translation as *al-Gulistān al-'arabī*⁸⁷

7. *Tarğamat dībāğat al-būstān*,⁸⁸ a translation of the preface of Sa'dī's *Būstān*.

8. *Naẓm Durrat al-ğawāṣṣ*:⁸⁹ an 'arrangement' and appendix of al-Qāsim b. 'Alī al-Ḥarīrī's (446/1054-516/1122)⁹⁰ *Durrat al-ğawwāṣ fī awhām al-ḥawāṣṣ*, which is a specimen of the *Laḥn al-'amma* literature, of which more will be said in §3.3.1.

9. *al-Ağānī al-ṣağīr*,⁹¹ a collection of songs.

While writing *Daf al-işr*, al-Mağribī was also working on other projects, which he mentions on one of *Daf al-işr*'s final pages.⁹² They include the following:

- A commentary of al-Mutanabbī's *Dīwān*, partially finished
- Some quires of a commentary on the *Gulistān*, not in Arabic (although on fol. 109b he mentions that he is translating the *Gulistān* and has finished a third of it; it is unclear whether this is the same work or a different project; he again mentions on fol. 133a that he had finished up to the end of the second of a total of five chapters of the *Gulistān*)

⁸⁰ Fols. 56b, 66b, 69a, 101a.

⁸¹ Fol. 91b.

⁸² Fols. 60b and 91b.

⁸³ Fol. 101b.

⁸⁴ See *EF* IX p. 914b (E. Geoffroy), *GAL* II p. 180ff. and *GAL* S II p. 178ff.

⁸⁵ Abū 'Abd Allāh Muṣarrif al-Dīn b. Muṣliḥ Sa'dī, poet and prose writer of the 7th/13th century, one of the most renowned authors of Persia, see *EF* VIII p. 719a (R. Davis).

⁸⁶ Fols. 108a and 109b.

⁸⁷ Fols. 10a and 133b.

⁸⁸ Fol. 109b.

⁸⁹ Fols. 3a, 8b, and 9a.

⁹⁰ See *GAL* I p. 325ff., *GAL* S I p. 486ff., and *EF* III p. 221a (D.S. Margoliouth).

⁹¹ Fol. 16a.

⁹² Fol. 133a.

- Some treatises and introductions.

In addition to the work referred to above, al-Mağribī also copied some books. His next project would be the translation of *Nafahāt al-'uns* by Mullā Ğāmī.⁹³ He also states his intention to continue the history of al-Bā'ūnī,⁹⁴ which ends with the reign of Sultan Barqūq, until Sultan Aḥmad, who ruled in al-Mağribī's time.⁹⁵

We can conclude that al-Mağribī's works cover a variety of genres, including the translation of several works from Persian and Turkish, as well as commentary in a language other than Arabic. It is notable that al-Mağribī was fond of poetry. He immediately composed verses whenever the occasion so required it. He particularly liked the *mawwāl*, which is found quite often in *Daf al-iṣr*, and was also fond of verses containing puns and riddles.

1.4.1 A short note on *Buğyat al-arīb wa ğunyat al-adīb* and *Taḥmīs lāmīyat Ibn al-Wardī*

Buğyat al-arīb wa ğunyat al-adīb and *Taḥmīs lāmīyat Ibn al-Wardī*⁹⁶ are, to our knowledge, the only other of al-Mağribī's surviving works. Brockelmann describes *Buğyat al-arīb* as "Sammelwerk über die verschiedensten Dinge",⁹⁷ an accurate description indeed. It is a work in 39 chapters, although al-Mağribī had intended to write 55, and mentions the titles thereof in his introduction. We find that there are such topics as "Names of people called after plants", "The plural of the days", "The eyes of horses", "The feathers of wings", "Children", "Breasts" etc. The work was meant as an aid to composing poetry. The manuscript is kept at the Forschungsbibliothek Gotha, under the no. Ms. Orient. A 172. The work was completed in 1002/1593-4, and the manuscript was copied in *Ḍū al-Qa'da* 1102/August 1692.⁹⁸

⁹³ See fol. 133a. Mawlanā Nūr al-Dīn 'Abd al-Raḥmān Ğāmī (817/1414-898/1492), great Persian poet with a passion for mysticism, born in the district of Ğām. His *Nafahāt al-'uns* ("The breath of divine intimacy") contains biographies of mystics, preceded by a comprehensive study of Ṣūfism. See *EF* II p. 421b (Cl. Huart), *GAL* II p. 266-7 and *GAL* S II pp. 285-6.

⁹⁴ Šams al-Dīn Abū 'Alī Muḥammad b. Šihāb al-Dīn Abū al-'Abbās A. b. Nāṣir al-Bā'ūnī (776/1374-871/1465), *Tuḥfat al-šurafā' fī tāriḫ al-ḥulafā'*. About the rulers of Egypt until Barsbāy (ruled 825/1422-841/1438), see *GAL* II p. 50. Note that Al-Mağribī mentions that the work goes no further than the reign of Barqūq (d. 801/1399). According to *EF* I p. 1109a (W.A.S. Khalidi) Muḥammad al-Bā'ūnī lived from 780/1378 to 871/1466.

⁹⁵ See fol. 36b.

⁹⁶ Mentioned on fol. 18a.

⁹⁷ *GAL* S II p. 395.

⁹⁸ See fol. 32a.

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The *Tahmīs* is an adaption of the *Lāmīyat* (or *Waṣīyat* or *Naṣīḥat*) *al-iḥwān wa muršīdat al-ḥillān*, “a moral poem of 77 verses in the *ramal* metre, long a classic”⁹⁹ by Abū Ḥafṣ ‘Umar b. al-Muẓaffar b. al-Wardī (689/1290–749/1349).¹⁰⁰ The manuscript is kept at the Bibliothèque Nationale de France.¹⁰¹ An example from this *tahmīs* will be discussed in §4.2.2. The *tahmīs* was written in Šawwāl 1010 / March-April 1602. Al-Mağribī mentions that this was a difficult time, because his son had died, there was a plague in Egypt¹⁰² and he was suffering from disease and a lack of food and sleep.¹⁰³

⁹⁹ *EF*² III p. 966b (M. Bencheneb).

¹⁰⁰ See *GAL* II pp. 175–176.

¹⁰¹ Slane (1883–1895) p. 562-3, no. 3200, no. 1.

¹⁰² Egypt was affected by the plague in the years 1601–1603. See *EF*² XI p. 4a (D. Panzac).

¹⁰³ See fol. 2a of *Tahmīs lāmīyat Ibn al-Wardī*.

CHAPTER 2

Description of the Manuscript

As far as we know, there is only one manuscript of *Daf al-Iṣr*.¹⁰⁴ This is the autograph, which is kept in the St. Petersburg University Library, number MS OA 778. This chapter will discuss how it ended up there, as well as its physical condition and appearance.¹⁰⁵

2.1 The historical background of the manuscript – from Cairo to St. Petersburg

After the death of Yūsuf al-Mağribī in 1611, the autograph of *Daf al-iṣr* came into the possession of Muḥammad ibn Abī al-Surūr al-Bakrī al-Ṣiddīqī (d. 1653?).¹⁰⁶ Ibn Abī al-Surūr produced an abbreviated version of *Daf al-iṣr* in 1057/1647 and called it *al-Qawl al-muqtaḍab fīmā wāfaqa luġat 'ahl Miṣr min luġāt al-'arab*.¹⁰⁷ The first folio has some owner marks, but these cannot be deciphered, because the page is damaged. On the last page, fol. 134b, one of the subsequent owners wrote his name and the date *Ġumādā* 1095 AH (1684 AD). Unfortunately, most of the name has been erased, making it partly illegible.¹⁰⁸ At a certain point, *Daf al-iṣr* passed into the hands of Yūsuf al-Mallawī Ibn al-Wakīl.¹⁰⁹ No information about the manuscript's whereabouts can be found for the years after it was with Ibn al-Wakīl; we only know that it finally came into the possession of the Egyptian scholar Muḥammad 'Ayyād al-Ṭaṭṭāwī (1810-1861), about a hundred and fifty years later. Not only has al-Ṭaṭṭāwī been vital to the history of the manuscript, but he is also an important source of information about Egyptian Arabic in the 19th century. Accordingly, al-Ṭaṭṭāwī will be presented to the reader in the following paragraph.

¹⁰⁴ See GAL S II p. 394. The “Abschrift in Halle (ZDMG 45, 480, no. 124)” mentioned there is the abbreviated copy made in the 19th century by the orientalist Thorbecke, see §3.5.

¹⁰⁵ I examined the manuscript in May 2001 in the library of the University of St. Petersburg.

¹⁰⁶ See Ibn Abī al-Surūr (1962) p. 2.

¹⁰⁷ The relation between *Daf al-iṣr* and *al-Qawl al-muqtaḍab* will be discussed in §3.4.

¹⁰⁸ The only legible part of the name is: “*al-faqīr* Muḥammad (..) ibn al-marḥūm al-ṣayḥ Nūr al-Dīn ibn al-marḥūm al-ṣayḥ Šaraf al-Dīn 'Alī b. al-marḥūm (...) al-Aḥmad. We do not have any additional information about these people. It is unclear whether they owned the manuscript before or after Ibn al-Wakīl.

¹⁰⁹ See Ibn Abī al-Surūr (1962) p. 2. This person, also known as Yūsuf b. Muḥammad Ibn al-Wakīl al-Mīlawī, was a copyist, translator and historian, who was active at the beginning of the 18th century. He is mentioned in GAL S II pp. 410, 414 and 637. On the title page of the manuscript of one of his works, *Buġyat al-musāmīr wa-ġunyāt al-musāfir*, his name is written as al-Mallawī. See Rosenthal (1963) p. 452-4.

2.1.1 Muḥammad ‘Ayyād al-Ṭanṭāwī

Al-Ṭanṭāwī was born in 1810, in the village of Nağrīd, which is located in the neighbourhood of Ṭanṭā, in the Egyptian Delta. He was the son of a travelling salesman, and his full name was Muḥammad b. Sa’d b. Sulaymān ‘Ayyād al-Marḥūmī al-Ṭanṭāwī al-Šāfi‘ī. The *nisba* al-Marḥūmī refers to the birth place of his father, Maḥallat Marḥūm, a village close to Ṭanṭā.¹¹⁰ He first went to the local *kuttāb*, and at the age of 13 moved to Cairo, where he joined al-Azhar University.¹¹¹ Ibrāhīm al-Bāğūrī (1783-1861) was his main teacher there.¹¹² The most notable of his fellow students was Ibrāhīm al-Dasūqī (1811-1883), *bāš-muṣaḥḥih* (“chief-corrector”) at the Būlāq printing house. He became known because of the assistance he gave to Edward William Lane in compiling the latter’s dictionary.¹¹³

Upon completing his studies, al-Ṭanṭāwī held a position as a lecturer at al-Azhar for almost ten years.¹¹⁴ He gave private lessons to foreigners, such as the orientalis Lane, Fresnel, Perron and Weil,¹¹⁵ as well as two Russian diplomats, Mukhin and Frähn. Mukhin had read Oriental Studies at the University of St. Petersburg,¹¹⁶ and in 1839, offered al-Ṭanṭāwī the opportunity to teach at the Institute of Oriental Languages in St. Petersburg, when a post became vacant because of the demise of its teacher of Arabic, Demange. Al-Ṭanṭāwī arrived in St. Petersburg in 1840.¹¹⁷ In 1847, he became the third Professor of the Arabic language at St. Petersburg University, and the first Arab to hold the post.¹¹⁸ He kept this position until his death in Russia in 1861, and was buried in the Volkovo cemetery.¹¹⁹ Al-Ṭanṭāwī left us one of the most interesting sources of Egyptian-Arabic from the 19th century, a work called *Traité de la langue arabe vulgaire* (or in Arabic, *Aḥsan al-naḥb fī ma’rifat lisān al-‘arab*).¹²⁰ His manuscript collection, containing about 150 manuscripts among which was *Daf al-iṣr*, was bequeathed to

¹¹⁰ See Kratchkovsky (2000) pp. 21 and 23.

¹¹¹ Ibid. p. 25.

¹¹² Ibid. p. 26.

¹¹³ Ibid. p. 27-8 and *El*² II p. 167a (I. Goldziher).

¹¹⁴ See Kratchkovsky (2000) p. 31.

¹¹⁵ Ibid. pp. 34-39.

¹¹⁶ Ibid. p. 41.

¹¹⁷ Ibid. pp. 44-5.

¹¹⁸ See Sharbatov (1984) p. 67.

¹¹⁹ See Kratchkovsky (2000) p. 7 and 117.

¹²⁰ A detailed linguistic study of this work can be found in Woidich (1995) pp. 271-287; a concise description of the book can be found in Sharbatov (1984) pp. 72-75.

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the St. Petersburg University library, where they remain. Unfortunately, where and how al-Ṭanṭāwī acquired *Daf al-iṣr* is still unknown.

2.2 Physical appearance and condition of the manuscript

The manuscript in its present form consists of 134 folios. It was numbered in Arabic numbers by Baron Victor Romanovič Rosen (1849-1908), who catalogued all of the collection of Arabic and Persian manuscripts at St. Petersburg University.¹²¹ The binding was carried out by the University librarian, Zaleman.¹²² On its title page is written, in a different handwriting to that of al-Mağribī's, *al-Faḍl al- 'āmm wa qāmūs al-'awāmm li-Yūsuf al-Mağribī*. In the lower left corner of each verso page, a catchword is inscribed. Each page contains between 18 and 24 lines. The size of the manuscript is 21.5 cm in length and 15.5 cm in width. Part of the manuscript is missing, from *kurrāsa* (quire) 3 to 13, which equates to 11 quires or 110 pages.¹²³ In its original state, it numbered 25 quires (including those which were lost), the last of which consists of only four folios. Quire 3 (fol. 20b) ends with the word قطرب and quire 14 (fol. 21a) starts with the word جقف.¹²⁴ Another irregularity can be found in the 23rd quire, which consists of eight folios (111a-118b) instead of the usual ten. However, there is no text missing so it can be assumed that al-Mağribī unintentionally used an incomplete quire.

The manuscript is in fairly good condition. In some places, there is some minor damage to the pages. The first folio has sustained the most damage: it has two holes and the upper margin is missing. Furthermore, the upper margins of fols. 4, 5, and 7 are torn, as is the lower margin of fol. 10.

It seems that the manuscript is a first draft of *Daf al-iṣr*, because there are large

¹²¹ Rosen himself refers to this in his letter to Thorbecke, published in Kratchkovsky (1955) p. 369.

¹²² See Kratchkovsky (1955) p. 372.

¹²³ Here Kratchkovsky (1955) p. 373 erroneously mentions that 12 quires, i.e. 120 pages are missing.

¹²⁴ 'Awwād (1968) states in the foreword of the facsimile edition that the manuscript after the missing part continues with the word ردف (see p. 11); however, this is incorrect. Indeed the word ردف is mentioned: ويقولون أي الشعراء ردف المحبوب كالجقف (line 3), but the word which is explained here is جقف, not ردف. This becomes clear starting from line four of the same folio where the different plurals of the word حقف are given. Another indication is that the next explained word is حلف (fol. 21). Furthermore, the final explained word in the missing part is from the root هفف, because the quotation in lines 1-3 of fol. 21a is from the chapter هفف of *al-Qāmūs al-Muḥīṭ*.

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numbers of corrections, additions and comments added in the margins, which are in the same handwriting as the main body of the text. Any subsequent copyist would have incorporated these corrections in the text. Al-Mağribī wrote *Daf al-iṣr* between *Dū al-Ḥiġġa* 1014¹²⁵ (April-May 1606) and half *Ġumādā al-ʿŪlā* 1015 (half September 1606).¹²⁶ This is a brief period of time considering the size of the work, as he realized himself:

فإن هذا الكتاب حصل في مدة يسيرة، يسهّر الله عسيره، فإن ما فيه من المنظوم نظم حال الكتابة
مع جريان القلم، وكأنه نقل من نسخة ثم¹²⁷

“This book was produced in a short time, may God make his difficulties easy, and the poetry it contains puts the state of the book in proper order with the running of the pen, as if it was written down from an existing copy.”

The year 1014 AH is mentioned several times in the manuscript, on fols. 13a and 16b, and the year 1015 AH is referred to on fol. 19a. In 1016 AH, almost a year after its completion, the manuscript was still in al-Mağribī’s possession, because he wrote in the margin of fol. 89b that someone he had mentioned there, had died that year. He also refers to another event that occurred in 1016.¹²⁸

Red ink is used in some parts of the manuscript, notably more towards the end. Often the word *yaqūlūn* “they say”, which is used to introduce a new entry, is written in red ink to make it stand out from the rest of the text. Moreover, the two parts of a line of poetry are often divided by commas in red ink. Some words, such as *yaqūlūn* or the titles of chapters, are written somewhat larger than the rest, and the word *yaqūlūn* is sometimes accentuated with a small stroke on top.

Daf al-iṣr contains entries for 1406 words¹²⁹ in 134 folios. Taking into consideration that 110 folios were lost, the original manuscript in its complete state must have contained around 2560 entries.

¹²⁵ Mentioned in *Daf al-iṣr* on fol. 1a. On fol. 133a he mentions he started the work half *Ṣawwāl* 1014 (beginning of February 1606); probably by the time he reached the end of the book he did not remember exactly when he had started it.

¹²⁶ See fol. 133a.

¹²⁷ Fol. 133a.

¹²⁸ In the margin of fol. 43a.

¹²⁹ ‘Awwād (1968) has 1371 entries in his index. This difference is due to the fact that ‘Awwād failed to mention some of the entries, such as the entries *ʿaflak*, *falāka*, *maflūk* on fol. 61b. Also, some other words, which are not introduced with *wa yaqūlūn*, escaped his notice, such as *al-ḥafalā* on fol. 69b and *kūkī* on fol. 62a.

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2.3 The title

The title of the book was, initially, *al-Faḍl al-‘āmm wa qāmūs al-‘awāmm*, “The general benefit and the dictionary of the common people”, see folio 2a. It is written in its abbreviated form *al-Faḍl al-‘āmm* at the beginning of the quires on fols. 11a, 21a, 41a and 61a. On fol. 71a we find the abbreviated title, *Qāmūs al-‘awāmm*. However, al-Mağribī erased this title on folio 2a, and wrote the new title in the margin: *Daf al-iṣr ‘an kalām*¹³⁰ *ahl Miṣr*. On the headings of the quires we find that the old title (*al-Faḍl* etc.) has been changed into the new one.¹³¹ This happens for the last time on folio 111a. On folio 119a, al-Mağribī wrote the new title directly. It is, therefore, clear that he changed the title during the writing process. He probably got the idea for the new title from the poem he wrote on fol. 99b:

راوا في عالم الرويا * ضياء منك يجلو الاصر
فقلت وجا في التاريخ * علي پاشا ينور مصر

“They saw in a vision / a light which removed the burden from you
I said, ‘In the history / Ali Pasha¹³² came to enlighten Egypt’.”

One thing has to be noted: in most places in the manuscript where al-Mağribī has changed the title, it was changed to *Daf al-iṣr ‘an luḡāt ahl Miṣr*,¹³³ while the variant with *kalām* instead of *luḡāt* can be found in only one place, on folio 2a. Accordingly, it is not entirely clear which title al-Mağribī preferred. However, it seems likely that, at a certain stage, he decided to change the new title from *luḡāt* / *luḡāt* to *kalām*, but did not take the trouble to go through the whole document to do this. Since the variant with *kalām* is the one the text has become known for, this is the title I will use in this work.

There is some confusion about the title *Daf al-iṣr ‘an kalām ahl Miṣr*. Some authors refer to it, erroneously, as *Raf al-iṣr ‘an kalām ahl Miṣr*, e.g. GAL II p. 368, including Ibn Abī al-Surūr in his introduction to *al-Qawl al-muqtaḍab*, even though he possessed the original.¹³⁴ The confusion is probably due to the existence of a famous work entitled *Raf al-iṣr ‘an quḍāt Miṣr* by Ibn Ḥaḡar al-‘Asqalānī (773/1372-

¹³⁰ Was first *luḡāt*, then changed into *kalām*, or vice versa, this is unclear.

¹³¹ Fols. 51a, 81a, 91a, 101a, 111a.

¹³² ‘Alī IV, governor of Egypt from Ṣafar 1010/August 1601 to Rabī‘ II 1012/September 1603. See Holt (1973) p. 189. “Several pashas also held the rank of vizier”, see Winter (1992) p. 32.

¹³³ Fols. 51a, 81a, 91a, 101a, 111a, 119a, 129a.

¹³⁴ Ibn Abī al-Surūr (1962), p. 9. More on Ibn Abī al-Surūr and *al-Qawl al-muqtaḍab* will be said in §3.4.

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852/1449).¹³⁵ Nonetheless, there is no doubt that al-Mağribī wrote *Daf* and not *Raf*. Al-Mağribī's *dāl* cannot be mistaken for a *rā'*. The meaning of the two words is similar, the first being "pushing away", the second "lifting up", and therefore "removing".

¹³⁵ See GAL II pp. 80-83.

CHAPTER 3

About *Daf al-Iṣr* ‘an kalām ahl Miṣr

3.1 The contents of *Daf al-iṣr*

Daf al-iṣr is an important source of the Egyptian dialect used at the end of the sixteenth and beginning of the seventeenth centuries. It is presented in the form of a list of Egyptian Arabic words, which al-Mağribī checked for consistency with Classical Arabic, referring mainly to al-Fīrūzābādī’s *al-Qāmūs al-Muḥīṭ*. As the title of *Daf al-iṣr* indicates, al-Mağribī’s aim was to prove that many Egyptian dialect words, which were considered to be “incorrect” Arabic, in fact have their roots in the Classical Arabic language. This makes *Daf al-iṣr* a work of special interest because it is one of very few in this field, as will be shown in §3.3.1.

Since al-Mağribī did not have many precedents to follow, it is interesting to discover more about his motives for writing this work,¹³⁶ the books that influenced him,¹³⁷ and his methodology, namely what kind of words he discussed, how he examined them, and whether or not he was successful in doing so.¹³⁸ *Daf al-iṣr* has attracted scholarly interest over the years, and the studies that have been written about it will be discussed in §3.4 and §3.5.

In this chapter, only *Daf al-iṣr*’s linguistic aspects will be considered. Another element of the book is its poetry, both by al-Mağribī and others, as well as its many (rhyming) riddles. Al-Mağribī used these as a way of proving the validity of a word (if it was found in a poem in Classical Arabic). He also utilized them to demonstrate the use of a word, or simply to enliven the text and highlight his prowess at the art. These poems will be discussed separately, in Chapter 4.

Apart from its linguistic and literary interest, *Daf al-iṣr* contains valuable information about Egyptian culture during the 16th/17th centuries, such as the types of clothing and food that were common, and the new fashion of tobacco and coffee. These aspects will be discussed in Chapter 6.

3.2 Al-Mağribī’s reasons for writing *Daf al-iṣr*

The actual word list starts at fol. 3b. Fols. 1a-3a contain an introduction in which al-Mağribī mentions his reasons for writing *Daf al-iṣr*. His aim was:

¹³⁶ See §3.2.

¹³⁷ See §3.3.

¹³⁸ See §3.6 and §3.7.

About *Daf al-Iṣr* 'an kalām ahl Miṣr

بيان الفاظ يحكم الظاهر بخطائها والحال انها صواب * وكلمات تظهر صحتها ولم توافق ما عليه
ذوو الالباب

“Clarifying words which appear to be wrong, while the fact is that they are correct, and other words which appear to be correct, but about which the intellectuals do not agree”.¹³⁹

So, his main aim was to prove that words which the intellectuals thought were incorrect, i.e. not the same as in Classical Arabic, or about which there were doubts, in fact were not “wrong” at all. The way in which he wanted to achieve this is explained on fol. 2a:

ان يرتب هذا الكتاب على ابهج ترتيب * ويهذب ما يقع من عوام اهل مصر بان يرجعه للصواب
وهذا هو التعريب * مغترفا من القاموس والعُباب * مبينا لما حكم بخطائه انه صواب

“To arrange this book in the most splendid way, and improve what is said by the common people of Egypt, by relating it to the correct form, which is *ta'rib* (“Arabization”), scooping from *al-Qāmūs* and *al-'Ubāb*, and clarifying that what is considered to be wrong, is correct.”

To check the existence of dialectal words in Classical Arabic, al-Mağribī intended to use *al-Qāmūs al-muḥīṭ* by al-Fīrūz'ābādī¹⁴⁰ and *al-'Ubāb al-zāhir wa l-lubāb al-fāhir* by Raḍī al-Dīn al-Ḥasan b. Muḥammad al-Ṣaḡānī (577/1181-650/1252).¹⁴¹ Yet, contrary to this statement, al-Mağribī did not actually use *al-'Ubāb* as a source for *Daf al-iṣr* in the section of the manuscript that is left for us to read.

Al-Mağribī realized that what he intended to do was quite unique, as we can read on fols. 2b-3a:

وكل من هذين اي نظم الالفاظ المشتركة وتطبيق الالفاظ الذي يظهر خطاها على الصواب ما
صنعه احد في علمي وانما الحريري في درة الغواص يبين أوهام الخواص وغالبها يقبل الاجوبة

¹³⁹ Although the sentence *kalimāt...al-albāb* seems grammatically incorrect, the meaning is clear.

¹⁴⁰ See §1.1.1 for full biographical details.

¹⁴¹ See GAL I pp. 443-4.

“To the best of my knowledge, neither of these i.e. the arrangement of joint words¹⁴² and the application of the words which appear to be wrong in their correct form, has been done by anybody before. However, al-Ḥarīrī demonstrated the errors of the elite in his *Durrat al-ḡawwās*,¹⁴³ and the majority of these errors need a reply”.

On fol. 3a he tells about an incident which strengthened his determination to pursue this idea:

وسبب هذا الصنع ان بعض متشدين سمع من بعض الاصحاب الفاظا فصار يهزؤ به ويستخر منه مع انها تحتمل الصواب مثل فلان خرج باقعه في الشئ الفلاني وسمع عند لعبه الشطرنج رسيه يقول مرمد فضحك عليه وانما المرمد من الرمد وكأنه يقول له ما رايت في هذا الدست فاستخرت الله في ذلك

“The reason for this work is that a boaster heard one of his friends say certain expressions, so he started to make fun of him and ridicule him, although they [the expressions] conveyed the correct meaning, like ‘so and so turned out to be a sly fox (*bāqī'a*) in this or that case’; and he heard his messenger say *marmād* during a chess-game so he laughed at him, but *marmād* comes from *ramad* ‘inflammation of the eye’, as if he says to him: ‘I did not see in this game,’¹⁴⁴ so I asked God for proper guidance.”

When reading *Durrat al-ḡawwās*, al-Maḡribī realised that certain words, which were considered to be incorrect, did in fact not deviate from Classical Arabic. Furthermore, he noticed that people who used this kind of language were being laughed at. He, therefore, felt the need to correct this ignorance by investigating which colloquial words had the same meaning in Classical Arabic. However, on fol. 3a he states that he knows he would not always be able to achieve this goal:

¹⁴² *muṣṭarīk*: al-Maḡribī meant: words which have more than one meaning. In the paragraph before this quotation, al-Maḡribī discussed the different meanings of the verb ‘*a rab*’ (see fol. 2a).

¹⁴³ For biographical details, see §1.1. *Durrat al-ḡawwās* is a specimen of the *laḥn al-‘amma*-literature, see §3.3.1.

¹⁴⁴ Apparently this is an exclamation used when somebody loses a piece or is being checkmated. See §5.4.

وليس المراد أن جميع ما صدر من الناس أصححه وإنما ما قبل الصحة نبينه وما لا يقبل أصرح
بعدم قبوله

“It is not my intention to correct everything the people say, but to throw light on everything that is acceptable, and to clarify everything that is not acceptable, and why that is the case.”

On fol. 133a, at the end of the work, al-Mağribī gives a completely different reason for writing *Daf al-iṣr*:

وكان الباعث لهذا الأمر الغير الإمر انني قصدت مطالعة القاموس المحيط

“The incentive for this not so painful affair was that I intended to study *al-Qāmūs al-muḥīṭ*”.

However, the fact that one reason is given does not mean that any others are invalid. Writing *Daf al-iṣr*, therefore, served al-Mağribī's purposes well in defending the Egyptian dialect, while at the same time it enabled him to study *al-Qāmūs al-Muḥīṭ*. The outcome of his examination even surprised him on occasions:

ويقولون ويقع كثيرا من النساء فلان على الحال ما يزعمق أي سريع الغيظ والعجيب أنه قال في
القاموس «الزعقوق كعصفور السيئ الخلق» انتهى ومحل التعجب موافقتهم للمعنى اللغوي وهذا
ومثله حملني على وضع هذا الكتاب فإن غالب كلمات أهالي مصر يوافق اللغة¹⁴⁵

“They say, and this is heard often from women, so-and-so ‘alā l-ḥāl mā yiza‘qaq, i.e. “he gets angry immediately”, and the amazing thing is that he [= al-Fīrūzābādī] says in *al-Qāmūs* that “*al-zu‘qūq* with the pattern of ‘*uṣfūr* is somebody who has a bad temper”, end of quotation, and the cause of this amazement is their [= the women’s] conformity with the meaning in the Classical language. This and other similar cases induced me to write this book, because the greater proportion of the words of the people of Egypt is in conformity with the [Classical Arabic] language.”

Unfortunately, this example is based on an error, for *al-Qāmūs al-muḥīṭ* mentions *الزعفوق* with the meaning described by al-Mağribī, not *الزعقوق*.¹⁴⁶ However, it demonstrates that al-Mağribī was genuinely pleased when he could relate an Egyptian-Arabic word to Classical Arabic.

¹⁴⁵ Fol. 42a.

¹⁴⁶ See *al-Qāmūs al-muḥīṭ* p. 801c.

3.3 Works that influenced al-Mağribī

3.3.1 *Laḥn al-‘amma*-literature

Criticizing the language of certain people, like al-Ḥarīrī did in *Durrat al-ḡawwās*, was common. Works of this genre, generally known as *laḥn al-‘amma*,¹⁴⁷ or “errors of language made by the common people”, already existed in the second century AH.¹⁴⁸ Their design was “to correct deviations by reference to the contemporary linguistic norm, as determined by the purists”.¹⁴⁹

Al-Mağribī borrows some of the terminology used in the *laḥn al-‘amma* literature, e.g. he introduces the dialect word with *yaqūlūn* “they say”, and the correct form (if he establishes that the dialect form is not ‘correct’) by *wa al-ṣawāb*... “whereas the norm is...”.¹⁵⁰ This could be an indication that al-Mağribī got his inspiration for *Daf al-iṣr* from the *laḥn al-‘amma* literature. We know that he was familiar with at least one specimen of the genre: al-Ḥarīrī’s *Durrat al-ḡawwās fī awhām al-ḥawāṣṣ*, of which al-Mağribī produced an arrangement and appendix.¹⁵¹ Nevertheless, al-Mağribī’s purpose was the opposite of that of the *laḥn al-‘amma* literature, i.e. *defending* the colloquial language, instead of attacking it. He introduces a word without prejudice, and *then* examines whether the word is ‘correct’ Arabic or not. However, this positive attitude does not mean that he completely refrains from pointing out ‘errors’ in the language of the Egyptians.

Maṭar (1966) p. 56 refers to some authors who have devoted part of their *laḥn al-‘amma* work to words that were considered to be incorrect, even though they were not,¹⁵² as well as to authors who devoted a *complete* work to the dialectal words that can be found in Classical Arabic. As well as *Daf al-iṣr*, *Baḥr al-‘awwām fīmā ‘aṣāb fih al-‘awāmm* by Muḥammad b. Yūsuf al-Ḥanbalī (d. 971/1563),¹⁵³ and *al-Qawl al-muqtaḍab fīmā wāfaqa luḡat ‘ahl Miṣr min luḡat al-‘arab* by Ibn abī al-Surūr¹⁵⁴

¹⁴⁷ This expression, or the similar *laḥn al-‘awāmm*, is often used in titles of works of this genre, although different titles can be found as well such as *Kitāb ḡalaṭāt al-‘awāmm* or *Kitāb mā taḡlaṭ fih al-‘awāmm*, see *El*² V p. 606a (Ch. Pellat).

¹⁴⁸ According to *El*² V p. 607a (Ch. Pellat) the *Kitāb mā talḥan fih al-‘awāmm* or *Risāla fī laḥn al-‘amma*, attributed to al-Kisā’ī (d. 189/805), is probably the first work of the genre.

¹⁴⁹ *El*² V p. 605 (Ch. Pellat).

¹⁵⁰ Compare *El*² V p. 605 (Ch. Pellat).

¹⁵¹ See *Daf al-iṣr* fols. 3a, 8b, 9a and §1.4.

¹⁵² E.g. Ibn Hišām al-Laḥmī, Ibn Makkī in *Tatqīf al-lisān*, and Ibn al-Sayyid al-Baṭalyūsī in *al-Iqtīḍāb*.

¹⁵³ See *GAL* S II pp. 495-6.

¹⁵⁴ For the latter see §3.4.

also belong in this category. However, the latter is an abbreviated version of *Daf al-İşr*.

Al-Mağribī does not include the word ‘*amma* or ‘*awāmm* (“the common people”) in the title of his book. He speaks of *kalām ahl Mişr*, “the language of the people of Egypt”, without specifying any particular group. As mentioned in §2.3, al-Mağribī changed the title during the writing process: The original title of the work was *al-Faḍl al-‘amm wa qāmūs al-‘awāmm*, “The general benefit and the dictionary of the common people”. The word ‘*awāmm* was often used in the genre of the “language errors” literature, e.g. al-Zubaydī’s *Laḥn al-‘awāmm*, and the *Kitāb mā talḥan fihi al-‘awāmm*, which is attributed to al-Kisāī.¹⁵⁵ However, the ‘*awāmm* were not always the target, but rather the *ḥawāṣṣ*, whose feelings were spared by the reference in the title to the ‘*awāmm*. Al-Mağribī does not give a clear indication of whose speech he is describing. Usually, when he discusses a word, he does not specify which group uses it. However, he does sometimes mention this explicitly: “This can be heard from the *ḥawāṣṣ*”, “this occurs from the ‘*awāmm*”, “this is heard from the peasants”, “that can be heard mostly from the women”, etc. Accordingly, it can be concluded that the words which do not have such a specification were those used by all classes of society. This might also be one of the reasons why al-Mağribī decided to change the title of the book.

Moreover, *Daf al-İşr* differs from the *Laḥn al-‘amma* literature in that al-Mağribī not only mentions mistakes and deviations made in attempts to write Classical Arabic, but also pure dialect words whose meaning cannot be found in any Arabic source, as well as words that have a foreign origin.

3.3.2 *Al-Qāmūs al-Muḥīṭ*

Al-Mağribī admired al-Fīrūzābādī’s *al-Qāmūs al-muḥīṭ*. It is almost the only dictionary he refers to in his quest for an explanation of colloquial words.¹⁵⁶ It is safe to say that at least half of *Daf al-İşr* consists of quotations from *al-Qāmūs al-Muḥīṭ*. Al-Fīrūzābādī was an outstanding and innovative lexicographer, and his dictionary is original in some respects. In order to include as many entries as possible in a limited space, al-Fīrūzābādī left out examples (*šawāhid*), and used a system of abbreviations of his own invention, for instance ع for *mawḍi* “place” to indicate a place-name in general, ب for *balad* “town”, ق for *qarya* “village”, ج for

¹⁵⁵ See *Et*² V p. 605b (Ch. Pellat).

¹⁵⁶ Sometimes, notably more towards the end, al-Mağribī also quotes from *Muḥtaṣar al-Şihāh*, an abbreviation of *Tāğ al-luġa wa şihāh al-‘arabiya* by Ismā‘īl b. Ḥammād al-Ĉawharī (d. ca. 398/1008). See *GAL* S I p. 196 and *Et*² II p. 495b ff. (L. Kopf).

ḡamī “plural”, م for ma‘rūf “known” for entries which need not be explained¹⁵⁷ (for instance the word *raḡul*¹⁵⁸). In this way, he succeeded in cramming 60,000 entries into two volumes.¹⁵⁹ In *al-Qāmūs al-muḥīṭ*, al-Fīrūzābādī criticizes al-Ġawharī’s *al-Ṣiḥāḥ*, and states in his introduction that: “half the language or more escaped him [al-Ġawharī]”,¹⁶⁰ and adds that it contains “clear delusions and shameful mistakes”.¹⁶¹ Al-Maḡribī copied these criticisms without any research, and even added some of his own, for instance:

ويقولون على المركب الصغير زورق وهو صحيح قال في القاموس «الزورق السفينة الصغيرة» وهو أوضح من قول المختصر الزورق ضرب من السفن¹⁶²

“They say to a small boat *zwraq*, and this is correct. He said in *al-Qāmūs*: ‘a *zawraq* is a small boat’, which is clearer than the words of *al-Muḥtaṣar*:¹⁶³ ‘a *zawraq* is a kind of boat’.”

Nonetheless, al-Maḡribī does not criticize al-Fīrūzābādī when the latter includes in his dictionary words which are obviously not of Arabic origin. A good example is the word *mūm* “wax; candles”, which is Persian.¹⁶⁴ Knowing this language, al-Maḡribī must obviously have realized this. Nevertheless, he quoted the following without criticism:

يقولون ويسمع كثيرا من الترك على الشمع موم ويتوهم انه غير عربي وهو عربي قال في القاموس «الموم بالضم الشمع واداة للحائك يضع فيه الغزل وينسج به واداة الاسكاف والبرسام»¹⁶⁵

“They say *mūm* for “wax; candles”, and this is often heard from the Turks. It is erroneously believed that this is not Arabic, although it is. He said in *al-Qāmūs*: “*mūm* with *ḍamm* means “wax; candles” and an instrument for the weaver into which he puts the yarn and with which he weaves, and an instrument of the shoemaker; [it also means] the pleurisy”.”

¹⁵⁷ See al-Fīrūzābādī’s introduction to *al-Qāmūs al-muḥīṭ* p. 32d.

¹⁵⁸ See *al-Qāmūs al-muḥīṭ* p. 903b.

¹⁵⁹ See Haywood (1965) p. 87. The edition I used (published by Dār al-Fikr, Beirut, in 1999) even succeeded in comprising the whole work in one volume.

¹⁶⁰ *Al-Qāmūs al-muḥīṭ* p. 32c.

¹⁶¹ Ibid. p. 32h.

¹⁶² Fol. 42a.

¹⁶³ Al-Maḡribī used an abbreviated version of *al-Ṣiḥāḥ*.

¹⁶⁴ Steingass (1975) p. 1348: موم “mom, mūm, wax; a wax-candle”.

¹⁶⁵ *Daf al-iṣr* fol. 106a.

About *Daf al-İsr ‘an kalām ahl Mişr*

Al-Mağribī’s friend and colleague, al-Ḥafāğī, was more realistic when he wrote in *Şifā’ al-ğalīl fīmā fī kalām al-‘arab min al-daḥīl* p. 202:

موم بمعنى الشمع فارسي (...) وكلام القاموس يوههم خلافه وهو وهم

“mūm meaning “wax, candles” is Persian (...) and the words of *al-Qāmūs* wrongly suggest the contrary, but this is a delusion”.

Another sign of the appreciation al-Mağribī felt for *al-Qāmūs al-muḥīṭ* is the fact that he followed the same arrangement for entries in his own work, the so-called rhyme arrangement, which arranges roots according to their last radical. The roots are presented in the normal alphabetical order, with the exception of the *wāw*, which is given before the *hā’*. Each new chapter, based on the last radical of a root, is introduced with the word *ḥarf* or *bāb*. Each first radical is introduced with the word *faṣl*, e.g. the word *ğāšim* “unjust, tyrant” can be found in *ḥarf al-mīm*, *faṣl al-ğayn*. This was the common order in the dictionaries of the time.¹⁶⁶ Although other dictionaries used this system, we can assume that had *al-Qāmūs al-muḥīṭ* used a different one, al-Mağribī would have followed suit.

Finally, we can detect the significant influence of *al-Qāmūs al-muḥīṭ* in the choice of entries in *Daf al-İsr*. Sometimes, al-Mağribī mentions a word which he found in *al-Qāmūs al-muḥīṭ* but has a different meaning in the Egyptian dialect, i.e. the word *ğubūq* (fol. 50a) which meant “cloudy” in Egyptian Arabic while *ğabūq* means “evening draught” in Classical Arabic. One often gets the impression that al-Mağribī was leafing through *al-Qāmūs al-muḥīṭ*, and choosing the entries he found interesting even though he had nothing to add to what *al-Qāmūs al-muḥīṭ* had written, other than confirming that the Egyptians used the word in the same way. There are many consecutive pages in which al-Mağribī does not introduce any words that cannot be found in *al-Qāmūs al-muḥīṭ*. This could be the reason why many of those included in *Daf al-İsr* are of no interest, or are not even worth mentioning in a dictionary of the spoken Arabic of Cairo. Examples are expressions such as *šā’ir muḥliq* “an outstanding poet”¹⁶⁷ or *al-’awwal wa l-’āḥir* “the first and the last”.¹⁶⁸

¹⁶⁶ See Haywood (1965) p. 48. This order can be found also in *Lisān al-‘arab*.

¹⁶⁷ fol. 53b.

¹⁶⁸ fol. 93b.

3.4 *Daf al-iṣr* and *al-Qawl al-muqtaḍab*

As explained in §2.2, the *Daf al-iṣr* manuscript has lost some quires over the course of time. To a certain extent, what was written in the missing section can be reconstructed with the help of another work, known as *al-Qawl al-muqtaḍab fīmā wāfaqa luḡat ‘ahl Miṣr min luḡāt al-‘Arab* (“The abbreviated speech concerning what corresponds in the language of the people of Egypt with the languages of the Arabs”, hereafter referred to as *al-Qawl al-muqtaḍab*) by Muḥammad ibn Abī al-Surūr al-Bakrī. *Al-Qawl al-muqtaḍab* is a dictionary of the Egyptian Arabic colloquial, and is based on *Daf al-iṣr*, but in an abbreviated form. It was written in 1057/1647, and its author, who at the end of the work states his name as Muḥammad Ibn Abī al-Surūr al-Ṣiddīqī al-Ṣāfi‘ī Sibṭ ‘Alī al-Ḥasan,¹⁶⁹ was a member of a famous Egyptian family, affiliated to the Bakrīya ṣūfī order. Ibn Abī al-Surūr was probably born in 998/1589-90.¹⁷⁰ There is disagreement about the exact date of his death. Opinions vary from anywhere between 1060/1650 and 1087/1676, but Rafeq (1975) pp. 25-27 offers 1653 as being the most likely. Ibn Abī al-Surūr is one of the most important historians from the first half of the 17th century.¹⁷¹

Fortunately, Ibn Abī al-Surūr’s abbreviation of *Daf al-iṣr* is based on the complete manuscript. This helps us to reconstruct some of the entries that were lost. However, he left out all of the words which do not have an Arabic root, depriving linguists of the most interesting aspect of the work. He abbreviated the quotations from *al-Qāmūs al-Muḥīṭ*, and left out the anecdotes and poetry etc. because he believed that al-Maḡribī had a habit of elaborating and digressing from the main purpose of the book.¹⁷² *Al-Qawl al-muqtaḍab* is, therefore, a better arranged and more structured document than *Daf al-iṣr*. However, it lacks much of the charm of its predecessor. We should give Ibn Abī al-Surūr credit for checking the entries in *Daf al-iṣr* against other dictionaries that were not consulted by al-Maḡribī, such as Ibn Manẓūr’s *Lisān al-‘Arab*, Ibn al-Anbārī’s *al-Zāhir*¹⁷³ and Karā‘ al-Naml’s *al-Muḡarrad*.¹⁷⁴ After Ibn Abī al-Surūr, both manuscripts (*Daf al-iṣr* and *al-*

¹⁶⁹ See Rafeq (1975) p. 25 for his full name.

¹⁷⁰ Ibid. p. 27.

¹⁷¹ Detailed information can be found in Rafeq (1975). He does not, however, mention *al-Qawl al-muqtaḍab*.

¹⁷² See Ibn Abī al-Surūr (1962) p. 7 in his introduction to *al-Qawl al-muqtaḍab*.

¹⁷³ Full title *al-Zāhir fī ma‘ānī kalimāt al-nās* by Abū Bakr Muḥammad b. al-Qāsim al-Anbārī (231/885-328/940), see GAL S I p. 182.

¹⁷⁴ Full title *al-Muḡarrad fī ḡarīb kalām al-‘Arab wa luḡātiḥā* by ‘Alī b. al-Ḥusayn al-Hunā‘ī al-Ru‘āsī, known as Kurā‘ al-Naml (d. 922/1516), see GAL S I p. 201. See e.g. the entry ذُرَابَة which

Qawl al-muqtaḍab) fell into the hands of Yūsuf al-Mallawī, known as Ibn al-Wakīl.¹⁷⁵ He copied Ibn Abī al-Surūr’s *al-Qawl al-muqtaḍab*, while keeping *Daf al-İşr* open next to it, and added some of the entries that Ibn Abī al-Surūr had left out.¹⁷⁶ The version of *al-Qawl al-muqtaḍab* referred to hereafter is the version published in 1962 by al-Sayyid Ibrāhīm Sālīm, and introduced by Ibrāhīm al-Ibyārī. This version contains Ibn Abī al-Surūr’s text, including that added by Ibn al-Wakīl.

Al-Qawl al-muqtaḍab contains 863 entries. As calculated previously,¹⁷⁷ *Daf al-İşr* must, originally, have contained around 2560 entries. This means that *al-Qawl al-muqtaḍab* includes only one third of the entries of *Daf al-İşr*, since Ibn Abī al-Surūr and Ibn al-Wakīl did not believe that the rest fit the purpose of *al-Qawl al-muqtaḍab*, and discarded them.

Not only did Ibn Abī al-Surūr choose which entries to include, but he also often reworded them and made considerable changes to the text. Set out below are four examples which demonstrate how he changed the wording and the effect this has on the meaning of the text:

1. In *Daf al-İşr* fol. 26a: يقولون فلان مشغوف وفي اللغة المشغوف المجنون “they say: so-and-so is *mašğūf* and in the [Classical Arabic] language *mašğūf* means ‘crazy’”. *Al-Qawl al-muqtaḍab* p. 111 rewords this as follows: يقولون: فلان (شَغَفَهُ) الحب: أى “they say: so-and-so, love *šagafahu*, i.e. made him go out of his mind, and it is correct in the Classical Arabic language”.
2. *Daf al-İşr* fol. 69a: ويطلق الجميل ايضا على الشتم “they use the word *ğamīl* ‘beautiful’ also as an insult”. *Al-Qawl al-muqtaḍab* p. 134: يقولون: فلان (جميل) الصورة مثلا “they say: so-and-so is *ğamīl* ‘beautiful’ of shape for instance”.
3. *Daf al-İşr* fol. 107a: يقولون فلان كثير النيام أي النوم وهو صحيح ايضا مثل الصوم والصيام “they say: so-and-so sleeps much (*kaṭīr al-niyām*), and it is correct as well, just

al-Mağribī could not find in *al-Qāmūs al-muḥīṭ* (see fol. 13b), while Ibn Abī al-Surūr found it in *al-Muğarrad* (see p. 14 of *al-Qawl al-muqtaḍab*).

¹⁷⁵ For more information about this person, see §2.1.

¹⁷⁶ See the introduction to the edition of *al-Qawl al-muqtaḍab*, p. 7, where the introduction which the copist Ibn al-Wakīl added to the work is published. These additions to the text led Ibrāhīm al-Ibyārī, who wrote the introduction to the edition of *al-Qawl al-muqtaḍab*, to believe that he held in his hands a work which contained the complete contents of *Daf al-İşr*. This is understandable, because he had not seen *Daf al-İşr* so could not compare the two, but he was incorrect.

¹⁷⁷ See §2.2.

- like *ṣawm* and *ṣiyām*”. *Al-Qawl al-muqtaḍab* p. 149: *ويقولون: فلان كثير النوم وهو* “they say: so-and-so sleeps much (*kaṭīr al-nawm*), which is correct” صحيح.
4. *Daf al-iṣr* fol. 92a *يقولون اتمقل بعينك* “they say *itmaqqal* ‘look’ with your eye”.
Al-Qawl al-muqtaḍab p. 141 *يقولون (مقل) بعينك* “they say: *maqqal* ‘to look’ with your eye”.

In the first example, Ibn Abī al-Surūr simply changed the way in which the word is represented, from the passive participle to active perfect. In the second example, he totally missed the point of mentioning the specific use of the word *ḡamīl* as an insult, and left us with the less interesting, well-known, meaning of “beautiful”. In the third example, he ignored the information that in the Egyptian dialect, two *maṣḍars* of the verb *nām* are used: *niyām* and *nawm*. He only mentioned the second, more common one, while al-Maḡribī’s point was that the more striking *niyām* should be referred to. In the fourth example, Ibn Abī al-Surūr turned the interesting form V with prefix *it-* into an ordinary form I. Unfortunately, these kind of changes happen a lot, and therefore it must be concluded that as a linguistic document, *al-Qawl al-muqtaḍab* is far less interesting than *Daf al-iṣr*.

3.5 Earlier studies of *Daf al-Iṣr*

Undoubtedly, Ibn Abī al-Surūr and Ibn al-Wakīl were the first to study *Daf al-iṣr*. After these two efforts, it remained unnoticed for almost two centuries, even when it came into the hands of Muḥammad ‘Ayyād al-Ṭanṭāwī, who took it with him to Russia, along with the rest of his manuscript collection, but did not, apparently, publish anything about it. This is remarkable, since al-Ṭanṭāwī was interested in the Egyptian dialect, as can be seen in his *Traité de la langue arabe vulgaire*.

After *Daf al-iṣr* was added to the collection of the university library in St. Petersburg, the first to note the importance of the work was Victor Romanovič Rosen (1849-1908). In 1875, he wrote a letter to the German orientalist Heinrich Thorbecke (1837-1890), in which he described the manuscript and quoted some interesting passages from it, with the aim of encouraging Thorbecke to study the text. This seemed to work, and Thorbecke copied the manuscript, albeit excluding the quotations from *al-Qāmūs al-muḥīṭ*. After his death, along with Thorbecke’s

other scholarly papers, this copy was bequeathed to the library of the Deutsche Morgenländische Gesellschaft. It is now kept in the University of Halle's library.¹⁷⁸

The next person to take an interest in the manuscript was Ignatij Julianovič Kratchkovsky (1883-1951), who wrote an excellent article about *Daf al-İşr* and its author in 1926. Subsequently, it seems that the existence of *Daf al-İşr* escaped the notice of many scholars outside Russia. Ibrāhīm al-Ibyārī, who wrote the introduction to the printed edition of *al-Qawl al-muqtaḍab*, mentions that *Daf al-İşr* had been lost.¹⁷⁹ This was because it had initially been in private hands, and had apparently never been copied and circulated; it was then taken to Russia. If al-Ibyārī had checked Brockelmann's *Geschichte der arabischen Litteratur*, he would have discovered that the manuscript is still in existence.

In 1968, *Daf al-İşr* was published as a facsimile by the Publishing House Nauk ("Science"), in Moscow. The text was introduced by 'Abd al-Salām Aḥmad 'Awwād in Russian and Arabic. He also produced extensive indices of the entries, Qur'ān-verses, *ḥadīṭ*, proverbs, poetry by al-Mağribī and others, songs, riddles, famous people, sects and tribes, places, and books by al-Mağribī and other authors. 'Awwād worked as a teacher of Arabic at the University in St. Petersburg (Leningrad at that time) between 1961 and 1965. In 1964, he received a Doctorate for his introduction to and indices of *Daf al-İşr*.¹⁸⁰ In his nine page Arabic introduction, 'Awwād provides some information about al-Mağribī's life, and a description of the manuscript. It was only after the publication of the facsimile edition that the work attracted the attention of scholars. According to some witnesses, it was distributed in a bookshop in Cairo, and a number of reviews and articles were thus published about it. A few are mentioned below:

- In 1969, Sharbatov presented *Daf al-İşr* in a colloque, and an abbreviation of his lecture was published in French, while in 1970 the full text was published in Arabic. In the Arabic article, he discusses several of the linguistic characteristics of the Egyptian dialect which can be found in *Daf al-İşr*, such as placing the interrogatives at the end of the sentence, the frequent use of certain word patterns, such as *fā'āl*, changes in vowels, proverbs and expressions.

¹⁷⁸ See Müller-Socin (1891) p. 480, nr. 124. Ms. Th. A93. I gratefully thank the library of the Martin-Luther-Universität Halle-Wittenberg for providing me with a digital image on CD Rom of Thorbecke's copy of *Daf al-İşr*.

¹⁷⁹ See §3.4.

¹⁸⁰ See Ḥiğāzī (1968) p. 117.

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- Ramaḍān 'Abd al-Tawwāb published an article in 1969-1970 about *Daf al-iṣr*, in which he discusses at length several of the linguistic phenomena that appear in it, such as emphasis, metathesis, loss of interdentals, change of vowels etc.
- A review of *Daf al-iṣr* was published by Maḥmūd Fahmī Ḥiḡāzī in 1969. He begins with a statement about the title of the manuscript, when it was written, and for what reason. He then proceeds to discuss a number of linguistic characteristics, such as the loss of interdentals and *hamza*, the words of foreign origin, and the words that are specific to certain classes, which al-Maḡribī discusses.
- An interesting book by Nāṣir 'Abd Allāh 'Uṭmān, about the sciences in Egypt in the 17th century, was published in 2006. In it, a chapter is devoted to the work of linguists. *Daf al-iṣr* is mentioned as one of the most important linguistic documents of that time. Unfortunately, 'Uṭmān was unable to consult the manuscript or the 'Awwād edition, and therefore only refers to the aforementioned article by Sharbatov.¹⁸¹

So far, the interest in *Daf al-iṣr* had been purely linguistical. The first to shed light on another aspect of the work was Olga Frolova, who wrote a number of articles about the *mawāwīl* in *Daf al-iṣr*.¹⁸² The dialectal poetry in *Daf al-iṣr* will be discussed in more detail in Chapter 4. In 2003, Nelly Hanna used *Daf al-iṣr* in her study of the culture of the middle classes in Ottoman Egypt. In this work, she gives us clear insight into the reasons for the rising interest in colloquial language at that time. In the sixteenth and seventeenth centuries, the middle classes in Egypt were living very comfortably due to thriving trade and low taxes, which gave them the means to spend more time and money on matters such as education and books. In order to communicate their ideas to these ordinary people, the '*ulamā*' started to adapt their style and subject-matters to a non-academic readership.¹⁸³ At the same time, the culture of the middle classes also started to influence scholarly work.¹⁸⁴ It therefore seems that al-Maḡribī's *Daf al-iṣr* was part of a wider trend of incorporating non-scholarly content, i.e. the middle class culture, into a scholarly form. The fact that al-Maḡribī was from this class certainly played a part in his choice of subject.

According to Hanna, a similar interest in the dialect appears in three works that were also written during the 17th century, although somewhat later than *Daf al-iṣr*. Two of these concern the loanwords that had entered the Arabic language.

¹⁸¹ See Uṭmān (2006) p. 275 footnote 81.

¹⁸² See Frolova (1982), Frolova (1995) and Frolova (1997).

¹⁸³ Hanna (2003) p. 112-113.

¹⁸⁴ Ibid. p. 113-114.

One is from Egypt, the aforementioned *Šifā’ al-ġalīl fīmā fī kalām al-‘arab min al-daḥīl* by Šihāb al-Dīn al-Ḥafāḡī, and the second, from Syria, is by al-Muḥibbī (d. 1111/1699), *Qaṣd al-sabīl fīmā fī al-luġa al-‘arabīya min al-daḥīl*. Hanna describes the last work as follows: “One of his (al-Muḥibbī’s) aims was to pinpoint colloquial words that were used by the *‘amma*. He distinguished them from imported words (*daḥīl*) with the aim of showing them to be distortions (*taḥrīf*), or Arabic words that the *‘amma* distorted. He considered the use of the colloquial to be a negative development and one he disapproved of. His work nevertheless indicates that the question had by his lifetime become one of open debate, a significant phenomenon in itself”.¹⁸⁵ Here we see the difference to the approach of al-Maġribī, who did not disapprove of the colloquial.

3.6 Al-Maġribī’s methodology

As mentioned in §2.3, the first title al-Maġribī gave to his work was *al-Faḍl al-‘āmm wa qāmūs al-‘awāmm*. The word *qāmūs* “dictionary” implies an attempt at an exhaustive word list, with an explanation of the meaning of every word. Al-Maġribī does not, however, follow the principle of listing all of the words and giving their meanings. For instance, he does not mention personal pronouns in separate entries. Moreover, many simple, everyday objects are left out. For instance, he gives us the words *mi’laqa* “spoon” and *maġrafa* “ladle” but not the one for knife. Apart from using *al-Qāmūs al-muḥīt* as a source of inspiration, it remains unclear which criteria al-Maġribī used to select the words he went on to discuss. He states that it is his intention to comment on words which were believed to be incorrect, even though they do in fact conform to Classical Arabic. However, this is not always the case, because he also discusses many words which he proved did not so conform, or which are not Arabic at all. Al-Maġribī, probably, discussed words that raised doubts, whatever the result of his research might be. His love of anecdotes and poetry might also have played a role in his choice of material. I assume that if a certain word had inspired him to compose a clever *mawwāl*, it would then be tempting for him to include it in his work, in order to demonstrate his poetical skills.

In certain cases, al-Maġribī mentions a word, followed by his opinion on its correctness by referring to *al-Qāmūs al-Muḥīt*, but without explaining its meaning. It remains unclear whether al-Maġribī considered that the meanings of these words were commonly known, or whether he believed that they had the same meaning as given in *al-Qāmūs al-Muḥīt*, and therefore believed it to be unnecessary

¹⁸⁵ Ibid. p. 131.

to explain them. As an example, we can consider the entry *kittān* “linen” (117b). In this case, al-Mağribī omitted to give a definition of it, and simply corrected its form:

يقولون كتان بكسر الكاف وانما هو كتان بفتحها
“They say *kittān* with an *i* after the *kāf*,
but it is *kattān* with an *a*”.

This case presents no problem because the meaning of the word *kittān* / *kattān* is known, but when the word or expression is not, as in the following example from fol. 123a, it becomes very difficult to guess its meaning:

يقولون فلان ما عنده اداوة ناس ولم يعلم قال «الإداوة بالكسر المطهرة جمع ادوي كفتاوي
والاداة الالة جمعه ادوات» فلعل قولهم اداوة ناس اصله ادوات فغيرت
“They say: so-and-so has no *idāwāt nās*, and this is unknown.¹⁸⁶ He says:¹⁸⁷ “*idāwa*
with an *i* is a washroom, pl. *’adāwā*, like *fatāwā*, and *’adāh* is a tool, pl. *’adawāt*”. So
perhaps the origin of their expression *idāwāt nās* is *’adawāt*, which was subject to a
change”.

Unfortunately, in most cases al-Mağribī does not vocalize the entries of his word list, which makes it difficult to determine how they should be pronounced. Another problem is the spelling, especially of the *hamza*,¹⁸⁸ as well as the placement of diacritical points, which is sometimes inaccurate.

Al-Mağribī considered any word to be correct Arabic if it could be retraced to an Arabic root, while its meaning has a resemblance, no matter how distant, to the meaning of it. The root should not have undergone any phonetic changes, such as a change from interdental fricative to dental stop.¹⁸⁹ If a word does not have an Arabic root, al-Mağribī normally states that it is “unknown” to him, meaning that he did not find it in the Classical Arabic dictionaries. Al-Mağribī knew Persian and Turkish, as is obvious from the translations he had carried out (see §1.4). Therefore, he was able to trace back some of the dialect words in these languages. When a word was derived from a language like Turkish or Persian, al-Mağribī does not label it “incorrect”, which is a sign that he cannot be considered as a purist who wished to keep the Arabic language “clean” of foreign influences.

¹⁸⁶ I.e., it cannot be found in *al-Qāmūs al-Muḥīṭ*

¹⁸⁷ See *al-Qāmūs al-Muḥīṭ* p. 1133a.

¹⁸⁸ See §6.1.1.

¹⁸⁹ For instance *mitl* → *mitl*, see *Daf al-iṣr* fol. 91.

Al-Maḡribī’s treatment of the interdentalals will serve as an example of his attitude towards language changes. It is known that in al-Maḡribī’s time, the interdentalals had disappeared from the dialect of Cairo.¹⁹⁰ Although he does not make a general statement about this matter, he gives evidence of the shift from interdentalals to dentalals in several entries. The only time he explicitly mentions this change is when, on fol. 11a, he wrote by mistake *faṣl al-bā’ al-muṭannāh* (“Chapter of the *bā’* with two diacritical points”) and then changed it into *al-muwahḥada* (“with one diacritical point”). He then added the following comment in the margin:

المحدثين بالتا المشناة فوق اعنى بهم العوام “The people who say the *tā’* with two diacritical points on top, with them I mean the ‘*awāmm*.”

He therefore acknowledges that the shift *tā’* → *tā* had indeed taken place. Some examples of the loss of interdentalals from *Daf al-ʿIṣr* are:

يقولون على الشجر اتل بالمشناه وانما هو اثل بالمثلثة - “they call the tree *atl* (“tamarisk”) with two diacritical points, while it is *atl* with three points”;¹⁹¹
يقولون توم بالمشناه وانما هو ثوم بالمثلثة - “they say *twm*¹⁹² (“garlic”) with two points while it is *tūm* with three points”;¹⁹³

The following fragment is also interesting, because it is a typical example of al-Maḡribī’s methodology:

ويقولون حنضل على الحنظل بالطاء المشالة وليس له وجه فان الحنضل الغدير الصغير والحنضلة الماء في الصخرة¹⁹⁴

“They say *ḥaṇḍal* (“colocynth”) to *hanḍal* with the *zā’* with a stroke, and this has no cognate [in the literary language], because *ḥaṇḍal* is a small brook, and *ḥaṇḍala* is water in a rock.”

¹⁹⁰ Proofs of this can be found in earlier texts than *Daf al-ʿIṣr*, see Davies (1981) p. 66. For more details see §6.2.2.

¹⁹¹ Fol. 63a.

¹⁹² It is not clear whether al-Maḡribī means *tōm* or *tūm*, since the Arabic script has no way to distinguish between the *ō* and *ū*-sounds.

¹⁹³ Fol. 96a.

¹⁹⁴ Fol. 71b.

Although al-Mağribī realised that the colloquial حنضل is derived from حنظل, he still insisted on looking up حنضل in *al-Qāmūs al-Muḥīṭ* and, unsurprisingly, reached the conclusion that the description he found there did not fit.

There are other cases in which al-Mağribī *did* write interdentals, although this does not imply that they were actually pronounced as such, for instance:

- قنّا *qītṭa* “Armenian cucumber”¹⁹⁵ (note also the *kasra*, while Davies (1981:437) attests *’attāya* for the late 17th century), where one would have expected قنا (nowadays pronounced *’atta* in Cairo);¹⁹⁶
- نازيف صليف *nazīf ṣalīf* “spotless”,¹⁹⁷ instead of present-day *niḏīf*;
- رذل *raḏīl ka-katīf*¹⁹⁸ “despicable”.

Due to the fact that the shift from interdental to dental had happened much earlier,¹⁹⁹ we may conclude that the above are examples of historical orthography.

Sometimes, al-Mağribī’s explanation of a word is incorrect, mainly because he did not realise (or did not like to admit) that the word had been subjected to certain phonetic changes.²⁰⁰ A good example is the word *mil’aqa* “spoon”, which had become *ma’laqa* in the Egyptian dialect of al-Mağribī’s time (see fol. 49b), and is nowadays pronounced *ma’la’a*. Instead of immediately admitting that in the word *mi’laqa* metathesis of the *’ayn* and *lām* has taken place, he gives an explanation that the word has something to do with the verb *’aliqa* “to hang”. He mentions only as an afterthought that it was said to be derived from *mil’aqa*:

ويقولون معلقه لالة يوكل بها ويشرب ولم ارها في القاموس والذي فيه «رجل ذو معلقة كمرحلة يتعلق بكل ما اصابه» انتهى ويمكن بالقياس ان تكون الالة معلقه بالكسر تعلق الطعام والشراب او يقال انها معلقه بتقديم اللام اللعق

¹⁹⁵ Fol. 9b.

¹⁹⁶ See Hinds-Badawi (1986) p. 686a.

¹⁹⁷ Fol. 28a.

¹⁹⁸ Fol. 75b. Sometimes al-Mağribī used a well-known word with the same vowel pattern as the explained word, instead of vocalizing the word; see the next paragraph.

¹⁹⁹ See §6.2.2.

²⁰⁰ See for instance the example زحلفة and its explanation as mentioned by Ḥiḡāzī (1969) p. 119.

“They say *ma'laqa* to the tool with which they eat and drink. I did not find it in *al-Qāmūs*, but it says: ‘a man endowed with *ma'laqa*, like *marḥala*, hangs on to everything he achieves’, end of the quotation. So perhaps in analogy to this the instrument *mi'laqa* with *kasr* hangs on to the food and drink; or it is said that it is *mil'aqa* with preceding *lām* from ‘licking’ ”.

Therefore, we may conclude that al-Mağribī knew the proper explanation of the word *ma'laqa*, but in his eagerness to prove the correctness of the Egyptian language, he preferred to retrace the word to the root 'LQ, and make-up a far-fetched explanation, rather than admit that the Egyptians had ‘corrupted’ the word *mil'aqa*. Later, he mentions the word again (fol. 54b):

وقد علمت ان قول اهل مصر معلقة لا يصح بخلاف قول اهل مكة وملعقة بكسر الميم كما سمعته منهم في مكة وغيرها

“I learnt that the word *ma'laqa* of the Egyptians is incorrect, contrary to the word *mil'aqa* with *kasr* of the *mīm* of the people of Mecca, as I heard them say in Mecca²⁰¹ and other places”.

Al-Mağribī uses this kind of reasoning often. Another example is the following:

يقولون كنّ كذا من المعلوم أن مرادهم كأنّ كذا خفف لكثرة الاستعمال والكنة بالفتح امرأة الابن أو الأخ (...)

“They say *kann kaḍā*. It is known that they mean *ka'ann kaḍā*, which has become lighter [i.e., the *hamza* has disappeared] because of its frequent use. And ‘*al-kanna* with an *a* is the wife of the son or of the brother’.”

There was no reason for al-Mağribī to quote the entry KNN from *al-Qāmūs al-muḥīṭ*, because he had already sufficiently explained the etymology of the word *knn*. It is possible that he used the quotation here to underline the fact that the word did not have an equivalent with the root KNN in Classical Arabic, or simply to enlighten the reader on the ‘real’ meaning of the root KNN.

It is clear that al-Mağribī had some understanding of the changes that had affected the language. Therefore, it is sometimes surprising that he did not

²⁰¹ When al-Mağribī was a child, he went on pilgrimage to Mecca with his father, see *Daf al-Iṣr* fol. 70a and §1.1.

mention the obvious, as in the following example, where he did not realise (or did not like to mention!) that a verb *tertia* hamza had become *tertia* yā’:

يقولون خبيت الشيء أي سترته وأخفيت له وليس في اللغة خبيته بهذا المعنى بل بمعنى آخر قال
«الخباء واحد الأخبية (...) واستخبينا الخباء نصبناه ودخلنا فيه وأخبيت الخباء وخبيته (...)»

“They say, I *ḥabbyt* the thing, i.e. I have hidden it and concealed it. *ḥabbyt* is not in the language with this meaning, but with another meaning. He said: ‘*ḥabā*’ is the singular of ‘*aḥbiya* (...)’; ‘*istahbaynā*’ the tent, i.e. we pitched it and we entered it, and ‘*aḥbaytu*’ the tent and *ḥabbaytuhu* (...)”.

3.6.1 Entries and their context

Al-Maḡribī often presents the entries in context, in order to demonstrate the use of a word. The following entry will illustrate how useful such a context can be:

ويقولون وهُم العوام الصرف ما احنا من دي القبل بفتح القاف والباء ويريدون معنى القبيل أي من
الجماعة الذين يفعلون مثل هذا²⁰²

“The pure common folk say, ‘we are not of this type (*qabal*)’, with an *a* after the *qāf* and the *bā*. They mean *qabīl*, i.e., belonging to the group of people who behave like this”.

The entry here is *qabal*, and the context in dialect is *mā iḥnā min dī-l-qabal*. This sentence provides us with a great deal of information: it contains the words *iḥnā* “we” and *dī* “this, that”, both of which al-Maḡribī does not mention as separate entries in his word list.²⁰³ This example highlights that al-Maḡribī, sometimes, provides us with much more information than he intended to.

Unfortunately, one sometimes has to ask whether al-Maḡribī’s examples always reflect the speech of the day, since he regularly used classicisms, as in the following:

ويقولون ايش هذه الخزعبلات أي الأمور التي لا أصل لها

“They say: what are these *ḥuzu‘balāt* (‘superstitions’), which means these things which have no foundation”.

²⁰² Fol. 88b.

²⁰³ For more details on *iḥnā*, see §6.3.2. For preposed *dī*, see §6.3.3.

The entry here is the word *ḥuzu‘balāt*, and the Egyptian Arabic element is the interrogative ‘ayš / ‘ēš “what” (nowadays *ē* in Cairo, but in many parts of Egypt still pronounced as ‘ēš).²⁰⁴ Note the use of *hāḍihī* in this example, which is a classicism, unlike the word *dī* in the previous example.

3.7 Metalanguage

Yūsuf al-Mağribī uses a system of terminology for describing the phonological, orthographical, linguistic and lexicographical phenomena which are encountered in *Daf al-Iṣr*. This terminology, called the metalanguage, will be discussed in this chapter.

3.7.1 Describing the vocalization of a word

Al-Mağribī uses two systems to describe the vocalization of a word:

- Vowel signs and description of the vowels
- Comparison with well-known words with the same pattern as the colloquial words that are described.

These two methods will be enlarged upon in the following two paragraphs.

3.7.1.1 Vowel signs and description of the vowels

Al-Mağribī makes use, albeit infrequently, of the signs *fatha*, *damma*, *kasra*, *šadda* and *sukūn* to indicate the pronunciation of a vernacular word. He also uses a variety of terms to reflect the pronunciation of the colloquial words he describes. This terminology was not invented by him, but was based upon the system of vocalization used by al-Fīrūzābādī in *al-Qāmūs al-Muḥīt*, who in turn relied heavily on the system devised by al-Ğawharī in *Tāğ al-luġa wa ṣiḥāḥ al-‘arabiya*.²⁰⁵

Al-Mağribī often describes in words which vowel was added to which letter. This can be done with verbs, like *kasara* “to provide with the vowel *i*”, *damma* “to provide with the vowel *u*”; *fataḥa* “to provide with the vowel *a*”, or simply with the following: *bi-l-kasr* “with an *i*”, *bi-l-damm* “with an *u*”, *bi-l-faḥ* “with an *a*”, *bi-l-ḥarakāt* “with two *a*-s”, *bi-l-sukūn* “without a following vowel” etc. The word *muṭallaṭ* is used to indicate that a word can have an *a*, *i* or *u* (note that *muṭallaṭ* can also mean that a letter has three diacritical dots, while al-Mağribī also uses it to describe a certain kind of poem, see §4.2.1). Some examples are:

²⁰⁴ For more details on ‘ayš/‘ēš, see §6.3.5.2.

²⁰⁵ See Haywood (1965) pp. 86-87.

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ويقولون عَنَاب ولكن من كسر عينه لم يصح قال في القاموس عَنَاب كرْمَان ثمر معروف
“They say ‘innāb ‘jujube’, but those who pronounce an *i* after the ‘ayn are
wrong; he says in *al-Qāmūs*: ‘unnāb like *rummān* is a well-known fruit’”;²⁰⁶

ويقولون لما يسف سفوف بضم السين “They say to ‘medicinal powder’, *sufūf*, with a
u after the letter *sīn*”;²⁰⁷

ويقولون حصلت له نَصَفَه بالحركات “They say, to him happened *naṣafa* ‘justice’,
with an *a* after the first and second radical”;²⁰⁸

ويقولون دمشق الشام فيكسرون الدال والميم والفصيح فتح الميم
Levant, pronouncing an *i* after the *dāl* and the *mīm*, while in Classical Arabic an
a would be said after the *mīm*”;²⁰⁹

ويقولون فلان زنديق فيفتحون الزاي وانما هو بكسرها
“They say, so-and-so is a *zandīq* ‘atheist’, pronouncing an *a* after the *zā*, but it is with an *i*”;²¹⁰

ويقولون لُعُوق بضم اللام وانما هو بفتحها (54b) “They say *lu‘ūq* ‘electuary’ with a *u*
after the *lām* while it is with an *a*”;

ويقولون فلان رِطِل بكسرهما (76b) “They say ‘so-and-so is *riṭil* ‘weak’, pronouncing
an *i* after both [the *rā*’ and the *ṭā*]”;

ويقولون مصحف تارة بفتح الميم وتارة بضمها ولكن هو مثلث الميم (27a) “They say
mṣḥaf sometimes with an *a* after the *mīm* and sometimes with a *u*; however, the
mīm can have the three vowels”.

فيقال لا تفتح الخزانة ولا تكسر المخزن (112b) “It is said that *ḥizāna* cannot have a
fatha [i.e., be pronounced as *ḥazāna*], and that *maḥzan* cannot have a *kasra* [i.e.,
be pronounced as *miḥzan*]”;

²⁰⁶ Fol. 17b.

²⁰⁷ Fol. 25a.

²⁰⁸ Fol. 34a.

²⁰⁹ Fol. 39b.

²¹⁰ Fol. 42b.

The last example is a pun on the words *kasr* and *fath*, and could also be translated as “it is said that the safe cannot be opened and that the warehouse cannot be broken into”. This is one of the little linguistic jokes that al-Mağribī likes to make.²¹¹

The word *sahhala* means that a word should be read without a *hamza*. The verbs *šaddada* and *ḥaffafa* and their derivatives, indicate whether a word contains a *šadda* or not:

يقولون مرثيه بالتشديد والصواب التخفيف (8b) “They say *marṭiyya* ‘elegy’ with a *šadda* [of the *yā*], and correct would be without a *šadda*”;

يقولون رثيته مرثية يشدون وانما هي مرثية مخففة (127b) “They say, I lamented him in a *marṭiyya* ‘elegy’, which they pronounce with a *šadda*, while it is *marṭiya* without a *šadda*”.

3.7.1.2 Comparison with well-known words

The second method al-Mağribī employs in order to clarify the vocalization of a word, is to use comparison with well-known words with the same pattern as those he is discussing. When using this method with a noun or adjective, the well-known word which is used to demonstrate the pattern is introduced with *ka-* “like”. A few examples from *Daf al-Iṣr*:

ويقولون رَضاب بالكسر للريق والصواب رَضاب كغراب (14a) “They say *riḍāb* ‘saliva’ with an *i*, and correct would be *ruḍāb* like *ḡurāb*”;

ويقولون ويقع من الشوام علي الرجل رجال كشدّاد (75a) “They say, and this occurs often from the people of the Levant, *raḡḡāl* ‘man’ like *šaddād*”;

ويقولون فلان رذل ككتف (75b) “They say, so-and-so is *raḍil* ‘despicable’ like *katif*”.²¹²

²¹¹ For more jokes of this type, see §6.5.3.

²¹² Although for the word كنف the vocalizations *katif*, *katf* and *kitf* are possible (see WKAS I p. 48a), comparison with *al-Qāmūs al-Muḥīṭ* learns that the vocalization *katif* is meant here.

About *Daf al-Iṣr* ‘an kalām ahl Miṣr

Although al-Maḡribī himself uses this method only sparingly, it is frequently employed in the numerous quotations from *al-Qāmūs al-Muḥīṭ* that can be found in *Daf al-iṣr*.

When a verb is compared to a well-known verb, the expression (*wa huwa*) *min bāb...* or *wa bābuhu...* “belonging to the category of...” is used alongside the aforementioned *ka-*. An example:

(105b) يقولون فلان يكتُم بضم التاء وهو كذلك من باب ينصر *yiktum*, holds a secret, with a u after the *tā*’, and it is indeed like this, belonging to the category of *yanṣur*”.

A list of the most frequently used, well-known words from *Daf al-Iṣr* can be found at the end of this chapter (§3.7.6).

3.7.2 Diacritical dots

To indicate either the number of dots on top of or underneath a letter, or the absence of dots, the following terms are used: *muṭallaṭ* “having three diacritical dots”, *muṭannā* “having two diacritical dots”, *muḡam* “having one diacritical dot”, and *muhmal* “having no diacritical dots”. To specify the upward stroke of the *zā*’ the word *mušāl* is used (although only once in the whole work). Some examples:

(96a) يقولون توم بالمشاة وانما هو ثوم بالمثلثة *twm* ‘garlic’ with two dots, but it is *ṭwm* with three dots”;

(91b) يقولون ما له متل بالمشاة فوق وانما هو مثل *mitl* ‘equivalent’ with two dots on top, but it is *mitl*”;

(40a) ويقولون زرق الطائر وانما هو ذرق بالذال المعجمة *zirq aṭ-ṭā’ir* ‘bird droppings’; however, it is *ḍirq* with a *ḍāl* with a dot”;

(71b) ويقولون حنضل علي الحنظل بالظا المشالة *ḥanḍal* ‘colocynth’ for *ḥanzal* with the *zā*’ with a stroke”.

3.7.3 Linguistic terms

Some linguistic terminology found in *Daf al-Iṣr* includes words like متعد *muta‘addī* “transitive” and لازم *lāzim* “intransitive” (although only used in quotations from *al-*

Qāmūs al-muḥīṭ), إتياع *itbā'* “intensification by repeating a word with its initial consonant changed, such as *kaṭīr baṭīr*”,²¹³ مشترك *muṣṭarak* “homonym”, and ضد *didd*, pl. أضداد *ʿaḍḍād*: “(a word) having two mutually exclusive meanings”.²¹⁴ Al-Maḡribī was very fond of using a تورية *tawriya* or “double-entendre” in his poems.

Al-Maḡribī used the expression الثلاث وحكم *wa ḥakam al-taṭlīt* “here rules triplication” to indicate that a word exists which can have a *kasr*, *faṭḥ* or *ḍamm*, each with its own meaning, which often inspired him to use the three words in a poem. This is the case with, for example, the words ملة *malla* “hot ashes”, *milla* “religion” and *mulla* “basking stitch” (92a), which he arranged in a *mawwāl*.

The expression وهي بهاء *wa hiya bi-hā'* means that the regular feminine of a given word takes the *tā' marbūṭa*.²¹⁵

The word لغة *luḡa* originally meant “dialect”, “dialectal word” in the Arabic grammatical tradition,²¹⁶ but al-Maḡribī uses it with the meaning of the “Classical Arabic language”. Therefore, a dialectal word that, according to him, is *luḡa*, can be found in *al-Qāmūs al-muḥīṭ*. He also uses the word *luḡawī* with the same meaning. If a word is *ḡayr luḡawī* this means it is not in accordance with Classical Arabic.

Al-Maḡribī uses the term الجيم الغير العربية *al-ḡīm al-ḡayr al-ʿarabīya* “the un-Arabic *ḡīm*” to indicate the pronunciation /č/ or /g/ (see §6.2.1), and it can therefore be concluded that the Arabic *ḡīm* for al-Maḡribī was /č/.

3.7.4 Classification of colloquial words

Al-Maḡribī uses a set of terms to describe the conclusions he reached about the origin of colloquial words used by the Egyptians. When a certain word or expression was used by only one group of people e.g. those from a certain class or profession, he used the expressions *wa yusma' min* “this is heard from”, *wa hādā yaqa' min* “this occurs from” and the like. When a word had the same meaning and pronunciation in the Egyptian dialect as in Classical Arabic, he uses such expressions as *wa huwa ṣaḥīḥ* “and this is correct”, *wa lahu munāsaba / nisba* “it has something that corresponds to it [in Classical Arabic]”, *wa lahu 'aṣl* “it has an origin”. The expression *wa fīh luḡāt* is used to indicate that a word has several meanings. When explaining what the Egyptians meant to say with a certain word,

²¹³ Wehr (1994) p. 109b.

²¹⁴ *EALL* I p. 626 (L. Bettini).

²¹⁵ Another borrowed expression from *al-Qāmūs al-muḥīṭ*, see Haywood (1965) p. 87.

²¹⁶ See *EALL* III p. 88ff (T. Iványi) and *Et*² V p. 803a ff (A. Hadj-Salah).

he uses *wa yurīdūn* or *wa ya'nūn* "they mean". When a word diverged from Classical Arabic in meaning or pronunciation, it got the classification *wa laysa luḡawīyan* "this is not linguistically correct". When al-Maḡribī does not find a word at all in *al-Qāmūs al-muḥīṭ*, he describes this fact in a number of ways: *wa lam yu'lam* "it is not known" or *wa lam yu'lam min al-luḡa* "it is not known from the [Classical Arabic] language"; *wa lam 'a'lam lahu munāsaba / nisba* "I do not know anything that corresponds to it", *wa laysa ka-dālik* "it is not like this", *wa laysa lahu waḡh* "it does not have a meaning". When correcting a "deviation" from Classical Arabic, the following expressions are used: *wa al-ṣawāb* "and the correct [form] would be"; *wa innamā huwa* "however, it should be...". For "to mispronounce / misread", the verb *ṣaḥḥafa* and its derivatives are used: *yusahḥifūn* "they mispronounce", *taṣḥīf 'an* "[it is a] mispronunciation of", *muṣaḥḥaf 'an* "mispronounced from". Sometimes al-Maḡribī makes use of the "telegram style", for instance when using the word *luḡa* to indicate that something can be found in Classical Arabic: والبي لغة الرجل الخسيس (124a) "and *al-bayy* in Classical Arabic means 'the contemptible man'."

3.7.5 Other terms and expressions used by al-Maḡribī

When quoting from *al-Qāmūs al-muḥīṭ*, al-Maḡribī often simply mentions *qāl* "he said". Every now and then he instead uses a phrase like *wa a'lam 'anna* "I know that..." (e.g. 78b) or *wa fī al-luḡa* "and in the Classical language [can be found...]" (e.g. 79a). The end of a quotation is marked with *intahā* "[the quotation] is finished". Al-Fīrūzābādī was the first one to introduce a number of abbreviations, as mentioned in §3.3.2. Even though quotations from *al-Qāmūs al-Muḥīṭ* form a substantial part of *Daf al-Iṣr*, al-Maḡribī did not follow al-Fīrūzābādī's example of using abbreviations, instead writing them in full, perhaps for the sake of readability or clarity.

When al-Maḡribī wrote an afterthought or correction in the margin, this is followed by the word *ṣaḥḥ* (sometimes abbreviated to *ص* or *ص*),²¹⁷ which is very common in manuscripts. The word *fā'idā* "nota-bene"²¹⁸ is often employed by al-Maḡribī to elaborate on topics of interest that are only indirectly connected to the entry under discussion. He used *انظر* *unẓur* in the margin to indicate that he is unsure of an entry, and wants to double-check it or consult other dictionaries.

²¹⁷ "when used for an omission/insertion or evident correction", *EALL* I p. 2 (A. Gacek).

²¹⁸ See *EALL* I p. 2 (A. Gacek).

3.7.6 List of common nouns and verbs used to indicate word patterns

Verbs

karuma, *yakrumu* “to be noble”
mana’a, *yamna’u* “to hinder”
sami’a, *yasma’u* “to hear”
ṭariba, *yaṭrabu* “to become affected with emotion”
naṣara, *yaṣuru* “to render victorious”
daḥala, *yadḥulu* “to enter”
ḍaraba, *yaḍribu* “to hit”
ḡalasa, *yaḡlisu* “to sit”
radda, *yaruddu* “to bring back”
wadda, *yawaddu* “to love”
bā’a, *yabī’u* “to sell”
‘adā, *ya’dū* “to pass”
ramā, *yarmī* “to throw”
ṣadiya, *yaṣdā* “to be very thirsty”

Nouns

‘amīr “prince”
katif “shoulder”
hamza “the letter *hamza*”
tannūr “oven”
Zubayr personal name
rummān “pomegranate”
kisā’ “garment”
‘inab “grapes”
Šaddād personal name
qirtās “scroll of paper”
ṣabūr “patient”
ṣurad “sparrow-hawk”
‘utull “glutton”
nadus “sharp-minded”

CHAPTER 4

The Poetry in *Daf al-iṣr*

4.1 Dialectal poetry

Al-Mağribī composed 26 *mawāwīl* for *Daf al-iṣr*.²¹⁹ A *mawwāl* is a non-Classical verse form which could be written in either Classical Arabic or the colloquial.²²⁰ It originally consisted of a monorhyming quatrain, called *rubāʿī* (i.e. comprised of four verses), although additional lines with different rhymes were added as time progressed. Al-Mağribī's *mawāwīl* all consist of four lines and contain homonymous rhyme, i.e. the rhyme word is the same in each line but is used with a different meaning. The varied use of this word sometimes leads to these poems being difficult to understand, and so al-Mağribī often deliberately wrote the meaning next to the poem.²²¹

Most *mawāwīl* in *Daf al-iṣr* were composed when an entry inspired al-Mağribī, although he tells us that the example on fol. 11b is the only one of the collection which was composed before the book was written. Olga Frolova has transcribed, translated and analyzed some of these verses in three articles.²²²

All of the *mawāwīl* in *Daf al-iṣr* are in the *basīṭ* metre,²²³ which is based on *mustafīlun fā'ilun mustafīlun fā'ilun* (- - √ - / - √ - / - - √ - / - √ -). However, they may have the following variations: the first foot can be *mafā'ilun* (√ - √ -), the second *fa'ilun* (√ √ -),²²⁴ and the final foot is always *fa'lun* (- -).²²⁵

Although al-Mağribī used some Classical Arabic vocabulary in these poems, the metre indicates that in most cases words should be read without *i'rāb* and *tanwīn*.

²¹⁹ Al-Mağribī uses both terms, *mawwāl* and *mawāliyā*, for this type of verse. Here only *mawwāl* will be used. Although the *mawwāl* was originally the composer of the *mawāliyā*, the term *mawwāl* is used nowadays in Egypt for the poem itself, see Cachia (1977) p. 83.

²²⁰ See *EF* VI p. 868a (P. Cachia).

²²¹ See the *mawāwīl* on fols. 51b, 52b, 57b, 69a, 74a and 94b.

²²² The *mawāwīl* on fols. 4a, 24a, 41a, 49a, 51b, 57a, 67b, 69a, 73b, 74a (Frolova 1982) and 46b (Frolova 1995 and 1997).

²²³ All of these characteristics fit the observations of Cachia (1977) p. 83, who mentions that all the pre-eighteenth century *mawāwīl* he encountered were monorhyme quatrains in the *basīṭ* metre.

²²⁴ These all are within the *basīṭ*-metre described by Stoetzer (1989) pp. 148-9.

²²⁵ Cachia (1977) p. 83 observes that the last foot is reduced to two long syllables in all pre-eighteenth century *mawāwīl*.

The Poetry in *Daf al-iṣr*

Sometimes, a short vowel is needed to fit the metre, which is indicated in the transliteration by an *a*. Most of the poems are love poems, and the usual vocabulary of this genre is employed: We frequently find words such as “rebuker” (*‘ādīl* or *‘adūl*), “passion” (*‘iṣq*), “moonlight” (*nūr al-qamar*), “a promise” (*wa’d*), “ardently in love” (*ṣabb*) etc.

A few examples of the *mawāwīl* in *Daf al-iṣr* are set out below. The first plays with the different meanings of the word *bāl*:²²⁶

اصبحت من عشق حبي حال مني البال
وطيب ذكره واوصافه دوام في البال
ان جا لعندي اضيفه بالحمل والبال
وان رضي بي بارضه البال يكون ذا البال

‘aṣbaḥtə min ‘iṣqə ḥibbī ḥālə minnī l-bāl
wa-ṭībə dīkruh wa-’awṣāfuh dawām fī-l-bāl
in ḡā li-’indī uḍīfuh bi-l-ḥamal wa-l-bāl
wa-’in riḍī bī bi-irḍa l-bāl yakūn ḡā-l-bāl

“my mind is busy since I fell for my darling

The scent of his²²⁷ memory and his description are always on my mind

If he comes to me, I will offer him lamb and soft bread

And if he accepts me, this would be the most wonderful thing”.

Another example of a love poem from fol. 57b (note the orthography of the colloquial *lū*):

عيون حبوبي الغزل قد حاكت
للصّب اكفان لما ان مشيت حاكت
الفاظها في فؤاد الحبّ قد حاكت
ونور ضياها لمع لو الشمس قد حاكت

‘uyūnə maḥbūbatī bi-l-ḡazlə qad ḥākat
li-l-ṣabbə akfānə lammā ‘in maṣat ḥākat

²²⁶ Fol. 66b.

²²⁷ Of course, in this and the following poems, he/his/him can be read as she/her/her.

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alfāḏahā fī fu'ād al-ḥibbā qad ḥākat
wa-nūr diyāhā lama' lū al-šamsa qad ḥākat

“The eyes of my beloved wove with yarn
Shrouds for the enamored, while walking gracefully
Her words left a mark on the heart of the beloved
And the light of her glow shone brightly, for him it resembled the sun”

On occasions, this playing with the various meanings of a word produces poems that sound rather far-fetched and artificial, like the following one on the word *tibn*:²²⁸

من يعذل الصب مثل العير ياكل تب
وكل من يعذره في الحب هذاك تب
وحق باري النسم انسان يكن او تب
ان زرت اسقي الخلائق في قدح هو تب

man ya'dul al-ṣabbā miṭl al-'yrā yākul tibn
wa-kullā man ya'diruh fī-l-ḥubbā ḥāḏāk tibn
wa-ḥaqqā bārī-l-nasam insān yakun 'aw tibn
in zurtā 'asqī-l-ḥalā'iq fī qadaḥ hū tibn

“Who blames the enamored is like an ass that eats straw
And everyone who forgives him in love is a noble chief
By the truth of the Creator of the breath of life, whether he is a human being or a
wolf
If I visit (am visited?), I will give the creatures to drink from a cup which is called
tibn”

In the following, the word قل can be interpreted in different ways: as the perfect verb *qall* “diminished”, the imperative *qul* “say!”, the noun *qull* “a small number” and the adjective *qull* “unique”:²²⁹

يا منية القلب صلني ان صبري قل
وعاذلي فيك هذا القل من القل

²²⁸ Fol. 110a.

²²⁹ Fol. 90a.

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وانت في الحسن مفرد في الحبايب قل
مهما تشا من قضايا يا حبيبي قل

yā munyat al-qalbə ṣilnū 'innə ṣabrī qall
wa 'ādilī fika hāḡā l-qullə min al-qull
wa-'anta fī l-ḡusnə muḡrad fī l-ḡabāyib qull
mahmā taṣā min qadāyā yā ḡabībī qul

“O desire of the heart, keep in touch, my patience has diminished!
This person who blames me about you is the most insignificant
You are singular in beauty, unique among the beloved
Whatever you want, my beloved, just say it”

An interesting *mawwāl* is the one from fol. 99b, because the first word of the line is the reverse of the last word. Al-Maḡribī himself calls it *maḡbūk al-ṭarafayn* “tightly woven from both sides”. He adds that to the best of his knowledge, nobody did this before with words consisting of four letters, but only with three letters:

من بالوصل لو عارض كما نَمَنَم
ململ فوادي ومالي الكل قد لملم
مسسم حسودي بوصله لي ولو سمس
مزمز بشربه من القهوة ولي زمزم

man manna bi-l-waṣlə lū 'araḡ kamā namnam
malmal fu'ādī wa-mā lī-l-kullə qad lamlam
masmas ḡasūdī bi-waṣluḡ lī wa-lū samsam
mazmaz bi-ṣurbuḡ min alqahwāḡ wa-lī zamzam

“The one who granted the union resisted it like he embellished/muttered(?)
He made my heart restless, and did not gather everything for me
My envier confused me with his union with me and ran to him
He sipped his drink from the coffee and murmured to me”

In 'Awwād's index (p. 314), two poems labeled *zaḡal* actually are *mawāwīl*: those on fols. 46b and 91a. The poem on fol. 11b is also not a *zaḡal*. It is in Classical Arabic, and it appears that its metre is *munsariḡ*, with an irregularity in the last foot. This

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leaves the reader with two poems by al-Mağribī which do not fit the Ḥalīlian metres and could therefore be classified as *zağal*. These are on fols. 103b and 86b.

Furthermore, we find a *dūbayt*²³⁰ on fol. 27b, which according to al-Mağribī was famous at that time. It has the usual rhyme scheme, *aaba*.

4.2 Poetry in Classical Arabic

The poems by classical authors such as Abū Nawās and al-Mutanabbī which are quoted throughout *Daf al-iṣr* mostly serve to demonstrate the use of a certain word. In view of the well-known status of these authors, these poems will not be the subject of discussion here, and the focus will instead be on Yūsuf al-Mağribī's poetry. As explained earlier, the classical poetry actually written by al-Mağribī in *Daf al-iṣr* is often composed on the occasion of an entry, just as was the case with the *mawāwīl*. These classical poems often consist of only one or two verses. The longer poems are mostly those which al-Mağribī had composed previously. For instance, there are two long poems on fols. 9b and 19b which were taken from his work *Muḍahhabāt al-ḥusn*.

Al-Mağribī often composed poems on special occasions. An interesting example is the one on fol. 99b which eventually gave *Daf al-iṣr* its title.²³¹ Before the arrival in Egypt of the new pasha,²³² 'Alī Pasha (1010/1601), a Yemeni friend of al-Mağribī's had a vision in which he saw Cairo illuminated with lamps. Al-Mağribī, therefore, composed the following verse:²³³

راوا في عالم الرويا * ضياء منك يجلو الاصر
فقلت وجا في التاريخ * علي پاشا ينور مصر
ra'aw fī 'ālam al-ru'yā / ḍiyā'an minka yağlū l-'iṣr
fa-qultu-w ḡā'a fī l-tārīḡ / 'alī pāšā yunawwir miṣr

“They saw in a vision / a light which removed the burden from you
I said, ‘In the history / Ali Pasha²³⁴ came to enlighten Egypt”.

²³⁰ “A quatrain of a particular metre (*fa'lun mutafā'ilun fa'ūlun fa'ilun*) and rhyme scheme *aaba* (called *a'rađi*) or *aaaa*.” *EF* VIII 582b (C.H. de Fouchecour et al.).

²³¹ See §2.3.

²³² There was always a pasha sent from Istanbul, the capital of the Ottoman Empire, to rule Egypt.

²³³ The metre is *hazağ*.

²³⁴ 'Alī IV, governor of Egypt from Šafar 1010/August 1601 to Rabī' II 1012/September 1603. See Holt (1973) p. 189. “Several pashas also held the rank of vizier”, see Winter (1992) p. 32.

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Later, Ali Pasha made some improvements in the city. He illuminated the streets, cleaned up the markets, and closed some of the shops which were selling food to reduce the amount of smoke in the air.²³⁵

Two other examples of occasional poetry in *Daf al-iṣr* are a poem written by al-Mağribī to his friend Muḥammad Riḍā (fol. 12b-13a) on the occasion of *ʿīd al-ʿaḍḥā*, and an elegy for a Turkish derwish flute player called Ğalāl al-Dīn Mullā Ḥānkār (fol. 19a).

4.2.1 *taṭlīt*

There are also 18 small two-verse poems in *Daf al-iṣr*, composed on the occasion of a *taṭlīt*, i.e. a word which can be read with *fatha*, *kasra* or *ḍamma*. Al-Mağribī arranges them into quatrains in which the first, second and third hemistichs end with one of these variants. The fourth ends with another word, thus creating the rhyme scheme *aaab*. These poems are called *muṭallaṭāt*. They are all in the *rağaz*-metre, and are all dimeters (*manhūk al-rağaz*). It will suffice to present two of them as examples. The first is from fol. 23a and plays with the words *raff* “a kiss with the tips of the lips”, *riff* “a daily drink” and *ruff* “straw”:

لذي الجمال الرف * وللعنول الرف
له يليق الرف * كالاتن او كالحر

li-ḍī l-ğamāli l-raffū / wa li-l-ʿaḍḍī l-riffū
lahū yalīqu l-ruffū / ka-l-ʿutni ʿaw ka-l-ḥumūrī

“For the owner of beauty, there is a kiss / and for the critic a daily drink
Although for him straw would be suitable / like for the asses or the donkeys”.

The second example is from fol. 21a and plays with the words *kalla* “a blunt sword”, *killa* “curtain” and *kullah(u)* “everything”:

شفرة ضدي كله * والحب وسط كله
اني اريد كله * اعني جميع الامر

šafratu ḍiddī kallah / wa l-ḥibbu waṣṭa killah
ʿinnī ʿurīdu kullah / ʿaʿnī ġamīʿa l-ʿamrī

“the edge of my adversary’s sword is blunt / and my beloved is behind a curtain

²³⁵ See fol. 99b.

The Poetry in *Daf al-iṣr*

I want it all / I mean everything”

These examples, and especially the second one, highlight that these small poems can hardly be described as sophisticated. Al-Mağribī, however, had a different opinion: “وانما نظمت مثلثات لم ينظمها احد في علمي ذلك من فضل الله” “I composed *muṭallaṭāt* which to the best of my knowledge no one else has composed. This is a gift from God”.²³⁶

4.2.2 *taḥmīs*

As we have seen in §1.4.1, al-Mağribī made a *taḥmīs* of *Lāmīyat al-iḥwān wa muršīdat al-ḥillān* by Abū Ḥafṣ ‘Umar b. al-Muẓaffar b. al-Wardī (689/1290– 749/1349). The definition of *taḥmīs* is as follows:

“*Taḥmīs* involves the addition of three hemistichs to each *bayt* of a given poem; the rhyme letter of the added hemistichs is determined by the first hemistich of each successive *bayt*. This extra material usually precedes the original *bayt*; however, less commonly the *bayt* may be split and filled (see Cairo, *Fihris*, iii, 49)—a process normally referred to as *taṣṭīr*. (The number of added hemistichs may in fact be more or less than three, in which case the term for the poem is variously *tarbī* [2 added hemistichs], *tasbī* [5 added hemistichs], etc.)”.²³⁷

In this case, al-Mağribī added the extra three hemistichs before the verse of Ibn Wardī. The following is a sample of this *taḥmīs*, and can be found on fol. 18a of *Daf al-iṣr*; the metre is *ramal*:

قلل العشرة الا من حسن
وارض في الاصحاب خل موتمن
واذا رمت ازديارا فاسمعن
غب وزر غبا تزد حبا فمن * اكثر الترداد أصماه المَلَلْ

qallil al-‘iṣrata ‘illā man ḥasan
wa-rḍa fī l-‘aṣḥābi ḥillun mu’tamin
wa-‘iḍā rumta zdiyāran fa-sma’an
ḡib wa-zur ḡibban tazid ḥubban fa-man / akṭara l-tardāda ‘aṣmāhu l-malal

²³⁶ Fol. 101a.

²³⁷ *EF* X p. 123b-124a (P. F. Kennedy).

The Poetry in *Daf al-iṣr*

“Reduce socializing, except if you do it well
Only keep as friends those who are trusted
If you wish to visit then listen
Stay away and visit at intervals, so you become more beloved, because who /
passes by very often, is hit fatally by boredom”

4.2.3 Riddles

Al-Mağribī also wrote some riddles in *Daf al-iṣr*. As these were in the form of short poems, it is appropriate to elaborate on them in this chapter. The *luğz* “riddle” or “enigma” is “generally in verse, and characteristically is in an interrogative form”.²³⁸ Inspired by the different meanings of words found in *al-Qāmūs al-muḥīṭ*, al-Mağribī used the riddles to display his linguistic skills. On fol. 21b we find a riddle playing on the word *ḥarūf*, which has the well-known meaning of “sheep” but the less well-known meaning of “colt”.²³⁹

يا من لَهُمْ حسن فَهْم * فهم به في امان
فهل رايتم خروفا * وليس ابنا لضان

yā man lahum ḥusnu fahmī / fahhim bihī fi ‘amānī
fa-hal ra’aytum ḥarūfan / wa-laysa ‘ibnan li-ḍānī

“You who have good understanding / make us understand it safely
Did you see a *ḥarūf* / that is not the son of a sheep?”

The answer, also rhyming on *-nī*, follows on fol. 22a:²⁴⁰

نعم رايانا خروفاً * وليس ابنا لضان
وذلك المهر حقاً * على اشتراك المعاني

na‘am ra’aynā ḥarūfan / wa-laysa ‘ibnan li-ḍānī
wa-ḍālika l-muhru ḥaqqan / ‘alā štirāki l-ma‘ānī

“Yes, we saw a *ḥarūf* / that is not the son of a sheep

²³⁸ *EF*² V p. 807a (M. Bencheneb).

²³⁹ The metre is *muğtatt*.

²⁴⁰ *Ibid*.

The Poetry in *Daf al-iṣr*

And that is indeed a colt / used as a homonym”.

Another *luḡz* in which the writer plays with the double meaning of a word is found on fol. 129b:²⁴¹

خبروني عن صدوق صادق * وصحيح قولنا فيه افتري

ḥabbirūnī ‘an ṣadūqin ṣādiqī / wa-ṣaḥīḥun qawlunā fīhī ftarā

“Tell me about an honest man / About whom we can rightly say that he *iftarā*”

The pun here is that the word *iftarā* has two meanings: “to invent lyingly, fabricate” or “to wear a fur”.

The following riddle on fol. 124b is a pun on the word *ḡarwa*, which not only has the well-known meaning of “she-puppy” but also “cucumber”, and *ḡirwa*, which means “a short she-camel”. The joke is that carrying a puppy to prayer would invalidate the prayer, but carrying a cucumber would not:²⁴²

اجيبوا عن فتى امسى * يصلي حاملا جرّوه

ولم تبطل ووافانا * سريعا راكب جرّوه

‘aḡībū ‘an fatan ‘amsā / yuṣallī ḥāmilan ḡarwah

wa-lam tubṭil wa-wāfānā / sarī‘an rākibun ḡirwah

“Tell me about a youth who went to pray in the evening, carrying a *ḡarwa*
Which did not invalidate [the prayer], then quickly appeared in front of us, riding
a short she-camel”.

The following riddle from fol. 36a plays with the inversion, *qalb* or *taqlīb*, of the word *hawf* “hot, or cold, wind”:²⁴³

هات قل لي اي لفظ * حار فيه واصفوه

يجمع الضدين فاعجب * فهو بالتقليب فوه

hāti qul lī ‘ayya lafẓī / ḥāra fīhī wāṣīfūhū

yaḡma‘u l-ḍiddayni fa-‘a‘ḡīb / fa-hwa bi-l-taqlībi fūhū

“Come, tell me any word / about which its describers were perplexed”²⁴⁴

²⁴¹ The metre is *ramal*.

²⁴² The metre is *hazaḡ*.

²⁴³ The metre is *ramal*.

²⁴⁴ This is a pun, since *ḥārr* also refers to the “hot wind”.

The Poetry in *Daf al-işr*

It brings together two opposites, so admire it / because inverted it means ‘his mouth’”

4.2.4 The metres of al-Mağribī's poems

The total number of poems by al-Mağribī with a Ḥalīlian metre (including the riddles) is 104. The division of the metres is as follows: *rağaz* 38, *basīt* 27 (including 26 colloquial *mawāwīl*), *sarī* 6, *ḥafīf* 5, *wāfir* 5, *hazağ* 5, *ramal* 5, *muğtatt* 4, *kāmil* 3, *ṭawīl* 3, *mutadārik* 2, *munsariḥ* 1. Obviously, the frequent use of the *basīt* is due to the large number of *mawāwīl*, for which the *basīt* is the usual metre. The popularity of the *rağaz* is because of the large number of *muṭallaṭāt* in this metre. The *rağaz*, with its short lines, and especially *manhūk al-rağaz*, is a particularly suitable metre for improvised poems such as al-Mağribī's *muṭallaṭāt*. Another element which could have played a role is the fact that the *rağaz* was a well-known metre amongst the reading public because of its use in the *urğūza* or didactic poetry.²⁴⁵

4.3 Non-Arabic poetry

As mentioned previously (see §1.1.2), al-Mağribī knew Persian and Turkish and translated some literary works from these languages to Arabic. The Persian poetry in *Daf al-işr* consists of three quotations from Sa'dī's²⁴⁶ *Gulistān*,²⁴⁷ and one verse²⁴⁸ by al-Mullā Ḥāfiẓ.²⁴⁹

The only Turkish poetry in *Daf al-işr* is two poems about coffee, both on fol. 6a. The first was composed by a Turk who recited it at a *mağlis* where al-Mağribī was present.²⁵⁰

قهوه حقنده حلال اولامي دين احق
اصلي بو ندره بيلور قلب ايله اولور هو حق

²⁴⁵ See Vrolijk (1998) p. 117.

²⁴⁶ See §1.4.

²⁴⁷ On fols. 10a and 133b.

²⁴⁸ On fol. 86a.

²⁴⁹ “Šams ad-Dīn Muḥammad Šīrāzī, Persian lyric poet and panegyrist, commonly considered the pre-eminent master of the *ğazal*. He was born in Šīrāz, probably in 726/1325-6. (...) He is believed to have died in Šīrāz, in 792/1390 (or 791/1389), and his tomb is perhaps that city's best known monument. Though credited with learned works in prose, his fame rests entirely on his *Dīwān*.” *EF* III 55a-b (G.M. Wickens).

²⁵⁰ I thank Dr. Erich Prokosch for his help with the transliteration and translation of these two poems.

The Poetry in *Daf al-işr*

Qahvâ haqqında hâlâl ola mı (?) deýen 'aḥmaq
'aşli bu: nâ dersä (?), bilür qalb-ilä: olur Hübä / Hüb Haq(q)

“Stupid is the one who asks whether coffee is allowed
In short, whatever they say, one knows that inversed it is the Truth!”

Because he thought that *qahwa* was pronounced *qahwa*, the Turk was under the impression that the word *qhwh* when read backwards was *hw hq* “it is the Truth”.²⁵¹ Of course, this caused great merriment amongst the others present at the *mağlis*. Al-Mağribî then composed a reply in Turkish on the spot (which demonstrates his knowledge of the Turkish language):

جهله بکزر جهانده فقر اولمز * قتی یوخسل جهانده جاهل در
مال ایله ناقصی غنی صانمه * اول کشی در غنی که کامل در

Ğählä bāñzār ğihānda faqr olmaz / qatı yoḥsul ğihānda ğāhildir
Māl-ilä nāqıṣı ğanī ṣanma! / Ol kişidir ğanī ki kāmildir

“There is no poverty in the world which resembles the poverty of the mind.
Really poor in this world is the ignorant.
Do not consider him rich, who is rich, but incomplete!
Only the perfect is rich”

Al-Mağribî also provides us with his own Arabic translation of the last poem:

لیس فقر شبیه فقر الجهل * انّ ذا الجهل مملق سافل
لا نظنّ الغبی غنیّ الذات * ما غنیّ سوا الفتا الكامل

“There is no poverty resembling the poverty of ignorance
The ignorant is a miserable pauper
We do not consider a stupid person rich of personality
Nobody is rich except for the perfect youth”²⁵²

²⁵¹ The word *haqq* was in *şūfī* terminology a synonym of *Allāh*; the two terms were used interchangeably. See Chittich (1989) p. 132b and Ernst (1985) p. 29 and 141.

²⁵² In *şūfism*, the concept of *al-insān al-kāmīl*, the “perfect man”, comprises the idea that man occupies a leading position in the creation. See *El*² III p. 1239a ff. (R. Arnaldez).

CHAPTER 5

Aspects of Daily life

Al-Mağribī describes many aspects of daily life in Egypt at the beginning of the seventeenth century. Amongst the other images he paints for us, the descriptions of food and drinks, clothes, medicinal plants and utensils really help us to form a picture of how Egyptians lived in this period. These aspects will, therefore, be highlighted in this chapter.

5.1 Food and drinks

5.1.1 Sweetmeats

It seems that Egyptian dietary habits have not changed much over the years. Like today, the Egyptians in al-Mağribī's time seem to have had a sweet tooth. Al-Mağribī mentions a number of sweets, some of which are still well-known, such as the all-time favourites كنافة *kunāfa* "pastry made of thin vermicelli-shaped dough" (32b, 33b), كحك العيد *kaḥk al-īd* "cookies served at the religious holidays" (62a), قَطَائِف *qaṭā'if* "sweet pancakes" (32b), نَقْل *nuql* "a dessert of dried fruit or nuts" (93a), مَفْتَقَه *mafattaqa* (52a) "jam made of molasses and other ingredients", مَرَابَبَا (9a) "jam" and عَسَل نَحْل *asal naḥl* "honey" (83b). We also find reference to some sweetmeats that are less familiar these days: مَامُونِيَة *māmūniya* (109a), a kind of marzipan, apparently named after al-Ma'mūn;²⁵³ a sweetmeat which al-Mağribī calls alternately خَشْكَنَان *ḥuškanān* (10a) and خَشْتَنَانَك *ḥuštānānak* (58a), which is a pastry filled with almond paste (عَجْوَة *ağwa* (128b)), a popular dish in the seventeenth century²⁵⁴ which was still known at the time of Aḥmad Taymūr Bāšā²⁵⁵ but is now, apparently, forgotten; هَيْطَلِيَّة *hyṭaliyya*, a sweet dish made of wheat

²⁵³ "I heard that it is a *nisba* to al-Ma'mūn, because he introduced it" (109a). Lane I 103a confirms this: "مَامُونِيَّة a certain kind of food; so called in relation to el-Ma-moon". Al-Ma'mūn, Abū al-'Abbās 'Abd Allāh b. Hārūn al-Rašīd (170/786- 218/833) was the seventh 'Abbāsid caliph, see *EF* VI 331a ff.

²⁵⁴ See Davies (1981) p. 367. It was already popular in the fifteenth century, as attested by Vrolijk (1998) p. 30.

²⁵⁵ See Taymūr (2001-2) III p. 183.

starch and milk (94a)²⁵⁶ and رخاميّة *ruḥāmiyya* “marble sweet” (97b), so called because its colour resembles that of marble. *ruḥāmiyya* is not found in dictionaries of modern Egyptian Arabic, but recipes are available on the internet. It consists of crumbled cookies covered with white cream. The “marble effect” is created by drawing dark lines on the cream with chocolate.

Nuts were eaten as well: Al-Mağribī mentions فستق *fustuq* “pistachios” (53a), nowadays called *fuzdu*’ in Egypt,²⁵⁷ بندق *bunduq* “hazelnuts” (38a), which were called فندق *funduq* (53b) by the Turks, and chestnuts, which were called قسطل / قستل *qasṭal* / *qasṭal* (89a) or ابو فريوة *abū farywa* “the one with the little fur” (89a), nowadays known as *abu farwa*.

5.1.2 Savory dishes

ادام *idām* “gravy” (95a) was eaten with bread, like today, and was perhaps wiped up with a قشفا *qišfa* “bread crust” (32b). There were different types of bread:²⁵⁸ شريك *šaryk* (60b) and صامول *šāmūl* (81a) (both unspecified by al-Mağribī; *šurēk* is today used for a type of bun, and comes from the Turkish *çörek*,²⁵⁹ while *šāmūli* was used for “coarse bread, soldiers’ bread” in the nineteenth century²⁶⁰), كُماجا *kumāḡā* “dry bread” (10a) (from Persian کوماج *komāj*) and جرایة *ḡirāya* (124b) (also not specified by al-Mağribī; nowadays the word is used for “bread ration, coarse bread”,²⁶¹ which is the name of the bread eaten in the Egyptian army these days, which is a kind of old, dried *‘eš baladī*). People ate فول *fūl* “broad beans” (88a; 110a) and rice,²⁶² and the latter could be seasoned with pepper and was then called مغلغل *mufalfil* (88a). Lane describes this as follows:

²⁵⁶ Davies (1981) p. 486: “HYṬLY:H – ‘a dish made of wheat starch and milk; it is extremely delicious to eat and lighter than rice pudding, especially if honey is added to it’”.

²⁵⁷ This is probably in analogy to *bundu*’, which has the same ending -u’.

²⁵⁸ Al-Mağribī calls bread *hubz*, not *‘eš*, in the context of the entries, but this is a classicism. The part of the book in which *‘eš* was mentioned as an entry, is lost, but in *al-Qawl al-muqtadab* p. 73 we find that the word عيش *‘eš* was indeed included in *Daf al-iṣr*, so we know for certain that the Egyptians called their bread *‘eš*.

²⁵⁹ See Hinds-Badawi (1986) p. 463b.

²⁶⁰ See Spiro (1999) p. 331b.

²⁶¹ See Hinds-Badawi (1986) p. 157b-158a.

²⁶² This is written as ارز *aruzz* on fol. 88a, but as رز *ruzz* on fol. 10a.

Aspects of Daily Life

“A dish of boiled rice (called “ruzz mufelfel”, the “pilāv” of the Turks), mixed with a little butter, and seasoned with salt and pepper.”²⁶³

Al-Mağribī also mentions a rice dish, فلاو خشكه *ḥaška fālāw* “dry rice” (10a) (from the Persian خشكه *hushka*, “boiled rice without butter”²⁶⁴ and پلاو *palāv*, “a rice dish”²⁶⁵) which he ate in the homes of his Persian friends.

Food without salt was known as مكفن *mukaffan* (117b). Part of the basic diet were بصل *baṣal* “onions” (65b), توم *twm* “garlic” (96a) and سلجم *salġam* “turnips” (101a). The clarified butter, nowadays called *samna*, which is used in large quantities in Egyptian kitchens, was called سلا *silā* (9a) in al-Mağribī’s time.²⁶⁶ Bouillon مرق *marāq* (55a) was used just as it is today. A type of cheese, حالوم *ḥālūm* (96b),²⁶⁷ which is still available today, was also eaten.

Thin sheets of dough, called رقاق *ruqāq* (40b), were used in various dishes and are still eaten. Small savory pastries, such as بريك *baryk* (56b), and the still popular triangular سنبوسك *sanbūsak* (60b), which is now filled with cheese, minced meat or spinach, are both mentioned in *Daf al-iṣr*, as are كشك *kišk* (62a), a dish which is still popular and is prepared with wheat and milk,²⁶⁸ and نقانق *naqāniq* “small sausages” (56a). The latter dish is still known in Syria,²⁶⁹ but in Egypt is now called *sugu*, from the Turkish *sucuk*.²⁷⁰ A dish which is no longer familiar in Egypt is ارنبيه *arnabiyya* “hare ragout”²⁷¹ (11a).

²⁶³ Lane (2003) p. 146.

²⁶⁴ See Steingass (1975) p. 463.

²⁶⁵ Ibid. p. 254.

²⁶⁶ We still find *masli* “clarified butter” in Egypt nowadays, although Hinds-Badawi (1986) p. 428b mentions that it is not pure dialect.

²⁶⁷ From Coptic, see Crum (1972) p. 670a.

²⁶⁸ Its popularity is attested to by its use in the following proverbs: فلان اكل كشك عند فلان “so-and-so ate *kišk* at so-and-so’s house”, which meant “he ate a lot of food till his belly swelled up”, see Davies (1981) p. 458; and *huwwa farḥa b-kišk* “he is the favourite”, see HB 753a.

²⁶⁹ Barthélemy (1935) p. 847.

²⁷⁰ See Hinds-Badawi (1986) 400a.

²⁷¹ See Dozy (1927) I p. 19a.

5.1.3 Drinks

Red wine was called جريال *ġiryāl* (67b) due to its colour, because the word literally means “golden red”.²⁷²

A sweet drink called سوبيا *sūbyā* (9a), which is still popular today, is mentioned by al-Mağribī. It was originally a Turkish word: Redhouse (1992) p. 1086b “سوبيه *sūbiye*, a sweet drink prepared from pounded almonds, melon or cucumber seeds, etc.”. In Egypt these days, however, it is prepared in a different way, with fermented rice and sugar.

From coffee beans, or بن *bunn* (110a), قهوة *qahwa* “coffee” was made. Coffee was first introduced to Cairo by *ṣūfīs* in the Yemeni quarters of al-Azhar, sometime in the first decade of the tenth century AH / sixteenth century AD.²⁷³ According to al-Mağribī, coffee sellers used to say جبا *ġabā* “for free!” when pouring out the drink.²⁷⁴ He also explicitly mentions that an excellent type of coffee drunk in Egypt is made of قشر *qišr*, i.e. the husks, of the bean. This use of the husks is also mentioned in Hattox’s study about coffee in the Middle East:

“Some descriptions refer almost exclusively to using the husks. The description initially given Khā’ir Beg of coffee, that it is “cooked from the husks of the seed called *bunn* that comes from the Yemen,” is one example.”²⁷⁵

Nowadays in Yemen, coffee is still made from the husks, see Behnstedt (2006) p. 996: “*ġišrin*: Kaffeeschalen, ein Getränk, gebraut aus Kaffeeschalen, Ingwer und Zimt”.

Al-Mağribī quotes from a poem created by one of his teachers, ‘Alī al-Maqdisī, in praise of coffee, and there is another about the same topic which al-Mağribī produced.²⁷⁶ He even mentions that when the value of the letters of the word *qahwa* is added up, it has the same numerical value as the word *qawī*.²⁷⁷ To him, this

²⁷² See Hava (2001) p. 86b and al-Ḥafāḡī (1865) p. 67-68.

²⁷³ See Hattox (1991) pp. 27-8.

²⁷⁴ See fols. 5b and 124b; al-Mağribī by mistake mentions the entry *ġabā* twice, first in the chapter *alif* and later in the chapter *wāw/yā*. He actually has another explanation of the word, see the entry جبا in the Glossary.

²⁷⁵ Hattox (1991) p. 84.

²⁷⁶ Both on fol. 5b.

²⁷⁷ Every letter of the alphabet has a certain numerical value. Q = 100, H = 5, W = 6, Y = 10, see *E² III* p. 595 (T. Fahd).

قهوه QHWH: 100+5+6+5=116.

قوي QWY: 100+6+10=116.

is proof of its positive qualities.²⁷⁸ It was the cause of some hilarity when, during a *maḡlis*,²⁷⁹ a Turk who had apparently not mastered the Arabic language pointed out that when the word قهوة is inverted it reads هو حق “it is the truth”.²⁸⁰ As well as this passage on fols. 5b-6a, the word قهوة appears five more times in the context of entries in *Daf al-iṣr*,²⁸¹ and is mentioned in seven poems in total.²⁸² It is, therefore, clear that the drink had become important in Egyptian society since the time of its first appearance there.

5.2 Drugs and tobacco

Al-Maḡribī mentions the use of drugs on a few occasions. The people of Egypt said, for instance: الكيف ياكل *yākul min al-kyf* “he eats of the hashish”.²⁸³ The word *kyf* is a metonymy: it was first used to describe the state of pleasure caused by hashish, and therefore later also came to mean the drug itself.²⁸⁴ We can conclude from ياكل *yākul* that the hashish was eaten, not smoked, as still happens today. Sometimes people mixed it قاتل الحشيش *qatal al-ḥašīš*.²⁸⁵ Although al-Maḡribī does not mention with what, it could perhaps have been the innovation called tobacco (see below). Al-Maḡribī mentions the word افيون *afyūn* “opium” (117a) as well, although he tells us no more than يقولون افيون *yaqūlūn afyūn*, using a quotation from *al-Qāmūs al-muḥīṭ*.²⁸⁶ He also comments that somebody can be مسطول *maṣṭūl* “high or stoned, intoxicated” or can be سطة في *fī saṭla* (same meaning).²⁸⁷ It is unclear, however,

²⁷⁸ See fol. 6a.

²⁷⁹ A social gathering. For more information about this cultural phenomenon, see §1.3.

²⁸⁰ Fol. 6a. See also §4.3.

²⁸¹ يقولون عند اتيان القهوة, (110a) “they say *bunn* to the origin of coffee” يقولون بنّ لاصل القهوة “they say, when the coffee is being served, *ḡabā*” (124b), “they say: hot coffee” (115a), يقولون فنجان قهوة “they say: a coffee cup” (117a), من البن, يقولون قهوة المستخرج من البن, “they call the extract of coffee beans *qahwa*” (130b).

²⁸² On fols. 5b (twice), 6a, 11b, 76a, 99b, and 130b.

²⁸³ Fol. 33b.

²⁸⁴ See Dozy (1927) II p. 505b “.... Proprement l’état de gaïté, d’ivresse, causé par le hachich, et ensuite le hachich meme”.

²⁸⁵ Fol. 89a.

²⁸⁶ Prosper Alpin mentions in his *Médecine* (1980) I p. 255 that the Egyptians used opium very frequently. Alpin stayed in Egypt from 1581 to 1584.

²⁸⁷ Fol. 80b.

whether he means that such a person was drunk or high. He explicitly mentions that these two words are used frequently by the people from the Ḥiḡāz.

Tobacco was a completely new phenomenon in al-Mağribī's time. He explicitly mentions that in the year he wrote *Daf al-iṣr*, i.e. 1014/1606, a new phenomenon called طابغة *ṭābğa* had come into fashion.²⁸⁸ This is correct, since we know that tobacco was introduced to Egypt in 1603-1604,²⁸⁹ and it would be reasonable to assume that it would take some time to become popular with the general public. What al-Mağribī tells us about it is extremely interesting. Shops which specialized in tobacco were established, and there were even suggestions that other special places should open for it, like coffee houses. He mentions in the margin that one رطل *raṭl* (around 443 gram²⁹⁰) is sold for three gold coins (ثلاثة ذهب) *ṭalāṭa ḍahab*). This must be the gold coin called *aṣrafi* (or *ṣarifi*) *muḥammadī*, since this was the only one in use in Cairo in the Ottoman period until the end of the 17th century.²⁹¹ Its weight was 3,448 gram.²⁹² Therefore, 1 *raṭl* of tobacco was worth 10,344 grams of gold. The only thing al-Mağribī can tell us about the origin of tobacco is that it came from the West. He tried it once and did not like it at all because it made him feel dizzy. He further mentions that people smoke it, and for this activity they use the phrase يشربون دخانها *yaṣrabūn duḥḥānahā* "they drink its smoke".²⁹³ Moreover, he tells us that there was some question about whether it was permissible to smoke while fasting during Ramaḍān. According to a certain *ṣayḥ* called al-Zayyādī²⁹⁴ it was actually allowed, which al-Mağribī believed to be reprehensible.²⁹⁵

²⁸⁸ Fol. 16b. Tobacco was first introduced in Europe by Columbus in 1493, although at that time it stirred mostly botanical interest, see *El*² X 753a (R. Matthee). At the end of the 1580s, smoking was made popular by Sir Walter Raleigh, who introduced it at the English court. See Milton (2000) p. 182ff.

²⁸⁹ See *El*² X p. 753b (R. Matthee).

²⁹⁰ Note that the weights varied throughout the Ottoman period, and also depended on the place and the commodity; this is therefore an estimation, see Raymond (1973) I p. lvii. The *raṭl* remained commonly in use in Egypt until around the 70s of the last century, along with the *wi'yya* "ounce", in parallel with the metric system.

²⁹¹ See Raymond (1973) I p. 28.

²⁹² Ibid.

²⁹³ Also in Turkish, the word for "to drink", *içmek*, is used for "to smoke".

²⁹⁴ This is probably 'Alī b. Yaḥyā Nūr al-Dīn al-Zayyādī al-Miṣrī al-Šāfi'ī, d. 1024/1615. He was originally from Maḥallat Zayyād in al-Buḥayra, but lived and died in Cairo. He was a famous *faqīh* and *muftī*. See Zirikli (1955) V p. 32 and al-Muḥbbī (online version): <http://islampost.com/d/1/trj/1/144/3525.html>.

²⁹⁵ See fol. 75b.

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It is natural that such an innovation caused some controversy, even though it nowadays seems incredible that some might have considered smoking during Ramaḍān to be acceptable.²⁹⁶ During the Ottoman rule smoking became common place, as was proven by archaeological finds. Ward and Baram (1999) p. 145 state that “archaeologists have noted that clay pipes are among the most plentiful artifacts studies from the era that the Ottoman Empire ruled over the Middle East.”

5.3 Medicine

In *al-Qāmūs al-muḥīṭ*, many herbs and vegetables are praised for their medicinal properties. These descriptions were copied by al-Mağribī, showing that the belief in the healing power of these plants had not diminished since *al-Qāmūs al-muḥīṭ* was written in the fourteenth century. For instance, باقلا *bāqillā* “broad beans” were believed to relieve coughing (66a), while فجل *fiġl* “radishes” are almost a magical medicine, curing such various afflictions as وجع المفاصل واليرقان ولوجع الكبد “pain in the joints, jaundice, dropsy, and bites of snakes and scorpions” (86b).

Some of the complaints from which 17th century Egyptians suffered were: شقاق *šaqāq* “a disease which causes cracks in the skin” (47a),²⁹⁷ شقيقة *šaqyqa* “a splitting headache” (47a), فتق *fatq* “hernia, rupture” (51b), قشش *qāšš* “chapped skin” (32b),²⁹⁸

²⁹⁶ The dilemma of Muslim scholars on this point is described in *El² X 754a* (R. Matthee): “As in many places around the world, tobacco in the early stage of its introduction in the Middle East aroused suspicion on the part of clerics and bureaucrats alike. Muslim scholars, unable to find references to tobacco in the Qur’ān, resorted to analogical reasoning to determine whether smoking was permitted or should be condemned and banned as contrary to religion. As tobacco did not resemble any of the forbidden substances mentioned in the Qur’ān, proscribing it was not a simple matter. Nor was it easy to “prove” that tobacco in itself was bad, or harmful to one’s health. (...) Arguments for and against tobacco were often made in the context of the controversy between the representatives of orthodoxy, who rejected tobacco, and members of Šūfī orders, who took to smoking”. Apparently al-Mağribī was an exception to the rule that šūfīs took to smoking. Kātib Čelebi describes the way smoking was received in Istanbul and discusses whether it is permitted under Islamic law, see Ḥalīfa (1957) pp. 50-59. Rosenthal (1971) p. 129 recounts an interesting anecdote narrated by Ibn al-Wakīl al-Mīlawī (see §2.1) about two men smoking in a park who are caught red-handed.

²⁹⁷ Still used nowadays in expressions like *ka’bi mša’a* “the skin of my heel is cracked”.

²⁹⁸ Both *fat* and *’ašaf* are still used in Egypt with the same meaning.

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or *fahāqa* “death rattle” (51a), a condition which once afflicted al-Mağribī.²⁹⁹ Anyone who became ill was normally dependent on the services of the *muzayyin* or barber,³⁰⁰ who could stitch up (*qṭab*) a wound (20a), prescribe a *marham* “ointment” (106a) or *lu‘ūq* “electuary” (54b).³⁰¹ William Lane did not have a high opinion of them, finding that the Egyptian barbers were “miserably ignorant of the sciences which they profess, and unskilful in their practice”.³⁰²

An antidote called *tiryāq fārūq* “distinguishing theriac” (52a) was used for snakebites. The Ottoman traveller Evliya Čelebi (1611-after 1683) gives us a detailed description of how it was manufactured in Egypt. In the month of July, specialist hunters used to catch a great number of snakes, which were then transported to the hospital of Qalāwūn, slaughtered, hung out to dry, and then used to prepare this special medicine.³⁰³

5.4 Games

Al-Mağribī mentions some terminology connected with the game of chess. The word *firzān* (117a) is normally used for “queen” in chess, and is derived from the Persian *farzīn* “wise man, counsellor”.³⁰⁴ *dast* (3a), another Persian word, means “game”.³⁰⁵ Less common are three other chess-terms used by al-Mağribī. When somebody loses a game, he says *marmād*, meaning literally “affected by ophthalmia”, as if the loser wants to say *mā ra’ayt fī hādā al-dast* “I did not see in this game”.³⁰⁶ Although at first sight it would be tempting to compare this to the “blind mate”, this would be inaccurate because the latter is “a mate which the winner does not see is mate”,³⁰⁷ while al-Mağribī

²⁹⁹ See §1.2.

³⁰⁰ Lane (2003) p. 218: “The Egyptian medical and surgical practitioners are mostly barbers”. This remained the case until recently, but barbers or *mizayyinīn* have gradually lost their popularity after doctors reached almost every corner of Egypt. For instance, circumcision was always an exercise practiced by the *mizayyin*.

³⁰¹ These last three words are still in use in Egypt nowadays.

³⁰² Lane (2003) p. 218.

³⁰³ see Prokosch (2000) p. 172ff.

³⁰⁴ See Murray (1962) p. 159 and Wieber (1972) p. 186.

³⁰⁵ See Wieber (1972) p. 291.

³⁰⁶ *Daf al-iṣṣ* fol. 3a.

³⁰⁷ Murray (1962) p. 832.

mentions that in the case of *marmād*, it is the looser who did not see. This term is not found in this specific context in any dictionary, but it is mentioned with exactly the same meaning and explained in Ibn Taḡrī Birdī's *al-Nuḡūm al-zāhira fī 'ulūm Miṣr wa-l-Qāhira*:

ووقع بينه وبين قاضي القضاة عز الدين عبد العزيز بن العز البغدادي الحنبلي مفاوضة في بعض مجالس السلطان لمعنى من المعاني، فكان من جملة كلام ابن السفاح هذا، أن قال: ربيع الوقف - وشدّد الباء - فقال عز الدين المذكور: اسكت يا مرمد، فضحك السلطان ومن حضر، وانتصف عليه الحنبلي. فلما نزلنا من القلعة، سألت من عز الدين عن قوله مرمد، فقال: الأتراك كثيراً ما يلعبون الشطرنج، وقد صار بينهم أن الذي لا يعرف شيء يسمى مرمد، فقصدت الكلام بما اعتادوه وعرفتهم أنه لا يعرف شيء، وأنه جاهل بما يقول، وتم لي ما قصدته.³⁰⁸

"Between him³⁰⁹ and the 'judge of judges' 'Izz al-Dīn 'Abd al-'Azīz b. al-'Izz al-Baḡdādī al-Ḥanbalī, was a discussion in one of the Sultan's *maḡālis* about the meaning of a certain word. One of the things Ibn al-Saffāḥ said was the following: '*rayyī' al-waqf* ('the income resulting from a dedicated land for a purpose'), with a *šadda* on the *yā*. So, the aforementioned 'Izz al-Dīn said: 'Shut up you *marmād*', leading to laughter from the Sultan and the other attendants, and al-Ḥanbalī demanded justice (?).³¹⁰ So when they went down from the citadel, I asked 'Izz al-Dīn about the meaning of the word *marmād*, and he said: 'The Turks play chess often, and when it happens that there is somebody among them who is ignorant, they call him *marmād*, so I meant this word in the way they are using it in, and let them know that he doesn't know a thing and that he is ignorant about what he said, and that is what I meant."

So, although the term was unfamiliar to an Arabic speaker, it was well-known by the Turkish speaking courtiers. More mysterious is the term *marmād quffa* (32b). The meaning of the word *yidaydib* (13a) is also not entirely clear, although it seems to be related to the noun *dadabān* / *didabān* "sentry" (see Hinds-

³⁰⁸ Ibn Taḡrī Birdī (1963) XV pp. 174-175.

³⁰⁹ I.e., the judge Šihāb al-Dīn Aḥmad b. Šalāḥ al-Dīn Šālīḥ b. Aḥmad b. 'Umar, known as Ibn al-Saffāḥ al-Ḥanbalī al-Šāfi'ī, whose demise Ibn al-Taḡrī Birdī had just mentioned in the preceding paragraph.

³¹⁰ The meaning of انتصف here is unclear. Dozy II p. 680a "demander justice d'un tel (ل) pour (من) une personne; كلامه انتصف من فلان في (من) parler de quelqu'un comme de son égal, ne pas lui donner de titre".

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Badawi (1986) p. 282b), whose origin is the Persian *dīdabān* (see Steingass p. 552a). Neither of these words is mentioned by Wieber and Murray, two authorities on chess.

Another game described by al-Mağribī, although not in such detail, is the *طاب* *ṭāb* (16b). It is still played today with four pieces of palm branch which are white on one side and green on the other, a board, and a few stones. It is described in detail in Lane's *Manners and customs* (2003) pp. 346-349.

5.5 Clothing and jewellery

Al-Mağribī pays a great deal of attention to the different types of clothing worn by the Egyptians. In total, he mentions 27 types of garments or words related to clothing, from the *ʿamāma* “turban” (103a) to the *tarḡīl* “slipper” (75), and from the *tabbān* “short under-pants” (110a) to the *buḥnuq* “veil” (36b). People used to wear a *širwāl* “drawers” (80b), also called *سرّوال* (80a), which was kept up with a waistband, called *dikka* (57a) or *nayāfiq* (56a). They wore a *zabūn* “inner vest”, a *قرطوق* (53b) *qarṭuq* “tunic” or *قبا* (130a) *qabā* “sleeved robe”, and when it was cold, a woollen cloak which was called *عبا* *ʿabā* (9a) or *عباية* *ʿabāya* (128b).

Two types of garment are particularly worth mentioning here because they are generally not well-documented. The first one is the *ḥanynī* (112b), which is described in Dozy I 330b as “semble être le nom d'un vêtement”, occurring once in 1001 Nights. Al-Mağribī does not take us closer to an understanding of what kind of garment this might be, since he only mentions that it is *شي يلبس* *šy yulbas* “a thing that is worn”. Unfortunately, it is the same with the second item, the *kāmiliyya* (91b): *ياقُولون كَامِلِيَّةَ لَمَّا يَلْبَس لَم تَعْلَم* *yaqūlūn kāmiliyya limā yulbas lam tu'lam* “they say *kāmiliyya* to something that is worn, and it is not known [in Classical Arabic]”. This word, like *ḥanynī*, is not found in any other source apart from Dozy II 489b, who does not specify it: “espèce de robe” (his source is Ibn Iyās).

To these items of clothing we can add some words for jewellery, all of which are well known today: *خزام* *ḥazām* “nose ring” (97a), *خلخال* *ḥulḥāl* “anklet” (72a), *دبله* *dibla* “ring” (72b), *طوق* *ṭwq* “neckband” (47b), *غوش* *gūš* “glass bracelets” (101a) (nowadays the diminutive *giweša* is used) and *مشنشنة* *libba mašanšina* “a jingling necklace” (115b).

5.6 Kitchen utensils, tools, and other household items

There are 33 entries about the utensils used in daily life in *Daf al-iṣr*. Many of these are kitchen items, such as the عكة *ʾakka* “receptacle for clarified butter” (61a), صلاية *ṣalāya* “mortar and pestle” (128b), مغرفة *mağrafa* “ladle” (31b), لُحُوقِي *luḥūqī* “small cooking pot” (54a), ابريق *abrīq* “ewer with a spout” (36b), ماعون *māʾūn* “kitchen pot” (119a), and هَوْن *hwn* “mortar” (120a). We also find reference to different types of jugs: باطية *bāṭiya* “jug” (123b), بكلة (66a) *bakla* “vessel for water for washing one’s backside”,³¹¹ قلة *qulla* “earthenware water jar” (89b), and also the pad put under the jug when carried on the head: حَوَايه *ḥawwāya* (125b). The mention of other items gives us some idea about the things found in the average household at that time: دواية *dawāya* “inkwell” (127a), لَيْقَة *līqa* “bit of wool which is inserted in an inkwell” (55a), مردن *mardan* “spindle” (114a), مَرْجُونَة *marǧūna* “basket” (114a), مَسْلَة *misalla* “thick needle” (91b), مِسَن *misann* “whetstone” (115b), مصقلة *maṣqala* “burnisher” (81a), عِلْبَة *ʿilba* “small container” (17a), حق *ḥuqq* “small box” (38b), قَرْوَة *qarwa* “basket of palm leaves” (130a), قَفَّة *qaffa* “basket made of palm stalks” (32b), قَنْدِيل *qandīl* “oil lamp” (90b), قَنِينِيَّة *qanīniyya* “glass drinking-bowl” (117b), and مَكْحَلَة *mukḥila* “kohl-holder” (90b).³¹² The most important thing to note about these items is that they show that Yūsuf al-Mağribī, an Azharite scholar and ṣūfī, did not believe it was beneath him to show an interest in such everyday things, which were mostly the domain of women. Indeed, that al-Mağribī was interested in the world of women and children becomes apparent from the presence in *Daf al-iṣr* of several expressions used exclusively by them. For these, the reader is referred to §6.5.1.1.

³¹¹ For this translation of the word *istingāʾ* see Hinds-Badawi (1986) 851a and Hava (2001) 753b.

³¹² Al-Mağribī also mentions that in the Mağrib, مَكْحَلَة means “rifle”, because of the similarity between the kohl and gun powder. It is still used with this meaning in Morocco, see Harrell-Sobelman (2004) p. 81a.

CHAPTER 6

Linguistic Analysis

6.1 Orthography

Al-Mağribī was a man of letters. He was educated at al-Azhar, and was well versed in language, religion and poetry. We would, therefore, expect that someone like him would know how to spell. It is generally assumed that Middle Arabic is normally found in texts created by people who had either not mastered Classical Arabic, or were unconcerned about whether or not their language and spelling were correct; we would not expect impeccable spelling from a trader writing a business letter, or a woman writing to her sister. In fact, we find many traits known to us from Middle Arabic texts in *Daf al-Iṣr*'s orthography.³¹³ The question is: what were the spelling habits of well-educated people of the time, such as scientists, linguists, or clergymen? We might, perhaps, expect a greater consciousness on this point from a scholar like al-Mağribī. This would mean that we could ask ourselves if the examples of orthography which diverge from the spelling rules of today, and which are pointed out below, were really sub-standard in al-Mağribī's time. Vrolijk (1998) p. 113 points out that "autographs not only reflect the personal [spelling] habits of the author, but probably also, in a more general sense, the habits of his contemporaries. It is as yet impossible to establish which part is purely personal and which part is common practice". The answer to this question is beyond the scope of the present study, but it remains an interesting point that certainly requires further investigation in the future.

When considering the orthography of *Daf al-iṣr*, the fact that we are dealing with two types of text must be borne in mind. Firstly, there are the Egyptian Arabic entries, which are sometimes short sentences or phrases but more often only single words, and secondly, the framework and comments which are in Classical Arabic and include numerous quotations from *al-Qāmūs al-muḥīṭ*. Al-Mağribī uses the same spelling for his own text written in Classical Arabic, as well as for quotations from, for instance, *al-Qāmūs al-muḥīṭ*.

In this chapter, the focus will be on the idiosyncratic spelling of the Classical Arabic passages. Only cursory remarks will be made about the spelling of the

³¹³ In particular, the spelling of the *hamza* in *Daf al-Iṣr* deviates a great deal from modern spelling standards. Blau (2002) p. 32 mentions the total absence of the *hamza* from ancient papyri, and interprets this as 'reflecting an ancient orthographic habit preserved also through NA [Neo-Arabic] influence'.

colloquial vocabulary, because this is very much intertwined with the phonology and will, therefore, be discussed at length in §6.2.

6.1.1 *hamza and madda*

In spelling the *hamza*, al-Mağribī does not follow the rules of Classical Arabic, and is inconsistent in the way in which he writes it, even within the same sentence.³¹⁴ The same word is written in different ways, as in the case with *nisā'* “women”, which we find in the same sentence as نساء and نسآء (64a), and elsewhere as the variant نساآ (31a). These examples highlight three of the four ways of writing the final *ā'* that al-Mağribī employs: آء, آ, ء and ل.³¹⁵ This is a continuous source of confusion. For instance, the frequently found word بها could of course be *bihā* “with her”, but should more often be read *bi-hā'* “with the letter *hā'*” (or actually “with *tā' marbūṭa*”), frequently used in the expression وواحدتها بها *wa wāḥidatuhā bi-hā'* “and its nomen unitatis is with a *tā' marbūṭa*”.

The final *ī'* is, in most cases, written without the *hamza*: مضى (50a) *muḍī'* “bright”, as is final *i'*: الممتلي *mumtali'* “full” (11a) and شيء: شي *šay'* “a thing” (to be found in numerous places).

ā' in the middle of the word can be written with a *madda*: الدنآة والقمآة *al-danā'a wa al-qamā'a* “vileness and loweliness” (104b); بنآن *binā'ān* “two structures” (108a). Moreover, words of the patterns *fā'il* and *fawā'il* (mediae infirmae) are often written with a *madda* on the *alif*, followed by either a *hamza* under the *yā'* or without *hamza*, e.g. لطآيف رايقه *laṭā'if rā'iqā* “delightful witticisms” (1a), بآعها *bā'i hā'* “her seller” (20a). The *madda* seems to be used for *ā'* at the beginning of the word and for *ā'* in the middle or at the end.

Although the *madda* is often used in unexpected places, it is also omitted from those where, according to the spelling rules of Classical Arabic, it should be used. This is quite a common phenomenon in pre-modern manuscripts,³¹⁶ and there are many examples from *Daf al-Iṣr*: الآية *al-āya* “the Qur'ān-verse” (50b); الآلة *ālā* “instrument” (78b, 104a), الآلات *al-ālāt* “the instruments” (91a); آخر *āxir* “the last”,

³¹⁴ This had already been observed by Wehr (1956) p. xv in his edition of *Kitāb al-ḥikāyāt al-ʿağība wa l-ʿağbār al-ğarība*: “Das Hamza-Zeichen wird völlig unkonsequent verwendet”.

³¹⁵ Compare the orthography of the word *mā'* in Jaritz (1993) p. 65.

³¹⁶ Compare for instance Jaritz (1993) p. 70: “In den meisten Hss. fehlt das Madda ganz”.

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ملآن *mal'ān* “filled” (101b), ألمت *'ālamat* “it hurt” (114a). The word لآن can be read as *al-'ān* “now”,³¹⁷ but also as *'alāna* “to soften” (58a). What is unusual is the *madda* written on the *wāw*: سَو *sū* “evil” (64a; 76a; 113b) instead of the final *hamza*, or in the middle of a word: وضوّه *wuḍū'uhu* “his ritual ablution” (93a).

The omission of the *hamza* in the middle of a word is quite common in *Daf al-Iṣr*. For instance: جزا *ǧuz'an* “a part” (6b), القرات (37a) *al-qirā'āt* “the readings”, مملوءة *mamlū'a* “filled” (80b), and باه *bā'a* (57a; 88a) “sexual intercourse”. In الخطية *al-ḥaṭī'a* “the mistake” (78b, in a quotation from *al-Qāmūs al-muḥīṭ*) not only has the *hamza* been omitted, but so has its bearer, as is the case in شيا *šay'an* “a thing” (of which there are many instances, e.g. fol. 85a, 103a etc.),³¹⁸ روس *ru'ūs* “heads” (115a), الأسئلة *al-as'ila* (93a) “the questions” and مسألة *mas'ala* (62b; 121b) “question”.³¹⁹ The correct pronunciation for these last words has been indicated by the placement of a *kasra* or *fatḥa* on the *sīn*. Also worth noting is a very interesting observation made by al-Mağribī on fol. 6b: واعلم ان هنا فرقا بين الجزء بالهمز والجزء بالالف اللينة: *“I know there is a difference between al-ǧuz' with a hamza and al-ǧazā' with the soft alif [i.e., the alif without a hamza]”*. In saying this, does he mean with a “soft” *alif* that he would pronounce it as *al-ǧazā'* rather than *al-ǧazā'*, i.e. with *tashīl*, or is he referring to the root of the word, which is ĠZY? The second option is the most likely because al-Mağribī would have been aware that the word ends with a *hamza*.

In the words راس فاس *ra's fa's* “the top of a hoe”, the *hamza* has been omitted. It could be argued that the colloquial pronunciation *rās fās* is reflected here, although this is unlikely since it is a quotation from *al-Qāmūs al-muḥīṭ*. There are other cases in which the bearer is written but the *hamza* itself was omitted, such as in: هيئة *hay'a* “form” (79a), رئيس *ra'īs* “leader” (113b), سؤال *su'āl* “question” (7b), فوادي (99b) *fu'ādī* “my heart”, تفاولا *tafā'ulan* “regarding it as a good omen” (89b). This can lead to ambiguities. For instance, confusion is caused by كان, which can be read as *kāna* “he was” or *ka'anna* “as if”. The same goes for لان *li'anna* “because”³²⁰ or لآن *lāna* “to be/become soft” (113a).

³¹⁷ Attested in several places, e.g. fol. 3b, 9a etc.

³¹⁸ See also Wehr (1956) p. xv.

³¹⁹ This spelling of *mas'ala* is also mentioned in Blau (1966) I p. 100.

³²⁰ This is the spelling which al-Mağribī uses for this word in most of the cases.

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When the *yā'* is supposed to be the bearer of the *hamza*, it is more common to find it written with a dotted *yā'*, as in ليلا *li-'allā* (40a; 64a; 116a) “in order not to”,³²¹ which should not to be confused with ليلان *laylan* “at night” (as in for instance fol. 17a). Other examples are بير *bi'r* “well” (124a), رية *ri'a* “lung” (47a), and ايذا *a'idā* (أنذا) “if”, preceded by the particle 'a introducing a question (82a, quotation from the Qur'ān). Often the *hamza* is written under the *yā'* instead of on top of it, e.g. ميق *ma'iqā* “he sobbed” (55a), الزبير *al-za'ir* “the roaring” (108b).

In فنول *fu'ūl* “elephants” (88a) we find a hypercorrection: here al-Mağribī writes a *hamza* where it should be a *yā'*: *fuyūl*. Even if the plural *fu'ūl* had existed,³²² it should have been written فوول according to the norms of Classical Arabic, although in Modern Standard Arabic the spelling with *yā'* is allowed (for instance مسئول seen often in newspapers instead of مسؤول).

6.1.2 final *yā'* / *alif maqṣūra*

There are many inconsistencies in the writing of the *alif maqṣūra* and final *yā'*, which both appear either with or without dots.³²³ Instances of the final *yā'* where we would expect *alif maqṣūra* are: the writing of علي *'alā* is used often instead of على, as is حتي *ḥattā* instead of حتى. Some additional examples are: تخطي (126b) *tahattā* “to overstep”, شبعي (46a) *šab'a* “satisfied”; اعطي (78b) *aṭā* “he gave”, انثي *'untā* “female” (87b), الحبلي *al-ḥublā* “the pregnant woman” (107b), and الاعلي *al-a'lā* “the Highest”.

The final *yā'* written without dots can be found all over the text, and just one example is the word في *fī* “in”. This is still a very common phenomenon.

³²¹ Compare Blau (1966) I p. 96.

³²² It does not, according to Lane VI p. 2474c.

³²³ In the edition of the manuscript I have adjusted this spelling, see *Introduction*.

6.1.3 final ā

6.1.3.1 ي instead of ا

Sometimes a word is spelt with a final *yā* where *alif* would be expected:³²⁴ عَصِي *aṣā* “stick” (51b, 111a and 132b), and الثنايا العليي *al-tanāya al-‘ulyā* “the upper front teeth” (104b). Sometimes, *yā* is used instead of the final *alif hamza*: بخاري (58a) *Bukhārā* “city in Uzbekistan”, and هوي *hawā* (34b and 89a) “air”. The final *yā* instead of *alif hamza* can be seen in المتوضي *almutawaḍḍa* (126b) “having performed the ritual ablution”. As pointed out in §6.1.2, it is quite common to render the final ā with ي .

6.1.3.2 ي instead of ا

The spelling with *alif* where *alif maqṣūra* would be expected³²⁵ occurs, although not frequently. Two examples are: الاحلا (21a) instead of الاحلى *al-aḥlā* “the more beautiful”, and الرحا instead of الرحي *al-raḥā* “the handmill” (95a).

6.1.4 tā’ marbūṭa

In a few isolated cases ه instead of ة is found in status constructus: لعبه الشطرنج “the chess-game” (3a), زرقه عينيه “the blue of his eyes” (38a), قاعده الشام “the capital of the Levant” (39b), حياه الحيوان “the life of the animals” (56a), حكاية ليلى والمجنون “the story of Laylā and Mağnūn” (108a), ضعيفه الكون “weak of posture” (108a), and “because of its frequent use” (117b).

ه instead of ه occurs rarely: محروقة *maḥrūqihi* (97b). However, this was probably a mistake by al-Mağribī, because he changed the word from المحروق to محروقه when copying from *al-Qāmūs al-Muḥīṭ*. There are no instances of ت instead of ة.

6.1.5 Interdentals

In a purely Classical Arabic context, al-Mağribī writes dental plosives in a few cases where we would expect to find interdentals. This is notably in quotations from *al-Qāmūs al-muḥīṭ* and classical literature, as in the following examples: المغات =

³²⁴ Compare Blau (1966) I p. 90.

³²⁵ Already attested in texts from the first millennium, see Blau (2002) p. 32.

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كقنفذ = كقنفذ (90b) “and its stern” و كوتلها = و كوتلها (90a) “wild pomegranate” المغاث
 “like *qunfuḍ* hedgehog” (96b), للطمث = للطمث (109b) “for the menstruation”, and
 اللادن = اللادن (118a) “*laudanum*”. However, these cases are rare and are probably
 the result of inaccuracy rather than intent. It could even be that al-Mağribī had an
 inaccurate copy of *al-Qāmūs al-muḥīṭ*. We also find زفر *zafar* “stench” (115b), instead
 of the correct ذفر, in a quotation from *al-Qāmūs al-muḥīṭ*.

6.1.6 Hyphenation

Al-Mağribī sometimes breaks off words at the end of the line, which can be quite
 confusing. In the following examples the – denotes the end of the line: لطنه – خا
ḥālaṭathu “she mixed it” (8a), نظر – فا *fa-nẓur* “look up” (11b), صابع – الا *al-aṣābiʿ*
 “the fingers” (14a), لشكير – با *ba-l-šakir* “with downy feathers” (36b), لذال – با *bi-l-dāl* “with
 the *dāl*” (40a), لفسطاط – كا *ka-l-fuṣṭāṭ* “like a large tent” (40b), وفقته – كا *ka-*
awfaqṭuh “like I put it [the arrow] on the bowstring” (53b), طعمة – الا *al-aṭʿima* “the
 foodstuffs” (65b), رسيته – فا *fārisīyatuhu* “its Persian [translation]” (91b), and سد – الا
al-ʿasad “the lion” (101b). The reason for this quirk seems to be an attempt to keep
 the margin neat and not leave a gap at the end, or to not have some lines longer
 than others.

6.1.7 Historical versus phonetic spelling of the colloquial material

In the spelling of dialect words, al-Mağribī alternates between historical and
 phonetic spelling. As an example, words will be taken which had originally
 contained interdental, but had become stops in the dialect used at that time.³²⁶
 This development is often reflected in al-Mağribī’s orthography: اتل *atl* (63a) < اتل
aṭl “tamarisk”, متل *mitl* (91b) < متل *miṭl* “similar”, ندل *nadl* (92b) < ندل
naḍl “despicable”, and شاذليّة *šādiliyya* (81a) < شاذليّة *šādiliyya* “belonging to the *šādiliyya*
ṣūfī order”. In other instances where a dialect word had originally contained an
 interdental, al-Mağribī uses historical orthography: هذا *haḍā* and هذيان *haḍayān* “to
 rave” and “raving” (132b), مرثيّة *marṭiyya* “elegy” (127b), and قنّا *qittā* “*cucumis*
sativus” (9b).

³²⁶ As pointed out in the introduction to this chapter, this is only a cursory overview of the
 orthography of colloquial words; these points will be discussed at length in §6.2.

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Phonetic orthography can also be found in the reflection of the shortening of long end vowels which had occurred in the Egyptian dialect, e.g. بَكَّةُ *bakka* (56b) from بَكَّاء *bakkā* “cry-baby”.³²⁷ The final glottal stop has disappeared and the preceding long *ā* has shortened. This pronunciation is reflected in the orthography with *hā*’ at the end of the word instead of *alif*.

There is also an example of phonetic spelling in the shortening of a long vowel followed by two consonants: حفة (21b) *ḥaffa* instead of حافة *ḥāffa* “edge”.³²⁸

At a certain point, al-Mağribī writes the colloquial ايدِه *īdu* then crosses out the *alif*, thereby turning the word into the classical يده *yaduhu* (24b). This indicates that he hesitated about whether or not to reflect the colloquial pronunciation. No hesitation at all can be found in the colloquial مَنُو *minnu* (twice on 51b); the metrics of the poem in which it occurs demand this form of colloquial pronunciation.

6.1.8 *taškīl*

Al-Mağribī does not make much use of *taškīl*, and either leaves words completely without vowels or uses other methods to describe them (as explained in §3.7). Sometimes, he goes a long way in his simplification, as demonstrated in the following sentence (90a): فان قلت ما الفرق بين القمل والقمل فالجواب ان القمل عرف “if you said ‘what is the difference between *al-qml* and *al-qml*’, the answer is: *al-qml* is well-known, and *al-qml* as [mentioned] in *al-Qāmūs* are small insects”. It is left to the reader to check *al-Qāmūs al-muḥīṭ* to discover that the first is supposed to be *qaml* “lice” and the second *qummal* “ticks”!³²⁹ Unfortunately, whenever Al-Mağribī does use *taškīl* it is mostly in Classical Arabic and not in the colloquial passages where it is needed.

³²⁷ For more details, see §6.2.10.2.

³²⁸ See §6.2.10.1.

³²⁹ See *al-Qāmūs al-muḥīṭ* p. 946a-b.

6.2 Phonology

6.2.1 *qāf* and *ǧīm*

In Egypt, the pronunciation of *qāf* and *ǧīm* are closely connected. In Cairo, Alexandria, and along the Damietta branch of the Nile they are pronounced as /ʔ/ and /g/, while in other dialects they are pronounced as /g/ and /ǧ/.³³⁰ There has been a discussion ongoing for some time about when the inhabitants of Cairo started to pronounce *qāf* as /ʔ/ and *ǧīm* as /g/. There are two conflicting theories:

1. Behnstedt and Woidich suggest that the Cairene pronunciation /ʔ/ - /g/ is an ancient feature.³³¹ The fact that it is also found along the Damietta branch of the Nile is because of the importance Damietta had as a port in medieval times. Two theories are proposed to explain this phenomenon. The first is that the existence of the trade route resulted in the Cairene pronunciation of /ʔ/ - /g/ spreading along this branch of the Nile, while the surrounding regions kept /g/ - /ǧ/. Another possibility is that the entire Delta used /ʔ/ - /g/ at some stage, but this was replaced by /g/ - /ǧ/ in certain areas because of the influence of the influx and settlement of speakers of Bedouin dialects. The areas along the Damietta branch, however, resisted this change because of the strong influence of the Cairo dialect. Some other features, such as a relic area with /q/ - /g/ at the periphery of the Delta, support this second option.³³² This theory is also supported by Davies, who mentions that in *Hazz al-quḥūf* the following is said about a certain peasant: يقول يا قاضي بحرف الجيم “He says, ‘O Gāḍī’, [pronouncing the initial *qāf* of *qāḍī*] with the letter *ǧīm*”, meaning that the peasant says *gāḍī*, which again implies that al-Šīrbīnī himself pronounced the *ǧīm* as /g/.³³³

2. The second theory, which was first proposed by Blanc (1981), is that the pronunciation of *ǧīm* as /g/ is relatively new to Cairo, and that the final stage of depalatalization of *ǧīm* was not completed until the period 1800-1860.³³⁴ Palva (1997) supports this theory,³³⁵ as does Hary (1996), who suggests that a shift has taken place in the pronunciation of the *ǧīm* not once, but twice: from /g/ in the 6th/7th centuries to /ǧ/ in the 12th-17th centuries and back to /g/ in the 19th-20th

³³⁰ See Behnstedt-Woidich (1985) II maps 7, 11 and 15.

³³¹ See Behnstedt (1978) p. 65 and Behnstedt-Woidich (1985) I p. 31-32.

³³² See Woidich (1996) pp. 346-7.

³³³ See Davies (2005) p. xxxv.

³³⁴ See Blanc (1981) pp. 189-193.

³³⁵ See Palva (1997) p. 157.

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centuries.³³⁶ Blanc, Hary and Palva mainly used Judeo-Arabic documents from the Cairo Geniza as their sources of information. These were usually written in the Hebrew script. The *ḡīm* is indicated by the letter *gimel*, to which is added either a supralinear dot $\dot{\text{ג}}$ or a sublinear dot $\underset{\cdot}{\text{ג}}$ to indicate a more fronted pronunciation.³³⁷ However, caution is required when using the language of these Judeo-Arabic documents as proof of the pronunciation of Egyptian Arabic in general. First of all, it is not at all certain if the reported speech really reflects the dialect of Cairo. Secondly, it is not definitely known whether the Jews of Cairo spoke the same dialect as the Muslims at that time, or if there were any differences. What is, however, known is that the Jewish dialect in Cairo in the twentieth century differed in several ways from the dialect spoken by the Muslims.³³⁸

Blanc (1981) pp. 192-3 quotes two passages from *Daf al-iṣr* in support of his theory. The first is the word *ragl* “man”, and al-Maḡribī mentions the following about the pronunciation of the *ḡīm* in it:

ويقولون ويسمع من اهل الريف فلان ما دلاً رَجُل بفتح الراء وسكون الجيم الغير العربية كجيم ابن جني المنصوص عليها في شرح جمع الجوامع الاصولي للعلامة المحلي.³³⁹

“They say, and this is heard from the people of the countryside, ‘so-and-so *mā dillā ragl*’, ‘what kind of man is that’, with an *a* after the *rā*’ and no vowel after the un-Arabic *ḡīm*, which is like the *ḡīm* of Ibn Ginnī, about which is written in the traditional *Ṣarḥ ḡam‘ al-ḡawāmi‘* by the famous al-Maḡhallī.”³⁴⁰

The passage from *Ṣarḥ ḡam‘ al-ḡawāmi‘* which is referred to is the following:

³³⁶ See Hary (1996) p. 153.

³³⁷ See Hary (1996) p. 155, Blanc (1981) p. 189 and Palva (1997) p. 157.

³³⁸ Blanc (1974) discusses the *niktib-niktibu* feature of the dialect of the Cairene Jews, although he avoids using the term “Jewish Cairene”. Rosenbaum (2003) p. 546 states: “The language they [i.e. the Jews of Cairo and Alexandria] speak, while of course influenced by the local Arabic dialects, also contains many common elements which are not to be found in the dialects of the non-Jews”.

³³⁹ *Daf al-iṣr* fol. 75a.

³⁴⁰ Abū ‘Alī Ḡalāl al-Dīn Muḥammad b. Aḥmad b. Muḥammad b. Ibrāhīm al-Anṣārī al-Šāfi‘ī al-Maḡhallī, born and died in Cairo (791/1389-864/1459). He became famous as co-author of *Tafsīr al-Ḡalālayn* (together with Ḡalāl al-Dīn al-Suyūṭī). See *EI* V p. 1223a (Ch. Pellat).

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(وَلَيْسَ الْمَجَازُ غَالِبًا عَلَى اللُّغَاتِ خِلَافًا لِابْنِ جِنِّي) بِسُكُونِ الْيَاءِ مُعَرَّبٌ كِنِّي يَيْنَ الْكَافِ وَالْجِيمِ³⁴¹
 “(And the metaphor is not predominant in the languages, contrary to Ibn Ginnī) with no vowel after the *yā*, Arabized from Kinnī, between the *kāf* and the *ǧīm*.”

The description “between *kāf* and *ǧīm*” was the usual way of describing the pronunciation /g/.³⁴² According to Blanc (1981) p. 192, this is an indication that this was not the common way to pronounce the *ǧīm* in Cairo at that time. However, al-Mağribī was speaking of a rural dialect in which this might indeed have been an unusual feature, but this provides only indirect information about the dialect of Cairo. There is also the possibility that the *ǧīm* in this particular example was pronounced in a way that was unusual for the rural dialect al-Mağribī was speaking of. He might have expected to hear /ǧ/ and, therefore, found the /g/ worth mentioning. In some modern Egyptian Arabic dialects the *ǧ* is pronounced in a different way before the *l*. In the West Delta, for instance, the *ǧ* is pronounced as /d/ when it is followed by an *l*,³⁴³ while in Middle Egypt it is pronounced as a slightly palatalized *g*.³⁴⁴ It is possible that al-Mağribī was speaking of this type of case because it is quite likely that he, with his interest in linguistics, would have noticed such a change.

The second example quoted by Blanc³⁴⁵ concerns the following passage:

ومن العجيب ان اللكن بالكاف العجمية ظرف مخصوص باللغة التركية وكذلك في العربية قال
 «ولكن كجبل ظرف معروف» اي بالكاف العربية³⁴⁶

“And it is astonishing that *lakan* with the Persian *kāf* is a certain vessel in Turkish, and also in Arabic. He [=al-Fīrūzābādī] said: ‘and *lakan* with the same vowels as *ǧabal* is a well-known vessel’, i.e. with the Arabic *kāf*.”

Blanc’s assumption that this is also a special case where *ǧīm* = /g/ was discussed is incorrect. Al-Mağribī does not say that the Egyptians use this word, only that it is used in Turkish, and that in the Classical Arabic language it is pronounced with

³⁴¹ Downloaded in Word-format from the internet from the following website: <http://www.aslein.net/showthread.php?t=2926> (no hard copy was available to me).

³⁴² See Blanc (1969) p. 21.

³⁴³ See Behnstedt-Woidich (1985) I p. 70, note to map 11.

³⁴⁴ Doss (1981) p. 27 speaks of a “[g] très faiblement mouillé”.

³⁴⁵ See Blanc (1981) p. 193.

³⁴⁶ *Daf al-iṣṣ* fol. 188b.

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/k/. Neither of these arguments, therefore, provides us with any information about the pronunciation of *ġīm* in Cairo at that time.

As well as the two passages mentioned by Blanc, there is a further example in which al-Mağribī discusses the pronunciation of the *ġīm* in a certain word:

جأجأ بالابل دعاها للشرب وقد سمعت بعضهم عند الحوض وهو سقى الجمال يقول چوچو
بالجيم الغير العربية القرية للشين³⁴⁷

“‘*ġa’ġa’ bi-l-ibil*’³⁴⁸ means ‘he called them [= the camels] to drink’. I heard one of them [= the Egyptians] say at the basin while he was giving his camels to drink, ‘*ġūġū*’ with an un-Arabic *ġīm* which is close to the *šin*.”

The *ġ* in *ġūġū* should probably be interpreted as /č/, because it is said to be close to /š/. We can conclude from this passage that the normal Cairene pronunciation of *ġīm* was not at all like /č/ because al-Mağribī perceived this as being “un-Arabic”.

These are the only three passages in *Daf al-iṣr* where al-Mağribī mentions something about the pronunciation of the *ġ*. He never states explicitly that the *ġīm* was pronounced as /g/ in Cairo at that time. However, proof of this is indirectly provided in *Daf al-iṣr* in the form of the following *mawwāl*:³⁴⁹

جَبَّيْتُ مَوَّالَ فِي الْمَحْبُوبِ وَهُوَ جَابَ بَيْتَ
الْوَرَى جَبَّيْتُ قَالَ وَلِي حَسُودِي جَبَّيْتُ
وَالْحَبَّ فِي قَهْوَتِهِ قَالَ لِي عَلَيْكَ جَبَّيْتُ
هُوَ جَادَ بِيُوسَهُ وَمَصَّه قَمْتُ أَنَا جَبَّيْتُ

*gabbytā*³⁵⁰ *mawwālə fi-l-maḥbūb wa hū gāb byt*
gabbyt ḥasūdī wa lī qāl alwarā gabbyt
wa-l-ḥabbə fī qahwətuḥ qāl lī ‘alyk gabbyt
wa gād bi-bōsuh wa maṣṣuh qumt anā gabbyt

I brought up a *mawwāl* for the beloved and he brought up back one;

³⁴⁷ *Daf al-iṣr* fols. 6b-7a.

³⁴⁸ Quoted from *al-Qāmūs al-muḥīṭ* p. 35a.

³⁴⁹ *Daf al-iṣr* fol. 11b.

³⁵⁰ The metre is *basīṭ*; the schwa has to be added here to fit the metre. See also §4.1.

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I threw out my envious (adversary) and all mankind said to me: you won (you gave
the final answer);
So the coffee beans (nipples) inside his coffee (areola) said to me: we give ourselves
to you for free;
He was generous with kissing and sucking, therefore I came.³⁵¹

The point of this *mawwāl* is the pronunciation of the word *gabbyt*. The first word in the first line could be interpreted as the 1st person sg. of the verb *gāb*. Although in modern Cairene Arabic this would be *gibt*, the form *gabbēt* is still found in the Ḥarga-oasis and the Sudan.³⁵² The last word of the first line, *gāb byt*,³⁵³ sounds the same as *gabbyt*. In the fourth line, it should be read as *kabbyt* “I came, ejaculated”.³⁵⁴ This rhetorical device is called *ġinās*, “paronomasia” or *tawriya*, “double entendre”³⁵⁵ and is still encountered in *mawāwīl* in Egypt today. In fact, the fun of the *mawwāl* lies in the discovery of the hidden meanings of the verse. This is an indication that in al-Mağribī’s time, the *ġīm* was pronounced as /g/, because the association of /g/ with /k/, from voiced to voiceless velar plosive (*gabbyt* – *kabbyt*), is very plausible. That /ġ/ could be associated with /k/ is less so. In fact, Cachia (1989) p. 142 mentions an example of alternation between /g/ and /k/ in a *mawwāl*: *gamkann* (*kām kān*). Moreover, Eisele (1997) p. 754 notes that in the *zahr*³⁵⁶ puns, “the most common type of feature change involves voicing or devoicing, and less often a change in emphasis”. He also states that “there are cases INTERDIALECTALLY where the reflex of a word in one dialect might have a vowel with a different quality”.³⁵⁷ It is possible that al-Mağribī uses these dialectal alternations, i.e. *gabbyt* – *gibt*, in this *mawwāl* to fit the paronomasia.

As mentioned above, the pronunciation of *ġīm* and *qāf* are closely related in Egypt. In areas where *ġīm* is pronounced /g/, *qāf* is pronounced /ʔ/.³⁵⁸ Whether this was the case in Egypt in the 17th century cannot be known for certain. There is one

³⁵¹ I thank Ellie Kallas for his suggestions for the translation of this poem.

³⁵² See Behnsted-Woidich IV p. 55a “*ġabbēt* ich brachte (zu *ġāb*, *yīġīb*)”.

³⁵³ The *šadda* on the *bā* only indicates that the following letter is a *b*, i.e. no vowel should be read after *gāb*.

³⁵⁴ For both translations see Hinds-Badawi (1986) p. 729a-b.

³⁵⁵ See Cachia (1977) p. 91-2. Al-Mağribī uses both terms in *Daf al-iṣr*. Another term used by Cachia (1977) but not by al-Mağribī is *zahr*.

³⁵⁶ A word play which involves phonetical modification. On *zahr* in Egyptian popular poetry, see Cachia (1989) p. 60ff. and Eisele (1997).

³⁵⁷ Eisele (1997) p. 755.

³⁵⁸ See BW II: Compare map 6 “Reflex von */q/” and map 10 “Reflex von */ġ/”.

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instance from *Daf al-iṣr* which could indicate that the *qāf* was pronounced as /ʔ/. Al-Mağribī mentions that the Egyptians say: *فلان عائق والديه* *fulān ‘ā’iq wālidyh* “so-and-so is disobedient towards his parents” (49b). In Egyptian Arabic, the active participle of verbs mediae geminatae is *fā’il*, e.g. *ḥāsis*,³⁵⁹ therefore the active participle form I of the root ‘QQ would be عائق *‘āqiq / ‘ā’i*, while in Classical Arabic, this would be عاق *‘āq*. The only explanation why al-Mağribī would have written عائق, is because it was pronounced ‘ā’i’ and he wrongly interpreted the medial glottal stop as belonging to the pattern of the active participle of the verbs mediae infirmae.

6.2.2 Interdentals

It has previously been confirmed that the interdentals in Cairo Arabic had disappeared long before *Daf al-iṣr* was written. Some instances thereof can be found in the 15th century texts by Ibn Sūdūn.³⁶⁰ In the Judeo-Arabic *zaḡal* entitled *Ḥikāya fī ḍamm al-nisā’*, which is supposed to be from the 14th century, all interdentals are represented in the text by postdental plosives.³⁶¹ Satzinger (1972) p. 42 mentions the occurrence of *tā’* for *ṭā’* in the 13th century, and Blau (1982a) p. 101 notes that most early Middle Arabic texts show signs of the shift from interdentals to plosives. Yūsuf al-Mağribī even mentions explicitly that the *ṭ* was pronounced as *t* in the dialect of Cairo:

المحدثين بالتا المشاة فوق اعني بهم العوام
dots, I mean the common people.”³⁶²

There are many examples of words in *Daf al-iṣr* in which the change from interdentals to plosives is visible. Some of these have been discussed briefly in the section on Orthography (§6.1.7). As in the present day, the pronunciation of the *ḍāl* in al-Mağribī’s time was /d/ and examples are: نذل [*NDL] *nadl* (92b) “despicable”, شاذلية [*ŠDL] *šādiliyya* ((81a) “belonging to the *šādiliyya* sufi order”, حَدَا [*HḌY] *ḥadā* “close to” (125a), يهدرم [*HḌRM] *yihadrim* “to speak quickly” (108a), and دبل [*DBL] “to wilt (flowers)” (72a). We have only one example of /ḍ/ > /z/, namely زرق [*DRQ] *zrq* “bird droppings” (fols. 40a and 42a). In general, al-Mağribī uses the

³⁵⁹ See Woidich (2006) p. 83.

³⁶⁰ See Vrolijk (1998) p. 141.

³⁶¹ See Palva (1993) p. 179.

³⁶² *Daf al-iṣr* fol. 11a.

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historical spelling for sibilants which were originally interdental, i.e. ذ for what we assume was pronounced as /z/, for instance: هذا *hazā* “to talk deliriously” (132b), ذل *zull* “humiliation” (74a), and رذل *razil* “despicable” (75b).

The same rule applies for the *tāʾ* as for the *dāl*, and in *Daf al-iṣr* we find proof that it was pronounced as /t/. Some examples are: اطل [*TL] *atl* “tamarisk trees” (63a), تفل [*TFL] *tifl* “dregs” (67a), يتمن [*TMN] *yitammin* “to fix the price of” (110a), توم [*TWM] *twm* “garlic” (96a), and مثل [*MTL] *mitl* “like” (91b). The last one is interesting because in present-day Egyptian Arabic only the pronunciation *misl* is used,³⁶³ which is a direct loan from MSA. However, in the dialects of the Levant, the pronunciation *mətl* is still in use.³⁶⁴ The expression من حين *min hytān* “since, because” (111b) from حيث is also fascinating. It is unclear exactly what the *nūn* at the end indicates; it could be *inn*, as in *hēs inn*,³⁶⁵ or it could be an old case ending, as can still be found in Egyptian Arabic these days in expressions such as *gaṣbin ‘anni* “against my will”³⁶⁶ and *nadrin ‘alayya* “I vow (to do so-and-so)”.³⁶⁷ It is all the more interesting because al-Mağribī mentions that this expression is used by the town dwellers, whereas the country folks say *hyṣān* (111b), which would be a rare case of /t/ > /ṣ/.

It is likely that the pronunciation as /s/ in loanwords from Classical Arabic also existed, but this is not evident from the orthography because al-Mağribī never writes a *sīn* in such cases. However, in the proverb قطع بليق لا حرث ولا درس *qaṭaʿ Bəlyq lā ḥaraṭ wala daras* “he removed Bulayq because he neither ploughed nor threshed” (37b), the rhyme indicates that the pronunciation of *ḥaraṭ* must have been *ḥaras*. The trend of using the historical spelling of *s* < *t* with *tāʾ* can still be observed today. It would, for instance, be unacceptable to write a word like *tawra*, which is pronounced *sawra* in Egypt, with a *sīn*: سورة; the word’s image would change too much. In the case of *dāl* – *zāy*, this is less problematic (see ذرق < زرق) but the historical orthography is often still preferred.³⁶⁸

³⁶³ See Hinds-Badawi (1986) p. 823b.

³⁶⁴ Barthélemy (1935) p. 777.

³⁶⁵ Hinds-Badawi (1986) p. 235b.

³⁶⁶ Ibid. p. 624a.

³⁶⁷ Ibid. p. 855b.

³⁶⁸ This is for instance the case in *Laban il’aṣfūr* by Yūsuf al-Qaʿīd. This is a novel written entirely in the Egyptian dialect, yet the author sticks to the etymological orthography of *t* > *s*. See Zack (2001a) p. 200.

The shift from *z* to *ḏ* is reflected in the word *ḥanḏal* < *ḥanzal* “colocynth” (71b).

6.2.3 hamza

6.2.3.1 Initial hamza

In *Daf al-isr*, we find evidence that the initial glottal stop had already disappeared. Where this occurs, it is replaced by a *wāw*, such as *وذن* *widn* “ear” (119b) < *ʾudn*, *وريت* *warryt* “I showed” (132a)³⁶⁹ and *وجنة* *waḡna* “cheek” (119b) (originally *ʾaḡna*, but *waḡna* already attested by Lane VIII p. 3049c). This phenomenon can still be observed today in several dialects.³⁷⁰ In the word *ḥuwwa* (127a) < *ʾuḥuwwa* “brotherhood” (also attested by al-Ḥafāḡī (1865) p. 88) the initial syllable with the glottal stop as its onset has disappeared altogether. There are several examples of this feature in modern Cairene Arabic, such as *ḥad* < *ʾaḥad* “to take” and *ṭār* < *ʾiṭār* “frame”.

6.2.3.2 Intervocalic hamza

كأن *kann* (from *kaʾann* - *kaʾinn*) “as if” (117b) is still attested in Egypt: Behnstedt-Woidich (1994) p. 422b “*kann* als ob: *kannak* als ob du”. *عيلة* *ʾayla* or *ʾēla* “dependents” (84b) reflects the disappearance of the *hamza* so *ʾāʾila* became *ʾāyila* and then *ʾyla*. For the issue of the diphthong see §6.2.8. The word *عدين* *ʾiddinn* “let’s assume that...” (117a) is a contraction of *ʾidd ʾinn* in which the *hamza* has disappeared.

6.2.3.3 Final hamza

Unfortunately, Al-Maḡribī’s spelling of the *hamza* is so haphazard (see §6.1.1) that it is impossible to reach a conclusion about either its pronunciation or its disappearance. Instead, we have to rely on those instances where he explicitly mentions that it has vanished, or looks up a word under the *wāw* or *yāʾ* where in Classical Arabic it would have a *hamza*. Such is the case in the entry *حببت* *ḥabbyt* “I hid” (126a), which al-Maḡribī placed in the chapter *wāw* and *yāʾ*. He looked it up under *ḤBY*³⁷¹ but did not find it there. Other cases of the disappearance of the final

³⁶⁹ According to ‘Abd al-Tawwāb (2000) p. 359 the origin is *رأيت*, with disappearance of the *hamza*, so it became *رويت*, and after metathesis of *rāʾ* and *wāw* it became *وريت*. The same theory is supported by Davies (1981) p. 71.

³⁷⁰ See Watson (2002) p. 18 and Davies (1981) p. 71.

³⁷¹ This is remarkable, because he had already mentioned the verb *خبا* in the chapter *hamza*.

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hamza are: رديّ *radī* “bad” (127b), رفا *rafā* “to darn” (9a), ملو *malw* “a ... full” (111b), ملاية *milāya* “bedsheet” (10b), نبي *nayy* “raw” (131b), هتاك *hetāk* “may God grant you good health” (11a), دافيت *daffyt* “I warmed up” (127a).

6.2.4 Emphasis

Both emphatization and de-emphatization are attested in *Daf al-iṣr*. We find the following examples of the latter:

سقيع *saqī* “chilly” (44a) (< صقيع *sakk* “to hit” (61a) (< صَكَّ *sandūq* “box” (46a) (< صندوق *nātiq* “endowing with speech (God)” (55b) (< ناطق *nata*’ “to endow with speech” (55b) (< نطق *yizdaq* “to speak the truth” (41b) (< يصدق (in combination with partial assimilation of the s, see §6.2.5), and *saqqaf* < *ṣaffaq* “to applaud” (25b) (with metathesis of *qāf* and *lām*, see §6.2.7).

The only example of emphatization is the word صرم *ṣurm* “arsehole” (102b) (< سرم). This is a case of secondary emphasis due to the vicinity of the *rā*.³⁷²

6.2.5 Voicing of s and ṣ

The voicing of s and ṣ is attested in *Daf al-iṣr*. For instance, in يزدق *yizdaq* “to speak the truth” (41b) (< يصدق) the ṣ has lost its emphasis and has become partially assimilated to the following voiced d. Voicing at the beginning of the word is found in زحاق *ziḥāq* “lesbianism” (< سحاق) and زحافة *zahḥāḥa* “lesbian” (< سحاقفة) (both 43a), in زعلوك *za'lūk* “pauper” (61a) (< صعلوك), and زحلفة *zahḥlafa* < *sulahḥfā* “tortoise” (23b) (with metathesis of the *ḥ* and *l*).³⁷³ In these four examples, it is unclear why the initial s and ṣ would be voiced, because there is no assimilation to a following voiced consonant.

6.2.6 Assimilation of it-

In modern Cairene Arabic, the t of the passive-reflexive forms (V, VI and VII) can be assimilated to the following letter if this is a s ṣ ṣ̣ t ṭ d ḏ z ḏ g or k.³⁷⁴ The following

³⁷² See 'Abd al-Tawwāb (2000) p. 362 and Woidich (2006) p. 24.

³⁷³ Al-Mağribī suggests a connection with the word *zahālif* “Small ذَوْبُ [i.e. reptiles, or insects], having legs, that walk, resembling ants” (definition from Lane III p. 1220c), to which it is not related. See also Ḥiğāzī (1969) p. 119 and §6.2.7.

³⁷⁴ See Woidich (2006) p. 69.

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examples of this assimilation, which is often indicated with a *šadda*, are found in *Daf al-iṣr*:

t > s: يَسْكَعُ *yissakka* “to hang around” (44a), يَسْلَعُ *yissalla* “to try hard to sell his goods” (44b), يَسْلَقُ *yissallaq* “to climb” (46a), and يَسْوِقُ *yissawwaq* “to go looking for” (46a).

t > ṣ: يَصْنَطُ *yiṣṣannaṭ* “to eavesdrop” (46a).

t > š: يَشْدُقُ *yiššaddaq* “to be diffuse in speech” (46b).

t > z: اِزْقَمُ *izzaqqam* “to be force-fed”, and يِزْأَوِلُ *yizzāwil* “to imagine” (79a).

t > d: يَدَّشَى *yiddaššā* “to belch” (127a).

t > g: اِجْهَرِمُ *iğğahram* “to be bold” (96a).

6.2.7 Metathesis

In the case of metathesis, two consonants change places. A well-known example in modern Cairo Arabic is the root GWZ < ZWĠ, e.g. *gōz* “husband”. There are a few instances of it in *Daf al-iṣr*: مَعْلَقَةٌ *ma‘laqa* < *mil‘aqa* “spoon” (fols. 49b and 54b), مَوَايِمَةٌ *muwāyima* < *muyāwama* “day labour” (108b), صَاقِعُهُ *šāq‘a* < *šā‘iqa* “lightning” (47a), زَحْلَفَةٌ *zahlfā* < *sulahfā* “tortoise” (23b) (with voicing of the *s*³⁷⁵), and سَقَقَفَ *saqqaf* < *šaffaq* “to applaud” (25b) (with de-emphatization of the *š*, see §6.2.4.).

6.2.8 Diphthongs

When al-Mağribī vocalizes a word that originally contained a diphthong, he often places a *fatḥa* on top, e.g. يَا دَوْبُهُ (folio 13b) *ya dawbu / dōbu* ‘just’, nowadays *ya dōb* or *ya dōbak*, رَوَكُ *rawk / rōk* “public property” (59b), زَيْبَقُ *zaybaq / zēbaq* “mercury” (41b), سَيْفُ *sayf / sēf* “sword” (26a), عَيْلَةٌ *ayla / ‘ēla* “family” (84b), هَوْنُ *hawn / hōn* “mortar” (120a), and هَيْفُ *hayf / hēf* “open air” (36a). However, as Blanc pointed out, the use of the *fatḥa* “may or may not stand for diphthongs”.³⁷⁶ Writing the *fatḥa* before a *wāw* or *yā’* could simply be conventional for /ō/ and /ē/. This is certainly the case with the word بَوْسَهُ *bōsa* “kiss” (88b), which was never a diphthong originally because it derives from the Persian *bosa*.³⁷⁷ Perhaps al-Mağribī vocalizes

³⁷⁵ See also §6.2.5.

³⁷⁶ See Blanc (1981) pp. 195-6.

³⁷⁷ See Steingass (1975) p. 207.

it as *bawsa* because, since all *ō*'s were initially *aw*, it could be argued that *bōsa* must have been *bawsa*. Something similar was noted by Woidich (1997) p. 186-7:

“In the areas of Fayyūm and Bani Swēf, the diphthongs /aw/ and /ay/ are preserved, unlike in Standard Egyptian, the dialect of Cairo. Speakers “know” that Cairo /ō/ corresponds to /aw/ at home. Thus, all words taken over from Standard Egyptian are given an /aw/, even loanwords that historically never contained a diphthong: *ʾawḍa* for *ʾōḍa* ‘room’, *ṣawbar* for *ṣōbar* ‘fertilizer’, *talafawn* for *tilifōn*, and so on.”

Therefore, it cannot be concluded with any certainty whether the diphthongs had developed into long vowels in the dialect of Cairo by this time. Blanc (1981) p. 195 supports the theory that *ay* was still retained in urban lower Egypt in the 17th and 18th centuries. An argument against this is the word *ʾayš* - *ʾēš*, which is written four times as *اش* in *Daf al-iṣr*.³⁷⁸ This suggests that the pronunciation is *ʾiš* or *ʾēš*, i.e. a shortening of the vowel *ē*. Based on similar evidence from *Hazz al-quḥūf*, Davies (1981) p. 87 suggests that *ay* and *ē* coexisted in the 17th century. Diem (1985) p. 77-8, however, mentions an example of monophthongisation of the *aw* dating from the first century AH.

6.2.9 Lengthening of short vowels

A few cases of the lengthening of short vowels are mentioned in *Daf al-iṣr*. That of *kām* < *kam* (fols. 106a and 106b) is well documented³⁷⁹ and can be attributed to the need “to give normal length to exceptionally short words”.³⁸⁰

The explanation of why the word *naʾām* < *naʾam* (106b) would have a lengthened second *a* could be, that like in modern Cairene Arabic, it should be understood not as “yes” but as “excuse me?”, with a rising intonation. However, *naʾām* with a long *a* is already attested in *al-Qāmūs al-muḥīt*.³⁸¹

Spitaler (1967) p. 404, noted that some words with the pattern KaKūK have the plural pattern KawāKīK, which normally belongs to words with the pattern KāKūK. We can find two instances in *Daf al-iṣr* in which the pattern KaKūK has become KāKūK: *ḥārūf* < *ḥarūf* “sheep” (21b) and *qādūm* < *qadūm* “adze” (104a).

³⁷⁸ On fols. 57a, 62a, 73b, and 125b.

³⁷⁹ See Davies (1981) p. 86.

³⁸⁰ Blau (1965) pp. 71-2.

³⁸¹ On p. 1049c: *وَنَعَمْ، بَفَتْحَتَيْنِ، وَقَدْ تُكْسَةُ الْعَيْنِ، وَنَعَامْ، عَمَّ الْمُعَافَى بِنِ زَكْرِيَا: كَلِمَةُ كَبَلَى*.

These are probably hypercorrections following the same pattern as *حازوق* *ḥāzūq* (39a) and *خاتون* *ḥātūn* (112b). From these examples, it may be concluded that long vowels were shortened in open, pre-stressed syllables, because otherwise this confusion would not arise.

6.2.10 Shortening of long vowels

6.2.10.1 Word-internal

In modern Cairene Arabic, the rule that a long vowel followed by two consonants is shortened applies.³⁸² That this rule was already in existence in al-Mağribī's time is attested by the entry *حفة* *ḥaffa* "edge" (21b). The same principle is also confirmed in *Hazz al-quḥūf*, in the words *al-ḥagg* and *al-ḥagga*.³⁸³

Another rule is that an unstressed long vowel is shortened.³⁸⁴ There is an example of this in *Daf al-iṣr*: *حشاك* *ḥašāk* *ṣāhrak* "mind your back!" (7b) < *ḥāšāk*.

6.2.10.2 Word-final

There are five cases where the loss of the final *hamza* and the shortening of the *ā* are found: *بكاء* *bakkā* < *بَكَّة* *bakka* "somebody who is always weeping" (56b), *حلفه* *ḥalfā* < *حلفاء* *ḥalfā* "alfa" (21a), *عزلة* *azla* < *عزلاء* *azlā* "mouth of the water bag" (83b), *wikā* < *wikih* *wikā* "walking stick?" (132a),³⁸⁵ and *watfa* < *watfā* *watfa* "having bushy eyebrows" (35a). There can be no doubt about the pronunciation because the *-a* is written with *hā*. However, in cases where *alif* is written, nothing can be said about the pronunciation, because of the defective way of writing the *hamza* employed by al-Mağribī.³⁸⁶

6.2.11 Pausal *imāla*

In modern-day Cairo, no traces remain of pausal *imāla*, although this is not the case in many other dialects in Egypt.³⁸⁷ There are indications that the loss of pausal *imāla* in Cairene Arabic is a recent development. Blanc (1973-4) p. 375 states that

³⁸² See Woidich (2006) p. 31.

³⁸³ See Davies (1981) p. 101.

³⁸⁴ See Woidich (2006) p. 31.

³⁸⁵ See the next paragraph for the pausal *imāla*.

³⁸⁶ See §6.1.1.

³⁸⁷ See Behnstedt-Woidich (1985) II maps 35-37.

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this process must have taken place at the end of the nineteenth century, because no sources from the nineteenth century mention the forms without *imāla*.³⁸⁸ Moreover, from Muḥammad ‘Ayyād al-Ṭanṭāwī’s³⁸⁹ *Traité* p. vii we learn that there was pausal *imāla* in the nineteenth century:

La lettre qui précède l’alef se change quelquefois en kesra, p. ex. سما le ciel, prononcez: *samèh* (bref).

From the seventeenth century, we have two examples from *Hazz al-quḥūf*: *qarrūfih* (name of a vessel) and *libbih* “solidified milk and beestings”³⁹⁰ There are three more in *Daf al-iṣr*: تركه *tarkih*³⁹¹ “inheritance” (57a), زرافه *zarāfih*³⁹² “giraffe” (24a), and وكيه *wikih* “walking stick?” (132a). These are the only three words that were pronounced with the final *imāla*, which al-Maḡribī indicates with a *kasra*. There are, however, many others which would have been pronounced in the same way about which nothing is mentioned concerning the *imāla*.

6.2.12 Vowel changes

Although al-Maḡribī rarely vocalizes the Egyptian-Arabic entries, he does often compare the vocalization of Egyptian-Arabic words with Classical Arabic.³⁹³ This provides us with some information about the distribution of the vowels.

6.2.12.1 *i > u*

Words which have the pattern *fi’āl* or *fi’lāl* in Classical Arabic have *fu’āl* or *fu’lāl* in *Daf al-iṣr*, which corresponds to normal usage today: طحال *ṭuḥāl* “spleen” (82a), and غربال *gurbāl* “sieve for grains (coarse-meshed sieve)” (84b).

³⁸⁸ Blanc (1973-4) p. 378.

³⁸⁹ See §2.1.1 for more information about al-Ṭanṭāwī.

³⁹⁰ See Davies (1981) p. 81.

³⁹¹ فيكسرون الكاف “and they put an *i* after the *kāf*”, see *Daf al-iṣr* fol. 57a.

³⁹² فيكسرون الفا “and they put an *i* after the *fā*”, see *Daf al-iṣr* fol. 24a.

³⁹³ His system is explained in detail in §3.7.1.

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6.2.12.2 *i > a*

Quadriliteral words which have the pattern *fi'lil* in Classical Arabic have *fa'lil* in both *Daf al-iṣr' al-iṣr* and modern Cairene Arabic. Some examples are: برطيل *barṭīl* “bribe” (65b), قندیل *qandīl* “oil lamp” (90b), and زنديق *zandīq* “heretic” (42b).

Words with the pattern *mifal* and *mifala* in Classical Arabic have *maf'al* and *maf'ala* in *Daf al-iṣr' al-iṣr*:

maf'al:

محمل *maḥmal* “camel litter” (70a), مردن *mardan* “spindle” (114a), and معصم *ma'ṣam* “wrist” (103a). This final example is interesting because under the influence of Modern Standard Arabic it has again become *mi'ṣam* in modern Cairene Arabic.

maf'ala:

مدخنة *madḥana* “smoke funnel” (113b), مصطبة *maṣṭaba* “stone bench” (15b), and مصقلة *maṣqala* “burnisher” (81a).

6.2.12.3 *u > i*

Daf al-iṣr has the patterns KuKāK(a) and KiKāK(a) for words with the meaning of “waste”. In modern Cairo Arabic, words with this meaning have the same patterns,³⁹⁴ while in Classical Arabic only the pattern with *u* is used. In *Daf al-iṣr* we find: رذاب *riḏāb* “spittle” (14a), and مِشاق *mišāq* “residue that is left after the flax has been combed” (55b), as well as زبالة *zubāla* “garbage” (77a), قمامة *qumāma* “sweepings” (105b), نُخالة *nuḥāla* “siftings of flour” (92a), and غسالة *ḡusāla* “washing water” (85a).

6.2.12.4 *u > a*

Quadriliteral words with the pattern KuKKūK in Classical Arabic have the pattern KaKKūK in modern Cairo's dialect. There are a few examples of this phenomenon in *Daf al-iṣr*: bal'ūm “gullet” (96a), خرطوم *ḥarṭūm* “hose, elephant's trunk; Khartoum” (96b), صندوق *ṣandūq* “box” (47b), and عربون *'arbūn* “down payment” (116b).

³⁹⁴ See Woidich (2006) pp. 93 and 98.

6.2.12.5 *a > u*

Words with the pattern KaKūK in Classical Arabic, have in *Daf al-iṣr* the pattern KuKūK like in modern Cairo Arabic: سفوف *sufūf* “medicinal powder” (25a); لُعُوق *lu‘ūq* “electuary” (54b); زُبُون *zubūn* “customer” (114b).

6.2.12.6 Assimilation of vowels to vowels

In مَعْدِل *ma‘addil* < *mu‘addil* “somebody who puts another straight or corrects his faults” (83a), we see the assimilation of the /u/ to /a/. This is a phenomenon that takes place when the two vowels are separated by a pharyngeal, in this case the ‘. Other examples observed in modern Cairene Arabic are *Muḥammad* - *Maḥammad* “Mohammed” and *mi’ayyaḥ* - *ma’ayyaḥ* “festering”.³⁹⁵

6.3 Morphology

6.3.1 The verb

6.3.1.1 The prefix of the imperfect

The vowel of the prefix of the imperfect is *i*.³⁹⁶ It is twice written with *kasra* in *Daf al-iṣr*: يَسْلَع *yisalla* “to be successful in selling one’s goods” (44b), and يَشْوَل *yišwlām* “to rage, scream” (102a). Širbīnī also explicitly mentions that the prefix is *yi-* in his comment on Y’F “it settles (of a fly)”.³⁹⁷ An ancient example of this feature has been discovered in a Judaeo-Arabic letter from the 12th/13th century: *yiḡī* “it comes”,³⁹⁸ and many other instances can be found in the 15th century text *Nuzhat al-nufūs*.³⁹⁹

6.3.1.2 The prefix of form V, VI, quadriliterals

The prefix *it-* instead of *ta-* in forms V and VI and the quadrilateral verbs occurs frequently: يَدَّشَّى *yiddaššā*⁴⁰⁰ “to belch” (127a), اِترَسَم *itrassim* ‘*ala* “to guard someone” (97b), اِزَّقَم *izzaqqam* “to be force-fed” (98b), يَسْكَع *yissakka* “to loiter” (44a), يَسْلَق *yislaq*

³⁹⁵ See Woidich (2006) p. 19.

³⁹⁶ This phenomenon, called تلتلة *taltala*, is an old feature. It was already widespread among the pre-literary dialects of the Arab peninsula. Rabin (1951) p. 61 mentions that “the tribes of Qais, Tamīm, ‘Asad, Rabī’a, and the ‘*āmmat al-‘arab*’ had *i*”.

³⁹⁷ See Davies (1981) p. 105.

³⁹⁸ See Blau-Hopkins (1985) p. 453. This letter is written in vocalized Hebrew script.

³⁹⁹ See Vrolijk (1998) p. 145.

⁴⁰⁰ The assimilation of the *t* to the following consonant is discussed in §5.3.6.

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yissallaq “to climb” (46a), *yissawwaq* “to go looking for” (46a), *yiššaddaq* “to be diffuse in speech” (46b), *yiššannaṭ* “to eavesdrop” (46a), *itmaqqaḷ* “to look” (92a), *yizzāwil* “to imagine” (79a), *ittahtih* “to stammer” (121a), *itfaškil* “to act incorrectly” (87a), *itmaṭraq* “to lay down” (36a), *itmalml* “to be restless” (92a), and *itharkin* “to be worn out” (120a).

There are also fourteen instances of *ta-*, but given the proof of *it-* it is clear that *ta-* must be a classicism.

6.3.1.3 The prefix of form VII

The prefix of the passive-reflexive form VII is always *in-*. A few examples are:

inbašam “to feel nauseated” (95b), *inḡabah* “to be embarrassed” (121b), *inḡazā* “to be embarrassed” (126b), *inḡaṭaf lwnuh* “he became pale” (lit. “his colour was snatched away”) (22a), *indakk* “to be weakened (voice)” (58b), *indalaq* “to throw oneself on” (39b), *inṭaraf* “to be hurt (the eye)” (29b).

The form with *it-*, which occurs frequently in *Hazz al-quḥūf*,⁴⁰¹ is not attested in *Daf al-iṣr*, where all form VII-verbs have the prefix *in-*, as in *Nuzhat al-nufūs*.⁴⁰² The prefix of form VII is *it-* in Cairo these days, while *in-* can be found in a few verbs such as *inbasaṭ* “to enjoy oneself”. In the Šarqīya, the prefix is *in-*.⁴⁰³

6.3.1.4 Vowels of form II, V, and quadrilaterals

In modern Cairene Arabic, the same rule applies to the second vowel of forms II and V, and the quadrilateral roots: if one, or both, of the surrounding consonants are emphatic, laryngeal (not *h*), pharyngeal, or postvelar fricatives, the vowel is *a*. In all other cases it is *i*.⁴⁰⁴ Therefore, it is *nazzil* “to bring down”, *ṭalla* “to bring up”, *bahdil* “to mess up”, but *laḡbaṭ* “to confuse”. There are a few indications from *Daf al-iṣr* that in al-Mağribī’s time the distribution of the vowels was the same as it is today: *yitnaḡḡam* “to defecate” (106b), *yisalla* “to be successful in selling one’s goods” (44b), *itharkin* “to be worn out” (120a), and *ḡarbaq* “to tear apart” (39a). More evidence of this distribution of the vowels can be found in

⁴⁰¹ See Davies (1981) p. 118.

⁴⁰² See Vrolijk (1998) p. 148.

⁴⁰³ See Behnstedt-Woidich (1985) I map 242.

⁴⁰⁴ See Woidich (2006) pp. 64, 67.

Vrolijk (1998) p. 147, from the 15th century text *Nuzhat al-nufūs*. For example: *yīṣayyah* “he shouts” and *aḥadditak* “I will tell you”. The only instance in *Daf al-iṣr* where this rule does not apply is *تَحَسَّب* *taḥassab* “to be entrusted to the protection of s.o.”. However, because the classical prefix *ta-* is used for form V in this example, it could be argued that the vocalization of this word is also classical.

6.3.1.5 Form IV

As explained in detail by Davies (1981) pp. 117-8, the causative role of form IV has been taken over by form II in the dialects, while other form IV verbs have been reinterpreted as form I.⁴⁰⁵ An example from modern Cairene Arabic is the pair *ti'ib*, *yit'ab* “to become tired” and *ta'ab*, *yit'ib* “to tire” (< *at'ab*, *yut'ib*), whereas two instances from *Daf al-iṣr* are: راق *rāq* “to pour” (40b) < أراق *'arāq* and طَلَّ *ṭall* “to look down” (82b) < أَطَّلَّ *'aṭall*. Five examples of form IV can be found in al-Mağribī's glossary: ارهاق *arhaq* “to delay” (41a), اسرع *asra* “to hurry” (44a), اولم (107b) *awlam* “to give a banquet”, اقرِف (32a) *aqraf* “to disgust”, أومي (3b) *'awmā* “to make a sign”. From a total of 1406 words, these few instances referred to above seem to indicate that form IV was used infrequently, and that this could be due to the effect of elevated speech. Note also that the form IV *aqraf* has become form I in modern Cairo Arabic, forming a pair like *ti'ib* and *ta'ab*: 'irif, yi'raf “to be disgusted”, and 'araf, yi'rif “to disgust” (< *aqraf*, *yuqrif*).⁴⁰⁶

A special case is the verb “to go”, which is *rāḥ* (6b and 132a), but is mentioned once as *'arāḥ*: كلاه *bi-ṣaḥm kilāh* “they say: he went away energetically” (101b). This variant can also be found in a text from 1707, a shadow play edited by Paul Kahle: *'aḥūk 'arāḥ minnak ḡaḍbān* “your brother has left you in anger” and *'arāḥ lak šī ḡāyī* “have you lost something?”.⁴⁰⁷ In the twentieth century dialect of the Jews of Cairo, the same *arāḥ* is found for the 3rd sg. masc.⁴⁰⁸ In Classical Arabic, we find both راح and اراح with the meaning “[he] returned in the evening, or afternoon, to rest”, see Lane III 1179b.

⁴⁰⁵ See also Brockelmann (1961) I p. 523.

⁴⁰⁶ See Woidich (2006) pp. 62-3.

⁴⁰⁷ Quoted in Blanc (1974) p. 215.

⁴⁰⁸ Ibid.

6.3.1.6 The internal passive

The internal passive occurs in only two entries: عيل صبري *ʿil ṣabrī* “I lost my patience” (84b) and قتل *qutil* “to be killed” (89a). The first one can be explained as an expression borrowed from Classical Arabic, and the second by its appearance in the context of Classical Arabic: يقولون فلان العدو مات ويقول بعض لم يمت انما قتل ولا *yaqūlūn fulān al-ʿadaww māt wa yaqūl lam yamut innamā qutil wa lā farq* “they say: ‘so-and-so (may it happen to your enemy) died’, and some say, ‘he did not die, he was killed’, and there is no difference”. In addition, the internal passive can sometimes be found in the context of an entry, e.g. *fulān musik bi-ʿamlatuh* “he was caught red-handed” (84b) (the entry here is *بعملته*), but this can be explained by al-Maḡribī’s habit of placing the entries in a classical context.⁴⁰⁹

6.3.2 The pronoun

The only two personal pronouns worth mentioning here are: *iḥnā* in ما احنا من دي *iḥnā min dī* *lqabal* “we do not belong to this type of people” (88b), and *huwwā* in اذ هو *ʾad huwwā* “there he is” (3b). Both can be found in the list of personal pronouns of Davies (1981) p. 177.

The use of the word *إيّا* *ʾiyyāh* is interesting. It can be used as a demonstrative particle (see §6.3.3.), but al-Maḡribī mentions its usage by the Bedouins with the meaning of “he”: وهذه الكلمة يستعملها غير الحضرة في معنى هو كأنهم يقولون هو بعينه: “this word (i.e. *إيّا*) is used by the non-town dwellers with the meaning of ‘he’, as if they say: ‘he himself’”.

6.3.3 The demonstratives

The demonstratives *dā*, *dī*⁴¹⁰ and *dwlāh* occur in *Daf al-iṣr*. The latter is used independently: *wa yaqūlūn dwlāh kazā aw iṣ fī dwlāh ṭayyib* “they say: ‘those are so-and-so’, or ‘which of those is good?’”. Davies (1981) p. 161 suggests that the *-h* of *dwlāh*, which also occurs in *Hazz al-quḥūf*, “may

⁴⁰⁹ See §3.6.1.

⁴¹⁰ These are spelt *دا* and *ذي*, but because interdentals had already disappeared at this time (see §6.2.2) it can be concluded that this is historical spelling and should be pronounced *dā* and *dī*. Furthermore, *dī* is written once as *دي*.

indicate pausal *'imāla*". Also *dā* appears only independently: *ما ذا الا شكل mā dā illā šikl* "that is nothing but coquetry", *ما ذا هلال واكبر ذا مليح dā hilāl wa-akbar dā maliḥ* "that is the crescent and even bigger, that is beautiful" (100b). The demonstrative *dī* occurs once in combination with *illā*, like the aforementioned *dā*: *ما ذي الا زلة mā dī illā zilla* "it is nothing but a mistake" (78b). In two other cases, *dī* / *dī* appears as a preposed⁴¹¹ demonstrative, once in combination with a feminine noun: *اش ذي اللبكة iṣ dī l-labka* "what is this confusion?" (62), and once with a masculine noun: *ما احنا من دي القبل mā iḥnā min dī l-qabal* "we do not belong to this type of people" (88b). This confirms Davies' findings that "there is no strict correlation between the form of the demonstrative and the gender of the noun", and that "especially frequent preposed is DY".⁴¹² In *Hazz al-Quḥūf*, we find examples such as *dī l-'amal* "this act" and *dī l-qwl* "these words".⁴¹³

In modern Cairene Arabic, the normal order is noun - demonstrative. However, Doss (1979) shows that the word order demonstrative - noun also occurs, and she refers to three constructions in which this can be found:⁴¹⁴

1. noun phrases following the vocative *ya*, e.g. *ya dī lḥēba* "what a nuisance!"
2. strongly worded commands, e.g. *ḥallaṣūna min dī ššuḡlāna* "rid us of this job!"
3. curses, e.g. *yil'an abu dī l'īša* "damn this life!"

The function of this positioning, Doss argues, is "that of emphasis which is usually to express a negative feeling".⁴¹⁵ However, Woidich (1992) contradicts this with some examples with a positive meaning, e.g. *yādi šṣudfa ssa'īda* "what a happy coincidence!".⁴¹⁶ He argues that rather than expressing a negative feeling, the combination of demonstrative - noun causes an "increased intensity of awareness" because of its contrast with the normal word order.⁴¹⁷ Davies (1981) proves that the same applies to the examples found in *Hazz al-quḥūf*, and that the function of the preposed demonstrative is "to mark a general intensity of feeling on the part of the speaker towards the object referred to".⁴¹⁸ This is probably also the case in

⁴¹¹ No instances of postponed demonstratives are found in *Daf al-iṣr*.

⁴¹² Davies (1981) p. 163.

⁴¹³ Ibid.

⁴¹⁴ See Doss (1979) pp. 350-351.

⁴¹⁵ Ibid. p. 353.

⁴¹⁶ See Woidich (1992) p. 199

⁴¹⁷ Ibid. p. 214.

⁴¹⁸ Davies (1981) p. 168.

Daf al-iṣr, although there are not enough examples thereof to establish a general rule.

A very interesting feature is *dillā* دَلَّا. It only appears after *mā* in *Daf al-iṣr*, which initially suggested to me the meaning of “nothing but”. However, in *Nuzhat al-nufūs*, the word occurs several times as a demonstrative in combination with a noun, e.g. دَلَّا الرَّجُل *dillā l-raḡul* “this man”, but also independently.⁴¹⁹ It never occurs in combination with *mā* though. Therefore, in the examples in *Daf al-iṣr*, the expression *mā dillā* could be translated as “what kind of a ... is this”: مَا دَلَّا لَكَوَك *mā dillā lakūk* “what kind of careless person this is!” (62a), مَا دَلَّا رَجُل *fulān mā dillā raḡl* “so-and-so, what kind of man is he!” (75a), and مَا دَلَّا قِسْمَه *mā dillā qisma* “what kind of fated lot is this!”.⁴²⁰ Vrolijk was unaware of its usage in *Daf al-iṣr* and, therefore, concluded that this feature had become obsolete before the 17th century.⁴²¹ Spiro (1999) p. 550a mentions the similar *ma illa*: مَا اِلَّا رَاغِل *ma illa rāḡil* “what a man!”, which is also referred to by 'Amīn (2002) p. 501: مَا, and El-Ṭanṭāvy (1981) p. xxiv: مَا.

6.3.4 The demonstrative particles

In modern Cairene Arabic, there are two demonstrative particles with the meaning “there is...” which are used as presentatives: *ahú* (m.), *ahé* (f.), *ahúm* (pl.) and the invariable *ādi*.⁴²² we also find two such particles in *Daf al-iṣr*. The first is *ādī*: يَقُولُونَ *yaqūlūn ādīnī gyt maṭalan aw ādīnī rāyih* “they say: ‘here I am’, or ‘here, I’m going’” (109a). Fischer (1959) p. 176 states that this demonstrative is a combination of the interjection *'ā*, and the old relative pronomen *ḡī*. In modern Egyptian, *ādi* can stand alone or be followed by a suffix for the 1st or 2nd person.⁴²³

The second demonstrative particle found in *Daf al-iṣr* is *'ad* followed by the personal pronoun: *'ad huwwā 'amal kaḡā aw 'ad huwwā ḡā* “‘here, he did such-and-such’, or ‘here he is’.” (3b). It is possible that this is a shortened form of *ādi*, since there are examples of *ad* + personal pronoun in

⁴¹⁹ See Vrolijk (1998) p. 152.

⁴²⁰ In *Nuzhat al-nufūs*, no example of *dillā* + fem. noun can be found, see Vrolijk (1998) p. 152.

⁴²¹ See Vrolijk (1998) p. 152.

⁴²² See Woidich (2006) pp. 48-9.

⁴²³ See Woidich (2006) p. 49 and Fischer (1959) p. 176.

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modern Cairo Arabic, such as *adik* ~ *ad-ínta*, *adiki* ~ *ad-ínti*, *adīna* ~ *ad-iḥna* etc.⁴²⁴ In the Dakhla-oasis a form without *-i*, e.g. *ādni*, is still in use today.⁴²⁵ As mentioned above, *ādi* can nowadays only be followed by suffixes of the 1st and 2nd person, but this was, perhaps, not the case in the 17th century.

The particle *إِيَّاه* was, according to al-Mağribī, used as a demonstrative referring to a person or thing and meaning “that one”, “the aforementioned”:

ويقولون إِيَّاه على صورة ضمير النصب المنفصل يريدون ما هو الا كذا هيئة المستفهم انسان
“They say ‘iyyāh in the shape of an object suffix. They mean with this: ‘he is nothing but such-and-such’, in the form of the person who inquires, [e.g.] a person tells another person something, and then he doesn’t understand his story so he repeats it, until he understands it, so he says ‘that’s it!’, as if he is saying, ‘now I understand’” (3b).

It is explained a second time: *they* يقولون عند التذكر لشي اياه بكسر الهمزة وتشديد اليا “they say, when they mention a thing, *iyyāh* ‘the aforementioned’, with an *i* after the *hamza* and a double *yā*” (123b). It could, however, also be interpreted as an interjection.

At the present time, the particle *iyyā* seems to have only negative connotations,⁴²⁶ which does not appear to be the case from either al-Mağribī’s explanation, or the examples he provides.

6.3.5 The interrogatives

6.3.5.1 ‘izzāy

إِزَاي *‘izzāy* “how?” was used in al-Mağribī’s time (see 127b). He correctly retraced it to *اَي شَي زِيَّه* *ayy šy ziyyuh* “how is his attire?”

⁴²⁴ see Woidich (2006) p. 49.

⁴²⁵ See Behnstedt-Woidich (1999) p. 359a.

⁴²⁶ Hinds-Badawi (1986) p. 47a mentions that it is often used “with a pejorative connotation”, while Woidich (2006) p. 235 mentions its use when the speaker wants to avoid saying a certain thing, e.g. *iṣṣuwar iyyāha* “certain photos” for “pornographic photos”.

6.3.5.2 iš - ayš / ēš

اش *iš* “what?” occurs four times in *Daf al-šr*, while *ayš / ēš* occurs only once: اش ذي اللبكة *iš dī l-labka* “why are you running around (?)” (57a), اش هذه الخزعبلات *ayš / ēš hādīhi l-ḥuzu‘balāt* (72a) “what is this confusion?” (62a), اش في دوله طيب *iš fī dawlāh ṭayyib* “what are these superstitions?”, اش جلاته *iš ḥilātuh* “what does he look like?” (125b). *ēš* is a contraction of *ayy šay’* “which thing” and has become *ē* in modern Cairo Arabic. *ēš* was common in Cairo until the 19th century,⁴²⁷ and can still be heard today in the Egyptian countryside. As mentioned before,⁴²⁸ the writing of اش with a short vowel suggests the shortening of the vowel *ē*. *ayy šay’* instead of *mā* as an interrogative is an ancient feature which has already been attested to in texts from the first millennium.⁴²⁹ This was, according to Blau, due to the “very heavy functional load of *mā* (which had become the standard negative particle)”.⁴³⁰

6.3.5.3 'ymtā

(3b). Al-Mağribī explains that this is either *matā* plus an extra *ʾay*, or that *ʾay* on its own is حرف جواب “a particle of reply” i.e. *ay* “yes”. This would suggest that the pronunciation is *ʾaymatā*. Note that El-Ṭanṭāvy also uses the spelling with an initial *alif* plus *yā*: ⁴³¹ايمتا.

6.3.5.4 *anā*

هذا جا من انا داهيه من انا كروه من انا مقشره *anā* “which” is an entry in *Daf al-ṣr*:
hādā ḡā min anā dāhya min anā karwa min anā maqšara “this came from which

⁴²⁷ See Spiro (1999) p. 26a.

⁴²⁸ See §6.2.8.

⁴²⁹ See Blau (2002) p. 36 and 130. Corriente (1975) p. 53 mentions many early examples of *ayši* and *ayš* from *Kitāb al-aḡānī* by Abū al-Faraḡ al-Isfahānī (4th century AH). Spitta-Bey (1880) p. 80 mentions he found *ēš* in a manuscript from the 3rd century: *Kitāb naṭr al-durr* by Mansūr b. al-Husayn al-Ābī.

⁴³⁰ Blau (2002) p. 36.

⁴³¹ See El-Tantāvy (1981) p. 75.

disaster, from which ...⁴³²” (3b). Its meaning is explained: *وَأَمَّا قَوْلُهُمْ مِنْ أَنَا مَحَلَّ مَثَلًا* “and concerning their saying *min anā maḥall* for instance, they mean with it *min ayy maḥall* ‘from which place’” (3b). *anā* can be compared with the present-day *āni*,⁴³³ which Woidich (2006) p. 51 mentions in a similar context to al-Mağribī: *sāfir f-āni dahya* “to which damned place did he travel?”. No instances of *anā* were found in other old texts that I consulted.

6.3.5.5 *fyn*

fyn “where” was used by the Egyptians, while the Arabs and North Africans said *wayn* according to al-Mağribī: *يَقُولُونَ وَيَسْمَعُونَ مِنَ الْعَرَبِ وَالْمَغَارِبَةِ وَيُنْ هُوَ أَيُّ أَيْنَ* “they say, and this is heard from the Arabs and the North Africans: *wayn*, which means ‘where’, and this is a mispronunciation of *fyn* which is *fī ayn*” (120a). It is interesting that al-Mağribī considers *wayn* a *taṣḥīf* of *fyn*, which he apparently approves of because it is a contraction of *fī ayn*. An earlier stage of *fyn* can be found in *Nuzhat al-nufūs*, where it is spelled *fiyayn*.⁴³⁴

6.3.6 The diminutive

In modern Cairene Arabic, the diminutive patterns are no longer productive, but survive as relics.⁴³⁵ Most common is the pattern KvKayyvk, which is found in words such as *kuwayyis* “good”, *ṣuḡayyar* “small”, *ʿulayyil* “few” etc. Davies (1981) p. 132 notes the high frequency of diminutive patterns in *Hazz al-quḥūf*. In *Daf al-iṣr*, however, there are only a few:

KvKyKvK

This pattern is used for the diminutive of quadriliteral roots: *بَعِيزَق* *baʿyzaq* “squandering” (38a) and *قَرِيْطَم* *qarīṭam* “safflower” (104b). The latter is also mentioned in *Hazz al-quḥūf*, as the second element of a *kunya*.⁴³⁶

⁴³² The meaning of the words *مَقْشَرَة* and *كُرُوْه* in this context is unclear. Al-Mağribī states his intention to explain them in their proper place, but *كُرُوْه* was not explained and *مَقْشَرَة* would have been in the part of the manuscript that got lost.

⁴³³ See Spiro p. 22b *any*. Hinds-Badawi (1986) p. 42a only mentions *anhu*, *anhi*.

⁴³⁴ See Vrolijk (1998) p. 154.

⁴³⁵ See Davies (1981) p. 131.

⁴³⁶ Ibid. p. 136.

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KvKvy(a)

This pattern is used for roots with a final *yā'*: دُوِيّ *duwayy* “sound” (127a) and شَوِيَّة *šawayya* “a little” (128a).

KvKKūK

For the diminutive of quadriliteral roots: بَلْبُول *balbūl* “nightingale” (66b).⁴³⁷

KvKyK(a)

لَوِيْلَات *lawylāt* “nights” (91b), and اَبُو فَرْيُو *abū farywa* “chestnut” (89a). Following the same pattern are: شَرِيك *šaryk* “type of bread” (60b) and بَرِيك *baryk* “small pastries” (56b), which are from the Turkish *çörek* and *börek*. These loanwords, with a pattern that is unknown in Egyptian Arabic, adjusted to an existing pattern with vowels which resembled the original.⁴³⁸

KvKK

بَايِّي *bāyyī* “o my father” (124a) could be a diminutive.

6.3.7 The adverbs

The adverb هَوْن *hwn* “here” (120b) sounds decidedly Levantine to modern ears.⁴³⁹ However, it is also mentioned in *Nuzhat al-nufūs*,⁴⁴⁰ and is still used today in the oases in Egypt.⁴⁴¹

Al-Mağribī mentions that the *šawāmm* say هَيْك *hayk* “like this” (63a), but fails to reveal what the Egyptians say. We find a few instances of its Egyptian equivalent, كِيدِه *kidih*, in *Nuzhat al-nufūs*.⁴⁴²

The adverbs جُوّه *ḡuwwa* “inside” (4a; 123b; 124b) and بَرّه / بَرّا *barra* “outside” (4a, 123b; 125a) occur frequently in both *Daf al-iṣr* and *Nuzhat al-nufūs*.⁴⁴³

⁴³⁷ See Woidich (2006) p. 96 KaKKūK and p. 100 KaKKūKa for more examples with this pattern.

⁴³⁸ See Woidich (2006) p. 93.

⁴³⁹ See e.g. Frayha (1995) p. 191a.

⁴⁴⁰ See Vrolijk (1998) p. 155.

⁴⁴¹ Behnstedt-Woidich (1994) p. 494b “hawn hier: *min hawn hier lang*”.

⁴⁴² See Vrolijk (1998) p. 155.

⁴⁴³ Ibid. p. 154.

6.4 Syntax

6.4.1 Negation

No instances of *mā...š(i)* can be found in *Daf al-iṣr*, although it is clear from other texts from same the period that this form of negation was used at that time.⁴⁴⁴ The negation with *mā* is the only kind we find in *Daf al-iṣr*'s colloquial material. It is used to negate the perfect: *mā qadār yibzām* "he could not speak" (95b); the imperfect: *hādā mā yihawwaq fī l-šy* "this has no effect on it" (38b); prepositional sentences: *mā ʿandī fihā ziyān* "I have no trick for it" (114b); and nominal sentences: *mā ʾant ḥalā* "you are not lacking in good qualities" (8b).⁴⁴⁵ The lack of *mā...š(i)* can probably be attributed to al-Mağribī's tendency to use a somewhat classicized context for his entries.

6.4.2 Asyndetic clauses

Two examples of asyndetic clauses, i.e. clauses which are not introduced with *ʾan*, occur: *yaqūlūn yā ḡāriya ti'rafi tiṭbuḥi qālat yā sayyidi ti'raf timawwin* "they say: 'Girl, do you know how to cook?' She said: 'Sir, can you provide for your family?'" (119a) and *mā qadār yibzām* "he could not speak" (95b).⁴⁴⁶ In Classical Arabic, the conjunction *ʾan* should be used in both cases. On one occasion, the conjunction *ʾan* is also omitted from a Classical Arabic sentence in which the meaning of an entry is explained: *masak qalbahu ḥattā lā yaqdar yatanaffas* "he strangled him until he could not breathe anymore" (99a). In Middle Arabic, asyndetic clauses occur frequently, see e.g. the example mentioned by Blau (2002) p. 52: *تَسْتَطِيعُونَ تَسْهَرُونَ* "you can spend the night awake".

6.4.3 Wishes

In Classical Arabic, wishes are expressed by perfect + subject, while in Egyptian Arabic they are expressed by subject + imperfect. There are examples of both types in *Daf al-iṣr*:

⁴⁴⁴ It occurs frequently in *Hazz al-quḥūf*, see Davies (1981) pp. 284-293 and a few times in *Nuzhat al-nufūs*, see Vrolijk (1998) p. 156.

⁴⁴⁵ In nominal sentences like this, modern Egyptian Arabic uses the negation *miš*, but the personal pronomen can also be negated with *ma...š*: *ma-ntāš*, see Woidich (2006) p. 336.

⁴⁴⁶ Some other examples can be found in Vrolijk (1998) p. 156.

- subject + imperfect: *اللّٰه يرحم سلفك* *allāh yirḥam salafak* “may God have mercy on your ancestors” (25b), and *اللّٰه يتلّٰله* *allāh yitaltiluh* “may God put him in hardship” (67a).

- perfect + subject: *قاتله الله* *qātalahu allāh* “may God fight him” (126b), and *هناك الله* *hannāk allāh* “may God grant you good health” (11a).

The wishes with the imperfect are an ancient feature because examples can be found in texts from the first millennium.⁴⁴⁷ The use of the perfect in the expression of wishes is, however, still common today, and can be explained as loans from Standard Arabic.⁴⁴⁸ An example which is frequently heard in Egypt is *kattaṛ ḥērak* “many thanks!” (lit. “may God increase your bounty”).

6.4.4 The place of the interrogative

As can be seen from the examples in §6.3.5, all colloquial interrogatives occurring in *Daf al-iṣr* are placed at the beginning of the sentence. Sharbatov (1969) p. 312 states that the fact that al-Mağribī places *imtā* and *iš* there, while nowadays they are placed at the end, is proof of the final struggle between Coptic and Arabic in the 16th and 17th centuries. This is, however, extremely unlikely. In modern Egyptian Arabic, there is no rule that the interrogative must be placed at the end of the sentence; its position is in situ, i.e. it takes its position according to the function it has in the sentence.⁴⁴⁹ For example, if the interrogative is the subject it takes the position thereof at the beginning of the sentence: *mīn šāf ‘Ali fi lmadrasa?* “who saw ‘Ali in school?”. If it is the object, it will be placed after the verb: *Ḥasan šāf mīn fi lmadrasa?* “whom did Ḥasan see in school?”.⁴⁵⁰ In the examples from *Daf al-iṣr*, the interrogative *iš* has the function of the subject in all instances and is, therefore, placed at the beginning of the sentence. The temporal interrogative

⁴⁴⁷ See Blau (2002) p. 45.

⁴⁴⁸ See Woidich (2002) p. 272.

⁴⁴⁹ See Woidich (2006) p. 359; the following two examples are also taken from there. More examples can be found in *EALL I* p. 502 (P. Behnstedt).

⁴⁵⁰ More examples from older sources can be found in Singer (1958) pp. 135-6. Also Munzel (1950) p. 573 notes that *ēš*, when used as the subject of the interrogative sentence, is placed at the beginning thereof. He also points out (pp. 566-8) that in some other Arabic dialects, and even in Classical Arabic, cases have been found where the interrogative is placed at the end of the sentence, thereby ruling out Coptic influence. Diem (1979) pp. 51-2 also finds it unlikely that the influence of the Coptic language has caused this word order. He does, however, suggest that given two possible alternatives, the Coptic substratum may have caused a preference for the construction closest to Coptic. This is also the opinion of Versteegh (1997) p. 106.

'ymtā, is mostly found where temporal adverbs are placed, i.e. at the end of the sentence. However, variety in word order is possible, and the interrogative can be placed at the beginning of the sentence in order to stress its meaning.⁴⁵¹

Another argument against Sharbatov's statement relates to the fact that if at the beginning of the 17th century the interrogatives were still placed at the start of the sentence, whereas they are now at the end, this cannot be due to the influence of Coptic because it was already a dead language in al-Mağribī's time. In general, it is supposed that the Coptic language ceased to be a living language in the 12th century.⁴⁵²

6.4.5 dann

The particle *dann* (also *tann* in modern Cairo Arabic⁴⁵³) is used to describe the continuation of an action: كذا دَنُّهُ يَقُولُ *dannuh yiqūl kaḏā* "he says so-and-so all the time" (113b). The origin of *dann* / *tann*⁴⁵⁴ is *ta'anna "to stay",⁴⁵⁵ not *dann* "to buzz" as al-Mağribī suggests. *dann* is used in the example in combination with an imperfect, while nowadays it is almost exclusively used with the active participle (and sometimes with the imperative).⁴⁵⁶

6.4.6 šā

In Yemeni Arabic, the word شَا *šā* has undergone a change from a verb meaning "to want" to a future marker. This process is called grammaticalisation, which is "[T]he change whereby lexical items and constructions come in certain linguistic contexts to serve grammatical functions, and once grammaticalized, continue to develop new grammatical functions".⁴⁵⁷ This grammaticalisation of *šā* had already taken place in al-Mağribī's time: يقولون شَا افعل شَا اروح وهم اهل اليمن وهي صحيحة اي "The people of Yemen say اريد افعل او اراد في شَا يفعل واردت في افعل لان شَا ماض دائما

⁴⁵¹ See Woidich (2006) p. 360.

⁴⁵² At least, this has been the case in Cairo since the 12th century according to MacCoull (1985) and Rubenson (1996), while *EALL* I p. 495 (T.S. Richter) names the 13th century. Relics of Coptic have been reported later than that in Upper Egypt, see *El*² V p. 92b (A.S. Atiya). On the influence of Coptic on Egyptian Arabic, see also Diem (1979) pp. 50-52.

⁴⁵³ See Hinds-Badawi (1986) p. 139a and Woidich (2006) p. 324.

⁴⁵⁴ In the Delta, we find *dann* east of the Damietta-branch of the Nile, and *tann* in the other areas. See BW II map 393.

⁴⁵⁵ See Woidich (2006) p. 324.

⁴⁵⁶ Ibid.

⁴⁵⁷ Brinton-Traugott (2006) p. 99.

šā aḥal šā arūḥ which is correct, i.e. “I want to do”, or “he wanted” in the case of *šā yifal* and “I wanted” in the case of *aḥal*, because *šā* is always in the perfect tense”.

Since “to want” expresses an intention, and therefore makes it probable that an action will take place in the future, it is easy to imagine how *šā* became the future marker. In the Yemeni dialects of today, the prefix *š-* or *ša-* is still used to express the future or an intention. Watson (1993) p. 62 mentions that *šā*-expressing intention and the future tense is only used in the first person, which fits al-Mağribī’s first two examples. Deboo (1989) p. 215 only refers to its use as the verbal prefix for future or intention, without specifically mentioning the first person. Piamenta (1990) I p. 242b gives an example in the third person: “شياكل *šā-yākul* he will eat”. Al-Mağribī’s translation of *šā aḥal* with “I want to do” is inaccurate and should have been “I will do”, because if “to want” was the meaning the speaker intended to convey, then the verb would have to be conjugated. On the other hand, *شا يفعل* could mean “he wanted to do”, as al-Mağribī states, because as well as being used as a future marker in modern Yemeni dialects, the word *šā* is also still used as a verb, with the meaning “to want”.⁴⁵⁸ The same situation could have existed in al-Mağribī’s time.

It is a common phenomenon in many languages that the verb “to want” becomes the future marker. This is for instance the case in English, where the word “will” originates from Old English *willan* “want”. More examples can be found in Modern Greek, Swahili, and Bulgarian, as well as in several other languages.⁴⁵⁹

6.4.7 *qā’id* as an auxiliary verb

In the following sentence, *qā’id* is used as an auxiliary verb expressing continuity: *فلان قاعد مُسهّم* *fulān qā’id musahhim* “so-and-so is frowning” (101a). *’ā’id*, with the function of an auxiliary verb, still has the meaning of “to keep doing something” in modern Cairene Arabic.⁴⁶⁰ It can be followed by an imperfect, bi-imperfect or participium: *wi ’a’adt’ mistanniyya lbitt* “and I waited for the girl”, *’a’adt’ māši māši* “and I walked farther and farther”,⁴⁶¹ and *innās ’a’adu ynādu ’a-ttaksi* “the people kept calling for the taxi”.⁴⁶² Interestingly, the same process has taken place in

⁴⁵⁸ See Deboo (1989) p. 215.

⁴⁵⁹ See Heine-Kuteva (2002) pp. 310-311.

⁴⁶⁰ See Woidich (2006) p. 310 and Hinds-Badawi (1986) p. 710a.

⁴⁶¹ Examples from Woidich (2006) p. 323.

⁴⁶² Example from Hinds-Badawi (1986) p. 710a.

Dutch, where one can say, for example: *zit niet zo te zeuren!* “stop nagging!” (lit. “don’t sit there nagging”) even if the person doing the nagging is standing. This can also be seen in a number of other languages, for instance Danish and Korean.⁴⁶³

6.5 Vocabulary

One of *Daf al-iṣr*’s appealing elements is its focus, not only on the speech of the intellectuals of the day, but also on that of various other social classes such as the artisans, working classes, country people, those from other Arab-speaking countries, and even women and children. Moreover, al-Mağribī also discusses a number of loan words, mainly from Persian and Turkish. An overview of these various categories can be found in this section, which will conclude with research into the question of to what extent words mentioned in *Daf al-iṣr* are still in use in present-day Egypt.

6.5.1 Words used by the various social classes

6.5.1.1 Women and children

It is interesting to note that *Daf al-iṣr* pays attention to the speech of women and children. Despite this, it is possible to conclude that reporting the speech of the latter was somewhat problematic for al-Mağribī: *فِي لُغَةِ الْاَوْلَادِ عِنْدَ ارَادَةِ مَشِيهِمْ تَاتَا* (fol. 4b) “In the language of children, when they want to walk, [they say] *tātā*. The amazing thing is that while writing I hesitated in recording it and said that the language of children should not be written.” The expression *tāta* is still in use in Egypt in exactly the way al-Mağribī describes it: to encourage a little child who is just learning how to walk.⁴⁶⁴ Ḥiğāzī (1969) p. 120 suggests that al-Mağribī hesitated to mention this word because he did not know how to write it in Arabic. This seems unlikely, however, because al-Mağribī clearly had no problems in writing the dialect down. It can thus be concluded that he was bothered by the question of whether or not to include this entry in his word list because it was “not the done thing” to transcribe children’s language. This is still a live issue today.⁴⁶⁵

There is no further speech by children in *Daf al-iṣr*, although some expressions used when communicating with them are mentioned. For instance, when a child is

⁴⁶³ See Heine-Kuteva (2002) pp. 276-278.

⁴⁶⁴ For detailed information about etymology, present-day use etc. about all of the entries mentioned in this section, the reader is referred to the Glossary.

⁴⁶⁵ For more information about the use of dialect in modern Egyptian literature, see Zack (2001a).

being naughty people call him معسّف *mu'assaf* “a nuisance” (30b). When they want to scare a child they say ياكلك البعو *yāk(u)lak al-ba'aww* “may the bogeyman eat you!”.⁴⁶⁶ Women say to one another: ينام هُنْهني للطفل حتى ينام *hanhini liṭ-ṭifl ḥattā yinām* “rock and sing to the baby until he sleeps” (120a). Al-Mağribī also writes about the سبوع *subū'*, the “ceremony marking the seventh day after the birth of a child” (43b), which is still a common ritual.

There are a few entries which address the speech of women. An interesting one is مَلِيح هَايِل *malih hāyil* “terribly beautiful / beautiful, wonderful” (95a), in which al-Mağribī notes that the original meaning of *hāyil* was “terrifying”. It is unclear what exactly the meaning of *hāyil* is in this context. The first possibility is that it is used as an intensifier or adverb, like 'awi “very” is today, although this is unlikely because it no longer has the same meaning. Indeed, it would be improbable if the word first acquired this meaning in al-Mağribī's time and then lost it again. The second possibility is that it should be understood as “wonderful”, i.e. that it had the function of an adjective. This reflects its present-day usage, in which one can, for instance, say: *ilfilm* *kān hāyil* “the movie was great”. It is clear from *Daf al-īṣr* that the meaning of the word *hāyil* had just begun to shift from “terrifying” to “wonderful”, and it is interesting to note that this change was, apparently, first manifest in women's speech.⁴⁶⁷ The same development can be found in the Arabic word *faṣīḥ*, which nowadays can mean both “terrible” and “tremendous, terrific”.⁴⁶⁸

The following is an overview of all the entries concerning women in *Daf al-īṣr*:

- غَبَّة *ḡabba* “menstruation” (18a). It is related to the verb *ḡabba* “to return at regular intervals”.⁴⁶⁹ This is not used in Egypt nowadays: the term that is, is *āda* as in *alēha l-āda* “she has her period”, which also means “habit” or “something that returns regularly”;
- سَبَسَب *sabsib* “to be lank (hair)” (15a);
- يَشْفَشِف عَلِيهِ *qalbī yišafšif 'alyh* “my heart longs for him” (26b);
- وَحَم *waḥam* “craving (of pregnant women)” (107b);
- عَلَي الْحَال مَا يَزْعَقُق *alā l-ḥāl mā yiza'qaq* “he gets angry quickly” (42a);

⁴⁶⁶ Still in use nowadays, as well as the variety *bu'bu'*.

⁴⁶⁷ Dozy (1927) II p. 770b mentions its use with the meaning “beau, magnifique” in 1001 Nights. For this semantic shift, see §6.5.4.1.

⁴⁶⁸ See Hinds-Badawi (1986) p. 663b.

⁴⁶⁹ See Lane VI 2221a.

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- أوّه *uwwih* “exclamation of anger” (120b; 123a);
- باقت سمائم من كذا *baqyt samā'im min kaḏā* (101a); the meaning is not entirely clear, but could be “suffering from the heat”, since سمائم means “hot wind”, although it could also have a metaphorical meaning;
- ام طبق *umm ṭabaq* “calamity; serpent” (47b);
- عيضة *yḏa* “misery” (122a).

6.5.1.2 The working classes

The language of the working classes is by no means neglected by al-Mağribī, who includes the following expressions used by artisans, traders and construction workers (فعلّة *fa'ala* (87b)):

- سلفه *salfa* “advance payment” (25b);
- يقوق *yiqawwaq* “to have no customers” (54a);
- ماطي *māṭī* “seller of blankets, mattresses etc.” (131a);
- مدماك *maḏmāk* “course of bricks” (58b);
- صرفان *ṣarfān* “block of limestone” (27b).

Furthermore, we also find expressions used by camel and donkey traders:

- حاحا *ḥāḥā* “sound made to urge on a donkey” (7a);
- چوچو *čūčū* “sound made to encourage the camels to drink” (6b);
- تَنك *tink* “strong” (57a) (used by the stablemen);
- صطبل *iṣṭabl* “stable” (63a).

This interest in the speech of the working classes could be explained by al-Mağribī's background: he grew up in a family of artisans who used to deal with traders and the people from the caravans, and he was also the owner of a shop for a brief period. Yet, al-Mağribī's interest went further than this since he also mentions a number of instances of peasants' speech:

- حنك *ḥanak* “mouth” (57b), which is still used today in rural Egypt with this meaning, while in Cairo it is considered vulgar;
- هلف *hilf* “coward” (35b);
- تَوّه *tawwuh ḡā* “he has just arrived” (124a);

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- طلع فوق التلّ *ṭala' fwq al-tall* “he went up the hill” (presumably to defecate)⁴⁷⁰ (67a);
- من حيشن *min hyšən* “since” (111b), which is the same as the modern *hēs < ḥayt*. It is very interesting that it was pronounced with a *šin*.⁴⁷¹ Al-Mağribī also mentions that people in Cairo said *min hytin*;
- حُشْنِي *ḥušnī* “rough (person)” (113a);
- حُوَّة *ḥuwwa* “brotherhood” (< *uḥuwwa*) (127a);
- رَجُل (75a) *raġl* “man”;⁴⁷²
- رَف *raff* “shelf” (23a);
- يضيف، ضاف *ḍāf, yidīf* “to be a guest” (29a);
- غُوش *ġūš* “bracelets” (101a);⁴⁷³
- قِنِف *qinif* “disgusting?” (32b);
- وَطْفَه *watfa* “having bushy eyebrows (used as insult to a woman)” (35a).

There are also a number of nautical expressions:

- the names of different types of small boats: زورق *zwraq* (42a), سنبوق *sənbwq* (46a), سنبوك *sənbwk* (46a; 60b);
- different parts of a boat: حِنّ *ḥinn* “storage space in a boat” (113a), طارمة *ṭārma* “cabin in a boat” (102b), كوتل *kwta* “stern of a ship” (90b);
- the people who worked on these boats: the رَبَّان *rabbān* “captain” (114a), the كَرَّانِي *karrānī* “scribe” (117b) and the نَوَاتِيَّة *nawātiyya* “sailors” (131a).

Finally, mention is also made of the speech of the lowest class in society, the slaves. When they are in pain slaves say وَيّ *way* “ail!” (132a), and when they believe somebody is hideous, they say he is فَسَل *fasl* (87a).

⁴⁷⁰ This is described in *Hazz al-quḥūf*, see Davies (2005) pp. 391-2.

⁴⁷¹ See also §6.2.2.

⁴⁷² See also §6.2.1.

⁴⁷³ Nowadays, the diminutive *ġiwēša* is used in Cairo for the singular “bracelet”.

6.5.1.3 Non-Egyptian Arabic speakers

The language of people from other Arabic-speaking countries does not escape al-Mağribī's attention. The following are the words al-Mağribī heard used by the people from North Africa:

- مكحلة *makhla* "rifle" (91a). Nowadays this word, pronounced *mkeħla* or *mkoħla*, is still used with the same meaning in Morocco.⁴⁷⁴ It is so called, as al-Mağribī explains, because gunpowder looks like kohl;
- دربال *darbāl* "garment" (72b);
- زعلوك *zə'lūk* "pauper" (59b);
- وین *wyn* "where" (120a)⁴⁷⁵ (which is also used by the Arabs according to al-Mağribī);
- زاملة *zāmila* "she-camel" (78b), which was also used by the Sudanese traders.

Al-Mağribī also mentions the vocabulary of those from the Arab peninsula, whom he sometimes simply calls *al-'arab*, and sometimes specifies as the people from the Ḥiğāz or the people of Mecca:

- مسطول *maṣṭūl* "intoxicated" (80b);
- سلمة *sulma* "kiss" (100b);
- زل *zall* "to pass, to leave" (78a);
- ضالّ *dāl* "lost" (active part.) (81b);
- هنّي *hənnī* "stuff, things" (120a);
- خصفة *ḥaṣṣfa* "mat of palm leaves, used in the Ka'ba" (22a);
- فصّي *fəṣy* "date pit" (130a);
- ملعقة *mil'aqa* "spoon" (54b).

There are also words used by the people from the Levant:

- رجال *rağğāl* "man" (75a);
- هيك *hyk* "like this" (63a);
- شقفه *šaḡfa* "piece"⁴⁷⁶ (26b).

⁴⁷⁴ See Harrell-Sobelman (2004) p. 81.

⁴⁷⁵ Harrell-Sobelman (2004) p. 204b "wayn (not common Moroccan) same as fayn".

⁴⁷⁶ In Egyptian this means "potsherd", see Hinds-Badawi (1986) 471b.

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It is remarkable that some words, which would nowadays be classified as typically Levantine, were used by Egyptians at that time:

- هون *hwn* “here” (120b);
- غبوق *gubūq* “cloudy” (50a);
- نقائق *naqāniq* “small sausages” (56a);
- يبزم *yibzām* “to speak” (95b).

Lentin (1995) discusses the phenomenon of “Egyptian” linguistic traits in Levantine texts from the Ottoman period, and vice versa. He offers two possible explanations. The first is that there was an inter-dialectal koine, which facilitated communication made necessary by the extensive contact between the two regions in this period.⁴⁷⁷ The second explanation is that these linguistic traits were common in both dialects, but for some reason disappeared from one of them, while they continued to be used in the other. This led to the general assumption that they are typical of only one of the dialects.⁴⁷⁸ Trade between Egypt and al-Šām (Syria and Lebanon) has gradually dwindled and many of the *šawām* who were still using these terms until the beginning of the last century have gradually left Egypt and emigrated to other countries. This explains why these terms are still in use in al-Šām but not in Egypt.

Only one item of vocabulary which is specific to Yemen is mentioned in *Daf al-iṣr* (9a), namely the future marker *šā*. This has been discussed in §6.4.6.

6.5.1.4 Loan words

Daf al-iṣr highlights the language of people from outside Egypt which could be heard in the metropolis of Cairo. Firstly, there is the Arabic language spoken by the Turks who, as al-Mağribī points out in a very funny anecdote, do not always master the language.⁴⁷⁹ A second anecdote illustrates another example of how Egyptians sometimes made fun of their Turkish fellow-countrymen (37b):

فان كثيرا من الناس يقول بحضرة الترك شربت قدر بقّ مثلا فيسخرّون منه لان عندهم البقي هو القدر

⁴⁷⁷ See Lentin (1995) p. 134.

⁴⁷⁸ Ibid. p. 137.

⁴⁷⁹ See §5.1.3.

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“Many people say in the presence of Turks: ‘I drank as much as a *buqq*’ for instance. So they make fun of them, because for them [= the Turks] *buqq* means ‘filth’.”

This is a pun: in the Egyptian dialect *buqq* means “mouth”. However, the word بوق *boq*, which to the Egyptians sounds like *buqq*, means “shit” in Turkish.⁴⁸⁰ Therefore, the meaning is ambiguous: “I drank a mouthful”, or “I drank an amount of shit”.

However, al-Mağribī does more than just laugh at the Turks and their language, instead mentioning many words of Turkish origin that had entered the Egyptian dialect. From the way in which he discusses this, it is clear that he does not disapprove of this development, but rather seems to consider it an enrichment of the language. Especially well represented in the category of Turkish loanwords are foodstuffs: بريك *bəryk* “small pastries” (56b) from the Turkish *börek*, سوبيا *subyā* “a sweet drink” (9a) from the Turkish *sübye*, and شريك *šəryk* “a type of bun” (60b) from the Turkish *çörek*. The same can be said of Persian loanwords, which came into the Egyptian language through Turkish, e.g. سنبوسك *sanbūsak* “triangular pastry filled with cheese or meat” (60b) from the Persian سنبوسك or خشكان, سنبوسه *huškānān* (10a) or خشتنانك *huštānānak* (58a) “a kind of sweet-meat” (58a) from خشك *hushk-nān*, (lit. “dry bread”⁴⁸¹), كحك *kaḥk* “cookies” (62a) from كاك *kāk*, and كشك *kišk* “a dish made of wheat and milk” (62a) from كاشك *kašk*.

Not all of the loanwords from Turkish and Persian involve food. There are also several references to musical terms: يگاه *yakāh* “the first note, C” (63a), دوگاه *dwkāh* “the second note, D” (63a), سگاه *sikāh* “the third note, E” (63a), چارگاه *čārkaḥ* “the fourth note, F”, from the Persian يك *yak* “one”, دو *dū* “two”, سه *sih* “three”, چار *čār* “four” + گاه *gāh* “time, place” (amongst others).⁴⁸²

Here is a list of all of the other words of Turkish or Persian origin that are referred to:

- اساطوين *asāṭawīn* (109a) “craftsmen”;
- اشنان *ašnān* “potash” (109a);

⁴⁸⁰ See Redhouse (1992) p. 405a.

⁴⁸¹ See Steingass (1975) p. 468a.

⁴⁸² See Steingass (1975) p. 1074a.

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- براسم *bārāsəm* “silk” (95a);
- برشق *bāršaq* “belt?” (36b);
- برغل *burgul* “crushed wheat” (65b);
- بستان *bustān* “field” (109b);
- بوسه *bwsa* “kiss” (88b);
- خان *hān* “large shop” (113a);
- خجا *həǧā* (8b), خوجا، خجی *həǧā, hwxǧā* “scholar; important man”; (126a)
- خاتون *hātūn* “woman of noble origin” (112b);
- خوان *həwān* “table” (113a);
- دایه *dāya* “midwife” (88b);
- رۆشن *rwšən* “air-hole, sky-light” (114a);
- زبون “customer” or “disease” (114b), the first from the Persian *zubūn*, the second from *zabūn*;
- زرباب *zarbāb* “cloth of gold” (15a);
- زردمه *zardama* “throat” (98b);
- زرفن *zarfən* “to curl” (114b);
- زلیه *zəlliyya* “carpet, blanket” (78b; 127b);
- زنبارة *zanbara* “whoremonger” (103b);
- زنبیل *zənbīl* “basket” (77a);
- زنجبیل *ziŋǧabīl* “ginger” (78a);
- سلجم *salǧam* “turnip” (101a);
- سیسبان *sysabān* “sesban tree” (15a);
- سروال *širwāl*, سروال *sirwāl* “drawers, long trousers” (80b);
- شيله بيله *šyla byla* “heave-ho!” (128a);
- فرا *firā* “para (coin), 1/40th of a piaster” (9a);
- فرزان *firzān* “the queen in the game of chess” (117a);
- فنجان *fiŋǧān* “coffee cup” (117a);
- فندق *funduq* “hazelnut” (53b);
- قرطی *qərṭaq* “tunic” (53b);

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- قَزْمَة *qazma* “pick-axe” (104b);
- قُلَانْبَارَة *qulanbara* “sodomite” (103b);
- كَرْكَدَان *karkaddan/karkadann* “rhinoceros” (117b);
- مِزْرَاب *mizrāb* “spout for draining water from a roof or balcony” (15a);
- مَوْم *mūm* “wax; candles” (106a);
- نَمَك *namak* “salt” (62a) in the expression *wala al-namak* “nothing at all”;
- هِنْدَام *hindām* “the way somebody looks, his shape” (108a).

As examples of words originating from Greek, Al-Mağribī mentions the following:

يقولون اھيا شراھيا قال وهو خطأ وانما هو اھيا بكسر الهمزة اشر اھيا بفتح الهمزة والشين اي الازلي الذي لم يزل يونانية والناس يغلطون فيقولون اھيا شراھيا وهو خطأ على ما يزعمه احبار اليهود (121b)

“They say *ahya šarāhya*. He (=al-Fīrūzābādī) says: ‘this is wrong; it should be *ihyā* with *kasr* of the *hamza*, *ašar ihyā* with *fath* of the *hamza* and the *šīn*, meaning ‘the eternal one who has not ceased to be’, which is Greek. The people say incorrectly *ahya šarāhya*, and this is wrong according to what the Jewish rabbis declare’.”

This expression derives from the Hebrew אֲהִיָּה אֲשֶׁר אֲהִיָּה “I am who I am” (the name of God, Exodus 3:14⁴⁸³). ‘Abd al-Tawwāb (2000) p. 365 misunderstands al-Mağribī when he writes that he (al-Mağribī) was under the false impression that the expression is Greek. The whole entry is (almost) completely taken from *al-Qāmūs al-muḥīṭ* p. 1124a. ‘Abd al-Tawwāb refers to the fact that the formula is used in magic, something both *al-Qāmūs al-muḥīṭ* and al-Mağribī leave unmentioned. There are many examples of this formula in Islamic magical amulets, sometimes almost unrecognisably corrupted, such as *šarāšā šarā*, *hanšarāhyā*, *hī šarāhī* etc.⁴⁸⁴

A second word which al-Mağribī believes (rightly) to be Greek is علم الموسيقى *ilm al-mūsīqā* “the science of music” (52b), from the Greek μουσική. Yet, there are also other words of Greek origin which al-Mağribī did not recognise as such: ازميل

⁴⁸³ “And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you”. Translation: King James Bible.

⁴⁸⁴ See Winkler (1930) p. 30ff.

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əzmīl (78b) “chisel” from *σμίλη* / *ζμίλη*, *افیون* *afyūn* (117a) from *οπιον*, *بطاقة* *biṭāqa* “message sent by pigeon” (37b) < *πιττάκιον*, *بطريق* *bəṭrīq* “leader of a Greek army” (37a) from *πατριχίος*, *بطرك* *baṭrak* “Patriarch” (56b) from *πατριάρχης*, *بلان* *ballān* “bathhouse attendant” (110a) from *βαλανειον*, *منجنیق* *manǧanīq* “catapult” (38b) from *μαγγανιχιον*, and *نوايتية* *nawātiyya* “sailors” (131a) from *ναυτης*.

A few words of Latin origin can be found as well: *اصطبل* *iṣṭabl* “stable” (63a) from *stabulum*, *صابون* *šābūn* “soap” (116a) from *sapo*, and *كوفية* *kūfiyya* “square piece of fabric worn on the head” (33b) from *cofea*. Al-Maǧribī does not recognise the first two as loan words, because they are mentioned in *al-Qāmūs al-muḥiṭ* without further comment. He qualifies *كوفية* as “unknown”.

A few words are mentioned in *Daḡ al-iṣr* whose Coptic origin is confirmed by several authors:⁴⁸⁵ *حالموم* *ḥālūm* “white cream cheese” (96b), *شونة* *šwna* “storage place for grain” (115b), *طوب* *tūb* “bricks” (16b), and *اردب* *ardabb* “dry measure” (11a). These words were integrated into the Arabic language to such an extent that they found their way into *al-Qāmūs al-muḥiṭ* and were, therefore, not recognised as foreign by al-Maǧribī. The only word not mentioned in *al-Qāmūs al-muḥiṭ* is *بكله* *bakla* “vessel holding water for washing one’s backside” (66a) which is therefore labelled “unknown”.

6.5.2 Curses and insults

Striking is al-Maǧribī’s interest in slang, especially insults and abuses. Just to mention a few examples:

زبل مفرّك *zibl mufarrak* “crumpled dung” (61a), *قحبة* *qaḥba* “whore” (18b), *قطيم* *qaṭīm* “passive sodomite” (105a), *وغل* *wāǧl* “parasite” (93b), *نِغِف* *niǧif* “dry snot” (34b), *ممحون* *mamḥūn* “catamite” (119a), and *عجينة* *aǧīna* “weak (like dough)” (116b).

Many words with the meaning “to insult” are included: *اكتال* *iktāl* “to heap insults (on s.o.)” (91b), *يناطي* *yināṭī* “to insult each other” (131b), *سب* *sabb* “to insult” (15a), *شتم* *šatam* “to insult” (101b), *يسحل* *yishḥal* “to slander” (80a), *يرغل*, *رغل*, *رأجل*, *yirǧal* “to insult s.o. in his face” (76b), *شطف* *šaṭaf* “to insult” (lit. “to wash”)

⁴⁸⁵ Such as Hinds-Badawi (1986), Behnstedt (1981), Vollers (1896), Bishai (1964), Crum (1972), Kamāl (1997), Youssef (2003).

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(26a)⁴⁸⁶, بهدل *bahdil* “to humiliate, scorn” (66b), يدري *yidarrī li* “to insult” (lit. “to inform someone of his bad qualities”) (127a), and يلسن *yilassin* “to slander” (118b).

Also numerous are curses: نملت استه *nammilāt istu* “may his ass tingle” (92a), رغم *rəḡam* الله *allāh anfu* “may God rub his nose in the sand” (98a), في رقبة العدو سلعة *fī raqabāt al-‘aduww sāl’a* “may the enemy have a cyst on his neck” (44b), قاتله الله *qātalahu allāh* “may God fight him!” (126b), على قلوبهم دبلة *alā qalbāhum dābla* “may there be a lump on their heart!” (72a), للعدا الحكة *li-l-‘adā al-ḥakka* “may the enemy get the itch!” (57a), للعدو ازقم *li-l-‘aduww izzaqqam* “may the enemy be force-fed!” (98b), سخام ولطام *suḥām wa luṭām* “filth and slaps!” (100a).⁴⁸⁷

The number of words describing stupidity or weakness of mind is also impressive: سخيف (25a) *saḥīf* “weak-minded”, عطرِب (17a) *uṭṭarab* “stupid”, فقفاق (52b; 53a) *faḡfāḡa* “silly”, هبيل (94a) *habīl* “stupid”, مهبول (94a) *mahbūl* “simpleton”, ابلم (95b) *‘ablam* “stupid”, ترل (67a) *tirill* “oaf”, بهلول (66b) *bahlūl* “silly, foolish”, دهل (73b) *duhull* “simpleton”, دهلان *dahlān* “simpleton” (73b), and عكفش (17a) *‘akfaš* “stupid”. Not all of these expressions are in use today. For details, see the Glossary.

The remarkable thing about these entries is that al-Maḡribī does not condemn or judge this kind of (sometimes very crude) language. He simply states that these expressions are being used by the people of Cairo and clarifies whether or not they are correct according to *al-Qāmūs al-Muḥīṭ*. He however does not give a judgement about the use of this kind of words. How frequently they are mentioned does, however, make one wonder if they were included because of their ‘entertainment value’.

6.5.3 Puns

Al-Maḡribī was very fond of puns, and particularly liked to play with the various meanings of a word. The first example is a pun on the word دل *dall*, which means

⁴⁸⁶ *ḡasal* has a similar meaning in Egypt today. Compare the Dutch “iemand de oren wassen”, “to wash someone’s ears”, i.e. to scold him.

⁴⁸⁷ Although the word *luṭām* as such does not exist, it is clear that it is formed from the root LṬM “to slap” in the same pattern as *suḥām*. *suḥām* is still used these days; both Taymūr (2001) IV p. 96 and Hinds-Badawi (1986) p. 403b mention the variety *suḥām iṭṭīn* used as an adjective (“rotten”), while Taymūr also mentions the variety *suḥām wi-hibāb* “filth and soot”.

ويقولون في المحبوب دلال وعنده دل فانظر الدل على اي: “coquetry” and “to indicate”: (73a) “they say about a beloved one: “she is coquet” or “she has coquetry”, so check what the word *dall* indicates”. Another example of a pun with the same root, is found on fol. 57a: “the people say to the *tikka* ‘waistband’ *dikka* with a *dāl* and there is nothing that furnishes evidence for this”: *dāl* - *dāll* “the letter *dāl*” - “furnishing evidence”.

In the following example he uses the word *farzin* “to see” twice: ولم افرزن: “and I did not see the word *farzin* [in any dictionary]”.

The word *šīn* can be read as *šīn* “the letter *š*” and *šayn* “disgrace”: ويقولون ما ذا (81a) “they say *mā dā illā šīl* so they put a *kasra* after the *šīn*, and this is no disgrace”.

In the following, the word *barrāniyya* “outer” is used as a pun: حتى ان قولهم (123b) “even their expression ‘the outer *Ašrafiyya*’ for instance, is a word which is outside the language”.

The following is a pun on the word *šadaf* “to see”: ويقولون فلان يصدف اي ينظر: (27b) “they say: ‘so-and-so sees’, and ‘I met him by chance’. The first one I did not see (*mā šadaftuh*), and the second: he [= al-Ğawharī] said in *al-Muhtaṣar*: *šadafahu* means ‘he found it’.”

The last example contains two puns on the words *yafham* “to understand” and *yufham* “to be understood”, and on *bill* “stupid” and *bal* “rather”: يقولهم فلان بل (66b) “they say: ‘so-and-so is *bill*, stupid’, with a *kasra*, about someone who does not understand. This is not understood from the language, but rather, in the language *bill* with a *kasra* means ‘a smart fellow’.”

6.5.4 *Daf al-iṣr*’s word list and present day Egyptian Arabic

According to ‘Awwād⁴⁸⁸ 80% of the words mentioned in *Daf al-iṣr* are still in use in contemporary Egypt. I have also checked whether or not its entries are still in use anywhere in the country today. As proof of their usage, I checked whether or not the words are mentioned in Hinds and Badawi’s dictionary (1986) and the Arabic-German glossary by Behnstedt and Woidich (1994). This enabled me to cover rural Egyptian dialects as well. Words not found in these two works were checked with

⁴⁸⁸ See ‘Awwād (1968), the Russian introduction, p. 24.

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native speakers. Accordingly, an investigation of the entries in *Daf al-iṣr* reveals that of the 1406 mentioned, 903 are still in use in Egyptian dialects today, i.e. 64%. Around 40 words, i.e. 3% were still known in the 19th and at the beginning of the 20th centuries,⁴⁸⁹ but have apparently disappeared since that time. Twenty-three entries, i.e. less than 2% are now only found in dialects outside Egypt, such as Syrian and Moroccan, although most of these words belonged to the dialect of Cairo in al-Mağribī's time. Forty-five entries, i.e. 3% can be found only in Dozy's dictionary, which is interesting because he included many Middle Arabic items of vocabulary which are not found in either dictionaries of Classical Arabic or modern dialects. Furthermore, 296 entries, i.e. 21% can only be found in dictionaries of Classical or Modern Standard Arabic, such as those by Lane, Hava, Wehr, and Kazimirski etc. Of course, it is not known for certain whether these items were already classicisms in al-Mağribī's time, but it is clear that he mentions at least some classicisms in his lexicon. Fifteen entries, i.e. 1% are loan words from Persian and Turkish, and can only be found in dictionaries of these languages and have disappeared from the Egyptian lexicon. Finally, there is a group containing 80 entries, i.e. almost 6%, which could not be traced in any dictionary or other reference work.⁴⁹⁰

The discrepancy between 'Awwād's findings that around 80% of the entries in *Daf al-iṣr* are still in use in Egypt, and my own calculation of 64%, can be explained in two ways. First of all, 'Awwād wrote his PhD thesis in the '60s of the last century. In the forty years which have passed, some of the words that were still in use at that time may well have become obsolete, particularly after the departure of thousands of *ṣawām* – who were the users of imported words – from Egypt in the '60s and '70s. The effect of Egyptianization on the young generation of Turkish descendants is also likely to be a factor. Another explanation is that al-Mağribī mentions a large number of words that are considered classicisms in our time.⁴⁹¹

⁴⁸⁹ These are words that can be found in works such as Spiro's dictionary (a new impression of the 1895 edition was used), Aḥmad Taymūr's dictionary (it is unclear when exactly Taymūr wrote his dictionary, but he lived from 1871 to 1930), Lane's *Manners and customs* (a reprint of the 1860 edition was used) and other works from this period.

⁴⁹⁰ Note that these also include the *taṣḥīfāt* or "misplacements of the diacritical dots", i.e. nonsense-words which were made by misplacing the diacritical dots, such as بلابل الرمان *balābil al-rummān* "the nightingales of the pomegranate" for تلاتل الرمان *talātil al-zamān* "the hardships of time".

⁴⁹¹ And some of these were classicisms in al-Mağribī's time as well.

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However, this does not mean that these words are unfamiliar to (educated) Egyptians. Therefore, it is possible that 'Awwād counted a number of these words as “in use”, while strictly speaking they do not belong to the dialect.⁴⁹²

6.5.4.1 Semantic change

Some words and expressions found in *Daf al-iṣr* are still in use today but have a different meaning. Various types of semantic change are encountered. Below are a few examples of these different categories.

Opposites

There are several instances of words which throughout the centuries have come to mean the opposite of their original meaning. For instance, there has been a shift from a positive to a negative meaning, and vice versa, as in the following example: *niqatṭa' farwatak* “we speak well of you” (129b). When compared with its present-day usage: Hinds-Badawi (1986) p. 654a “‘atṭa' fi farwit(-u) to speak badly of (s.o.) behind his back, spread scandal about (s.o.)”, it becomes clear that the basic meaning of “speaking about someone” remains, but the positive meaning has been replaced by a negative one. Another example is the word *mašmūm* (102a), literally “can be smelt”, which in al-Mağribī's time had the meaning of “smelling pleasant”; nowadays it means “spoilt”, i.e. smelling unpleasant, rotten. The word *mirin* (119a) meant “hard”, while nowadays it means “pliant, flexible”. Note, however, that in Classical Arabic the word *marin* has the meaning of “soft and hard” (see Hava p. 717b), i.e. flexible. The word *yidarrī* (127a) meant “to insult” in al-Mağribī's time, while in Classical Arabic it means “to praise” (see Lane III p. 964c) and in modern Egypt it has the neutral meaning of “to inform”. The interjection *uḥḥyh* (120b) was, in al-Mağribī's time, an exclamation of admiration, while today *iḥḥih* is an exclamation of disgust.

Metaphor

In the expression *mā ḥāk ḥādā fī ḥāṭirī* “this didn't come to my mind” (57b), *ḥāk* which originally meant “to weave”, is used as a metaphor for “weaving a thought”.

⁴⁹² E.g. the word *hāhunā* “here” (fol. 132b).

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In the expression *iwki ḥalaqak* “shut up!” (literally “tie up your neck!”) (132a), the neck is likened to a waterskin which could be tied up (*wakā* وكي) with a string (*yakī* يكي).

In *fulān mā huwwa ṭahy fulān* “he is not like him” (129a), the word *ṭahy* طهي “cooking” should not be taken literally, but is used in a metaphorical way to express similarity: “he is not his (type of) cooking”, as if two people are like two meals which were cooked in a different way and therefore do not look alike. None of these expressions still exist in modern Egyptian Arabic.

Semantic bleaching

When a word is overused it loses its emphasis. A good example is the word *very* in English, which originally meant “truly”.⁴⁹³ Compare the abovementioned⁴⁹⁴ *ḥāyil* *hāyil*, which originally meant “terrifying” but in al-Mağribī’s time was weakening to “great, wonderful”. This is also the case with the word *danaf* دنف which appears in the expression *danaf fi l-‘išq* “love-sick” (22b). In Classical Arabic, the meaning of *danaf* is “having any disease: or emaciated by disease so as to be at the point of death”;⁴⁹⁵ in MSA it is “seriously ill”,⁴⁹⁶ while in modern Egyptian it means “oafish”.⁴⁹⁷ We see the same with the word *ḡahḡahwn* جهجهون, which in al-Mağribī’s time meant “tyranny, oppression”, but nowadays means “haphazardly, in any old way”.⁴⁹⁸ The word *naqaf* نقف (34b) means “to break the skull” in Classical Arabic,⁴⁹⁹ while in the 17th century it had the meaning of “to hurt with words”.

Semantic expansion

When the meaning of a word is expanded over time, this is called semantic expansion. The word *biṭāqa* بطاقة (37b) meant “message sent by pigeon” in al-

⁴⁹³ See Görlach (1997) p. 134.

⁴⁹⁴ In §6.5.1.1.

⁴⁹⁵ Lane (1955-6) III p. 919c.

⁴⁹⁶ Wehr (1994) p. 339b.

⁴⁹⁷ Hinds-Badawi (1986) p. 305a.

⁴⁹⁸ Hinds-Badawi (1986) p. 176b.

⁴⁹⁹ See Hava p. 794b.

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Mağribī's time,⁵⁰⁰ but nowadays means the more general "card".⁵⁰¹ The word هاف *hāf* (36a) "to become weak (crops)" is also used more generally today, with the meaning: "to be petty, be trivial".⁵⁰²

Transfer

With the invention of new concepts, the need for new names arises. In some cases, al-Mağribī presents the older meaning which has since changed. Existing words often get a new meaning, based on similarity in appearance (metaphor) or function (metonymy) with the new concept. For instance, the word حقن *ḥaqan* (111b) used to have the meaning "to administer a clyster": دوا المريض حقنه *dawā al-marīḍ ḥaqanuh* "he administered the medicine to the sick person with a clyster" (111b). With the arrival of the hypodermic syringe⁵⁰³ it came to mean "to inject".

The word جيب *ḡyb* (12a) first meant "bosom" and "bosom of a garment", and the Arabs often carried things in the bosom of their shirts.⁵⁰⁴ When the pocket was introduced, it took over this function and was, therefore, also called *ḡyb*. Al-Mağribī says the following about this word: يقولون الجيب على ذلك الذي يوضع فيه *yaqūlūn al-ḡyb 'alā ḍālik alladī yūḍa' fih al-darāhim bi-l-ḡanb* "they say *ḡyb* to (the place) where they put their money at the side". It is unclear about which part of the garment al-Mağribī is speaking here. The pocket as we know it today is, according to Kalfon Stillman (2003) p. 170, a European innovation which was introduced to Palestine during the late 1930s and early 1940s. However, this is contradicted by Lane (1955-6) III p. 492c, who mentions that the Arabs had pockets in the 19th century.

Another well-known example of transfer is the word هاتف *hātif* "the voice of an unseen man" (35b) which now is used in MSA for "telephone".

⁵⁰⁰ It is known that the word had this specific meaning at that time, because it is also the only meaning al-Ḥafāḡī p. 41 mentions.

⁵⁰¹ See Hinds-Badawi (1986) p. 81a.

⁵⁰² Ibid. p. 920a.

⁵⁰³ The discovery of the hypodermic syringe is credited to two people: Alexander Wood, secretary of the Royal College of Physicians in Edinburgh and Charles Pravcaz of Lyon, France. Both made successful use of a syringe in 1853. See Kravetz (2005) p. 2614.

⁵⁰⁴ See Lane II p. 492c

Summary and Conclusions

1 Life and Works of Yūsuf al-Mağribī

The subject of this dissertation is a book entitled *Daf al-iṣr ‘an kalām ahl Miṣr*, “Removing the burden from the speech of the Egyptians”, a word list of the Egyptian Arabic dialect dating from the 17th century. Its author is Yūsuf Abū al-Maḥāsīn Ġamāl al-Dīn b. Zakariyyā b. Ḥarb al-Mağribī al-Miṣrī al-‘Azharī (±970/1562-1019/1611), who was born and raised in Cairo, and was of North-African origin. At the age of seven, and after the death of his father, he went to live with his maternal uncles. They were sword belt manufacturers, and lived in the Ibn Ṭūlūn quarter, a meeting point for North-African pilgrims where a large concentration of North-Africans resided. Al-Mağribī learnt the Qur’ān in the Ibn Ṭūlūn mosque. When his uncles left Egypt, he joined al-Azhar after a very short-lived career as a fabric merchant (§1.1). Some of his teachers there were famous scholars, including: Ibn al-Ġayṭī (910/1504-981/1573), head of the *ṣūfī*-monasteries al-Ṣalāḥiyya and al-Siryāqūsiyya in Cairo; Yaḥyā al-Aṣīlī (910/1504-1010/1601-2), a famous poet; and ‘Alī al-Maqdisī (920/1514-1004/1596), head of the *Ḥanafī* order and one of the greatest imams of the time (§1.1.1).

Details about al-Mağribī’s personal life are scarce. In *Daf al-iṣr*, al-Mağribī writes that he held a *wazīfa* or official post (§1.2), and refers to himself as *al-faqīr* on several occasions (§1.3), implying that he was a *ṣūfī*. In fact, some of his teachers were also *ṣūfīs*, such as Ibn al-Ġayṭī. The influence of Sufism on al-Mağribī’s work is obvious, because in *Daf al-iṣr* he refers to a great number of books written by *ṣūfīs*, such as Ibn al-‘Arabī, al-Ša‘rāwī and al-Ġazālī. Another aspect about his personal life that is known is that he frequented *mağālis*, social gatherings, during which intellectuals discussed all kinds of topics, such as literary and linguistic issues, and also recited poems. We get a glimpse of these in *Daf al-iṣr*.

Of the twelve titles that are known to have been written by al-Mağribī, other than *Daf al-iṣr*, only two have survived (§1.4):

- *Tahmīs Lāmīyat ibn al-Wardī*, an adaption of the *Lāmīyat al-iḥwān wa muršīdat al-ḥillān*, a moral poem by Abū Ḥafṣ ‘Umar b. al-Muẓaffar b. al-Wardī (689/1290–749/1349);
- *Buğyat al-arīb wa ġunyat al-adīb*, a work about various topics, meant as an aid when composing poetry.

His other works, which as far as we know have not survived, include translations from Turkish and Persian into Arabic, indicating that al-Mağribī had a good knowledge of these two languages.

Summary and Conclusions

2 Description of the manuscript

The only known manuscript of *Daf al-iṣr* is the authograph, which is kept in the St. Petersburg University Library (§2.1). It was brought to Russia by Muḥammad ‘Ayyād al-Ṭanṭāwī (1810-1861). He was Professor of Arabic at St. Petersburg University from 1847 until his death, when he bequeathed his entire manuscript collection, including *Daf al-iṣr*, to the university library (§2.1.1).

In its present form, the manuscript consists of 134 folios. Eleven quires, i.e. 110 pages, have been lost over the years. The manuscript is a first draft, and there are a large number of corrections, additions, notes and comments added to the margins. The work was written in 1014-5/1606, and in its present state contains 1406 entries (§2.2).

The book was first entitled *al-Faḍl al-‘āmm wa qāmūs al-‘awāmm*, “The general benefit and the dictionary of the common people”, but al-Mağribī eventually settled on *Daf al-iṣr ‘an kalām ahl Miṣr* “Removing the burden from the speech of the Egyptians” (§2.3).

3 About *Daf al-iṣr ‘an kalām ahl Miṣr*

Daf al-iṣr ‘an kalām ahl Miṣr is an important source of the Egyptian dialect at the end of the sixteenth and the beginning of the seventeenth centuries (§3.1). It is presented in the form of a list of Egyptian Arabic words, which al-Mağribī checked for consistency with Classical Arabic by referring, mainly, to *al-Qāmūs al-muḥīt*, the great dictionary by al-Fīrūzābādī (729/1329-817/1415). As the title of *Daf al-iṣr* indicates, the author’s aim was to prove that many words of the Egyptian dialect which were considered to be “incorrect” Arabic in fact have their roots in the Classical Arabic language. There are very few works in the same field, which makes *Daf al-iṣr* of special interest.

Al-Mağribī reveals a number of his reasons for writing *Daf al-iṣr* (§3.2). He was annoyed to find that many words which he knew to be “correct”, i.e. which were used in accordance with Classical Arabic usage, were claimed to be incorrect by some intellectuals. He mentions a case where someone was laughed at for using a particular expression, while al-Mağribī knew that it was, in fact, entirely appropriate. Therefore, he felt the need to deal with this ignorance by investigating which colloquial words had the same meaning in Classical Arabic. A second reason was his desire to study *al-Qāmūs al-muḥīt* and he, accordingly, combined the two objectives in one book: a work which investigated colloquial Egyptian Arabic words, and checked their meaning in *al-Qāmūs al-muḥīt*.

The idea of writing a book in defence of the Egyptian dialect was unique for the time. The only other works in which colloquial vocabulary was compared with

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Classical Arabic, were those of the *lahn al-‘amma* genre, “errors of language made by the common people”. As the name suggests, these books aimed to highlight, and then correct, “mistakes” in language, which was quite the opposite to al-Mağribī’s goal. Nevertheless, al-Mağribī was influenced by this genre in the way he set about his task. He was familiar with at least one specimen of the genre: *Durrat al-ğawwāṣ fī awhām al-ḥawāṣṣ* by Abū al-Qāsim al-Ḥarīrī (446/1054-516/1122), of which he had created an arrangement and appendix. Indeed, he even borrowed some of the terminology used in the *lahn al-‘amma* literature, e.g. he introduced the dialect word with *yaqūlūn* “they say”, and the correct form (if he established that the dialect form was not “correct”, which happened in spite of his intentions) by *wa al-ṣawāb...* “whereas the norm is...” (§3.3.1).

Al-Qāmūs al-muḥīṭ also greatly influenced al-Mağribī, which is logical when considering that studying *al-Qāmūs al-muḥīṭ* was one of his reasons for writing *Daf al-iṣr*. Al-Firūzābādī’s influence is apparent in the arrangement of the entries, the so-called rhyme arrangement, which organises roots according to their last radical. It also had a great influence on the choice of the entries in *Daf al-iṣr*. Indeed, there are many consecutive pages in which al-Mağribī does not introduce any word that cannot be found in *al-Qāmūs al-muḥīṭ* (§3.3.2).

Daf al-iṣr was, in turn, a source of inspiration for another Egyptian scholar, Muḥammad ibn Abī al-Surūr al-Bakrī (±998/1589-1063/1653?) (§3.4). He wrote an abbreviated version of it entitled *al-Qawl al-muqtaḍab fīmā wāfaqa luġat ‘ahl Miṣr min luġāt al-‘Arab* (“The abbreviated speech concerning what agrees in the language of the people of Egypt with the languages of the Arabs”). Ibn Abī al-Surūr’s abbreviation of *Daf al-iṣr* is based on the complete manuscript, which can be useful when reconstructing some of the entries that were lost. However, Ibn Abī al-Surūr left out all of the words that do not have an Arabic root, depriving linguists of the most interesting aspect of the work. He also did some editing work, such as abbreviating the quotations from *al-Qāmūs al-Muḥīṭ*, and omitting the anecdotes and poetry etc. Furthermore, he often reworded the entries and made considerable changes to the text, which decreases *al-Qawl al-muqtaḍab*’s value when it comes to reconstructing *Daf al-iṣr*’ lost entries.

After Ibn Abī al-Surūr, both manuscripts (*Daf al-iṣr* and *al-Qawl al-muqtaḍab*) came into the hands of Yūsuf al-Mallawī, known as Ibn al-Wakīl (18th century). He copied Ibn Abī al-Surūr’s *al-Qawl al-muqtaḍab* while keeping *Daf al-iṣr* open next to it, adding some of the entries that Ibn Abī al-Surūr had left out. There is then a gap of almost two centuries, and the next information we have is that the manuscript had fallen into the possession of Muḥammad ‘Ayyād al-Ṭanṭāwī. The sources I have consulted do not indicate how and where this happened. The next person to take

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an interest in *Daf al-iṣr* was the German orientalist Heinrich Thorbecke (1837-1890), who copied the manuscript but did not, apparently, use it in his studies. Then, in 1926, Ignatij Julianovič Kratchkovsky (1883-1951) wrote an excellent article about *Daf al-iṣr* and al-Mağribī, and in 1968, *Daf al-iṣr* was published in Moscow as a facsimile. The text was introduced by ‘Abd al-Salām Aḥmad ‘Awwād in Russian and Arabic, and he also produced extensive indices to it. After the publication of the facsimile edition, some articles about *Daf al-iṣr* were published, all highlighting the dialectal materials. Its dialectal poetry has been discussed in several articles by Olga Frolova,⁵⁰⁵ and more recently, Nelly Hanna (1998) has considered some of the work’s cultural aspects (§3.5).

Strictly speaking, *Daf al-iṣr* cannot be defined as a dictionary because the entries often lack a definition. Therefore, “word list” is a more accurate description of the work. As referred to previously, al-Mağribī’s objective of proving the validity of colloquial words was achieved by comparing the entries with *al-Qāmūs al-muḥīṭ*. Al-Mağribī considered any word to be correct Arabic if it could be traced to an Arabic root and its meaning had a resemblance, no matter how distant, to the meaning of this Arabic root. This meant that the root should not have undergone any phonetic changes, such as from interdental fricative to dental stop. If a word did not have an Arabic root, al-Mağribī stated that it was “unknown” to him. This meant that he had not found it in the Classical Arabic dictionaries. Sometimes, al-Mağribī’s explanation of a word is incorrect, mainly because he did not realise (or did not like to admit) that it had been subjected to certain phonetic changes. For instance, he insists on relating the word معلقة *ma‘laqa* “spoon” to the root ‘LQ “to hang”, instead of recognising (or admitting) that a metathesis of ‘ayn and lām had taken place (§3.6).

In most cases, the entries are not vocalized (§3.7.1). The pronunciation of a word is, however, sometimes demonstrated by either a description of the vowels contained in it (e.g. سفوف بضم السين *sufūf* “medicinal powder”, with a u after the letter *sīn*), or by a comparison of the entry to a well-known word (e.g. رجال كشدّاد *raǧāl kašdād* “man” like *šaddād*). Neither of these methods are of al-Mağribī’s own invention: they were simply borrowed from *al-Qāmūs al-muḥīṭ*, which is another sign of the influence this work had on him.

Al-Mağribī classified the colloquial words in a variety of ways (§3.7.4). When a word could not be found anywhere in *al-Qāmūs al-muḥīṭ*, he describes this fact with a variety of expressions: ولم اعلم له مناسبة *wa lam yu‘lam* “it is not known”; ولم يعلم *wa lam yu‘lam*

⁵⁰⁵ In Frolova (1982, 1995 and 1997).

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wa lam 'a'lam lahu munāsaba “I do not know an occasion that corresponds to it” etc. In other cases, when correcting a “deviation” from Classical Arabic, the following expressions are used: *والصواب wa al-ṣawāb* “and the correct [form] would be”; *وانما wa innamā huwa* “however, it should be...” etc. For “to mispronounce / misread”, the verb *صحف ṣahḥafa* and its derivatives are used: *يصحفون yuṣahḥifūn* “they mispronounce”, *تصحيف عن taṣḥīf 'an* “[it is a] mispronunciation of” etc. These comments also indicate that al-Mağribī was not always able to distance himself from the concept of the *laḥn al-āmma*-works, namely that the colloquial was wrong and needed to be corrected.

4 The poetry in *Daf al-iṣr*

There are 26 *mawāwīl* written by al-Mağribī in *Daf al-iṣr* (§4.1). A *mawwāl* is a non-Classical verse form which could be written in either Classical Arabic or the colloquial. Al-Mağribī's *mawāwīl* all consist of four lines and contain homonymous rhyme, i.e. the rhyme word is the same in each line but is used with a different meaning. The *mawāwīl* are all in the *basīṭ* metre. Although al-Mağribī used some Classical Arabic vocabulary in these poems, the metre indicates that in most cases the words should be read without *i'rāb* and *tanwīn*. These poems are generally love poems, and contain the vocabulary that is typical of this genre.

There are also 18 small, two-verse poems in *Daf al-iṣr*, which were composed on the occasion of a *taṭlīṭ*, i.e. a word which can be read with *fatha*, *kasra* or *ḍamma* (§4.2.1). Al-Mağribī arranged them into quatrains, in which the first, second and third hemistichs end with one of these variants. The fourth ends with another word, thus creating the rhyme scheme *aaab*. These poems are all in the *rağaz*-metre, and are all dimeters (*manhūk al-rağaz*). They are called *muṭallaṭāt*.

There is also an example from the aforementioned (see §1.4) *taḥmīs* of *Lāmīyat al-iḥwān wa muršīdat al-ḥillān* by Ibn al-Wardī (§4.2.2). Mainly to demonstrate the use of a word, other instances of al-Mağribī's Classical Arabic poems are scattered throughout *Daf al-iṣr*, as are fragments of those by famous poets such as al-Mutanabbī and Abū Nawās. There are also some riddles (§4.2.3), which are short poems in the interrogative form. In these, al-Mağribī played with the different meanings that a word could have.

The metres most frequently utilised by al-Mağribī are the *basīṭ* and the *rağaz*, because of their respective use in the frequently occurring *mawāwīl* and *muṭallaṭāt*. The division of the other metres is as follows: *sarī* 6, *ḥafīf* 5, *wāfir* 5, *hazağ* 5, *ramal* 5, *muğtatt* 4, *kāmīl* 3, *ṭawīl* 3, *mutadārik* 2, *munsariḥ* 1 (§4.2.4).

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The Persian poetry in *Daf al-iṣr* consists of three quotations from the *Gulistān* by Sa'dī (d. 691/1292), and one verse by al-Mullā Ḥāfiẓ (726/1325-6 - 792/1390). The Turkish poetry is comprised of two poems about coffee: one by an unknown Turk, and one by al-Mağribī himself. He writes that he composed this poem on the spot during a *mağlis*; it would, therefore, be safe to say that he thus displayed great skill in the Turkish language (§4.3).

5 Aspects of daily life

Al-Mağribī describes many aspects of daily life in Egypt at the beginning of the seventeenth century. Much attention is paid to food and drink (§5.1), and there is reference to many items which are still known in Egypt today, such as كنافة *kunāfa* “pastry made of thin vermicelli-shaped dough”, كحك العيد *kaḥk al-ʿīd* “cookies served at the religious holidays” and قطايف *qaṭāyif* “sweet pancakes”. Some of the food stuffs which are no longer available are: خشكانان *ḥuškanān* / خشتنانك *ḥuštānānak* “pastry filled with almond paste”, هيطلية *hyṭaliyya* “a sweet dish made of wheat starch and milk”, رخامية *ruḥāmiyya* “marble sweet” (so called because its colour resembles that of marble), كُمَاجَا *kumāḡā* “dry bread” (from Persian کوماج *kumāj*), خشكه فِلاو *ḥaṣka fālāw* “dry rice” (from Persian خشكه *ḥushka*, “boiled rice without butter” and پالو *palāv*, “a rice dish”) and ارنبيه *arnabiyya* “hare ragout”. The Turkish and Persian influences in Egypt at the time are obvious from the large number of food stuffs with Persian and Turkish names that are mentioned in *Daf al-iṣr*.

It is also clear that coffee was extremely popular in Egypt in al-Mağribī's time, because he writes about it frequently and even reveals that it was discussed in a *mağlis*. He mentions that the best type of coffee is not made from the beans, but from the قشر *qiṣr*, i.e. the husks (§5.1.3).

The entry about tobacco is particularly interesting (§5.2). Al-Mağribī mentions that in the year *Daf al-iṣr* was written, i.e. 1014/1606, a new phenomenon called طابغه *ṭābḡa* had come into fashion. Tobacco was indeed introduced in Egypt in 1603-1604.⁵⁰⁶ Al-Mağribī mentions its price: one *raṭl* (around 443 grams) cost three gold coins. He also mentions that there was some question about whether it was permitted to smoke while fasting during Ramaḡān. According to a certain ṣayḡ called al-Zayyādī it was, although al-Mağribī did not agree.

⁵⁰⁶ See *El²* X p. 753b (R. Matthee).

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There are some references to medicine as well (§5.3). Most are descriptions of the medicinal properties of herbs and vegetables. Some common ailments are also referred to, such as شقاق *šaqāq* “cracked skin”, فتق *fatq* “hernia, rupture”, or شقيقة *šaqyqa* “a splitting headache”. Different treatments are described, such as مرهم *marham* “ointment” and لُغُوق *lu‘ūq* “electuary”.

A few entries concern the terminology used in games. Chess was popular, and related terminology is provided, such as فِرْزَان *firzān* “queen”, دست *dast* “game” and مَرْمَاد *marmād*, meaning literally “affected by ophthalmia”, i.e. somebody who lost a game but does not realise it. Another popular game was the طَاب *tāb*-game, which is still played today (§5.4).

Many items of clothing are mentioned (§5.5). Most of these are still in use today, and only a few are currently unknown. Of the latter, there are two examples. The first is the حَنِينِي *ḥanyṇī*, which is mentioned in Dozy I 330b as “sembler être le nom d'un vêtement”, and the second is the كَامِلِيَّة *kāmiliyya*, again mentioned by Dozy II 489b as “espèce de robe”. In both cases, Dozy is the only source where I have found a reference to these items. Unfortunately, al-Mağribī's lack of description or explanation does not bring us any closer to an understanding of the nature of these garments.

The last category discussed in this chapter are the kitchen utensils, tools, and other household goods (§5.6). All of the items mentioned in *Daf al-iṣr* are still in use today, showing us how little Egyptian society has changed in this respect over the centuries. Their inclusion in *Daf al-iṣr* is also remarkable in the sense that al-Mağribī, as a respectable Azharī scholar, did not believe that it was beneath him to refer to them and make them the subject of his study.

6 Linguistic Analysis

Orthography (§6.1)

The orthography in *Daf al-iṣr* does not comply with the standards of Classical Arabic, particularly the use of the *hamza*, which is placed rather arbitrarily (§6.1.1). The final *ā* can be written with ءَ , َ , ِ and ِ . Very often, the *hamza* in any position is omitted altogether, and the final *yā* and *alif maqṣūra* appear inconsistently, sometimes with and sometimes without dots (§6.1.2). We even find a final *yā* where *alif* would be expected, e.g. عَصِي instead of عَصَا ‘aṣā “stick” (§6.1.3). In a few cases, *tā marbūṭa* is written without the dots in status constructus (§6.1.4). Sometimes, al-Mağribī writes dental plosives where we would expect to

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find interdentalals in a purely Classical Arabic context (§6.1.5). There are also cases of hyphenation, i.e. words broken off at the end of the line (§6.1.6). The colloquial material is sometimes written with historical spelling, following the spelling of Classical Arabic, and sometimes with phonetic spelling, reflecting the colloquial pronunciation. All of these are traits which are characteristic of Middle Arabic texts (§6.1.7).

Phonology (§6.2)

In Cairo, Alexandria and along the Damietta branch of the Nile, *qāf* and *ǧīm* are nowadays pronounced as /ʔ/ and /g/ (§6.2.1). There has been an ongoing discussion about the issue of when the inhabitants of Cairo started to pronounce *qāf* as /ʔ/ and *ǧīm* as /g/. Behnstedt and Woidich (1985) I p. 31-32 propose the theory that the pronunciation /ʔ/ - /g/ is an ancient feature. Another viewpoint, which was first offered by Blanc (1981), is that the pronunciation of *ǧīm* as /g/ is relatively new in Cairo, and the final stage of the depalatalization of *ǧīm* was not finalized until the period 1800-1860. Hary (1996) suggests that a shift has taken place in the pronunciation of the *ǧīm*, not once, but twice: from /g/ in the 6th/7th centuries to /ǧ/ in the 12th-17th centuries and back to /g/ in the 19th-20th centuries. Two examples from *Daf al-iṣr*, which are quoted by Blanc in support of his theory, have been proved to provide no conclusive evidence in support of his proposals. The first concerns the word رجل *raǧl* “man”, which was used in the countryside. Al-Maǧribī describes that the *ǧīm* is pronounced “between *kāf* and *ǧīm*”. From this, Blanc concluded that the pronunciation was *raǧl* with /g/. Because al-Maǧribī found this worth mentioning, this is, according to Blanc, an indication that this was not the common pronunciation of the *ǧīm* in Cairo at that time.⁵⁰⁷ However, al-Maǧribī was speaking of a rural dialect, in which this might indeed have been an uncommon feature, but this provides only very indirect information about the dialect in Cairo. There is also the possibility that the *ǧīm* in this particular example was pronounced as /d/ or as a palatalized /g/ because of the following *l*, a feature which can still be found in some rural areas in Egypt.⁵⁰⁸ This feature could indeed have attracted al-Maǧribī’s attention.

⁵⁰⁷ See Blanc (1981) p. 192.

⁵⁰⁸ In the Western Delta and Middle Egypt, *ǧ* can become *d* before liquid and nasal consonants. See Behnstedt-Woidich (1985) I p. 70 (note to map 11). In the Western Delta, it can be pronounced as a slightly palatalized *g* before the *l*, see Doss (1981) p. 27.

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The second example quoted by Blanc is the word لكان *lagan* “brass vessel”. However, al-Mağribī mentions that it is used in Turkish and in *al-‘arabiyya*, by which he means Classical, not Egyptian Arabic.

Unfortunately, al-Mağribī does not make any direct remarks about the pronunciation of the *ğīm*. The only indirect evidence we have is a *mawwāl*⁵⁰⁹ of which the rhyme word is جبیت *ğabbyt* / *gabbyt*. The word has a different meaning in every line. This rhetorical device is called جناس *ğinās*, “paronomasia” or تورية *tawriya*, “double entendre”. In the fourth line, جبیت should be read as *kabbyt* “I came, ejaculated”. This is an indication that in al-Mağribī’s time, the *ğīm* was pronounced as /g/, because the association of /g/ with /k/, from voiced to voiceless velar plosive (*gabbyt* – *kabbyt*), is very plausible, while it is far less plausible that /ğ/ could be associated with /k/.

Al-Mağribī does not make a direct statement about the pronunciation of the *qāf*. However, he does mention that the Egyptians say: فُلَانٌ عَائِقٌ وَالِدِيهِ *fūlān ‘ā’iq wālidyh* “so-and-so is disobedient towards his parents”. In Classical Arabic, this would be عَاقٌ *‘āqq*, the active participle of the root ‘QQ. In Egyptian Arabic, the active participle of verbs mediae geminatae is *fā’il*. Therefore, the Egyptians would have said عَائِقٌ *‘āqīq* instead of عَاقٌ *‘āqq*. The only explanation of why al-Mağribī would have written عَائِق is because it was pronounced ‘ā’i, and he wrongly interpreted it because of the glottal stop in the middle of the word as an active participle of a verb mediae infirmae.

There are numerous traits which the colloquial material in *Daf al-iṣr* has in common with modern Cairene Arabic. There are many examples of words in *Daf al-iṣr* in which the change from interdental to plosives is visible. Al-Mağribī even explicitly mentions that the *t* was pronounced as *t* in the dialect of Cairo (§6.2.2). It is obvious from many examples that the *hamza*, in the initial, intervocalic and final positions had disappeared (§6.2.3). Both emphatization and de-emphatization are attested in *Daf al-iṣr* (§6.2.4), and there are also a few examples of the voicing of *s*; once this is caused by the following *d*, but in the other examples it is in the word’s initial position and it is not exactly clear why the voicing has taken place (§6.2.5). Many instances of the assimilation of the *t* of the passive-reflexive forms (V, VI and VII) to the following letter can be found, e.g. يَصْنُط *yīṣṣannaṭ* “to eavesdrop” (46a) < *yitṣannaṭ* (§6.2.6). There are some examples of metathesis in *Daf al-iṣr*,

⁵⁰⁹ On fol. 11b.

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amongst which are a few that are still in existence today, such as معلقة *ma'laqa* < *mil'aqa* “spoon” and سَقَف *saqqaf* < *šaffaq* “to applaud” (with de-emphatization of the *š*) (§6.2.7). It cannot be concluded with any certainty whether or not the diphthongs had developed into long vowels in the dialect of Cairo, but the writing of the word *ayš* / *ēš* with اِش suggests the pronunciation /iš/ or /eš/, i.e. a shortening of the vowel *ē* (§6.2.8). There are some instances of the lengthening of short vowels, e.g. كَام *kām* “how much?” (106a,b) < كَم (§6.2.9) and of the shortening of long vowels (e.g. بَكَّة *bakka* “cry-baby” (56b) < بَكَاء (§6.2.10). There are also a few examples of pausal *imāla*, a feature which disappeared from Cairo during the 19th century, but can still be observed in the Egyptian countryside today (§6.2.11). As far as can be judged from the orthography, the vowel distribution is generally the same as in modern Cairene Arabic (§6.2.12).

Morphology (§6.3)

The vowel of the prefix of the imperfect is *i* (§6.3.1.1), and in the perfect the prefix of forms V, VI and the quadriliterals is *it-*, although *ta-* is also found in some classicisms (§6.3.1.2). The prefix of form VII, however, is *in-*, not *it-* as in modern Cairene Arabic (§6.3.1.3).⁵¹⁰ The vowel distribution in forms II, V and the quadriliterals is the same as in modern Cairene Arabic, i.e. *a-a* if the second and/or third radicals are emphatic, laryngeal (not *h*), pharyngeal, or postvelar fricatives. In all other cases, the vowel distribution is *a-i* (§6.3.1.4). We also find some instances of form IV and the internal passive, which in modern Cairo Arabic only exist in loan words from MSA (§6.3.1.5-6). It is very likely that these are classicisms and did not belong to the colloquial vocabulary of that time.

The demonstratives were *dā*, *dī* and *dwlāh* (§6.3.3). There are two examples of preposed *dī*, the first followed by a feminine noun, and the second by a masculine noun. Although this does not represent a solid foundation upon which to build any conclusions, this point does confirm the findings of Davies, who notes that “there is no strict correlation between the form of the demonstrative and the gender of the noun”, and that “especially frequent preposed is DY”.⁵¹¹ In modern Cairene Arabic, the normal word order is noun - demonstrative, e.g. *īṛāgil da*, but in certain expressions the order demonstrative - noun can be found. The function of this word order is to cause an “increased intensity of awareness because of its

⁵¹⁰ However, *in-* is still found in the *Šarqīya* today, see Behnstedt-Woidich (1985) I map 242.

⁵¹¹ Davies (1981) p. 163.

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contrast with the normal word order”,⁵¹² e.g. *yādi šṣudfa ssa’ida* “what a happy coincidence!”.

The word *dillā* is a demonstrative which seems to have fallen out of use fairly soon after al-Mağribī wrote *Daf al-iṣr*. In *Daf al-iṣr*, it occurs only in combination with *mā*: *mā dillā* “what kind of ... is”, whereas in *Nuzhat al-nufūs* (15th century) it still appears as a normal demonstrative, both in combination with a noun and independently, while in *Hazz al-quḥūf* (second half of the 17th century) it does not occur at all. The demonstrative particle *’ādī* already existed in al-Mağribī’s time; moreover, the particle *’ad* + personal pronoun was also used, and can still be found in the Dakhla-oasis today⁵¹³ (§6.3.4).

The interrogatives are the same as in modern Cairo Arabic, except for *anā* “which”. This reveals a resemblance to modern *āni* (§6.3.5). The diminutive seems to have been used more often than in modern Cairo Arabic, where it is no longer productive (§6.3.6). As for the adverbs, the most interesting is *hwn* “here”, which sounds decidedly Levantine to modern ears, although it is mentioned in *Nuzhat al-nufūs*,⁵¹⁴ and is still used in Egypt’s oases (§6.3.7).⁵¹⁵

Syntax (§6.4)

Since the examples of sentences in *Daf al-iṣr* are always rather brief, not much can be learned about syntax. The negation used is always *mā*; however, this can probably be attributed to al-Mağribī’s tendency to use a somewhat classicized context for his entries (§6.4.1). There are three examples of asyndetic clauses, i.e. clauses where *’an* is omitted (§6.4.2), one of which is in a Classical Arabic context.

Wishes in *Daf al-iṣr* are either expressed by perfect + subject (as in Classical Arabic) or by subject + imperfect (as in modern Egyptian Arabic) (§6.4.3).

The interrogatives are placed at the beginning of the sentence (§6.4.4). Sharbatov (1969) p. 312 states that the fact that al-Mağribī places *imtā* and *iṣ* at the beginning of the sentence, while nowadays they are placed at the end, is evidence of the final struggle between Coptic and Arabic in the 16th and 17th centuries. This is, however, unlikely. In modern Egyptian Arabic the position of the interrogative is *in situ*, i.e. it takes its position according to its function in the sentence. In *Daf al-iṣr*, *iṣ* is in all cases the subject of the sentence, and is therefore placed at the beginning of the sentence, just like in the modern Arabic spoken in Cairo.

⁵¹² See Woidich (1992) p. 214.

⁵¹³ See Behnstedt-Woidich (1999) p. 359a.

⁵¹⁴ See Vrolijk (1998) p. 155.

⁵¹⁵ BW IV p. 494b “*hawn hier: min hawn hier lang*”.

Summary and Conclusions

Furthermore, it has been proven that Coptic was already extinct in Cairo in the 17th century.⁵¹⁶

There are three more notable features of syntax:

- the particle *dann* (§6.4.5), which is used to describe the continuation of an action;
- the word *qā'id* (§6.4.7), which is used as an auxiliary verb expressing continuity;
- the word *šā*, which was originally a verb meaning “to want”, had already acquired the function of future marker in the Yemeni dialects in the 17th century (§6.4.6).

These three features are still in use in this way today.

Vocabulary (§6.5)

Daf al-iṣr focuses not only on the speech of the intellectuals of the day, but also on various other social classes such as the artisans, working classes, country people, those from other Arab-speaking countries, and women and children (§6.5.1). Al-Mağribī hesitated about including the final category, because he felt that it was not an appropriate subject for a serious work. So far as the speech of women is concerned, an interesting entry is the word هَايِل *hāyil*, which was just making its semantic shift from “terrifying” to “wonderful” at that time, which started in women’s speech according to al-Mağribī (§6.5.1.1).

The loanwords found in *Daf al-iṣr* reflect the long influence of Turkish and, through it, Persian, on the Egyptian dialect. Most of the Turkish and Persian entries remain in use today (§6.5.1.4).

Striking is al-Mağribī’s interest in slang, particularly insults and abuse. Many synonyms of “stupid” are mentioned, as well as a number of words meaning “to insult”. Although al-Mağribī does not condemn this kind of language, the feeling exists that he included these entries because he found them entertaining (§6.5.2).

Another means of enriching the book is the use of puns, which are based on words that have more than one meaning, such as دَل *dall* “coquetry” / “to indicate” (6.5.3).

I have calculated that about 64% of the 1406 entries in *Daf al-iṣr* are still in use in the Egyptian dialects today. ‘Awwād (1968), on the other hand, suggested that this figure was 80%. This discrepancy can be attributed to two factors: firstly, ‘Awwād wrote his thesis in the sixties, and some words have become obsolete in the past 40 years; secondly, ‘Awwād may well have included some words which are not, strictly speaking, dialect but MSA, but are well-known to educated Egyptians.

⁵¹⁶ See e.g. MacCoull (1985), Rubenson (1996), and *EALL* I p. 495 (T.S. Richter).

Summary and Conclusions

I did not count these as belonging to the dialect lexicon.⁵¹⁷ 21% of the entries in *Daf al-iṣr* can no longer be found in the Egyptian dialects of today, but can be related to Classical Arabic, and 3% were still in use in the 19th and at the beginning of the 20th centuries, but have become obsolete since then. Less than 2% are still found only in dialects outside Egypt, such as Syrian and Moroccan, even though most of these words belonged to the dialect of Cairo in al-Mağribī's time. A further 3% can be found only in Dozy's dictionary. This is interesting because Dozy included many Middle Arabic vocabulary items, which can be found in neither dictionaries of Classical Arabic nor those of the modern dialects. A further 1% are loanwords from Persian and Turkish, and can only be found in dictionaries of these languages and have since disappeared from the Egyptian lexicon. Finally, almost 6% of the entries could not be traced in any dictionary or other reference work that I consulted.

There are also entries which still exist in modern Egyptian Arabic, although they have undergone a semantic change (§6.5.4.1). In some instances, an expression has come to mean the opposite, e.g. *niqaṭṭa' farwatak* *نقطع فروتك* which meant "we speak well of you" but nowadays means "we speak badly of you". There are also examples of metaphors which created new meanings, e.g. *ḥāk* *حاك* which literally means "to weave" but was used in the sense of "to come to mind" ("weaving a thought"). Words can have a stronger or a weaker meaning, the latter as a result of frequent use (semantic bleaching), e.g. *naqaf* *نقف* "to hurt with words", which in Classical Arabic means "to break the skull". A device by which words for new concepts are created, is transfer, i.e. using existing words with a new meaning, based on similarity in appearance (metaphor) or function (metonymy) with the new concept. An example from Egyptian Arabic is the word *gyb* *جيب* which originally meant "bosom of the garment" but because of the similarity of function (carrying things in it) got the new meaning "pocket".

There are only a few sources of the Egyptian-Arabic dialect from this period available. These include *Nuzhat al-nufūs wa-muḍḥik al-'abūs* by 'Alī Ibn Sūdūn al-Bašbūgānī (1407-1464), described by Arnoud Vrolijk, and *Hazz al-quḥūf bi-šarḥ qaṣīd 'Abī Šādūf* (written in 1686) by Yūsuf al-Širbīnī (17th century), described by Humphrey Davies. *Daf al-iṣr* fills the gap of more than two centuries between these two works, and is therefore an invaluable source of the Egyptian-Arabic dialect in the Ottoman period. *Daf al-iṣr* is unique, however, because this was the first time

⁵¹⁷ E.g. *hāhunā* *هاهنا* "here" (fol. 132b).

Summary and Conclusions

that the Egyptian dialect was the subject of a serious study, instead of being the object of ridicule or criticism.

Glossary

The translations in this glossary are based on the explanations al-Mağribī provides for the entries. If no translation or explanation is given by him, but the entry is followed by a statement that he considered its usage to be “correct”, it can be assumed that its use in Egyptian Arabic is the same as in Classical Arabic. Therefore, the translation of the Classical Arabic is used as an indication of its meaning. When no indication at all about the meaning of a word is provided by al-Mağribī, the translation is based upon the definitions in relevant dictionaries.

Some words have been added to the list which are not separate entries in *Daf al-iṣr*, but occur in the context of an entry and are of some special interest. These entries are marked with an asterisk *.

The references to the most frequently used dictionaries are abbreviated. See the *List of frequently used abbreviations* in the *Bibliography* for the full titles.

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- 'āh آه (120b) 'āh "exclamation of pain or anger". See HB 2a
 "āh yes; exclamation of pain". See also أوّه.
- 'bb يقولون الأب والابن مثلاً فيشدّون الأب (11a) ابّ
 here by al-Mağribī because of the doubling of the bā'. See HB 2b.
 وتعلم ان الإلب بالكسر قرية باليمن والنسبة له إبيّ والناس يغلطون (11a) ابّي
 حتى الخواصّ فيقولون الابّي بضم الهمزة وهو الإبيّ بالكسر شارح مسلم
 "nisba of 'lbb (place in Yemen)". See *Et*² III p. 663b (A. Grohmann).
- 'brq واما الابريق فم مشترك يطلق على السيف (36b) ابريق، اباريق
 "ewer with a spout". See HB 4a.
- 'bn يقولون فلان مابون او فيه أبنه يريدون انه يوتي وليس لغويّا مع 'ubnah (109a) أبنه
 "passive pederasty". Lane I 10a "أُبْنَة a fault, defect,
 or blemish in one's grounds of pretension to respect, and in speech,
 or language. Particularly the enormity that is committed with one
 who is termed مابون".
 مابون (109a) mābūn "passive sodomite". Lane I 10a "made an object of

Glossary

- imputation, or suspected, of evil. Hence, a catamite; one with whom enormous wickedness is committed". See also أبنة.
- ^{'bh} (120b) *ubbaha* ابهة "splendour". See HB 3a and Wehr 2a.
- ^{'bh} (121a) *'abah* أبه يقولون أبه ويسمع من اهل الصعيد كلمة تعجب "exclamation of surprise, heard from Ṣa'īdīs". Still used in this way in Upper Egypt today (personal communication R. Mardiros).
- ^{'tl} (63a) *atl* اثل بالمثلة "amarisk trees". HB 6b *'atl* اثل "amarisk tree(s)". For information about *t* > *t*, see §6.2.2.
- ^{'tn} (109a) *atāna* اتانة "female donkey". Wehr 3a "'atān female donkey, she-ass". BW IV 1-2: "'atān Eselin" (OÄ 4), in Delta only in "der Beschimpfung" *ya-bn il-'atāna* etc. This word is an example of the trend of putting -a after words denoting females, such as *'agūz* > *'agūza*.
- ^{'hh} (120b) *ahḥyh* اخية يقولون اخية بضم الهمزة وتشديد الخا المعجمة عند استحسان شي ينظر هل تصغير اخ وكذلك يقولون اخية بفتح الهمزة والحا المهملة "exclamation of admiration". HB 8b *'ahḥēh* (women in trad. soc.) exclamation of surprise ≈ my (often used sarcastically in badinage).
- ^{'hm} (95a) *'ihām* إحم يقولون إحم عند الدخول لقضاً الحاجة "ahum", sound of clearing the throat before going to the toilet, in order to warn the *ḡinn*. HB 9a *'ihīm* onomatopoeic for the clearing of the throat". For the Egyptians' believe in *ḡinn*, see Lane (2003) p. 224-5.
- ^{'hh} (120b) *'uhḥyh* اخية يقولون اخية بضم الهمزة وتشديد الخا المعجمة عند استحسان شي ينظر هل تصغير اخ "exclamation of admiration". HB 9b *'ihḥīh* /interj/ exclamation of disgust ≈ ugh! shame!".
- ^{'d} (3b) *'ad huwwa* أد هوأ الناس في مصر يقولون حتى بعض الخواص بغير فكر فلان "there he is". This apparently corresponds to the modern *ahó*. In the Dakhla-oasis, *ādni* is still used, see BW V 359a. See §6.3.4 for more details.
- ^{'dm} (95a) *idām* ادم يقولون اكلنا الخبز بالادام وانما هو الادم "gravy". See HB 12b and BW IV 2b.

Glossary

- 'dw يقولون فلان ما عنده اداة ناس ولم يعلم قال الإداوة (123a) *idāwat nās* بالكسر المطهرة جمع ادواي كفتاوي والاداة الالة جمعه ادوات فلعل قولهم أداوة "social skills?". Dozy I 15a "gréement"; "أداة = إداوة Lane I 37c "connaissances". "أدوات"; "instrument, tool".
- 'dy ويقولون اديني جيت مثلا او اديني رايح (109a) *adīnī* "here I am". *ādī + nī*. HB 1a "ādī <Copt> /w pron suff 'ādī-/ demonstrative drawing attention to a following pronoun or noun. 'ādīnī gēt here I am!". See §6.3.4 for more details.
- 'zzāy ويقولون إزاي اصله اي شي زَيّه (127b) *'izzāy* (incorrectly quoted by Al-Mağribī correctly mentions its origin: اي شي زَيّه (127b) *'izzāy* (incorrectly quoted by Hīḡāzī (1969) p. 120 as ازيو).
- 'sṭā يقولون شغل الاساطوين اي الاستاذين ولعل الاصل (109a) *asāṭawīn* أسطى "craftsmen". It is a plural of a plural: the plural of *'ustā* is *asāṭā*, plus the suffix of the sound plural *-īn*, following the pattern *fa'ālil*. The plural is *'uṣṭawāt* nowadays, see HB 21b. Today, the plural of استاذ *ustāz* is *asatza*, see HB 19b, not استاذين.
- 'sw والاسا بالفتح والقصر الحزن وبهذا صح قولهم فلان حَمَال اسي (123a) *asā* "grief". See HB 23b, Wehr 18a. يقولون فلان يآسي علينا او يعاملنا بالاسيه (123a) *asiyya* "maltreatment". See HB 23b. يقولون فلان يآسي علينا او *yi'āsī / yu'sī? 'alā* (123a) اسي، يآسي / يؤسى على يعاملنا بالاسيه والذي في اللغة اساه تاسية عزاه والتاسية تحريض المصائب على الاسوة اي القدوة ما يتأسى به الحزين وأسي على مصيبتة حزن وبابه صدي وتأسوا اسي بعضهم بعضا والاسا بالفتح والقصر الحزن وبهذا صح قولهم فلان حَمَال اسي واما قول الناس يؤسي علينا وعاملنا بالاسيه فلم يعلم؛ انظر الاسيه "to treat badly". Al-Mağribī says the meaning in *al-Qāmūs al-muḥīṭ*, "to console", does not fit. Dozy I 24a "إسى I, aor. i, c. على p. infester, incommoder, tourmenter". This meaning could fit; it is also followed by على. Taymur II 43 أسى: أسية: أى إساءة، ولعلها محرفة عنها. وقد ذكرناها أيضا فى (قسى) انظرها هناك

Glossary

- ʕ يقولون معجون اشي نسبة الى بلد بالهند (123a) *uṣṭ* اشي
According to al-Mağribī, this is the *nisba* of a town in al-Hind. He could mean Osh (Ūṣ), a large town in Kyrgyzstan. معجون اشي *maǧǧūn uṣṭ*: no references found.
- ʕnn يقولون اغسل بالاشنان (109a) *aṣṣnān* اشنان
"potash". Wehr 22b "*uṣṣnān* potash; saltwort". Ḥafāǧī p. 13 thinks it is Arabized. Steingass 67a "*uṣṣnān*, *iṣṣnān* the herb alkali, and the ashes which are made from it, with which they wash clothes and the hands after eating". Vollers (1896) p. 636 confirms its Persian origin.
- ʕtbl يقولون اصطبلى على موقف الدواب (63a) *iṣṭabl* اصطبلى
"stable". See HB 25a. From the Latin *stabulum*, see Vollers (1897) p. 312.
- ʕywn يقولون افيون (117a) *afyūn* افيون
"opium". See HB 28a. Lane I 70b "an arabicized word, from the Greek *οπιον*, either immediately or through the Persian افيون". Vollers (1897) p. 294 also mentions its Greek origin.
- ʕhwn يقولون اقحوان (130a) *uqḥuwān* اقحوان
"daisy". See HB 28a.
- ʕh يقولون الله (120b) *allāh* الله
"God".
- ʕl يقولون هذا امر إلهي يريدون الاهي (63b) *illī* إلهي
"divine". Lane I 75b "أمر إلهي" A thing, or an affair, relating, or attributable, to الإله, meaning either God, or revelation or inspiration".
التاڤهيف والتاس الان في مصر يصحفون اكل بالل (64a) *allal* "food".
"to misspell" here, since it is very unlikely that people would mispronounce the word *akl* in such a way. See also التاڤهيف والتاس الان في مصر يصحفون اكل بالل (64a) *allal* "food".
تال, بلايل الرمان and نفيل فوي, اشتلف, رعيق for similar misspellings / mispronunciations.
- ʕml ويقولون أمالا فعل كذا مثلا انسان له دين على اخر فيطالبه (3b) *ʕummālā* أمالا
"so, in that case". See HB 37b-38a *ummāl*, Dozy I 36b "أمال et امالا donc" (source: Boethor). According to Brockelmann (1961) II p. 654, *ʕummāl* is derived from *ʕimmālā* "if not", which was followed by *fa* with the meaning of "if ... does not happen, then ...". This was then shortened to *ʕummāl*.

Glossary

'mn	يقولون على حَلوى مامونية لم يعلم وكنت اسمع انها <i>māmūniya</i> (109a) مامونية "marzipan". Lane I 103a "a certain kind of food; so called in relation to el-Ma-moon". Dozy I 39a "massepain".
'nā	ويقولون اذا كانوا مستغربين شيا هذا جا من انا داهيه من انا كروه من <i>anā</i> (3b) انا "which". Compare with the present day <i>āni</i> . The latter is not found in HB, where on p. 42a only <i>anhi</i> is referred to; I have, however, often heard it in Cairo. Spiro 22b also mentions <i>any</i> (he writes <i>ī</i> with <i>y</i>). See §6.3.5.4.
'nq	"Egyptian vulture", <i>a'azz min</i> اعز من بيض الانوق الانوق (36a) <i>anūq</i> انوق <i>byḍ al-anūq</i> "rarer than the eggs of a vulture". See Wehr 40a. ويقولون بز انيق اما البز فقد تقدم في الراي «والانيق كامير الحسن <i>anīq</i> (36b) انيق المعجب وانق كطرب وتائق فيه عمل بالاتقان، فكأن قولهم فلان بز انيق من فلان بز انيق "elegant", used in the expression باب التهكم Unfortunately, the part in which the meaning of بز is explained, is lost. It is unlikely that it is <i>bizz</i> "breast"; a more likely explanation is: <i>bazz</i> "linen; cloth" (Lane I 198c), so <i>bazz anīq</i> could mean that a person is elegantly dressed.
'ny	"to wait" يقولون فلان استناني حتى زهق او استنيتته <i>istannā</i> (114b) استنى <i>istanna</i> < <i>ista'anna</i> ('NY form X + II), but al-Mağribī tries to relate it to the root STN. HB 42b "to wait for".
'hy	"I am who I am" يقولون اهيا شراها <i>ahyā šrāhyā</i> (121b) اهيا شراها expression derives from the Hebrew אֶהְיֶה אֲשֶׁר אֶהְיֶה "I am who I am" (the name of God, Exodus 3:14 ⁵¹⁸) and is frequently used in magic, see §6.5.1.4.
'wl	"first" يقولون الاول والاخر <i>awwāl</i> (93b) اول whether it is <i>awwāl</i> as in Classical Arabic, or <i>awwil</i> as in the Egyptian dialect (see HB 44a). As with some other entries, the reason why this word was added to the word list is unclear.
'wh	يقولون آه من كذا والنسا يقلن أوه؛ يقولون في وقت <i>uwwih</i> (120b; 123a) أوه "exclamation of the grief" أوه بكسر الواو المشددة وسكون الها وضم الهمزة

⁵¹⁸ "And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you". Translation: King James Bible.

Glossary

anger". On fol. 120b it is specified as women's speech. HB 45a "ooh exclamation of exasperation". Wehr 46a mentions *āh*, *āhā*, *awwah*, and *uwwāh* "ah! oh! alas!". See also آه.

- *'yš ويقولون اش تحوتك؛ ويقولون ايش iš; ayš / ēš (57a; 72a; 73b; 125b) اش؛ ايش هذه الخزعبلات؛ ويقولون دوله كذا او اش في دوله طيب؛ يقولون اش جلاته "what?". The shortened pronunciation, *iš*, suggests that it was pronounced *ēš*, not *ayš*. Nowadays, it is *ē* in Cairo, but *ēš* in many other places in Egypt, such as the western Delta and the oases (see BW IV 10a). See Sharbatov (1969) p. 312. Also mentioned by Ḥafāḡī 17. See §6.3.5.2.
- 'ymtā "when". ويقولون اذا وعد احد بشي مثلا فيقول له أيمتا يكون 'ymtā (3b) أيمتا Earlier form of 'imta. Al-Maḡribī explains this is *matā* plus an extra 'ay, or that 'ay on its own is حرف جواب ay/aywa "yes". See §6.3.5.3.
- 'yyā ويقولون إياه على صورة ضمير النصب المنفصل يريدون ما 'iyyāh (3b; 123b) إياه هو الا كذا هيئة المستفهم انسان يحكي لآخر ثم لا يفهم حكايته فيعيدها الى ان يفهم فيقول إياه كانه يقول الان فهمت وهذه الكلمة يستعملها غير الحضر في معنى هو كأنهم يقولون هو بعينه؛ يقولون عند التذكر لشي اياه بكسر الهمزة "that one"; "the before-mentioned"; "he". It is used to refer to a person. The Bedouins apparently used 'iyyāh instead of *huwa*. HB47a "iyyā- 1. demonstrative particle signalling identity (often with a pejorative connotation)". See §6.3.2 and §6.3.4.

b

- bābā "form of address to a government official". يقولون لقاصد الحكام في القلعة بابا bābā (4a) بابا *El*² I p. 838b (F. Taeschner): "The epithet Baba also occurs with non-religious civil servants in the ancient Ottoman Empire".
- bb "pope". يقولون البب كبير النصارى babb (11a) بب way of writing بابا bābā "pope, pontiff, patriarch" (HB 48b), or perhaps al-Maḡribī had misunderstood the word *bābā*. Its origin is the Greek *πάππας*, which has been attested in Rome since the 4th century with the meaning of "pope", see LTK VIII p. 36 (H. Tüchle).

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btl	البتول (64a) <i>al-batūl</i> “the virgin (used for Fāṭima, the daughter of Muḥammad)”. HB 52b “ <i>batūl</i> /masc and fem adj/ celibate, virgin. <i>ilbatūl</i> the Virgin (Mary)”. Lane I 150c: “with the art. ال, it is applied also to Faṭimeh, the daughter of Moḥammad, because she was separated from the [other] women of her age and nation by chasteness and excellence and religion and [other] grounds of pretension to respect”.
bġl	بجّل (64a) <i>baġġil</i> ويقولون عظمه ويجّله “to honour”. See HB 53b.
bġm	يقولون فلان بجم اذا كان جلبا مثلا وله نسبة قال بجم يبجم (95a) <i>baġam</i> “(to be) mute, stupid”. Spiro 32a “ <i>bagam</i> , mute, stupid”. HB 53b “ <i>bagam</i> /n invar/ oaf dolt, blockhead”. Hava 21b “to be silent out of fear or stupidity”.
bḥlq	بخلق (37b) <i>baḥlaq</i> ويقولون بخلق عينيه “to stare”. See Wehr 54b, HB 55a, Spiro 33b.
* bḥt	“luck”. يقولون هذا بختي هذا قِسْمِي اي هو نصيبي وحظّي (104b) <i>baḥt</i> . See HB 55a. It is of Persian origin, see Steingass 158 and Vollers (1896) p. 345.
bḥnq	“veil”. Wehr 55b “ <i>buḥnuq</i> kerchief, veil (to cover the head)”. Spiro 34b “ <i>baḥnaq</i> , to muffle the head”. Dozy (1845) p. 56 mentions that from al-Maqrīzī’s time (1364–1442) the word was also used in the sense of طاقية, i.e. skull cap. However, al-Mağribī indicates that in Egyptian Arabic it had the same meaning as in <i>al-Qāmūs al-muḥīt</i> , namely “veil”.
bdl	ويقولون النجبا والابدال (64b) <i>abdāl</i> “substitutes”, pl. of <i>badal</i> . <i>EF</i> I p. 94b-95a (I. Goldziher): “ABDĀL (A.; plur. of <i>badal</i> , “substitute”), one of the degrees in the <i>ṣūfī</i> hierarchical order of saints, who, unknown by the masses (<i>riġāl al-ġayb</i>) participate by means of their powerful influence in the preservation of the order of the universe. The different accounts in the <i>ṣūfī</i> literature show no agreement as to the details of this hierarchy. There is also great difference of opinion as to the number of the <i>abdāl</i> . (...) The vacancies which occur in each of the classes are filled by the promotion to that class of a member of the class immediately below it.”
bdn	يقولون بدن صوف فيطلقون البدن على غير الجسم (109b) <i>badan</i> “garment which covers the upper part of the body”. Spiro 36b and HB 58b

Glossary

- “body”. Lane I 169a “a small [garment of the kind called] جُبَّة, as being likened to a coat of mail”. *EF* V p. 739a (Y. K. Stillman): “The *badan*, a short, sleeveless tunic, worn by both sexes and usually associated with the Arabian Peninsula (Dozy, *Vêtements* 56-8), is shown to have been a fairly common article of feminine attire in mediaeval Egypt.”
- bdw ويقولون فلان يبرجم اذا كثر كلامه ويستعملونه في صوت (95a) *barġim* (123b) *badawī* بدوي “bedouin”. See HB 59a.
- brġm ويقولون فلان يبرجم اذا كثر كلامه ويستعملونه في صوت (95a) *barġim* “to chatter; to coo (pigeons)”. No longer used in modern Egyptian, but was still used with the meaning “to mutter” in the 19th century: Spiro 38b “*bargim*, or *barṭam* to mutter to one’s self, talk unintelligently, talk incoherently”. Taymur II 129 “برجم: يبرجم”. In Levantine, it still occurs with the meaning “to coo”: Denizeau 24 “*barjam*, inacc. *ybarjem* “roucouler” (pigeon)”.
 ويقولون برّا نقيض جُوّه؛ يقولون برّه ضد جُوّه؛ (123b; 125a) *barra* برّا (4a) برّا “outside”. HB 64a mentions both برّا and برّه. Al-Ḥafāṭī 51 “برّا”.
- brsm ويقولون في صنعة الحرير البراسم اشيا تعمل من الحرير (95a) *barāsām* براسم “silk”. Awwād has براشم. Al-Maġribī first wrote براشم, but the dots of the *šin* were erased with red ink. The same goes for the word الابرسم in line 20. Al-Maġribī’s confusion concerning *šin/sīn* is reflected in the dictionaries: in Turkish and Persian the word contains a *šin*: Redhouse (1992) 12a “ابریشم *ebrīshem* 1. silk”, Steingass 8a “ابریشم *abrīsham*, *abrīshum*, silk”, while in Arabic it has a *sīn*: Wehr 2a “ابريسم *ibrīsam*, *ibrīsim* silk”. Vollers (1896) p. 636 mentions “ابريسم Seide = *ebrēšem*”.
- bršq “belt?”. ويقولون برشق السيف والظاهر انه غير عربي (36b) *baršaq* برشق. It has several meanings in Persian: Steingass 175a “برشك *barshak*, a wine or oil press, a belt”, but because it is used in combination with the word “sword”, the meaning of “belt” seems to be the most appropriate.

Glossary

- br̥l يقولون البرطيل شيخ كبير فيفتحون البا وانما هو البرطيل (65b) *al-barṭīl* “bribe”, *al-barṭīl šyḥ kabīr*: proverb: “the bribe is a powerful šayḥ”, i.e. “a bribe is an effective tool”. Taymūr, *Amtāl* p. 129: البرطيل شيخ كبير: الصواب في البرطيل كسر أوله وهو الرشوة، والمقصود بالشيخ الولي “الرشوة” 50 Al-Ḥafāḡī المتصرف، أي البرطيل يحل المشكلات. It is identified as Persian by Littmann (1920) p. 52: *barṭal* ‘bestechen’. Pers. Lehnwort im Arabischen (*pārtālā* ‘Geschenk’). - *bārtal-ker* ‘to bribe’.” Steingass 240 confirms this: *partala*, a gift, a present”.
- br̥m يقولون فلان يبرطم او العبد عليه براطم ولهما نسبة قال (95b) *yibarṭam* (95b) يبرطم (..) والبرطمة الانتفاخ غَضَباً وتبرطم [تنفخ] تَغَضَّب من كلامه وبرطمه غاظه “تكلّم وهو غضبان” 152 Taymūr II “to speak angrily”. he believes it is derived from رطن. HB 66b “*barṭam* (...) 2. to mutter crossly, grumble”. BW V 361a “*br̥m yibirṭēm* schnell und undeutlich sprechen [DAX: Baš]”. Abū Sa’d (1990) p. 71 “برطمة: برطم يقول العامة: برطم فلان فهو مبرطم إذا اغتاظ وانقبض وعَسَّ وتجهّم وأرخی “شفتيه من الغضب ولم يردّ على أحد”. Wehr “big lips”. *barāṭim* (95b) *barāṭim* (95b) براطم (95b) *barāṭim* “*burṭūm*, *barṭūm* trunk of an elephant”. According to *al-Qāmūs al-muḥīṭ*, *burāṭim* means “having huge lips”. BW IV 19a “*burṭum*, *barāṭim* Lippe [BEDU:Azāize, WiVo 353]”.
- br̥l يقولون طبخنا برغل للبرّ المعلوم (65b) *burḡul* “crushed wheat”. From Persian, see Steingass 176 “*burghol*, *barghol*, wheat, barley, corn (especially bruised)” and Vollers (1896) p. 637.
- brq ويقولون برق عينه *barraq ynuh* (36b) برق عينه See HB 67b. Al-Ḥafāḡī 52 “برق عينه له أي خوّفه كذا تقول العامة”.
- brqq ويقولون برقوق وبقوق (36b) *barqūq* “plums”. HB 67b “*bar’ū* <Gr *praikokion*> plums”.
- brk يقولون البركة بالفتح (56b) *baraka* “blessing”. The reason why this word is included here is that بركة can be read as *baraka*, *birka* and *burka* (this phenomenon is called *tatlīt*, see §4.2.1) and al-Maḡribī

Glossary

- composed a few lines of poetry with these words.
- brmk ويقولون البرامكه وهم منسوبون الى بَرْمَكْ جدّ يحيى *barāmika* (56b) برامكه
 “dancing girls?” (no definition given in *Daf al-iṣr*). Lane (2003) p. 379 mentions the dancing girls from the *Ghawázee* tribe, who claim descent from the *Barāmika*-family: “Their origin, however, is involved in much uncertainty. They call themselves ‘Baramikeh’ or ‘Barmekees’, and boast that they are descended from the famous family of that name”. This is confirmed by Taymur II 157: “ وفي
 ”الريف يقولون للغازية أى الراقصة: البرمكية”. *Al-Barāmika* or *Āl Barmak* was an Iranian family of secretaries and *wazīrs* of the early ‘Abbāsid Caliphs. Barmak, the grandfather of Yaḥyā who is mentioned by al-Maḡribī, was the ancestor of the Barmakids. He was high priest of the temple of Nawbahār in the 7th century. His grandson, Yaḥyā b. Ḥālīd b. Barnak, was appointed *wazīr* by Hārūn al-Rašīd. He died in 190/805. See *El*² I p. 1033a-1034b (W. Barthold; D. Sourdel).
- brn “type of” يقولون تمر برني وصيحاني وبرنيّة وكل صحيح *barnī* (109b) برني
 date”. See Lane I 196a. Al-Ḥafāḡī 49 “ برني بالفارسية معناه حمل مبارك لأنّ ”
 ”بر بمعنى حمل ونى بمعنى جيد”. Steingass 180a “a *barnī*, a delicious kind of date”. The origin of the word is unclear. It could be from the Persian بار “load” and نيك “good”, as al-Ḥafāḡī suggests, or the *nisba* to a village. Both etymologies are mentioned by Lane I 196a.
 “earthenware pot”. يقولون تمر برني وصيحاني وبرنيّة *barniyya* (109b) برنيّة
 HB 70b “*birniyya*, *barniyya* earthenware pot or dish glazed on the inside”. BW IV 21b “*barniyya* Krug für Butterschmalz”. According to Vollers (1896), it is a Persian word. This is confirmed by Steingass 179: “*barnā*, *burnā*: a drinking-cup of earth or metal”.
- brnq ويقولون برق عينه وفلان برناقة (..) واما البرناقة والمبرنق فلم *barnāqa* (36b) برناقة
 “a {ويبعد ان يقال انه مركب من التركي والعربي برناقه اي واحد ناقه} youth?”. The meaning of *barnāqa* is not explained by al-Maḡribī. HB 71a “1. *barnaq* 1. to cause (the eyes) to stare 2. to stare. *ava mitbarnaq*.” “2. *barnaq* <T *parmak*> 1. banister 2. spoke (of a wheel)”. The only thing that could fit is Steingass 179a “*barnāq* برناق” (probably mis-spelling for the following), a young man, a youth” (“the following” being برناك *barnāk*, *burnāk*). Al-Ṣabbān describes

Glossary

- أما how this word is used for a kind of copper plate in Saudi Arabia: بالنسبة للأطباق النحاسية التي يستخدمها بائع العرقسوس، فأشار خالد إلى أنها عبارة عن طبقين من النحاس يطلق عليهما مسمى “برناقة” أو “الصاجات”، ويعطي لونهما نوعاً من البريق الذي يلفت الأنظار، ومن خلال ضربهما بحركات معينة تصدر أصوات تلفت نظر الزبائن والمارة، بالإضافة إلى المهارة في تقديم العرقسوس للزبون: “بحيث يشعر الشارب بالسرور وهو يتناول كأساً”. They are called this because they attract the eye. Therefore, a برناقة could be a youth who attracts the eye by his beauty.
- ويقولون برق عينه وفلان برناقة (..). وأما البرناقة والمبرنق *mubarnaq* (36b) مبرنق (بَرْنَق) الشيء: صبغه بالبرنيق *Muḡam* I 52. “decorated, painted” فلم يعلم فهو مُبرَّنَق. (البرُّنيقي) مُهل مصنوع من زيت الكتان تدهن به المصورات و غيرها وهو منسوب إلى برنيقا من بلاد إسبانيا (وهو الورنيش)
- brh “moment”. يقولون برهة من الزمان يعتقدون ان البرهة القليل *burha* (121a) برهة
See Spiro 43b.
- brw “piece of soap”. See HB 72a يقولون لقطعة الصابون بروه *barwa* (123b) بروه
and Lane I 197b.
- bryk “small pastries”. ويقولون اكلنا بُريك والظاهر انه غير عربي *buryk* (56b) بُريك
HB 72b “*burēk* < *T börek*” small pastries with sweet or savory filling”.
من الفطائر يصنع من الدقيق مثل الرقاق ويحشى بُورَك: نوع: *İhsanoğlu* 294: “
”يقلى في الزيت أو يوضع في الفرن الخضر، ثم المفروم أو اللحم أو بالجبن
- bsm “buckle” HB 4a and Spiro 2a والابزيم للحلقة المعروفة *abzīm* (95b) ابزيم
abzīm.
“to speak”. See Hava يقولون فلان ما قدر ييزم اي ما تكلم *yibzām* (95b) ييزم
32b. It is not anymore in use in Egypt, but it is in the Levant, see
Denizeau 32 “*bazam*, inacc. *yebzom*: “parler, dire un mot”.”
- bzq “saliva”. See HB 73a *buzāq*. ويقولون البزاق لماء الريق *bazāq* (37a) بزاق
- bstn “field”. Most sources give the يقولون على الغيط بستان *bustān* (109b) بستان
translation “garden”: HB 73b, Al-Ḥafāḡī 40, Steingass 207a, and
Vollers (1896) p. 637.
- bsm ويقولون للمحبوب مَبْسَم بفتح الميم يطلقونه على الثغر *mabsam* (95b) مَبْسَم

Glossary

- “mouth”. See Spiro 46a, Hava 34b. HB 76a and BW V 361a give the meaning of “mouth piece” (of a water pipe).
- bsn يقولون حسن بسن بسن اتباع لا معنى له (109b) *ḥasan basan* “word that rhymes with *ḥasan* ‘good’.” *basan* has no meaning but just repeats the sound; compare e.g. *xāliṣ māliṣ bāliṣ*. This is called ‘*itbā*’. Haywood (1965) p. 74: “*Itbā*’ is a feature of many languages; it consists of pairing words, by adding to one word another which rhymes with it, and which adds nothing to the meaning, and which may even be, of itself, quite meaningless. Thus “*ḥasan basan*” merely means “*ḥasan*” (good). In English this is associated with baby talk, as in “doggy-woggy”.
Woidich (2006) p. 15 mentions a few examples of b-alliteration from Cairo: *šēla bēla* (see below under root ŠYL) “heave-ho!”, *fi hēṣ bēṣ* “at a complete loss”, ‘*ayanān bayanān* “openly”, *ḥatatak batatak* “frantically”.
- bšm يقولون فلان انبشم من كثرة الاكل (95b) *inbašam* “to feel nauseated”. Wehr 74b “*bašima* to feel nauseated”. HB 78b “*itbašam* to be surfeited”.
- bšl ويقولون بصل وهو معلوم الصحة (65b) *baṣal* “onions (coll.)”. See HB 80a.
- bṭrq يقولون بطريق من بطارقة الروم (37a) *baṭrīq* “leader of a Greek army”. Wehr 77b “*biṭrīq* patrician; Romaeian general; penguin”. Lane I 217c “a قائد (or leader of an army), in the language of the روم (or Greeks of the Lower Empire)”. Vollers (1897) p. 295 mentions its origin is the Greek *πατρίχιος*. Al-Ḥafāḡī 43 “بطريق قائد الروم معرب”. Serikoff (1996) p. 178: “Al-Bīrūnī stresses the fact that Greek words sometimes sound similar - for example, with patrice (*biṭrīq*) and patriarch (*baṭrik*) - which could lead to mistakes: “These *biṭrīqs* are in the army something like chief-commanders, and are not to be confounded with the *baṭriks* whom we have mentioned as clerical dignitaries. Those who fear the ambiguity of the words call the clerical dignitary *baṭrak*.”
- bṭrk يقولون بطرك النصارى (56b) *baṭrak* “Patriarch (Chr.)”. See Wehr 77b, Spiro 49a, HB 82a. From the Greek *πατριάρχης*, see Vollers (1897) p. 295.

Glossary

- btq ويقولون جات البطاقة للورقة التي ترسل في رجل الحمام (37b) *biṭāqa* بطاقة
 “message sent by pigeon”. HB 81a “card”. Wehr 77b “slip (of paper),
 tag; card”. Lane: “a piece of paper”, “price ticket” etc. Al-Mağribī
 specifically mentions that the word does not mean price-ticket in
 Egypt. Redhouse (1992) 369a “بطاقة a billet sent by a pigeon”; “حمام
 البطاقة a carrier-pigeon”. Apparently, this word came back into the
 Egyptian dialect through the Turkish language, but with a different
 meaning. Al-Ḥafāḡī 41 “بطاقة مولدة بمعنى رقعة صغيرة وتطلق على حمام”
 تعلق به قلت هي لغة صحيحة وقعت في الحديث الشريف وقال في فقه اللغة
 انها معربة من الرومية وفي المحكم البطاقة الرقعة الصغيرة تكون في الثوب رقم
 ثمنه. Its origin is the Greek *πιττάκιον*, see HB 81a and Vollers (1897)
 p. 295.
- btl ويقولون فلان بطّال (65b) *baṭṭāl* بطّال “idle, bad”. See HB 83b.
- bty يقولون باطية شراب (123b) *bāṭiya* باطية “jug”. See Wehr 79b. BW IV 28b
 “*baṭya* die Stelle, an der Teller aufbewahrt werden”. According to
 Vollers (1896) p. 636, it is derived from the Persian *bādija*. This is
 confirmed by Steingass p. 141: “باديه *bādiya*, a capacious earthen
 vessel, in which wine is kept; a large deep jug, cup, bowl”. Bauer
 267b mentions that in Palestinian Arabic, the *bāṭija* is a “großer
 Schüssel für Teig und Gastmähler”. Dozy I 98a “plat de bois, jatte”.
 Barthélemy 50 “gamelle en cuivre étamé; soupière en faïence;
 cache-pot; plateau de bois pour pétrir”. Qāsim 52b mentions for
 Sudanese: “قدح كبير، إناء من الزجاج”.
- b'zq ويقولون بعزق الشيء اذا اضاعه ويسمون بعيزق (38a) *ba'zaq* بعزق
 “to squander”. See Wehr 82a, HB 87b, and Spiro 52a. All mention that
 the *maṣdar* is *ba'zaqa*.
 بعيزق (38a) *bə'yzaq* “squandering”, the *maṣdar* of *ba'zaq*. Wehr 82a, HB
 87b, and Spiro 52a mention that the *maṣdar* is *ba'zaqa*. Although
bə'yzaq has the form of the diminutive, this would mean it is the
 diminutive of *ba'zaq*, while the diminutive of the quadriliteral roots
 is KaKKaKa, not KaKKak, see Woidich (2006) p. 89.
- b'w يقولون في تخويف الصبيان يأكلك البعو (123b) *ba'aww* بعو
 “bogeyman”: *ya'klak al-ba'aww* “the bogeyman will eat you!”. HB 88b “بعو *ba'aww*”

Glossary

- fabulous beast characterized by fatness and ugliness, bogeyman, troll". See also Davies (1981) p. 346. Also known today as *bu'bu'*.
- bqbq (37b) *yibaqbaq* ييبق اذ كثر كلامه (37b) "to talk much". Hava 41b "to prattle". HB 89b, Spiro 53a and Taymūr II p 201 only mention the meaning "to gurgle" or "to blister". BW V 361b "*yibiqbēq* quaken [DAX: BL]". The Egyptian Arabic word for mouth, *bu*" goes back to the Latin *bucca*, which originally meant "swollen cheek", but was later also used for "mouth". Therefore, there is a relationship between *baqbaq* "to talk much" and the modern Egyptian Arabic *ba'ba'* "to blister". See Behnstedt-Woidich (2005) p. 145.
- bq' (3a) *bāqī'a* الباقي في الشيء الغلاني (3a) "sly dog". See Wehr 84a, Lane I 235b-c. Dozy I 103b "un homme dont les regards exercent une influence funeste sur les personnes ou les objets qu'il contemple avec plaisir, un homme qui a le mauvais oeil".
- bqq (37b) *baqq* البق والناموس مع ان البق يشمل الناموس (37b) "bugs". See HB 91a, Spiro 53b. (37b) *buqq* بق ماء لما يملئ به الفم (37b) "a mouthful". See HB 90b. Al-Mağribī mentions that *buqq* means ما قبيح "dirty water" in Turkish. Redhouse (1992) 405a "boq 1. dung, faeces 2. dirt 3. scoride, slag".
- bql (65b) *baqqāl* الباقل (65b) "seller of legumes". Nowadays, more general "grocer", as in HB 91a and Spiro 53b. Al-Ḥafāğī 48 "بيع الأطعمة" "عامية والصحيح بدال كما في القاموس". (66a) *bāqillānī* الباقلاني (66a) "seller of broad-beans". Hava 42a "broad-beans". Sharbatov (1969) p. 311 points out the frequent use of the suffix *-ni* in *Daf al-Iṣr* for deriving words. Brockelmann (1961) I p. 400 notes the frequent use of the ending *ān* in combination with *-ī*, i.e. *-ānī*, in the modern dialects. So does Spitta (1880) p. 120, who also points out that the suffixes *-ānī* and *āwī* are frequently used interchangeably, for instance in the name *Ša'rāwī / Ša'rānī*.
- bqm (95b) *biqqim* البقم فيكسرون الباء والقاف (95b) "a wood which is

Glossary

- used as a red dye". Spiro 54a has *biqqim* "log-wood, red dye". Wehr 84b, Diem-Radenberg (1994) p. 15, Denizeau 42, and Lane I 237b have *baqqam*. According to Lane, it could be from the Persian بَقَم or بَقَم. This is confirmed by Vollers (1896) p. 637: "farbiges Holz=*bakam*". Al-Ḥafāḡī 42 "بَقَم صَبِغٌ مَعْرُوفٌ وَلَمْ يَأْتِ اسْمُ بُوزَنٍ فَعَلٌ بِالْفَتْحِ". Steingass 194, on the other hand, mentions that it is Arabic: "A *baqqam*, *baqam*, Brazil-wood; the red dye extracted from it; [*baqami bunafsh*, Campeachy or logwood;--*baqami qirmiz*, Sapanwood]". Täckholm (1974) p. 799 "*baqm*, *baqam* Reseda luteola بَقَم - بَقَم".
- bqy "to be" ويقولون فلان بَقَى عليّ ولعل الصواب بَقَّ بلا يا *baqqā* (37b) بَقَّى "talkative". Spiro 53a "*baqq* (*jubuqq*), to spout out from the mouth", 53b "*jiḍrab buqq*, he chatters, he talks nonsense". Lane I 233a "بَقَّ he spoke, or talked, much". The word has become tert. inf. Something similar has happened in the dialect of al-Ḥarḡa as well, e.g. *gabbēt* I got (*gibt*), see BW IV 55a.
- bkbk "to bubble (e.g. food turned sour)". HB 92b "*bakbik* to bubble, effervesce". (56b) *bakbik* وبكبك
- bkl "vessel" ويقولون بكله لوعاً يكون فيه الماء لاجل الاستنجا (66a) *bakla* بَكْلَة "holding water for washing one's backside" (for this translation of the word *istinḡā*, see HB 851a and Hava 753b). Its origin is Coptic according to Behnstedt (1981) p. 85: "*bukla*: 'grosser runder Wasserkrug zum Transport des Wassers' (Fayyūm/Bani Swēf); s. Winkler (36) T. 25/3. Anderenorts (Delta, Oberäg.) 'kleiner Wasserkrug, Milchkrug'." Taymūr II 209: بَكْلَة: البكلة في الصعيد هي: "القلة الفخار التي يشرب فيها لتبريد الماء".
- bky ويقولون فلان بَكَّة يريدون كثير البكا والصواب بَكَّا بالالف (56b) *bakka* بَكَّة "somebody who is always weeping". HB 95b "*bakkāy* given to weeping, always snivelling". Shortening of the long *ā* at the end of the word: *bakkā* > *bakka* (see §6.2.10.2). Compare *sa* < **saqqā* and *banna* < *bannā*, HB 418b and 108a.
- blbl "nightingale". ويقولون فصيح مثل البليل (66b) *bulbul* بُلْبُل "Eloquent as a nightingale". *faṣīḥ miṭl ilbulbul*

Glossary

“nightingale”. In Wehr, HB, and Spiro only *bulbul*. *balbūl* could be a diminutive of *bulbul*. The patterns KaKKūK and KaKKūKa are used in modern Egyptian for the diminutive, as in e.g. *bint* – *bannūta*, see Woidich (2006) p. 96 and p. 100.

ومن تصاحيفهم في الدعا بلابل الرمان اي *balābil al-rummān* (67a) بلابل الرمان “the nightingales of the pomegranate”, a mispronunciation or misspelling of تلاتل الزمان “the hardships of time”. For more information about this kind of misspelling, see also الآ.

bl'm يقولون صاحب بلعوم اي كثير الاكل فيفتحون (96a) *bal'ūm: ṣāhib bal'ūm* البـا “gourmand, glutton” (lit. “owner of the gullet”). HB 99b “*bal'ūm* gullet, oesophagus”.

blq ويقولون في اصطلاح خيال الظل البلايق مفردة البلّوق (38a) ballūq, balālīq
 “comic poem (used in shadowplays)”. Dozy I 114a “بلّيق pl. كتنّور
 espèce de poème populaire comique et licencieux”.

ويقولون قطع بليق لا حرث ولا درس (..) لا يريدون الفرس ولعله Balyq (37b) بليق
 name“ كان اسم ثور يستعمل في الحراثة والدراسة فحصل منه انقطاع عنهما
 of a proverbial ox”. qatāʿ Balyq lā ḥaraṭ wala daras “he removed
 Bulayq because he neither ploughed nor threshed”. The rhyme
 suggests the pronunciation of *ṭ* as *s* in ḥaraṭ. Kazimirski I 163b “بَلَيْقُ
 (dimin. de ابْلَقُ) Bouleïk, nom d'un cheval célèbre, excellent à la course, et
 qui cependant ne rencontrait que des critiques. De là le proverbe: يَحْرِى
 بُلَيْقٌ Bouleïk court, et cependant on critique Bouleïk,
 s'applique à un homme qui fait du bien, et qui n'échappe pas à la censure”.
 Al-Mağribī suggests that here, Bulayq is not the name of a
 proverbial horse, but an ox, because these were used for ploughing
 and threshing. The meaning of the proverb remains unclear.

(38a) *muballaq* مَبْلَقٌ “open”. Hava 46a “بَلَقَ I ‘to be opened wholly (door)’”. Kazimirski I 163a بَلَقَ I “ouvrir brusquement la porte, ou l’ouvrir tout entière”. Lane I 253a mentions it, but only forms I and VII.

يقولون فلان بلّ قرّان لم يعلم البلّ بمعنى البليد (..) فالظاهر ان *bill* (66a) بلّ

Glossary

- المفرد بل بالفتح فقولهم فلان بل بالكسر لمن لا يفهم لم يفهم من اللغة
 “foolish”. Lane I 245b بَلُّ “one who has no sense of shame”.
- blm “stupid”. Dozy I يقولون فلان ابلم او عنده بلم اي قَلَّة عقل *’ablam* (95b) ابلم
 115a “أبلم *bête, stupide*”; 114b “*bête, stupide, sans é en parlant*
d’une femme, 1001 N.” HB 101b *balam* /adj invar/ dim-witted.
Širbīnī has a *mawwāl* on the word *ablam*, see Davies (2005) p. 6. In
 the Ḥarga-oasis, the word *bilām* is used for the upper or lower lip of
 an animal, which is tied with a cord. The cord is then tightened by
 turning it with a stick, so the owner is able to control the animal
 with one hand. See BW IV 36a.
- بلم (96a) *balam* “stupidity”. See *ablam*.
- bln “bathhouse attendant”. See يقولون بَلَّان على الحَمَّامي (110a) بَلَّان
 Wehr 91a. HB 101a and Spiro 56a only mention the feminine
ballāna. Taymūr II 223 states that it is only used in the feminine:
 “بَلَّانة: ولا يقال بَلَّان للرجل، بل يقال: حَمَّامي”. Vollers (1897) p. 295,
 mentions that its origin is the Greek *βαλανειον*. According to *al-*
Qāmūs al-muḥīṭ 871c and 1064b, *ballān* means *ḥammām*.
- blh “imbecilic”. See يقولون فلان أبله اي غافل *’ablah* (121a) أبله
 Lane I 254c.
- bndq “hazelnuts; guns” ويقولون البندق للمأكول ولبندق الرصاص (38a) *bunduq*
 (coll.).” *bunduq* is still used in Egypt for “hazelnuts”; the word
bunduqiyya is used for “rifle”, and *bunduqa* is used for “rifle” in
 rural Egypt (see HB 106a); BW IV 37a mentions *bundiga* in
 Baḥariyya. Al-Ḥafāḡī 42 أبو منصور قاله أبو منصور
 لكنهم استعملوه والذي يرمى به كأنه من هذا على طريق التشبيه
- bnk يقولون فلان دخل في بنكي اي جا على وفق طبقي ... يقال *bank* (56b) بنك
 البنك اسم لشي اخر لاهل صناعة تارة ياتيه من يوافقه وتارة من لا يوافقه او
 Meaning يقال انه دخل في بنكي اي اصلي وصرت كاني فرع له ونحوه
 unclear. BW IV 37b “*bank* verbindungssteg zwischen den beiden
 sitborden der Felūka; Tresen (des Händlers)”. Dozy I 119a “*banc*
 (long siège) (...) condition (état de l’homme quant à la naissance),
 guise (manière, façon d’agir)”. Winkler (1936) p. 318 “*bank* pl. *benūk*
 Laden, Niederlage, Geschäftshaus”.

Glossary

bnn	يقولون بنّ لاصل القهوة (110a) <i>bunn</i> “coffee beans”. See HB 107b. For more information about coffee in al-Mağribī’s time, see §5.1.3.
bhdl	ويقولون بهدل فلان فلانا اي حقّره (66b) <i>bahdil</i> “to humiliate, scorn”. Spiro 61a “ <i>bahdil</i> , to maltreat, disgrace”. HB 109a “ <i>bahdil</i> to dishevel, play havoc with, throw into confusion”. Wehr 96a “ <i>bahdala</i> to insult; to treat contemptuously, meanly; to expose to ridicule (...); bring into disorder”.
bhll	ويقولون فلان بهلول اي قليل العقل (66b) <i>bahlūl</i> “silly, foolish”. See Spiro 61b and HB 109b “ <i>bahlūl</i> ”. This word is connected to Buhlūl al-Mağnūn al-Kūfī, who lived in the ninth century and became a prototype of the “wise fool” (<i>al-‘āqil al-mağnūn</i>). See <i>El</i> ² I 1288b-1289a and Bosworth (1976) II p. 214.
bws	يقولون قُبّله وبُوسه وتقدم ان البوس فارسي معرّب (88b) <i>bwsa</i> “kiss”. See HB 112a, who confirm its Persian origin. Steingass 207a “ <i>bosa</i> a kiss”; Redhouse 400b “ <i>būse</i> ”. See also Vollers (1896) p. 638. Ḥafāḡī 46 “باس بمعنى قبل مولدة عامية تكلموا بها وصرّفوها”.
bww	يقولون فلان مثل البو (124a) <i>baww</i> “stuffed effigy of a calf/camel”; “stupid”. <i>fulān miṭl il-baww</i> . See HB 114a, Spiro 62a, BW IV 41a and Hava 50.
byl	ويقولون ما على بالي اي خاطري (66b) <i>bāl</i> “mind”. See HB 103a.
byy	يقولون يا بّي كانهم يريدون يا ابني (124a) <i>yā bāyyī</i> “o father!”. BW IV 1a mentions “ <i>yabāy, yabāya</i> ” (B’ēri). This is the diminutive of <i>abu</i> , like ḡayy “Brüderchen”, BW IV 127b.

Glossary

t

- tata "said to encourage a little child to walk". In Egypt *tāta* "to walk" is still used, see HB 120a "exhortation to a child learning to walk". It could derive from *taṭā* "to step". In baby talk, emphasis is often omitted. It is also suggested that its origin is Coptic. Youssef (2003) p. 35 "تاتا *tāta* from *††* (*titi*), "tread, pace," from *تيتي* *titi*".
- tbl "to have sex". من تصاحيفهم يتبل بمعنى الجماع اي ينيك (67a) *yitabbil* HB 121b "*tabbil* to season, spice". Ibid Spiro. The only thing (remotely) related in Lane I 333c is "تبل (...) love-sickness".
- tbn يقولون على اللباس الصغير تبان (...) ولكن قال كرمان فهل (110a) *tabbān* "short under-pants". Al-Ḥafāḡī 60 "تبان هو بالضم فيكون فتحهم فيه غلطا". Kalfon Stillman (2003) p. 50 "Sailors, fishmongers, and bathhouse attendants worked only in *tubbān*, or briefs".
- tgyb يقولون تبن وفول (110a) *tibn* "chopped straw". See Spiro 68a, HB 121b. يقولون فلان التجيبي (11a) *tagībī* "a member of the Tagīb tribe". *nisba* of *tagīb*, a *baṭn* (under-tribe) of the Kinda tribe, see Kaḥḥāla (1985) I p. 116.
- tḥm يقولون عنده تخمة بسكون الخا وانما هي تخمه كهزمة (107b) *taḥma* "indigestion". HB 123b "*taḥma* a case of overeating"; "*tuḥma* indigestion resulting from over-eating". Spiro 70b "*tuḥma* indigestion".
- trgm يقولون ترجمان بضم التا وهي لغة (96a) *turḡumān* "dragoman". See HB 125b.
- trh يقولون ترهه تجمع على ترهات ولها اصل (121a) *turrāha*, *turrāhāt* "falsehood". See HB 128a.
- trk يقولون على الميراث تركه فيكسرون الكاف وانما هو بالفتح (57a) *tarkih* "inheritance". See Spiro 73b and HB 126b *tirka*. For the pausal *imāla*, see §6.2.11.
- ويقولون وجهه مترك اذا كان مدورا وغيره يقولون فيه عربي (56b) *mutarrak* "مترك"

Glossary

- “round (face)”. Apparently the Turks were known for having round faces. Lane IV 1994a mentions that: “الوجه عربي” often occurs in post-classical works as meaning *having an Arab face*; i.e. *long-faced*; opposed to الوجه تُركي. See also عربي.
- trll يقولون تَرْلَ في ارادة عدم الفهم والبلادة (..) وهم يقولون تَرْل بِل (67a) *tirill* “oaf”, *tirill bill* “stupid oaf”. HB 126b “*tirill* oaf, dolt”. *fu‘ull* and *fi‘ill* are patterns used for negative characteristics (see e.g. *duhull* below), see Woidich (2006) p. 102. See also *bill* “foolish”.
يقولون تَرْلَ (..) ويستعملونه في الموسيقى والصواب ترن بالنون (67a) *tirill* “onomatopoeia used to indicate the rhythm of music”. Compare HB 127a “*taralam* onomatopoeia for the sound of music ≈ tra-la-la”.
- tryq “antidote”. ويقولون تَرياق وفيه لغات وهو نافع للسموم معرَّب (38a) *tiryāq* تَرياق.
See HB 128a, al-Ḥafāḡī 59. See also §5.3 about the details of تَرياق.
- tfl ويقولون اكلنا الشي وَرَمِينَا تَفْلَه والصواب الثفل بالمثلثة والضم (67a) *tifl* “dregs”. HB 130b “*tifl* fibrous vegetable sediment, dregs”. Since al-Mağribī mentions that in Classical Arabic it is *tufl* with *tā’* and *ḍamma*, it can be assumed that the Egyptians pronounced it *tifl*, like today.
- tqtq “to walk quickly”, active ويقولون يتقنق او متقنق (38a) *yitaqtaq* يتقنق participle *mutaqtāq*. al-Qāmūs al-muḥīṭ 783c “قَرَّبَ تَقْتَأَقُ وَتَقَاتِقُ” “تَقَاتِقُ، تَقَاتِقُ، تَقَاتِقُ” et مُتَقَاتِقُ Rapide, accéléré (voyage).
Kazimirski I 201b “تَقَاتِقُ، تَقَاتِقُ” “وَمُتَقَاتِقُ: سَرِيعُ”.
- tktk “to trample/to chatter (teeth)?”. Wehr 115b “to trample down, trample underfoot”. HB 132b “to tick, go tick-tock”; “*sināni ttaktikit mil-bard* my teeth are chattering with the cold”. Dozy I 149b “تَكْتَكُ I petiller, décrépiter”.
Hava 61a “to trample a.th. under foot and break it; (...) to shiver from cold or fever”. Kazimirski I 202b “1. Briser en foulant aux pieds, en merchant dessus. 2. Pétiler”
- ttl يقولون يَتَلْتِلُه الله يَتَلْتِلُه (67a) *yitaltil* “to put in hardship”. *allāh yitaltiluh* “may God put him in hardship”. Lane I 310c “تَلَّلَهُ he moved him, agitated him, shook him, put him into a state of motion or commotion”. HB 134a “to heap up, pile up”. For the syntactic structure of wishes, see §6.4.3.

Glossary

	<p>(67a) <i>taltala</i> تلتلة هو في “hardship”. HB 134a and Spiro 82a: <i>maṣḍar</i> of <i>taltil</i> “to heap up”. Wehr 116a “<i>talātil</i> hardships”. Qāsim 95a “التلاتل الشدائد”.</p>
tlī	<p>“hill”. Širbīnī writes that the village garbage dump, which is called <i>kōm</i>, <i>tall</i> or ‘<i>illiyya</i>, is the place where the peasants go to defecate, see Davies (2005) pp. 391-2. This could be what al-Mağribī is alluding to when he mentions that the peasants say “he went up the hill”.⁵¹⁹</p>
tlw	<p>“belonging to”. HB 136a “<i>tala</i> to follow. vn <i>tuluww</i>”.</p>
tmn	<p>“to fix the price of”. See HB 137b. For <i>t</i> < <i>ṭ</i>, see §6.2.2. The second <i>šadda</i> seems to be an error.</p>
tn	<p>يقولون تن او تن تن في ايقاع الموسيقى (110b) <i>tānn</i> and <i>tān tān</i> “to hum to a tune”. HB 138b “<i>tantin</i> to strum, hum”. Taymūr II 355 “تنتن: تنتن العود، وله تنتنة، والصواب بالطاء من الطنطنة: صوت الطنبور”.</p>
tnbl	<p>ولكن الطلف من هذا التصحيف تنبل وهو شي يوكل في بلاد (67a) <i>tānbāl</i> “betel”. Dozy I 153a “<i>bétel</i>”, Hava 63a “<i>betel</i>”. The leaves of the betel plant are chewed in Southeast Asia and work as a stimulant. The <i>taṣḥīf</i> which al-Mağribī talks about, probably refers to the word <i>tanbal</i> “lazy”, which he associates with the use of <i>qāṭ</i> and betel.</p>
tnk	<p>يقولون وهم طائفة السياس فلان تَنَك اي شديد ولعله مقلوب عن (57a) <i>tink</i> “strong”. Used by stable men. Perhaps from the Persian تنگ <i>tang</i> “strong”, see Steingass 330.</p>
tny	<p>يقولون البكري والتني لم اعلم تصحيح التني مرادهم الثاني (124a) <i>tānī</i> “second”, <i>al-bakrī wa-l-tānī</i> “the first and the second”. In the Sudan, the expression <i>ittinī wi-lbikrī</i> is used nowadays for the first and second round of drinks from the <i>ḡabana</i> (“coffee jug”), see Qāsim 102. Al-Mağribī does not mention whether this expression is used specifically for coffee in Egypt. The word <i>tinī</i> is also used for a 5 year old camel in modern Sudanese, see Qāsim 102a.</p>

⁵¹⁹ I thank Humphrey Davies for this suggestion.

Glossary

thth	<p>اتتهته (121a) <i>ittahtih</i> “to stammer”. See HB 140b.</p> <p>تهتهته (121a) <i>tahtāha</i> “stammering”. HB 140b mentions <i>tahtaha</i>, Spiro 86a <i>tahtiha</i>.</p>
twm	<p>توم بالمشناة وانما هو ثوم بالمثلثة (96a) <i>twm</i> “garlic”. See HB 142a “<i>tōm</i>”. For information about $t < \underline{t}$, see §6.2.2.</p>
twh	<p>ويقولون فلان يلحق بالشبي من التّوه التّوه ياتي في محله ان (54a; 121a) <i>tawah</i> “accidentally, unintentionally”. <i>tawh</i> is the <i>maṣḍar</i> of <i>tāh</i> “to get lost”, see Lane I 323b.</p>
tww	<p>ويقولون ويسمع من اهل الارياف فلان تّوه جا مثلا اي الساعة (124a) <i>taww</i> “just”. HB 142b “<i>taww</i> particle indicating the immediate occurrence of an action”. Spiro 86b “<i>taw</i> now, as soon as; <i>tawoh ga</i>, he has just come; <i>taw ma jigy</i>, as soon as he comes”. Fischer (1959) p. 150 “soeben, sogleich, sofort”; p. 151 “vielfach wird <i>tauw(ā)</i> mit Personalsuffixen konstruiert, die sich in den meisten Fällen auf das Subjekt des Satzes beziehen”. See also El-Ṭanṭāvy (1981) p. 79.</p>
tyl	<p>تال (57a) <i>tāl</i> “to fuck”. It is a <i>taṣḥīf</i> of <i>nāk</i>. For more information about this kind of misspelling, see also اللّ.</p> <p>تال (57a) <i>tāl</i> “to fuck” (<i>maṣḍar</i>). See تال.</p>
tyh	<p>يقولون فلان في تيه اي حيران كانه في تيه بني اسرائيل (121a) <i>tyh</i> “bewilderment”. Wehr 121a “desert, trackless wilderness; maze, labyrinth; haughtiness, pride”. It is also the <i>maṣḍar</i> of تاه, see Lane I 326a “his mind, or intellect, was, or became, disordered, confused, or unsound”.</p>

t

try	<p>ثرى (124b) <i>ṭarā</i> “earth”. <i>ayn al-ṭurayyā min al-ṭarā?</i> Proverb: Wehr 123b “(proverbially of things of disproportionate value) what has the ground to do with the Pleiades?”.</p>
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Glossary

ثريا (124b) *turayyā* “Pleiades”. See Wehr 124a.

ğ

- ğba يقولون عند سقى القهوة جَبَا؛ يقولون عند اتيان القهوة جبا *ğabā* (5b; 124b) جَبَا وسمعت ان اصل ذلك لما اظهر القهوة اي البن انسان فاعطى بلدا يقال لها *gaba gratis* “for free”. Spiro 93b جبا فصارت مستعملة بذلك جبا: أى خذه بلا عوض. (..) سلوة الغريب لابن معصوم: Taymur III 11-12 ص ١٠٦: أصل قولهم جبا في كتاب المعرب والدخيل للسيد مصطفى المدني ما نصه «جَبَا: من شأن أهل الحرمين واليمن أن يقول ساقى القهوة المعروفة ونحوها، عند إدارتها ومناولته الفنجان: «جَبَا ويقال: أعطيته جَبَا: أى من غير مقابل. Al-Mağribī has a few theories about the origins of this word: it could come from the Yemenite village *Ġabā*, in which an excellent type of coffee bean was produced; therefore, the seller would say *gabā* in order to let his customers know that his coffee is from that place. Another etymology suggested by al-Mağribī is *ğaba* ‘reservoir, tank; watering-trough’ (Hava 77a). Al-Mağribī favours the first explanation.
- ğbb “robe”. HB لبس الجبّة قال المجدي الجبة بالضم ثوب معروف *ğābba* (11b) جبّه 146b “*gibba* buttonless long outer robe open down the front, worn by Muslim clergy and well-to-do villagers”. Wehr 132a “*jubba*”. Lane (2003) p. 38: “The ordinary outer robe is a long cloth coat, of any colour, called by the Turks ‘jubbeh’, but by the Egyptians ‘gibbeh’, the sleeves of which reach not quite to the wrist.”
- ğbrl يقولون على سيدنا جبرائيل جبريل بل ربما يقولون جبرين بالنون *ğabrīl* (67b) جبريل “the angel Gabriel”. HB 147b mentions both *gibrīl* and *gibrīn*.
- ğbrn قولون علي سيدنا جبرائيل جبريل بل ربما يقولون جبرين بالنون *ğabrīn* (67b) جبرين “the angel Gabriel”. See جبريل
- ğbn “cemetery”. See HB 148a. جبانة (110b) *ğabbāna* للمقبرة جبن *ğābn* (110b) جبن “cheese”. Al-Mağribī does not mention whether the Egyptians said *ğubn* or *ğibn*. Spiro 93b “*gibn* or *gibna*”

Glossary

- cheese”. HB 148a only *gibna*. BW IV 56a *gubn* and *gubna* in al-Dāḥila. يقال الولد مجبنة مبخله لانه يحبّ البقا والمال لاجله (111a) *maḡbana* مجبنة “coward”. Hava “cause of cowardice”. HB 148a “*gabun, gubun, gibin* to become cowardly”; “*gabān* coward”; does not mention *magbana*. Compare HB 815b “*margala* manly behaviour”, and HB 151a “*magda’a* quality of being a *gada*”; in the same way, *magbana* could mean “cowardly behaviour”.
- gbh “to be embarrassed” فلان انجبه من الشي اذا استحيي وجهه فلان (121b) *inḡabah* انجبه embarrassed”. See HB 148b.
- gbh “to embarrass” (121b) *ḡabah* “to embarrass”. See HB 148b.
- gdy يقولون جديانه وجديانه الخ رقصة لاهل المجون (124b) *ḡidyāna*. جديانه “jumping like a young goat” (“*bokkesprongen*” in Dutch). Only mentioned as the pl. of *ḡidy* “kid” in Wehr, HB, Spiro, and Dozy.
- grdq يقولون فلان مجردق او عنده جردقة يعنون انه مهزول (38a) *muḡardaq* مجردق “emaciated”. No references found. Hava 85a “*P* cake of bread”; other sources such as Taymūr, Lane, Dozy and al-Ḥafāḡī give the same meaning as Hava. Qāsim 120b mentions that جردقة means “نوع من الأملاح الترابية وهي كربونات الصودا. أو الأرض الملحة لا “تصلح للزراعة”.
- grdq “emaciation”. See مجردق (38a) *ḡardāqa* “emaciation”.
- grm يقولون كبير الجرم وهو صحيح الجرم بالكسر الجسم كالجرمان (96a) *ḡirm* جرم “body”. Spiro 99b “*girim* enormous, large”. HB 157a “*gurma* huge quantity, large number”; “*girim* sturdy, robust, large of stature”. Steingass 360b confirms its Persian etymology: “*jirm* a body”. In al-Maḡribī’s time, the word, apparently, contained only one *i*, like in Persian, as opposed to two today.
- grn “threshing floor” يقولون القمح في الجرن (110b) *ḡurn* جرن “threshing floor”. See HB 157a.
- grw “puppy” يقولون لولد الكلب جرو (124b) *ḡarw* جرو “puppy”. See Wehr 144b.
- gry “bread ration, coarse bread” يقولون خبز جرایة (124b) *ḡirāya* جرایة “bread ration, coarse bread”. See HB 157b-158a, Wehr 145b and Spiro 100b. Soldiers were paid in kind in Ottoman Egypt, with rations called *ḡirāya*. One *ḡirāya* equalled an *ardabb* of wheat or other grains. Payment was one *ḡirāya* per day, plus one ‘*alīq*, an *ardabb* of barley for feeding the animals. See

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- Čezzār (1962) p. 26 fn. 1.
- ğryl جريال يقولون على الخمر جريال (67b) *ğiryāl* "wine". See Hava 86b. Al-Hafāğī 67-68 جريال ويقال جريان صبغ أحمر وقيل ماء الذهب وتسمى به الخمر لحمرتها
- ğzy يقولون اذا عزّروا شخصا ينادون عليه جزاه واقل من جزاه ومعناه (6b) *ğizā* "punishment", *ğizāh wa aqall min ğizāh* "(this is) his punishment and less than his punishment", i.e. "he deserves more than this punishment". See HB 160a.
- ğ'b يقولون جعبه لوعاً السهام (11b) *ğ'ba* "quiver". See Wehr 150b. Mentioned in Taymūr III 36 with a different meaning: "والجعبه – بالكسر: هي الجيب الذي يعمل من جهة الصدر قرب البطن في ثوب الطفل في الأرياف".
- ğfl ويقولون جفل فلان او الدابة فيها عيب وهي انها (67b) *ğəfal*, *yigfal* "to be startled (person), to shy (horse)". Spiro 104b "*gafal* (*jigfal*), to shy (horse)". BW IV 66a "*ğifil*, *yigfal* scheuen (Esel)".
- ğfn يقولون جفن العين فيكسرون الجفن وان الصواب فتح (111a) *ğifn* "eyelid". See Spiro 104b, and HB 163b.
- ğlb يقولون للعبد جلب (12a) *ğalab* "slave". HB 164a "*galab* /adj inv/ 1. unbroken (of a horse) 2. uncouth, rough (of a person)". Spiro 104b does not mention *galab*, but refers to the verb "*galab* (*jiglib*) or *istaglib*, to bring, import" and "*gallāb* slave-dealer". Wehr 153b "*jalab* imported, foreign" "جلاّب العبيد slave trader". Dozy I 204a "جَلَبَ étranger, que l'on tire du dehors, Bc.". Lane II 440a "جَلَبَ a thing, or things, driven, or brought, from one country or town to another, (...), as horses, camels, sheep or goats, captives or slaves".
- ğll يقولون لروث الدابة جلة ولم يعلم من اللغة (67b) *ğəlla* "dung". Al-Mağribī's statement that the word is not known (i.e. he did not find it in *al-Qāmūs al-muḥīṭ*), is incorrect, because *al-Qāmūs al-muḥīṭ* 880c mentions: والجلة، مثلثة: البعر. HB 167a "*gilla* 1 dung (of animals)".
- ğlw يقولون اخذ الجالية مع ان الجالية اهل الذمة (..) والناس الان (124b) *ğāliya* جالية

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- يطلقون الجالية والجوالي على نفس الدراهم الماخوذة وهو مجاز مرسل
 “tribute paid by non-Muslims”. See Hava 97a. HB 168b “*galya*
 expatriate community”. Al-Hafāḡī 77 الجوالي: قال في الزاهر هم اهل
 الذمة وانما قيل لهم جوالي لانهم جلوا عن مواضعهم انتهى والناس الآن
 يتجوزون به عن الخراج وعن الوظائف المرتبة منه وهو ليس بعربي
 فكانوا يعيبون على من يصحف الحمار بالجمّاز معتقدين عدم *ḡammāz* (7a) جمّاز
 دلالتة على معنى فاطلعت في القاموس على وجود مَعْنَاهُ وعبارته وحمار جمّاز
 وحمار جَمَّاز: “bouncing (donkey)”. Al-Qāmūs al-muḡīṭ 455c اي وثاب
 Hava 98a “swift-footed (ass)” جمّاز وثاب
- ويقولون اكلنا لحم جملي فهل يمكن ان يقولوا شربنا لبن *ḡamalī* (68b) جمل
 “camel- (adj.)”. Al-Maḡribī wondered whether it was
 correct to use the word *ḡamal* for a she-camel; that it is correct is
 confirmed by al-Qāmūs al-muḡīṭ 881b.
 “favour”. HB 172a يقولون فلان له على جميل اي صنع *ḡamīl* (69a) جميل
 “*gimīl* favour, service, good turn”. Spiro 107a “*gimyl* favour”. This is
 as opposed to *gamīl* “beautiful”.
 “beautiful (used
 derisively)”. ويطلق الجميل ايضا على الشتم *ḡamīl* (69a) جميل
- ويقولون بركة جناق لم يذكر المقرئ معنى جناق *ḡanāq* (36b) بركة جناق
 “Birkat ḡanāq, a lake in Cairo”. According to al-Maqrīzī (1998) III p.
 751, this lake was outside Bāb al-Futūḡ in Cairo, and was
 surrounded by gardens.
- “to
 become crazy”. Lane I 462a “تجانّ he was, or became, مجنون”.
taḡānīn (111a) تجانن اي يظهر من نفسه الجنون
- يقولون الدنيا الان جهجهون اي من شدة *ḡahḡahūn* (111a; 121a) جهجهون
 “tyranny, الجور والعسف؛ يقولون اذا اشتكوا من الظلم البلاد جهجهون
 oppression”. HB 176b “*gahḡahōn* /adv/ haphazardly, in any old way.
 /adjectivally/ *rāḡil gahḡahōn* a simple fellow”. Taymūr III 57 gives
 the first meaning of HB. Hava 101b “جهجه to shout”, Kazimirski I
 341b “جَهْجَهَ Crier”. Qāsim 140b mentions for Sudanese Arabic:
 “جَهْجَهَ تقول فلان جَهْجَهْنِي أي حيرني”.

Glossary

- ğhrm فلان الجهرم على الشي اي له اقدم (96a) *iğğahrām* الجهرم
s.th.". Dozy I 227b "جهرم II se targuer, se prévaloir; c. على p. braver,
narguer".
- ğwq "group". Wehr 176a "*jauq*
troop, group; theatrical troupe, operatic company; choir (mus.);
orchestra, band". HB 183a "*gō' = gō'a*"; "*gō'a* 1. musical band, musical
troupe 2. theatrical group 3. crowd, gathering, group". Spiro 114a
"جوق المُمَرِّين". Dozy I 235a-b "جوق المُمَرِّين". According to Bosworth (1976) p. 225 it is a Persian word.
Confirmed by Völlers (1896) p. 639.
- ğwn "to go deep" يقولون فلان تجوّن في الامر اي دخل فيه (111a) *tağawwin* تجوّن
or far". See HB 183b, Spiro 114a-b. BW IV 74a "*ğawīn tief* [SMĀ:
il'Ašmunēn]". It could be from *guwwa* "inside" with an extra /n/.
There are some other quadriliteral verbs in modern Cairo Arabic
which have an /n/ as the fourth radical, e.g. *waṣṭan* "to place in the
middle", see Woidich (2006) p. 64.
- ğww ويقولون برّا نقيض جوّه ولم اعلم لكل منهما اصلا (4a; 123b; 124b) *ğuwwa* جوّه
يرجع اليه في اللغة وكان الصواب في برّا الشي خارجه وفي جواه داخله حتى
ان الخواصّ يقولون الاشرفيّة البرائيّة والجواني؛ يقولون برّه ضد جوّه وتقدم انه
لم يعلم من اللغة برّه وجوّه؛ يقولون فلان جوّه اي ليس خارجا نقيض برّه وله
اصل "inside". See HB 184a.
- ğy "to" ويقولون فلان جا وراح اما جا فهو صحيح وان كان اصله ممدوداً (6b) *ğā* جا
come". See HB 184a.
- ğyb ويقولون جاب الشيء يريدون جآ به وليس لنا جاب بمعنى اتى او (11b) *ğāb* جاب
أحضر "to bring". See HB 184b. Al-Mağribī looked it up under G'B and
did not find its meaning, although he had already, correctly, traced
it back to its origin: *ğā' bi-*.
يقولون الجيب على ذلك الذي يوضع فيه الدراهم بالجنب وهو (12a) *ğyb* جيب
في اللغة طوق القميص او عند طوقه جمعه جيوب فكان الذي يطلقون عليه
الجيب اسمه غير هذا والمغاربة واهل التكرور هم الذين في اطواقهم الجيوب
"opening in a garment in which things could be carried". Lane II
492c "طوق the جيب [or opening at the neck and bosom] of a shirt

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and the like; (...) [The Arabs often carry things within the bosom of the shirt &c.; and hence the word is now applied by them to a pocket]”. Al-Ḥafāḡī 70 جيب القميص طوقه وأما الجيب الذى توضع فيه 70. According to Vollers p. 651, the word is of Indian origin. For more information about جيب, see §6.5.4.1.

ğyl “generation”. يقولون جيل هذه الايام مثلا اي ناس هذه الاوقات *ğıl* (69a) جيل. See HB 185b.

č

*čār-kāh واما يك...فهى فارسية بمعنى الواحد...وهو المستعمل فى *čār-kāh* (63a) چارگاه “the fourth note, F”. اول الانغام يكاه اي الراست والثاني دوگاه والثالث سگاه چارگاه is “four” in Persian (see Steingass 384a and 403b). چار or چهار *gāh* means “time” and “place” (amongst other things), see Steingass 1074. *Ef* VI p. 101a (J.-C. Chabrier) speaks of *čahārgāh*.
čwčw وقد سمعت بعضهم عند الحوض وهو سقى الجمال يقول چوچو (6b) *čūčū* چوچو “sound made to encourage the camels to drink”. For the pronunciation of the چ, see §6.2.1.

ḥ

ḥā “sound made to urge on a donkey”. See HB 187a, ḥā. In the Sudan, ḥāḥā is nowadays used to chase away birds, see Qāsim 151b. See also حاه.
ḥbk “to cause to fit exactly”. Spiro 122a *ḥabak* (57a) حاك الشد حاك *ḥabak* (57a) حاك الشد “*ḥabak* (*juḥbuk*) to sew together, unite firmly, weave”. HB 189b “*ḥabak* (u, i) 1. to cause to fit exactly (...) 2. to be (too) precise with (s.th.)”. شد means “turban”, see Davies (1981) p. 393.

Glossary

- ḥbw يقولون على الصبي حبا اذا مشى على يديه وركبتيه؛ وَيَقُولُونَ *ḥabā* (125a; 7b) حَبَا "to crawl (of a little child)". See Spiro 122b, and HB 190a.
- ḥtk يقولون اش تحوتك اذا ارادوا انه يعالج في غير فائده *iš taḥwtak* (57a) اش تحوتك Its meaning is not clear. On his website, http://theegyptian.org/Ottomanic_Literature.htm, Fayiz Ali suggests that its meaning is "what is your Thoth, i.e. what will cure you?" (Thoth was the god of medicine, amongst other things, in Ancient Egypt). However, it is unlikely that a 17th century Egyptian had any knowledge of the gods of Ancient Egypt. Another explanation can be found in Frayha p. 39b "حوتك: فَوَعَلَ من حتك". On this website: <http://www.alhasebat.com/vb/showthread.php?t=768>, a topic called أسماء الاشارة الحلبية وبعض المصطلحات can be found, which mentions: "لا تحوتك : لا تروح وتجي عالفاضي" i.e. "don't go back and forth in vain", which fits al-Mağribī's purpose. Denizeau p. 127 confirms this: "*ḥōtak*, *inacc.* *yḥōtek* tourner sans but, perdre son temps sans savoir que faire".
- ḥdw تصحيف عن يقولون فلان جلس حدًا فلان اي قريبا منه وهي *ḥadā* (125a) حَدَا "close to". See Spiro 126a "*ḥada* near, with (peasant's talk); *ḥadāk* with you, close to you". Nowadays, as in Spiro's time, it is only used in rural Egypt: BW IV 81b "*ḥada* bei [NMÄ 2: 'Idwa; NOD 1: ṭanāḥ], *ḥadāna* bei uns [OD 1: arRiyāḍ, ŠF 119,20]". Wehr 193b "حذاء *ḥiḍā'a* (prep.) and بحذاء *bi-ḥiḍā'i* opposite, face to face with".
- ḥdy يقولون للطير المعروف جدّايه والصواب حداه *ḥiddāya* (7b) جَدَّايَه "kite (bird)". See Spiro 126a, and HB 196a.
- ḥrṣ يقولون انت خُصِّلَه وغيرك فُطِّلَه اي انت لا يفرط فيك *ḥuruṣullāh* (65b) خُرُصِّلَه "you are being cared for?", *inta ḥuruṣullāh wa-ḡyrak furuṭullāh* "you are being cared for, while another is being neglected?". HB 199a "*ḥirṣ* care, solicitude". HB 650a "*farraṭ fi-* to be negligent in keeping a hold on". Lane VI 2377c "فُرُطٌ a swift horse; one that precedes, outgoes, outstrips, or gets before, others. (..) A case, or an affair, in which the due bounds, or just limits, are

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- exceeded”. It could be from *ḥirṣ-u llāh* “the compassion of God” and *fart-u llāh* “the neglect of God”. See also فُطِّلَهُ.
- ḥrn يقولون فلان يحارن فلانا ويمكن ان يكون مشبها بالفرس (111a) *yiḥārin* يحارن “to be refractory”. Dozy I 279b “III être rétif”. HB 201b-202a and Spiro 132b only mention form I “to be refractory”.
- ḥzq “to يقولون حَزَقَ الخط اذا ضمه جدا وحزق وسطه شده (38b) *ḥazzaq* حَزَقَ tighten”. See Spiro 133a, and HB 202b.
- ḥzm يقولون حزام وحزمة (96a) *ḥizām* “belt”. See HB 202b.
- يقولون حزام وحزمة (96b) *ḥazma* “bundle”. HB 202b and Spiro 133b *ḥizma*, Wehr 203b *ḥuzma*.
- ḥsb يقولون انا حَسَبْتُك اي استعنت بك وفلانا تحسَّب (12b) *taḥassab bi* ب “to be entrusted to the protection of”. See HB 204b.
- يقولون انا حَسَبْتُك اي استعنت بك وفلانا تحسَّب بفلان (12b) *ḥasab* “entrusted to the protection of”. It has the same meaning as *maḥsūb* “protégé” (HB 204a, Wehr 206b).
- ḥsk “(may it be only) يقولون في الدعا لمن يسعل حَسَكه (57a) *ḥasaka* حَسَكْ the hair of a grain!”. It is said to someone who coughs, hoping that he is coughing because something other than a disease is irritating his throat. BW IV 85a “Granne” (“beard” [bot.]). Lane II 569a “حَسَكْ Various species of thistle, and other prickly plants”.
- ḥsn يقولون حسن هو الجمال (111a) *ḥusn* “beauty”. See HB 206a.
- يقولون على خال الخد حسنه وهي النقطة السوداء (111b) *ḥasana* “beauty spot”. See HB 206a, and Spiro 136a.
- يقولون (..) على شهوة المرأة حسينة (111b) *ḥasyna* “lust, craving”. No reference found. The fact that it is specific to women could mean it has the same meaning as وحمة, i.e. “craving for a certain type of food (experienced particularly by a pregnant woman)” (HB 928b).
- يقولون فلان له محاسن وهو جمع محسن (111b) *maḥāsīn* “charms, good qualities”. See Spiro 136b, and Wehr 208b.
- يقولون الشيخ حسن للمبادلة بين المردان لم تعلم له مناسبة (111b) *ḥsn* “charms, good qualities”. Meaning unclear.

Glossary

- ḥšš والخردل الفارسي نبات بمصر يعرف *ḥašīṣat al-sultān* (71b) حشيشة السلطان
 “plant from the mustard family”. Dozy I 289a
 “حشيشة السلطان, en Egypte, *lepidium à larges feuilles*, Bait. I, 357c”.
 Wikipedia “Lepidium, commonly known as the peppergrasses or
 pepperworts, is a genus of plants in the mustard family
 Brassicaceae. It includes about 175 species found worldwide,
 including cress and pepperweed”.
- ḥšy ويقولون حشاك ظهرك وليس في اللغة ما يناسب حشا بمعنى (7b) *ḥašā* حشا
 التحذير “mind! (imperative)”, *ḥašāk ṣāhrak* “mind your back!”. HB
 208b حاشي، حاشا *ḥaša: ḥaša li-llāh* God forbid!’. Wehr 211a “حاشا”
 (with genit., acc. or ل) except, save. حاشى الله. حاشى الله God forbid!
 حاشى but حاشى far be it from you that you... etc.’. ‘Awwād has حاشى
 in line 16 al-Mağribī writes حاشاك. It is حاشاك with the shortening of
 the *alif*, see §6.2.10.1. Davies (1981) p. 362 mentions the expression
ḥašā al-‘yb “excuse the shame!” (used after referring to something
 indelicate).
- ḥṣl ويقولون الحواصل جمع الحاصل على *ḥāṣil, ḥawāṣil* (69b) حواصل، حواصل
 “storehouse”. See Spiro 139a.
 HB 209a mentions it is used in the countryside. Nowadays in Cairo
maḥzan is used for “storehouse”, which al-Mağribī states is used by
 the *Šawāmm*.
- ḥwṣala ويقولون ضيق الحوصلة (69b) *ḥwṣala* حوصلة “crop of a bird”, *ḥwṣala*
ḥwṣala “hot-tempered”. HB 210a حوصلة *ḥuṣāla, ḥuṣla* crop of a
 bird. *ḥuṣaltu dayyi’a* he’s hot-tempered”.
- ḥṣrm ويقولون ما الحصرم فيضمون الح والرا *ḥuṣrum* (96b) حصرم
 See Spiro 138b, and HB 209a.
- ḥṣw ويقولون فلان طنت حصاته في مصر مثلا ويقع من الخواص ايضا *ḥaṣā* (8a) حصة
 “pebble”, *ṭannat ḥaṣātu* “he became famous”. HB 210a “*ḥaṣwa* a
 pebble”. Lane V 1883a طَنَّ ذِكْرُهُ فِي الْبِلَادِ his fame resounded
 through the countries”.
- ḥḍn ويقولون أخذته بالحضن بضم الح *ḥuḍn* (111b) حضن
ḥuḍn “he embraced him”. See HB 211a.

Glossary

ḥff	حفة (21b) <i>ḥaffa</i> ويقولون حفة الليوان “edge”. See HB 214a. Shortening of the <i>alif</i> , see §6.2.10.1.
ḥfl	ويقولون لمن يرمي الفتن يحفل (69b) <i>yiḥaffil</i> “to stir up, incite (people)”. Lane II 603c form VIII: “exceeding the usual, or ordinary, or the just, or proper, bounds, or degree; acting egregiously, or immoderately, or extravagantly”. Dozy I 305a “amplifier”. ومن الاتفاق في اللفظ والمعنى دعاهم الحفلى لغة في (69b) <i>al-ḥafalā</i> الحفلى دَعَاهُمْ “general invitation”. Lane II 603c “(..) <i>He invited them with their company.</i> ”
ḥfn	ويقولون ملو حفنه (111b) <i>ḥifna</i> “handful”. See HB 214b, and Spiro 144a.
ḥqf	ويقولون اي الشعرا ردف المحبوب كالحقف (21a) <i>ḥiqf</i> “long and winding track of sand”. See Hava 134b. According to al-Mağribī, it is a classicism only used in poetry. In Farafra, the word <i>ḥugayf</i> is nowadays used for “escarpment”, see BW IV 89a, as is <i>ḥikf</i> in Middle Egypt, see BW IV 90a.
ḥqq	ويقولون الشي في الحق (38b) <i>ḥəqq</i> “small box” See Spiro 145a, and HB 216b <i>ḥu</i> ”.
ḥqn	ويقولون دوا المريض حقنه (111b) <i>ḥaqan</i> “to administer a clyster”. Spiro 145a “ <i>ḥaqan</i> (<i>jihqin</i> or <i>juhqun</i>) to inject”. Idem HB 217a. The original meaning of the word can be found in Lane II 613a: “حَقَّنَ الْمَرِيضَ” (..) <i>He administered to the sick person what is termed حُقْنَةٌ, i.e. [a clyster,] a medicine put into a مُحَقَّنَةٌ.</i> ” For more information about the word حقن, see §6.5.4.1.
ḥqw	ويقولون الحقو وله اصل قال «الحقو الكشح والازار ويكسر (125a) <i>ḥəqw</i> “loin”. See Wehr 227a and Hava 135a.
ḥkk	ويقولون احتك بي فلان وللعدا الحكمة اي الجرب (57a) <i>iḥtak bi</i> “to clash with”. See HB 217b. ويقولون احتك بي فلان وللعدا الحكمة اي الجرب (57a) <i>ḥakka</i> “itch”, <i>li-l-’adā-l-ḥakka</i> “may the enemy get the itch”. HB 217b “ <i>ḥakka</i> (..) 2. [path] scabies”. Spiro 145b “ <i>ḥakka</i> a rub, a scratch, the itch”.
ḥlh	ويقولون فلان حلاجلي اذا كان سريع الحركة وقضا (69b) <i>ḥalāḥilī</i> حلاجلي

Glossary

- المصالح “quick”. HB 220 “*ḥalḥil* to budge”. Wehr 234b “*taḥalḥala* to stir from one’s place; to move, stir, budge”. Lane II “حَلَّجِلْ grave, staid, sedate”.
- ḥlzn يقولون مادنة الحلزون يطلقون الحلزون على البناء الدائر (112a) *ḥalazwn* “spiral”. See Spiro 149a, and HB 220a. Its original meaning is “snail” (see Lane II 626b), and thereafter “spiral” because of the spiral shape of the snail’s shell. The “spiral minaret” al-Mağribī refers to is the minaret of the Ibn Ṭulūn mosque, famous for its spiral shape.
- ḥlf “sworn alliance” ويقولون كانوا في حلف اي حزب يعينهم على الخصام (21a) *ḥilf* حلفه “alf”. Spiro 149a. ويقولون حلفه يطلقونه على الجمع والحلقة مفرد (21a) *ḥalfa* حلفا “*ḥalfa* rushes, sg. حلفاية *ḥalfāja*”. HB 220b “حلفة” *ḥalfa* حلفاء، حلفة “*alf* esparto, *halfa* grass”.
- * ḥlq وقبل معناه انه يسكت فلا يتكلم كانه يوكي فمه (132a) *awki ḥalaqak* أو ك حلقك “shut up!” (lit. “tie up your neck”). Wehr 1285a “*wakā* يكي *yakī* to tie up (ها a waterskin, or the like)”.
- ḥlm “white cream cheese”. See HB 222b, and Spiro 150a. It is a Coptic word, see Crum (1972) p. 670a: ⲉⲗⲗⲱⲙ “cheese, now حلوب”. This is confirmed by Bishai (1964) p. 42 and Vollers (1896) p. 654.
- ḥlw “sweet, nice”. See HB 223a. يقولون طعمه حلو بكسر الحاء (125a) *ḥilw* حلو Here mentioned by al-Mağribī because it is *ḥulw* in Classical Arabic. يقولون المؤمن حلوي وكنت سمعت انه في القتال والمعركة (125a) *ḥalwī* حلوي “loving sweets”. This is a rejected *ḥadīṭ* according to al-Ğawzīya (1983) p. 64: “المؤمن حلو يحب الحلاوة”.
- ḥlw? “what does he look like?” يقولون اش حلاته بكسر الحاء اي ما صفته (125b) *iṣ ḥilātu* اش حلاته There are two explanations:
1. its origin is حلى *ḥila* “decoration”, i.e. “how is his decoration”, like in *izzayyu* “how are his clothes”;
2. its origin is حالة “situation”, like in HB 234a “*zayy ḥalāt*- like”.

Glossary

- ḥmḥm يقولون حماحم الريحان *ḥamāḥim* (96b) حماحم “basilicum”. Wehr 238b “*ḥimḥim* oxtongue, bugloss (*Anchuse officinalis*; bot.)”. Täckholm (1974) p. 818: “*himhim* جَمَحِم ‘*Trichodesma africanum*’.” Dozy I 320b “*ocimum basilicum*”. Boulos IV 536 “*Himhim Trichodesma ehrenbergii* جَمَحِم”; “*Himmim Trichodesma africanum* جَمِيم”.
- ḥml ويقولون المرأة حامله وهو صحيح مثل حامل *ḥāmila* (70a) حامله “pregnant”. According to *al-Qāmūs al-muḥīṭ* 888b, it can be used both with and without -a. Spiro 153a and HB 226a only mention *ḥāmīl*. ويقولون حمل زجل لمنظوم معلوم عند اهل هذا الفن اي فن *ḥīml* (77b) حمل الرجل فان الحمل عندهم اسم لمطلع وبعده بيوت كل بيت خمسة ايات تارة تكثر البيوت تارة تقل ثم بيت الاستشهاد دوييت المدح فالمجموع حمل ولكن “a *zaḡal*-poem”. Cachia (1989) p. 32 mentions a collection of *zaḡal*-poems in which each *zaḡal* is called a *ḥīml* “load”. Abdel-Malek (1995) p. 148 also mentions a *zaḡal* entitled *Ḥīml zaḡal fī qīṣṣat al-isrā’ wa al-mi’rāḡ*. “camel” يقولون محمل بالفتح وانما هو محمل بالكسر *maḥmal* (70a) محمل litter”. HB 226b “*maḥmal* richly decorated camel litter; specifically, that formerly sent each year to Mecca with the Egyptian pilgrim caravan”. Spiro 153b “Holy Carpet”.
- ḥmm “the hot water in hell”, ويقولون ضربه خلى دمه حميمه *ḥamīm* (96b) حميم *dammuh ḥamīmuh* “bathing in his own blood”. See Wehr 238a. Barthélemy p. 179 “*ḥamīm* dans *dammo ḥamīmo* (blessé) dans son sang”.
- ḥmw ويقولون حماتي على ام الزوجة *ḥamā* (8a) حماة “mother-in-law”. See HB 224a. ويقولون على الحم حمو *ḥamw* (125b) حمو “father-in-law”. The *wāw* at the end could indicate the pronunciation *ḥamo*, like *giddo* “grandfather” and *ḥālo* “uncle” today. Another possibility is that the -u has not disappeared. Examples of this can be found in Egypt today, e.g. *abu* in Kharga, see BW IV 1a.
- ḥmy يقولون المريض في حمية *ḥamiyya* (125b) حمية “fever”. HB 228a “*ḥamiyya* zeal, fervour, intensity”. Spiro 154a “*ḥimma* or *ḥumma* fever, حمى *ḥimma* or *ḥumma* fever, pl. *ḥimmyjāt*”; 154b “*ḥammyja*, zeal, diet”.

Glossary

- ḥnġl يقولون يحنجل اذا كان يرقص ويقفز *yīḥanġil* (69b) يحنجل
dancing”. See HB 228b, and Spiro 154b. See also HB 193a “*ħagal* to
hop on one foot”. Dozy I 331b “*danſer*”. BW IV 79b “*ħiġila* ein Spiel,
bei dem man mit der linken Hand das linke Fußgelenk packt und
dann hüpfend versucht, den Gegner umzuwerfen [OÄ 3: B’ēri]”.
- ḥnḍl ويقولون حنضل على الحنظل بالطاء المشالة وليس له وجه *ħanḍal* (71b) حنضل
“colocynth” (a plant
with bitter fruits). Boulos IV p. 534 “Handal *Citrullus colocynthis*
حَنْضَل”.
- ḥnf ويقولون ابو حنيفة والمقلد مذهبه يقولون فيه حنفي والقياس حنفي (21b) ابو حنيفة
“Abū Ḥanīfa”. Personal name.
حنفي (21b) *ħanaḥfī* “belonging to the school of Abū Ḥanīfa”, *nisba* of
Abū Ḥanīfa. *EALL* p. 17 (W. Fischer): “In the syllable before the
nisba-ending, the vowels *i*, *ī*, and *ay* change to *a*”. Wright (1971) p.
154 “The letter *ح* in words of the forms *فَعِيلَة* and *فُعِيلَة*, when not
derived from *verba mediae rad. geminatae* or *infirmæ* (*و* or *ح*), is
rejected, the *kesra* of *فَعِيلَة* being at the same time changed into
fetha”.
- ḥnk “mouth”. ويقولون ويقع من اهل الارياف على الفم الحنك *ħanak* (57b) حنك
Then, as now, it was used by the peasants. HB 229b “↓ (person’s)
mouth”. BW IV 99b “*ħanak* Mund”.
- ḥmn “compassionate” (one of the
attributes of God). Hava 146a “الحنان the All-merciful (God)”.
حنانة (112a) *ħannāna* حنّانة قِيالة يقولون Hava 146a “حنّان tender-hearted”.
قِيالة = midday heat. “A pleasant siesta”?
“a type
of garment”. Dozy I 330b “حنيني *ħanyinī* (112b) حنيني
semble être le nom d’un vêtement,
1001 N. Bresl. XII, 399, dern. L.: اخرجت معها
”قميص وسراويل وحنيني فوقانية”.
يقولون في مقام التحسين يا حُنَيْنُهُ (..) فلم يعلم *yā ḥunaynu* (112b) يا حُنَيْنُهُ
“how lovely it is (?)”. Could be a diminutive of *ħanān*.

Glossary

ḥny	<p>يقولون حَنَيْت يدها اذا جعلتها بالحنا (125b) ḥannyt “I decorated with henna”. HB 230a “ḥanna to dye with henna”. Ibid Spiro 155a-b.</p> <p>حَنِيَّة (125b) ḥaniyya حَنِيَّة السلاليم “space under the staircase”. HB 230a “ḥaniyya low recess”. Spiro 155b “ḥanyja, space under row of fire-hearths or under a staircase, cave”.</p> <p>حَنَّا (8a) ḥinnā الحِنَّا وهي الحِنَّا ويقولون حِنَّا “henna”. HB 230a “ḥinna henna”.</p>
ḥh	<p>حَه (121b) ḥah يقولون لسوق الحمار حَه “sound made to urge on a donkey”. HB 187a “ḥā sound made to urge on a donkey » gee-up!”</p> <p>حاحا . See also</p>
ḥwb	<p>حَوْبَه (12b) ḥwba يقولون فلان حَوْبُه او انت حوبه يريدون فشله وضعفه “a weak man”. Wehr 246b “ḥauba sin, offence”. Lane II 662c “ذو حوبه a weak man”. This is a case of ellipsis: <i>ḏū ḥawba</i> > <i>ḥawba</i>, see Görlach (1994) p. 133.</p>
ḥwq	<p>يَقُولُونَ هَذَا مَا يَحْوَقُ فِي الشَّيْءِ أَيِ مَا (38b) yiḥawwaq: mā yiḥawwaq “to have no effect (because of its insufficiency)”. HB 233a “ḥawwa’ to suffice, be satisfying”.</p>
ḥwl	<p>يَقُولُونَ وَيَقَعُ كَثِيرًا مِنَ النِّسَاءِ فَلَانَ عَلَى الْحَالِ (42a) ‘alā l-ḥāl mā * “immediately”. Compare <i>fi-l-ḥāl</i> “immediately”, HB 233b.</p> <p>حَوَالِيهِ (71b) ḥawālyh ويقولون حَوَالِيهِ حَوَالِيهِ “around it”. HB 234a “ḥawalēn /prep, w pron suff ḥawalē- (w 1st sing ḥawalayya)/ around, about”. Spiro 119b “ḥawalēn, round, around”.</p>
ḥwy	<p>يَقُولُونَ حَوَايَه عَلَى شَيْءٍ يَجْمَعُ وَيُوضَعُ عَلَى الرَّاسِ تَحْتَ (125b) ḥawwāya “pad placed under a jar carried on the head”. See HB 235a, Spiro 156a, and BW IV 104a.</p>
hyt	<p>يَقُولُونَ وَيَسْمَعُ مِنَ الْفَلَاحِيِّينَ مِنْ حَيْشِنَ كَانَ كَذَا أَيِ (111b) min hytān “since”. <i>ḥītān</i> was used by people from the towns, whereas the peasants used <i>ḥīṣān</i>. Compare <i>-in</i> of the accusatives <i>gaṣbin ‘anni</i> (see HB 624a) and <i>nadrin ‘alayya</i> (see HB 855b). HB 235b “ḥēs (also ḥēs inn-) since, as”. Spiro 157 “ḥēs, or <i>min ḥēs</i>, because of, since, considering that, whereas”. Al-Mağribī believes it is from <i>ḥīn</i>, with a <i>t</i> or <i>ṣ</i> added in the middle. See also §6.2.2.</p>

Glossary

hyš	حيثن . See (111b) <i>min hyšin</i> “since”. من حيثن
hyf	“what” واما قولهم حيف على فلان يريدون التأسف الاولى ما اسفاه (21b) <i>hyf</i> حيف a pity”. Wehr 259b “ <i>haif</i> wrong, injustice; (...) حيف what a pity! too bad!”
hyk	يقولون ما حاك هذا في خاطري اي ما خطر؛ ما حاك في قلبي اي (57b) <i>hāk</i> حاك “to come to one’s mind; to impress (on the heart)”. Wehr 251a “to weave; (...) to contrive, (...) think up”. Spiro 118a “ <i>hāk</i> (<i>jiḥyk</i>) to weave”. Hava 153b “وأحاك في حاك” to impress a.o. (speech)”. حاك originally “to weave”, which is here used as a metaphor for “weaving a thought”, see §6.5.4.1.
hyl	“reptile in heat” يقولون في سبهم يشبه الدابة الحایل (71b) <i>ḥāyil: dābba ḥāyil</i> حایل heat” (insult, said to a man). HB 236a “ <i>ḥayla</i> /fem adj/ in heat (of a mare)”. Hava 151a “حائل altered in colour. Barren (female)”. In Al-Mağribī’s time, it still had the form without -a for female adjectives (like <i>ḥāmil</i>); nowadays it is with -a.
hyy	ومن الامثال لا يعرف الحي من اللي اي الحق من الباطل (126a) <i>ḥayy</i> حيّ “modest”, <i>lā yi’raf al-ḥayy min al-layy</i> “he doesn’t know good from bad”. HB 237b “ <i>ḥayy</i> diffident, modest and well-mannered”. Al-Maydānī (s.d.) II p. 286 also gives the variant الحو من اللو ما يعرف الحو من اللو. حياء (126a) <i>ḥayā</i> حياء يقولون فلان قليل الحياء <i>ḥayā</i> “modesty”, <i>qalīl al-ḥayā</i> “shameless”. HB 237b “ <i>ḥaya</i> 1. diffidence, modesty, politeness”. Spiro 158b “ <i>ḥaya</i> , shyness”.

ḥ

ḥam	“raw?”. The meaning is not explained (97a) <i>ḥām</i> خام ومقصود خام يقولون خام by al-Mağribī. HB 238a “ <i>ḥām</i> <P <i>khām</i> > /adj invar 1. raw, unprocessed. (...) 2. inexperienced, naïve”. With the meaning “raw”: Spiro 160a, also in Persian; see Steingass 442b and Vollers (1896) p. 639. Littmann (1920) p. 66 “ <i>ḥām</i> Baumwollenzug”.
ḥan	يقولون على المحلّ الواسع خان وليس لغويا لانه قال الخان (113a) <i>ḥān</i> خان

Glossary

- الخانوت او صاحبه انتهى الا ان يقال توسعوا في الخان فاطلقوه على الوكالة
 “large shop”. See HB 238b. It is originally Persian, see Steingass 443.
- hby يقولون خَبًا الشي اي ستره وهو صحيح *ḥabbā; ḥabbyt* (8a; 126a) خَبًا؛ خَبَّيت
 قال المجدي خَبًا الشي ستره؛ يقولون خَبَّيت الشي اي سترته واخفيته وليس في
 “to hide; I hid”. The interesting thing here is that al-Mağribī classifies the
 word *ḥabbā* as *ṣaḥīḥ*, and *ḥabbyt* as *laysa fī-l-luḡa*. This is because he
 correctly looks *ḥabbā* up under the root ḤB’, and *ḥabbyt* incorrectly
 under ḤBY.
- htn “a woman of noble origin”. وفلانه خاتون للمرأة الاصلية (112b) خاتون
 See Wehr 260a. Its origin is Persian, according to İhsanoğlu 357:
 خاتون: [وخادون، قادون، قادين لغات فيها] ودخلت الفارسية ثم عربت منها “
 وجمعت على خواتين. وهي المرأة المعتبرة والسيدة الشريفة
 Steingass 437a “*khātūn* a lady; matron”.
 “slow-witted”. يقولون فلان مختون اذا كان قليل العقل (112b) *maḥtūn* مختون
 Lane II 703c “*خَتَنَ* is also syn. with *خَتَلَهُ* [He deceived, deluded, beguiled,
 circumvented, or outwitted, him, unawares”.
- hğā ويقولون خجا للرجل التركي الكبير وهي روميّة وليس في العربيّة ما *ḥağā* (8b) خجا
 “important/old man; scholar”. يناسبه لانه كثيرا ما يطلق عندهم للعالم
 Prokosch (1983) p. 82 “*xôga* Lehrer, Schulmeister, Professor; *xūga*
 Aristokrat”. See Redhouse 868b “*kh’āje* خواجه” and Steingass 479a
 خواجه: كلمة فارسية تعني الكبير والسيد: 362: İhsanoğlu “*khwāja* خواجه”
 والعزیز والصاحب، وينطقها عامة الترك على شكل خوجه بمعنى المعلم
 “والمدرس والشيخ المعمم”.
 يقولون ويسمع من الاروام خجي ويكتبونه خوجا *ḥağā, ḥwğ* (126a) خجي، خوجا
 “scholar; rich man”. بالواو يطلقونه على العالم وعلى المتمول وهو غير عربي
 See previous entry.
- hdl ويقولون فلان رطل بكسرهما يريدون انه عنده رخاوة كما يقولون *hidil* (76b) خدل
 “to be exhausted?”. Its meaning is not explained, and the
 dictionaries give several translations: Spiro 163b “*hidil* (*jihdal*), to be
 tired, exhausted”. HB 242b “*hidil* (a) to become numb”. Dozy I 353b

Glossary

- “خدل I *engourdir*, *s’engourdir*, *stupéfier*”. Wehr 267a “*kadila* to stiffen; to become numb”. Lane II 711a “حَدُلْ he was, or became, large, and full [or plump], in the shank and fore arm”.
- يقولون في غيظهم لمن يريد النوم انخدل او هو مخدول اي (71b) *inḥadal* انخدل نائم “to sleep”. See خدل.
- يقولون في غيظهم لمن يريد النوم انخدل او هو مخدول اي (71b) *maḥdūl* نائم “sleeping”. See خدل.
- ḥrb يقولون خَرْوَب وهو صحيح *ḥarrūb* (12b) خَرْوَب “carob”. See HB 244a, Spiro 168b.
- ḥrbq يقولون خَرْبَقَه اذا قطعهُ وخرقه *ḥarbaq* (39a) خَرْبَق “to tear apart”. HB 244a-b “*ḥarba* to ruin, wreck, destroy”. Spiro 164b-165a “*ḥarbaq*, to pierce, perforate”.
- ḥrdl ويقولون لا يسقط الخردل من كفه لضرب المثل في البخل (71b) *ḥardal* خردل “mustard seeds”, *la yisqaṭ al-ḥardal min kaffuh* “the mustard seeds do not fall from his hand” (proverb indicating stinginess). Wehr 272a “mustard seeds”, HB 245b “mustard”.
- ḥrṭm يقولون الخرطوم بالفتح وانما هو الخرطوم بالضم (96b) *al-ḥarṭūm* “hose; elephant’s trunk; Khartoum” (meaning not specified in *Daf al-iṣr*). HB 247a “*ḥarṭūm* 1. hose, flexible tube. *ḥarṭūm fīl* elephant’s trunk”.
- ḥrf يقولون خروف وبعضهم خاروف وليس بصحيح *ḥarūf* (21b) خروف “a sheep”. See HB 247b.
- خاروف (21b) *ḥārūf* “a sheep”. The long *ā* is incorrect. It is a hypercorrection following the same pattern as *ḥāzūq* and *ḥātūn* (see §6.2.9).
- خرفان يقولون فلان خرفان اذا ذهل وكبر *ḥarfān* (22a) خرفان “senile”. See Spiro 167b and Wehr 273b. HB 247b gives a slightly different meaning: “*ḥarfān* raving, incoherent (especially from hunger)”.
- ḥrk حتى انهم يصحفون اشتلق على الحركة اشتلف على *ḥirka* (47a; 58a) خِرْكَه الخِرْكَه وسياتي؛ ويقولون في صناعة الخشب خِرْكَه حتى انهم يصحفون لمن ادرك الخفي اشتلق على الخِرْكَه اي اشتلف على الحركة “tent?”. Dozy I 366a-b “خَرْكَاه (Freytag) est le pers. خَرْكَاه. Cette espèce de tente, dit Ibn-Batouta (II, 299, cf. III, 30), qui écrit خَرْقَة, se compose de

Glossary

morceaux de bois, réunis en forme de coupole, et sur lesquels on étend des pièces de feutre”. Also mentioned in Taymūr III 232. Steingass 456a “*khār-gāh* خراگاه a tent, pavilion, tabernacle”; “*khārak* خراک (...) a three-legged stool; a plank whereon culprits are made to lie to receive castigation; the rack; (...) a chopping or sawing-block”.

hry “shit”. See HB 248b. (8b) *harā* خرا

يقولون ايش هذه الخزعبلات اي الامور التي لا اصل لها (..) والحاصل ان الناس يضمون الزاي في الخزعبلات وانما هي مكسورة “superstitions”. HB 249a “*huza‘balāt superstitions*”. *Al-Qāmūs al-muḥīt* 893c does not mention that the *zāy* should be followed by an *i*, as al-Mağribī claims: *خُزْعِبِلْ* i.e. *كُفْذَعِمِلْ*.

ħzq خازوق “dirty trick?”. HB 249a خازوق في دعائهم خازوق (39a) *ħazūq* 1. impaling spike 2. dirty trick, doublecross”. Spiro 184b “*ħazūq*, impaling machine, stake, peg, (...) *idda loh ħazūq*, he fooled him”. Prokosch (1983) p. 81 mentions that it is Mamluk, not Ottoman, which is قازيق *qaziq*.

hzm خرام “nose ring”. Described by Lane (2003) p. 568 as being worn by women of the lower classes, especially those of the country towns and villages of both Upper and Lower Egypt. HB 249b “*huzām, hizām* nose ring”.

hzn يقولون خزانة بالفتح ... والشوام يقولون مخزن كما قال *ḥazāna* (112b) خزانة فاصابوا بخلاف اهل مصر يقولون مخزن وليس كذلك فيقال لا تفتح الخزانة “storage place”. Spiro 169b and HB 249b ولا تكسر المخزن “cupboard”. Hava 166b “cupboard; magazine, warehouse”. “storage place” (Levantine). *maḥzan* (112b) مخزن والشوام يقولون مخزن (112b) مخزن See HB 249b, and Barthélemy 201.

hzy يقولون للمستحيي او من الزم الحجه صار خزيان او انخزي (126b) *inhazā*
 “to be embarrassed; to look for a pretext”. See Spiro 170a *inhaza*,
 and HB 249b-250a *hizi, yihza*.

خوبان (126b) *hazyān* “embarrassed”. See Spiro 170a, and HB 249b-250a.

hstsk يقولون فلان مخشّان اذا كان صوته غير مخلص بل *mahastak* (112b) مخستك
 “weak (voice)”. HB 250a *“hastik”* يقولون مخستك وسياتي في حرف الكاف

Glossary

- <perh P *khastagi*> 1. to become weak, out of sorts, tired or exhausted (...) 2. to weaken, exhaust”. Spiro 170b *ḥastik*, or *ithastik*, to be indisposed; *muḥastik* indisposed”. Dozy I 371a “مُخَسَّتَكْ” *incommodé, un peu malade*”. Steingass 460a confirms its Persian origin: “*khastagī* wound; sickness; fatigue”.
- ḥsf يقولون في الشمس خسفت والقمر كسف والغالب في *ḥasafat* (22a) خسفت “to be eclipsed (sun). HB 251a “*ḥasaf* to eclipse”. Since HB does not specify whether this is for the sun or moon, we can assume it can be used for both. In Classical Arabic, *خسف* is specific for the moon (see Hava 167a).
- ḥšknān/
ḥštnānk ويقولون كتا على شي من الماكول *ḥuškānān / ḥuštānānk* (10a; 58a) خشتنانك قرين الخشكنان والظاهر انه غير عربي لان الثاني غير عربي بل فارسي مركب الخشك هو الناشف والنان الخبز فكانهم قالوا الخبز الناشف وعندهم خشكه فلاو الرز الناشف؛ ويقولون خشتنانك وتقدم انه معرب وان الاصل بالفارسي “kind of sweet-meat”. From the Persian: Steingass 468a “*khushk-nān*, dry bread, biscuit; a kind of sweet-meat”. Steingass 461b “*khisht* (...) a kind of sweetmeat”. Davies (1981) p. 367 “XŠTNANK name of a type of sweet pastry. (...) Reference to the dish in NN (105, 3; 105, 9) and DI (10,6; 58, 9) confirms its popularity. The word occurs, however, in more than one form: NN has XŠTNANK as HQ, but DI has in addition XŠKNAN and Dozy:Sup cites XŠKLAN, XŠNANJ and XŠKNANK. From Pers. *xušk nān* “dry bread” (plus diminutive *-ak*).” Vrolijk (1998) p. 30 mentions *ḥuškānānak* and *ḥuštānānak*, “a confection prepared with flour and almond paste, covered with white sugar”. Taymūr III 183 “خُشْتِنَان: “*قطعة من عجينة الكعك تحشى مثله بالعجمية خشكنان*” Al-Ḥafāḡī 87 “*biscuit*” *خُشْكُنَانِك*”. Dozy I 373b “معروف تكلمت به العرب قديما
- ḥšm يقولون خشمه اي قطع خشمه *ḥašām* (97a) خشم “to break s.o.’s nose”. HB 252a “*ḥašām* (i) to keep under control”. Spiro 172a “*ḥašm*, mouth”. Wehr 278b “*ḥašm* nose; mouth; vent, outlet”. Lane II 744a “*خَشَمَهُ* he broke his *خَيْشُوم*.” *خَيْشُوم* = “the extreme, or most remote, part of the

Glossary

- nose” (Lane II 744b).
- ḥšn يقولون فلان مخشّن اذا كان صوته غير مخلص بل *məḥšaššān* (112b) مخشّن “having a rough voice”. HB 252a “*ḥaššān* 1. to roughen, give a rough finish to”. اما قول عامة الفلاحين فلان خُشْنِي بضم الخا أي غير لطيف (113a) *ḥušnī* “rough (person)”. See HB 252a. In the jargon used by the *Sāsānīs* it means “non-beggar”, see Bosworth (1976) I p. 159.
- ḥšf ويقولون في المجون مع اهل مكة فيك والا في الخصفة *ḥašfa* (22a) خصفة “mat of palm leaves, used in the Ka’ba”. Lane II 750b “a certain Tubba’ [a king of El-Yemen] clothed the House [i.e. the Kaabeh] with خَصَفَ, meaning *very thick cloths*; so called as being likened to the خَصَفَ of woven palm-leaves”. Probably the joke al-Mağribī mentions, is that خصفة also means “basket”: Wehr 281b “*ḥašfa* basket of palm leaves”.
- ḥšl ويقولون خصله شعر او خصلة حرير *ḥašla* (72a) خصلة “lock of hair; string”. HB 254a “*ḥuṣla* tress, lock”. Spiro 173b “*ḥiṣla*, lock of hair”.
- ḥšy يقولون خُصَى وهو صحيح *ḥuṣā* (126b) خُصَى “testicles”. HB 254b “*ḥašya*, *ḥiṣya* testicle (especially of a man)”. Spiro 174a “*ḥiṣja*, testicle”.
- ḥṭa ويقولون فلان ما يفعل الشيء الا في الخطا او خطا يريدون *ḥaṭā: fī l-ḥaṭā* (8b) خطا خَطَا: أى نادر قليل، كأن يقال: أُوْجِدُ: Taymūr III 189: “rarely”. Literal meaning: “by error/mistake”.
- ḥṭf يقولون فلان انخطف لونه اذا كان مصفرًا *inḥaṭaf lwnuh* (22a) انخطف لونه “he became pale”, lit. “his colour was snatched away”. Ḥafāḡī 92 خطف: المولدون يقولونه لسرعة تغير البشرة والوجه منخطف، قال: مالى “ارى جارحات اللحظ حائمة * ولا ارى لونك المحمر منخطفا”.
- ḥṭy يقولون فلان تخطى الصفوف اذا جاوزها *taḥaṭṭā* (126b) تخطى “to overstep; to cross”. See HB 257.
- ḥff ويقولون ويقع من الخواص رجع بخفي حنين *ḥuff* (22b) خف *ḥuffyn Ḥunyn* “he returned with the slippers of Ḥunayn, i.e. he returned empty-handed” (proverb). See HB 258b. The origin of the

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- proverb is explained by al-Maydānī 9 (s.d.) I p. 296.
- ويقولون بحر الخفيف وهو فاعلاتن مستفعلن فاعلاتن ست *ḥafif* (22a) خفيف
 مرات “poetic metre”. Name of the poetic metre with the formula
fā’ilātun mustafilun fā’ilātun, see Stoetzer (1989) p. 144.
- ḥlhل ويقولون خلخال للحليّ المعروف (72a) *ḥulḥāl* خلخال
 ḥlfف ويقولون في الدعا الله يجعلك خلفا باقي بتحريك اللام *ḥalaf* (22b) خلف
 “offspring”. See HB 262a.
- ḥlqق ويقولون ثوب خلق فيكسرون اللام *ḥaliq* (39a) خلق
 “*ḥalaqa* 1 rag 2 (the only) garment one owns 3 [non-Cairene] clothes”. BW IV 121a “*xalag* Lappen, Lumpen”; “Kleider”.
- ḥlwو ويقولون ما انت خلا او فلان ما هو خلا اذا مدحوه بشي والذي *ḥalā* (8b) خلا
 يناسبه ولو يبعد ان خلا بفلان سخر منه فكانهم يقولون ما هو رجل يقال فيه
 “empty, lacking (in good qualities)”. Lane II 803b “accord. to IAr, خَلَا alone signifies *he was, or became, free from a fault, or the like, of which he was accused, or suspected*”. Dozy I 402a “من من خَلُوْ , manquant de, dépourvu de, p.e. de bonnes qualités”.
- ويقولون لبيت الخلا مرفق؛ يقولون بيت *al-ḥalā* (40b; 126b) بت خلا: بيت الخلا
 اصل *bēt il-’adab* and *bēt il-rāḥa*. Wehr 102b “بيت الخلا *b. al-ḥalā* and بيت الأدب *b. al-adab* toilet, water closet”. Lane II 805a “خَلَاء any open tract of country or desert, particularly, such as one takes for the purpose of satisfying a want of nature”. *ḥalā* signifies the open space between the villages where people go to relieve themselves, and from this the word came to signify the deed itself.
- ḥmḥmم ويقولون فلان يخمخم اي ياكل كثيرا ولم يعلم *yiḥamḥam* (97a) يخمخم
 gulp down”. HB 266b “*ḥamm* to gulp down, bolt (food)”. This quadriliteral verb has been derived from *ḥamm* with reduplication, which often occurs with verbs med. gem, e.g. *šamm* > *šamšim* “to sniff”, see Woidich (2006) p. 64.
- ḥmlم ويقولون قماش مخمل (72a) *maḥmal* مخمل
 “nappy (fabric)”. Hava 186a “مخمل nappy silk or wool fabric; velvet”.

Glossary

ḥmm	<p>خَمَّ (97a) <i>ḥamm</i> فسد الطعام اذا فسد “to become rotten”. See Wehr 302a. HB 266b “<i>ḥamm</i> 1 to gulp down, bolt (food) (...) 2 to dupe, deceive”; “<i>ḥammim</i> to become soft (of unripe dates picked from under the tree)”.</p>
ḥmn	<p>خَمَّنَ (113a) <i>ḥammin</i> يقولون خَمَّنَ الشي “to guess”. See HB 266b. Al-Ḥafāḡī 87 “خَمَّنَ كَذَا تَخَمَّنَا قَالَ ابْنُ دَرِيدٍ أَحْسِبْهُ مَوْلِدًا”. It is unclear why Ibn Durayd (author of a dictionary called <i>al-Ġamhara</i>, see GAL I p. 111 and SI p. 172) called it <i>muwallad</i>, i.e. “post-classical”.</p>
ḥmy	<p>يُخَمِّي يقولون فلان يخمي بفلان اذا لم ينصره (126b) <i>yihmī</i> “to be defeated”. No references found.</p>
ḥnq	<p>خَنَقَ يقولون فلان كثير الخناق اي الشر (39a) <i>ḥināq</i> “quarrel”. See Spiro 183b, and Blau (1982b) p. 120. HB 268a “<i>ḥinā</i>’ lower part of the throat or that part of a garment next to it”; “<i>ḥinā’a</i> quarrel”.</p>
ḥnn	<p>اَخَنَّ يقولون فلان اخنّ اي في انفه شي (113a) <i>aḥann</i> “talking through the nose”. See Wehr 263a. HB 267a “<i>ḥanḥin</i> to speak with a nasal tone”. BW IV 125a “<i>xanna</i> Näseln”.</p>
	<p>خَنَّ (113a) <i>ḥinn</i> وسطه لمحل المركب يقولون خَنَّ المركب “storage space in a boat”. HB 268a “<i>ḥunn</i> (...) 2b storage space forward in a wooden boat”. Spiro 183a “<i>ḥunn</i> poultry house”. BW IV 125a “<i>ḥann</i>, <i>ḥunūn</i> ungedeckter mittlerer Raum der qṭr <i>gaṭīra</i> [Rotes Meer: WiVo 61]”.</p>
ḥwḡā	<p>يَقُولُونَ وَيَسْمَعُ مِنَ الْارَوَامِ خَجِي وَيَكْتُبُونَهُ خَوْجَا بِالْوَاوِ (126a) <i>ḥwḡā</i> خوجا “scholar; rich man”. See خججا</p>
ḥwh	<p>خَوْخَ يقولون خَوْخَ وِبرقوق (36b) <i>ḥwh</i> “peaches”. See HB 268b. In the Levant خَوْخَ and وِبرقوق have the opposite meanings. See Barthélemy ḥōḥ “prune” (p. 221) and <i>berqūq</i> “prune de la petite espèce; abricot” (p. 39).</p>
ḥwl	<p>اِخْوَلَ اي طلع مثل خاله (72a) <i>aḥwal</i> “like his maternal uncle”. Lane II 825a “أَخْوَلَ <i>he had maternal uncles</i>”.</p>
ḥwn	<p>خَوَانَ يقولون على المائدة الخوان (113a) <i>ḥawān</i> “table”. Wehr 305b “<i>ḥuwān</i>, <i>ḥiwān</i> (...) table”. Steingass 480b confirms its Persian origin: “خَوَانَ <i>khwān</i> a table, covered table, and the meat upon it”; 481a “A خَوَانَ <i>khiwān</i>, <i>khuwān</i> (from the preceding), a dinner-table”. Dozy I 414b “خُتْجَه ou خُتْجَا (pers. خَوَانَ avec la termin. dimin. turque) petite</p>

Glossary

- table sur laquelle on pose les plats, plateau de bois ou de métal, sur lequel on met ou présente les plats, les coupes, etc.”.
- خَوَّان (113a) *ḥawwān* العهد خاين او خاين *ḥawwān* “traitor”. HB 270a “*ḥawwān* untrustworthy, fickle (of affairs, the world etc.)”, “*ḥāyin* betrayer, traitor”. Al-Ḥafāḡī 87-88 “خوان معرب وقيل عربي مأخوذ من ”تخونه أى نقص حقه لانه يؤكل ما عليه فينقص قاله ابن هشام
- خاين (113a) *ḥāyin* العهد خاين او خاين *ḥāyin* “traitor”. See HB 270a.
- ḥww يقولون ويسمع من اهل الريف بالخَوَّة يعنون الاخوة (127a) *ḥuwwa* “brotherhood”. HB 9b “*uḥuwwa* brotherhood, friendship”. Al-Ḥafāḡī 88 خَوَّة بضم الخاء وتشديد الواو مصدر بمعنى الاخوة مخفف منه ورد في 88 الحديث وصرَّح به الكرمانى فليس لحنا disappearance of the initial *hamza*.
- ḥwy “to have an empty stomach”. HB 270a “*ḥiwi* (a) to become empty. *il-wāḥid baṭnu ḥawyāna* I am rather hungry” Wehr 307b “*ḥawā* (i) to be empty (من of); to be hungry”. emptiness (of the stomach)”. See Wehr 307b خواء and خوى. HB 270a mentions *ḥawa* as the *maṣdar* of *ḥiwi*.
- ḥym ويقولون انظر خيمه اذا ارادوا نظر حاله وعلمه للطف (97a) *ḥym* “disposition”. Spiro 185b-186a “*ḥēm*, secret, thought; اخد *aḥad ḥēmoh*, he sounded him”. Lane II 837b “خيم natural, or innate, dispositions or tempers or the like”. Al-Ḥafāḡī 87 خيم طبيعة معرب خوى قاله أبو عبيدة
- ḥyy “noose”. See HB 272b, and Spiro 186b. (127a) *ḥayya* لم تعلم خيّه في رقبتة خيّه

d

- d'b ويقولون فلان دأبه الشي الفلاني يريدون عادته وطريقته (12b) *da'b* دأب

Glossary

- See HB 274a, and Spiro 186b.
- dāy يقولون على المرأة التي تاخذ الولد عند الولادة وهي في العرف (88b) داية "midwife". See HB 274a, from the Persian دايه dāya, see Steingass 502. İhsanoğlu 365 confirms this: كلمة فارسية الأصل تعني الخادمة المكلفة برعاية الطفل أو أكثر (سامي). وهي من الكلمات الشائعة في مصر حتى اليوم، ولكنها تستخدم بمعنى قابلة
- dbb "untrustworthy". يقولون فلان دبابي اذا كان غير صالح (13b) dabābī دبابي "فلان يدب، ودَّباب، أي مبالغ في الكذب لا ييالي بذلك" Taymūr III 238 "One who creeps about with calumny, or slander". Lane III 841c "دَبَّابٌ" (13b) dabbīb يقولون فلان ديبنا من سرقة ونحوه (..) ولعل ديبنا اي المنا (13b) dabbīb "to lie". See كالدباب المولم صح. او هو من ديبب الارض وكذلك الدبابي دبابي.
- dbq يقولون فلان يدبق في الشئ وهو صحيح على التشبيه (39a) yidbāq fī يدبق في "to lay hold of". See HB 277b. Spiro 192a "dabbaq to be sticky, gluey, obtain, procure".
- dbl "to wilt" يقولون في الزهر دبل او دبلان وهو مصحف عن ذبل (72a) dābal (flowers)". HB 277b "dibil (a) to wilt"; maṣdar dubūl, dibūl, dabalān. Spiro 192a-b "dibil (jidbal) to wither, fade, decay". For information about $d < \bar{d}$, see §6.2.2. (72a) dabalān "wilting (flowers)". maṣdar of dibil.
- "lump". Lane III يقولون في الدعا على الاعداء على قلوبهم دبله (72a) dābla دُبْلَة "a lump; دِبْل a severe, or heavy calamity or misfortune; دُبَيْلَة a certain malady in the belly; دَبْل plague, pestilence".
- "ring". HB 277b "dibla 1 ring or band of one width (in contrast with ḥātim (q.v.) in case of a ring for the finger)". Spiro 192b "dibla, plain betrothal ring". Lane (2003) p. 566: "A finger-ring without a stone is called 'debleh,' or 'dibleh'."
- dby يقولون فلان يدي وله اصل قال الدبا المشي الرويد واصغر (127a) yidbī يدي "to walk leisurely". See Lane III 850b and Dozy I 424b.

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- dğl يقولون مسيح الدجال (72b) *dağğāl* “the Anti-Christ”, see HB 278b.
 Its literal meaning is “the deceiver”. Its origin is the Syriac adjective *daggālā*. The *dağğāl* is the personage who will appear before the end of time and let chaos rule until all mankind converts to Islam. The Antichrist does not appear in the Qur’ān, but is mentioned in the traditions. See *EF* II p. 75bff. (A. Abel) and *EQ* I p. 107bff. (N. Robinson). Al-Mağribī does not comment on the fact that since *dağğāl* is an adjective, it should be *al-masīḥ al-dağğāl* and not *masīḥ al-dağğāl*.
- dhñ يقولون دُرّه ودخن (113b) *dəḥn* “millet”. HB 282a “*duḥn* millet”. Ibid. Spiro 194b. Boulos IV p. 527 “Dakhn (cultivated) *Pennisetum* spp. (دُخْن مزروع).
 يقولون لما يوضع فيه القنديل مدخنه بفتح الميم وانما (113b) *madḥana* مدخنه “smoke funnel”. Spiro 194b and HB 282a “chimney, funnel”.
- * dr يقولون دُرّه ودخن (113b) *dura* “corn”. HB 282b “*dura* maize, corn”.
- drb يقولون دُرّابة على احد الواح الدكان (13b) *durrāba* “one part of the door of a shop (the door is divided into an upper and lower part)”. HB 282b “*durrāba: bāba xušš wi-’fil iddurrāba* (now it’s the month of) Baaba, come in and close the gate (against the cold)”. Dozy 429b “دُرّابة d’une boutique. Quand la porte d’une boutique est partagée en deux, dans le sens de la largeur, chacune de ces deux parties s’appelle درابة”.
 يقولون على الباب الكبير درب (13b) *darb* “large door”. Lane III 867a “a wide gate of a سكة”. HB 282b “*darb* 1. path, way, route (..) 2. main lane (in a neighbourhood)”. Spiro 195a “*darb*, lane, street”. Al-Ḥafāğī 95 “درب جمعه دروب الباب والمدخل الضيق”.
 يقولون فلان عنده دُرّبة يريدون معرفة وافعل الشي بدربة اي (13b) *durba* دُرّبة “skill”. See Wehr 318b.
- drbl يقولون ويقع من المغاربة دربال لشي يلبس (72b) *dərbāl* “garment (Mağrib)”. *EF* V 745b (Y.K. Stillman): “*dərbāla*: a vest (Lib., Tun.); an old threadbare garment (Mor)”. Harrell-Sobelman (2004) p. 23a confirms its use in Moroccan Arabic: “*derbala* old, worn-out piece of

Glossary

- clothing”.
- drq “shield”. See HB 286b, and Spiro 197a. *daraq* (39b) *daraq* ضرب به الضرب الذي يلاقى به الضرب (39b) درقه
- drk “beat, area of a patrol”. HB 286b *darak* [obsol] area of watch or patrol, beat”. Spiro 197a “*darak*, beat of a policeman or a watchman”. Taymūr III 261 “الدرك: بمعنى مسافة”. Lane (2003) p. 232: “Certain welees are said to be commissioned by the Kutb to perform offices which (...) are far from being easy. These are termed ‘Aṣḥab ed-Darak’, which is interpreted as signifying ‘watchmen’, or ‘overseers’.”
- “step down?”. Wehr 322 “*daraka* (58a) *daraka* دركه (58a) دركه lowest level; descending steps”. Hava 203b “دركة step downwards”. Taymūr III 261 “الدركاه: التي بين البابين”.
- drm “dirham”. Phonetic orthography which reflects the original Persian pronunciation. Al-Ḥafāṣṣ 94 “درهم معرب درم”. Steingass 514a “*diram*, (..) a silver coin, generally in value about twopence sterling”. The Persian *diram* in turn derives from the Greek δραχμή, see Vollers (1897) p. 297.
- dry يقولون فلان يدري لفلان اذا كان يسبه ويدري القمح ولم (127a) *yidarrī* (127a) يدري “to winnow; to insult”. HB 288a “to winnow”, p. 287b “to inform, notify”. Spiro 197b “*darra* to inform, winnow, scatter”. In Cl. Ar. it is written with *dāl*: Lane III 964c ذرو and ذرى II “فلان يدري” such a one exalts the state, or condition, of such a one; and praises him”. Dozy I 485b form II “répandre des larmes”. *yidarrī* could be used as a euphemism for “to insult”, i.e. to inform s.o. (of his bad characteristics), see §6.5.4.1.
- dšy “to belch”. Dozy I 443b “فلان يدشي اذا حصل له الجشا (127a) *yiddaššā* (127a) يدشي form V “roter, faire des rots”. Hava 206a “تجشأ تدشي” to belch”.
- dʿbl “Duʿbəl (personal name)”. *Elʿ* II p. 248b (L. Zolondek) “DĪʿBIL, poetic nickname of Abū ʿAlī Muḥammad b. ʿAlī b. Razīn al-Khuzāʿī, ʿAbbāsīd poet, born 148/765 and died 246/860.”

Glossary

d'k	دَعَكَ (58a) <i>da'ak</i> "مثلا دَعَكَ القماش" "to rub". See HB 291a. Spiro 199a-b only mentions form I.
d'y	يقولون دعيت للشرع مثلا فان الظاهر دعوته ولكن قال في (127a) <i>da'ytu</i> دعيت «دعيت لغة في دعوت» "I invited him". See HB 291a.
dgl	دَغَلَ (72b) <i>daḡal</i> يقولون في قلبه دَغَلَ اي حقد <i>daḡal</i> "rancour". Dozy I 447a "دَغَلَ haine couverte, perfidie". Lane III 886b "badness, corruptness, or unsoundness, or a bad, a corrupt, or an unsound, state or quality; and a thing that induces doubt, or suspicion, or evil opinion".
dff	دَفَّ (22b) <i>daff</i> يضرب الدف بالفتح <i>daff</i> "tambourine". HB 294b "daff, duff tambourine, larger than the <i>riqq</i> ".
dfy	دَفَّيْتُ (127a) <i>daffyt</i> يقولون دَفَّيْتُه من البرد "I warmed". See HB 295a.
dqq	ويقولون دُقَّاق للشئ الذي يغسل به وكذلك يقولون الدَّق (39b) <i>duqāq</i> "lupin flour, used as soap". Spiro 202b " <i>duqāq</i> lupines in powder (used as soap by the poor)". HB 296b " <i>du'ā'</i> powder. <i>du'ā' ittirmis</i> lupin flour". الدَّق بكَسْر (39b) <i>diqq</i> "lupin flour, used as soap". Taymūr III 272: "أَوَّلُهُ هو دَقَّاق الكتان". See also دَقَّاق. دَقَّة (39b) <i>daqqa</i> يقول الناس على مثل النكتة دقة بالفتح لم يظهر <i>daqqa</i> "joke". Lane III 895c "And you say, دَقَّ فِي كَلَامِهِ [He was, or became, subtle, nice, abstruse, etc, in his speech, or language]". Therefore, a <i>daqqa</i> could be a subtle joke. دَقِيق (39b) <i>dāqīq</i> يقولون على الشئ الخفي دقيق <i>dāqīq</i> "obscure, abstruse". See Lane III 896c. المِدَقَّة (39b) <i>midaqqa</i> يقولون دقه بالمِدَقَّة <i>midaqqa</i> "trestle". Spiro 202b "large trestle", HB 297a "wooden pestle".
dkdk	ويقولون حسن دكدكة ولعلها من تدكدكت الجبال وصار (58b) <i>dakdaka</i> "the sound of something being rammed down?". HB 298a: <i>dakdaka</i> is the <i>maṣdar</i> of " <i>dakdik</i> to tamp down, ram, beat or press down, level out".
dkk	يقولون لا تدك الواجب وهو لغوي قال الدك الدق والهدم فكان (58a) <i>dakk</i> "to neglect (one's duty)". Lane III 898c "to break, to demolish". Dozy I 453a "glisser, couler adroitement;

Glossary

- charger, bourrer; altérer, falsifier; escamoter, excroquer". It is still used in the Sudan with this meaning: Qāsim 246b "دَكَّ: تجاهل". وأهمل.
- اندك "to rush upon s.o.". Wehr 333a DKK VII "to be crushed; to be leveled". Spiro 203a "indakk, to be rammed". HB 298b "itdakk passive of dakk"; "dakk 1. to tamp down 2. to stuff 3. to flatten 4. to tighten the weave of (cloth)".
- يقولون الرئيس اندك إذا خسَّ جسَّه ولعله يصح من دَكَّ مجهولا (58b) اندك "دَكَّ: to be weakened (voice)". Hava 212a "دَكَّ to be ill"; "دَكَّ to weaken a.o. (illness), to exhaust (a beast).
- والناس يقولون على التكة دكة بالدال وما عليه دال (57a) dikka "waistband". See Spiro 203a, and HB 298b. Lane (2003) p. 30 mentions the dikkeh as a waistband for ladies to keep their trousers up. Al-Ḥafāḡī 60 "تكة: ما تربط السراويل معرَّب جمعه تكك".
- دكة (58a) dikka "wooden bench". See Spiro 203a, and HB 298b.
- dldl ويقولون للشئ المدلى مدلدل او دلدول حتى انهم ربما قالوا (73a) daldūl "daldūl, tail". HB 299b "daldūl minion, one who is submissive or ineffective". BW IV 140b "daldūla Fetzen".
- مدلدل (73a) mādaldil "hanging down". HB 299b "daldil to dangle, hang down".
- dlq "to throw oneself on". Wehr 335 "to dash forward (people)". Spiro 204a "indalaq to be poured out, spilled". HB 300a "to be poured away, be spilled"; "itdala' ala to tag after, latch onto".
- ويقولون على المرقعة دلق وليس في القاموس والظاهر انه عجمي (39b) dilq "ragged garment". HB 300b "dilq [obsol] woollen cloak". Spiro 204b "dilq, long ragged cloak worn by Persians". BW IV 141a "dilq Lappen, Fetzen". EI² V p. 740b (Y.K. Stillman): "dilk: the patched garment of šūfts, also worn by clowns (Eg., Ir., Syr.-Pal.)".
- dll "coquetry". Wehr 334a "dall proper, dignified conduct; coquetry, flirtation".

Glossary

- “coquetry”. See HB 301a, Spiro 204a. *dalāl* (73a) دل وعنده دل
- 301a, Spiro 204a. *dallāl* (73a) دلال ويقولون للواسطة في البيع دلال (73a) *dallāl* broker, auctioneer”. Spiro 204a “*dallāl*, auctioneer, crier”.
- dlā ويقولون في التحقير ما دِلَّا لكلوك؛ ويقولون ويسمع من *dillā* (62a; 75a; 105a) دِلَّا
اهل الريف فلان ما دِلَّا رَجُل؛ يقولون ما دِلَّا قِسْمه اذا اتفق اهل المجلس على
“this”. See §6.3.3 for the demonstratives.
- dmdm “to” ويقولون فلان يدمدم على فلان وهو صحيح *yidamdīm ‘alā* (97b) يدمدم على
speak to s.o. in anger”. HB 302a “*damdim* (...) 2. to mutter”. Lane III
910b “دَمَدَمَ عَلَيْهِ he spoke to him in anger”.
- dmšq “Damascus”. ويقولون دمشق الشام فيكسرون الدال والميم *dimišq* (39b) دمشق
The pronunciation in Egypt today is *dimaš*.
- dmk واما قول اهل البنا مدماك فالذي في القاموس (...) المدماك *mādmāk* (58b) مدماك
“course of bricks”. See HB 303a, and Spiro 206a. BW
IV 144a “*midmāk* Mauerschicht”. Vollers (1897) p. 291-2 suggests
this word is of Aramaic origin.
ويقولون قمح دموكي لم اعلم في اللغة دموكا يناسب *dāmwkī* (58b) دموكي
“type of wheat”. There is a hamlet called al-*Dāmwkī* in
Egypt in the neighbourhood of Suhāḡ, see *al-Aḥbār* 25/7/2005
(online ed.), perhaps *qamḥ dāmwkī* was a kind of wheat that came
from that area.
- dndn “to speak in a low voice”. HB 304b, *dandin* (113b) دَنْدَن عَلَيْنَا
and Spiro 206b “to hum”. Lane III 918a “*He (a man) spoke in a low, gentle, or soft, tone, so that his speech was not understood*”.
- dnf “love-sick”. ويقولون فلان دنف في العشق *danaf fi l-‘išq* (22b) دنف في العشق
HB 305a “*danaf* /adj invar/ oafish”. Wehr 339b “*danif* seriously ill”.
Lane III 919c دَنَف and دَنَف “*having any disease; or emaciated by disease so as to be at the point of death*”.
- dnq يقولون حَبَّة ودانق الدانق سدس الدرهم وتفتح *dānaq, dānāq* (40a) دانق، داناق
“small copper coin”. HB 274a “*dāniq* <P *dānak*> [obsol] (..) 2. type of copper coin”. Al-Ḥafāḡī 95 “دانق معرب
“*dāna*, Grain; a berry; stone of fruit, seed of

Glossary

- grain or fruit” etc.
- dnn يقولون دَنَّهُ يقول كذا اي جعله ديدنه قال «الديدن والديدان (113b) *dannu* دَنَّهُ والديدان العادة» فقولهم دَنَّهُ يفعل كذا ليس لغويا (...) ويمكن حمل قولهم “constantly”. *dann=tann*. HB 139a “quasi-verb indicating 1. the continuousness or habitualness of an action or state (...). 2. the immediate succession of one action or state to another”. Spiro 84b “*tann*, or *dann*, always, constantly”. The origin of *dann* / *tann* is *ta’anna* “to stay”, not *dann* “to buzz” as al-Mağribī proposes, see §6.4.5.
- dhq “man of importance”. يقولون فلان دهقان اي عارف (113b) *dahqān* دهقان (...). See Wehr 341b “*dihqān*”. Lane III 924c “دِهْقَان, also written دُهْقَان (...). the headman, or chief, of a village or town (...) or, as used by the Arabs, a great man of the unbelievers of the ‘Ajam; ... such of them as was of the people of the districts of cultivated land and of villages or towns; ... a merchant; and one who manages affairs firmly, or strongly, with sharpness”. Al-Hafāğī 99 “دهقان بفتح الدال “وكسرهما فارسي معرب ده خان ای رئیس القرية ومقدم اهل الزراعة من العجم”. Steingass 549a “*dihqān*, *duhqān* chief man or magistrate of a village, prince or head of the farmers; a husbandman, cultivator of the ground; a historian; a minstrel, bard”.
- dhl “simpleton”. يقولون فلان دهل او دهلان بالدال المهملة (73b) *duhull* دهل. See Spiro 207b and HB 307a. Lane III 984a ذَاهِل “A man who cares not for ornament and the anointing of himself”. KuKuKK is a pattern that is frequently used for negative characteristics, see Woidich (2006) p. 94.
- dhyl “simpleton”. See دهل (73b) *dahlān* دهلان.
- dhy “clever”. يقولون فلان دُها اذا كان كثير الفهم (127a) *duhā* دُها “*dahā*’ cunning”. Spiro 208a “*duha*, sagacity, shrewdness, fineness; *rāgil duha*, sagacious man, prudent man, clearheaded man”.
- dwb “hardly”. يقولون يا دَوَّبه يكفي اي أنه قليل (13b) *yā dwbu* دَوَّبه: يا دَوَّبه 962a “*yadōb* barely, (only) just, hardly”; also mentions *yadōbak*, but not *yadōbu*. Spiro 208a-b “*dōb* (*ja*), almost, just enough, hardly, when”. BW IV 146a “*ya-dawbih bāyīn* er ist noch kaum zu sehen”.

Glossary

- This example comes from Farafra. Fischer (1959) p. 156 mentions *ja dūb* “kaum” for Cairo, but without the suffixes. He relates it to *ya du’ūb* “oh trouble, oh pain!”
- * dwkā واما يك... فهي فارسية بمعنى الواحد... وهو المستعمل في *dwkāh* (63a) دوگاه “the second note, D”. HB 313b “*dōka* <P *du-gāh*> [mus] the note D”. Steingass 546 “*du-gāh*, Name of a musical note”. For more details on گاه, see چارگاه.
- dwl “those”. HB 273a ويقولون دوله كذا او اش في دوله طَيِّب *dwlāh* (73b) دوله mentions *dōl* as well as the varieties *dōli*, *dōla*, *dōlat*, *dōlak*, and *dōlan*. Vrolijk (1998) p. 151 mentions the occurrence of دَوْلِيَّه *dawlih* “those” as the subject of a verbal clause. Davies (1981) p. 161 refers to DWL and DWLH. See also §6.3.3 for the demonstratives.
- dwm “whirlpool”. See HB 314a. ويقولون في البحر دَوَّامَة *dawwāma* (97b) دَوَّامَة
- dwy “sound”. HB 315a “to resound, make a ringing sound”, *maṣḍar*: *day* and *dawy*; Spiro 210a “*dawy* buzz, noise, sound”.
دوي *duwayy* “sound”. See دوي *duwayy* is the diminutive of *dawy*, the *maṣḍar* of *dawa* “to sound” (see HB 315a), following the same pattern as *ṣuwayya*. See also §6.3.6 for the diminutive.
- dydb ويقولون عند لعب الشطرنج فلان يَدَّيْدِب ما معنى *yidaydib* (13a,20) يَدَّيْدِب *dawāya* (127a) دَوَايَة *dawāya* “inkwell”. See HB 315a. The shift from *dawā* to *dawāya* is the same as in ‘*aṣā* > ‘*aṣāya* and *mirā* (<*mir’ā*>) > *mirāya*.
- dyk ويقولون صاحت الديوك *dəyūk* (58b) دِيوك “roosters”. Pl. of *dīk*. See HB 316a.
- dyn يقولون دَيَّان وهو لغوي قال الديان القَهَّار والقاضي والحاكم *dayyān* (113b) دَيَّان

Glossary

والسائس والحاسب والمجازي الذي لا يضيع عملا بل يجزي بالخير
“creditor”. HB 317a “dayyāna creditors”; 317b “dayyān Judge
(epithet of God)”. Spiro 190a “dayjān, or mudājīn, creditor”.

d

- dll يقولون فلان في ذل اي اهانة (74a) *dull* “humiliation”. Spiro 254a and
HB 377b ذل *zull* “humiliation”.
- dw يقولون ذو النون النون الحوت (119b) *dū al-nūn* “the man of the
whale, Jonah”. See EQ III p. 52a (H. Busse).
- * dī يقولون اش ذي اللبكة التي وقعنا فيها مثلا اي في امر صعب وله (62a; 78b) *dī*
مناسبة؛ وعلم ان قول الناس ما ذي الازلة بالكسر خطا فان المراد بها الخطية
والسقطه “this”. See §6.3.3 for the demonstratives.

r

- rb يقولون رب لعسل الخروب (14a) *rub* “thickened juice of the carob-
fruit”. HB 321b “*rub* thickened fruit juice, fruit purée”.
- rb يقولون رباب لالة يضرب بها (13b) *rābāb* “musical instrument”. HB
321b “*rābāba*, *ribāba* musical instrument with one or two strings,
with a small resonance box usually made of coconut, held vertically
and played with a bow”. Spiro 214b “*ribāba*, violin, native fiddle”.
- rb يقولون للبرسيم ربه ولم اعرف فيه شيا الان (14a) *ribba* “clover”. See HB
322a. BW IV 154a “*ribba*, *irbabb* ausgewachsener Klee, der für Samen
geerntet wird”. It is untrue that *al-Qāmūs al-muḥīṭ* does not mention
it: *الكثيرة والرّبة: ... وبالكسر: نبات، وشجرة، أو هي الخروب، الجماعة: ال-*
Qāmūs al-muḥīṭ 82b.
- rb يقولون مربى للزنجبيل وغيره وهو صحيح زنجبيل مربى (9a) *mārbā*
(...) مربى “jam”. See HB 321b, and Hava 239b. Lane III 1024b

Glossary

- made [or preserved] with رُبّ [or inspissated juice, &c. (...)]: you say مُرَبِّي زَنْجَبِيلَ [ginger so preserved]”. This was originally an adjective, but has become a substantive.
- rbk يقولون فلان ارتبك في الامر اذا لم يقدر على الخلاص منه (59a) *irtabak* ارتبك “to become muddled, confused”. See HB 325a, and Spiro 216b.
- rbn يقولون ربّان السفينة رِبَّان (114a) *rabbān* ربّان “captain of a ship”. HB 325a “*rubbān* captain, skipper”. According to Vollers (1896) p. 641 it is a Persian loanword derived from *rahbar*. This is confirmed by Steingass 566: “راهبر *rāh-bar*, a road-guide”. Al-Ḥafāḡī 107 also mentions its non-Arabic origin: “ربان: صاحب سكان السفينة”.
- rby يقولون خيار رابي اذا كان كبيرا (127b) *rābī* رابي “large”. Unclear whether it means “large” in general or only applies to a certain type of cucumber. Lane III 1024a “راپ increasing, or augmenting”.
- rty يقولون رثا الميت؛ يقولون رثيته مرثية (8b; 127b) *raṭā* رثا “to lament”. See HB 337b “*rasa*”. يقولون مرثيه بالتشديد والصواب التخفيف؛ يقولون رثيته (8b; 127b) *marṭiyya* مرثية “elegy”. HB 337b only refers to the verb and “*risā* elegy”. Hava 241b “مرثية *dirge*, elegy”. Lane III 1032b only mentions it without *tašdīd*. A similar example from modern Cairene Arabic, in which a word from a *tertiæ infirmæ* root gets a *šadda* is *tarbiyya* < *tarbiya*.
- rġb يقولون رجب المرجب اي المعظم وهو صحيح (14a) *raġab* رجب “to fear, be impressed”. Lane III 1033c “رَجَبَ *He was frightened, or afraid*”. يقولون رجب المرجب (14a) *muraġġab* “venerated”. See Lane III 1034c.
- rġl يقولون على الرجل راجل ولا اعلم تصحيحه فان الراجل ضد (74b) *rāġil* راجل “man”. See HB 327b. Al-Maġribī believes its origin is رويجل, the diminutive of رَجَل (see 75a). ويقولون ويسمع من اهل الريف فلان ما دَلَّ رَجُلٌ بفتح الـ (75a) *raġl* رَجُلٌ وسكون الجيم الغير العربية كجيم ابن جني المنصوص عليها في شرح جمع الجوامع الاصولي للعلامة المحلي “man” (rural). For the “un-Arabic *ġīm*” see §6.2.1. Lane III 1045a mentions رَجُلٌ and رَجُلٌ↓.

Glossary

- “man”. ويقولون ويقع من الشوام على الرجل رجال كشدّاد (75a) *rağğāl* رجال
 Al-Mağribī’s conclusion that this is *Šāmī* is correct; see Frayha
 (1995) p. 63a: “رُجَال، رُجَال، رُجَال ج رجال: الرجل” and Barthélemy 271:
 “*raddjāl, riddjāl homme*”.
- “purslane”. See ويقولون طبخنا رجلة تقدم انها البقلة الحمقا (75a) *riğla* رجلة
 HB 328b, and Spiro 219b.
- ويقولون قاله ارتجالا اي بلا مهلة قبل كانه قاله وهو على (75a) *irtiğāl* ارتجال
 “improvisation”. HB 328b “*irtagal* to improvise”.
- ويقولون ويُسمع ذلك في الحمامات قدّم (75a) *tarğīl* “type of slipper”. يقول Davies (1981) p. 379 “TRJYL, Pl TRAJYL name of a type
 of peasant shoe (syn. s. JWAD and ZRBWN, q.v.) (Š: 206, 8; 206, 19).
 The word also occurs in Alf Layla, see Dozy: *vêt*, p 187.” Almkvist
 (1893) p. 332: “Der allgemeine Name für ‘chaussure’ ohne Hinsicht
 auf die Form ist in Ag. wie in Syr. مركوب *merkūb* oder etwas seltener
 ترجيل (ترجيلة) *tergīl*”.
- rḥb ويقولون ارحب قادم عليهم وارحب قبيلة والصواب مرحبا كما (11a) *irḥab* ارحب
 “welcome!”. Spiro 219b-220a ياتي بل العجب انهم يظنونه دعا هو زجر
 “*irḥib*, you are welcome! I am glad to see you!”. This form I verb was
 originally form IV: Hava 244b “أُرْحِبْ make room, clear the way”.
- “welcome”. HB 329b ويقولون مرحبا وهو صحيح (14a) *marḥaba(n)* مرحبا
 “*marḥaba* noun equivalent in usage to the English interjection
 ‘welcome!’.”
- rḥl ويقولون فلان عالم رحلة يريدون بالرحلة انه يرحل اليه ولكن (75a) *riḥla* رحلة
 “a great man of learning to whom one
 journeys”. See Lane III 1054b.
- rḥm ويقولون لنوع من الحلوى رخامية ولم تعلم ولعلها تشبه (97b) *ruḥāmiyya* رخامية
 “kind of sweetmeat”. No references found in any
 dictionary; however, there are plenty of recipes on the internet
 (e.g. <http://saihat.net/vb/showthread.php?t=114332>). It consists of
 crumbled cookies covered with white cream. The “marble effect” is
 created by making dark lines on the cream with chocolate. Also
 called *ḥilwā ar-ruḥām*.

Glossary

rdb	<p>اردب (11a) <i>ardabb</i> المعروف للمكيال اردب يقولون “dry measure”. HB 14a “<i>ardabb</i> <Copt> dry measure of 198 litres, ardeb”. Spiro 9a “<i>ardabb</i> measure for cereals (=197.75 cubic litres)”. Crum (1972) 305b “(...) measure of grain &c, اردب”. Its ancient Egyptian origin is also mentioned by Vollers (1896) p. 653.</p>
rdk	<p>ردك (59) <i>radk</i> الرّدك المحمل الرّدك يقولون في تعلقات المحمل الرّدك (59) <i>radk</i> “the straps of the camel litter”. Kazimirski I 848a “رَدَك - رَدَك enjoliver, embellir”. It could it be some kind of decorative tassel.</p>
rdm	<p>ردم (97b) <i>radam</i> وضع بعضه على بعض (97b) <i>radam</i> “to fill up with earth”. See HB 333a “<i>radam</i> (i)”, Spiro 222b “<i>radam</i> (<i>jirdim</i>)”. BW IV 161b “<i>radam</i>, <i>yirdim</i> h mit Erde bedecken, zuschütten”.</p>
rdn	<p>رديني (114a) <i>radynī</i> ورمح رديني يقولون مردن الغزل ورمح رديني (114a) <i>radynī</i> “well-straightened spear”. Lane III 1070b “رُدَيْنِي a well-straightened spear”. It is supposed that it was given this name after a woman called Rudayna, who used to straighten spears.</p> <p>يقولون الريدانيّة ولفظها صحيح نسبة الى ريدان (118b) <i>al-rīdāniyya</i> الريدانيّة الصقلي احد خدام العزيز بالله كان يحمل المظلة على راس الخليفة ثم قتله (118b) <i>al-rīdāniyya</i>, a neighbourhood in Cairo”. It is still a neighbourhood in present-day ‘Abbāsiyya; see Behrens-Abu Seif (1985) pp. 1 and 74.</p> <p>يقولون مردن الغزل ورمح رديني والصواب في مردن كسر (114a) <i>mardan</i> مردن (114a) <i>mardan</i> “spindle”. HB 333b “<i>mardin</i>, <i>mardan</i> spindle”. Hava 248a “مَرْدَن spindle”.</p>
rġn	<p>مرجونة (114a) <i>marġūna</i> وهو صحيح (114a) <i>marġūna</i> “basket”. BW IV 158b “<i>marġūna</i>, <i>maragīn</i> Vorratskorb”. Hava 244a “مَرْجُونَة basket”.</p>
rdy	<p>ردّي (127b) <i>radī</i> غير جيّد (127b) <i>radī</i> “bad”. See Spiro 222a, HB 333b.</p>
rdl	<p>ردل (75b) <i>radil</i> ككتف (75b) <i>radil</i> “despicable”. HB 335a “<i>rizil</i> impertinent, insolent”. Wehr 389a “رَدِيل <i>radīl</i> low, base”. Lane III 1073c mentions the pronunciation رَدُل, as well as رَدِيل and رَدِل with the symbol ↓.</p>

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- يقولون الرزق على الله معلوم ان (40a) *al-rizq 'alā allāh* رزق: الرزق على الله
 الرزق لغوي ولكن قولهم على الله لا يتوهم منه الوجوب فانه واجب الوجود لا
 "God provides for all" (proverb). See HB 335a
 and Spiro 223b for this proverb. Al-Mağribī does not approve of
 this saying, because according to him God is not obliged to provide.
 ويقولون على باني المشهد الحسيني طلائع بن رزيك (59a) *razyk* رزيك
 "the vizier Ruzzyk". Ṭalā'ī b. Ruzzīk, al-Malik al-Ṣāliḥ. According to *al-*
Qāmūs al-muḥīṭ, the pronunciation of the name is Ruzzayk. He was
 the vizier in Cairo from 549/1154 to 559/1161. *EI* X p. 150a (Th.
 Bianquis): "In 555/1160 he built a mosque outside the Bāb Zuwayla,
 which was destined to receive the head of al-Ḥusayn b. 'Alī". The
 al-Ḥusayn mosque is situated between al-Azhar mosque and Ḥān
 al-Ḥalīlī. *al-Ḥiṭaṭ al-tawfiqīya* IV p. 183 mentions that the mosque
 was built in 549, during the reign of al-Fā'iz bi-Naṣr Allāh.
 رزمة (97b) *ruzma* حطب "bundle". See Spiro 223b-224a. HB
 335a "1. ream (of paper) 2. skein". Al-Ḥafāḡī 108 "رزمة بالكسر ما
 يجمع فيه الثياب والعامّة تضمه وهو من قولهم رازم بين الطعامين اذا ضم
 أحدهما الى الآخر".
 ويقولون فلان مرستق او عنده رستاق يعنون به الترتيب للشئ (40b) *rastāq* رستاق
 "precision, tidiness". HB 336a "*rastaq* to fix up, settle";
 "*itrastaq* to be or become arranged". Spiro 224a "*itrastaq*, to be well
 off, possess capital (money)".
 رستاق (40b) *murastaq* "well-organized, precise (person)". See رستاق .
 فان قلت قول الناس على رسلك اي على مهلك هل هو بكسر الراء (76b) *risl* رسل
 "*alā rislak* 'take it easy!'. Lane III 1082c "gentleness, and a deliberate, or leisurely,
 manner of acting (...) على رسلك".
 ويقولون فلان رسيل فلان اذا كان خصمه في صنعة الادب ويقع (76b) *rāsīl* رسيل
 "rival in composing poems". Lane III 1083c "one who interchanges messages or letters with another; (..) the person who stands with thee (..) in a competition in shooting and the like".

Glossary

- “messenger”. See HB 76b) *mirsāl* رسوله فلان اي يقولون *mirsāl* (76b) *mirsāl* 336b. Lane III 1084b “*mirsāl*” one who sends the morsel [that he eats] into his fauces: or who throws forth the branch from his hand, when he goes in a place of trees, in order that he may hurt his companion. A short arrow, or a small arrow”; in the entry رَسُول III 1083b : “a رَسُول is also called ↓ *mirsāl*, as being likened to the arrow thus termed”.
- rsm يقولون اترسم على فلان اي لا تفارقه لم يعلم (...) فقد *itrassim ‘ala* (97b) اترسم “to guard someone”. ظهر ان قولهم رَسَم عليه لم يعلم له وجه في اللغة *itrassim ‘alā fulān* is an imperative, meaning لا تفارقه “do not abandon him”. Wehr 339a form V “to follow (s.o.’s footsteps, an example, etc.)”. Dozy I 526b “*Etre posté* quelque part, afin de garder un prisonnier”.
- رَسَم عليه (98a) *rassim ‘ala* “to have a person guard someone”. Dozy I 526b رَسَم عليه “p faire garder quelqu’un à vue; aussi c. على et acc., p.e. عَلى” “il le fit garder à vue par vingt mamlouks”.
- rsn يقولون رَسَن الدابة رَسَن (114a) *rasan* “rope with which an animal is led”. Wehr 393b “*rasan* halter”. BW IV 163a “*rasan* Führungsseil des Kamels”. Lane III 1086a “a rope, or cord, with which a camel is led”. Al-Ḥafāḡī 107 “رَسَن م قيل هو فارسی عربوه قديما”.
- ršm يقولون رَشَم الشيء رَشَمًا اذا ظهرت عليه حرارة *rašam* (98a) رَشَم “to make a mark”. HB 338b 1. “*rašam* 1. to make the sign of the cross 2. to mark with the sign of the cross”; Lane III 1090c “رَشَم a mark, an impression”.
- ršf يقولون فلان يرصف اي يحكم الرصف والضرب او الخبط *yiršaf* (22b) يرصف “to do something well”. Lane III 1094a “رَصَفَهُ It was firm, or sound; or firmly, or soundly, or well, executed, or performed”. HB 340a “to pave”.
- rḍb يقولون رَضَاب بالكسر للريق *riḏāb* (14a) رَضَاب “spittle”. Lane III 1096a “رَضَابٌ *Saliva*”.
- rṭl يقولون فلان رِطَل بكسرهما يريدون انه عنده رخاوة كما يقولون *riṭil* (76b) رِطَل

Glossary

- جدل “weak, soft”. Lane III 1102a “رَطُلٌ a man soft, lax, or uncompact”.
- “a weight”. Spiro 228a “*raṭl*, pound weight”. HB 341b “*raṭl* unit of weight equal to 449.28 grams”. The weight of the *raṭl* changed over the centuries, while it also depended on the commodity. Therefore, it could vary from 400g to over 900g. See *El*² VI (E. Ashtor, J. Burton-Page) pp. 118b-119a. Vollers (1897) p. 298 believes it is derived from the Greek λίτρα.
- rṭn يقولون فلان يراطن او رطان *yirāṭin* (114a) “to speak in an incomprehensible language, to gibber”. HB 341b only mentions form I: “*raṭan* to speak in an incomprehensible language, talk double-Dutch”. Ibid Spiro 228b “to speak in a foreign language”. Dozy 535b form III: “parler avec quelqu’un, quand il est question d’un calomniateur”. According to Lane III 1103a form III means the same as form I: “he spoke to him with a barbarous, or vicious, speech; or ... in a language not generally understood; ... or he gibbered”.
- راطن (114a) *raṭṭān* “someone who speaks an incomprehensible language”, or: *raṭān* “incomprehensible language”. يقولون فلان يراطن. HB 341b “*ruṭāna* incomprehensible language, double-Dutch (applied especially to Nubian)”. Spiro 228b “*ruṭān*, act of speaking in a foreign language, a foreign language”.
- rḥ يقولون ابيض مثل الحمامة الراعيية (14a) *ḥamāma rāʿīyya* حمامة راعية “a certain kind of pigeon”. Lane III 1104b mentions that حمام راعيي or راعية is “a certain kind of pigeon”, or “the pigeon that is loud, or strong, in its cry, or voice”.
- rʿf يقولون احمر مثل دم الرعاف (23a) *ruʿāf* رُعاف “nosebleed”. See Wehr 400b. ويقولون فلان رعف اذا خرج من انفه دم (22b) *raʿaf* رَعَف “to have a nosebleed”. Wehr 400b رَعَف انفه (*anfuḥū*) to have a nosebleed”.
- * rʿq واطلعت هنا على تصحيف الرغيف بالرعيق وهو صوت يسمع من (40b) *raʿīq* رعيق “loaf of bread”. بطن الدابة وهو قريب من الرعيق بالزاي في اللفظ والمعنى. Another example of putting the dots in the wrong place (*taṣḥīf*):

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- رغيف. For more information about this kind of misspelling, see also
الّل.
- r'n يقولون فلان ارعن او عنده رعونة وربما استعملوه في وصف (114a) *ar'an* المحبوب حيث قالوا ارعن يلاعب دلّه وفي المونث رعنا يريدون الخفة والنشاط "frivolous". HB 342a "*ar'an* hubristic, pushy and headstrong". Spiro 229a "nervous, irritable, impatient". Wehr 346a "lightheaded; stupid, silly; thoughtless; unsteady". Dozy I 537a "أُرْعَنُ" *simple, qui se laisse facilement tromper*".
رعونة (114a) *rā'ūna* "frivolity". Wehr 401a "levity, frivolity, flippancy; thoughtlessness".
- rgf يقولون رغيف خبز (23a) *rāḡif* "loaf of bread". See HB 342b "*riḡif*".
- rgl ويقولون فلان رغل فلانا او يرغله اذا كان يسبّه في (76b) *rāḡal, yirḡal* رغل، يرغل "to insult". BW IV 166b: "*yirḡil: yirḡilūk* sie verprügeln dich (OAE 1)" ("they give you a beating"). Dozy I 538b "appliquer des feuilles d'or ou d'argent sur le cuivre". Kazimirski I 890a "يَا رَغَالٍ" Terme de dédain dont on appelle ou apostrophe une servante, esclave"; "أُرْغَلُ" (..) 2. Qui a encore son prepuce, non circoncis. 3. Qui a les testicules trop longs." It could be that the verb means saying any of these last three phrases to a person, thereby insulting him.
- rgm يقولون رغم الله انف العدا اي الصقه بالرغام (98a) *rāḡam anfu* رغم انفه "to rub s.o.'s nose in the sand to humiliate him". HB 342b "*rāḡam* to force". Lane III 1113b: "رَغِمَ الْأَنْفُ" his nose clave to the earth; he was, or became, abased, or humbled".
- rff يقولون عيني ترفّ وتقدم ان الرفّ اختلاج العين وغيرها (23b) *tiraff* ترفّ "to twitch", '*ynī tiriff*' "I have a premonition". HB 345a: "*raff* 1. to twitch, flutter. '*ēni bi-triff* I have a premonition". ويقولون مثلاً الفنانين على الرفّ {انظر قوله شبه الطاق وظهر انه (23a) *raff* رَفّ "shelf; arched construction in which items can be placed (rural)". Lane III 1116c: "رَفّ" a thing resembling a طَاق [i.e., a kind of arched construction, app. like the صَفّة described and figured in the Introduction to my work on the Modern Egyptians."

Glossary

rfq	ويقولون لبيت الخلا مرفق (40b) <i>marfaq</i> “toilet”. HB 345b “ <i>marfa</i> ’ convenience, facility, anything conducive to ease or comfort”. Hava 263a “مرفق الدار” appertenances of a house as kitchen, well, privy”.
rfy	يقولون رفا الثوب بالالف اللينه والصواب انه بالهمز (9a) <i>rafā</i> “to darn”. See Spiro 232a, and HB 346a.
raqb	يقولون للثقل رقبان (14a) <i>raqbān</i> “heavy, fat”. Lane III 1134b “ <i>raqabān</i> , a man thick or large in the neck”. HB 346a “ <i>ra’abān</i> : <i>abu ra’abān</i> having no feathers on its neck (of a chicken)”.
rqrq	ويقولون فلان رقرق اي لان بعد شدة (40b) <i>raqraq</i> “to become soft, relax”. HB 346b “ <i>ra’ra</i> ’ 1. to weaken, soften up”.
rqq	يقولون اكلنا رقاqa بالضمة (40b) <i>ruqāq</i> “thin sheets of dough”. HB 347b “ <i>ru’ā</i> ’ paper-thin round sheets of dough, usually dried, used in the preparation of various dishes”. Spiro 232b “ <i>ruqāq</i> , wafer-like cakes”.
rkk	ويقولون كلام ركيك اي ضعيف (59a) <i>rakyk</i> “weak, defective (language)”. HB 350b “ <i>rakik</i> weak, poor, defective (of language)”. Lane III 1141c “ <i>feeble</i> , or <i>weak</i> , and <i>incorrect</i> ; applied to a word or an expression”.
rmd	وسمع عند لعبه الشطرنج رسيه يقول مرمد فضحك (3a; 32b) <i>marmād</i> عليه وانما المرمد من الرمد وكأنه يقول له ما رايت في هذا الدست؛ واما قول “affected by ophthalmia, blind”. It was apparently used in the game of chess to say that a player did not have any insight into how to play it. Al-Ḥafāḡī 218: “مرمد على وزن اسم فاعل من تفعيل الرمد هو الذي لا يحس والعامة تقول له مرمد ولا أعرف له أصلا لكنه في الصادح والباغم وفي كتاب HB 351b . الاعجاز قال فيه ان اشتبه عليك متأدب او متشاعر أو ناشئ او مرمد “ <i>rammad</i> to develop ophthalmia, get sore eyes”. Dozy I 557b “مرمد <i>salaud</i> , sale, improper” (source: the dictionary of Bocthor). Harrell-Sobelman (2004) p. 85b “ <i>meṛmad</i> pl. -in afflicted with trachoma”. See §5.4 for more information about the game of chess. See also قفة.
rmk	ويقولون فلان رملك على الشي اي نوى على اخذه (59b) <i>ramak</i> “to intend to take (a thing)”. Lane III 1158b “رملك بالمكان” he remained, stayed, dwelt, or abode, in the place”. In the Sudan it is today used with the

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	meaning of “to conspire”, see Qāsim 301b: “رمك مرامكة مُرابطة أو ”. “مؤامرة واتفاق على مؤامرة”.
rmm	يقولون ترميم البنا وفي القاموس رمّه يرمه ويرمّه رمّا ومرمّةً (98a) <i>tarmīm</i> ترميم “restoration”. See HB 353a. يقولون هذا صاحب الرمة بتشديد الراء المضمومة اي صاحب (98a) <i>rumma</i> رمة “the person most concerned in the matter”. Spiro 237b “ <i>rumma</i> , totality; صاحب الرمة صاحب الرمة <i>ṣāhib er rumma</i> , the person most concerned or interested in the matter”. HB 353a “ <i>rumma</i> all the appurtenances (of s.th.)”.
rmn	يقولون الرمان وهو معروف (114b) <i>rummān</i> رمان HB 353a.
rnb	ويقولون طبخنا ارنبية لم اعرف لهذا الاسم مناسبة (11a) <i>arnabiyya</i> ارنبية ragout”. Dozy I 19a “أُرنبِي qui appartient au lièvre. - fricassée, ragoût de lièvre, civet”.
rhdl	ويقولون فلان يترهدل علينا اي يهزو بنا ولم يعلم (77a) <i>yitrahdil</i> يترهدل make fun of, look down on s.o.”. HB 354b “ <i>rahdil</i> 1. to pull out of shape 2. to become flabby”; “ <i>itrahdil</i> passive of <i>rahdil</i> ”. In Spiro 238a only form V “to be slovenly, untidy in one’s dress”. Hava 273b “ترَهْدَل to scoff at, to bully”. Dozy II 562b “رهْدَل II <i>etre</i> arrogant; c. على <i>morguer</i> ”; “se moquer de” II c. رهدن”.
rhf	يقولون [مثلا] في العجين المائع رهف (23b) <i>rahaf</i> رهف 354b “ <i>rahhaf</i> to make soft, make delicate”; does not mention form I. Lane III 1170a “رَهْفَ it was, or became, thin, and slender”.
rhq	ويقولون غلام مراهق اي قارب الحلم (42a) <i>murāhiq</i> مراهق HB 355a. ويقولون غلام مراهق اي قارب الحلم وارهق الصلاة اخرها حتى (41a) <i>arhaq</i> ارهق “to delay”. HB 355 “ <i>arhaq</i> to exhaust, wear out”. Hava 274b “أُرْهَق الصلاة to delay prayer to the last minute”.
rhl	ويقولون لحم مرهل وهو مسترخي (77a) <i>murahhāl</i> مرهل “flabby”. Hava 275a “تَرْهَل to be flabby”.
rhm	يقولون المرهم قال هو دوا مركّب للجراحات (106a) <i>marham</i> مرهم

Glossary

	مرهم: ما يوضع على الجراحات معرب عن “ 206 Al-Ḥafāḡī. See HB 355a.
	”الجوهري
rwḥ	”to go”. See HB 355. راح (6b) <i>rāḥ</i> يقولون فلان جا وراح
	”to go”. See §6.3.1.5 for form <i>arāḥ</i> (101b) راح* اراح
	IV.
rwšn	”air-hole, skylight”. HB 358b <i>rôšan</i> <P <i>rawšān</i> (114a) رَوْشَن يقولون رَوْشَن <i>raushan</i> [obsol] air vent, skylight”. Spiro 239a “ <i>rôšan</i> , air-hole, sky- light”. Its Persian origin is confirmed by Steingass 594a “روزن <i>rozan</i> , <i>rauzan</i> , a window; an aperture in the middle of the house for allowing the smoke to escape”, İhsanoğlu 380 “كلمة فارسية رَوْشَن: الأصل بمعنى المضئ والمنير أو المَنُور and Vollers (1896) p. 623.
rwq	”to pour”. Wehr 427b راق الما وانما يقال اراق الماء اي صَبَّه (40b) <i>rāq</i> راق form IV “to pour out (a liquid)”. ”room; cloister; dormitories of the رواق (40b) <i>rāwāq</i> ويقولون الطبقة والرواق students at al-Azhar” (meaning not specified by al-Maḡribī). HB 359b “ <i>ruwāq</i> , <i>riwāq</i> section of living-quarters, dormitories and workrooms of the students at the old Azhar”. Spiro 239a “ <i>ruwāq</i> , gallery, room, cloister”. Dozy I 572a “ <i>rideau</i> , <i>rideau de lit</i> ; <i>dais</i> , <i>pavillon</i> ; <i>salle</i> , <i>salon</i> , <i>chambre</i> ; <i>cloître</i> ”. Diem-Radenberg (1994) p. 87 “ <i>riwāq</i> arcade”.
rwk	”public property”. HB 359b رَوَّك (59b) <i>rwk</i> واحد اي شي رَوَّك “ <i>rōk</i> : <i>māl ir-rōk</i> [obsol] public property”. Spiro 239a “ <i>rōk</i> , general, common estate”.
rwḇ	”curdled milk”. See HB 355b. رَايِب (13b) <i>rāyib</i> ويقولون لبن رَايِب
ryb	ويقولون رابني امره وهو صحيح رابني امره يريني روبا وريبة وارابني (14b) <i>rāb</i> راب ”to make suspicious”. HB 360b “ <i>irtāb</i> to become suspicious”. Wehr 429b “ <i>rāba i</i> to disquiet”. Lane III 1175c “(…) الرَّجُلُ رَابٌ” The man was, or became, confused, or disturbed, in his affair, or case, or in his reason, or intellect, and his opinion; or confounded, or perplexed”. Dozy I 574a “ <i>I voir de quelqu’un ce qui inspire des soupçons et ce qu’on désapprouve</i> ”.
ryf	”countryside”. See HB 361b. رِيف (23b) <i>rīf</i> ويقولون فلان في الرِّيف

Glossary

- ryq يقولون "saliva". See HB (41a) *rīq* ريقه ورشفت ريقته ريق 361b.
 ريقه (41a) *rīqa* "saliva". HB 361b only mentions *rī* "saliva". Spiro 241b
 "ryqa, or lyqa, sponge inside a native inkstand". In Classical Arabic, both ريق and ريقه are correct, see Lane III 1203a.
- ryl يقولون ويسمع ذلك من المغاربة على نوع من المعاملات الفضة (74b) *riyāl* ريال
 "a silver coin". Dozy I 576a-b ريال pl. ات réal, écu, piastre forte, piastre d'Espagne, monnaie d'argent, Alc. (real moneda de plata)". Derived from the word "real (de plata)", first issued in Spain and Portugal at the end of the 14th century, see *El*² VIII p. 563b (G.S.P. Freeman-Grenville). This is probably the reason why al-Mağribī mentioned that it was heard from the North-Africans. During the 17th century, the "piaster espagnole", *riyāl*, became a popular foreign currency in Egypt, see Raymond (1973) I p. 21.
 ريال (74b) *riyāl* ريقون للعاب الغم ريق (74b) *riyāl* dribble". HB 361b "*riyāla* dribble". Spiro 242a "*rijāla*, salver, drivel".
- rym "left-overs of a slaughtered animal, after the meat has been removed". HB 361 "*rīm* scum, foam". Lane III 1204a "a share that remains of a slaughtered camel: or a bone that remains after the flesh of the slaughtered camel has been distributed".
- ryn يقولون على قلب الجهل الرين (114b) *ryn* "blackness of the heart". Lane III 1204c "رَيْن" "rust that overspreads the sword and the mirror"; "the like of rust, covering the heart", "blackness of the heart".

Z

- zbb يقولون للاير زب (14b) *zabb* "penis". HB 364a "*zibb*", Lane III 1208b
 زُبْ.
- zbrq ويقولون مزوق مزبرق (41a) *muzabraq* "adorned". See HB 364b, and Spiro 245a.
- zbq يقولون فلان انزبق دخل وهو صحيح (41b) *inzabaq* "to dart in". HB 365a

Glossary

- “*zabaq* to dart (in or out), slip away, flee”. Spiro 245b “*zabaq* to dart, escape”.
- zbl “garbage”. HB 365a *zubāla* (77a) زبالة بالضم زبالة في الشتم فلان زبالة (77a) *zibāla*. See §6.2.12.3 for the vowels of words meaning “waste”.
 “leave ... alone! (imp.)”. HB 365a *zabal* (i) [slang] to avoid like dirt, treat with contemptuous indifference”.
 “shit (abus.)”. HB 365a *zibl* (61a) زبل مفرك زبل مفرك (61a) *zibl* dropping(s) (of birds, goats, sheep, rabbits, mice etc.). See also مفرك.
- zbn “customer”. HB 365b: *zibūn*, *zubūn*, or *zabūn* (from P *zubūn*). Its Persian origin is confirmed by Steingass 610b “*zubūn* an eager purchaser” and Vollers (1897) p. 292.
 “inner vest”. HB 365b: *zibūn*, *zubūn*, or *zabūn* (from P *zubūn*). Its Persian origin is confirmed by Steingass 610b “*zubūn* an eager purchaser” and Vollers (1897) p. 292.
 “disease” (Turks). It is found both in Turkish: Redhouse (1968) p. 1276a “*zebun* (...) P infirmity, indisposition, weakness” and in Persian: Steingass 610b “*zabūn*, weak, infirm, helpless”.
- zğl ويقولون حمل زجل لمنظوم معلوم عند اهل هذا الفن اي فن (77b) *zağal* زجل
 “strophic Arabic poem”. Lane III 1217b “a species of verse, well known; [a vulgar sort of unmeasured song or ballad] in this sense post-classical”. See also حمل.
- zhf “to crawl (little child)”. HB 366a “*zaḥaf* (also *saḥaf*) to crawl, creep”.
 “palm-branch with which the house is swept”. HB 366a “*zaḥḥāfa* (...) *zaḥaf* palm leaves”. Lane III 1219c “زحافة the thing, generally a palm-branch, with which the house, or chamber, is swept, to remove the dust and cobwebs from the roof and walls”.

Glossary

- zḥq يقولون فلانه زحّاقة وتستعمل الزحاق ويصح على ابدال الزاي (43a) *ziḥāq* زحاق
 سينا “lesbianism”. Wehr 466a “*musāḥaqa* and *siḥāq* tribady, Lesbianism”. HB 402a “*sāḥiq* to engage in lesbianism”. Lane IV 1319c
 “سَحَاقَة [Fricatrix; quae confictu libidinem alterius explet: (Golius, from Meyd:)]: an epithet of evil import, applied to a woman”. See §6.2.5 for the voicing of the s.
 زحّاقَة (43a) *zahḥāqa* “lesbian”. See زحاق
- zḥl يقولون فلان في زحل اذا كان مغتاظا وزحل كزفر كوكب من (78a) *zuḥal* زحل
 الخنّس هكذا في القاموس ولم يصفه بشأمة ونحوها وفي ذكرى ان الصفدي في
fulān fī zuḥal فلان في زحل, “Saturn” شرح اللامية وسّع الكلام فيه فانظره.
 “so-and-so is in a rage”. HB 366a “*zuḥal* Saturn. *ḥazzu zuḥal* his luck is bad. *nahāru zuḥal* he’s having an unlucky day”. Saturn is associated with negative feelings according to *EI* XI p. 556a (W. Hartner): “Saturn’s nature is cold, dry and male, and it is characterised as black, malefic and generally of bad omen. It is called “the greater star of misfortune” (*al-naḥs al-akbar*), Mars being the lesser.”
- zḥlf يقولون زحلفة على الدابة المسماة سلحفاة وتاتي وانما (23b) *zəḥlifa* زحلفة
 “tortoise”. الزحالف كما في القاموس دواب صغار لها ارجل تمشي شبه النمل
 HB 366a “*ziḥlifa*, *zuḥlifa* tortoise. Also *zilḥifa*, *zulḥifa*, *siḥlifa*”. Ḥiḡāzī (1969) p. 119 describes the change this word has undergone as: voiceless *sīn* became voiced *zayn*; methatesis of *lām* and *ḥā*, see §6.2.5 and §6.2.7.
- zḥlq يقولون ترحلق وقع *tazaḥlaq* (41b) ترحلق
 246b. See HB 366b and Spiro
- zḥrf يقولون زخرف المكان اذا حسّنه *zaḥraf* (23b) زخرف
 367a. See HB
- zḥm يقولون فلان في زخم اذا كان في تعاظم والزخم في اللغة الدفع (98b) *zaḥm* زخم
 “pride, arrogance”. HB 367a “*ziḥim* (..) 2. unbearable (of people)”.
- zdq ويقولون ولكن يقع من البعض فلان يزدق اي يصدق وهو *yizdaq* (41b) يزدق
 “to tell the truth”. HB 499a “*sada*’, *ṣada*’ (u) to tell the truth”.
 In *yizdaq*, the s has partly been assimilated to the d, see §6.2.5.

Glossary

- zrb يقولون للمعمول من القصب والليف [زرب صح] *zərb* (15a) زرب made out of reed and palm fibres". HB 367a-b: "*zarbiyya* hedge, fence, enclosure"; "*zirība* 1. pen, byre (for livestock)". BW IV 183a "*zarb* Zaun (Hecke)".
- zrbب ويقولون للقماش المعلوم زرباب وله اصل (..) وهو معرب *zarbāb* (15a) زرباب زَرْبَاب (..) المشتهر على اللسنة زرباب بالفتح والمناسب للمعنى ايضا الفتح cloth "لأن زر بالفتح الذهب وباف بمعنى النسيج اي نسج الذهب او منسوجه of gold". *Al-Qāmūs al-muḥīṭ* and Ibn Abī al-Surūr have *ziryāb*. *Al-Mağribī* retraces *zarbāb* to the Persian *zarbāf*: from *zar* "gold" and *bāf* "weaving". This is correct: Steingass 613b "*zar-bāf*, brocade, cloth of gold". Redhouse 1007a "*zer-bāf*, 1. a weaver of cloth of gold. 2. cloth of gold".
- zrdm يقولون مسك زردمته اي خنقه *zardāma* (98b) زردمة "throat". Lane III 1225c "زَرْدَمَةُ the place of swallowing"; "some say that the word is P. [in origin; app. holding it to be arabicized from the Pers. زَرْدَمَنْ, which signifies the "windpipe"]. *Al-Ḥafāḡī* 114 "زردمه وزدومه اذا عصر حلقه " *zardaman*, wind-pipe". Steingass 614 "معرّب زيردم أى تحت النفس pipe".
- zrf يقولون زرافة فيكسرون الفا وليس من لغاتها *zarāfih* (24a) زرافه "giraffe". HB 369a "*zarāfa* a giraffe". See §6.2.11 for the pausal *imāla*.
- zrfn يقولون ووقع في شعر وقفل الصدغ قد زرفن *zarfin* (114b) زرفن "to curl". Lane III 1227a "زَرْفَيْن and زُرْفَيْن" *A ring of a door*: (Mgh, 1:) or [a ring] in a general sense". Steingass 618 "زفرين *zufrīn*, an iron ring for holding the bolt or chain of a door".
- zrq فان قلت ما معنى قولهم *'azraq: al-'aduww al-'azraq* (41b) ازرق: العدو الأزرق "arch enemy". Kazimirski I 987a "ennemi acharné" الأزرق "ennemi acharné". The colour blue has negative connotations: HB 369b "*'aḍma zar'a* abusive epithet for a Copt. *nābu azra'* he is cunning. *ḥaṭalla' il-bala l-azra'* 'ala gittitu I'll destroy him!" etc.
- ويقولون زرق الطائر وانما هو ذرق بالذال المعجمة؛ ويقولون *zərq* (40a; 42a) زرق "droppings (of a bird)".

Glossary

Wehr 357a “*darq* droppings, excrement (of a bird)”. Also زرق *zaraq* is correct, see Wehr 437a.

زرق (41b) *zaraq* زرقه بالمزراق “to pierce”. Wehr 437a “زرق *zaraq* to hit, pierce”. HB 369a “*zara’* (u) 2. to give a piercing sidelong glance”.

“muzrā’ javelin”. Spiro 249a “mizrāq lance, javelin”.

z'q يقولون زعق عليه ای صاح (42a) *zā'āq* "to shout". See HB 371a "*zā'a*."

z'qq يقولون ويقع كثيرا من النساء فلان على الحال ما يزعق اي (42a) *yiza'qaq* يزعق
 "to shout". It is the four-radical equivalent of *za'aq* "to
 shout".

zāl “to become bored, fed-up”. HB 371a “zi’il (a) 1. to become cross, become irritated (...). 2. to become distressed”. Spiro 250a “to be angry, offended, irritated, annoyed, bored”.

يقولون فلان زعلوك يعنون انه فقير *zə'ālūk, za'ālīk* (59b; 59b; 61a) زعلوك، زعاليك وكثيرا ما يقع هذا من المغاربة؛ يقولون على الفقرا الحجاج منهم زعاليك؛ الصعلوك كعصفور الفقير وتصلحك افتقر وهذا الذي تقول فيه زعلوك وقد تبدل *“pauper”*. HB 503b *“ša'lūk, šu'lūk* (also *za'lūk*) الزاي صادا فلا يكون لحنا */pl sa'alīk/ pauper, down-and-out, bum”*.

zīm يقولون فلان زعموم اسود اذا كان مغبراً *zə'mūm* زعموم
dust". According to Lane 1233c, a she-camel "of which one knows
not whether there be in her fat or not". Kazimirski I 993a "زَعْمُومُ"
Qui a la parole embarrassée". No reference found to dust.

ويقولون درهم زغل (..) فيمكن ان يكون درهم زغل من زغل (78a) *zāgl*
 “counterfeited”. HB 372b “*zāgal* المعربات فاننا نسمعه من غير العرب كثيرا
 deceit, deception”. See also Taymur IV 30. Al-Ḥafāḡī 113 “زغل بمعنى
 ”. زيف وقع في كلام الفقهاء او المولدين

zff يقولون عمل له الفرّج برفّة zaffa (24a) زفة “wedding procession”. See HB 373b.

zqzq ويقولون زقره ليضحك (..) فان الزقرقة الان العبث باليد (42a) زقرق
 “to tickle”. HB 374a “za’za” to تحريكها في خاصرة الصبي ليضحكه

Glossary

- chirp, twitter". To tickle is *zaǧzaǧ* nowadays, see HB 372a. 'Abd al-Tawwāb (2000) p. 364 mentions the shift from *q* to *ǧ* as a common phenomenon in Sudan and some villages in the south of Iraq, and refers to another example from Egypt: مش غادر i.e. لا أقدر. Dozy I 597a زكرك "chatouiller".
- zqq يقولون زق الحمام اي اطعامها الفرخ (42a) *zaqq* "to feed". HB 374a "za" (u) to push". Lane III 1238a زَقَّ فَرَحَهُ said of a bird, (..) *It fed its young one*". It is still used with this meaning in the Sudan, see Qāsim 322b. يقولون على الطريق زقاق وعلى الضرب باليد زَق (..) وان اخذ (42b) *zaqq* "to slap". HB 374a "to push". Dozy I 596a زق بِكُوع "Bourrer, porter des coups". يقولون على الطريق زقاق وعلى الضرب باليد زَق (42b) *zaqq* "alley". HB 374b "zu'ā' dead-end alley or lane, cul-de-sac".
- zqm يقولون للعدو اَزَقَّم او اكله الزقوم وهو صحيح لان الزقوم طعام (98b) *izzaqqam* "to be force-fed". See HB 375a. يقولون للعدو اَزَقَّم او اكله الزقوم (98b) *zaqqam* "force-feeding". Hava 292a "زَقُّوم infernal tree; deadly food; food of cream and dates".
- zkzk يقولون محل مزكرك او فلان له محل زكركه يريدون زَيَّنه (59b) *zakzik* "to adorn". No references found. يقولون محل مزكرك او فلان له محل زكركه يريدون زَيَّنه (59b) *muzakzak* "adorned". See زكرك وحسنه
- zkm يقولون فلان زُكِّمَة اي ثقيل (99a) *zukma* "heavy, coarse". See Lane III 1240a.
- zlf ويقولون على العذار زلف وما علمت له نسبة الا انه قال في (24b) *zālaf* زلف القاموس الزلفة الاجانة الخضرا فيمكن ان يوخذ من هذه بجامع الخضرة او ان "sideburns". Taymur IV 42 الزُّفَّة: للشعر النازل على الخد بجانب الأذن عند الأتراك. وهي محرفة عن "السالفة فيما يظهر Nowadays, these are called *sawālif*, see HB 425a. يقولون في مجونهم على المغاربة الزلفة اي القصعة (24b) *zālf* "large dish".

Glossary

See Hava 294a زُلْفَة. Lane 1245c “زُلْفَة a full [reservoir of water such as is called] مَصْنَعَة ... also a [bowl such as is called] صَحْفَة”. Dakhla “ze:lfa Blechschluessel” (BW IV 190b). It is unclear why the Egyptians would call the North-Africans like this. It could relate to زلف “sideburns”.

“to exaggerate”. Wehr 442a zallaḥ “to exaggerate”. HB 376b “zallaḥ to slip, trip” itzallaḥ “to fawn (to s.o.)”. Lane 1245a زَلَفَ “he added, or exaggerated, in his discourse”.

zlq (42b) zalaḥ “to slip”. HB 377a “zala’ (u) to slip”. Lane III 1246a “زَلَقَ he slipped”.

زَلَقَ وَزَلَقَ وَزَلَقَ “mud”. Hava 294a “زَلَقَ وَزَلَقَ وَزَلَقَ a slippery place”. HB 377a “zala’ (street) mud”. Lane III “زَلَقَ a slippery place”.

zll يقولون ويسمع من اهل الحجاز ومكة فلان زل اي جاز ومشى حتى (78a) zall “to pass, to leave” (Ḥiḡāz / Mecca). Kazimirski I 1002b زَلَّ “passer rapidement”. Lane III 1241c “He (a man) passed along quickly”. It is still used in modern Yemeni Arabic: Piamenta (1990) I p. 203b “to leave, quit, part with (..), to go”, as well as in Central Arabia: Kurpershoek (2005) p. 132 “zall ‘to pass; to disappear”, see also Behnstedt (1992-2006) p. 505.

وعلم ان قول الناس ما ذي الا زلة بالكسر خطأ فان المراد بها (78b) zilla “mistake”. See HB 377b.

ويقولون على شي يفرش زليّة؛ يقولون زليّة وله اصل قال (78b; 127b) zalliyya “carpet, blanket”. See Hava 293a. Lane III 1242c “زَلِيّة, an arabicized word from the Pers. زِيلُو (...). a carpet”. Confirmed by Steingass 635a: “زِيلُو zīlū, zailū, a kind of woollen blanket worn by the poor”.

زلل (78a) zalal “slip, mistake (in speech)”. HB 377b “zalal = zalla”; “zalla a slip, a mistake, an error, a sin”. Lane 1242b “زَلَل a slip in mud, or in speech”.

Glossary

- فان قلت قولهم مزلة اقدام هل يتعين فتح الزاي فالجواب لا قال (78b) *mazalla* مزلة
 مَزَلَّة ومَزَلَّة “slippery ground”. Hava 293a “slippery ground”. HB 377b mentions the verb “zall to slip”.
 zlm يقولون زَلَّوم ويمصّه من على زلاليم حبيبه (99a) *zallūm, zalālīm* زَلَّوم، زلاليم
 “lip”. HB 378 “zallūma, pl. zalālīm, trunk of an elephant”.
 * zmr يقولون طبل وزمر الطبل كما في القاموس معروف الذي يضرب (82a) *zammar* زمر
 به “to play an instrument”. HB 378b-379a “zammar 1. to pipe, play
 on a musical wind instrument”. Spiro 255b “zammar to play the
 zummāra”. In al-Mağribī’s time it could apparently also be used for
 instruments other than wind instruments.
 zmzm قلت قول الناس الان زمزم الفنجان ما مناسبتة فالجواب ان (99a) *zamzim* زمزم
 الرزمة هي الصوت وبير زمزم معروفة فقولهم زمزم كأنهم يشيرون اليها فكانه
 “to wash”. HB 379a “zamzim 1. to wash (s.th.) in
 water from the well zamzam”. Dozy I 603a I “marmottes des prières,
 des passages du Coran; boire de l’eau de zamzam”.
 zmq يقولون زمقنا او حصل عندنا زمق (42b) *zamaq* زمق
 “to be bored”. See HB 379b “zimi’, zumu’ (a) to feel bored, fed up or weary. vn zama”. Dozy
 I 603b “زمق I. biffer dans Freytag la signif. ira excusit. dans le passage
 des 1001 N. qu’il cite, il faut lire le verbe زهق (voyez), au lieu duquel
 on trouve aussi زمق dans d’autres passages de l’éd. de Breslau. -
 s’échapper, échapper.”
 زمق (42b) *zamaq* “boredom”. See زمق *zamaq*.
 zmk ويقولون فلان زامك او عنده زمك اي عجب ونحوه (...) قال (59b) *zāmik* زامك
 في القاموس وزمكه عليه حرشه حتى اشتد عليه غضبه وزمك القربة ملاها
 وازماك غضب شديدا والزمك محرّكة الغضب ورجل زمكة محرّكة عجل
 غضوب او احمق قصير (...) وفلان يزملك يوخذ من قوله الزمك محرّكة
 الغضب لان زمك المحبوب هو غيظه وغضبه على العاشق غاية ما فيه انهم
 “angry”. Hava 296a زَمَك “anger”. Dozy I 603b
 “زِمَك II imprégner, incruster”; “زَمَك bien juste (habit)”; “زِمَك
 s’emploie pour désigner ce qui est très-court; on dit

Glossary

- زَمْكَ: الزَّمَكَةُ من “Qāsim 326b. “فلان طولُ الزمك”. proverbially: “الرجال السريع الغضب”. It could be related to Persian, see Steingass 621a “زمج (*zamaj* (v.n.), being angry”.
- زَامَكَ *zamk* “anger”. See (59b) زمك.
- قولهم مكتوب بالذهب المزمك وقعت هذه من بعض *muzammak* (59b) مزمك العلماء ولم يعلم لها وجهها في اللغة ... قوله زمك القرية ملاها يوخذ منه صحة زمكه “adorned”. Al-Ḥafāḡī 115 “لفظة عامية مولدة كرينه وزنا ومعنى”.
- zml يقولون على الناقة زاملة ونسمعه من المغاربة وتجار السودان (78b) *zāmila* زاملة “she-camel” (North-Africa and Sudan). Lane III 1252c-1253a “a camel or other beast used for carrying the goods, or furniture and utensils, of a man”; “or a she-camel upon which are carried the goods, or furniture and utensils, of the traveller”. Still used with this meaning today in the Sudan, see Qāsim 327a. Dozy I 604a “charge entière ou grande de chameau; bagage”.
- zmm يقولون ضربه زَمَّهُ وله نسبة فانهم يريدون بزَمَّهُ انه مسك قلبه حتى (99a) *zamm* زَمَّ “to strangle”. HB 379b “*zamm* (i) to press, press together”. Spiro 225a “*zamm* (*juzumm*), to tie together”. Taymūr IV 45 “زَمَّ: بمعنى ضَبَّقَ. زم قُمُّهُ أو بُقُّهُ”. Lane 1248a “زَمَّهُ he tied, or bound, it”.
- znbr يقولون على محب الغلمان قلنبرة وعلى محب النساء زنبره (103b) *zanbara* زنبرة “whoremonger”. واصله بالفارسي غلام بره وزن بره الغلام معلوم وزن الامرأة Steingass 623a “zan a woman”; 143a “بَارَه *bāra*” o.a. “covetous, avaricious; addicted, given to”; 623b “زَنِبَارَه *zam-bāra* a whoremonger, wench”.
- znbq يقولون زنبق وسوسان (43a) *zanbaq* زنبق “lily, iris”. See HB 381a, Wehr 444b. According to Hava 297a also “night jasmine; flower-de-luce”. Lane 1256a “oil of jasmine” or “signifies the jasmine [itself]”. Dozy I 605a “lis”. Boulos IV 559 “Zambaq *Pancratium maritimum* زَمْبَق”.

Glossary

znbl	يقولون على القفّة زنبيل (77a) <i>zənbīl</i> زنبيل “basket”. See HB 381b. It was originally Persian, see Steingass 624a.
znḡbl	يقولون زنجبيل بكسر الزاي وهو بالفتح كما في القران كان (78a) <i>zingābīl</i> زنجبيل “ginger”. HB 381b mentions <i>zangabīl</i> , <i>ganzabīl</i> , <i>zanzabīl</i> . Al-Ḥafāḡī 114 “زنجبيل معرب وهو عروق في الارض وليس شجرا ولا نباتا كما” “هو عربى منحوت من زنا في الجبل اذا صعدده وهو بعيد ظنه الدينورى وقيل
zndq	يقولون فلان زنديق فيفتحون الزاي وانما هو بكسرها <i>zandīq</i> (42b) زنديق زنديق ليس “atheist”. HB 382a <i>zindī</i> , Wehr 445a <i>zindīq</i> . Al-Ḥafāḡī 112 “من كلام العرب انما تقول العرب رجل زندق وزندقى أى شديد البخل
znq	“to squeeze, corner”. See HB 382b, Dozy I 607a. يقولون زنى فلان فلانا وهو مزنوق اي ضيق عليه (43a) <i>zanāq</i> مزنوق (43a) <i>maznūq</i> “cornered, squeezed into a confined space”. See زنق.
zhq	“to make stumble”. يقولون زهقت رجل فلان مثل عثرت (43a) <i>zahhaq</i> زهق Dozy I 609b II “faire glisser”. HB 384b only mentions “to cause to be fed up”.
zhm	يقولون في مدينة مصر باب الزهومة (99b) <i>bāb al-zuhūma</i> باب الزهومة: باب الزهومة ولها مناسبة قال الزهومة والزهمة بضمهما ريح لحم سمين منتن انتهي وباب “Bāb al-Zuhūma, one of the gates of Cairo”. Lane 1264a “زهومة the odour of fat and stinking flesh- meat; a fetid odour”. See text edition, endnote on fol. 99b.
zwrq	“small boat”. See HB يقولون على المركب الصغير زورق (42a) <i>zwrāq</i> زورق 386a <i>zōra</i> , Hava 288a زَوْرَق.
zwf	“hyssop”. Hava 301a زَوْفَى وزَوْفَاء يقولون شراب زوفه (25a) <i>zwfāh</i> زوفه hyssop”. HB 386b “zôf [bot] hyssop”.
zwq	“to ornament”. See HB 386b. Dozy يقولون مزوّق او زوّقه (43a) <i>zawwaq</i> زوّق I 614b “زوق II farder, aussi au fig., flatter, peindre en beau, chamarrer, orner de broderies”.
zwk	ويقولون في الشتم فلان ازوك او يا ازوك يريدون ان في مشيته (60a) <i>azwak</i> ازوك مزوّق (43a) <i>muzawwaq</i> “decorated”. See زوّق .

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- “walking in a crooked way (insult)”. *Al-Qāmūs al-muḥīṭ* 848a “الزُّوك: مَشْيُ الْغُرَابِ، وَتَحْرِيكُ الْمُنْكَبِّينَ فِي الْمَشْيِ، وَالتَّبَحُّثُ”. HB 387a “zūk stifle (horse)”.
- zwl “a person large in body”. Wehr 450a زَوْل “person, body; ghost”. HB 387a “zawāl 2. shadow (of a person)”. Spiro 244a “zāl appearance, form, shape”. Taymūr III 57 “زول: زَوْلُ بِمَعْنَى شَخْصٍ. وَيُقَالُ: زَوْلُهُ كَوَيْسٌ: أَيُ هَيْئَتُهُ “ Lane III 1271c “زَوْل” “a form, or figure, of a man or some other thing, that one sees from a distance or a person: syn. شَخْصٌ.” BW IV 194b “zōl Person” (South-Middle Egypt), “Mann, jemand” (Kharga).
- zwl “to” ويقولون فلان يزاول من خياله مثلاً اي يتخيل منه *yizzāwil* (79a) يزاول “imagine”. HB 387a only mentions form II: “zāwil to practise (a profession), pursue (an interest)”; “mazwala sundial”. Lane III 1271c “تراولوا they laboured, exerted themselves, strove, struggled, contended, or conflicted, one with another, to prevail, overcome, or gain the mastery or possession or to effect an object”. Dozy I 614b form III: “asiduare; observer, étudier assidûment”. Qāsim 331b “زاول تهيأ له أنه رأى شيئاً غير موجود أو شيطاناً أو خيالاً”.
- zwm يقولون يزوم عليه اذا هم به ان يغلبه وفي القاموس زَامُ كَمَنَعَ (98a) *yizūm* ‘alā اكل شديداً وزأمه ذعره وزيم مبنى للجهول ذعر وهذا قد يناسب قولهم فلان زام “to frighten”. HB 387a “zām (u) 1. to growl 2. to utter a mating call (of a male pigeon)”. Spiro 244a “to groan”. Hava 282b “زَامُ هـ to frighten a.o.”.
- zwy يقولون زاوية للمسجد *zāwiya* (127b) زاوية “mosque”. HB 387b “zawya (...) 2. a small mosque (without a minaret)”. Ḥiğāzī (1969) p. 120 says this is the first mention of this word with this meaning.
- zwyl ويقولون باب زويلة قال في القاموس وباب *bāb zuwyla* (79a) زويلة: باب زويلة بالقاهرة زويلة أرض بالمغرب أو سكانها وباب “ Al-Ḥafāğī 117 (1998) II pp. 98-100. Al-Ḥafāğī’s explanation is correct, since the gate was named after the population of Sudanic origin in the town

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- of Zawīla/Zuwayla (nowadays in South-Western Libya), from whom the Fāṭimids recruited a corps of *zawīla* soldiers. See *El*² XI p. 466a-b (K.S. Vikør).
- zybq “quicksilver, mercury”. ويقولون مثل الزئبق فيفتحون الزاي (41b) *zaybaq* زَبَق Wehr 451a *zaibaq* (= زَبَق *zi'baq*). HB 387b *zeeba'*. Dozy I 616b “زَبَق *zibq* pour زَبَق *vif-argent*”.
- zyf “forged”. Lane III 1278a ويقولون درهم زآيف ودرهم زياف (25a) *zāyif* زآيف “bad, or such as are rejected, or returned, because of adulterating alloy therein”. HB 389b “*itzayyif* or *izzayyif* to be counterfeited, be forged (of money in particular). *iva mitzayyif*”.
- zyq “collar”. See Hava 303a, Wehr 453b, and Lane III 1278a. Spiro 261b “*zyq*, long narrow slip”, HB 389b “*zīq* 1. edge, border 2. strip”.
- zyn “trick”. Its يقولون ما عندي فيها زيان بالكسر اي حيلة (114b) *ziyān* زيان etymology is unknown. Most dictionaries (Hava, Wehr, Lane, HB, Spiro) only mention “embellishment”. Dozy I 620b “*avarie*”.

S

- sbb “to insult”. See HB 393a. يقولون سبّه اذا شتمه (15a) *sabb* سَبَّ
- sbsb “to be lank (hair)”. Wehr 458b “*tasabsaba* “to be lank (hair)”. In HB 395a, it is divided between 2 entries: “*sabsib*¹ to take great pains with (one’s hair)”. “*sabsib*² to flow, stream”. Dozy 625b “سَبَسَب I taper, t. de perruquier, faire fenfler les cheveux”.
- sb’ “lion, lioness”. See HB 395b. ويقولون على الاسد سبع واللبوة سبعة (43b) *sab*, *sab’a* سَبْع، سبعة
- “ceremony marking the seventh day after the birth of a child”. See HB 395b. ويقولون لمن ولد له مولود اي يوم سبوعه (43b) *subū* سَبُوع
- “to do something seven”. See HB 395b. ويقولون سبّع الانا اي اغسلها سبعا (43b) *sabba* سَبَّع

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- times". HB 395b "sabba' 1. to make seven 2. to complete seven days".
- sbq يقولون فلان له سابقة بالشيء أي سبق الناس إليه (45b) *sābiqa* سابقة "precedence". See HB 396b, Wehr 460b, and Lane IV 1300b. Dozy 628a "prompte soumission"; "anciennes relations ou anciens services".
- sbk يقولون سبكه إذا باعه ولعله على طريق التشبيه فإن الأصل في (60a) *sabak* سبك "to sell". Its original meaning is "to mold, melt, cast" (metal), see Lane IV 1300c. Compare English "liquid assets" i.e. assets that can easily be changed into cash, and German "flüssig machen" i.e. "to turn into cash".
- sbl يقولون في سبيل الله إذا تعجبوا من شخص أخطأ في شيء (79a) *sabīl* سبيل "path", *fī sabīl allāh* "for the sake of God". See HB 397a. Al-Maḡribī mentions its use as an exclamation of amazement when somebody makes a mistake.
- sbhl يقولون فلان سهيل هكذا أي أنه بطال (79a) *sabahlal* سهيل "lazy". Wehr 461b "*sabāhila* people without work, idlers, loafers". HB 397b "*sabahlala* haphazardly, any old how"; "*sabahlali* aimless, careless, vague".
- sby "a sweet drink". ويقولون سوبيا للمشروب المعلوم في العيد لم نعرفه (9a) *sūbya* سوبيا "سوبيه". See HB 398a. From Turkish, see Redhouse 1086b: "سوبيه: *sūbiye*. A sweet drink prepared from pounded almonds, melon or cucumber seeds, etc." İhsanoğlu 397 "سوبيه: مشروب أبيض اللون يصنع "من أشياء مثل اللوز وبذور الشمام".
- sġ "rhymed prose". ويقولون في النثر ضد النظم سجع (43b) *saġ* سجع 400a.
- sġf يقولون سجعاف وهو صحيح قال السجف ويكسر وكتاب الستر (25a) *siġāf* سجعاف "curtain". Hava 310a "*curtain*; fringe of a garment". HB 400a "*siġāf* trimming ribbon, facing". Spiro 270a "*siġāf*, edging, border". Lane 1310b "سجف a curtain; a veil"; 1310c borders of a garment, or piece of cloth". It seems al-Maḡribī means "curtain", since he says its use is in accordance with *al-Qāmūs al-muḥīṭ*, which says it is a *satr*.

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sgl upon which somebody's sins are recorded, see *El*² X p. 538b (F.C. de Blois): "There is also a *ḥadīt* according to which, on the Day of Judgement, God will show the Muslim 99 scrolls (*ṣiġill*), each one extending as far as the eye can see, on which his sins are registered".

shl ويقولون في العود سُحَاله وهو صحيح قال والسحالة (80a) *suḥāla* سُحَاله "filings of gold and silver". See Hava 312b, and Wehr 466b.

شحول "to show the coast". Lane IV 1320a: form III "they took, or came to the shore". This verb is probably formed from the plural *sawāḥil*. There are a few verbs with the pattern KōKaK in modern Egyptian Arabic, such as HB 610b *it'ōla'* "to behave promiscuously"; see also Woidich (2006) pp. 68-9. Another example is يَشْوَلِم.

ويقولون ينزل في السّاحل ينكتون على من (80a) *yinzil fī-ssāḥil* ينزل في الساحل يريدون بالصنع في قفاه... فان قلت ما المناسبة بين قفاه والساحل فالجواب ان يريدهما محلّ التّزول "he is slapped on the back of his neck".

فقول العامة لما يخاصم ويشتم صار يسحل ويعطى له يصح (80a) *yishāl* يسحل يتاويل "to slander". See Hava 312a. HB 402a "*saḥal* (a) 1. to torture by dragging over the ground with a rope tied to the legs 2. to make thin, lean or withered". Spiro 272a "to cause to be thin or lean".

shn "physiognomy". See HB 402b, Spiro 272a.

shf "weak-minded". ويقولون فلان سخييف العقل اي ضعيفه (25a) *saḥīf* سخييف See Hava 313b, and Lane 1325b. HB 403a "*saḥīf* 1. fatuous, stupid, asinine (of people and behaviour)". Dozy I 639a "*سَخِيف* aussi en parlant de paroles ou d'une pièce de vers, *insensé, qui n'est pas conforme au bon sens*".

sḥm "soot". Although the word *luṭām* does not, as such, exist, it is clear that it is formed from the root LṬM "to slap" in the same pattern as *suḥām*. *suḥām* is still in use today; both Taymūr IV 96 and HB 403b mention the variant *suḥām it-tīn* used as an adjective ("rotten"), while Taymūr also

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	mentions the variant <i>suḥām wi-hbāb</i> “filth and soot”. Lane IV 1326a: “crock, or black matter, [that collects upon the outside] of a cooking-pot”.
shn	“hot”. See HB 404a. يقولون قهوة سُخْنَة بالضم ومآ ساخن (115a) ساخن
	“hot”. See HB 404a. يقولون قهوة سُخْنَة بالضم ومآ ساخن (115a) سُخْن
sdm	يقولون سادم نادم او سدمان ندمان السدم الندم فيكون الثاني (100a) <i>sādim</i> سادم “repenting”. Hava 315b “سَدَمَ سادم وِسَدَمَ” “repenting”. See سادم (100a) <i>sadmān</i> “repenting”.
sdv	سُدَّى “of no avail”. Hava 315b يقولون ما هذا سدى (127b) <i>sādā</i> سدى “left, left alone, or forsaken, of no avail, useless”. Lane 1336c “neglected”.
srdq	ويقولون السرادق وهو للذي يمدّ فوق صحن البيت (45b) <i>sarādiq</i> سرادق “canopy covering the courtyard of a house”. Hava 318a “سُرَادِقْ cloth-tent”. HB 406a “ <i>surādi</i> ” temporary pavilion of appliquéd or patterned cloth set up in a public place for funeral receptions or other large gatherings”. Al-Ḥafāḡī “121 سرادق معرب سرالپرده وقيل معرب سراطاق وأخطأ من فسرّه بآلة القناديل وهو ما يمدّ فوق صحن الدار ”والبيت
srʿ	“to hurry”. HB 409b “ <i>asraʿ</i> to speed up, accelerate”. (44a) <i>asraʿ</i> اسرع
srwl	“drawers, long trousers”. HB (80a) <i>sirwāl</i> سروال 410b “loose breeches or trousers gathered at the waist and very full in the seat”. Hava 319a “full trousers, drawers”. According to Vollers (1896) p. 643, the word is derived from the Persian <i>šālvār</i> .
sry	“to take as a concubine”. (127b) <i>tasarrā</i> تسرّى Wehr 471a, under the root SRR: “ <i>tasarrā</i> (and <i>tasarrara</i>) to take (ب or ها a woman) as concubine (سرية <i>surrīya</i>)”. HB 411a “ <i>itsarra</i> passive of <i>sarra</i> ” “ <i>sarra</i> to dispel, drive away (sorrow, worries)” does not fit here.
stʿ	ويقولون يسطع علينا اي يهزو بنا ونحو ذلك ولم ار له نسبة (44a) <i>yaṣaṭṭaʿ</i> يسطع الا قوله في القاموس المسطع كمنبر الفصيح فكانه يريد بقوله فلان يسطع عليّ “to be witty, use one’s eloquence to make

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- fun of s.o.". HB 412a "saṭa' to shine brightly". Lane IV 1359a مِسْطَعٌ
Chaste in speech; or eloquent; (..) fluent in speech.
- stl ويقولون فلان مسطول وكثيرا ما يسمع من اهالي الحجاز وهو في (80b) سَطْلَة
 "intoxication" (Ḥiḡāz). See Spiro 278a. Nowadays "a trip, a "high" (see HB 412b). Lane 1359a سَطَلَهُ "said of a medicine, it intoxicated him; but it is a vulgar word".
 سطل ويقال " (80b) masṭūl "drunk, high" (Ḥiḡāz). Al-Ḥafāḡī 119 سيطل قال الزبيدي صوابه سيطل وقيل هو دخيل معرب وأما قول العوام لآكل سطله "البنج مسطول وصرفوه فعامية مبتذلة ولا أدرى أصلها
 ويقولون وقع سطل فلان اذا عشق (80b) waḡa' saṭl fulān سطل: وقع سطل فلان
 "to be madly in love with s.o.". Literally "to fall intoxicated".
 Dozy I 653a "VII (...) être ravi en extase, s'extasier" (BC) and 832a "enchanter, ravir en admiration" (Bc). HB 412b 1. "suṭal any intoxicating agent 2a. doped, stoned, high 2b. intoxicated, drunk".
- sff ويقولون لما يسف سفوف بضم السين وهو سفوف كصبور (25a) sufūf سفوف
 "medicinal powder". See HB 417b, Hava 323a, and Wehr 480.
- sfq ويقولون سفق لفلان بان يخطب كفا على اخر (45b) safaḡ سفق
 in a bargain; to applaud". Hava 324b صَفَقَ "to strike hands in a bargain". Hava 399b صَفَقَ "to strike hands in (a bargain); صَفَقَ to clap the hands; to applaud". HB 506a "ṣafa deal, bargain", "ṣaffa' to applaud".
- sfy يقولون شكنه في رجله سفاية والصواب سفاة (128a) safaḡ سفاية
 Nom. un. of سفا (see HB 416b). Dozy 660b "سَفَايَة barbe d'un épi (comme سَفَا)". BW IV 208b "safāya Granne".
- sq' ويقولون فلان سقيع الذقن وهو تصحيف عن صقيع اي الساقط (44a) saqī سقيع
 "chilly", saqī من السما بالليل كانه الثلج الا ان يقال تبدل السين صاددا كثيرا
 "insensitive". Wehr 607b "ṣaqī frost; ice". It has an extended meaning of "insensitivity". Davies (1981) p. 389 "SQ: SQ' DQNH "he became thick-skinned, became insensitive" (lit. "his beard turned chilly)". Dozy I 662b سقيع "fou, sot". يا

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- sont synonymes et signifient fou, sot. De même Macn. II, 408,12: ذقنك ما اسقع ذقنك . Lane 1707b “stupid, dull, or wanting in intelligence”. For the de-emphatization of the *ṣād*, see §6.2.4.
- sqf يقولون سَقَف البيت (25b) *saqf* “ceiling”. See HB 418a. يقولون سَقَّف على يديه او بيديه (25b) *saqqaf* “to applaud”. Metathesis (see §6.2.7) and de-emphatization (see §6.2.4): *ṣaffaq* > *saqqaf* (see also سَفَق). HB 418a “to clap, applaud”. يقولون سَقَّف على يديه او بيديه وسَقِفَه (25b) *saqīfa* “roofed passage”. See Hava 326b, Wehr 484b, and Dozy I 663a. HB 418a “arbour”.
- sqm يقولون فلان كثير السَّقَم مثلا يريدون المرض وليس صحيحا (100a) *siqam* انما المرض السَّقَم بفتح القاف والسين... واما السَّقَم بكسر السين وفتح القاف “illness”. Wehr 485a, mentions *suqm* and *saqam*. Ibid Hava 327a. HB 418b *suqm*. Dozy I 664a “سَقَم amaigrissement, exténuation, langueur”.
- sqy وفسر الساقية بالقاف بالنهر الصغير والمشاهد في الساقية الان (128a) *sāqiya* “water-wheel”. See HB 418b.
- * skāh واما يك... فهي فارسية بمعنى الواحد... وهو المستعمل في (63a) *sikāh* “the first note, E”. *sih* is “three” in Persian (Steingass 710b) and *gāh* means “time” and “place” (amongst other things), see Steingass 1074a. Steingass 711: “*sih-gāh*, a musical note.”
- sk' يقولون فلان سكَع لفلان اي طاطا له كالراعي (44a) *saka'* “to bow one’s head”. Dozy I 668b “saluer quelqu’un en baissant la tête”. يقولون ما زال يَسْكَع حتى قبل اي يتدخل ويتملق (44a) *yissakka'* “to loiter, hang around”. See HB 420b.
- skk وكذلك استعمالهم السك وانما هو الصَّك قال صَكَّه ضربه شديدا (61a) *sakk* “to hit”. De-emphatization of the *ṣād* (see §6.2.4). HB 420b “*sakk* (..) 4. to hit, punch”. Lane IV 1208c “*صَكَّه* (..) *he struck him*”. يقولون لا سكة ولا هندام هو على طريق التشبيه ايضا بالدرهم (60a) *sikka* المسكوك بخلاف الذي ما عليه سكة فانه عدم واصل السكة حديدة منقوشة

Glossary

- تضرب عليها الدراهم وحديدة الفلّان والطريق المستوي والسكّي الدينار
 “stamped coin”. *lā sikka walā hindām* “a coin without a stamp or a
 picture, head or tail on it”. HB 420b only mentions the verb *sakk* “5
 (also *ṣakk*) to mint (money)”. Hava 327b “سِكَّةٌ ... stamped coin”.
 Dozy 666a “سِكَّةٌ (...) monnaie, argent monnayé”.
- skn يقولون مسكن شرعي وهو صحيح ويجوز مسكن بكسر (115a) *maskan* مسكن
 الفاء “house”. See HB 421b. الفاء بكسر is an error and should be read as
 بكسر الكاف.
- slgm يقولون سلجم وهو صحيح قال سلجم كجعفر نبت معروف (101a) *salḡam*
 “turnip”. See Wehr 490b. Dozy I 671b “navet long et
 grand”. Steingass 757b *shalgham*, a turnip, rape”. Al-Ḥafāḡī 121
 “سلجم بالسین نوع من الخضراوات”.
- sl' ويقولون فلان يسلّع الشيء يريدون انه يسعى في نفاق متاعه (44b) *yisalla'*
 “to be successfull in selling
 one's goods”. HB 424b mentions the noun *sil'a* “commodity”. Dozy I
 674b “سلع حصاناً II سلع maquignonner, user d'artifice pour couvrir
 les vices d'un cheval”.
- ويقولون في رقية العدو سلعة وهي زيادة تحدث في البدن كالغدة (44b) *sal'a* سلعة
 “cyst”. See Wehr 493a, and Hava 331b. Dozy 675a “goître, tumeur grosse
 de nature spongieuse à la gorge”.
- slf يقولون الله يرحم سلفك وفلان يسلف اي يقرض وكلاهما لغوي (25b) *salaf* سلف
 “ancestors”. See HB 425a.
 ويقولون وهم اهل الحرف اعطاه سلفه لشي يعطى للصانع حتى (25b) *salfa* سلفه
 “advance
 payment”. Wehr 493b “سَلَفٌ advance payment”; “*sulfa* loan;
 (cash) advance”.
- ويقولون الله يرحم سلفك وفلان يسلف اي يقرض وكلاهما (25b) *yisallif* يسلف
 “to lend”. See HB 425a.
- slq يقولون سلق اللحم مثلاً اذا غلاه (45b) *salāq* سلق
 “to boil”. See HB 425a *sala'*.

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- “chard”. See HB 425b. Dozy I 675b “(…) *bette blanche*”. Boulos “*Salq Beta vulgaris* subsp. *Maritima* سَلَق”.
 ويقولون سَلَق على الحيط واصله يتسلق كما قالوا يَصْنَطُ (46a) *yissallaq* يسَلَق “to climb”. In HB 425b only as *maṣḍar*: “*tasallu*’ ↑ climb, ascent”.
- slk يقولون على الخيط سلك (60b) *silk* سلك “thread”. HB 425b “wire”.
- sll يقولون خَيْطَه بالمسَلَّة لم تعلم (91b) *misalla* المسَلَّة “thick needle”. See HB 426b. Al-Mağribī overlooked it in *al-Qāmūs al-muḥīṭ*, because it says on p. 914b: “المِسَلَّة، بكسر الميم: مَخِيْطٌ ضَخْمٌ”.
- slm يقولون وهم اهل مكة على البوسه سُلْمَة بضم الاولى مثل قبله (100b) *sulma* سُلْمَة “kiss”. From SLM “to greet”. It is still used with the meaning of “kiss” in Mecca, especially among the older generation and people who live with their parents and grandparents.⁵²⁰
- ويقولون السلالم اي جمع سَلَم (100b) *salālim* سلالم “stairs”. See HB 427b.
 ومن اقبح ما ياتون به اعني عوام اهل مصر في اوقات انشراحهم (10b) *silām* سِلام ان السَّوْقَة منه يجتمعون ويصيحون قولهم ذا هلال واكبر ذا مليح واكبر واحده “peace”, al-*silām* ‘*alyk* “peace be upon you”. In Egypt, it is unusual to say al-*salāmu* ‘*alēk*; it is more common to say ‘*alēkum*, even if said to only one person. *silām* is not known with the meaning of “peace”, only as a kind of tree (see Lane IV 1415c).
- sly يقولون الشئ المَسْلَى سِلا (9a) *silā* سِلا “clarified butter”. See Wehr 489b *silā*. HB 428b only mentions the verb *sala* “to melt (butter)”. Clarified butter is now called *samn(a)* in Egypt.
- سلى يقولون فلان سلى فلانا (128a) *salla* سَلَّى “to distract; to amuse”. HB 428a “*salla* 1. to divert the mind from, take one’s mind off 2. to amuse, divert”. Dozy I 679b II “*distraire, désennuyer, amuser, divertir*”.
- smd’ ويقولون ما يقدر على هذا الاكل سَمِيدَع (44b) *sumyda* / *ṣumyda* سَمِيدَع “lord”. Lane IV 1424b سَمِيدَع “lord, master, chief, prince, or man of rank or quality”. According to Lane, the vocalization is *samayda*; *sumayda* is vulgar.

⁵²⁰ I thank Ms. Mahasen Abu Mansour for this information.

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sm' reputation". See (45a) *sum'a* السماعة من الاسماع وهي فُعله من الاسماع (45a) *sum'a*. HB 431a. The word ریا should be read as رأياً "by opinion and reputation".

smm poison that kills on (101a) *samm sā'a* سم ساعة بضم السين السم ساعة (101a) *samm sā'a* poison killing on the spot". Hava 334b سمّ ساعة "poison killing on the spot". The vocalization can be *simm*, *summ*, or *samm*, see HB 432a.

يفلن اي الواحدة منهم بقيت سماء من كذا وهو صحيح (101a) *samā'im* سمائم "suffering from the heat?". Hava 334b سمّم ج سمائم simoom, pestilential hot wind". Dozy 680a سمّم le fort de l'été et de l'hiver (...). De même le pl. سمائم; ceux de l'été, la canicule". EQ II 455b "those against whom judgment (q.v.) has been given, are exposed to the burning Samūm wind and scalding water".

snbsk ويقولون سنبوسك للمأكول المخصوص ذي ثلاث زوايا *sanbūsak* سنبسوك (60b) سنبسوك "triangular pastry". Dozy I 690a-b mentions the varieties سنْبُسُوجْ "pâtisserie (...) rissole, sorte de pâtisserie (triangulaire, M) de viande hachée et enveloppée dans de la pâte". HB 433b *sambuska*. It is originally Persian: Steingass 700a سنْبُسُوكْ "*sambūsak*, a pie; سنْبُسُوكْ *sambūsa*, a kind of triangular pastry, a pie."

snbq يقولون سنوق للركب الصغير (46a) *sənbwq* سنوق "small boat". See Wehr 506a *sunbūq*. According to Vollers (1896) p. 651, this is a loanword which originates from the west coast of India.

snbk ويقولون سندوق بالسین كما يقولون سنوق للركب (46a; 60b) *sənbwk* سنوک الصغير وكلاهما صحيح قال السندوق الصندوق والسنوق كعصفور زورق صغير والعامة لا تنطق به الا سنوبك بالكاف وسياتي حرف الكاف؛ ويقولون على "small boat". See Wehr 506a *sunbuk*, *sunbūk*. BW IV 218a "*sumbuk*: kleine Feluke [Port Said]; Rettungsboot [NOD2]; kleines Floss [Damietta]". Al-Hafāğī 118 "سنبوك سفينة صغيرة تستعمله أهل الحجاز وعبر به في الكشف وقيل من سنبك للدابة على التشبيه ولم نره سنبوك قديما". See also سنوبك قديما.

sndq يقولون سندوق بالسين (46a) *səndūq* سنْدُوق "box". Lane 1445a سنْدُوق

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- dial. var. of صُنْدُوقٌ". HB 435a "sandū', sundū' 1. box, container".
- sndl واعلم ان سِنْدَاب هو الصُّلب والظاهر ان الذي يقولون عليه (15a) *sindāl* سِنْدَال "anvil". See HB 435a. Hava 339b "سِنْدَان anvil". *sindān* is Persian; see Steingass 701 and Vollers (1896) p. 643.
- snn يقولون مِسَن وهو صحيح قال وكل ما يسَن به او عليه مِسَن (115b) *misann* "whetstone". See HB 436a.
- shm يقولون فلان قاعد مُسَهَّم اذا كان في فكرة وحسبان كانه (101a) *musahhim* مُسَهَّم "looking preoccupied, frowning". See HB 438a.
- shy "the *Suhā*-star, a star in Ursa Major", يقال فلان في السهى اي انه عالي القدر (50a) *al-suhā* السهى *fulān fī-s-suhā* "so-and-so is of high rank". Hava 342a "سُهَا dim star in ursa major". Lane IV 1456a "السُّهَا" [often written السُّهى].
- swsn "lily of the valley" يقولون سوسن وهو صحيح كجواهر بري وبستاني (115a) *sawsan* سوسن "Sawsan *Pancretium arabicum*, *P. maritimum* سوسنى". Al-Hafāḡī 123 سوسن زهر معروف
- swq "rear guard" يقولون على الموخر الساقه (46a) *sāqa* ساقه ويقولون فلان يسوق الشر لعل اصله يتسوق وتسوقوا باعوا (46a) *yissawwaq* "to go looking for". HB 442b "itsawwa' or issawwa' (..) 2. to go shopping, go buying". Spiro 295b "issawwaq to purchase, buy". Al-Maḡribī means "he goes looking for trouble / mischief."
- swk "stick used for cleaning the teeth" ويقولون المسواك والسواك والكل صحيح (60b) *siwāk* سواك "miswāk = siwāk". See HB 442b; "miswāk = siwāk". سواك (60b) *miswāk* "stick used for cleaning the teeth". See سواك.
- swy يقولون هما سواآن والذي في النحو انه لا يقال سواآن لانه (128a) *sawāʾān* سواآن "equals". Dualis of سوا. According to al-Maḡribī this should be سوا. See Wehr 519b: "they are alike, are the same". Nowadays sawa in Egypt, see HB 443a.
- sybwyh ويقولون فلان سيبويه زمانه كثير من الخواص لا يعلمون (15a) *sībawayh* سيبويه اصل تركية واصله سيب وويه سيب بالفارسي التفاح اى رائحه التفاح

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- “Sībawayh, personal name”. *huwwa Sībawayh zamānu* “he is the Sībawayhi of his time”. The etymology proffered by al-Mağribī is incorrect. GAL I p. 99 mentions: “Eigentlich Sēbōe, d.i. Koseform wohl von Sēboxt, s. Nöldeke, SBWA, Bd. 116, 404; durch Volksetymologie auf sīb Apfel und bōy “Geruch” bezogen”. *Elʿ* p. 524a-b (M.G. Carter): “In practice, he is never called anything but Sībawayhi, explained by folk etymology as Persian for “Apple fragrance” or even “30 scents”, though actually a nickname, Sēbōe “Little Apple” (Nöldeke, apud Brockelmann, I, 100)”.
- sysbn (15a) *sysabān* سيسان للشجر المعروف “sesban tree”. HB 411a “*sasabān, sisibān, saysabān* <P *sīsabān*> sesban, Danchi plant”. Wehr 523a “*Sesbania aegyptiaca* Pers.” Steingass 716b “سيسان *sīsabān*, seed of cinquefoil”. Boulos IV 550 “*Saisaban Pycnocycla tomentosa, Sesbania sesban* سَيْسَبَانْ”.
- syf (26a) *syf* سيف وهو معروف “sword”. See HB 446a. It is unclear why it is mentioned by al-Mağribī since it is such a well-known word. Vollers (1897) p. 298 believes its origin is the Greek *ξίφος*. See also §6.2.8 for the diphthong.
- syq (46a) *syqān* سيقان يريدون جمع ساق “legs”, pl. of *sāq*. In Upper Egypt the plural with this pattern is usual, as in *bāb – bībān*, see BW II map 347.
- sym (101a) *syma* سيمته اذا تغيرت صورته “appearance”. Wehr 524a “سيمه سيماء سيماء mark, sign, characteristic; mien, expression”. BW IV 225b “*bisīmit kalb* in Gestalt eines Hundes” (Baḥariyya).

š

- šām (101b) *šāmī* شامي وهو صحيح مهموزا وغير مهموز شامي “Levantine”. In Egypt, the variant without *hamza* is used: HB 448a “*šāmī* 1. pertaining to the Levant, especially Syria and Lebanon”.
- šbb (15b) *šabāb* شباب مع ان الشباب مصدر لا جمع على “young men”. Initially, al-Mağribī believed that *šabāb*

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- was an incorrect plural of *šābb*, but he corrects himself in the margin: ثم ظهر ان الشباب جمع شاب قال في القاموس الشباب الفتا
 كالشبية وجمع شاب كالشبان. HB 449a classifies it as a collective noun, not a plural. Lane IV 1494b “or the last [= شَبَابٌ] is an inf. n. used as an epithet applied to a pl. number”.
- šbrq ويقولون فلان يشبرق اولاده اذا كان يشتري لهم ما يطلبون *yišabraq* (46b) يشبرق
 “to give (children) a treat”. See HB 449b, and Spiro 301b.
- šb‘ ويقولون فلان شعبان ضد جوعان وكذلك يقولون حرير شعبان (45a) *šab‘ān* شعبان
 “satiated, full; thick (material)”. HB 450a “*šab‘ān* 1. satiated, full (with food). (..) 3. full (of pleats)”. Lane IV 1497a “*شَبِيعٌ* (..) a garment, or piece of cloth, [of full texture, or] of many threads”.
- شُبْعَةٌ من “satisfaction (of food)”. HB 450a “*šab‘a* a repletion, one’s fill”. Lane 1497a “*شُبْعَةٌ* من شُبْعَةٌ من
 the quantity with which one is satiated, sated, or satisfied, once, of food”.
- štl واعلم ان قول العامة فلان شتله اذا ذهب او اشتله اي اذهب (79b) *ištalah* اشتله
 “to make go away”. Lane IV 1396a “*اِسْتَلَّ بِكَذَا*” meaning *He went away with such a thing covertly, secretly, or clandestinely*. Wehr 489a *tasallala* “to steal away, slink away”.
- واعلم ان قول العامة فلان شتله اذا ذهب او اشتله اي ذهب (79b) *šətləh* (?) اشتله.
 See اشتله. عن استل مصحف
- فيكون ايضا قول العامة لعب معه مشتل مصحفا عن مستل (79b) *maštal* مشتل
 وهو الطريق الضيق اي ادخلته في امر صعب واما شتل ومشتل بالمعجمة فلم
 “narrow road”, *lə‘əb ma‘ah maštal* “he put him in a difficult position”. Hava 309a “*مَسْتَلٌ* narrow road”. The word *mastal* was probably no longer understood in al-Mağribī’s time, so it was confused with the more familiar *maštal* (“plant nursery”).
- štm “to insult”. See HB 452b. (101b) *šatam* شتم
- štw “winter- (adj.)”. HB (128a) *šitwī* شتوي
 شتوى: فى همع “*šitwī* winter, wintry”. Al-Ḥafāğī 135-136
 الهوامع قولهم فى النسبة الى الشتاء شتوى القياس شتائى وفى النسبة الى سوق

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	”الليل سقلى”.
šḥm	”grease, fat”, <i>bi-šaḥm kilāh</i> (101b) <i>šāḥm</i> كلاه “brisk, energetic”. Lane IV 1513b “كَلَاهُ لَقِيْتُهُ بِشَحْمٍ” [lit. <i>I met him, or found him, with the fat of his kidneys,</i>] meaning, <i>in his state of briskness, liveliness, or sprightliness</i> .
šḥn	”hatred”. Lane IV 1514b “شَحْنَاءُ” <i>rancour, malevolence, malice, or spite, or vehement hatred, and enmity</i> ; as also شَحْنَةٌ. HB 454b “šāḥin ↑ to quarrel with, dispute with”.
šdq	ويقولون لكثير الكلام يشدق والظاهر ان الاصل يتشدق (46b) <i>yiššaddaq</i> يشدق “to be diffuse in speech”. See HB 456b, Spiro 307a, and Lane IV 1520b.
šdl	ويقولون الطائفة الشاذليّة والشيخ ابو الحسن شاذلي شادل (81a) <i>šādilī</i> شاذلي “belonging to the <i>šādiliyya ṣūfī</i> order”. Nowadays pronounced as <i>šazli</i> and <i>šadli</i> . شاذلي (81a) <i>šādiliyya</i> “the <i>šādiliyya</i> sufi order”. See
šdn	”gazelle” يقولون في الاشعار شادن وهو بالدال المهملة (115b) <i>šādin</i> شادن “fawn”. See Wehr 538b. Classicism used in poetry.
šrʿ	ويقولون الباب مفتوح مشرّع او فلان مهتوك مشرّع وله (45a) <i>mušarraʿ</i> مشرّع “open to the street (door); disgraced”. HB 461a “ <i>širrāʿa</i> or <i>šurrāʿa</i> 1. window in or over a door”. BW IV 235a “ <i>šarīʿa</i> Öffnung zur Heizkammer des Backofens”. Hava 360b form I “to open upon a street (door)”. Lane IV 1534b form I: “شَرَعَ الباب إلى الطَّرِيق” the door, or entrance, communicated with the road”. Dozy I 747b form II “ouvrir une porte, une fenêtre, une tente, à sous-entendre الطَّرِيق”.
šrf	”old (fem)”. Wehr 546a “ <i>šārif</i> old (camel mare)”; idem Lane IV 1538b. Dozy 749b “شارف vieux et décrépit”.
šrk	ويقولون شريك للخبز المخصوص ولعله غير عربي مثل بريك (60b) <i>šuryk</i> شريك “type of bread”. HB 463b “ <i>šurēk</i> <T çörek> type of bun”. It is a Turkish word; see Redhouse 735a “چورك” <i>churek</i> 1. bread 2. a cake or

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- loaf, commonly sweetened”. İhsanoğlu p. 352: “نوع من الكعك”.
 “اللين على شكل حلقات صغيرة مدورة، ومنه عدة أنواع
- šrwl وقوله سروال بالشين لغة ثانية لم يقل فيها معربا وهي مستعملة (80b) *širwāl* سروال
 “drawers, trousers”. Steingass 679b only mentions
 الان بين الاروام and that it is Arabic. Redhouse (1968) p. 1022b. *El*² IX p.
 676a (W. Björkman) mentions both *širwāl* and *šarwāl*.
- štf اما شطف الثوب غسله (26a) *šaṭaf* شطف
 “to rinse”. See HB 465b, and Dozy
 I 759b.
 وقد علم ان قولهم فلان شطف فلانا شطفه اذا سبه ولم يبق (26a) *šaṭaf* شطف
 “to insult”. *ḡasal* has a similar meaning
 in Egypt today. Compare the Dutch “iemand de oren wassen”, “to
 wash someone’s ears”, i.e. to scold him.
- štf “a sign
 ويقولون لعلامة الشريف شطفة وليس لها في اللغة اصل (26a) *šaṭfa* شطفة
 of distinction of the nobles”. Dozy I 759b “شُطْفَةُ” Sous les sultans
 mamlouks, drapeau, proprement la pièce d’étoffe qui en forme la
 partie essentielle; ce drapeau flottait au-dessus de la tête du sultan
 et formait l’attribut de la souveraineté”.
- š’l يقولون النار تشعل (81a) *tišša’lil* تشعل
 “to flare up”. See HB 468a.
- šḡf ويقولون فلان مشغوف وفي اللغة المشغوف المجنون (26a) *mašḡūf* مشغوف
 “passionate, crazy (about something)”. See HB 468b. Hava 369a
 “شَغَفَ to wound in the heart”; “شُغِفَ حُبًّا” to feel a passionate love
 for”. Lane IV 1567a “مشغوف insane, or mad; بمال one to
 whom property is embellished (or rendered pleasing) so that he
 loves it”.
- šfšf ويقولون قلبي يشفشف عليه ويقع كثيرا من النساء (26b) *yišafšif ‘alā* يشفشف على
 “to yearn for”. See HB 469b.
- šff ويقولون في الشَّفَّةِ شِفَّةٌ فيكسرون الاول ويشددون وانما هي (26b; 121b) *šiffa* شِفَّةٌ
 “lip”. See HB
 الشَّفَّة بالفتح والتخفيف؛ يقولون شِفَّةٌ وانما هي شفة مخفف
 470b.
- šqdf “camel litter, sedan
 ويقولون شقدف على الهودج (26b) *šaqdaḡ* شقدف
 chair”. Hava 371b “شَقْدَف camel-litter”. Wehr 561b “*šquduḡ* a kind of
 sedan”.

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- šqf يقولون شقفه والشوام يستعملونها بمعنى القطعه (26b) *šaqfa* “pot sherd; piece” (Levant). HB 471b “*šaqfa* a (pot)sherd”. Dozy I 774b “شَقَفَ , vulg. شَقَف , ... pot de terre...; débris de pot cassé, tesson, têt”. Barthélemy 399 *šaqfe* “morceau, pièce”. See also Almkvist (1893) p. 293.
- šqq يقولون على بعض الامراض شقاق وعلى اخر شقيقة (47a) *šaqāq* “disease which causes cracks in the skin”. See Lane IV 1578b. BW IV 242a “*šagg, šugūg* Schrunde” (Kharga); 242b “*mišiggig* schrundig, mit Schrunden bedeckt” (Kharga).
- شقة (46b) *šaqqa* ويقولون شقة قماش “piece of fabric”. According to Lane IV 1578a-b, it can be either *šuqqa* “half, or a piece, of a garment”, or *šiqa* “a piece split of a garment or piece of cloth”. HB 471b “*ša*” a 1. a split, a cut. 1b half (of s.th. (split) in two parts, e.g., a half-round of Arab bread, a buttock, a side of beef).” Dozy I 773a “شِقَّة (...) proprement pièce d’étoffe”.
- ويقولون على بعض الامراض شقاق وعلى اخر شقيقة (47a) *šaqqa* “splitting headache”. Lane IV 1578c “headache”. Wehr 561a “hemisrania, migraine”.
- šqlb قال في القاموس السقلبة مصدر سقلبه صرعه فالظاهر ان (15a; 15b) *šaqlib* شقلب هذا الذي تقول عليه العامة شقلبه بالمعجمة؛ ويقولون شقلبه اي غيَّره من حال الى اخر انظر اصله “to turn upside down; to change”. HB 472a “*ša’lib* to overturn, flip over”. The root was originally QLB “to overturn” with an old causative š. Brockelmann (1961) I pp. 520-1 mentions that there are three causative suffixes in the Semitic languages: *ša* > *sa*, *ha* and *’a*, of which *ša* > *sa* and *’a* still exist in Arabic. See also Kamil (1963) p. 29 for the causative with *ša*-.
- škrn يقولون للقصير شُكَّيرم وليس لغويا فلعلَّه تحريف من (101b) *šukayram* شُكَّيرم “short”. No references found.
- škk يقولون شَكَّ هذا في الخيط مثلا اي انظمه فيه (60b) *šakka* شَكَّ (sewing). Lane 1582c “شَكَّ الثوب” he (the sewer) made the stitch-holes far apart”, “شكوا بيوتهم they placed their tents in one row, or series, in one regular order, near together”. HB 473b “to prick”.
- škl ويقولون ما ذا الا شكل فيكسرون الشين وليس فيه شين قال (81a) *šikl* شكل

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coquetry". Wehr 564a "šikl coquetry, coquettishness". HB 474a "appearance". Kazimirski I 1260a "1. ressemblance (quant à la forme) 2. image, figure 3. coquetterie".
 يقولون شكّم الفرس وهو صحيح من الشكيم والشكيمة في (102a) šakam شكّم
 "to bridle". See Wehr 565a. HB 474b "šakam to curb, restrain".
 ويقولون شَلَّافَه مثلاً للمرأة التي تأخذ ذراهم من الطالب لها (26b) šallāfa شَلَّافَه
 "prostitute". Dozy I 782b "prostituée".
 انهم يصحفون اشتلق على الحركة اشتلف على الحِرْكة (47a; 58a) ištalaft اشتلف
 وسياتي؛ ويقولون في صناعة الخشب حِرْكة حتى انهم يصحفون لمن ادرك
 "to" الخفّي اشتلف على الخركة اي اشتلق على الحركة ولم يعلم شى من ذلك
 have suspicion of". Hava 375a "اشتلقَ على to perceive stealthily, to
 have suspicion of". ištalaft seems to be a nonsense-word, a
 corruption of ištalaq by changing the diacritical dots. For more
 information about this kind of misspellings, see also اللّ.
 يقولون اشلقه على الشي اي اخبره به او اظهره له (47a) ašlaq اشلق
 on". Hava 375a "اشتلق على to perceive stealthily, to have suspicion
 of".
 ويقولون اشلقه على الشي اي اخبره به او اظهره له وشلق الشي (47a) šalaq شلق
 "to throw". Wehr 566a "to split lengthwise". Hava 375a "to
 strike; to crumble down (wall)". Dozy I 782b "I tomber en partie II
 fouetter, flageller."
 وفي سبهم فلانه شلقه حتى انهم يقولون خذ من الفجل الورق (47a) šalqa شلقه
 "insolent (women)". Taymūr IV p. 226: "وَمِنْ النِّسَاءِ الشَّلَقِ وَيُفْسِرُونَهَا بِالطُّوَالِ
 الْعَجَائِزُ: كُلُّ مَنْ الْفَجْلُ الْوَرَقِ، وَاشْرَبَ مِنَ اللَّحْمِ الْمَرْقَ، وَالبَسَ مِنَ الثِّيَابِ
 الْخَلَقَ". HB 476a "šala' /adj invar/ ill-bred, insolent, abusive. in-niswān ištala' dōl those foul-mouthed broads".
 Dozy I 782b "امرأة mégère, pecque, femme sottte et
 impertinente".
 ويقولون ويسمع من اهل الصعيد الشيخ شمردل اسم شيخ (81a) šamardal شمردل

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- “*Šamardal* (personal name)”. There is a neighbourhood called شمردل حي in al-Fašn, a town in the governorate of Banī Suwayf, see www.marefa.org. Lane 1596c “شَمَرْدَل a youth, strong and hardy, and in the like sense applied to a camel”.
- šml ويقولون في الدعا على الاعداء مَشْمَل بفتح الميمين وليس *mašmal* (81a) مَشْمَل كذلك قال مَشْمَل كمنبر سيف قصير يغطي بالثوب وكمحارب ملحفة “having the qualities of a bad omen?”. Hava 378a مَشْمَل small dagger worn under the clothes”. More probably, it has nothing to do with a dagger (al-Mağribī’s suggestion), but is a contraction of *mā ašmal* (from *šimāl* “bad omen”) like *mā agda* > *magda* (having the qualities of a *gada*, HB 151a), which is the admiration formula *mā* + elative, see Brockelmann (1965) p. 175.
- šmm “smelling” يقولون على الطيب مشموم وهو صحيح *mašmūm* (102a) مشموم pleasant”. HB 479b “*mašmūm* spoiled”. Is pass. part. “smelt”. Spiro 321b “*mašmūm* smelt”; “*mašmūmāt* flowers which have perfume”. Lane IV 1594b “مشموم a thing that is smelt; such as any sweet-smelling plant”. See §6.5.4.1.
- šnb “moustache”, *fātāk aš-šanab* “you فأتاك الشنب” ويقولون فأتاك الشنب (15b) *šanab* “you are a weakling”. Al-Ḥafāğī 172 “فأتاك الشنب: مثل يضرب لمن لا يصل إلى شيء”. The moustache is a sign of masculinity, see HB 480b.
- šnšn ويقولون يشنشن اي يصوت ومنه قولهم لبّه مشنشنة لحلي *yišanšin* (115b) يشنشن يوضع في عنق المرأة والذي في اللغة الشنشنة الخلق والطبيعة فلم تظهر المناسبة “to jingle”. HB 481a “*šanšin* (..) 2. to jingle, rattle”. Spiro 324a “to crack, be cracked (glass, china, etc.). Kamāl (1997) p. 61 suggests that the origin of this word is the Coptic سنسن .
- ويقولون يشنشن اي يصوت ومنه قولهم لبّه مشنشنة *mušanšin* (115b) مشنشنة لحلي يوضع في عنق المرأة والذي في اللغة الشنشنة الخلق والطبيعة فلم تظهر المناسبة “jingling (necklace)”. HB 776b “*libba* (...) 3. gold necklace (of the choker type)”. Lane (2003) p. 566 “The third [type of necklace] is called ‘libbeh’. It is composed of hollow gold beads, with a bead of a different kind (sometimes of a precious stone, and sometimes of

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- coral) in the centre. This and the following are seldom worn by any but females of the middle and lower orders”.
- šnf يقولون عند السماع شنفتهم المَسَامع فلو مشى معهم [احد] *šannif* (26b) شنف
 “to please the ears”. Hava 379a
 “to adorn a.o. with earrings; to adorn (speech)”. HB 481b “to
 embellish (the nose) with a *šināf*” (= nose-ring). Lane IV 1606b “شَفَّ
 he adorned and embellished his language”.
- فصح قولهم شنفتهم المَسَامع بخلاف قولهم شنف الفنجان مثلا *šannif* (27a) شنف
 “to fill”. No references found.
- šnn يقولون شن عليهم الغارة *šann al-ġāra* (115b) شن الغارة
 See Wehr 569b.
 يقولون في حكاياتهم بالشنين والبنين وليس لهما اصل اصلا *šannin* (115b) شنين
 “nonsense word rhyming with *banīn*, ‘and they lived happily ever
 after’”. Taymūr IV 250-1 mentions شُنُون *šunūn*, which is always
 referred to in combination with *šē’ da sē’ wi šunūn* “that is
 something good, beautiful”. Al-Maġribī’s statement that neither
 شنين nor بنين have an equivalent in Classical Arabic is incorrect,
 since بنين is the gen./acc. of بنون “boys, sons”.
- šhm يقولون فلان شهيم فيكسرون الشين والها *šihim* (102a) شهيم
 “*šahm* /adj invar/ gallant, decent, gentlemanly”. Hava 380b “شَهْمٌ
 sharp-minded, clever; energetic”. Lane IV 1613c “شَهْمٌ hardy,
 strong, sturdy etc.; clever etc.”
- šwf يقولون شاف الشي اي نظره *šāf* (27a) شاف
 “to see”. Originally meant “to
 polish”, see Lane 1619b.
 “to be afraid of”. Lane IV 1619b “اشاف he feared”.
 اشتاف (27a) *māštāf* “afraid”. See اشتاف.
 ويقولون لدوّ العين شيافة *šayāfa* (27a) شيافة
 Kazimirski I 1289a “tout remède pour une maladie d’yeux”.
 Hava 382b “eye-wash, eye-powder”.
- šwk يقولون شوكتة الشوكة وهو صحيح *šawwik* (60b) شوّك
 “to prick”. See HB

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- 487a.
 “a thorn”. HB 487a
 “šōka 1. a thorn, a splinter, a spine, a fish bone”.
 “might, strength”. Wehr 577b “(...) furor of fighting, bravura, bravery, valor, verve, dash, élan”. Hava 383a “power, might”. Lane IV 1621b “vehemence of might or strength”.
- šwlm “to rage, scream”. Lane IV 1592b “شَلَم sparks of anger”. Dozy I 783a “rendre quelqu’un perplexe”. Another verb with the pattern KwKak that is mentioned by al-Mağribī is سَوَحَل.
- šwn “storage place for grain”. Kamāl (1997) p. 62 mentions that its origin is Coptic: (..) كلمة (شونة) ليست عربية وانما هي لفظة قبطية تنطق (شوني) وهيروغليفية. HB 487b and Vollers (1896) p. 654 confirm its Coptic origin.
- šwh يقولون فلان مشوّه الخلقه اي اذا كان قبيحها (122a) *mušawwah* “deformed”. HB 487b “šawwih, šawwah ... 2. to be defaced, be disfigured, be deformed”.
 ولكن الاروام والعجم يقولون التشويه على النقش فعندهم (122a) *tašwīh* تشويه كليله ودمنة مشوهة اي منقوش فيها الاشكال المذكوره وكذلك ديوان حافظ “illustration”. No references found with this meaning. Steingass 304 “*tashwīh* making deformed, ugly”.
 يقولون عندي شاه اصلها شاهة لان تصغيرها شويهة والجمع شياه (122a) *šāh* شاه “sheep”. Wehr 574b “šā’ sheep”, n. un. is شاهة *šāh* and pl. *šiyāh*.
- šwy يقولون لحم شوا بضم الشين وهو صحيح ويجوز الكسر (128a) *šuwā* “grilled meat”. Wehr 578b “šiwā’, šuwā’ broiled, or grilled, meat, and the like”.
 يقولون هذا شويّه اي قليل انظر هل هو تصغير شي لم يظهر (128a) *šawayya* شويّه “a little”. See HB 488a. *šawayya* is indeed the diminutive of šay’.

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- šy' يقولون شا افعّل شا اروح وهم اهل اليمن وهي صحيحة اي اريد افعّل او (9a) šā شا
 (Yemeni). "to want" اراد في شا يفعل وارتدت في افعّل لان شا ماض دائما
 In the Yemeni dialect of today, the prefixes š- or ša- express the
 future or an intention. See also §6.4.6.
- šyṭn "to be يقولون فلان تشيطن اي فعل فعل الشياطين (115b) tašayṭan تشيطن
 naughty". See HB 490a. Spiro 328b has iššēṭan.
- šyl ويقولون شيله بئله والاصل تركي شويله بويله باشباع (128a) šyla byla شيله بئله
 "heave-ho!". See HB 490b. الشين والبا والضم اي هكذا والثاني تاكيد للاول
 Spiro 300b "altogether, without weighing or count". It was
 originally Turkish, see Redhouse (1992) p. 1142b: "شويله" shuyle adv.
 So, in that manner, in such manner. بويله - adv. So, so; not so very
 well."
- šym "whirlpool". Dozy I 812a يقولون وَدَّتْهُ الشِّيمِيه لَكَذَا šymya (102a) الشيميه
 "tourbillon". His source is *Dictionnaire français-arabe* of Ellious
 Bocthor. HB 491a "šīma eddy, whirlpool. - also šīmya."

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- şbb يقولون فلان عاشق صباة كانهم قصدوا المبالغة فوصفوا (15b) şabāba صباة
 "ardent love". Lane IV 1639b "excessive love". HB 493a
 "şabāba passionately (in love). muḡram şabāba head over heels in
 love".
- şbn يقولون صابون وهو بهذه اللفظة في كل اللغات قال (...) şābūn (116a) صابون
 "soap". Vollers (1897) والصابون معروف فائدة هو حار يابس مفرّح للجسد
 p. 311 mentions that its origin is the Latin *sapo*. According to
 Room's etymological dictionary (2002) p. 575b: "soap (...)" Old
 English *sāpe*, from Germanic, rel. to Latin *sapo*, *saponis* and so to
 French *savon*".
- سبان، صئبان "nits (coll.)". HB 397b يقولون قمل وصبيان (116a) şybān
 sibān /coll n/ eggs of hair-lice, nits". In Classical Arabic, the sg. is
 صئبان and the pl. is صئبان , i.e. the root is Ş'B. However, in Egyptian

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- Arabic this plural now has the function of collectivum, and therefore has a nomen unitatis *sibāna*; it is, thus, placed under the root ṢBN here, as in HB; al-Mağribī also places it under the N, not under the B.
- ṣbw يقولون فلان صَبْوَة اطلقوا المصدر على الشخص مبالغة (128a) *ṣabwa* “young and strong”. Lane IV 1649b: صبوة is the *maṣdar* of صبا “He was a youth, or boy, or child”. HB 495a “having spine or backbone, stout, solid”.
- ṣhf يقولون مثلاً الفاتحة في صحايف فلان وهي جمع صحيفة (27a) *ṣaḥāyif* صحايف بمعنى الكتاب (...) فمعنى الفاتحة في صحايفه اي تثبت في كتب حسناته “books”. Synonym of كتاب, see Lane IV 1655b.
- ṣhn يقولون مصحف تارة بفتح الميم وتارة بضمها (27a) *maṣḥaf, muṣḥaf* مصحف “copy of the Qur’ān”. HB 497a only gives the pronunciation *muṣḥaf*. Hava 390a gives the three pronunciations.
- ṣhf يقولون مثلاً صحن صيني (116a) *ṣaḥn* صحن “plate”. HB 497b “*ṣaḥn* 1. plate, dish”. *ṣaḥn ṣīnī* is related to *ṣīniyya* “tray” as a result of ellipsis.
- ṣdf يقولون فلان يصدف اي ينظر وصدفته اين (27b) *ṣadaf, yiṣḍaf* صدف، يصدف “to see; to come across”. HB 499a “*ṣadaf* (a) to happen by chance”, form III “to come across, chance upon”. Lane IV 1665c I “صدف عنه” he turned away from”, III “he found him”. Dozy I 824a form I “vulg., pour la IIIe, rencontrer”.
- ṣdf يقول الناس كانت صدفة يريدون انها نادرة (27b) *ṣudfa* “rare”. HB 499a “*ṣudfa* chance, chance circumstance, coincidence”. A coincidence does not happen often, it is, therefore, rare.
- ṣdq يقولون مصداق هذا كذا اي الذي يصدقه (47a) *miṣḍāq* مصداق “touchstone”. Hava 393a “touchstone; test, criterion”. HB 499b “*miṣḍāq* (also *miṣḍāqan*) *li-kalāmak*... confirming your (truthful) words...”
- ṣdq يقولون نعرض كذا على صدقات مولانا مثلاً (47b) *ṣadaqāt* صدقات “charitable deeds”. See HB 499b.
- ṣrf ويقولون صرّاف وصيرفي (27b) *ṣarrāf* صرّاف “money changer”. See HB 502a. The *fa’āl*-form according to Fleisch (1961) I p. 358 “donne du vocabulaire expressif: adjectives (augmentatifs ou diminutives) qui

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- peuvent être substantivés”.
- صيرفي (27b) *šyrafī* ويقولون صِرَافٌ وصيرفي “money changer”. Lane IV 1683a “صِرَافٌ *i.q.* ↓ صِيرْفِي” *A money-changer*.”
- صرفان (27b) *šarfān* ويقولون على حجارة تخرج من الجير صرفان “block of limestone”. Lane IV 1682b “الصِرْفَان” death; lead; copper; a sort of dates”. No source has been found which gives the meaning of “limestone”.
- šrm صرم (102b) *šarm* يقولون على الاست صرم ولم يعلم *šarm* “arsehole”. HB 502b “šurm [coarse] arsehole”. Hava 319a “شُرْم anus, end of the rectum”. Al-Mağribī did not find its meaning in *al-Qāmūs al-muḥīṭ*, because the word is written with a *sīn* in Classical Arabic. The emphasis occurred because of the vicinity of the emphatic *rāʾ*; see §6.2.4.
- štb مصطبة (15b) *maṣṭaba* ويقولون مصطبة للذي يجلس عليها وتقدم ان الصواب “stone bench”. See HB 826b, and Hava 319b. Vollers (1897) p. 293 suggests that its origin is Aramaic.
- š'lk الصعلوك كعصفور الفقير وتصعلك افتقر وهذا الذي تقول فيه (61a) *ša'lūk* زعلوك “poor”. See زعلوك وقد تبدل الزاي صادًا.
- šfšf willow. ويقولون صفصاف قال وهو شجر الخلاف (28a) *šafšāf* صفصاف. See HB *šafšāf, šufšāf*. Boulos IV p. 550 “Safsaaf *Salix mucronata* صَفْصَافٌ”.
- šff group. ويقولون فلان من صَفِّي مثلاً اي من حزي (28a) *šaff* “šaff 1. row, line, rank”. Dozy I 834a “bande, essaim; troisième partrie d'une compagnie; ligue entre des tribus”. Lane IV 1693c “a company of men standing in a rank”.
- šq صاعقه (47a) *šāqī'a* ويقال للصاعقه صاعقه بتقديم القاف “lightning”. Lane IV 1690c mentions صاعقة as a dialectal variant of صاعقه. His source is تاج العروس. HB 503b only mentions *ša'a* / *ša'qa*. See §6.2.7 for information about metathesis.
- ويقولون خطيب مضقع كانه اذا تكلم لا (47a) *mišqa'* “loud-voiced”. See Hava 401b, and Wehr 607b.
- šql مصقلة فيفتحون الميم وليس كذلك قال والمصقلة (81a) *mašqala* مصقلة “burnisher”. See HB 507a *maš'ala*. Hava 401b

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- “مُصَقِّلٌ وَمُصَقَّلَةٌ” polisher”.
- şlf صليف يقولون نظيف صليف (28a) *şalîf* “meaningless rhymeword to *nazîf*”, *nazîf şalîf* “spotless”.
- şly صلاية يقولون صلاية لما يدق بها (128b) *şalāya* “mortar and pestle”. See Lane IV 1722a-b. HB 510a “*şalāya [rur]* wooden mortar and pestle”. BW IV 268a “*şalāya* (...) Palmstumpf, Palmwurzel (ausgehöhlt als Mörser verwendet, daher vielfach *şalāya* = hölzener Mörser”.
- şml وظهر ايضا معنى قولهم اصمل يا فلان اذا امره بالتجلد (81a) *işmul* اصل “endure! (imperative)”. See HB 510b, and Spiro 343b. “type of bread”. It seems its origin is Turkish; see Redhouse 1195a “صومون *somun* 1. a loaf (of bread)”. Spiro 331b “*şamūly*, coarse bread, soldiers’ bread”. In HB 510b only as a verb “*şammal [rur]* to reheat, re-bake (bread)”. İhsanoğlu p. 413-414: صومون: تعني الخبز المستدير، والقطعة المعدنية الصغيرة المربعة أو المسدسة الشكل ذات الثقب الملولب تدخل في المسمار صُميلة (Dozy I 845a) الملولب (..) ويبدو أن الصمولة في مصر تحريف لها des pois chiches qui sont rouges et mauvais”. Bosworth (1976) II p. 281 mentions *maşmūl* and *şumūl*, used in the Sāsānī jargon for “bread”.
- şndq ويقولون صندوق يفتح الصاد قال في القاموس الصندوق (47b) *şandūq* “box”. See HB 435a *sandū*, *sundū*. According to Vollers (1896) p. 651, the word was originally Indian.
- şnt ويقولون يسلق على الحيط واصله يتسلق كما قالوا يصنط (46a) *yişşannaṭ* “to eavesdrop”. See HB 511a. Dozy I 845b “صنت V être aux écoutes; c’est pour تنصت que Bc a dans le même sens; on écrit aussi تصنط”.
- şnf ويقولون عنده من صنف كذا فيفتحون الصاد ولكن هي لغة فيه (28a) *şanf* “type”. See HB 512a. Lane IV 1735b “صِنْفٌ and ↓ صَنَفٌ a sort, or species”.
- şnn “stench”. Lane IV 1730b صنان (116a) *şunān* يقولون رائحته صنة او صنان (116a) *şunān* “*şann* strong “صِنَّةٌ” as also صَنَّان”. HB 512b “*şann* strong

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- odour, reek (particularly of urine or onions)”; ibid. “*ṣunān* = *ṣann*”.
- صنة (116a) *ṣann* “stench”. See صنان.
- ṣhl يقولون كغيرهم في الفرس حَيَوَان صَاهِل وفي الحمار حيوان (81b) *ṣāhil* صَاهِل
 “whinnying”. See HB 513a.
- ṣww “al- يقولون على محل عند القلعة في مصر الصَّوَّة (128b) *al-ṣuwwa*
Ṣuwwa, name of a place close to the Citadel in Cairo”. Lane IV
 1739b-c “a sign for the guidance of travellers, consisting of stones; (...) *Rugged and elevated ground, but inferior to a mountain*”. According to
 al-Qalqaṣandī (1987) III p. 423, al-Ṣuwwa is the elevation on the side
 of al-Qāhira, upon which the Citadel is built: “(...) الصوَّة وهي بقية
 ”النشز الذي بنيت عليه القلعة من جهة القاهرة
- ṣyh يقولون “kind of date”. Lane
 IV 1752b “a sort of dates of El-Medeeneh, black, and hard to chew”.
Ṣayḥān is a river in eastern Turkey, see *EF* IX p. 112a (C.P. Haase),
 but it is unclear if there is any link between this river and the *tamar*
ṣyḥānī.
- ṣyr يقولون كاني صاري لعلهما منسوبين الى *kāni ṣāri* (128b) صاري: كاني صاري
 “excuses?”. HB 729a “*kāni w-māni* <Copt> one thing or
 another; (...) *ḥat’ulli kāni w-māni* are you giving me a lot of excuses?”.
 HB’s explanation that this is Coptic is incorrect, because it can be
 attributed to *mīm*-alliteration. *kāni ṣāri* could be a variant of this. In
 Syrian, *ṣār* means “devenir, être fait ou rendu tel ou tel”
 (Barthélemy 452).
- ṣyf يقولون “summer”. See HB 517a.
 صيف (28b) *ṣyf* صيف

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- ḍ’n يقولون لحم ضاني (116a) *ḍānī* ضاني
 “viande de mouton”.
- ḍrb يقولون في وصف الزيت ضرب الما وهو صحيح اي مثل الما (15b) *ḍarb* ضرب
 “similar, like”. Lane IV 1781b “...a like (of a thing and of a person).”
 Wehr 630b “kind, sort (...); similar, like”. Dozy II 6b “*espèce*”.

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- ويقولون ضريبة رز مثلا *darība* (16a) ضريبة "tax". See HB 520b.
- د'ف يقولون الضعف فيفتحون العين وهي لغه ويضم مع سكون العين *da'f* (28b) ضعف "weakness". See HB 522a. والثالثة فتح الضاد وسكون العين واضعفه جعله ضعيفا
- دفف يقولون في غناهم بكيت حتى ملئت الحوض للشفه واسقيت *daffa* (29a) ضفه وجمال العرب ضفه ورا ضفه الضفه الجماعة "group". HB 523a "*daffa* group (usually as part of a profession)". Lane IV 1795a "ضَفَّة a single act of pushing, pressing, crowding, or thronging, together upon water."
- دلل يقولون فلان في الصحرا ضالّ أي انه تاه وتحير ويقع هذا كثيرا *dāl* (81b) ضالّ "lost (active part.)" (Arabs). In Egypt, the verb is still used in this sense, but the active participle is *dālil*, see HB 523b.
- دو' ويقولون ضاً وهو صحيح قال المجدي ضاً ضوا واضاً *dā* (9a) ضاً HB 526b only mentions "*dawa* to gleam, shine, give off light" and "*adā* to light, illuminate". Spiro 354b only gives *dawa*. Dozy II 15a "ضاء I s'emploie dans la langue vulgaire pour *briller*". It could be a classicism.
- دyf يقولون عندنا ضيف ولو كانت امرأة *dyf* (29a) ضيف "guest (m. and f.)". Lane IV 1814b confirms that it is used for the masculine and feminine, as well as the plural. وقد وافقت العامة من الفلاحين الصواب في هذه *dāf*, *yidāf* (29a) ضاف، يضيف "to be a guest". Lane IV 1813c "ضِفْتُهُ I alighted at his abode". Spiro 348a "*dāf* (*jidyf*), to add, entertain, give hospitality".
- ṭ**
- ṭāb ويقولون طاب للذي يلعبون به وطابة للكرة ايضا *ṭāb* (16b) طاب "the *ṭāb*-game". HB 528a "game for two players with stone counters and four strips of palm branch, each strip having one green and one white side; the strips are thrown against a vertical surface and the

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various combinations of green and white govern the movement of the stones on a grid drawn in the dust”. Both the game and the pieces with which it is played are called *ṭāb*, see Lane (2003) p. 346-349. See also Dozy II 65b.

طابة (16b) *ṭāba* “the strip of palm branch with which the *ṭāb*-game is played”. See طاب.

- ṭṭ’ يقولون طأطا راسه طامنه طأطا (9a) *ṭa’ṭa* “to bow one’s head”. See HB 540a.
- ṭbṭb يقولون طبطب على الشي (16a) *ṭabṭab* “to pat”. See HB 530b, and Dozy II 21b.
- ويقولون جا فلان على طبطابي (19a) *ṭabṭāb: ‘ala ṭabṭābi* على طبطابي “just when I wanted it”. HB 530b “*ga ‘ala ṭubṭāb* it came just as (and when) wanted”. The word طبطابة means “A broad piece of wood, with which one plays with the ball”, see Lane V p. 1821b. So, the expression would mean that the ball has hit the طبطابة in exactly the right place.
- ṭbg ببلاد مصر العشبة التي اشتهرت باسم طابغه يشربون دخانها (16b) *ṭābḡa* “tobacco”. Nowadays تبغ (see Wehr 110a). See §5.2 for more information about the use of tobacco.
- ṭbq وقولهم لو تطبقت السما على الارض ما فعلته (47b) *ṭatabbaq* “to crush down”. *law ṭatabbaqat al-samā ‘al-a al-arḍ mā fa’altuh* “(even) if the heaven would crush on the earth, I would not do it”. HB 532a “*ittṭabba*’ pass of *ṭabba*” “*ṭabba*’ 1b to crush, bend”. For the prefix *ta-* of form V, see §6.3.1.2.
- ويقولون فلان طبقى الارض علما لعله ماخوذ من (47b) *ṭabbaq al-arḍ* طبقى الارض “to travel the world”. Dozy II 23b “*il parcourut toute la terre*”. HB 532a *ṭabba*’ “to fold; to crush; to fit together; to apply; to compare; to syncopote; to work shifts; to extend (a drawn game) by doubling the score”.
- ويقولون جنونه مطبق قال في القاموس اطبقه غطاء ومنه (47b) *muṭḡaq* مطبق “complete”. Wehr 647a “*muṭḡiq* entire, complete” Hava 426b “covering, overwhelming”. Spiro 361a “*ḡafla muṭḡaq*, a stupid piece of ignorance”. Lane V 1827c-1828a “And مَطْبِقٌ is used

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- by the vulgar for مُطْبِقٌ عَلَيْهِ الْجُنُونُ [which is for مُطْبِقٌ عَلَيْهِ meaning *upon whom insanity is made to be continual*].
- يقولون ويسمع كثيرا من النساء اذا قيل لهنّ فلان نام (47b) *umm ṭabaq* ام طبق
 “calamity; serpent”. نامت عليه ام طبق المناسب نامت عليه بنت طبق
 Lane V 1827a “and أُطِيطَ [in like manner] means calamity”; “and أُطِيطُ
 and أُطِيطِي are said to signify the serpent”.
- ṭbl يقولون طبل وزمر الطبل كما في القاموس معروف الذي يضرب به (82a) *ṭabl*
 “drum”. See HB 532b. See also the entry زمر.
 يقولون طبل (83a) *ṭabal* “to drum”. See HB 532b.
- ṭbn طابون (116a) *ṭābūna* الفرن طابونة (116a) *ṭābūna*
 place in which fire is covered in a hollow in the earth, in order that
 it may not become extinguished”. HB 533a “*ṭābūna* [obsol] bakery”.
 Spiro 355a p. “bakery”. Littmann (1920) p. 80 “Ofen”.
- ṭhl ويقولون طحال بضم الطاء وهو بكسرها ككتاب (82a) *ṭuḥāl* طحال
 Lane IV 1830c طحال, HB 533b *ṭuḥāl*. See §6.2.12.1 for the shift from *i*
 to *u*.
- ṭrb ويقولون حصل لفلان الطرب يخصّونه بحركة الفرح (16a) *ṭarab* طرب
 “movement of joy”. Lane IV 1836a “طَرَبَ emotion,... excitement,
 agitation, ... by reason of joy or grief...; it signifies also motion”. HB
 534a “*ṭarab* delight or pleasure derived from singing”.
- ṭrf ويقولون انطرفت عينه اصابها طرفة بالفتح (29b) *inṭaraf* انطرف
 “to be hurt (the eye)”. See HB 537b and Spiro 364b.
- ṭrf ويقولون فلان طرف يعنون انه قليل الحياء (29b) *ṭaraf* طرف
 Lane IV 1843b “طَرَفَ (...) one desirous of possessing everything he sees”.
 Dozy II 37b “طَرَفَ le mauvais oeil”. Kazimirski II 73b “1. Qui
 change souvent de relations d'amitié, d'amour; qui ne reste pas
 toujours fidèle à un ami ou à une femme”.
- ṭrm يقولون طارمة للمحل الذي في المركب (102b) *ṭārma* طارمة
 HB 538b “*ṭārma* quarters for crew aft in a Nile sailing boat”. Spiro
 356a “*ṭārma*, cabin at the stern of a boat”. According to Vollers
 (1896) p. 645, the word was originally Persian. This is confirmed by
 Steingass 805: “*ṭāramat*, a wooden building of a circular form”.


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- with an arched roof’.
- tff وقولهم ايضا طف على وجه الما صحيح من قولهم خذ ما طفّ (30a) *ṭaff* طف
 (to present itself (opportunity)); لك واستطف اي ما ارتفع لك وامكن
 with على: “to throw himself on”. HB 541b “to gush out”. Dozy II 47a
 “se jeter sur”. Kazimirski II 86b-87a “Se présenter de manière à
 pouvoir être pris, saisi; prêter le flanc. On dit: خذ ما طفّ لك Prends
 ce qui se présente à toi, profite de l’occasion”; form X “être proche,
 être à portée, et prêter le flanc”.
 ويقولون يرضى بدون الطفيف وهو صحيح اي يرضى باقل من *ṭaffif* (30a) طفيف
 “trivial”. See HB 541b. Lane V 1858b “little in quantity”.
- tfl “boy”. See HB 541b. ويقولون على الولد الطفل *tifl* (82a) طفل
 “fuller’s earth: clay used for washing”. HB 541b “*ṭafl* clay, especially potter’s clay”. Lane
 V 1860c “طفال and طفال dry clay (K:) of the dial. of El-Yemen”. Dozy
 II 48b-49a “*ṭafl* terre à foulon, (...) on en fait usage dans les bains
 pour nettoyer la peau et surtout les cheveux”.
- tfl فان قلت قول الناس فلان يتطفل عليكم مثلا او متطفّل ويقع *yittāffil* (82b) يتطفل
 “to sponge, be a parasite”. See HB 541b, and Hava 434a.
 يتطفل. *muttāffil* (82b) متطفّل “spongeing”. See يتطفل.
- tqq ويقولون اذا وقع شي قال طق وهو حكاية صوت الحجارة *ṭaqq* (47b) طق
 “bang!”, *qāl ṭaqq* “he fell with a bang”. Onomatopoeia imitating the
 sound of something that falls. HB 542a “*ṭa*” (...) 2. to crack, make a
 cracking noise”. ‘āl is often followed by an onomatopoeia, imitating
 the sound of something falling. A few examples are found in BW IV
 400a-b: “*maṣṣa wiḥda gāl dāradib* aufeinmal machte es “knack”, *gāl
 dibb* er fiel um, *gāl, igūl dibb* mit einem Plumps hinunterfallen”.
- tlq “eloquent”. Lane ويقولون فلان له لسان طلق يريدون انه فصيح *ṭalq* (47b) طلق
 V 1872c “طَلَقَ اللسان eloquent”.
- tlل “to look down (on)”. HB ويقولون طل عليه او طل من الطاق *ṭall* (82b) طل
 545b “*ṭall* (..) 2b to command a view”. In Classical Arabic form IV
 means “to look down upon” and form I “to rain”, see Lane V 1861-2.

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	<p>“fine rain”. See Wehr 658b. Proverb: “a fine rain from a lover is like a downpour”, i.e. we take criticism from a loved one more harshly.</p>
ṭmṭm	<p>يقولون عبد طمطماني: عبد طمطماني (102b) <i>ṭamṭamāni</i>: ‘<i>abd ṭamṭamāni</i> somebody who stammers’. According to <i>al-Qāmūs al-muḥīṭ</i> 1022c, it means someone who speaks Arabic incorrectly. Dozy II 61a “<i>anonner, parler, lire en hésitant</i>”.</p>
ṭmm	<p>يقولون جا بالطم والرم؛ يقولون الطم (98a; 102b) <i>al-ṭimm wa l-rimm</i> “tremendous riches”. Lane III 1151a “<i>الرمّ</i>” <i>rumma</i> all one brought everything of what is on the land and in the sea”. HB 547a “<i>ṭamm</i> to be overwhelming (of a disaster)”. HB 353a “<i>rumma</i> all the appurtenances (of s.th.). <i>xadu b-rummitu</i> he took it lock, stock and barrel”. Kazimirski II 105b “<i>grand nombre, masse, foule. الطمّ</i>” <i>richesses immenses</i>.” Wehr 664b “<i>الرمّ</i>” <i>rumma</i> tremendous riches”.</p>
ṭmn	<p>“to bow one’s head”. Lane IV 1882a p. “<i>طامن</i> <i>ṭāmin</i> راسه <i>ṭāmin</i> head”. Lane IV 1882a p. “<i>طامن</i> <i>ṭāmin</i> ظهره” he bent down his back”.</p>
ṭnf	<p>“to covet”. Hava 440a “<i>طَنَفَ</i> <i>ṭanf</i> to be suspicious; <i>طَنَفَ</i> <i>ṭanf</i> to covet a. th.” Lane V 1885c “<i>طَنَفَ</i> <i>ṭanf</i> he suspected him; <i>طَنَفَ</i> <i>ṭanf</i> إلى كذا” he made his mind to approach a coveting of such a thing”. Dozy II 63b V “<i>être très-avide</i>”.</p>
ṭnn	<p>ويقولون طنين وهو يصغر طنّ وانظر ما اشتهر اذا طنت الاذن (116a) <i>ṭann</i> “to ring”. HB 548a “<i>ṭann</i> to ring, resound. <i>widni bi-ṭṭinn</i> my ears are ringing.” “ringing, buzzing”. See Lane IV 1883b.</p>
	<p>“bundle of cane”. Lane V 1883b “<i>طنّ</i> <i>ṭann</i> بكسر الطاء <i>ṭinn</i> (116a) <i>ṭinn</i> a bundle of reeds or cane”. Al-Ḥafāḡī 151 “<i>طنّ</i> <i>ṭann</i> بالضم حزمة”. “القصب ونحوها والعامّة تكسره وهو عربي صحيح لا دخيل</p>
ṭhy	<p>انظر قولهم ما دخل طهبي او فلان ما هو طهبي فلان اي ما هو (129a) <i>ṭhy</i></p>

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- نظيره وشبهه “similar, like”. HB 548b “*ṭahy* cooking”. It could be metaphorical: “he is not my type of cooking”.
- ṭwb “to bow” ويقولون طابوب لفلان اي انه طاطا في السلام عليه (16b) *ṭāwib* طابوب one’s head in greeting”. No references found.
- طوب (16b) *tūb* ويقولون على الاجر الطوب “bricks”. It is Coptic according to HB 548b. Lane V 1888c also mentions a Coptic origin. This is confirmed by Youssef (2003) p. 125 “طوبة” *tūba*  *dbt* **ⲧⲱⲃⲉ**, ‘mud brick’,” Vollers (1896) p. 654, and *EALL* I p. 504 (P. Behnstedt). It is also the origin of the English *adobe*.
- ṭwf ويقولون بلاد الطائف في الحجاز ولم يعلموا لم سمي (30a) *aṭ-ṭā’if* الطائف بالطائف قيل لانها طافت على الما في الطوفان او لان جبريل طاف بها على “ṭā’if (town in the Hiḡāz)”. البيت او لان كذا الخ
- ṭwq “window”. See Lane IV 1894b. HB 550b “*ṭā*’ aperture(s), opening(s) (especially in the wall of a mud-brick house”. Al-Ḥafāḡī 147 mentions that it is Persian: طاق: فارسی. “طاق: فارسی. However, Steingass 806 maintains that its origin is Arabic.
- ويقولون طوق فضة مثلاً والطوق حلقي للعنق (47b) *ṭwq* طوق “necklace, collar”. HB 550b “*ṭō*’ (...) 2. neckband”.
- ṭyb “joke”. ويقولون (..) على المزح المطايبه وهو صحيح (16b) *muṭāyaba* مطايبه See Wehr 676b.
- ṭyf ويقولون طيف الخيال اضافة بيانية لان الخيال نفسه (30a) *ṭyfal-ḥyāl* طيف الخيال “apparition, spectre”. HB 554b “*ṭēf* 1. spectre, apparition. 2. image, shadow”. HB 272a “*ḥayāl* 1. shadow”. Lane V 1905c “طُئِفَ, an apparition, a phantom, a spectre, or an imaginary form, (خَيَالُ) coming in sleep”.

ṭ

- ṭrf ويقولون كتاب المستظرف في كل فن مستظرف (29b) *mustaṭṭraf* مستظرف

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“elegant”. This is a book; its official title is *al-Mustaṭraf fi kull fann mustaṭraf* by Šihāb al-Dīn Muḥammad b. Aḥmad Abī al-Faṭḥ al-Ibšīhī (ca 1388-ca 1446).

يقولون فلان عنده ظرف بضم الظا (...) وقول العامة وبعض *ẓurf* (30a) ظرف الخاصة الظرف بالضم ينبغي ان يجوز وان لم يكن لغويا ويكون من استعمال "charm". It is *ẓarf* in Classical Arabic, see Lane V 1910c. In the Egyptian colloquial it has become *ẓarīf* - *ẓurf* in analogy with *laṭīf* - *luṭf*. HB 556a “*ẓurf* sweetness, agreeableness, cuteness”. Al-Ḥafāḡī 152 “ظرف بفتح فسكون والعامة تضمه وهو خطأ وقالوا من الظرف جود المهدى بالظرف”

‘

- ‘b’ يقولون فلان لا يُعْبَأُ به اي انه حقير والصحيح (121a) *yu’ba’u: lā yu’ba’u bih* لا يؤبه به اي لا ينظر “he does not care about it/for him”. Lane V 1933a “ما أَعْبَأُ بِهِ” (..) and it signifies also: I do not care for, mind, heed, or regard, him; or I do not receive with approbation anything from him, nor anything of his discourse; I do not hold him to be of any weight or worth; do not esteem him”. It seems that al-Maḡribī confuses the two verbs, because both لا يُؤْبَهُ لَهُ and لا يُعْبَأُ بِهِ mean “he does not care about it”. Therefore, contrary to what al-Maḡribī states here, the expression used by the Egyptians is the correct Classical Arabic.
- ‘bb’ يقولون العَبَّ على ما يلي الصدر *‘abb* (16b) عَبَّ “space between garment and chest”. See HB 558b. Lane V 1931c عَبَّ “the base of the sleeve”. Dozy II 89a with *kasra* or *fatha*: “poche de sein”.
- ‘bdl’ يقولون وهم الخواص العبادلة اشارة لجمع عبد الله *‘abādila* (82b) العبادلة ‘Abdallahs”. Plural of the name ‘Abdallah. *fa’ālila* is the plural used for groups of people, see Fischer (1987) p. 56.
- ‘by’ يقولون عَبَا على شي كالكسا *‘abā* (9a) عَبَا “woollen cloak”. Lane V 1933b “sort of woollen garment of the kind called كِسَاء”. Lane (2003) p. 30:

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- “In cold or cool weather, a kind of black woollen cloak, called ‘abayeh,’ is commonly worn.” Lane (2003) mentions in the footnote that it is also called ‘*abāāh*’ (sic) and ‘*abā*’. HB 561a “‘*abāya*’ sleeveless woollen robe (usually black) worn by men over a *galabiyya*”.
- يقولون عباية وله اصل قال العباية ضرب من الاكسية كالعباية (128b) عباية “woollen cloak”. See عَبَا.
- ‘tb threshold”. ويقولون عتبة الباب يريدون ما يلي سفل الباب (16b) عتبة
See HB 561b.
- ‘trs يقولون بلا عَتْرَسَه اى بلا شدة ولعله مصحف عن عترفة (30b) ‘*atrasa*’
“resistance”. See Spiro 384a. HB 562a “‘*atras* to resist, balk”. Al-Mağribī relates it to ‘*atrafā*’, although *al-Qāmūs al-muḥīṭ* p. 500c has an entry ‘*atrasa*’: “والعَتْرَسَة: الأَخْذُ بِالشَّدَّةِ وبِالجَفَاءِ والعُنْفِ والغِلْظَةِ”. Dozy II 93b “roideur, impétuosité de mouvement”.
- ‘tršq ولعل قول العامة فلان عَتْرَشَقِي اكتفا عن عتريف (30b) ‘*atrasqī*’ عَتْرَشَقِي
“wicked”. There could be a relationship to Hava 452a “عَتْرَسَ to lay violent hands on”, 452b “عَتْرِسَ hot-tempered”, with the Turkish ending -gī.
- ‘tq ويقولون في الصِّدِّيق انه العتقيق من العتاقة الحسن وسمي به (48b) ‘*atīq*’ عتقيق
“beautiful”, surname of al-Ṣiddīq (Abū Bakr). Lane V 1947c “‘*atīq*’ is an appellation applied to Es-Siddeek, i.e. to Aboo-Bekr as a surname, because he was said by the Prophet to be freed from the fire [of Hell]: or because of his beauty, or comeliness”.
- ويقولون حملة على عاتقه هو موضع الردا من المنكب او ما بين (49a) ‘*ātiq*’ عاتق
“shoulder”. See HB 562a.
- ‘tl “to carry”. See ويقولون العتالين ويعتلون الاحمال وهو صحيح (83a) *yi’tāl* يعتل
HB 562b.
- “porter”. See ويقولون العتالين ويعتلون الاحمال (83a) ‘*attāl*’ عتال
Lane V 1949a.
- “crowbar”. See ويقولون نقبوا المحل بالعتلة (83a) ‘*atala*’ عتلة
Spiro 384b.
- ‘tm “fluttering of the wings”. *atīm* عتيم (102b) عتيم
al-muḥīṭ p. 1023c “عَتَمَ الطائرُ تَعْتِيماً: رَفَرَفَ على رأسِ الإنسانِ ولم يُنْعِدْ”.

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- ‘grf عجرفه (30b) ‘ağrafa “roughness in speech”. See Lane V 1959b.
- ‘gl عجل (83a) ‘iğl “calf”. See HB 564b.
- ‘gn عجينة (116b) ‘ağīna بالرخاوة وصفوه (like dough)”. HB 565a “huwwa lissa ‘ağīna he is still young and impressionable”. Lane V 1968b-c: عجین “soft, or yielding”; “weak in his body and in his intellect”; “stupid, foolish”.
- ‘gw عجوة (128b) ‘ağwa العجوة بالحبجاز التمر المحسى والعجوة “pressed dates”. See HB 565a. Lane V 1969a “a sort of dates (...) and, in El-Hijāz, the dates that are stuffed (مَحْشِيَّةٌ) [or pressed into a compact mass, while moist, in the receptacle of palm-leaves or skin, as are the dates called عَجَوَة in the present day]”.
- ‘dd عِدَّان (117a) ‘iddinn وهو ظاهر الصحة اي عدَّ ان “let’s assume that...”. This is a contraction of عِدَّان, see §6.2.3.2. HB 565b “‘add (..) 2. to consider (..) ‘iddini ‘ult kida (even) supposing that I said so”.
- ‘dl مَعْدِّل (83a) ma‘addil هذا مستعمل في صنعته القباني وكانهم يشيرون الى انه يكشف حاله المخفي ونحوه “somebody who puts another straight or corrects his faults”. (qabbāni = one who weighs with a steelyard, see HB 685a). HB 567a “‘addil 1. to put right, set straight 2. to amend, modify 3. to point out and correct faults”. Spiro 388a “mu‘addil average, rate”. (HB gives mu‘addal for “average”). mu‘addil > ma‘addil as in Muḥammad > Maḥammad, see §6.2.12.6.
- ‘dn معدن (116b) ma‘dan بكسرهما “metal”. See HB 568a.
- ‘dw عدو (128b) ‘adaww ضد الصديق “enemy”. HB 568a “‘adiww enemy”.
- يقولون وسرّ العدوي قال (128b) ‘adawī: wa sirr al-‘adawī عدوي: سرّ العدوي “by the secret of the ‘Adawī”. It seems to refer to someone from the ‘Adīy-tribe, whose members were apparently known for keeping secrets. The expression is

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- found only four times by Google, in such contexts as كان نفسي اعرف "I was longing to know the secret" and ما هو سر العدوي "what is the secret?" It should not be confused with the similar-looking expression سر العدوى *sarat al-'adwā* "the contagious disease spread", because al-Maġribī indicates that the pronunciation is 'adawī and that it is an oath, introduced with wa-.
- 'rb يقولون اعطاه العربون بفتح العين مع انه بضمها 'arbūn (116b) عربون payment". See HB 569b. Lane V 1994b "a portion of the price, whereby a bargain is ratified"; "a thing that is paid by the purchaser of a commodity, or by the hirer of a thing, on the condition that if the sale or hire have effect, it shall be reckoned as part of the price, and otherwise shall not be reclaimed".
- 'rb ويقولون وجهه مترّك اذا كان مدوّر او غيره يقولون فيه عربي 'arabī (56b) عربي الوجه عربي "long-faced". Lane IV 1994a "long-faced". Lane IV 1994a "the face of an Arab" often occurs in post-classical works as meaning *having an Arab face*; i.e. *long-faced*; opposed to الوجه تُركي. See also مترّك.
- * 'rd يقولون للإعادة او العرض مقابلة وهو صحيح بمعنى واجهه 'arīd (89a) عارض والمغاربة تكتب محل قابله عارضه وهما بمعنى واقبلته الشيء جعلته على مقابله "to oppose" (North-African). Harrell-Sobelman (2004) p. 253b confirms its use in Morocco: "'arēd to oppose, to be in opposition to, to object to".
- 'rf ويقولون عريف الكتاب لمن هو دون الفقيه 'arīf (30b) عريف teacher of the *kuttāb*". See HB 572b. Lane V 2016a "it is now used as meaning a monitor in a school, who hears the lessons of the other scholars".
- 'rq ويقولون فلان عمل بالعرق اي انه تعب حتى عرق 'araq (49a) عرق "sweat". See HB 573b. The reason why al-Maġribī mentions this very common word is that he composed a *qaṣīda* which ended with it. ويقولون نون معرّق او معلق لم اعلم شيئا في ذلك والظاهر mu'arraḡ (49a) معرّق "ending in a hook/curl which passes under the line (letter)". Dozy II 121a "تَعْرِيقُ" Beaussier donne pour عَرَقَ faire la boucle d'une lettre, p.e. عَرَقَ النون "faites la boucle du ن;" sous معرّق il a: (lettre) qui se termine en crochet recourbé à droite [lisez à gauche],

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- passant au-dessous de la ligne sur laquelle on écrit; ce sont les caractères* “ص س ي ن م ل ف”. Note also the *r – l* shift.
- ‘rqb “to hamstring an animal”. ويقولون عرقب الدابة اذا قطع عرقوبها *‘arqab* (17a) عرقب animal”. See Lane V 2022b.
- ‘rql ويقولون نقطع عراقيلنا ونسافر مثلاً قال في القاموس العراقي *‘arāqīl* (83b) عراقيل صعب الامور وعرقل حاد عن القصد والعرقيل بالكسر صغرة البيض “obstacles”. See Wehr 711a. HB 574a only mentions the verb: “*‘ar’il* to hinder, complicate, make difficult”. There seems to be a link to “to hamstring”: Hava 467b mentions both عراقيب الأمور and عراقيل الأمور with the meaning of “difficult affairs”. Therefore, the expression نقطع عراقيلنا would literally mean “let’s cut our hamstrings” and therefore “let’s remove the obstacles”.
- ‘rm “heap, pile”. Lane يقولون عُرْمَة على الشي الكثير المجتمع *‘urma* (102b) عُرْمَة V 2024b “heaps of reaped wheat and of barley”; “a place in which sand is collected”. BW IV 308b “Haufen von gedroschenem Getreide” (Delta and Middle Egypt).
- ‘rnd ويقولون لمن يكثر الشرّ والصياح والاذية للناس فلان صار *‘arānda* (128b) عرنده “nuisance, pest, troublemaker”. According to *al-Qāmūs al-muḥīṭ*, it is derived from عريدة which means “ill nature, or evil disposition” (see Lane V 1995b). It seems unlikely, however, that the *b* has shifted to *n*.
- ‘zb ويقولون على بعض الحرس ليلاً العزب وله مناسبة لان العزب لغةً *‘azab* (17a) عزب “night guard”. Dozy II 124a “milice bourgeoise”. The original meaning is “single” (see e.g. Wehr 713b). This is a metonymy: the word *‘azab* “bachelor” is used for the night guard in general, which mainly consists of bachelors. From the early days of the Ottoman conquest of Egypt, it was the task of the *‘azabs* to guard the approaches to the Citadel and the suburbs of Cairo. Later, the patrol of the Nile and the approaches to the port of Suez were added to their tasks. See Čeẓzār (1962) p. 32 fn.
- وقد علم ان الرجل عزب وهي عزبه لا عازبة كما يقولون *‘āziba* (17a) عازبة “spinster”. See HB 575a. According to Lane V 2033c both عازب and

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- عزب mean “having no spouse”.
- ‘zl يقولون على احد الانغام عزّل والاروام عزال والظاهر انه غير عربي ‘azāl (83b) عزال “musical mode”. Dozy II 125b “عزّل mode de musique, Descr. de l’Egypte XIV, 29”.
- عزال (83b) ‘azzal “musical mode”. See عزّل
- ويقولون فلان عزّل عن الناس اطلقوا الجمع على المفرد مبالغة ‘uzzal (83b) عزّل والاصل منعزل فاطلقوا العزّل على الاعزل وتقدم انه الذي لا سلاح معه فهو “cut off from other people”. According to Lane V 2037a, the sg. is أعزل or عُزّل; one of the pls. is عُزْل. It means “not having with him any weapon”; or, of sand, “cut off from other sands”. It is possible that عُزْل is not a plural (as al-Mağribī believes), but an intensive adjective, as e.g. HB 764b “kummāl /adj inv/ well-bred, genteel”.
- “mouth of the water bag” and يقولون على فم الراوية عزلة وانما هي العزلا ‘azla (83b) عزلة “the lower mouth of the leathern water-bag called مَزَادَة”. Also note the disappearance of the *hamza* and the shortening of the *a*, see §6.2.10.2.
- ‘zw يقولون فلان كثير العزوة بكسر العين اي الجماعة ‘izwa (128b) عزوة “group of supporters”. Kazimirski II 248a “عزّة troupe d’hommes”. HB 577b “‘izwa support, backing”.
- ‘zy يقولون فلان في العزا اذا مات له احد ‘azā (129a) عزا “state of mourning”. Lane V 2039c “عَزَاءٌ is also a quasi inf. n.; (..) or a subst. [signifying *Enjoinment*, or *exhortation*, to be patient: and hence, *consolation*: and, as often used in the present day, the *state*, or *ceremony*, of mourning, when relations and friends come to console the bereaved”.
- ‘sf ويقولون في الدعا على الاولاد معسّف والذي يناسب ولو mu‘assaf (30b) معسّف بادنى مناسبة ان العسف الميل عن الطريق وعسّفه تعسيفا اتعبه وتعسّفه ظلمه “nuisance”. Reprimand said to a child, literally meaning “tiresome”. Wehr 716b form II “to overburden, overtask, overtax”. Lane V 2044c “عسّفه he fatigued, or jaded, him, namely, his camel, by journeying”. Dozy II 127b “II contraindre”.
- ‘sl ويقولون عسل نحل ولا يحتاج الى نحل لان العسل ‘asal nahl (83b) عسل نحل

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- “honey”. The Egyptians add *naḥl* because there are two types of *ʿasal*: *ʿasal abyad* or *ʿasal naḥl* “honey” and *ʿasal iswid* “molasses” (see HB 578b).
- ʿsm ugly and old, “ugly and old, withered”. HB 580a *ʿašmān* “hopeful, expectant” does not fit the meaning here; the meaning of the word has apparently changed over the ages. This can be explained by the fact that the verb has two meanings in Classical Arabic: عَشِمَ “to be dried up” and عَشَّمَ “to give hope to, to hope for” (both Hava 475a). Kazimirski II 264 confirms the meaning given by al-Maḡribī: عَشَمَةٌ avidite, convoitise. 2. maigre et dessechement du corps qui en est la suite 3. vieillard decrepit 4. vieille femme decrite 5. celui qui marche d’un pas lent, a pas rapproches et le dos courbe. 6. grande vieillesse, decrepitude”.
- šy “supper”. See HB 580b. عَشَا (129a) *ʿašā* اكلنا العشا
- ʿb “league”. ويقولون فلان له عُصْبَةٌ مثلاً للجماعة المتعصِّين له (17a) *ʿuṣba* عَصْبَةٌ
See HB 581a. Lane V 2059b “a party, or company, of men who league together to defend one another”.
- ʿsm يقولون معصم بفتح الميم وهو معصم بكسرهما مثل منير (103a) *maʿsam* مَعْصَم
“wrist”. In Classical Arabic it is pronounced *miʿsam*, as it also is in modern Egyptian Arabic: HB 582b “*miʿsam* wrist”. The pronunciation with *i* probably returned in modern Egyptian Arabic under the influence of MSA.
- ʿdl “coarse, rude”. Kazimirski II يقولون فلان عضل اي فظ غليظ (84a) *ʿiḍl* عَضَل
281 “عَضَلٌ” (..) 2. Homme dur et grossier”. Lane V 2074c “عَضَلٌ very cunning; very bad, evil”.
- ʿrb يقولون في السبّ فلان عُطْرَب يريدون عدم الكيس والفتانة (17a) *ʿuṭrāb* عُطْرَب
“stupid”. No references found.
- ʿl يقولون فلان عطل اذا وصفوه بعدم المعرفة والتجرد من الكمال (84a) *ʿuṭl* عَطَل
“devoid of good qualities, such as knowledge and good manners”. Lane 2083a “عُطْلٌ and عُطْلٌ destitute of property and of discipline, or good qualities and attributes, of the mind”. Kazimirski p. 288a “عُطْلٌ, عُطْلٌ. 1. Dépourvu de biens, qui n’a rien. 2. Ignorant, illettré”.

Glossary

ʿtn	“putrid”. Lane IV 2084b يقولون ما عطن اي كدر متغير ʿaṭan (116b) عطن “عطن stinking”.
ʿff	ويقولون عفّ عليه الذبان مثلا مع ان عفّ بمعنى تباعد فهو يقتضي ʿaff (31a) عفّ “to gather (of flies etc.)”. See HB 587a. ضد ما ارادوه من جمع الذباب على الشي
ʿfq	ويقولون عفقه اي مسكه بشدة وكذلك عفق العود للضرب على ʿafaq (49a) عفق “to grab violently”. See HB 587a, and Dozy II 144b. اوتاره
ʿflq	“beanpole (a very tall and thin person)”. Not found with this meaning. In the consulted dictionaries, the meaning of “wide and loose vagina” is given, e.g. <i>Al-Qāmūs al-muḥīṭ</i> p. 819a “الفرج الواسع الرخو” and Kazimirski II 302b “عَفْلَقٌ, عَفْلَقٌ 1. Vagin large et lâche. 2. Femme sotté et qui tient des propos indécentes”. Interestingly, Ibn ʿAbbād (online version: http://islamport.com/d/3/lqh/1/54/431.html) refers to the opposite of the meaning given in <i>Daf al-iṣr</i> , i.e. “a short fat man”: “والعفلق من الرجال القصير السمين المكتنز”.
ʿfn	“to rot”. HB 587a “ʿaffin 1. to rot, cause to decay or go mouldy. 2a to rot, go putrid”. In MSA, this is form I (see Wehr 731a). In the 19 th century it was used in Egypt in form II, as it is today (see Spiro 403b). يقولون عفن اي نتن ʿafan (116b) عفن
ʿqq	ويقولون فلان عائق والديه والصواب عاق والديه ... فيكون اسم ʿāʾiq (49b) عائق “disobedient, disrespectful”. The active participle of verbs med. gem. is KāKiK in modern Egyptian Arabic, e.g. <i>šāmim</i> “smelling”. Therefore, Egyptians would say عائق ʿāʾiq / ʿāʾi and not ʿāqq like in Classical Arabic. عائق is therefore a sign that they pronounced the qāf as a glottal stop, see §6.2.1. Lane p. 2097b “عَاقٌ undutiful, disobedient, refractory, or ill-mannered, to his parent, or father”.
ʿqy	“gold”. See Lane IV 2118b. يقولون عقيان وهو الذهب ʿiqyān (116b) عقيان
ʿkfš	يقولون في السبّ فلان عطرِب يريدون عدم الكيس والفتانة ʿkfaš (17a) عكفش “stupid”. There could be a relationship to عكش “awkward, clumsy”, see Hava 491b.

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- 'kk** يَقُولُونَ عَكَّ الْمَجْلِسُ أَي غَيَّرَهُ وَكَدَّرَهُ (61a) 'akk "to mess up". See HB 592a.
عَكَّ (61a) 'akka "receptacle for clarified butter". See Lane IV 2119a عُكَّةٌ.
- 'km** يَقُولُونَ عَكَامٌ وَهُوَ صَحِيحٌ (103a) 'akām "rope or string to bind goods".
See Lane IV 2122c. Kazimirski II 332b "1. Drap ou pièce d'étoffe, ou couverture dans laquelle on enveloppe ses effets. 2. Corde avec laquelle on raffermir les paquets sur le dos de la bête de somme".
- 'lb** يَقُولُونَ عِلْبُهُ عَلَى الظَّرْفِ الْمَعْلُومِ عِنْدَ الْعَطَارِينَ وَغَيْرِهِمْ (17a) 'ilba "small container". See HB 592b.
- 'lf** يَقُولُونَ فَلَانٌ عُلُوفَتُهُ كَذَا وَهَذَا يَقَعُ كَثِيرًا مِنَ التُّرْكِ وَهُوَ عَرَبِيٌّ 'alūfa (31a) 'alūfa "a soldier's food/pay". Lane V 2131c "عَلْفَةٌ the food, or victuals, of soldiers; as also عُلُوفَةٌ". Dozy II 160a "la nourriture qu'un roi fournissait aux ambassadeurs et à d'autres personnes; appointements, paye, pension, solde, traitement, gages."
عَلَّافٌ (31a) 'allāf "fodder seller". See HB 593a.
- 'lq** مَعْلَقٌ (49a) mu'allaq "ending in a hook / curl which passes under the line (letter)". See معرق.
وَيَقُولُونَ مَعْلَقُهُ لَالَةٌ يُوَكَّلُ بِهَا وَيَشْرَبُ؛ وَقَدْ عَلِمْتَ أَنَّ (49b; 54b) ma'laqa "قول اهل مصر معلقة لا يصح بخلاف قول اهل مكة معلقة بكسر الميم كما spoon". HB 593b "ma'la'a 1. spoon". From معلقة with metathesis of lām and 'ayn (see §6.2.7).
- 'lqm** يَقُولُونَ مَرٌّ مِثْلَ الْعَلْقَمِ الْعَلْقَمُ هُوَ الْحَنْظَلُ وَكُلُّ شَيْءٍ مَرٌّ 'alqam (103a) 'alqam "colocynth". See Lane V 2138a عَلَّقَمَ, HB 594a 'al'am. Boulos IV p. 522 "Algam Ephedra aphylla عَلَجَمَ".
- 'lk** يَقُولُونَ يَعْلُكَ الْكَلَامُ إِذَا رَدَّدَهُ وَهُوَ صَحِيحٌ (61a) yi'lak "to talk confusedly". HB 594a "alak (i) to chatter, prattle, babble on". Spiro 408b-409a "alak (ji'lik) to chatter, talk too much, talk confusedly". Hava 495b form II: "to talk nonsense". Lane V 2138a "عَلَكَمَ he chewed it". Dozy II 163a form I "ruminer; كَلَامُهُ mâcher ses

Glossary

- paroles, parler d'une manière confuse"; form II "baliverner, bavarder, rabâcher".
- 'll يقولون بنو العَلَّات اولاد الرجل من *banū al-'allāt* (84a) العَلَّات: بنو العَلَّات "sons of a man by different mothers". See Wehr 741b.
- 'll يقولون فلان معلول والقياس معل (84a) *ma'lūl* "sick, ailing". HB 594a "all 1. to make sick and weary". Spiro 407b "*ma'lūl* sick, patient, poorly".
- 'lwn يقولون علوان الكتاب باللام *ʿalwān* (129a) علوان "book title". Mentioned in Lane V 2146c. HB 606a "*inwān* (also *ilwān* ↓) (..) 2. title (of a book)."
- 'ly يقولون السلام عليكم بكسر الكاف يسمع من بعض الاتراك *ʿalykim* (107b) عليكم "upon you". This pronunciation can be attributed to vowel harmony in Turkish. The pronunciation *ʿalēkim* is possible if the suffix *-kum* follows the rules of the fourfold suffixes. However, the *kasra* could also be a way of writing *ʿalēkūm*, since Arabic has no other way to write the vowel *ü*. See Kissling (1960) p. 18, for the rules of vowel harmony in Ottoman Turkish.
- 'ly يقولون قاعد في عِلَّيه وايضا من غناهم يا قاعده *ʿilliyya*, *ʿalālī* (84a) عِلَّيه، علالي "upper room". See Wehr 749a. HB 598a "*alālī*: *fil-ʿalālī* very high up".
- 'ml يقولون فلان مُسِكْ بعمليته اي بسرقة *bi-ʿamlāt* (84b) عملة "in the act, redhanded". HB 601b "*amlā* deed, act (usually bad) ... *miskūh f-ʿamlitu* they caught him in the act, they caught him redhanded". Lane V 2159b عَمْلَة "theft".
- 'mlq يقولون لمن يكون طويلا جدًا عملاق *ʿamlāq* (50a) عملاق "giant". See HB 602b *ʿimlāq*.
- 'mm يقولون عمامه وهو صحيح *ʿmāma* (103a) عمامه "turban". See HB 603a *ʿimāma*.
- 'mn يقولون بحر عَمَّان *baḥr ʿumān* (116b) بحر عَمَّان "Gulf of Oman". Nowadays, it is also known as خليج عمان *ḥalīġ ʿUmān*.
- 'nb يقولون عَنَاب ولكن من كسر عينه لم يصح *ʿinnāb* (17b) عَنَاب "jujube fruit". See HB 604a. Lane V 2167c and Hava 503a have عَنَاب.
- 'nfq يقولون في مداعباتهم ذفنه والعنفقه في است كلبة مطلقه *ʿanfaqa* (49b) عنفقه

Glossary

- “a few hairs between the lower lip and the chin”. See Lane V 2175a.
- ‘nq يقولون عوج بن عنق بضم النون وليس كذلك وإنما هو *ibn ‘unuq* (50a) عنق
عوج ابن عوق “Ūḡ b. ‘Unuq (personal name)”. He was the king of the
giants and was killed by Musa. See al-Alūsī (s.d.) VI p. 86.
عَنَّق (49b) *‘annaq* عَنَّقَهُ اي عانقه “to embrace”. According to Lane
V 2175a-b, form II means “to take by the neck and squeeze” and III
“to embrace”. Kazimirski II 387a “II 1. Saisir quelqu’un au cou, par
le cou”. Dozy II 182a “عنق II = III embrasser”.
- ‘nn يقولون فلان عَنِّن اي لا يقدر على اتيان النساء عجزا ولا *‘innīn* (117a) عَنِّن
يريدهن “impotent”. See Lane V 2167a.
- ‘wr يقولون مرثيه بالتشديد والصواب التخفيف لما عكسوا في العارية *‘āriya* (8b) عارية
“loan”. Lane 2195a “عارية and sometimes
what is taken by persons by turns (generally meaning a loan).”
This is from the root ‘WR. This is a pun; *‘āriyya* “loan” is
pronounced *‘āriya* “naked (f.)”.
- ‘wq يقولون فلان عَوَّقنا عن مصلحتنا مثلا *‘awwaq* (50a) عَوَّق
“to impede”. HB 610a “*awwaq* to delay”. It is also used in Upper Egypt with the
meaning “to delay” (see BW IV 329b). HB 610a “*ā* to hamper,
impede”.
- ‘wl وعاله الشيء عليه وثقل عليه ومنه قولهم عيل صبري اي *‘īl ṣabrī* (84b) عيل صبري
غلبه “I lost my patience”. Wehr 770b-771a “عال صبره (*ṣabruhū*) and
عيل صبره (*‘īla*) to lose patience”. See §6.3.1.6 for more information
about the internal passive.
ويقولون فلان عويل يريدون وصفه بالفقر والطلب كالطفيلي وليس *‘awīl* (84b) عويل
“poor and miserable”. HB 610b “*awīl* lazy and incompetent”. Dozy II 191a “vil,
méprisable”. It is untrue that *al-Qāmūs al-muḥīṭ* does not refer to
this meaning as al-Mağribī claims, because on 934b
“عال (...): افْتَقَرَ، فهو عَائِلٌ” is mentioned. This is under the root ‘YL,
while al-Mağribī looked under ‘WL.
يقولون عند فلان عَيْلة بكثرة والعيلة ليست العيال وإنما العيلة الفقر *‘yla* (84b) عَيْلة

Glossary

- “family”. HB 610a “عائلة، عايلة، ‘ēla, ‘ā’ila ↑ family”.
- ‘wn “telltale, يقولون فلان عواني اذا كان فتّان ولم يعلم ‘awānī (117a) عواني betrayer”. Dozy II 192a “mouchard, denonciateur”.
- ‘wh “disease”. See Wehr 772b. يقولون في الدعا عاهة ‘āha (122a) عاهة
- ‘yb “defective”. See يقولون هذا الشي معيوب وهو صحيح ma’yūb (17b) معيوب HB 612a.
- ‘yḏ يقولون ويسمع من النسا بقي عيضة اي حصل له التلف ‘yḏa (122a) عيضة “misery”. HB 613b “‘ēḏa, ‘īḏa a mess, a bad condition. ḥalithum ba’it ‘ēḏa their life turned to misery”.
- ‘yf “to turn down (food or water)”. يقولون عاف الشي فلم يقبله ‘āf (31b) عاف Lane V 2211c (root ‘yf) “he disliked it, or loathed it, namely food, or water, (...) and would not drink it”.
- ‘yq يقولون فلان الان في العيّوق وهو نجم احمر مضى في طرف ‘ayyūq (50a) عيّوق “the star Capella”. See Lane 2199c. يتقدّمها fulān fī al-‘ayyūq “so-and-so is of high rank”. Compare في السهى

ḡ

- ḡbb يقولون غبّ سلام الخ وهو صحيح لان الغبّ بالكسر معناه عاقبة ḡibb (17b) غبّ “after”. See Lane VI 2222a. Classicism.
- “double chin”. Lane VI 2222b يقولون فلانه سمينة لها غيبة ḡabba (18a) غيبة “ḡabḡ the flesh that hangs down under the part beneath the chin and lower jaw”.
- وسمنا النسا تستعمل هذه المادة في الحيض فلانة غبتها ḡabba (18a) غبة “menstruation”. The meaning of the verb غبّ is “to return at regular intervals”, see Lane VI 2221a. Kazimirski I 429a غبّ “action de mettre l’intervalle (au moins d’un jour)”.
- “ewe that كمعظمه الشاة تحلب يوماً وتترك يوماً muḡabbaba (18a) مغبّه is milked every other day”. Hava 515a “أُغَبّ to visit a.o. every two

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- days; to water (cattle) every two days; to yield (milk) every two days (she-camels)".
- gbq يقولون اليوم غبوق فيضمون الغين ويريدون به الغيم المنتشر في 50a) *ḡubūq* غبوق "cloudy". It is not used in Egypt nowadays, but it is in Syria; see Barthélemy p. 569 *ḡabaq yaḡboq* "devenir étouffante, manquer d'air, être nuageuse (journée)", *ḡabeq* "manquant d'air et de lumière".
- gtm انغمم "to speak unclearly, speak Arabic incorrectly". Lane VI 2228c-9a "غَتِمَ *He had an impotence, or an impediment, or a difficulty, in his speech or utterance; and a barbarousness, or vitiousness, therein, especially in speaking Arabic*".
- grb "withers"; *nizil 'alā ḡārib* (18a) *ḡāribu* "he hurt him (lit. hit him in the withers)". Lane VI 2224a "The كاهل [or withers], of the camel".
- grbl يقولون الغربال والمنخل وبينهما فرق ذلك للحبوب والمنخل (84b) *ḡurbāl* "sieve for grains (coarse-meshed sieve)". See HB 619a, and al-Ḥafāḡī 164. ومن العجيب ان المغرل بفتح البا يقال للشئ الجيد حتى (84b) *muḡarbal* "something good (as if the chaff was sifted from it in the *ḡurbāl*)". HB 619a "*ḡarbal* 1. to sieve or sift with a *ḡurbāl*". Lane VI 2245a "مُغْرَبَلٌ sifted, dispersed, or scattered; the low, base, vile, or mean of men; as though he had come forth from the غُرْبَال".
- grf "fat". HB 620b "*ḡaraf* to eat in large mouthfuls". The connection could be that somebody who *biyīḡruf*, eats in large mouthfuls, becomes *ḡirif*, fat. ويقولون على البيت الصغير غرفة (31b) *ḡurfa* "small room". Lane VI 2249c "an upper chamber". In modern Egyptian Arabic it is only used in loanwords from literary Arabic. See also Davies (1981) p. 428, where the word is used in a colloquial context. "ladle". See ويقولون مغرفة قال مغرفة كمكسسه ما يغرف به (31b) *maḡrafa* HB 620b.
- grq ويقولون سرج مغرق وهو صحيح قال في القاموس لجام (50a) *muḡarraḡ* مغرق "ornamented with silver or gold". See Hava 522b, and

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- غرق: المغرق بزنة اسم المفعول الفضة “ Lane VI 2251c. Al-Ḥafāḡī 165
 “المطلاة بالذهب في السروج ونحوها عامية
- gʒl يقولون غزل رقيق مثلاً بسكون الزاي (85a) *gʒl* غزل (85a) *gʒl* 622a.
- gsl يقولون على الما الذي يغسل به غسله وهو صحيح قال (85a) *gusāla* غسله (85a) *gusāla* “washing water”. Lane VI 2259c “الغسالة كشمامة (..)» that with which one has washed the thing”. In modern Cairo Arabic, the nominal form KiKāKa/KuKāKa is often used for words meaning “waste, refuse” such as *zibāla* “garbage” and *kunāsa* “sweepings”, see Woidich (2006) p. 98 and §6.2.12.3.
- ويقولون المغسل والمغتسل وكل صحيح قال مغتسل الموتى (85a) *muḡtasil* مغتسل (85a) *muḡtasil* “somebody who has performed the ritual ablutions”. See HB 623a, and Lane VI 2258c.
- ويقولون المغسل والمغتسل وكل صحيح (85a) *muḡassil* مغسل (85a) *muḡassil* “corpse-washer”. See HB 623a, and Spiro 430a.
- gšm يقولون فلان ظالم غاشم وفلان غشيم في الصنعة (103a) *ḡāšim* غاشم (103a) *ḡāšim* “unjust, tyrant”. See Lane p. VI 2261a, and Wehr 790a. HB 623b “*ḡāšim* brutal, oppressive”.
- ويقولون فلان ظالم غاشم وفلان غشيم في الصنعة (103a) *ḡāšim* غاشم (103a) *ḡāšim* “naive”. Lane VI 2261a “not knowing anything”. HB 623b “1. naive, inexperienced 2. crude, raw”.
- ḡfw يقولون بعد غفوة اي رقدة (129a) *ḡafwa* غفوة (129a) *ḡafwa* “nap”. See HB 626a.
- ḡlb يقولون فلان مغلوب اي مقهور وهو صحيح من الغلب (18a) *maḡlūb* مغلوب (18a) *maḡlūb* “defeated”. See HB 626a.
- ḡlf يقولون لسانه اغلف (31b) *aḡlaf* اغلف (31b) *aḡlaf* “rude”. Wehr 798a “*aḡlaf* uncircumcised; rude, uncivilized”.
- ḡlq يقولون فلان غلق ما عليه اي وفاه (50b) *ḡalaq* غلق (50b) *ḡalaq* “to pay a debt”. Lane VI 2284b “غَلَقَ الرَّهْنُ the pledge was, or became, a rightful possession to the receiver of it when not redeemed within the time stipulated”. Hava 533a “to be forfeited (pledge)”. Not in HB, except in form II “to finish all one’s supplies, sell out”. The original meaning of غلق is “to close”. Compare *sadd*, which as well as its basic meaning of “to block”, also means “to pay (a debt, a bill)” (see HB 404b). Al-Ḥafāḡī

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- غلق: الغلق ضد الفتح معروف ويقال غلق الرهن اذا استحققه من رهن “ 166
عنده وهو عربى فصيح
“basket”. See HB 628b *ġala*. See also BW
339a.
- glm يقولون للصبي غلام (103b) *ġulām* “boy, young man”. Wehr 798b “boy,
youth, lad”.
- gmq ويقولون في الصباغ غميق ضد الصافي (51a) *ġamīq* “dark (colour)”.
Nowadays *ġāmi*, see HB 631a and Spiro 435b.
- gmy يقولون غمّاه (129a) *ġammā* “to blindfold”. See HB 631b. Lane VI
2298b “to cover”. Compare also *istuġummiyya* “hide and seek”.
- gny يقولون ما لنا عنه غنية (129b) *ġanya* “freedom from need”, *mā lanā*
ما له عنه “we cannot do without him”. Lane VI 2303b “
... he has not freedom from need of it, or him”; *ġunya* or
ġinya has the same meaning as غنى. HB 632b-633a “*da* *ġina* ‘an
(it) allows one to dispense with (...). *lā ġina* ‘an there is no
dispensing with, as in *ma-lūš ġina* ‘an^{ha} he can’t do without her”.
- gws انظر الغوش بلغة الفلاحين هو الاساور من القزاز ونحوها (101a) *ġūš* “glass
bracelets”. Nowadays in Cairo *ġiwēša*, see HB 634a. *ġiwēša* is a
diminutive, see Woidich (2006) p. 98.
- gwg وقولهم البيت يغاي من كثرة الناس (129b) *yīġāġī* “to buzz (crowd)”.
HB 616a only mentions the noun: “*ġāġa* noise, uproar, tumult”; ibid
Spiro 424b. Dozy II 198a “I غاغا I huer, faire des huées après
le loup”. Lane VI 2309c “تغاي عليه الغوغاء” the mixed multitude, or
the low, base, vile, &c., of men, bore, or pressed, or crowded, (as
though mounting,) upon him”.
“crowd”. يقولون فلان او الجماعة في غوغا ويسمع من الاروام (129b) *ġwġā* “
HB 616a “*ġāġa* noise, uproar, tumult”. Wehr 805b “*ġawġā* mob,
rabble riffraff; noise, clamor, din, tumult”. Steingass 898b “غوغاء (..)
a noise, cry, tumult, uproar”.
- gyb ويقولون غاب للقصب (18b) *ġāb* “reed”. See HB 616a.
ويقولون مغيّب فلانا اي غيّب عنه ولم اره في اللغة (18b) *maġyib* “to
absent oneself (from)”. HB 634b “*ġayyib* ‘an to absent oneself for a

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long time, be late”. Sharbatov (1969) p. 312 mentions it as an example of how 4-radical verbs are formed. According to Kamil (1963) pp. 45, 4-radical verbs beginning with *m* can generally be attributed to participia which have become verbs, the *m* serving as the first radical. See also the examples mentioned by Kamil (1963) pp. 45-7. In HB, some instances can be found in modern Egyptian Arabic, e.g. p. 815a *margil* “to make a man of s.o.”, p. 811b *itmagram* “to act or behave in a cruel, ruthless way”, and p. 820a *mazla* “to become slimy”.

- gyl يقولون أمنا غائلة فلان اي نامن من حقه الباطن الخفي (85b) *gā'ila* غائلة “rancour”. See Lane VI 2319c.
 غيلان (85b) *umm gylān* ام غيلان شجر السمر “a kind of tree (lotus tree?)”.
 Lane 2319b “أمُّ غِيلَانَ” the trees called غضاء or “the lote-trees”.
 HB 634a “*umm ilgīlān* mother *gūla* (in children’s stories)”. The سمر-tree which is, according to al-Mağribī, another name of the same tree is, according to Hava 335b, the “gum-acacia-tree; mimosa, Egyptian thorn”.
- gym يقولون للقواد غيم وله نسبة من وجهين تصحيف غنم وهم (103b) *gym* غيم يطلقون الغنم والكباش والمقرن على القواد وله نسبة والثاني ان الغيم يحجب القمر عن الابصار والقواد يحجب المحبوب في بعض الاوقات “pimp?”. No references found.

f

- fl يقولون الفال وهو ضد الطيره كأن يسمع مريض سالم او طالب يا (85b) *fāl* فال طيرة “good omen”. Lane VI 2325c “a good omen, contr. of طيرة, it is when a man is sick, and he hears another say يا سالم (o safe); or seeking, and hears another say يا واجد (o finder).” HB 637b “فأل، فأل” *fāl, fa’l* omen”.
- ftq “hernia”. See HB 640a. ويقولون فلان ضعيف بفتق حصل له (51b) *fatq* فتق
 ويقولون المسك الفتق (51b) *fatīq* فتق “rendered fragrant by mixing in

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- some other substance”. Lane VI 2331c “فَتَّقَ الْمِسْكُ” (...) he drew forth the odour of the musk [or increased its fragrance] بِغَيْرِهِ by the admixture of some other thing”.
- ويقولون حلاوة المفتقه لم انظر لها مناسبا ولعلها من (52a) *məfattaqa* “jam made of molasses and other ingredients”. HB 640a “*mifatta’a* jam-like mixture of spices, herbs, nuts and molasses (eaten by women as a fattener)”. Spiro “*ḥalāwa mufattaqa* native jam made of molasses”. There is a relationship to “أُفْتُقَ to have fat (cattle)” and “تَفَّقَ وانفتق to be swollen in the flanks (cattle)” (Hava 545a).
- ftl ويقولون ولا فتلة اذا طلب من احدهم شي مثلا اي لا نعطى شيا (86b) *fatla* “thread”; *walā fatla* “not a thread (absolutely nothing)”. Lane VI 2334b “ما أُغْنِي عنه فتلا” (..) I do not avail, or profit, him, (..) and in like manner (..) فتلة”. HB 640b “thread”.
- فتيلة (86b) *fātīla* السراج ويقولون فتيلة السراج (86b) *fātīla* = “wick of a lamp”. HB 640b “*fitīla* = *fitīl*”; “lamp wick”. Lane VI 2334b “فَيْتِلَةٌ A wick of a lamp”.
- fǧl ويقولون وهم الحجاج فلان فجل اي لم يزر النبي صلى الله عليه (86b) *faǧǧil* وسلم ولم يعلم من القاموس له نسبة؛ ويقولون لمن حج ولم يزر النبي صلى الله عليه وسلم فلان فجل بالفا والجيم ولعل المناسبة انه استرخى في مشيته حيث “to go on pilgrimage without visiting the grave of the Prophet”. Not found with this meaning. Lane VI 2342c form I, “he or it was or became thick, and soft, or flaccid”; II “he made it broad”. Dozy II 243a form II “effrayer”.
- ويقولون الفجل يهضم فيكسرون الفا وانما الفجل بالضم ويضمين (86b) *fiǧl* هذه الارومة “radishes (coll.)”. See HB 642b.
- fhl ويقولون فلان فحل يعنون انه شجاع او متميز على غيره في شي (87a) *fahl* “manly, courageous”. Lane VI 2346a “a male of animals, (...) stallion”, “masculine”. HB 643b “stud bull”. Hava 549a “stallion, male. Energetic man”.
- fḥm مثق الصبي كفرح وأماق وهذا الذي تقول العامة فيه (55a; 103b) *infaham* “to sob”. HB 643b “فُجِمَ and فُجِمَ” (Lane VI 2346c “*itfaham* to be overcome (by weeping)”).

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- he (...) wept until his voice became stopped, or until his breath became stopped”.
- اعلم ان المأفة بفتح الهمزة وهي شبه الفواق ياخذ الانسان عند (55a) فحمة البكا والنشج كانه نفس يقلعه من صدره مثق الصبي كفرح وأماق وهذا الذي “a sob”. The *maṣḍar* of فحم is انفحم. see Hava 549a. See also انفحم.
- fdlk “short, ironic summary”. HB 655b “*fazlaka* 1. [joc] (short) comment”. Hava 552a “sum total; recapitulation”. Wehr 821a “brief summary, resume, survey, outline, abstract, epitome”. Its origin is the word فذلك *fa-dālaka* “and so”.
- frā والفرا بمعنى الفضة لغة تركية بين الفرا والبا لكن تكتب بالبا وتنقط (9a) *firā* فرا “para (coin), 1/40th of a piaster”. The meaning of فِرَّة is: “argent (métal) 2. fedda, pièce de monnaie de billon qui a cours en Égypte; 1/40 d’une piastre” (Kazimirski II 604b). Redhouse 432 “پاره *pāre*, vulg. para. 3. money 4. a Turkish coin of the value of one fortieth of a piastre (b)”. Spiro 28a “باره *bāra*, para (1/40th part of a piastre)”. HB idem p. 49a, mentions “obsolete”. İhsanoğlu p. 308: “على قدعة نقدية تساوي ٤٠/١ من القرش”. Its Turkish/Persian origin is mentioned by Vollers (1896) p. 636. According to Shaw, the para weighed sixteen grains in the 17th century, see Čezzār (1962) p. 25 fn. 1.
- frtk “to defeat”. HB 645a “*fartik* 1. to rip apart, tear (to pieces)”. Spiro 447a “*fartik*, to tear to pieces, destroy, dissipate, disperse”.
- frtn “rough sea; trouble”. Lane VI 2358b “فُرْتَنَة a state of commotion of the sea arising from the violence of the winds”. Dozy II 247a فرتنة and فرتونة “tempête”. HB 645a “*furtēna* <perh T *firtina* from It> trouble, discord”. Vollers (1897) p. 320 believes its origin is the Italian *fortuna*.

Glossary

- frzdq ويقولون شعر الفرزدق قال الفرزدق كسفرجل الرغيف (52a) *al-farazdaq* يسقط من التنور الواحدة بها وفتات الخبز ولقب همام بن غالب ابن صَعَصَعَة او
 يسقط من التنور الواحدة بها وفتات الخبز ولقب همام بن غالب ابن صَعَصَعَة او
 ”al-Farazdaq (personal name)”. الفرزدة القطعة من العجين فارسيته برازده
 Steingass 917b “A *farazdaq*, a cake baked in the oven; (...) surname of the celebrated poet Humām bin Ġālib”.
- frzn “the queen in the game of chess”. Lane VI 2366b “فرزان الشطرنج” (117a) *firzān* the queen of the game
 of chess, (..) or what occupies the place of the wezeer to the sultan”. From the Persian فرزين “the queen at chess” (Steingass 918a). Wieber (1972) p. 321 “Dame (im Schachspiel); abgeleitet aus
 ”فرزين”.
 “look”. Dozy II 252a فرزن اي انظر وفرزان الشطرنج (117a) *farzin* “discerner, observer, remarquer”. HB 648a “*faraz* 2. to scrutinize”.
 BW IV 349a “*faraz* w jem. untersuchen”; “*itfarzan*, *yitfarzan* genau untersuchen”, in the eastern dialects (Šarqiyya). Hava 554b “فرزن في
 to observe, to look at”.
- frṭ يقولون انت حُرْصَلَّه وغيرك فُرْطَلَّه اي انت لا يفرط فيك (65b) *furuṭullāh* فُرْطَلَّه
 حُرْصَلَّه. “neglected?”. See حُرْصَلَّه.
- fr’n وكنيت سمعت ان فرعون اصل اسمه عون وكان سارقا (117a; 117a) *far’wn* فرعون
 فاخذ شيئا وهرب فقالوا فرعون ثم خفف لفرعون لم اجد هذا في القاموس؛
 “pharaoh”. The explanation offered by al-Mağribī is a folk etymology: فرعون “Awn fled”. The
 origin of the word “pharaoh” is “Pr-’3 Great House, palace: later Pharaoh”, see Faulkner (1962) p. 89.
- frq “I make a distinction between”. ويقولون افرق بينه وبينه (52b) *afraq byn* افرق
 HB 652a “*fara’* (i) (...) to separate”, 652b *farra’* “to make a distinction, differentiate”.
 (52a) *afraq* افرق ديك يقولون ديك افرق (52a) *afraq* “rooster with a split crest; white
 rooster”. Hava 559a “أفرق having parted teeth, hair, or a parted
 beard. White cock”. Lane VI 2386b “a cock whose comb is divided; a white cock”.
 (52a) *fārūq* فاروق ويقولون تريقا فاروق (52a) *fārūq* “distinguishing (theriac)”. Lane VI

Glossary

- 2386b “ثرياق فاروق” the most approved sort of theriac, and the most esteemed of compounds; because it makes a distinction between disease and health”. The pattern KāKūK (in modern Cairo Arabic KaKūK due to shortening of the first vowel) is frequently used for instruments, see Woidich (2006) p. 93. See also §5.3 for more information about theriacs.
- frk ويقولون فريك فيكسرون الفا وانما الفريك كامير المفروك من (61a) *fīrk* فريك “cooked wheat”. HB 653a “*fīrk* green wheat which has been cut and roasted”. Hava 559b “فريك wheat cooked with butter”.
- ويقولون في سبهم فلان زبل مفرك (61a) *māfarrak: zibl mufarrak* مفرك “crumbled dung”. Wehr 831b “فرك to rub; II = 1”. HB 653a “*farak* 1. to rub 2. to rub to bits, crumble”. See also زبل.
- frm “small piece of” يقولون فرمة لحم او لحم مفروم اعني مقطعا (103b) *farma* فرمة “minced meat”. Dozy II 261b “فرمة petit morceau”.
- “minced” يقولون فرمة لحم او لحم مفروم اعني مقطعا (103b) *mafrūm* مفروم (meat)”. HB 653a “*lahma mafrūma* minced meat”.
- frh “lively (donkey)” يقولون حمار فره بكسر الفا وتشديد (122a) *fīrrih* فره “فاره” 832b “*fārih* lively, agile, nimble, swift (animal)”. Lane VI 2390a “فاره ... it is applied as an epithet to a hackney and a mule and an ass, (...) meaning brisk, lively”.
- frw “fur”; يقولون كنا نقطع فروتك اي كنا نذكرك بالمحاسن (129b) *farwa* فروة “*niqatṭa’ farwatak* “we speak well of you”. HB 654a “*‘aṭṭa’ fi farwit(-u)* to speak badly of (s.o.) behind his back, spread scandal about (s.o.).” The expression has changed from positive to negative, see §6.5.4.1.
- يقولون اكلنا قسطل او قسطل لم يعلم وهو الذي (89a) *abū farywa* ابو فريوة * “chestnut”. HB 654b “*‘abu farwa* chestnut(s)”. *abū farywa* is the diminutive of *abu farwa*, see §6.3.6.
- fstq “pistachio nuts”. ويقولون بندق وفستق (53a) *fustuq* فستق Nowadays also pronounced *fuzdu’* (see HB 654b); this pronunciation with *d* was probably influenced by the word *bunduq*. The word’s origin is Persian, see Vollers (1896) p. 646 and Steingass 250 “پستا *pistā*, The pistachio nut”.

Glossary

- fsq ويقولون فسقية للحوض الذي يتوضى منه وللمحل الذي *fāsqiyya* (52a) فسقية
 “wash basin; grave”. HB 657a “*fas’iyya* fountain”, idem
 Spiro 456a; neither of them gives the 2nd meaning. Lane VI 2398b “a
 post-classical word, [arabicized, from the Lat. “piscina”], ... now
 commonly applied to a basin, or shallow pool, of water, in the court
 of a house, or in a room, generally having in the centre a fountain
 that throws up water”. Vollers (1896) p. 616 also mentions its Latin
 origin *piscina*. The second meaning of “grave” is confirmed by
 Taymūr V p. 60: “والفسقية أيضا تطلق على داخل القبر” and Winkler
 (1936) p. 219: “Die Massengruft heißt durchgehends: *fizgīje* pl.
fesāgi”.
- ويقولون فلان فاسق *fāsiq* (53a) فاسق “adulterer”. See HB 657a.
- fsl ويقولون ويسمع من العبيد فلان فسل اي قبيح *fasl* (87a) فسل
 “low; despicable”. HB 657a “asinine, silly”.
- fškl فلان اتفشكل اي لم يصح في الامر *itfaškil* (87a) اتفشكل
 HB 658a “*itfaškil* passive of *faškil*”; “*faškil* to make (s.th.) go wrong”.
- fšl يقولون على الذكر فيشلة *fyšala* (87a) فيشلة
 2402a “الفَيْشَلَةُ the head (or glans) of the penis”.
- fšl يقولون افتصل منك له اي لا ادخل بينكما *aftašal* (87b) افتصل
 “I do not interfere”. Lane VI 2406a “he weaned [the suckling from his
 mother, or the young infant from suckling the breast]”.
- fšy يقولون فاصي او يفصي اذا انحنى *yifšī* (129b) يفصي
 2408a FŠY does not fit: form I “he separated the thing from the
 thing; or removed it therefrom”, form III “he separated himself
 from him; left, forsook, or abandoned him”. It is more likely that it
 is derived from the root FS’, with emphasis of the s: Lane VI 2394c
 “أَفْسَأُ having a protuberant breast, or chest, and hollow back; &c.]: or having a
 protuberant breast, or chest, and the lower part of the belly
 prominent (..) or whose spine enters into [or turns inwards
 between] his haunches”.
- يفصي *fāšī* (129b) فاصي “bent”. See يفصي.
- ولكن سمعت من اهل مكة يقولون على نوى التمر فصي مع *fāsy* (130a) فصي
 فَصَايَة: في “date pit” (Mecca). Taymūr V p. 63 “كونه خاصا بالزبيب

Glossary

- fđl "what is left is for the distinguished / outstanding". See HB 661a.
- fṭm "to wean (*maṣḍar*)". This expression is mentioned in HB 663a.
- fl "labourers". HB 664a mentions *fa'ala* and *fu'ala* as the pls. of *fā'il*. Al-Ḥafāḡī 171 "فاعل".
- fġy "flower of *Lawsonia inermis*, or Egyptian privet (*henna*)". See Lane VI 2423a.
- fqfq "silly, stupid". Ibn Abī al-Surūr p. 126 "والفقفاقة: قال في المجرد: الفقفاقة هو الأحقق". Kazimirski II 622a "فَقْفَاقَةٌ masc. Sot, stupide".
- fqm "having buck teeth". Lane VI 2429a "أَقَمَ He had the lower central incisors prominent, so that they did not close against the upper, or so that the upper did not close against them when he (the man) closed his mouth: so in the L: or he had the lower jaw long and the upper short: but accord. to the IS, he had the upper central incisors prominent, so that they did not close against the lower: the epithet applied to him is أَقَمَ".
- fqy "and يقولون في مجنونهم فقي فقفاقه؛ يقولون علي معلم الاولاد *fiqī* (53a; 130a) فقي فقي "Koran-teacher". HB 666a "*fi'i*". The final *h* of *faqīh* has disappeared.
- fkh "يقولون فلان يتفكّه في حال فلان وله اصل تفكّه بالشي *yitfakkih* (122a) يتفكّه تنقم "to make fun of, mock". HB 667a "*itfakkih* to engage in light-hearted conversation, kid around". Hava 572b "ب يتفكه to enjoy a. th.; to slander a.o. jestingly". Lane VI 2432b "they spoke evil of such a one; or did so in his absence; and defamed him". Dozy II 283b "jouir de quelqu'un, jouir de la vue de quelqu'un; se moquer de".
- flfl "يقولون فُلُفُل بكسر الفأئين وهو صحيح وتجاوز ضمهما فلفل *filfil* (88a) فُلُفُل

Glossary

- فلفل بكسر الفاءين تقوله “pepper”. See HB 669b. Al-Ḥafāḡī 167 “العامة والصواب ضمهما”. Vollers (1896) p. 650 mentions its Indian origin *pippali* through the Persian *pilpil*. See also Steingass 254.
- يقولون ارز مفلفل الظاهر انه سمي به لوجود الفلفل به كثيرا *māfalfil* (88a) مفلفل “plain boiled and seasoned with pepper (rice)”. HB 670a “*falfil* ...2. to cook (especially rice) plain. *ruzz* *mfalfil* plain boiled rice”. Spiro 463b “*falfil*, to season with pepper; *falfilna šuwayjet ruzz*, we cooked some rice. *mufalfil*, seasoned with pepper; *ruzz mufalfil*, boiled rice, pilaw”. See also §5.1.2.
- flq يقولون فلان فلقني *falaq* (53a) فلق “to annoy”. See HB 670a *fala’*.
- يقولون فلان فلق اذا ما استبعدوا عنه الامر وله اصل قال في *filiq* (53a) فلق القاموس الفلق الداهية (..) ولكن كسرهم للفا لا يصح فهو تحريف فقط “unfortunate/annoying?”. Hava 575a “wood split in two, splint; wonderful thing; misfortune”. HB 670a “*fala’* 1. to split 2. to annoy, irritate, incense”.
- “a rope fixed to a stick which, when turned, secures the feet of a person who is going to be flogged”. See HB 670a. Spiro 465a “*falaqa*, bois aux pieds”. Taymūr V p. 71 mentions the *falaqa* is the same as the *qammāṭa*: الفلقة: تقال في الكتائب، وأما في الريف فيقال لها العدة. وكانوا قديما “*qammāṭa*, board to which women were tied to be flogged”. Kazimirski II 632b “supplice de la *falaka*, qui consiste en ce que les pieds sont attachés à une chaîne ou à une corde fixée à un bâton auquel on donne autant de tours que l’on juge à propos, pour serrer et tordre les pieds du criminel”.
- يقولون شاعر مفلق وهو صحيح قال افلق الشاعر اتي بالعجيب *mufliq* (53b) مفلق “a poet who has composed a masterpiece”. Hava 575a “أفلق وافتلق to produce a.th. wonderful, a masterpiece”.
- flk فيه عبرة على اللغة التركية فانهم يقولون فلان افلك او مفلوك او *fālāka* (61b) فلاكة مفلوك. “ill-luck”. See مفلوك. في الفلاكة اذا تعثر وافتقر جداً
- مفلوك (61b) *aflak* “ill-starred, unfortunate”. See مفلوك.

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- مفلوك (61b) *maflūk* “ill-starred, unfortunate”. Wehr 851b “*maflūk* ill-starred, unlucky, unfortunate”.
- “universe”. See ويقولون الفلك قال هو بالتحريك مدار النجوم (61a) *falak* (61a) HB 670b. Sharbatov (1969) p. 314 claims that al-Mağribī mentions a saying “من دار حول الفلك أفلك”, but this is not a saying; it is a quote from *al-Qāmūs al-muḥīṭ*: “قال في القاموس الفلك قطع من الارض تستدير “ وترتفع عما حولها الواحدة فلكة ساكنة اللام جمعه كرجال والافلك من يدور حولها”.
- ويقولون على الردف فلكه وقد علمت صحته لان كل شي (61b) *falaka* فلكه (61b) *falaka* “buttock”. See HB 670a, and Spiro 465b.
- flw يقولون لابين الفرس فلو (130a) *falw* (130a) *falw* “colt”. See HB 671b. BW V p. 94b “Eselsfohlen *filw* [BEDU:Gar]”.
- fnğn يقولون فنجان قهوة للظرف المعلوم ولم يعلم من القاموس (117a) *finğān* (117a) *finğān* “coffee cup”. It is Persian, see Hava 576b, Taymūr V p. 77, Vollers (1896) p. 646, and İhsanoğlu p. 439. Confirmed by Steingass 258b “*pingān* a bowl, a cup”.
- fundq ويقولون وهم الاروام على البندق فندق وهو صحيح (53b) *funduq* (53b) *funduq* “hazelnut”. Steingass 939b “*funduq* a fibert-nut”. Taymūr V p. 80 also mentions that the Turks say *funduq* instead of *bunduq*.
- يقولون فندق الباب اذا فتحه فتحا بيتنا والباب مفندق وما (54a) *fandaq* (54a) *fandaq* علمت له مناسبة لغوية الا فندق على وزن بندق مثل الوكالة والخان فكانه شبه “to open wide (door, window)”. See HB 672b, Spiro 466b, and Taymūr V p. 80.
- مفندق (54a) *māfandaq* “wide open (door)”. See فندق.
- fhq يقولون فلان جاته الفهاقه وليس كذلك وانما هي الفواق (51a) *fāhāqa* (51a) *fāhāqa* “gasp, death-rattle”. HB 674b “*fahaq* to gasp, catch one’s breath (in surprise or awe)”. Hava 580b “فوق *fūq* gasp, death-rattle”. Dozy II 286a “فوق *fūq* render le dernier soupir, 1001 N”.
- fwq ويقولون فوق السهم ما يريدون به يريدون انه وضع الفوق وهو (53b) *fawwaq* (53b) *fawwaq* “to place the notch of an arrow on the

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- bowstring". Hava 580a "to make a notch to (an arrow)". In Classical Arabic, form II has the meaning of "making a notch in an arrow" and form IV "to place the notch of an arrow on the bowstring", see Lane VI 2461a.
- fwl يقولون الفول قال هو بالضم حب كالحمص والباقلا؛ يقولون *fūl* (88a; 110a) فول "broad beans". See HB 678a.
- fwy "very". *taṣhīf* يقولون فلان مليخ فوي اي مليخ قوي بالنصحيف *fawī* (130a) فوي of *qawī. mālabbah* "messed up" (see HB 777a) is a pun on *malīḥ* "beautiful" which is written in the same way but with different diacritical dots. For more information about this kind of misspelling, see also الل.
- fyl "to يقولون فلان فيل اذا صار سمينا وكانهم يشبهونه بالفيل *fayyil* (88a) فيل become big and fat". See HB 680a.
- fywm "Fayyoum". يقولون الفيوم على البلد المعروف *al-fayyūm* (104a) الفيوم 681a-b.

q

- qāqā يقولون قاقا اذا داعبوا شخصا؛ ويقولون قاقه لمن *qāqā / qāqa* (9b; 54a) قاقا / قاقه "clucking". *qāqā* is the imitation of the clucking of chickens, therefore this sound is used to make someone seem ridiculous. Kazimirski II 836a "قاق glousser (se dit des poules)", "قاق sot, stupide".
- qbb "to stand on يقولون قَبّ جلدي مثل قشعر بدني ولم ار مناسبا له *qabb* (18b) قَبّ end (hair)". See Wehr 864a. HB 682a "to rise, swell". Spiro 473b-474a "*ša'r rāsy qabb*, my hair stood on end".
- قبة (18b) *qubba* ويقولون قبة وهو صحيح "dome". See HB 682a. Vollers (1896) p. 617 believes its origin is the Persian *gunbed*. Steingass 1098 "*gumbad*, an arch, vault, cupola, dome".
- qbbq يقولون لما يلبس بالرجل قبقاب *qubqāb* (18b) قبقاب "wooden pattens". See HB 683b .

Glossary

- ويقولون لما يلبس بالرجل قبقاب ولوصف الفرج (18b) *māqabqab* مقبب بالمقبب وكل صحيح وان كان القبقاب يطلق على الكذاب والجمل الهدار قَبَقَبَ “making a sound (vagina)”. Hava 583b “قَبَقَبَ (...) to emit a sound”. Lane VII 2478a “قَبَقَبَ (...) said of the فرج of a woman by reason of the act of إيلاج, it made a sound”. إيلاج = “penetration”.
- qbl يقولون عنده قابلية وهو قابل للشيء كانه يكون على وجود (89a) *qābil* قابل “capable of, susceptible to”. See HB 684a.
- قابلية (89a) *qābiliyya* “capability, susceptibility”. See HB 684a.
- class of “ويقولون نحن من هذا القبيل او ما نحن من هذا القبيل (88b) *qabīl* قبيل “class of men”. Hava 586a “class of men”; “من هذا القبيل from this side, from this point of view”.
- ويقولون وهم العوام الصرف ما احنا من دي القبل بفتح القاف (88b) *qabal* قبلا والبا ويريدون معنى القبيل اي من الجماعة الذين يفعلون مثل هذا وهو بعيد عن “class of men”. In HB 684a only “*abīla* tribe”. Hava 586a “class of man”. Dozy II 305b “les chefs des tribus; genus, species”.
- قُبْلَه (88b) *qubla* يقولون قُبْلَه وبُوسَه “kiss”. See e.g. Hava 586a. In Spiro 475a it is mentioned, but only as a verb: “*qabbil* to kiss, go southward”.
- يقولون للإعادة او العرض مقابلة وهو صحيح بمعنى واجهه (89a) *muqābala* مقابلة والمغاربة تكتب محل قابله عارضه وهما بمعنى وأقْبَلْتُهُ الشيء جعلته على مقابلته “opposition”. HB 684b “*mu’abla* meeting, encounter”. Hava 586b “مقابلة confrontation; collation of two texts; opposition of two stars”. Lane VIII p. 2983a (Suppl.) “قابله he faced, or fronted, or was opposite to or over against, him, or it (...) see “عرض له”.
- يقولون قبالة الشيء بضم القاف اي تجاهه وهو صحيح (88b) *qubāla* قبالة “opposite”. HB 684b “*ubāl* 1. facing, opposite”. Hava 586a “قُبَالَتَه “opposite, in front of him”.

Glossary

qbw	قبا (130a) <i>qabā</i> يقولون لبست القبا “sleeved robe”. Hava 586b قبا man’s gown with full sleeves”. Dozy II 307b قبا chemise en laine”.
qtl	يقال يا كلب ما اشطره وربما يقال قاتله الله <i>qātalahu allāh</i> (126b) قاتل: قاتله الله “may God fight him!”. Wehr 870b “lit.: may God fight him! i.e., approx.: damned bastard!” In <i>Daf al-iṣr</i> it is used as an expression of appreciation, as in Lane II 735b: “it is used in lieu of praise, to charm a person against the evil eye”. This is a wish with perfect + subject, see §6.4.3. يقولون فلان العدو مات ويقول بعض لم يمّت انما قتل ولا فرق (89a) <i>qutil</i> قتل “to be killed”. Spiro 476b only mentions the passives <i>inqatal</i> and <i>itqatal</i> , as does HB 686a. See §6.3.1.6 for more information about the internal passive. “to mix ويستعملون قتل الحشيش وليس الا بان شبه بالمزج (89a) <i>qatal</i> قتل (drugs)”. <i>al-Qāmūs al-muḥīṭ</i> p. 942c مَزَجَهُ بالماء “قتل الشراب: مَزَجَهُ بالماء”.
qtm	“to become يقولون للوجه المعبر قتم او مقتم وهو صحيح (104a) <i>qattim</i> قتم dark (face)”. HB 686a “attim 1. to darken, blacken. <i>iššams attim</i> wiššu the sun tanned his face 2. to become dark. <i>wiššu attim miz-za‘al</i> ”. مقتم (104a) <i>maqattim</i> “dark (face)”. See قتم.
qty	قنة، قنّاء (9b) <i>qittā</i> قنّاء ويقولون قنّاء وهو صحيح (9b) قنّاء <i>qittā</i> variety of long cucumber (<i>Cucumis sativus</i>)”.
qhb	قحبة (18b) <i>qahba</i> قحبة ويقولون في السب للمرأة قحبة (18b) <i>qahba</i> “whore”. See HB 686a.
qhḥf	قحف (31b) <i>qhḥf</i> قحف ويقولون فلان قحف للطبع (31b) <i>qhḥf</i> “coarse, fat”. HB 686b “ahḥf 1. broad part of a palm branch (where it joins the trunk) 2. (strong) brute”. Spiro 477a “ <i>qhḥf</i> lower part of a date-palm branch, rude, unpolished”.
qdf	وتقدم في قطف ان القطايف تشبه القطيفة فسميت لذلك (72a) <i>qadīfa</i> قديفة والاروام يتكونها فيقولون قديفة بالبدال وقد علمت انها عربية كموم للشمع “sweet pancake”. So called by the Turks, while the Egyptians say <i>qatīfa</i> (قطايف).
qdm	يقولون على قدوم قادم وليس في اللغة الا قدوم بالتحفيف (104a) <i>qādūm</i> قادم “adze”. See HB 690a, and Spiro 470a. The normal spelling is without <i>alif</i> . It is probably a hyper-correction, see §6.2.9.

Glossary

- ويقولون طيّب ومقارب وله اصل قال في القاموس وشي (19a) *maqārib* مقارب (10b) *quddām* قدام “in front of”. See HB 689b.
- qrb ويقولون طيّب ومقارب وله اصل قال في القاموس وشي (19a) *maqārib* مقارب (10b) *quddām* قدام “average”. HB 691a “*ārib* to become close to one another”. Hava 596b “average, mean”.
- ويقولون قُربان وكثيرا ما يستعمل ذلك الترك وهو عربي (19a) *qurbān* قُربان “offering to God”. Hava 596b “offering to God; holy eucharist”. HB 690b “[Chr] 1. small round loaves impressed with a stamp, either consecrated as communion bread or distributed among the congregation after the eucharistic liturgy. 2. offering”. Spiro 481b “eucharist, sacrament”. Redhouse 1445 “a thing parted with or sacrificed in order to attain proximity to a desired object”.
- qrṭq ويقولون لبس القراطي وهو معرّب كرتة (53b) *qarṭaq* قرطق “tunic”. Hava 599b “*qurṭaq* G tunic”. The word was originally Persian, see Steingass 964 “A *qurṭaq* (P. كرتة) a kind of garment”; 1021 *kurta* a tunic, waistcoat, jacket; a long loose-skirted undergown or shirt; a shirt”. Al-Ḥafāḡī 177 “قرطق لباس شبيه بالقباء ج قراطق وأصله بالفارسية كرتة”.
- qrṭm ويقولون قريطم وهو تصغير قُريطم بضم القاف (104b) *qarṭm* قريطم “safflower”. Wehr 887a “*qirṭim*, *qurṭum* safflower (*Carthamus tinctorius*)”. HB 694b “*urṭum* safflower, safflower seeds”. Spiro 483b “*qurṭum*, safflower, wild saffron”. Boulos 532 “Gortom *Stachys aegyptiaca* جُرْطُم”. The diminutive is often used in Egyptian Arabic for plant names, e.g. *gubbēra* “*Glinus lotoides* L.”, see Woidich (2006) p. 100, *duḥrēg* “common vetch”, see Woidich (2006) p. 103. See also §6.3.6 for the diminutive.
- qrf ويقولون اقرفني او حصل لي منه القرف (32a) *aqraf* اقرف “to disgust”. See HB 695b: ‘*irif* “to become disgusted”, ‘*araf* “to disgust (s.o.)”. ‘*araf* in modern Egyptian is originally a form IV, like the pair *ti’ib* “to become tired” and *ta’ab* “to tire”. See §6.3.1.5 for form IV.
- ويقولون اقرفني او حصل لي منه القرف (32a) *qaraf* قرف “disgust”. HB 695b “*araf* filth, something disgusting”.
- وَيَقُولُونَ فَلَان قرفته خفيفة او ثقيلة هذا يمكن له التناسب بان (32a) *qirfa* قرفة تؤخذ القرفة من الاقتراف اي الاكتساب ثم ظهر لي ان قرفته خفيفة او ثقيلة اي “spirit”, *qirfituh hafifa* / طلبته قال في القاموس وهم قرفتي اي عندهم طلبتي

Glossary

- ṭaqīla* “he is charming/he is boring”. HB 695b “*irfa* luck (of a deal), way things turn out (on a deal)”. Taymūr V 114 “وفلان قرفته خفيفة: “أى روحه خفيفة، لعله لأن القرفة – أى الدار صيني – أجودها ما كان خفيف الوزن”. It is the equivalent of the modern *dammu ḥafif* / *dammu t’īl* “he is funny / he is boring”.
- qrq “to يقولون فلان يقرق علينا اذا ضحك عليهم وصاح مثلا *yiqarraq* (53b) يقرق cackle, laugh”. HB 696a “*arra*’ to chortle, cackle”. Spiro 484a-b “*qarraq*, to say witty vulgar things with play on the words”. Wehr 888b “*qaraqa* to cluck (hen)”. Ibid “*qarqara* to make a rumbling noise, (...) to guffaw, laugh continuously and loudly”.
- qrl قرلى نافعہ والقرلى كرمكى طائر ذو حزم لا يري الا فرقا علي (89a) *qirillā* قرلى kind of plungeon, diver”. Hava 601a “kind of water bird”. Hava 601a “kind of plungeon, diver”.
- qrm يقولون فلان قرم اذا وصفوه بالقوة والهمة ونحوهما وانما هو قرم (104a) *qirm* tough (person)”. HB 696a “*irim* tough, hard-bitten”. Hava 601b “stallion kept in the stable; chief of a tribe; incision on a camel’s nose”.
- qrn يقولون فلان قرنان قال هو الديوث والمشارك في قرينته (117a) *qarnān* “cuckold”. HB 697a “*arran* 1. to cuckold... 3. to become cuckolded (of a man)”. Al-Ḥafāḡī 181 “قرنان بوزن سكران عامية مولدة “وأصله انهم يكونون عن صاحبها بذى القرون كأنهم جعلوه حيوانا لا يغار على “منكحه”.
- qrw “basket of palm leaves” يقولون قروة لانية اي ظرف من خوص (130a) *qarwa* leaves”. BW IV 376b “*girwiyya* großer Vorratskorb; Korb, Tasche; Transportkorb; eine runde aus Palmblätter geflochtene Tasche” (used in Upper Egypt).
- qzm يقولون على الة قزمة وليس عربيا والقزم معانيه كلها قبيحة (104b) *qazma* “pickaxe”. See HB 699a, and Spiro 486a. Prokosch p. 107 gives the Ottoman-Turkish قازمه as its origin. This is confirmed by İhsanoğlu p. 442 and Vollers (1897) p. 309.
- qzn يقولون فلان قزون اي بخيل ولم يعلم قال القزة كثة حية بتر (130b) *qazzwn* “greedy”. The quotation is from *al-Qāmūs al-muḥīṭ* p. 1191c, entry

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QZW. Al-Mağribi was under the impression that the wāw is part of the root, and the nūn is not. An entry *QZN does not exist in *al-Qāmūs al-muḥīṭ*. Taymūr V p. 124 “قَزُون: للقصير جدا. هو القزم، وقلبوا “*رَبَّى قَزُون المال ... الخ انظره في كراس الأمثال الميم نونا. ومن أمثالهم: رَبَّى قَزُون المال ... الخ انظره في كراس الأمثال*”. Taymūr *Amtāl* (1986) p. 224 no. 1302: “رَبَّى قَزُون الْمَالُ يَنْفَعُكَ وَرَبَّى إِسُودَ ”. Hava 604a “قَزَمَ to be mean, paltry”.

يقولون اكلنا قسطل او قسطل لم يعلم وهو *qastal / qastal* (89a) قسطل / قسطل qstl الذي يقال له ابو فريوة وهو بالفارسي كسته فعل قسطل معرب منه “chestnut”. Wehr 892 “*qastal* (eg.) chestnut”. HB 654b “*abu farwa* chestnut(s)”, but does not mention *qastal*. Steingass 970 “قسطل” *qustul*, a chestnut”. See also ابو فريوة *abu farwa*.

qsm قَسَامَة “truce?”. Hava 605b قَسَامَة oath; truce; swearers”; 104b) *qasāma* alms; portion of the allotter”. Dozy II 346a-b acte par lequel quelqu’un déclare devant le wali ou le juge qu’il s’abstiendra d’une mauvaise habitude qu’il a contractée”. HB 699b “*’asīma* 1. receipt, stub. 2. certificate”.

HB 699b “*isma* 1. a division, a (fated) lot”. HB gives a translation of *qism* only as “section” and “police station”. Ibid Spiro 486b.

يقولون ما دِلًّا قِسْمُهُ إذا اتفق اهل المجلس على احدٍ يقول *qisma* (105a) قِسْمُهُ ذلك وانظر هل يكون بينه وبين المعنى اللغوي نسبة قال قِسْمُهُ وَقِسْمُهُ حَزَّاهُ وهي القِسْمَةُ بالكسر اي فكان الغلب عليه حصل من كل واحد فتجمعت *lot, division*. HB الاجزا وتركبت حتى صارت صورة وهيئة فهي القِسْمَةُ 699b *“isma 1. a division, a (fated) lot”*. Hava 605 *repartition, allotment. (arith.) division*; *“share, portion”*.

qšf ويقولون في رجلي كشف وليس في اللغة بمعنى المرض وانما هو (32b) *qašaf* كشف
 “chapped skin”. HB 701b “*qašaf* chapping, roughening”.
 Spiro 488a “*qašaf*, chilblain”.

“bread crust”. HB 701b
 “*qišfa* crust (of bread), rind (of hard cheese)”.

qšb "butcher". Spiro 489a القصاب (19a) *qaṣṣāb*

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- “land-surveyor”. Hava 608b “butcher; flute-player; land-surveyor”.
Dozy II 354a “القَصَّاب , il ne faut pas prendre, je crois, قصاب dans le
sens de “joueur de flute”, mais dans celui de “boucher”. In Syria it
is still used with the meaning of “butcher”, see Denizeau p. 421
“boucher”, while in Egypt the word used for “butcher” is *gazzār*.
- qṣṭl قسطل (89a) *qṣṭal* “chestnut”. See قسطل.
- qṣf يقولون فلان في قَصَف اي في لهو ولعب وليس عريبا (32b) *qṣf* قَصَف
“playfulness”. Hava 610a “قَصَف to revel, to make good cheer”.
- qṣl stalks”. HB 705a يقولون قَصَل على اليابس من النباتات (89b) *qṣal*
“*aṣal* = ‘*aṣala*”; “*aṣala* knotty part of stalks of wheat and barley
separated out during winnowing and used for fuel”. Spiro 491a
“*qṣal*, stalks”.
يقولون فلان يتمقصل او عنده قيصلة اي خفة وتبختر في (89b) *qyṣla* قيصلة
المشي “a walk with a swagger”. No references found.
- qṭb “to stitch up (a wound)”. Hava 613b “وقطَّب قَطَبَ to stitch (clothes)”. HB 706a “to
make a tuck in, sew a fold in (a garment etc.)”.
- qṭrb “to stir about”. Lane VII 2543b-c “قطرب
he hastened, sped, or went quickly”; “قطرب he moved about his
head: and made himself to resemble the قطرب (= “a certain bird; a
bird that roves about by night and does not sleep”; “a thief who is
skilful, or active, in thievishness; the male of the kind of demon
called سبغلة; a young, or little, jinnee; a young, or little, dog; (...) a
species of melancholia”).
ويقولون للمنعرل عنهم قاعد مثل القطرب او يتقطرب (20b) *qṭrḥ* قطرب
“somebody who shuns company”. Kazimirski II p. 767a “قُطِرْب
sorte de demon ou d’ogre. (...) 12. mélancolie qui fait fuir la société
des hommes”.
- qṭf “sweet pancakes”. HB 709a يقولون كنافه وقطائف (32b) *qṭāyif*
“*qṭāyif* small pancakes stuffed with nuts or other sweet filling fried
and moistened with syrup or honey”. Spiro 494b “native cakes fried

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- قطايف لنوع “ Al-Ḥafāḡī 176 in butter (eaten with sugar or honey)”.
 ”مما يؤكل صحيح على التشبيه لأن القطيفة دثار مخمل
 walking“ ويقولون قطوف في المشي مثلا اذا كان بطي السير *qatūf* (32b) قطوف
 slowly”. Hava 616b “قَطُوف walking at a slow pace”. In HB, Spiro,
 and Dozy, only with the meaning “to pluck”.
- qṭm “passive يقولون في سبهم الفاحش فلان قَطِيم او عنده قَطِيم (105a) *qatīm* قَطِيم
 sodomite”. Davies (1981) p. 449 “QṬYM ‘passive sodomite;
 unmarried man.’ – ‘the QṬYM in the language of the country folk is
 the passive sodomite (ṣāḥib al-’ubna) and, in another usage (bi-luḡa
 ’uxrā) one who is unmarried.” Dozy II 377a “قَطِيم sodomita,
 bardache, mignon”.
 قَطِيم (105a) *qatīm* “sodomy”. See قَطِيم.
- qṭn “Basement of a house, يقولون قِطُون للذي على الخليج *qyṭūn* (117a) قِطُون
 overlooking water” (al-Ḥalīḡ was a canal in Cairo which has since
 been filled in). Hava 617a “قِطُون cellar; closet”. Al-Ḥafāḡī 178 “قِطُون
 ”بيت في جوف بيت تسميه العرب المخدع”. According to Vollers (1897)
 p. 302, its meaning is “sewer” and its origin is the Greek κοιτών. Its
 specific meaning of “basement overlooking water” can be found in
 the glossary of the Islamic Art Network: “In Egypt, it was the space
 in a house that overlooked water. Most of the houses overlooking
 the ponds in Cairo (*birkat al-fil* or *al-azbakiyya*) had a *qaytun* as its
 basement”. <http://www.islamic-art.org/Glossary/glossary.asp>
- qff “basket made of palm يقولون قَفَّة للوعا المتخذة من الخوص (32b) *qaffa* قَفَّة
 stalks”. See HB 711b *quffa*.
 قَفَّة (32b) *qaffa* التشبيه واما قول لاعبي الشطرنج مرماد قَفَّة فيمكن انه على
 Meaning unclear. There could be a relation to HB 711b
 “*wāqi’ min qa’r il-quffa* overlooked as trivial, unjustifiably
 disregarded”, or with Hava 619b “قَفَّت من الناس rabble”. See also
 مرماد.
- qfqf “to shiver with cold”. See Hava يقولون قفقف من البرد (32b) *qafqaf*
 619b, and HB 711b.
- qfl يقولون القافلة للرفقة الداهيين للسفر مع ان قفل رجوع والقافلة (89b) *qāfila* قافلة

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- الراجعة سميت بذلك تفاولا بان ترجع كما قالوا في الصحرا المهلكة مفازة
 “caravan”. HB 712a “*afla*, ‘*āfila* caravan”.
 “a coin” يقولون وزن قفله بفتح القاف قال القفلة الدرهم الوازن (89b) *qāfla* قفله
 with the correct weight”. Kazimirski II 791b “*قَفْلَة* qui a le poids
 voulu (piece de monnaie)”.
 “ignorant?”. Hava 621a يقولون في السبّ فلان قفال (89b) *qaffāl* قفال
 “locksmith”, it is, however, unclear why this would be an insult. Dozy
 II 384b “*قَفَّال* serrurier”; “مقفول ignorant”. Compare HB 711b “*’ifl* (...) 2b
 [abus] inexperienced, naive. *walad ’ifl* a green kid”.
 qql يقولون عود قاقلي وهو صحيح (89b) *qāqullā* قاقلي
 qlql “large” يقولون في رقبته قلقل على الججل الكبير ولم يعلم (90a) *qalqal* قلقل
 خطط المقريري ١٠٢/١ المقلقلات: هي محارث “*bell*”. Taymūr V p. 155
 “*قَلَقَل* sonnettes, grelots”; Dozy II 399b mentions only the pl.: “*قَلَقَل*”;
 the source is 1001 Nights.
 qll يقولون املا القلة (89b) *qulla* قلة
 Hava 622a.
 qlm يقولون فلان قلم اذا كان عزبا او كان مفلساً حتى قالوا فقلت (105a) *qalam* قلم
 ابريني لاني قلم اذا كان على التشبيه بالقلم الذي هو التراعة او بعد البري
 فواضح والطف منه ان القالم العزب جمعه قلمة محرّكة فيمكن انه حرّف حتى
 “bachelor; broke”. HB 716a “pen; stalk; department; slap”;
 and Spiro 499b-500a “pen, office, stripe, slap”. Hava 625b “قالم”
 bachelor”. *is a pun*: HB 72a “*’ibrīli ’alam* sharpen me a
 pencil!”.
 qlnbr واعلم ان الترك يقولون على محب الغلمان قلنبرة وعلى (103b) *qalānbāra* قلنبرة
 محب النساء زنبه واصله بالفارسي غلام بره وزن بره الغلام معلوم وزن الامراة
 “sodomite”. From Persian, see Steingass 891b: “*ghulām-bāra* باره غلام”
 a sodomite”. Redhouse 1348a “*غلامبار*” (vulg. *qulampara*) a
 pederast”. See also زنبه.
 qml يقولون القمل والصبيان (90a) *qaml* قمل
 qmm يقولون اكس القمامة اي الكناسة (105b) *qumāma* قمامة

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	Hava 626a.
qmn	يقولون قمين جبر <i>qamīn</i> (117b) قمين "kiln". HB 718b "'amīna <prob Gr kaminos> kiln". Spiro 502a " <i>qamyna</i> , kiln". Dozy II 407a "قَمِين فُورْنَايس". Its origin is the Greek <i>καμινος</i> , see Vollers (1897) p. 302.
qndl	يقولون قنديل بفتح القاف وانما هو بكسرهما <i>qandīl</i> (90b) قنديل "oil lamp". See HB 719a.
qnsl	على كبير من النصارى قنصل ولعله بلغتهم فان القنصل بالعربي <i>qunṣul</i> (90b) قنصل "consul". HB 719a, Spiro 502a and Dozy II 412 "consul". Its origin is the Italian <i>console</i> and according to Vollers (1897) p. 320 has been in use since the 8 th century AH.
qnf	ويقولون قنف يقع من اهل الارياف في السب <i>qinif</i> (32b) قنف "disgusting?". HB 720a "'inif, 'unuf to become revolted or disgusted"; "'inif 1. given to being revolted or disgusted. 2. finicky". Hava 630b "قَنِف to be covered with dry slime"; "to loathe a.o. or a. th."
qnm	يقولون فلان قَيم او عنده قنامة اذا تكبر واظهر الكراهة حتى انه <i>qinim</i> (105a) قَيم "arrogant, walking with a disgusted look on his face (as if smelling a rancid smell)". Hava 631a "قَيم to be rancid (nut); to stink (greasy hands); to be dusty". Dozy II 414a "قَيم II émonder la vigne". Kazimirski II 825b "قَيم qui sent mauvais pour avoir été Sali avec de l'huile gatee (main, etc.)". قنامة (105a) <i>qanāma</i> "arrogance". See قَيم .
qnn	يقولون قنينية ولها اصل <i>qanīniyya</i> (117b) قنينية "glass drinking-bowl". HB 720b "قَنِيَّة 'ananiyya, 'aniniyya 1. bottle. 2. [obsol] glass drinking-bowl". Hava 628b "قَنِيَّة glass-bottle, flask". Barthélemy 686 <i>qannīne</i> "flacon, petite bouteille de verre blanc, fiole".
qhw	يقولون قهوة المستخرج من البن <i>qahwa</i> (130b) قهوة "coffee". Lane (2003) p. 332 says the following about coffee: "The cup of coffee, which, when it can be afforded, generally accompanies the pipe, is commonly regarded as an almost equal luxury, and doubtless conduced with tobacco to render the use of wine less common among the Arabs: its name, "kahweh", an old Arabic term for wine, strengthens this supposition." "It was imported into Egypt between the years 900 and 910 of the Flight (towards the end of the fifteenth

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- or the beginning of the sixteenth century of our era, or about a century before the introduction of tobacco into the East).” The Italian botanist and physician, Prosper Alpin, who lived in Egypt from 1581 to 1584, was the first person to describe the coffee plant and the use of coffee in European literature. According to him, the grains were called *bonou ban* and the drink itself *caova*. See Alpin *Plantes d’Egypte* (1980) pp. 92-94 and *Médecine* (1980) pp. 265-6. For more details on coffee, see §5.1.3.
- qwf ويقولون فلان قوفي او عنده قوف يريدون به الزور والنصب على (33a) قوف “swindling”. Kazimirski II 835b form V “Refuser à quelqu’un son dû”.
قوف (33a) qwfī “swindler”. See قوف.
- qwq “owl”. ويقولون ام قويق للطائر المشهور ولم انظره (54a) umm qwyq ام قويق HB 722a. Dozy II 420a “قويقة chouette”.
واما قولهم صار المحل يقوّق اي خال من الناس لم يعلم (54a) yiqawwaq “to have no customers (shop)”. HB 722a “qawwaq 1. to screech 2. to acquire a pale and withered appearance (especially of the face or features)”. In other dictionaries (Wehr, Hava, Spiro) only “to cackle”.
- qwl يقولون القال والقيل هما مصدران كالقول (90b) al-qāl wa-l-qīl القال والقيل “gossip”. Spiro 471b “el qāl wil qyl rumour, gossip, trouble”. Wehr 933a “long palaver; idle talk, prattle, gossip”. HB 723a “āla (unpleasant) rumour”; “al(-lu) l-’ill response indicating one’s annoyance at being told ‘I told you so’”.
- qwm يقولون في سبهم للغائب مثلا تعريض قيمانه بكسر القاف لم (117a) qīmān قوامه (105a) qawām “stature”. See HB 724a, Spiro 472a.
يقولون في سبهم للغائب مثلا تعريض قيمانه بكسر القاف لم (117a) qīmān قوامه (105a) qawām “stature”. See HB 724a, Spiro 472a.
تظهر الان له مناسبة وظهر شي قد خطر الان هو ان في سيرة ساسان يقولون Meaning unclear. No references found.
- qyq ويقولون قل لها قيني اذا كان يسخر باحد؛ وقد نظرت الان انّ (53b; 54) qīqī قيني معنى قولهم قل لها قيني اي قل للدجاجة صحي فان القيق صوت الدجاجة اذا “cackle”, qul lahā qīqī “tell her (the hen) to

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cackle”, said to somebody to make him look ridiculous. Taymūr V
 قيقى: يقولون: قيقى ميقى: حكاية صوت. ومن قيقى شمر: أي من أدنى “ 186
 شئ”.

- * qyl HB 726b يقولون قَيْالَة حنّانة. *qayyāla* (112a) “midday heat, siesta”.
 “*ayyāla* midday heat, hottest part of the day”. Spiro 506b “*qayjāla*,
 mid-day heat”. Hava “حنّانة mid-day; siesta”. See also حنّانة.

k

- kaka “to يقولون لا تتكاكا شي اي لا تتأخّر عن الشي وافعله (10a) *itkāka* تكاكا
 hesitate, be cowardly”. Hava 639a “تكاكأ to draw back; to run
 away (thief); to be weak, cowardly”. Lane VII p. 2581a “كأكأ he drew
 back, or retired, and was cowardly”; “تكاكأ he was prevented, or
 hindered”; “تكاكأ في كلامه he hesitated in his speech”.
- kbl يقولون على المواشط الكبالي حتى رايتها في قصة الجليلة وتبع (90b) *kabālī* كبالي
 “lady’s maids”. They ولما كانت تجلي قيل فيها وهاهي تجلي بين الكبالي
 are also mentioned in *Hazz al-quhūf* in a scene where a bride is
 being prepared for her wedding: ويأتي اليها الكبالي, see Davies (2005)
 p. 17.
- kby يقولون فلان كابي (130b) *kābī* كابي “ashen (complexion)”. See HB 733b,
 and Hava 642b.
- ktā ويقولون كنا على شي من الماكول قرين الخشكنان والظاهر انه غير (10a) *katā* كتا
 “a sweetmeat?”. Lane VII 2589c عربي لان الثاني غير عربي بل فارسي
 “كثّاء a plant resembling the جرجير, which is cooked and eaten”,
 2592a “كثّاء a kind of أقط; what rises (from the milk) above the
 water, the latter becoming clear beneath it”. However, خشكنان is a
 kind of sweetmeat, and al-Mağribī calls it *katā* “the companion of
 خشكنان” so it probably does not resemble a plant or cottage cheese.
 In Persian, *kate* means “rice boiled in water”, see Junker-Alavi

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- (1968) p. 595a. It could be a dessert made with rice.
- ktf يقولون حل كتافه للحبل والكتيف للضبَّه *kitāf* (33a) كتاف
Hava 644a. Not in HB, but it does mention the verb (p. 736a): “*kattif* 1a. to bind the arms of, truss up”. Spiro 511b “*dāru aktāfoh* they tied his hands together behind his back”.
- kti يقولون كتله بضم الكاف اي ثقليل ولها نسبة *kutla* (90b) كتله
HB 736b “3. [phys] mass”. Spiro 512a “*kutla*, beam, bulk, lump, mass”.
- يقولون كوتل واعطاه وليس لغويا فان الذي في القاموس الكوتل *kwat* (90b) كوتل
بالمتلثة موخر السفينة “stern of a ship”. See Wehr 990b *kaṭal*.
- ktm يقولون فلان يكتم بضم التاء وهو كذلك من باب ينصر *yiktum* (105b) يكتم
keep a secret”. See Spiro 512a *katam* (*jiktim*). Lane VIII 2998c (Suppl.) “he concealed, or suppressed, a secret”.
- ktn يقولون كتان بكسر الكاف وانما هو كتان بفتحها *kittān* (117b) كتان
See HB 737a. Hava 644b كَتَّان.
- kḥk ويقولون كحك العيد وانما هو الكحك خبز معروف فارسي *kaḥk* (62a) كحك
“cookies baked for religious feasts”. See HB 737b. It was originally Persian, see Steingass 1007b “*kāk* biscuit; dry bread” and Vollers (1896) p. 654. Al-Ḥafāḡī 192 “كحك معروف فارسي معرب” “عن الجوهرى ورد فى الشعر القديم
- kḥl وسمعت من المغاربة مكحلة اي البندقية ولم تعلم وكانها *makhla* (91a) مكحلة
“rifle” (North-Africa). Harrell-Sobelman (2004) p. 81a “*mkeḥla*, *mkoḥla* 1. rifle 2. container for storing *kḥul*”. It is called this because of the similarity in appearance of *kḥul* and gunpowder. Aḥmad Čezzār, who wrote a report on Egypt in 1785, made the interesting observation that “[the Maḡribīs] are a gun-shooting people similar to Albanians”, see Čezzār (1962) p. 26.
- يقولون مكحلة بكسر الحاء وانما هي مُكْحَلَة بضمها والميم *mukḥila* (90b) مكحلة
“kohl-holder”. HB 738a “*mukḥila* vessel (usually of brass) for kohl”. Lane (2003) p. 36 mentions the pronunciation *mukḥulah*.
- kdm يقولون على العض بادننى الفم كدم *kadam* (105b) كدم
“to bite with the edges of the teeth”. HB 740a only mentions the noun: “*kadma* bruise,

Glossary

- contusion". Hava 647b "كَدَمَ to bite with the edge of the teeth".
- kdy "pandanus" يقولون كادي لشي ريحه طيب في مكة لم يعلم (131a) *kādī* كادي "pandanus odoratissimus". Redhouse 1514 "كادي" *kyāzī*, the East-Indian screw-pine, pandanus odoratissimus". Steingass 1001a "كَادِي *kāzī*, a sort of unguent; name of a fragrant flower; red". Dozy II 434a "كادي ou كادي (Freytag 20 b), pandanus odoratissimus, arbre qui ressemble au palmier, dans l'Inde, en Chine et dans le midi de l'Arabie; on se sert de son écorce en guise de papier, et il donne une huile connue sous le nom de الكادي". According to Vollers (1896) p. 634, it is the *celastrus edulis*. This is the plant from which *qāt* is made.
- krbl "to sieve wheat". HB 741a only mentions the instrument: "*kurbāl* coarse-meshed riddle (used in threshing)", ibid. Spiro 515a. Hava 649b "كَرْبَل to cleanse (wheat)". BW IV 411a "*karbal, yikarbil ḥ* mit dem großen Sieb *kurbāl ~ kurbāl sieben*".
- krswn ويقولون ابو كرسون للرجل الكبير بل للباشا (118a) *'abū karswn* ابو كرسون وكرسون الذي رايته في سيرة الحاكم انه اسم ملك من ملوك النصارى كان سلطان النصارى في دمياط حتى جاء الحاكم ثم خلصها منه واتسلم وحسن "an important person". Unknown. See endnote on fol. 118a.
- krf ويقولون كرف الرائحة وهو صحيح الا ان اصله مستعمل في كرف (33b) *karaf* "to sniff up a smell". HB 744a "*karaf* to absorb an odour from surroundings (of fod, and the like)". Hava 651b "to sniff and raise the head (ass)".
- krk "to laugh at s.o.". يقولون فلان كرك على فلان وضحك عليه (61b) *karrak* HB 744b "*karkar* (...) 3. to laugh at length".
- krkdn يقولون كركدن مشدد الدال والعامة *karkaddan / karkadann* (117b) كركدن "كَرَكَدَنَّ" Hava 651b "كَرَكَدَنَّ" "rhinoceros". Hava 651b "كَرَكَدَنَّ" "rhinoceros". Its Persian origin is confirmed by Steingass 1024 "كَرَكَدَنَّ" *kargadan* (S. *khadga-dhenu*), the rhinoceros".
- krkr اخذه في كركر اي في لعب وضحك قال كركر ضحك (91a) *karkar* كركر "laughter and playing". See HB 744b.

Glossary

- krkm يقولون في غنا الموال عجت كركم بما كركم بقا كركم (106a) *kurkum* كركم
 كركم “turmeric”. See HB 745a. Al-Ḥafāḡī p. 193
 كنت عجت لهذه الثلاثة
 Kerkm (1897) p. 650 believes that the word’s origin is
 Indian.
- krm يقولون اذا رأى احدهم في لحية صاحبة شيا تعلق من قشة (105b) *ikram* إكرم
 ونحوها إكرم
 somehow embarrassing, e.g. food in the beard). Compare HB 745b
 “*akramak allāh* no offence taken! (said in the event of unseemly
 words or behaviour)”.
 يقولون على اخت الانسان كريمته وكذلك على العين وهو (105b) *karīma* كريمة
 “respectful way of referring to one’s sister; the eye”. HB 745a
 “*karīma* 1. formal mode of reference to a daughter 2. a kiss on the
 hand”. Spiro 517a “*karyma*, daughter”. Hava 652b “precious thing;
 any noble part of the body; noble-born lady; daughter”.
- krm يقولون فلان كرائي في المركب (117b) *karrānī* كرائي
 Dozy II 460b “le scribe d’un bâtiment”, Dozy’s source is Ibn
 Baṭṭūṭa. This word is still used with the meaning of “scribe” in
 eastern Arabia, see Holes (2001) p. 455a.
- ksf ويقولون في الشمس خسفت والقمر كسف والغالب في (22a; 33b) *kasaf* كسف
 اللغة استعمالا ان يقال للشمس كسفت وللقمر خسف؛ ويقولون كسفت
 “to eclipse (sun or moon)”. HB 750b-751a does
 not mention this as a verb, only as a noun: “*kusūf* eclipse; *kusūf*
iššams solar eclipse”. HB 251a “*hasaf* 1. to eclipse”. Spiro also fails to
 mention *kasaf* as a verb, only as a noun: p. 519b “*kusūf* shame,
 shyness, eclipse of the sun”.
- kšk ويقولون طعام كشك ويقولون ان اصله البر واللبن (62a) *kišk* كشك
 of wheat and milk”. HB 753a-b “*kišk* <P *kashk*> 1. dish of a creamy
 consistency based on chicken stock thickened with milk or yoghurt
 and flour 2. small round cakes made of crushed green wheat, salt
 and sour milk and dried hard to be eaten either uncooked or
 stewed in a stock as 1”. Spiro 521a “*kišk*, cakes of flour and milk (for
 cooking with minced meat)”. Also mentioned in Davies (1981) p.
 458, Almkvist (1893) p. 388 and Vollers (1896) p. 647. Its Persian
 origin is confirmed by Steingass 1033b: “كشك *kashk*, sour milk

Glossary

- dried; a sort of condiment made of butter-milk; a kind of thick pottage made of wheaten flour or barley-meal with sheep's milk, to which is added flesh or wheat".
- kfn يقولون سمك مكفن وله نسبة *makaffan* (117b) مكفن "unsalted". Hava 660b "طعام كَفْن: لا ملح فيه". Taymūr V p. 356 "without salt (food)".
- klb والان يستعملون غير هذا كان يقال *yā kalb mā aštaru* (126b) يا كلب ما اشطره "clever dog!". This is an example of a negative expression which can be used to express something positive.
- klل يقولون الكل والبعض *al-kull wa-l-ba'd* (91a) الكل: الكل والبعض / body and anything / body".
- klm يقولون فلانة جميلة مكلمته بالنآ المشناة وانما هي كلمته *makaltam* (106a) مكلمته مكلمته "plump". Dozy II 490b "مُكَلَّمٌ charnu, 1001 N; mais مكلثم *semble signifier qui a la barbe touffue*". *Al-Qāmūs al-muḥīṭ* p. 1042b "امراة مكلممة".
- kly يقولون فلان ما تكتليه او ما يكتلي به الشخص لحقارته (..) *yiktālī* (131a) يكتلي "to fix (the eyes) on; اِكْتَلَا to be sleepless (eye)". Lane VII 2624a "he preserved, or guarded, himself from him or it; had a care of, or was cautious of, him or it".
- km يقولون كام وهي اشباع في كم الاستفهاميه؛ يقولون نعام *kām* (106a; 106b) كام "how much, how many?". See HB 762b. This is one of the original 2-radical words, which have become 3-radical in Egyptian, due to the need that was felt to lengthen exceptionally short words, such as *kura > kōra, yad > 'īd, fam > fumm* etc. See also §6.2.9.
- kmā ويقولون كما جا او كما راح ولم اعلم له وجهاً ولا مناسبة للمراد *kamā* (10a) كما "like", "he came like he went". It is unclear why al-Mağribī labeled this as "unknown", unless he had another meaning in mind.
- kmğ "dry" كماجا بضم الكاف (...) الخبز اليابس لم يعلم *kumāğā* (10a) كُماجا "bread". Taymur V 249 "كِمَاج: ويقال كِمَاجَة: تطلق فى بعض بلاد القطر " كدمياط وجهاتها على النوع النظيف من الخبز، وعلى الخبز الذى على وجهه

Glossary

- السمسم". It was originally Persian; Steingass 1064 "كوماج *kūmāj*,
kūmāch, unleavened bread".
- kml يقولون كامليّة لما يلبس لم تعلم *kāmiliyya* (91b) كامليّة
 Dozy II 489b "espèce de robe"; he mentions Ibn Iyās as his source.
- knf يقولون كنافة لم اعلم لها اصلا؛ ويقولون كنافة وقطائف *kunāfa* (33b; 32b) كنافة
 "sweet vermicelli pastry". See HB 765b-766a.
- knn يقولون كنّ كذا من المعلوم ان مرادهم كانّ كذا خفف لكثرة *kann* (117b) كانون
 "hearth". HB 768a "*kanūn* clay or mud-brick hearth for cooking". Spiro 507b "stove, hearth, fire-
 place".
 يقولون كنّ كذا من المعلوم ان مرادهم كانّ كذا خفف لكثرة *kann* (117b) كانون
 "as if". This is a contraction of *ka'ann*, see §6.2.3.2. BW IV
 422b "*kann* als ob: *kannak* als ob du".
 يقولون فلان يكن في الامر او كنّ اي جبن وتاخر *kann, yikann* (118a) كنّ، يكن
 "to cowardly shun away from doing something". HB 768a "1. to
 hide away, shut away (s.o.) 2. [non-Cairene] to hide away, shut
 away (s.th.)". Spiro 527a-b "to rest, repose, conceal one's self". Hava
 666a "to conceal, to keep (a girl) from sight".
- kwf يقولون كوفية لما يلبس لم يعلم *kūfiyya* (33b) كوفية
 "square piece of fabric worn on the head". See Dozy II 500a, who mentions that its origin is
 the Latin *cofea*. See also Vollers (1897) pp. 316-7, who refers to the
 relationship to Italian *cuffia* and Spanish *cofia*.
- kwk يقولون كوكا لمن يجي من الهند حتى قالوا عزيز كوكي والظاهر *kūkā* (62a) كوكا
 "somebody from India". It could refer to the historical
 town, Kūk, in Iran. See Kennedy (2002) map 32.
 كوكا. *kūkī* "somebody from India". See (62a) كوكي
- kwn صاري يقولون كاني صاري *kānī* (128b) كاني
 "excuses". See صاري.
- kyf يقولون ياكل من الكيف وليس الكيف بهذا المعنى في كتب *kyf* (33b) الكيف
 "hashish". HB 773a-b "(...) 2. addiction 3. narcotic". Hava
 671b "well-being, enjoyment; caprice, humour". Dozy II 505b
 "Proprement l'état de gaïté, d'ivresse, causé par le hachich, et
 ensuite le hachich même". See §5.2 for more information about the
 use of drugs.

Glossary

- kyl يقولون اذا اخبروا عن انسان شتم اخر اکتاله ما خلّى شيا (91b) *iktāl* heap insults on s.o.". Spiro 531a "*kayjil loh bil qalam*, he slapped him". Wehr 997a "كال له الشنائم" to heap abuse on s.o.".

l

- lbb ويقولون لو عملناها بلبه ما جات كده ورايت في بعض (122a) *labba* لبه / لبه "mind". HB 776b "*lubb* (..) 3. mind, reasoning power"; "*libba* 1. a single libb seed 2. base of the neck 3. gold necklace (of the choker type)". Spiro 534a "*libb* pith, pulp"; "*libba*, necklace, slight slap". Hava 674a "لُبّ heart, mind, intelligence".
- lbd ومن اللام قولهم شي لَبْدَة اي كثير قد يناسبه وانظر قوله تعالى (122a) *labadih* لَبْدَة مَالٌ لُبْدٌ وَلُبْدٌ وَلَا بَدٌ "numerous". Hava 675b Numerous flocks, extensive property".
- lbq يقولون فلان لبق ككتف اي عارف حاذق وهو صحيح (54a) *labiq* لبق "skilful". See Hava 676a. HB 779a "*labiq* ↑ well-spoken, polished in manners and speech".
- lbk يقولون اش ذي اللبكة التي وقعنا فيها مثلا اي في امر صعب (62a) *labka* لبكة "confusion, trouble". See Spiro 535b. HB 779a mentions *labka* as one of the *maṣḍars* of the verb *labak* "to confuse, muddle".
- lbn يقولون مضعنا لبانا بالضم وهو صحيح (118a) *lubān* لبان "resin". Spiro 534a "*libān* frankincense, resin". HB 779b "*libān* chewing gum. *libān dakar* resin of frankincense, olibanum". It was chewed in order to keep the gums healthy, see *El*² V p. 786b (A. Dietrich).
- ltm يقولون لثمه بالشّي حتى اخذه اي اوقعه فيه وهذا ظاهر انه (106a) *lattim* لثّم "to land s.o. in a situation". HB 780b "لثّم، لثّم to veil or cover the lower face of; 2. to bind the jaw (of a corpse, to prevent it falling)". Spiro 535b "*itlattim* to cover a part of the face". Lane VIII p. 3007c "لثامٌ a kind of muffler for the mouth".

Glossary

lḥf	لحاف “bed cover”. HB 782a “quilt”, Hava 680b “sheet, ... blanket”. Al-Ḥafāḡī 200 “لحاف غطاء ودثار” ”معروف”.
lḥq	ويقولون فلان يلحق بالشئ من التوه (...). (54a) <i>yilḥaq</i> “to overtake”. HB 782b “ <i>liḥi</i> ’ or <i>laḥa</i> ’ 1. to reach, catch up with”. Hava 680b “لَحَقَ to overtake, to reach a. o. or a. th.”. ”small” ويقولون على القدر الصغير لحوقي بضم اللام والحا (54a) <i>luḥūqī</i> “لُحُوقِي cooking pot”. HB 784a “ <i>luḥūqī</i> type of shallow cooking pan”. Spiro 537b “ <i>luḥūqy</i> saucepan with handles”. Dozy II 520b “لحوقي poêle, ustensile de cuisine pour frire”.
lḥn	”melodies”. Plural of <i>laḥn</i> , see HB 784a. الحان (118a) <i>alḥān</i>
lḥy	يقولون فلان لاخى علينا اي لم يساعدنا وفي اللغة بضد ذلك (131a) <i>lāḥā</i> لاخى ”to befriend somebody against somebody else”. Hava 682b “لَاخَى to befriend, to court a.o.”; “ب to backbite a.o.”.
ldn	لَاذَن وَلَاذَنَة “laudanum”. Hava 683b لادن ولامي (118a) <i>lādan</i> laudanum”. The words لادن ولامي <i>lādan wālāmī</i> can be found on the internet in lists of ingredients of مَيرون <i>mayrūn</i> “chrism”. According to http://www.stgeorgecz.org/Forum/viewtopic.php?t=307 , it is the resin of the <i>Gum elemi</i> tree. يقولون فلان خصم لدن كفرح اي كثير الخصام مثل الدَّ (118a) <i>ḥaṣam ladin</i> لدن ”to dispute much/violently”. Lane VIII (Suppl.) 3009b “لَدَّن from the time of”. It is more likely related to لَدَّ “to dispute violently” (Wehr 1012a) with -in for the accusative (like modern <i>ḡaṣbin</i> ‘an, see HB 624a).
lzq	ويقولون لرق على فلان اي لصق به وهو صحيح الا انه لرق على (54a) <i>lazaq</i> ”to stick to”. In Classical Arabic it follows the pattern of <i>samī’a: laziqa</i> . Not so in the Egyptian dialect: HB 786a <i>lizi</i> “to stick” (intransitive), <i>laza</i> ’ (transitive, originally form IV). Al-Maḡribī does not mention the vowel pattern. Al-Ḥafāḡī 200 “لرق اذا قال كلاما ملفقا” ”سخيفا”.

Glossary

lsn	<p>“to يقولون فلان يلسن فلانا علينا يريدون انه جعل له لسانا (118b) <i>yilassin</i> slander”. HB 788a “<i>lassin</i> (..) to speak unkindly or slanderously”. Spiro 539b “<i>lassin</i> to hint, speak”.</p> <p>يقولون في لسان العرب كذا وهو صحيح اي في لغتهم (118b) <i>lisān</i> “language”. HB 788a “(…) (foreign) language, (foreign) tongue”.</p>
lṭm	<p>يقولون في السب سخام ولطام الثاني ياتي في بابه والاول هو (100a) <i>laṭām</i> لطام “slaps”. HB 790a-b “<i>laṭam</i> to slap”; “<i>laṭma</i> a slap”. Similarly Spiro 541a. See also سخام.</p>
l'q	<p>وقد علمت ان قول اهل مصر معلقة لا يصح بخلاف قول (54b) <i>mil'aqa</i> مِلْعَقَة “spoon” اهل مكة مِلْعَقَة بكسر الميم كما سمعته منهم في مكة وغيرها (Mecca). See also معلقة.</p> <p>“electuary”. HB ويقولون لُعُوق بضم اللام وانما هو بفتحها (54b) <i>lu'ūq</i> لُعُوق 791b “<i>lu'ū</i>, <i>li'ū</i> electuary”. Hava 689a “<i>lincut</i>, electuary”.</p>
lfq	<p>ويقولون في السب ملفق او لفق الشي من هنا وهنا (..) وقال (54b) <i>laffaq</i> لَفَق “to fabricate, patch up”. See HB 794b, Hava 691b, and Lane VIII 3011c (Suppl.). Kazimirski II 1011b “alteré par des addictions, par des interpolations (récit, tradition)”. لَفَق (54b) <i>mulaffaq</i> “somebody who fabricates stories”. See ملفق.</p>
lqf	<p>ويقولون لقف الشي اذا تناوله بسرعة ولقف عند الموت (33b; 54a) <i>laqaf</i> لَقَف “to catch; to be in death agony”. Hava 693b “لَقَف to catch (a ball)”. Taymur V p. 289 also gives the meaning “to catch”. HB 796a “<i>la'af</i> 1. to catch 2. to be laboured (of breathing, heartbeats). Spiro 544a “<i>ayjān bijulquf</i>, he is at death's door”.</p>
lqq	<p>ويقولون لمن اخذ الشي بلا حق لقه وكذلك لمن ضرب اخر والثاني (54b) <i>laqq</i> لَقَّى “to steal; to slap”. Hava 692a “to lap; to be loose (horse-shoe); to rumble (belly); to strike (the eye) with the hand”. Dozy II 550a “toucher, mettre la main à, ou sur quelque chose”. Taymur V p. 289 “لَقَّاق: هو بمعنى لَصَّاص، أى يغتاب الناس”.</p>
lqlq	<p>“to move (a يقولون لقلق الضبة اي حركها وهو صحيح (54b) <i>laqlaq</i> لَقَلَق</p>

Glossary

- th.)". Hava 692a "لقلق to agitate a th.". HB 796b "1. to make unsteady or unstable, cause to wobble 2. to be hesitant (in speech)".
- lklk ويقولون في التحقير مَا دَلًّا لَكُلُوكِ او هَوْلًا (62a) *lāklūk, lakālīk* لَكُلُوكِ، لَكَالِيكِ "a person who does things in a slapdash way". HB 798b "*laklik* to do (s.th.) in a slapdash way, do (s.th.) carelessly and badly". Spiro 545a "*laklik* to do a thing carelessly or badly, copulate". Kazimirski II 1021b "لُكُلُوكِ 1. court, petit 2. gras. لَكَالِكِ qui a les chairs compactes et dures".
- lkn يقولون فلان الكن (118b) *alkan* "speaking Arabic incorrectly". See Wehr 1029a. HB 798b *lakna, lukna* "foreign and defective accent".
- lmq ويقولون فلان مَلَمَّقِ اي ليس فقيرا من الدنيا ولا مناسبة له (54b) *mulammaq* مَلَمَّقِ ما "well-off". Lane V 2135b mentions it under the root 'LQ: "ما في اللغة there is not in the land a sufficiency of the means of subsistence: or pasturage".
- lwq "crooked". حصلت له لُؤْقَة وهو الوق اذا حصل له اعوجاج (54b) *alwaq* الوق HB 805a-b: "*lawaq* pronouncing of r as y (a speech defect). *alwaq* having the speech defect called *lawaq*". Hava 701b "لَوَّقِ to twist, to crook a.th." "لُؤَّقِ foolish; contorted, twisted".
- لُؤْقَة (54b) *lwqa* "crookedness". See الوق.
- lyq ويقولون في صوفة الدواة لَيْقَة (55a) *līqa* "bit of wool which is inserted in an inkwell". Wehr 1040a "tuft of cotton or silk threads which is inserted in an inkwell". HB 807b "pad of silk or cotton fibre placed in an inkwell to absorb and hold ink". Spiro 241b-242a "*ryqa* or *lyqa*, sponge inside a native inkstand".
- lyl يقولون لويلات وانما هي لييلات والليلة ايضا تصغرها لييلة (91b) *lawylāt* لويلات لا لويلة "nights (dim.)". Diminutives with the pattern KuKēKa or KiKēKa occur in modern Egyptian Arabic, see Woidich (2006) p. 98. See also §6.3.6.
- lyy ومن الامثال لا يعرف الحي من لَيَّ (126a) *layy: lā yi'raf al-ḥayy min al-layy* "he doesn't know good from bad". HB 806b mentions *layy* as one of the *maṣḍars* of the verb *lawā* "1. to bend 2. to twist 3. to writhe"; "*ṭayy 'ala layy* on an empty stomach". Wehr

Glossary

1038b “الحي من اللي لا يعرف” (*ya'rifu l-ḥayya*) he doesn't know enough to come in out of the rain, he wouldn't know a snake from a garden hose”. The meaning of *layy* is unclear; it is possible that it only serves as a rhyme word, to *ḥayy*.

m

- mtl يقولون ما له متل بالمشاة فوق وانما هو مثل *mitl* (91b) متل
equivalent”. HB 823b only mentions the pronunciation with *s*,
which is borrowed from MSA. In Syria, the variant with *t* is still in
use, see Barthélemy p. 777 *mat^l*. *mitl* is still mentioned by Willmore
(1919) p. 446. Nallino (1939) p. 316 still mentions *mitl* for the
countryside, so it appears that it fell out of use in the 20th century.
- mtl يقولون تمثّل بقول فلان قال في القاموس تمثّل انشد بيتا ثم *tamattil* (91b) تمثّل
“to quote”. See آخر ثم آخر انتهى فظاھر انه لا يقال تمثّل الا بهذا التكریر
Wehr 1047a.
- mğš يقولون اعني فقها المالكية ابن الماجشون *ibn al-Māğišūn* (119a) الماجشون
al-Māğišūn (personal name)”. ‘Abd al-Malik b. al-Māğišūn (d.
212/827) was one of the four Medinan disciples of Mālik b. Anas,
founder of the Malikite school of jurisprudence. See *El²* IV 87a (H.
Monés).
- mğn يقولون فلان يتماجن او عنده مجون وهو صحيح *yitmāğin* (118b) يتماجن
joke with each other”. Wehr 1049b, MGN form VI: “to mock at each
other”.
māğūn (118b) “joking”. Wehr 1049b “*muğūn* buffoonery,
clowning; shamelessness, impudence”. See also يتماجن.
- mḥn يقولون في السب فلان ممحون اي مابون وله نسبة *mamḥūn* (119a) ممحون
“catamite”. HB 812b “*mamḥūn* sexually experienced (especially of
women)”. Taymūr V p. 321 “ولعله “مُحْنٌ وَمَمْحُونٌ: للغلام الفاسد الرقيق، ولعله
”من المحنة
“blâmable, suspect dans ses mœurs.”
- mrtk ويقولون مَرْتَكٌ ذهبي لعقار لم انظره *martak* (62a) مرتك

Glossary

Ḥafāḡī 208 “مرتک معرب”. Its origin is Persian, see Steingass 1210a “A
مرتک *martak*, in P *murtak*, litharge or dross of silver”.

mrq ويقولون فلان مَرَق اي اغتاط جدا وكانه من مرق السهم من *maraq* (55a) مَرَق “to be infuriated”. HB 818a “*maraq* to go at a fast pace”. Spiro 562b “to pass, dart”. Hava 717a “to pierce through (the game: arrow)”. BW IV 447b “*mara*’ vorbeigehen, *mārig*: *ana mārig* ich gehe weg (Assuan)”. The meaning given by al-Mağribī is still found in modern Sudan: Qāsim 738a “مرق من اليد جاوز الحدود وخرج عن الأدب” and “والحشمة”.

واما مرق الطعام فقال فيه المَرَق الطعن بالعجلة واكثر مرقه القدر *maraq* (55a) مرق
 “bouillon”. See HB 818a. كالامراق

mirn يقولون فلان مِرِن في الحاجة وله اصل قال مرن وجهه على الامر mirin (119a) مِرِن صلب وانه كممرّن الوجه كمعظمّ صليه والمارن الانف او طرفه او ما لان منه “hard (person)”. HB 819a “*marin*, *mirin* pliant, flexible”. Hava 717b “مِرِن soft and hard; trained, accustomed”. Al-Mağribī probably meant “hard”, since the quotation from *al-Qāmūs al-muhīt* has this meaning and al-Mağribī mentions that the Egyptian meaning is in accordance with it.

mzrb ويقولون مِزْرَاب لمجرى الماء قال في القاموس والمِزْرَاب (15a) *mizrāb* مِزْرَاب “spout for draining water from a roof or balcony”. See HB 367b. According to al-Mağribī, this is from the Persian *mrz* “border” and *āb* “water”. This is confirmed by Steingass 1214a “مرز *marz* a limit, border, boundary of a country. مِزْرَاب *mizrāb* A canal, conduit, waterpipe”; p. 1a “آب *āb*, Water”. Redhouse 1809b “مِزْرَاب *mizrāb* 1.a a spout from a roof”.

mzn مازن (119a) *māzin* اسم شخص مازن “Māzin” (personal name). The name of several Arab tribes, see *El*² VI p. 953b (G. Levi Della Vida).

msyq ويقولون علم الموسيقى بفتح القاف لنفس العلم وبالكسر *mūsīqā* (52b) موسيقى
للشخص هذا على ما سمعته ولم انظره في كتاب من كتب اللغة فلعله يوناني
“music”. See HB 824b. From the Greek μουσική.
mūsīqī (52b) موسيقى “musician”. See HB 824b.

Glossary

mšq	<p>ويقولون مِشاق قال والمشاقة كشمامة ما سقط من الشعر <i>mišāq</i> (55b) مِشاق "residue that is left after the flax has been combed". Hava 722a "مُشاقَّة rubbish of carded wool, floss-silk; tow, oakum". BW IV 451a "<i>mišā</i> Palmbast aus dem jungen Ableger; <i>mišāq</i> Werg (Boot)". Taymūr V p. 362 "يظهر أنه مِشاق ومشاقة: مشاق الكتان، يظهر أنه "قشره لأنهم يعبرون عن الكتان الخالص بالقلب ويقولون فلان ممشوق وهو صحيح قال ومشيق وممشوق <i>mamšūq</i> (55b) ممشوق "slender, well-built". See Wehr 1068a, Hava 722b, and Lane VIII p. 3020c. "much" ويقولون ويقع من الاروام في الكتابة وكثرتها مَشَق <i>mašq</i> (55b) مَشَق writing?". Spiro 568b "<i>mašq</i> model for writing". Wehr 1068a "model, pattern (esp., one to be copied in writing)". Hava 722a "مَشَق أي مَشَق to write in large letters". Taymūr V p. 366 كتاب مَشَق "المثال الذي يكتب مثله الصبيان writing with spaces, or gaps, and with elongated letters; or quick, or hasty, writing". Redhouse 1869a "<i>meshq</i> 1. a pupil's model of writing or drawing".</p>
* mšr	<p>ينظر مصر هل يجوز فتح الميم كما ينطقون بذلك اهلها <i>mašr</i> (101a) مَصْر "Egypt; Cairo". In Egypt, people say <i>mašr</i> (see HB 826a); in Classical Arabic it is <i>mišr</i>, see Lane VII 2719b.</p>
mṭrq	<p>"to lie down". Taymūr V (36a) <i>itmaṭraq</i> ونام اتمطرق "اتمطرق: أي تمدد للنوم: نايم ممطرق" p. 374</p>
mṭy	<p>يقولون فلان صنعته ماطي للذي يبيع اللحاف والطراحة <i>māṭī</i> (131a) ماطي "seller of blankets, mattresses etc." It could be related to ناطية "female weaver", see Lane VIII (Suppl.) 3034b.</p>
m'k	<p>"to rub". See Hava 727a, Dozy II (62a) <i>ma'ak</i> معك وهو لغوى 610b. In modern Egyptian <i>da'ak</i>, see HB 290b.</p>
m'lbk	<p>ويقولون قماش معلبي والصواب بعلبي بالبا من هذا <i>ma'labakkī</i> (56b) معلبي "from Ba'labakk". Village in East Lebanon. It was famous for its cotton industry, see <i>EF</i> V p. 556a (E. Ashtor). Dozy (1845) p. 82 describes the <i>ba'labakkī</i> fabric as white cotton.</p>

Glossary

m'n	يقولون على الانية ماعون وله اصل (119a) <i>mā'ūn</i> ماعون "kitchen pot". See HB 828b. Spiro 552a "bowl, dish, receptacle".
mqṣl	قولون فلان يتمقصل او عنده قيصلة اي خفة وتبخر في <i>yitmaqṣal</i> (89b) يتمقصل. قيصلة "to strut". See المشي
mqḷ	يقولون اتمقل بعينك <i>itmaqṣal</i> (92a) اتمقل "to look". Wehr 916b "مَقَل u "to look, eye, regard". <i>muqla</i> is the eyeball, see Hava 729b, so the verb literally means "to move the eyeballs in a certain direction".
mkn	يقولون فلان عنده مكنة اي متمكن ولم اعلم مكنة بضم (119a) <i>mukna</i> مكنة "power, ability". HB 830a " <i>mukn</i> solid (of quality), sound". Similarly, Spiro 578a; also doesn't mention a noun. Hava 730b "مَكْنَة vigour; power, ability".
* mlḥ	يقولون ويسمع من النسا مليح هآيل وليس الهابل الا من <i>malīḥ</i> (95a; 105a) مليح "nice". HB 831a " <i>milīḥ, malīḥ</i> 1. good, nice" (it is longer used in Cairo, although HB does not mention this). According to BW IV 455a, the word is still used in the oases, Middle Egypt, and Upper Egypt.
mlq	ويقولون الملققة واصل الملققة لغة الصفاة المللسا وملاق كغراب (55b) <i>malaqa</i> ملقة نهر والملق ايضا الارض المستوية كما في القاموس فيمكن ان تكون الملققة من هذا "open space?". HB 832a " <i>mala'a</i> 1. open space, waste land (used, e.g., for games etc.)". Spiro 579b " <i>malaq</i> open space"; " <i>malaqa</i> certain undefined distance, league". BW IV 456b " <i>malaga</i> weiter Hof im Haus [XAR: St]; Platz, Ort [OÄ 3: B'ēri, Ismant]". Wehr 1081a " <i>malaqa</i> Egyptian mile, league, the distance of approximately one hour's walk". Hava 734a "مَلَقَة flat and smooth stone; league of distance; open space".
mlk	يقولون ملكت العجين وهو صحيح <i>mālāk</i> (62a) ملك "to knead (dough)". See Hava 734b.
mlml	يقولون فلان اتململ في الشي اي اتقلب وهو صحيح <i>itmalml</i> (92a) اتململ "to be restless". See HB 833b.
mlw	يقولون ملو حفته اما ملو فلا يصح لانه مهموز اي ملء والحفنة <i>malw</i> (111b) ملو "a ... -ful (e.g. a handful)". HB 834a " <i>malw</i> quantity sufficient for one filling. <i>malw kubbāya</i> a glassful". HB 214b " <i>ḥifna</i>

Glossary

- handful”.
- mly وَيَقُولُونَ الْمَلَأَ وتارة الملاية للملحفة المعلومة والصحيح مُلَاءَة (10b) *milā* “bedsheet”. HB 834a “*milāya* bedsheet”, *ibid.* Spiro 578b.
mly ملاية (10b) *milāya* “bedsheet”. The same applies here as for *dawā* - *dawāya* (see دواية).
- mnḡnq “catapult”. Spiro (1999) p. 582a “*manganyq*, cistern of water-closet”. Wehr (1994) p. 1086a “*manjaniq* mangonel, ballista, catapult”, similarly in Steingass (p. 1824a); he mentions that it is taken from Greek. Vollers (1987) p. 304 states that its origin is *μαγγανίχιον*. Al-Ḥafāḡī 207 “منجنيق معرب” من چه نيك أى ما أجودنى أو اناشئ جيد لانه لا يجتمع الجيم والقاف فى “كلمة عربية غير اسم صوت بكسر الميم كما فى القاموس
- mndl ويقولون مندیل وللطیب مندل وكلاهما صحيح (92b) *mandal* “odoriferous wood”. HB 836a “*mandal* [magic] contemplation of the surface of a reflecting liquid such as ink or oil (for the purpose of divination)”. Spiro 582b “*mandal* magic, clairvoyance”. Also Taymūr V pp. 401-2 mentions only the meaning of “witchcraft”. Hava 760a “قال فى” “*mandal* root; odoriferous wood; witchcraft”. Al-Ḥafāḡī 217 “المعجم بلد بالهند يجلب منه العود المندلی ذکی الشذا والمندلی المطیر قلت “وهم يغلطون فيه وينطقون المندل نفسه بخورا آخر
- ويقولون مندیل وللطیب مندل وكلاهما صحيح (92b) *mandīl* “handkerchief”. See HB 836a.
- mnn “sticky” يقولون لحلاوة الشجر من وهو ما قطع على شجر البلوط (119a) *mann* substance produced by oak tree-lice”. HB 837a “*mann* honeydew-producing species of aphid that attacks plants”. BW IV 459b “*mann* ein Baumwollschädling, eine Art Mehltau”. Hava 736a “مَنَّ Manna, viscous substance collected from the ash-tree”.
- * “benevolent”. HB 112a) *mannān* صحيح منان وهو منان يا حنان يا منان 837a “*mann* 1. to disburse, bestow in a condescending fashion 2. to enumerate favours one has done (for s.o.)”. Spiro 581a “*mann* to grant, be benevolent”.
- mny “Munā, town close to Mecca”. يقولون نزلنا من عرفة الى منا (131a) *munā* See *El²* VII 65a (Fr. Buhl).

Glossary

- mwm يقولون ويسمع كثيرا من الترك على الشمع موم ويتوهم انه غير *mūm* (106a) موم
 “wax; candles”. This is a Persian word: Steingass
 1348b “*mom*, *mūm* wax; a wax-candle”. Al-Ḥafāḡī 202 “موم بمعنى
 ”. See also §3.3.2. الشمع فارسي (...). وكلام القاموس يومه خلافه وهو وهم
- mwn يقولون يا جارية تعرفي تطبخي قالت يا سيدي تعرف تمون *mawwin* (119a) مون
 “to provide (for the family)”. See
 HB 840b. والتمون كثرة النفقة على العيال ومانه
- n**
- nāna يقولون نانا او نانه سمعت ان بعض العلما اللطفا سئل عن *nāna* (10b) نانا، نانه
 “stop!”. Taymūr I p. 165 نانه فقال كلمة او لفظة مهملة يراد بها الاستعجال
 mentions that it means اسكت. Šabbāḡ (1981) p. 68 “ناني هذه اللفظة
 ”. إفرنجية يستعملوها أهل مصر الأكثر من النساء والبعض من الرجال بمعنى بسّ
 Blanc (1973-4) p. 385 “*nānā* ‘assez!’”.
- ntf يقولون فلان نتيف واعطاني نتفه وكلاهما صحيح الا انهم *nitfa* (33b) نتفه
 يحرفونها فيكسرون النون وانما نتيف كامير الجمل الذي نتف حتى يعمل فيه
 الهنا فتتيف بمعنى منتوف واما النتفه فهي بالضم ما تنتفه باصبعك من النبت
 “small piece”. See HB 848a, and Spiro 592b. Dozy II
 647b “*morceau*, petite portion de quoi que ce soit”. نتفه
- نتيف (33b) *nitf* “depilated”. Hava 748b “*depilated* (camel)”. HB
 848a “*nataf* to pluck (hair, feathers etc.)”.
- ntq ويقولون ويقع من مربي الطيور سبحان الناق ومن الحاوي الذي *nātiq* (55b) ناقيق
 نتق الاول يريد الناطق اي المنطق له والثاني يريد نطق والظاهر ان عنده الضب
 فيريد انه نطق للنبي صلى الله عليه وسلم ومن العجيب انهم وافقوا الصواب في
 اطياف ناطقة “endowing with speech”. Lane VIII (Suppl.) 3034b “هذا
 singing birds”. For the de-emphatization of the ṭ, see §6.2.4.
- nġl يقولون النجل السعيد على الولد وهو صحيح وتطلق النجل ايضا *naġl* (92a) نجل
 “son”. See HB 850a, and Spiro 593b. على الوالد ضد

Glossary

nḥl	<p>يقولون النحل وهو يطلق على العطا بلا عوض (92a) <i>nəḥl</i> نحل “gift, donation”. Hava 755b “نَحَل to give a.th. freely to a.o.”. Kazimirski II 1216b mentions both <i>nəḥl</i> and <i>nuḥl</i> “donation”.</p>
nḥm	<p>يقولون يتنَحَّم بالحا المهملة اي يتنحنج في بيت الخلا (106) <i>yitnaḥḥam</i> يتنَحَّم “to defecate”. HB 852a “<i>naḥnaḥ</i> to take (a child) to defecate or urinate”.</p>
nḥl	<p>“to slap”. HB 854a “<i>naḥal</i> to sift, sieve”. Ibid Spiro 595b and BW IV 466b. Al-Ḥafāḡī 234 “نخل معروف تستعمله المولدون بمعنى الصفع”. The women sieve by hitting the sieve with their silver bracelets; therefore, the word for “to sieve” has also taken on the meaning “to slap”. HB 854a “<i>nuḥāla</i> siftings of flour, bran”. يقولون الغربال والمنخل وبينهما فرق ذلك للحبوب والمنخل (84b) <i>manḥal</i> “sieve for flour, fine-meshed sieve”. HB 854a “<i>manḥul</i> flour-sifter, flour-sieve”. Hava 758a “مُنْخُل sieve”.</p>
nḥm	<p>يقولون تنَحَّم بالخا المعجمة وهو صحيح (106b) <i>tanaḥḥam</i> تنَحَّم “to clear one’s throat noisily”. See HB 854b.</p>
ndl	<p>يقولون في السب فلان نذل بالاهمال وانما هو نذل بالمعجمة (92b) <i>nadl</i> نذل “despicable”. See HB 855b. From نذل.</p>
ndm	<p>يقولون سادم نادم او سدمان ندمان السدم الندم فيكون الثاني (100a) <i>nādim</i> نادم* “repentant”. HB 856a “<i>nidim</i> to feel regret, feel remorse. (...) <i>ava nadmān, nādim</i>”. نادم (106b) <i>nadmān</i> “repentant”. See نادم.</p>
ndh	<p>“call him!” (imperative). HB 856a “<i>nadah</i> to call (to), call out (to). (...) <i>rūḥ indah-u</i> (or <i>indah-lu</i> or <i>indah ‘alē</i>) go and call him”. يقولون ندهه كف اي ضربه وله اصل قال (122b) <i>nadahuh kaff</i> نده: ندهه كف “to slap”. Hava 760b “نَدَّه to urge (a beast), to repel a.o., to call out a.o.”. HB 856a “<i>nadah</i> to call (to), call out (to)”.</p>
nzq	<p>يقولون فلان نَزَق اذا كان ضيق الصدر (56a) <i>naziq</i> نَزَق “unsteady”. See Hava</p>

Glossary

- 763a, and Lane VIII p. 3031b.
- nsm يقولون فلان ارق من النسيم وهو نفس الريح (106b) *nāsīm* “breeze”, *araq* *min al-nāsīm* “more gentle than a breeze”, HB 861b “*nīsīm*, *nāsīm* breeze”.
- nšf وقد علم صحة قولهم نشف من الخوف وللخيل انه ناشف على (34a) *nāšaf* نشف طريق التشبيه “to stiffen (with fear)”. HB 863b “*nīšif* 1. to become dry (..) *dammī nīšif* my blood curdled (with fear)”.
وقد علم صحة قولهم نشف من الخوف وللخيل انه ناشف (34a) *nāšif* نشف على طريق التشبيه “stingy”. Spiro 601a “*rāgil nāšif* miser, stingy”.
- nšq “towel”. Spiro 601a ويقولون منشفة لخرقة يتنشف بها (33b) *manšafa* منشفة “*manšafa* bath towel”.
- nšl “to sniff up”. See HB 864a. استنشق (56a) *istanšaq* هوا استنشق (56a) *istanšaq* ولهم حكايات عجيبة في النشل يطول شرحها وكذلك النشل (92b) *našal* نشل “to pick s.o.’s pocket”. See HB 864a. المستعمل في اصطلاح الثقاف
- nšy ويقولون فلان نشال للمختلس وهو اي النشال في اللغة غير هذا (92b) *naššāl* نشال “pickpocket”. See HB 864a, and Spiro 601b.
- nšš يقولون نشا وهو صحيح معرب بحذف نصفه؛ يقولون (119b; 131a) *nišā* نشا “starch”. HB 864b “*niša* starch” from *našā*” (NŠY). Al-Hafāḡī 226 “نشا معرب نشاسته وقال الجوهرى هو “*niša* starch”.
النشا ستج فارسي معرب حذف شطره تخفيفا كما قالوا للمنازل منا نشاسته” (1402a “a (for *nashāstaj*) starch”; p. 1402b “*nishāsta* starch”.
- nšš ويقولون لذلك العلوم النشا وليس في اللغة والذي فيها نشا كمنع (10b) *našā* نشا ذلك العلوم “composition?”. It is unclear what the العلوم ربي وشبّ refers to. It could be *inšā* “composition”, see HB 862a.
- nšš “silver coin”. Davies (1981) p. 475 “NŠ: (also NŠF) or NŠ: FLWS or NŠ: FLWS JDD, pl ANŠAŠ of ANŠAŠ FLWS JDD name of a silver coin, viz., the Egyptian para, also known as *mu’ayyidī* or *mayyidī*”. It was still in use in the 19th century. Its name *nušš* “half”, referred to the silver half-dirham, the *mu’ayyidī*, first minted by the Sultan al-Mu’ayyid. It was called *para* by the Turks, see Lane (2003) p. 572. Raymond

Glossary

- (1973) I p. 34, mentions that the *para / niṣf fiḍḍa* was used throughout the entire Ottoman period. See also فرا.
- nṣf يقولون لعب منصف ولم يعلم من اللغة بهذا المعنى (34a) *manṣaf* fair; a trick?”. HB 866b-867a “*naṣaf* 1. to relieve of injustice 2. to treat nicely”; form IV = form I. Hava 775a form IV: “to be fair, impartial” etc. Hava 775a “منصف trick”. So, it could be either “playing fair” or “playing unfair (with a trick)”. Lane VIII 3033b (Suppl.) “أنصفه” he did justice to him”.
- ويقولون حصلت له نصفه بالحركات اي انصاف وهو صحيح (34a) *naṣafa* justice”. HB 866b “*naṣaf* 1. to relieve of injustice”; 867a “*naṣafa*: ya’ni huwwa (hiyya, humma) lli *naṣafa* is he (she, they) any better?” Wehr 1139b “*naṣaf* and *naṣafa* justice”.
- nṭf يقولون نطفة الرجل فيعتقدون ان النطفة خاصة بـ الرجل وانما (34a) *nuṭfa* نطفة “sperm”. See HB 869a.
- nṭl يقولون فلان نطل في الهزء عليه ولم يعلم؛ فلان نطل اهله (92b) *naṭl* “disaster?” (used as a negative description of somebody). Hava 779b “نِطَل calamity, distress”. Lane IV 1359b “نِطَل سِطَل a man tall, or long, in body”. Spiro 604b “*niṭil* good, useful”.
- nṭy يقولون فلان يناطى الآخر اذا تساوتا وله اصل (131b) *yinaṭī* “to insult each other”. Hava 780a “تناطى to struggle together; to strive to outstrip o.a.; تناطى الكلام to discuss, to dispute”. Kazimirski II 1287b “Rivaliser de longueur avec un autre”.
- n’q نَعَق يقولون نَعَق غراب البين (56a) *na’aq* “to croak (crow)”. Hava 782b “نَعَق to croak (raven)”. HB 871b “*na’a* 1. to caw (of a crow)”.
- n’l يقولون جعلت للسر موجه نعلًا جديدًا وليس لغويا (92b) *na’l* “sole of a shoe”. See HB 872a.
- n’m يقولون انعم صباحا وانما هو عم صباحا؛ يقولون اذا (106b; 106b) *an’am* “to make pleasant; to be gracious to”. Wehr 1150a “*an’am*: *an’am ala* to be gracious to, bless”. Spiro 606b “*an’am* to confer upon, bestow”.
- ويقولون اذا ذكر احد ونعم او وانعم (106b) *wi-ni’m* “praise be upon him”.

Glossary

- به HB 872a-b “*wa ni‘m* or *wi-ni‘m bi*- extremely polite response to the mentioning of a name”.
- يقولون نعم اي نعم وهو مثل قولهم كام اي كم يشبعون (106b) *na‘ām* عام
 “excuse me?”. See §6.2.9 for the lengthening of short vowels.
- n’y يقولون نَعِي فلان وله اصل قال نعا له نعا ونعا ونُعيايا بالضم (131b) *na‘y*
 “obituary notice”. See HB 873b.
- ngf نَعَف (34b) *niġif* يقولون في الشتم يا نَعِف *niġif* (34b) *niġif*
siccae narium sordes, Payne Smith 1368” (Thesaurus Syriacus). Lane VIII p. 3036a (Suppl.) “نَعَفَات portions of dry mucus”. Hava 784b
 “worm found in date-stones, in the nostrils of sheep”.
- ngl “to teem with (e.g., 93a) *yingāl* ينغل من القمل مثلا ولم تعلم (93a) *yingāl*
 lice); to be itching”. Incorrectly mentioned as ينفل by ‘Awwād. Dozy II 693a-b “دوداً” dans Abou'l-Walīd 680, n. 5, comme traduction de
 וִרְמִים (Exode XVI, 20). Ordinairement on croit que c’est de רִמָּה et l’on traduit: “et creverunt vermes;”, mais Abou’l-Walīd dit que
 c’est de רִמָּה; Fürst est de la même opinion et traduit: “et repebant vermes.” Le sens que donne Beaussier, fourmiller, grouiller, pourrait donc convenir. - Démanger, avoir la démangeaison, Bc.”
- ngm “melodious (107) *naġma* النغمة اي حسن الصوت (107) *naġma*
 voice”. HB 874a “*naġama*, *naġma* 1. tune 2. note of the musical scale”. Hava 785a “نَغْمَةٌ ونَغْمَةٌ melody, melodious voice”.
- ngy “to speak tenderly to” (131b) *nāġā* يقولون ناغى الولد (131b) *nāġā*
 See HB 874b.
- nfq ويقولون في خياطة الثياب نيافق والذي في القاموس نيفق (56a) *nayāfiq*
 “waistbands”. Hava 789b “نَيْفَقَ waist-band of trousers; tuck”, does not give the plural. Lane VIII p. 6c (Suppl.) “نَيْفَقَ the part of a pair of drawers, or trousers, which is
 turned down at the top, and sewed, and through which the waistband, or string, passes”. Steingass 1443a “نَيْفَقَ (for P. *nefa*), open
 or loose part of breeches”; “نَيْفَقَ *nefa*, the part of the drawers through which the string passes which fastens them; a breeches-belt or strap.”
 Nowadays, *dikka* is used in Egypt.

Glossary

- nfl يقولون فلان طلع نافلة في اهله مثلا اي فاق عليهم وله نسبة (93a) *nāfila* “superior”. HB 878a “*nafl* supererogatory acts of devotion”; “*nifla* [rur] an extra amount (usually of land) added at a time of partitioning to compensate for some defect”. Hava 790a “نافلة supererogatory work or prayer; booty; voluntary gift; grandson”. Lane VIII p. 3036c “نَافِلَةٌ what accedes to, or exceeds, the original; a voluntary gift, by way of alms, or as a good work; a deed beyond what is incumbent, or obligatory; supererogatory prayers”.
ومن تصحيفاتهم فلان نفيل اي ثقيل وليس له معنى مع ان النفيل (88a) *naḥīl* “fat” It is a *taḥīf* of *ṭaqīl* “heavy”, with a pun on *nāfil* “what exceeds the original” (the difference is only in the diacritical dots) and *ḥīl* “elephant”. HB 878a “*nafl* supererogatory acts of devotion”. Lane VIII 3036c (Suppl.) “نافلة what accedes to, or exceeds, the original”. Dozy II 714a “نَفِيل *bâtard*”. For more information about this kind of misspelling, see also اللّ.
- nfñf يقولون ينفنّف حواليه اذا تملّق عنده ودار (34b) *yinafnif* “to be sniffing around somebody constantly”. HB 878b “*nafnif* (..) 3. to have a runny nose and be constantly blowing it or sniffing”. Spiro 607a “*nafnif* to sniff”.
- nqf يقولون نقفه بالكلام او ينقفه اذا كان يوذيه بكلماته (34b) *nəqəf* “to hurt s.o. (with words)”. Hava 794b “نَقَفَ to break (the skull)”. Dozy II 724a “donner une chiquenaude à quelqu’un, et aussi: lancer contre lui une petite pierre avec les doigts”.
- nql يقولون في ما يتنقل به نقل بضم النون قال النقل ما يتنقل به على (93a) *nuql* “a dessert of dried fruits or nuts”. HB 883a “*nu’l* mixed nut(s)”. Spiro 613a “*nuql* dessert, dried fruit”.
- nqnq يقولون فلان ينقنق في الاكل مثلا وياكل نقانق (56a) *yinaqnaq* “to nibble”. HB 883b “*na’na’* to eat sparingly, pick or nibble at one’s food”. Spiro 610a “*naqnaq*, to eat slowly, delicately or sparingly”.
“small يقولون فلان ينقنق في الاكل مثلا وياكل نقانق (56a) *naqāniq* small mutton sausages”. Wehr 1168b “*naqāniq* small mutton sausages (syr.)”. Barthélemy p. 847 “saucisson de viande de mouton faiblement

Glossary

- assaisonné et qu'on fait frire dans le beurre. lat. *lucanica*". This etymology is confirmed by Vollers (1897) p. 317. See also Dozy II 718. Taymūr V p. 397 "ويرى الأب المذكور أن النقانق، أصلها في اللغة ... باللام بدل الهمزة ثم حرفت بالنقانق". Al-Hafāḡī 201 "لنقانق: اسم لأحد الامعاء وبه سمى معى الغنم المحشو المقلّى". It is still used in Syria today, with a *mīm*: نقانق, see 'Abd al-Raḡīm (2003) IV p. 1506. He suggests it is derived from the Greek *loukanikon*, or the Latin *lucanica*.
- nqw يقولون نقاوّه الشي ونقايتيه اي خياره وكل *naqāwa / naqāya* (131b) نقاوّه، نقاية "choice, the best". HB 883b "*na'āwa* (..) selection, choice, pick". He does not mention the variant with *yā*. Neither does Spiro 613b: "*naqāwa* choice, excellent".
- nqy "pit, kernel". يقولون اكلنا التمرة ورمينا نقايتها اي نواتها *naqāya* (131b) نقاية HB 884a "*na'āya* 1. a pip, a pit, a kernel"; Spiro 610b "*naqa*, or *nawa*, stones of fruits, sg. *naqāja*, or *nawāja*". BW IV 481b "*naqāya* Dattelkern [WD 1: Idfīna, BW P. 22.55; WD 4: Itāy il-Barūd]; *ni'āya*, *na'a* Kern: *ni'āyit mišmiš* Aprikosenkern [NMÄ 1: Fay, izZirbi]".
- nkf ويقولون فلان يناكف اي يكابر ويجادل ولم يعلم في اللغة *yinākif* (35a) يناكف "to argue". HB 885b "*nākif* to tease, needle, pester". Hava 799b "تناكف to discuss, to dispute together".
- nkx "flavour". يقولون شممنا منه النكهة وله اصل *nakha* (122b) نكهة 885b. See HB
- nmk ويقولون ولا التّمك مبالغة في عدم اعطاء شي *nəmāk: wala al-nəmāk* (62a) نمك ولم تعلم له مناسبة عربيّة ولكن فارسية فان النمك بالفارسي الملح فكان القائل "salt: not even a grain of salt, nothing at all". HB 886b "*nimaki* fussy, finicky, fastidious". *nimaki* could be derived from someone who is very particular about how much salt he wants in his food. The word *namak / nimak* is Persian: Steingass 1426b "*namak, nimak*, salt".
- nml يقولون في سبّهم الفظييع نمّلت استه او نمّل *nammilāt istu* (92a) نمّلت استه "may his ass tingle". HB 886b "*nammil* 1. to cause to tingle or have pins and needles 2. to tingle, have pins and needles".
- nmn ويقولون فلان نمام على الريحان وهو صحيح وكثير النّمّ *nammām* (107a) نمام

Glossary

- تزيين الكلام بالكذب “scandal-monger; basil”. HB 887a “*nammām* scandal-monger”. BW IV 482b “*nīmīma* Klatsch, Verleumdung [BAh: Ma, Gab]”. Al-Hafāḡī 232 “نمام معروف وأهل مصر تسمى الريحان الدقيق”. Dozy II 732b “نمّام menthe, serpolet”; “نمّ n. d’act. نمّام dans le sens de *calomnier*”. The meaning of the expression نمام على الريحان is: “so-and-so is more of a scandal-monger (*nammām*) than basil (*nammām*)” (with a pun on the two different meanings of the word). In modern Egyptian Arabic, the comparative can be formed with *an* instead of elative + *min*, see Woidich (2006) p. 150.
- nny يقولون علي انسان العين نني ولم يعلم *ninnī* (119b) نني “pupil of the eye”. See HB 887b. Dozy II 735b “نني (esp. *niḥa*), العين *prunelle*”.
- nhq ويقولون كغيرهم في الفرس حيوان صاهل وفي الحمار حيوان *nāhiq* (81b) ناهق “braying (donkey)”. HB 888b “*nahha*’ to bray (of a donkey)”.
- nhm يقولون ما لي نهمة للشئ وهو صحيح قال النهمة بلوغ الهمة *nahma* (107a) نهمة “energy, strength”. See Spiro 616a.
- nwt يقولون النواتية وانما قال النواتي الملاّحون *nawātiyya* (131a) نواتية “sailors”. Spiro 616b “*nūty* sailor, pl. *nutyja*”. Dozy II 741b “نوتى dans le Voc. sorte de câble dont on se sert sur les navires pour punir les matelots”. From the Greek ναυτης “sailor”, see Vollers (1897) p. 304; he also mentions the pl. *nawātiyya*. *nawātiyya* is a double plural: *nawātī* plus the plural ending -*iyya*.
- nwm يقولون فلان تنوم اذا احتلم وبنى له منامة *tanawwim* (107a) تنوم “to attain puberty”. When a boy attains puberty, he builds a place to sleep, i.e. he does not sleep with the women anymore. Hava 809b “تنوم to attain puberty”.
- يقولون فلان تنوم اذا احتلم وبنى له منامة وكل صحيح *manāma* (107a) منامة “sleeping place”. HB 893a “*manāma* grave”. BW IV 485a “unterer Teil des Dreschschlittensitzes [OÄ 4: Silwa]; gemauerter Schlafplatz auf dem Vorratsturm [Bēri]”. Hava 810a “منام ومنامة dormitory, sleeping-place”.
- يقولون فلان كثير النيام اي النوم وهو صحيح ايضا مثل الصوم *niyām* (107a) نيام

Glossary

- nyf يقولون نَيْفٌ وعشرين قال النَيْفُ ككَيْسٍ وقد يخفف الزيادة *nayyif* (35a) نَيْفٌ “more than”. Hava 808b “excess, redundance”; “عشرة ونَيْفٌ”; “ten and more”.
- nyk “to fuck” ويقولون النَّيْكَ للجماع وهو عربي ورد في الفصح *nyk* (62b) نَيْكَ (*maṣḍar*). HB 894b “*nāk* [coarse] to fuck”.
- nyy “raw”. See HB 895a. Its origin is نِيّ, see *al-Qāmūs al-muḥīṭ* 52c.

h

- hāhā “hurry up!”. Lane VIII 2873a يقولون في الاستعجال هاها (10b) هاها هَيَّ he called the camels to food, or provender, by the cry هَيَّ , or he chid them”.
- hbl يقولون فلان مهبول او هبيل يريدون انه خفيف العقل وليس في *habīl* (94a) هبيل “stupid”. See HB 898a. مهبول (94a) *mahbūl* “simpleton”. HB 898a “*mahbūl* crazy”. Spiro 621b “*mahbūl* silly, foolish”.
- hbw يقولون هَبُو النار وله اصل *habw* (132a) هَبُو “blasts (of fire)”. See HB 898b.
- htf يقولون سمع الهاتف يقول يطلقونه على من يسمع ولا يرى *hātif* (35b) هاتف “the voice of an unseen man”. See Hava 814b, and HB 899b.
- hǧl يقولون فلان مهجّل اذا كان لا يقوم لنفسه تنظيفا *muḥaggal* (91b; 95a) مهجّل “dirty, وكسوة؛ ويقولون فلان مهجّل اذا كان لا يعتني بلبس نظيف ونحوه shabby person”. Hava 817a “هَجَّل to impair (the reputation of)”; 817b “هَجُول shameless woman”; “هَوَجَل slow; sluggish; stupid”. Lane VIII 3041c (Suppl.) “هَجُول a fornicatress, or an adulteress”.
- hǧm يقولون فلان يهاجم اي يغالط *yihāǧim* (108a) يهاجم “to deceive with false arguments”. HB 901a “*hāǧim* to attack, assault”. Spiro 623a

Glossary

	mentions only forms I and V, with the meaning “to attack”. يغالط. now has the meaning of “to cheat, deceive (s.o. over a bill or the like)” (see HB 628a), while Dozy II 221b gives for يغالط the translation “combattre quelqu’un par des sophisms”.
hğn	يقولون على الجمل هجين مع ان الهجين انما هو في الخيل (120a) <i>hağīn</i> هجين (120a) <i>hağīn</i> hybrid (camel), with a father of good stock and a mother of bad stock”. HB 901a “ <i>hağīn</i> 1. hybrid (particularly with a father of good stock and a mother of poor stock) 2. racing camel(s), dromedaries”.
hdrm	ويقولون فلان يهدرم الكلام وله اصل قال الهذرمه سرعة (108a) <i>yihadrim</i> يهدرم (108a) <i>yihadrim</i> “to speak quickly”. Hava 822b “هَذَرَمَ to speak, to read quickly”.
hdl	ويقولون ضربه بالسيف هدل كتفه مثلا ويمكن ان تكون له (94a) <i>hədāl</i> هدل (94a) <i>hədāl</i> “to cut down”. HB 902a “مناسبة من هدلة بهدله هدلا ارسله الي اسفل وارخاه <i>hadal</i> “to cut or chop down”.
hdy	يقولون فلان هذا من الهذيان وله اصل قال هذي يهذي هذيا (132b) <i>hadā</i> هذا (132b) <i>hadā</i> “to talk deliriously”. HB 907a “وهذيانا تكلم بغير معقول لمرض او غيره <i>haza</i> to rave, talk deliriously. vn <i>hazayān</i> ”.
	هذا. هذا (132b) <i>haḏayān</i> “to talk deliriously (<i>maṣḏar</i>)”. See <i>haza</i> .
hr'	هرى (10b) <i>harā'</i> ويقولون هرآ وهو في شعر المتنبّي (10b) <i>harā'</i> هرآ (10b) <i>harā'</i> “foul speech”. HB 905b “هرآ <i>hara</i> (..) to feel agitated, fume”. Hava 823a “هُرَاءَ indecent, foul speech”. Lane VIII 2889a “هَرَأَ الكلام he was very foul in his speech: or was very incorrect, or faulty, therein”.
hrkn	“to يقولون إتهركن على الشي الذي فني ولم تبقي له قوة (120a) <i>itharkin</i> إتهركن (120a) <i>itharkin</i> “to be worn out”. See Spiro 625a. Dozy II p. 755b “هَرِكِيل faible, caduc, debile”.
hrr	“I have worn out يقولون هرّيت الثوب اي اذنبته (132b) <i>harryt</i> هرّيت (132b) <i>harryt</i> (clothes)”. HB 905b “هرى <i>hara</i> 1. to cause to disintegrate”. Spiro 625a “ <i>hara</i> to wear out, use up”.
hrm	“very old, decrepit”. يقولون شيخ هرم والهرم اقصى الكبر (108a) <i>həram</i> هرم (108a) <i>həram</i> “very old, decrepit”. HB 905a “ <i>hirma</i> /fem adj/ old and seedy (of a woman)”. Hava 825b

Glossary

“*harm* advanced age, decrepitude”.

- hrwl ويقولون فلان يهرول في مشيته (94a) *yiharwil* “to walk fast”. See HB 905b.
- hff ويقولون هفّ على قلبي كذا او هف على خاطري يريدون بهف (35b) *haff* هفّ “to come to (one’s mind)”. HB 908a “*haff* 1. to blow past, pass quickly by 2. to appropriate quickly for oneself 3. to give a quick going-over to 4. to assail with”; “*nifs-(u) haffit-(u)* ... to have a sudden yen or a desire”. ويقولون هفّ طلع النهار يريدون سرعة الشئ وكنت افهم ان هفّ (35b) *huff* هفّ “sound expressing sound expressing حكاية صوت من يطفى السراج ولم انظر فيها شيا briefness”. See HB 908a-b.
- hfhf ويقولون مهفف وهو صحيح قال جارية مهففة ومهففه (35b) *muhafhaf* مهففه “slender”. HB 908b “*hifhaf* thin and fine”.
- hfy ويقولون فلان هفيّ اي عاجز؛ يقولون فلان هفيّ اي (35a; 132b) *hafiyya* هفيّ “weak, coward”. HB 908b “*hafiyya* /masc and fem adj/ insignificant, light-weight (of people)”. Spiro 626b “*hafyja*, weak, feeble”.
- hky ويقولون عمله كذا بالهكّي يريدون بالهكّي عدم (63a) *hikkī: bi-l-hikkī* هكّي “without precision/with corruption?”. ‘Awwād incorrectly mentions هكّي. HB 909a “*hakk* to stagger from weakness”.
- hlf “coward” ويقولون فلان هلف اي جبان ويقع من اهل الارياف (35b) *hilf* هلف (rural). HB 909b “*halfūt* worthless”. Hava 833b “*hirsute*, thick-bearded”. Two informants told me that it means “tall and strong, but with a weak personality”, like in *huwwa ṭawīl wi hilf*. Both classified *hilf* as *ša’bī*, ‘vulgar’.
- hll ويقولون الشهر استهل والشهر هل (94b) *hall* هل “to start (the new month)”. HB 910a “*hall* to appear, reach its season, start. *iš-šahr illi yhill* the coming month”. ويقولون الشهر استهل والشهر هل (94b) *istahall* هل “to begin (new month)”. See Wehr 1208a; HB 910a “to begin, start”. ويقولون فلان يهلّل يريدون انه له حظ فاذا نفوا ذلك قالوا قط ما (94b) *yihallil* يهلّل

Glossary

- يقولون ويقع من الخاصة الى هلم يعتقدون ان الى هلم معناه (108a) *halumma* "to be lucky". HB 910b "*hallil* 1. to say *la ilāha illa llāh* 2. to cheer". Spiro 626b "to hoot, vociferate". Dozy II 768a "faire des acclamations".
- hlm يقولون ويقع من الخاصة الى هلم يعتقدون ان الى هلم معناه (108a) *halumma* "to be lucky". HB 910b "*hallil* 1. to say *la ilāha illa llāh* 2. to cheer". Spiro 626b "to hoot, vociferate". Dozy II 768a "faire des acclamations".
- وهلم "now". Dozy II 770b "*halumma* very abundant, very numerous". Hava 834a "هَلُمَّ come on, come to me"; "bring هَلُمَّ الشيء here". Lane VIII p. 3044c (Suppl.) "هَلُمَّ come".
- ويقولون هَلِّم او يهيلم اذا كان كثير التردد (108b) *hylim, yihylim* هَلِّم، يهيلم "to be hesitant/restless". Wehr 1210a "*hillam* languid, listless, slack, limp".
- hlhl يقولون مُهَلِّل للثوب الغير المحكم وهو صحيح قال (95a) *muhalhal* "thinly (badly?) woven". HB 910b "هَلِّل to make tattered, wear out". Hava 832b "هَلِّل to weave (a stuff) thin".
- hml يقولون همالي اي كبير والهمائل اشارة الى سواقي وابيار ولم (95a) *hamāyil* "water wheels". BW p. IV 492a "*hammāla* ein von zwei Zugieren getriebenes Schöpfwerk" [WD en WD 4]. Does not mention the pl. Lane VIII p. 3045b (Suppl.) "هَمَل it (water) overflowed, and poured forth"; p. 3045c "هَمَّالَة flowing abundantly with tears".
- هماييل (95a) *hamāyil* "big (as water wheels)". See هماييل
- hmm يقولون الليث الهمام بضم الهاء وهو صحيح قال الهمام (108b) *humām* "Humām" (personal name).
- hmhm يقولون همهم بشفتيه وهو صحيح (108b) *hamhim* "to mumble". See HB 913a.
- hmy يقولون على كيس هميان وله اصل (120a) *himyān* "purse, money-belt". Hava 837b "P purse of a girdle, waist-band, sash". Al-Ḥafāṭī 234 "هميان: ما يشد به الوسط معرب وسموا به". Steingass 1512b "*himyān* in P. *hamyān, hamayān*, a long purse or scrip, especially hung at the side; a girdle, belt; a money-belt".

Glossary

hnā	<p>“here”. مفتوحات مشددات اذا اردت البعد <i>hnā</i>; <i>hāhnā</i> (132b) هنا وهاهنا Nowadays <i>hina</i> يقولون هنا وهاهنا هذا في القرب وهنا وهاهنا وهناك وهاهناك in Eg. Ar (see HB 913a); <i>hāhnā</i> is a classicism. Al-Mağribī does not mention whether they said <i>huna</i> or <i>hina</i>.</p>
hndm	<p>يقولون فلان له هندام وهو معرّب اندام؛ ويقولون <i>hindām</i> (108a; 108a) هندام “the way هندام فلان وشكله وله اصل وهو اندام بالهمز فارسي فعرب somebody looks, his shape”. Steingass 108a “<i>andām</i> the body; a member, a limb; stature, figure, form (of the body)”. HB 914a “<i>hindām</i> attire”. BW IV 492b <i>hindām</i> Aussehen” (from Eastern Delta). ويقولون لا سكة ولا هندام هو على طريق التشبيه ايضا <i>hindām</i> (60a) هندام * سكة. “picture”. See بالدهرم المسكوك بخلاف الذي ما عليه سكة فانه عدم</p>
hnm	<p>يقولون ويسمع من العرب اليسار خذ هنيك اي متاعك وله اصل <i>hannī</i> (120a) هني هَنُ “stuff, things” (Arabs). Lane VIII p. 3045c (Suppl.) لان الهن الشي and هَنُ a thing; and a penis: and the vulva of a woman”. Dozy II 775a puts it under the root HNW: “هَنُ et هَنَّة chose en général, soit mauvaise et honteuse, soit bonne et louable”. BW IV p. 493a “<i>ilhniyy</i> und dergleichen, und so weiter; das Dings da; <i>ihniyyāt</i> pl. Dinger”.</p>
hnhn	<p>يقولون ويسمع من النسا هَنهن للطفل حتى ينام ولم يعلم <i>hanhin</i> (120a) هَنهن “to rock and sing a baby to sleep”. HB 914b “<i>hanhin</i> to rock and sing (a baby) to sleep. - also <i>hannin</i>”. The variant <i>nannin</i> is also used today. According to Youssef (2003) p. 37, <i>hanhin</i> is Coptic.</p>
hny	<p>ويقولون هَنّاك الله وتقدم انه مهموز وان الصواب هَنّاك الله <i>hannāk</i> (11a) هَنّاك “may (God) grant you good health”. HB 915a “<i>hanna</i> 1. to make happy 1b. to grant good health to (of God)”.</p>
hh	<p>يقولون هَه اذا كان احدهم تعباً واستراح من حمل شي اذا وضعه <i>hah</i> (122b) هَه “expression of relief”.</p>
hwl	<p>“wonderful”. HB 916b يقولون ويسمع من النسا مَليح هَآيل <i>hāyil</i> (95a) هَآئل “<i>hāyil</i> wonderful, marvellous”. Dozy II 770b “étonnant, étrange, extraordinaire; beau, magnifique”. Originally it meant “dreadful”, but acquired a positive meaning (like <i>fazī</i> “terrible”; “terrific” in modern Egyptian).</p>

Glossary

hwn	<p>هَوْن (120a) <i>hwn</i> الهَوْن في الهَوْن يقولون دُقَّه في "mortar". HB 917b "<i>hōn mortar</i>".</p> <p>فَقُولُهُمْ هَوْنٌ مَحْدُوفٌ الْاَلِفُ تَخْفِيفًا بِكَثْرَةِ الْاِسْتِعْمَالِ وَهُوَ <i>hwn</i> (120b) هَوْنٌ * "here". Still in use in the dialects of the Levant. Frayha p. 191a "هَوْنٌ، هَوْنِي: هُنَا". Is still used in Egypt in the oases. BW IV 494b "<i>hawn hier: min hawn hier lang</i>".</p>
hwy	<p>هَوِيَّ (131a) <i>mahwī</i> العقل مهوي اي قليل العقل "feeble-minded". Spiro 630b "<i>mahwy insane</i>".</p>
hytl	<p>وَيَقُولُونَ طَعَامَ الْهَيْطَلِيَّةِ وَلَمْ تَعْلَمْ ... فَلَمْ تَعْلَمْ لِلْهَيْطَلِيَّةِ (94a) <i>hyṭaliyya</i> هَيْطَلِيَّةٌ مناسبة لغوية وقد ظهر لي شي في المناسبة وذلك ان الهَيْطَلَةَ قدر معروف من "dish" صفر معربة باتيلة فيمكن انها نسبت الى الهَيْطَلَةَ بان كانوا يطبخونها فيها of wheat starch and milk". Davies (1981) p. 486: "HYṬLY:H – 'a dish made of wheat starch and milk; it is extremely delicious to eat and lighter than rice pudding, especially if honey is added to it". Cf. Kahlé (31 [20b]) "I will not fight *ماجاهد الا يا بطل (31 [20b]) في الهَيْطَلِيَّةِ وَالْعَسَلُ * a jihad, you hero, except against هَيْطَلِيَّةِ and honey!"; al-Mağribī (94) also mentions the word, with a suggested etymology from Persian patila "a well-known vessel of brass" (Steingass: "cauldron, kettle, pot (of copper or brass)"). A recipe is given in Khawam p.170."</p>
hyf	<p>هَاف (36a) <i>hāf</i> اذا ضعف هاف الزرع ويقولون هاف (36a) <i>hāf</i> "to become weak (crops)". HB 920a "<i>hāf</i> 1. to be petty, be trivial 2. to be unable to get one's share". BW IV 495b "<i>hāf minnu ẓẓarf der Schuß ging ihm daneben</i>"; "<i>hayyafat die Palme wurde ein Jahr lang nicht bestäubt</i>"; "<i>ilbagara bithayyif die Kuh bullt nicht</i>". Dozy II 783a "هيف I, en parlant des grains, des legumes, être frappé, torréfié par un vent brûlant, Maml. II, 2, 279". وَيَقُولُونَ اقْعِدُوا فِي الْهَيْفِ مَا الْهَيْفُ الْهَيْفُ يَرِيدُونَ بِهِ الْهَوَا وَالسَّعَةِ (36a) <i>hyf</i> هَيْفٌ "open air". Hava 844b "thirst; hot south-westerly wind".</p>
hyk	<p>هَيْك (63a) <i>hyk</i> يريدون كذلك (63a) <i>hyk</i> ويقولون وهم الشوام هَيْك يريدون كذلك (63a) <i>hyk</i> 191b "هَيْك، هَيْكِي (..) هَكَذَا". Barthélemy (1935) p. 879 mentions <i>hayk, hēk and hayke, hēke</i> "de cette manière, ainsi".</p>
hykl	<p>وَيَقُولُونَ هَيْكَلٌ لِلْحَرْزِ وَلَيْسَ فِي الْلُغَةِ الْهَيْكَلُ بِمَعْنَى الْحَرْزِ (94b) <i>hykal</i> هَيْكَلٌ "sanctuary". HB 920b "<i>hēkal sanctuary (of a church)</i>". Al-Ḥafāṭī 236 هَيْكَلٌ فِي لُغَةِ الْعَرَبِ الْفَرَسِ الطَّوِيلِ وَالْبَنَاءِ الْمَشْرِفِ وَبَيْتِ الْأَصْنَامِ وَمَعْبَدٌ "</p>

Glossary

”النصاري

- hym يقولون هائم فلان هائم في المحبة وهو صحيح (108b) *hā'im* “distracted (by love)”. HB 920b “*hām* to be distracted (especially by thoughts of one’s beloved)”.
- hyn يقولون على هينتك وهذا هين وكل صحيح (120b) *hayyān* “easy”. See HB 917a and Spiro 620b.
هينة (120b) *hīna* “ease”. See Hava 841b.
- hyh يقولون هيه اذا تسمّعوا لمن يحكي وهو صحيح ورد في (51a; 122b) *hīhi* الحديث الشريف والظاهر ان الها الاخيرة للسكت؛ يقولون في استماع الحديث هيه وهي لغوية “exclamation of encouragement when somebody is telling a story”. Hava 845b “*هيه هيه* get off! be gone! again, once more!” HB 920b “*hēh* /interj/ hurrah!”.

W

- wāh يقولون واه واه وهي لغوية قال واهاً له ويترك تنوينه كلمة (122b) *wāh wāh* “expression of pain”. HB 958b “*wahwah* to moan or groan with pain”; HB 921b “*wāwa* [children] hurt place”.
- wğn يقولون وجنة المحبوب او وجناته وفيها لغات (119b) *wağna* “cheek”. See HB 925a, and Dozy II 792a. Lane I 26b “أُجْنة the ball, or elevated part, of the cheek”, VIII p. 3049c “وجنة the ball, or elevated part, of the cheek”. See §6.2.3.1 for the disappearance of initial *hamza*.
- wḥl يقولون فلان وحلان في الشي (93a) *waḥlān* “stuck (figuratively)”. See HB 928a.
- wḥm يقولون فلانة عندها وحم وهو صحيح (107b) *waḥam* “craving (pregnant women)”. See HB 928b.
- wdk يقولون ودك هذا يريدون استعماله فيصير مودك اي مستعمل ولم (62b) *waddik* “to use”. Spiro p. 636b “*waddik*, to instruct, train”. HB p. 930a “*waddik* 1. to season or condition (s.o.), cause (s.o.) to mature

Glossary

	2. to fire (pottery) in a kiln (of pottery)". Hava "to season (food) with grease". Dozy II 801a "ودك II styler, former, dresser, habituer".
wdn	يقولون فلان وَدَن ونعرف عمر وَدَن لم اعلم لم تصف بودن (119b) <i>widn</i> وِدَن تحريفاً "ear". See HB 930a.
wdn	يقولون فلان وَدَن ونعرف عمر وَدَن لم اعلم لم تصف بودن (119b) <i>wadan</i> وَدَن Meaning unclear.
wrq	"coined silver". In HB and Spiro only with the meaning of "paper" and "document" etc. Lane VIII p. 3051c-3052a (Suppl.) "وَرَق silver, whether coined or not, or coined dirhems". Dozy II 805a "وَرَق، وَرَق، وَرَق، que Freytag n'a pas bien expliqué, signifie monnaies d'argent, par opposition aux monnaies d'or". In Amharic, the word ወርቅ <i>warq</i> means "gold", see Dillmann (1955) p. 898.
wrk	يقولون تورك فلان عليه في المسئلة اذا اعترض عليه ونحوه (62b) <i>tawarrak</i> تورك "to object, oppose". HB 934a "warrak [coarse] to become thick-thighed". Dozy II 797b "ورك II c. على se pencher, s'incliner, s'appuyer, se coucher sur".
wrk	"thigh". HB 934a "wirk 1. thigh (of a rabbit or fowl) 2. [coarse] human thigh".
wrl	يقولون فلان مثل الورل قال الورل محرقة دابة كالضب (93a) <i>warall</i> ورل "lizard". Hava 865a "وَرَل skink, species of lizards"; "وَرَل نيلي crocodile". Dozy II 805b "الورل المائي le scinque"; p. 806a "وَرَن pour lézard". Lane VIII 3052a "وَرَل: see ضَبب: there are two species: the وَرَل of the river; the monitor of the Nile; lacerta Nilotica; and the وَرَل of the land; the land monitor; lacerta scincus". The <i>šadda</i> on the <i>lām</i> is probably a mistake, because none of the sources describe the word with a double <i>lām</i> .
wry	يقولون ورا وقدام وهو صواب الا انه هنا اي يذكر في الهمز لا في (10b) <i>warā</i> ورا "behind". See HB 934b.
wry	"I showed". See HB 934b.
wzn	يقولون دِزْهم وازن وهو صحيح قال انه قال انه لحسن الوزنة (119b) <i>wāzin</i> وازن

Glossary

- بالكسر اي الوزن “a coin with the right weight”. Hava 867b “having full weight (money)”. Spiro 640a “*wāzin* or *mawzūn* drunk”.
- يقولون فلان لا يقام له وزن وما اقام له وزن (120a) *wazn: lā yuqām luh wazn* “worthless”. HB 936a “*rāqil ma-lū-š wazn* a man of no consequence”.
- wšl يقولون الوشل وعليه: وانت يكفيك منه مصّة الوشل (93a) *wašal* وشل trickling from a mountain”. See Hava 872a, and Lane VIII 3054a (Suppl.). Classicism.
- wšm يقولون وشام قال الوشم كالوعد ضرب الابرّة في البدن (107b) *wašām* وشام “tattoos”. HB 941a “*wašm* tattoo(s)”. Hava 872a “وَشَم ج وشام ووُشوم” *wašm* tattooing”.
- wšf يقولون للخادم وصيف وللانثى وصيفة (35a) *wašiff(-a)* وصيف / وصيفة “servant”. HB 941b “*wašiffa* [obsol] lady-in-waiting”.
- wṭf يقولون وتقع من الفلاحين يا وُطْفه فيجعلون وطفه اسما وقد (35a) *waṭfa* وُطْفه يظهر له معنى لان الوطف محرّكة كثرة شعر الحاجبين والعينين وانهمار المطر والمذكر منه اوطف والمونث وطفًا فغايتة انهم انتوه بالتا وعيش اوطف رخي “having bushy eyebrows (used as insult to a woman)” (rural). Hava 878b “وُطْفَاءُ اوُطْفُ having thick eyebrows”.
- wʾk “to fall ill”. HB 948a “*itwaʾak* = *itwaʾak*”; “*itwaʾak* to become slightly ill, become indisposed”.
- wḡl يقولون ويسمع من الخواص في شتمهم يا وغل (93b) *waḡl* وغل “parasite”. See Hava 882b.
- wqy يقولون وزن وقّيه وانما هي اوقية بالضم وهي سبعة مثاقيل (132a) *waqiyya* وقّيه “unit of weight”. HB 953b “*wiʾiyya* ounce, unit of weight equal to 37 grams”.
- wky يقولون فلان راح الوكه اي الوكا وهو ككسا رباط (132a) *wikih: rāḥ al-wikih* وكه “he became weak (lit. started using a walking stick?)”. Hava 892a “وِكَاءَ leather-strap of a skin”. Lane VIII 3059c (Suppl.). Dozy II 844a “وِكَاءَ a tie”. Dozy II 844a “وِكَاءَ bâton”.
- وقيل معناه انه يسكت فلا يتكلم كانه يوكي فمه (132a) *iwki halqak* اوك حلقك

Glossary

- من قولهم اوك حلقك اي اسكت “shut up” (lit. “tie up your mouth”).
Hava 892a “أَوَكَّى حَلَقَهُ” he became silent”.
- wlm يقولون وليمة واولم فعل الوليمة (107b) اولم
Hava 894a.
(107b) *walīma* “banquet”. See Hava 894a.
- wlwl يقولون المرأة تولول وهو صحيح (93b) تولول
956b.
- wmy “وماً” يقولون فلان أومى لفلان (3b) *’awmā* أومى
IV to motion, sign” etc. Spiro 652a “*wama*, supposition, conjecture, sign, hint, wink.” The fact that al-Mağribī wrote it with a *yā* indicates that it was pronounced without the final *hamza*, otherwise he would have written it with an *alif*.
- whl يقولون من اول وهلة (93b) *min awwil wahla* من اول وهلة
moment”. See HB 958b and Hava 898a.
- whm يقولون فلان موهوم وهو صحيح (107b) *mawhūm* موهوم
958b.
- wy يقولون ويسمع من العبيد وَيْ كلمة توجع عندهم وهي في العربية (132a) وَيْ
“ail! Exclamation of pain” (slaves). Hava 899a “وَيْ” interj.
Expressive 1. of admiration with ب or ل 2. of sorrow with على”.
- wyl يقولون ويل لفلان وهو تفجيع يقال ويله وويلك وويلي (93b) *wyl + li* or suffix
“woe is..”. HB 959a “*wēl* agony (..) *ya-wēl*... woe is...”.
- wym يقولون موايمة اي الشغل باليوم والصحيح مباومة (108b) *muwāyima* موايمة
labour”. HB 959b “*miwayma* approximation”; p. 966b “*miyawma*
work on a daily basis”. In *muwāyima* there is metathesis of the *wāw*
and *yā*, see §6.2.7.
- wyn يقولون ويسمع من العرب والمغاربة وَيْن هو اي اين هو وهي (120a) وَيْن
“where” (Arabs; North-Africans). According to BW IV 510b, this is used in Egypt by the *Awlād ‘Ali* and in Upper Egypt. Its use is also attested in modern Moroccan, see Harrell-Sobelman (2004) p. 204b: “*wayn* (not common Moroccan) same as *fayn*”, as well as in the Sudan, see Qāsim 852b.

Glossary

y

- yā يقولون يا ما عمل فينا مثلا ولعل الاصل يا ما اكثر ما عمل (10b) *yāmā* يا ما
تعبًا “how often”. See HB 960b.
- yāh يقولون يَا يَا والذي في القاموس يَهْيَه بالابل قال لها ياه ياه (123a) *yāh yāh* يَا يَا
“exclamation made to encourage the camels?”. HB 960a “*yāh*
/interj/ exclamation of surprise”. Al-Mağribī does not specify its
use.
- ysmn ياسمين وياسمون وان شئت أعربته على نون قال الاصمعي فارسي “ 244
(108b) *yāsmīn* ياسمين “jasmine”. See HB 963a. Al-Ḥafāṭī
”معرب”.
- ykāh واما يك... فهي فارسية بمعنى الواحد... وهو المستعمل في (63a) *yakāh* يكاه
اول الانغام يكاه اي الراست والثاني دو كاه والثالث سكاك چاركاه وهو
”the first note, C”. HB 963b
”*yakk* <P *yakk*> one (in dice)”. HB 963b “*yakāh* <T *yegāh* from P>
[mus] 1. name given to the note G below middle C. 2. mode in
Arabic music beginning on bottom G and having B flat and E flat”.
The word is Persian, a combination of يك *yak* “one” and گاه *gāh*
“time, place”. See Steingass 1532 and 1074.

List of Quotations from *al-Qāmūs al-Muḥīṭ*

As previously mentioned (see §3.3.2), *Daf al-iṣr* contains many quotations from *al-Qāmūs al-Muḥīṭ*. In fact, there are virtually no entries that are not supported with a quotation. The number of quotations is around 1430, an average of almost 11 per folio. In this edition of the text, I have indicated a quotation from *al-Qāmūs al-Muḥīṭ* by putting the quoted text between angle brackets: < >. Since mentioning the differences between the quoted text and that found in *al-Qāmūs al-Muḥīṭ* would result in a large number of endnotes, I have instead chosen to present the quotations which differ from *al-Qāmūs al-Muḥīṭ*'s text in this index.

Only instances in which the wording is essentially different are mentioned. Cases in which al-Mağribī only rearranged the word order are omitted, e.g. *Daf al-Iṣr* 83b العراقيل صعب الامور is a rearrangement of the wording of *al-Qāmūs al-Muḥīṭ*: العراقيل: الدواهي، و~ من الأمور: صعبها. When there is a substantial difference, for instance different wording is used by al-Mağribī, this is specifically indicated in the following way: QM (page number), ... > ..., for instance QM 796a,⁵²¹ ذاقه > ذاقه, means that *Daf al-iṣr* has ذاقه and *al-Qāmūs al-muḥīṭ* has ذاقه. When it says e.g. QM 797c - قوله تعالى, this means that قوله تعالى is not mentioned in *al-Qāmūs al-muḥīṭ*.

⁵²¹ The page number refers to the edition of Dār al-Fikr li-l-Ṭibā'a wa al-Naṣr wa al-Tawzī' (al-Qāhira), 1420/1999.

List of Quotations from *al-Qāmūs al-Muḥīṭ*

- 4a الجوّاء > الجوّاء QM 36a الجوّاء.. باليمن
 6b كَجَعَلَهُ > كَمَنَعَهُ QM 35b-جَزَاهُ.. الاناث
 36a-b فِجْنَتُهُ - QM 36a-بُجْنَتُهُ.. غلبته
 7a العذيوط > العزويط QM 36b المَجِيَّأ.. جومعت
 ليشرب > للشرب QM 41b ساسا.. اختلفت
 8a الجارية > المخدرة QM 38a والمَخِيَّأ.. بعد
 المخدرة
 والخائبة > والخائبة الحب QM 38a والخائبة.. همزتها
 الحب
 9b الغربان اي - QM 46c والقافاء.. بياض
 القناء - QM 47a الخيار.. موضعه
 11a كنانة > كناية QM 58c تجيب.. العمران
 12b استخير > اختير QM 70c وتَحَسَّب.. واختير
 شجرة بريّة ذات QM 74c-75a والخروب.. وسويق
 شجر بريّة شوك ذو حمل > حمل
 13b الدبدب > الدبدب QM 78a الدبدب.. النمل
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List of frequently used abbreviations

Concordance	Wensinck, A.J. and J.P. Mensing, <i>Concordance de la Tradition musulmane: les six livres, le Musnad d'al-Dārimī, le Muwatta' de Mālik, le Musnad de Ahmad ibn Hanbal</i> . 8 vols. Leiden: E.J. Brill, 1936-1988.
EI ²	<i>Encyclopaedia of Islam, new edition</i> . Leiden: E.J. Brill, 1960-2002
EI ³	<i>Encyclopaedia of Islam, 3rd edition</i> . www.brillonline.nl
EQ	<i>Encyclopaedia of the Qur'ān</i> . Leiden: Brill, 2001- .
GAL	Brockelmann, Carl, <i>Geschichte der arabischen Litteratur</i> . 2 vols, 2nd ed., Leiden 1943-1949 + 3 vols Supplement, Leiden 1937-1942.
GAS	Sezgin, Fuat, <i>Geschichte des arabischen Schrifttums</i> . 12 vols. + indices. Leiden: E.J. Brill, 1967-2000.
HB	Hinds, Martin and El-Said Badawi, <i>A Dictionary of Egyptian Arabic, Arabic-English</i> . Beirut: Librairie du Liban, 1986.
JAL	<i>Journal of Arabic Literature</i>
JAOS	<i>Journal of the American Oriental Society</i>
JSAI	<i>Jerusalem Studies in Arabic and Islam</i>
LTK	<i>Lexikon für Theologie und Kirche, 2nd ed</i> . Freiburg im Breisgau: Herder, 1930-1938.
Muğam	Muṣṭafā, Ibrahīm (ed.) et al., <i>Al-Muğam al-wasīṭ</i> . Al-Qāhira: Mağma' al-luğa al-'arabīya, 1380-1/1960-1 (2 vols.)
QM	Mağd al-Dīn Muḥammad b. Ya'qūb al-Fayrūz'ābādī, <i>Al-Qāmūs al-muḥīṭ. ṭab'a ġadīda wa-muwattaqa wa-muṣaḥḥaḥa</i> . Al-Qāhira: Dār al-Fikr li-ṭṭibā'a wa-l-naṣr wa-ttawzī', 1420/1999.
WKAS	Kraemer, Jörg (ed.), et al., <i>Wörterbuch der klassischen arabischen Sprache</i> . Wiesbaden: Otto Harrassowitz, 1957- .
ZAL	<i>Zeitschrift für arabische Linguistik</i>
ZDMG	<i>Zeitschrift der Deutschen Morgenländischen Gesellschaft</i> .
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Samenvatting

Deze studie heeft als onderwerp het boek *Daf al-iṣr ‘an kalām ahl Miṣr*, “het verwijderen van de last van de spraak der Egyptenaren”, van de Egyptische auteur Yūsuf al-Mağribī. Dit boek werd geschreven in 1606. In hoofdstuk 1 worden al-Mağribī’s achtergrond, opleiding, carrière en persoonlijke leven beschreven. Hij werd geboren in de jaren ’60 van de zestiende eeuw. Zijn familie was van Noord-Afrikaanse afkomst en woonde in de Ibn Ṭulūn-wijk, die populair was onder Noord-Afrikaanse emigranten. Al-Mağribī kwam uit een familie van handwerklieden, maar wist zich door zelfstudie en het volgen van lessen aan de Azhar op te werken tot geleerde. Hij kende Perzisch en Turks en vertaalde naar eigen zeggen enkele werken van deze talen naar het Arabisch. Er zijn slechts drie werken van al-Mağribī bewaard gebleven:

- *Tahmīs Lāmīyat ibn al-Wardī*, een bewerking van de *Lāmīyat al-iḥwān wa muršīdat al-ḥillān*, een religieus gedicht van Abū Ḥafṣ ‘Umar b. al-Muẓaffar b. al-Wardī (1290–1349);
- *Buġyat al-arīb wa ġunyāt al-adīb*, een werk over uiteenlopende onderwerpen, bedoeld als hulp bij het componeren van poezie;
- *Daf al-iṣr ‘an kalām ahl Miṣr*, een woordenboek van Egyptisch-Arabisch woorden en uitdrukkingen.

In hoofdstuk 2 wordt een beschrijving gegeven van het enige bewaard gebleven manuscript van *Daf al-iṣr*, dat zich bevindt in de bibliotheek van de Universiteit van St. Petersburg (MS OA 778). Het manuscript in zijn huidige staat is slechts de helft van het oorspronkelijke manuscript; de andere helft is in de loop der eeuwen zoek geraakt. Het manuscript werd in de 19^e eeuw naar Rusland meegenomen door de Egyptische geleerde Muḥammad ‘Ayyād al-Ṭanṭāwī (1810–1861), hoogleraar Arabisch aan de Universiteit van St. Petersburg, die zijn manuscriptencollectie naliet aan de universiteit. De oorspronkelijke titel van het boek was *al-Faḍl al-‘āmm wa-qāmūs al-‘awāmm*, “Het algemeen nut en het woordenboek van het volk”, maar deze werd in de loop van het schrijfsproces veranderd in *Daf al-iṣr ‘an kalām ahl Miṣr*.

Hoofdstuk 3 beschrijft al-Mağribī’s redenen voor het schrijven van *Daf al-iṣr*: het verdedigen van het Egyptische dialect tegenover taalpuristen en het bestuderen van het beroemde woordenboek *al-Qāmūs al-muḥīṭ* van al-Fīrūzābādī (1329–1415). Hierbij werd al-Mağribī beïnvloed door het *Laḥn al-‘awāmm* (“taalfouten van het volk”) genre. *Daf al-iṣr* was op zijn beurt weer de inspiratie voor Ibn Abī al-Surūr’s (±1589–1653?) *al-Qawl al-muqtaḍab fīmā wāfaqa luġat ahl Miṣr min luġāt al-‘arab* “De verkorte spraak betreffende dat wat overeenkomt in de taal

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van de Egyptenaren met de taal van de Arabieren”. Ibn Abī al-Surūr liet alle lemmata weg die geen Klassiek-Arabisch wortel hadden, wat zijn werk aanzienlijk minder waardevol maakt voor de bestudering van het Egyptische dialect. In 1968 werd *Daf al-iṣr* gepubliceerd als facsimile-editie met een inleiding en indices van de hand van ‘Abd al-Salām Aḥmad ‘Awwād, maar een editie van het manuscript was nog niet eerder verschenen.

Hoofdstuk 4 beschrijft de poëzie in *Daf al-iṣr*. Er zijn een groot aantal *mawāwīl* van de hand van Yūsuf al-Mağribī. Een *mawwāl* is een niet-klassieke versvorm bestaande uit vier regels, waarvan de laatste regel steeds eindigt met hetzelfde woord, dat echter iedere keer een andere betekenis heeft. Er zijn ook een aantal gedichtjes naar aanleiding van een *taṭlīt*, een woord dat met *a*, *i* of *u* gelezen kan worden. Verder is er een groot aantal versregels van bekende dichters zoals al-Mutanabbī, die geciteerd werden om het gebruik van een bepaald woord te demonstreren.

Hoofdstuk 5 geeft een overzicht van de vele aspecten van het dagelijks leven die in *Daf al-iṣr* aan bod komen. Er zijn vele lemmata die betrekking hebben op eten en drinken, drugs en tabak, medicijnen, spelletjes, kleding en juwelen en huishoudelijke artikelen. Vooral de informatie die al-Mağribī geeft over tabak is zeer interessant, aangezien tabak in 1604, slechts twee jaar voor het schrijven van *Daf al-iṣr*, voor het eerst werd ingevoerd in Egypte.

Hoofdstuk 6 bespreekt de verschillende taalkundige aspecten van het Egyptisch-Arabisch aan het begin van de zeventiende eeuw. Gezien zijn achtergrond, kunnen wij ervan uitgaan dat al-Mağribī de volkstaal van het Cairo van toen weergeeft. Het eerste aspect dat besproken wordt, is de orthografie die gehanteerd wordt door al-Mağribī. Deze wijkt in verschillende punten af van de gebruikelijke orthografie van het Klassiek Arabisch. Vooral de schrijfwijze van de *hamza* is sterk afwijkend en vrij willekeurig. De paragraaf over de fonologie toont aan dat de *q* en *ğ* hoogst waarschijnlijk uitgesproken werden als /ʔ/ en /g/ in Cairo, een onderwerp dat al lange tijd een punt van discussie is onder de specialisten. De inderdentalen waren in die tijd al verdwenen uit het dialect van Cairo. Andere interessante aspecten zijn *emfase*, *metathese*, de verkorting van lange klinkers en *pausaal-imāla*. In de paragraaf over morfologie wordt aangetoond dat de klinker van het prefix van het imperfectum *i* was en dat het prefix van stam V, VI en de vierradikalige werkwoorden *it-* was, zoals tegenwoordig. Ook de distributie van de klinkers binnen de tweede en vijfde stam en de vierradikalige werkwoorden was gelijk aan de huidige situatie. De demonstrativa waren *da*, *di* en *dwlḥ*, maar er was ook een demonstrativum *dillā*, dat in *Daf al-iṣr* alleen voorkomt in combinatie met *mā* (*mā dillā*) en kennelijk vrij snel daarna in onbruik raakte. Wat betreft de

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vraagwoorden is *anā* “welk” interessant, omdat het een voorloper is van het moderne *āni*. De informatie over de syntaxis is spaarzaam, aangezien de voorbeeldzinnen in *Daf al-iṣr* altijd kort zijn en veel invloeden van het Klassiek Arabisch bevatten. Toch kunnen er een aantal conclusies worden getrokken. Wensen werden uitgedrukt door perfectum + onderwerp (= verbum + subject zoals in Klassiek Arabisch) of door onderwerp + imperfectum (= subject + verbum zoals in modern Egyptisch-Arabisch). Het partikel *dann* werd gebruikt om continuïteit uit te drukken, evenals het participium *ʾāʾid* (letterlijk “zittend”). Al-Mağribī vermeldt dat in het Jemenitisch het woord *šā*, oorspronkelijk een perfectum met de betekenis “willen”, de functie van prefix voor het futurum had gekregen, zoals het nu nog steeds gebruikt wordt in Jemen. In de paragraaf over het vocabulair wordt aandacht besteed aan de woorden en uitdrukkingen die kenmerkend waren voor verschillende klassen, zoals handwerklieden, vrouwen en kinderen, en sprekers van andere Arabische dialecten. Er wordt beargumenteerd dat 64% van de in *Daf al-iṣr* genoemde lemmata nog steeds in het hedendaagse Egyptisch-Arabisch gebruikt worden. Andere woorden komen tegenwoordig alleen nog in het Modern Standaard Arabisch voor (21%), waren nog in gebruik in de 19^e/begin 20^e eeuw maar zijn sindsdien in onbruik geraakt (3%), kunnen nog wel in andere Arabische dialecten worden gevonden, maar niet in het Egyptisch (2%), zijn alleen maar te vinden in Dozy's woordenboek, dat ook Middel-Arabisch bevat (3%), of komen tegenwoordig alleen nog maar in Perzisch of Turks voor (1%). 6% van de in *Daf al-iṣr* genoemde woorden werden in geen enkel naslagwerk teruggevonden. Tenslotte worden enkele voorbeelden genoemd van de semantische veranderingen die in sommige gevallen hebben plaatsgevonden.

Wat *Daf al-iṣr* zo interessant maakt, is dat het een van de weinige bronnen voor het Egyptisch-Arabisch uit deze periode is. Twee andere bronnen zijn *Nuzhat al-nufūs wa-muḍḥik al-ʿabūs* van ʿAlī Ibn Sūdūn al-Bašbūḡānī (1407-1464), beschreven door Arnoud Vrolijk, en *Hazz al-quḥūf bi-šarḥ qaṣīd ʿAbī Šādūf* (geschreven in 1686) van Yūsuf al-Širbīnī (17^e eeuw), beschreven door Humphrey Davies. *Daf al-iṣr* vult de lacune van meer dan twee eeuwen tussen deze twee werken en is daarom een zeer belangrijke bron voor het Egyptisch-Arabisch in de Ottomaanse periode. Wat *Daf al-iṣr* echter werkelijk uniek maakt, is het feit dat het de eerste poging was om het Egyptische dialect op een serieuze, wetenschappelijke manier te bestuderen, in plaats van het belachelijk te maken of te bekritisieren.

Curriculum Vitae

Liesbeth Zack (born in Hoorn, the Netherlands, 1974) received her Gymnasium diploma from the Werenfridus Scholengemeenschap in Hoorn in 1993. Between 1993 and 1998, she studied Arabic Language and Culture at the University of Amsterdam. In 1997, she moved to Egypt where she worked on her Master's thesis. In 1998, she obtained her Master's Degree in Arabic linguistics cum laude, and from October that year worked as Assistant Librarian at the Netherlands-Flemish Institute in Cairo (NVIC). From 1999, she also worked as a teacher of Arabic at the same institute, teaching Egyptian Arabic, Dialectology, and Sociolinguistics to students of Arabic from Dutch and Flemish universities, as well as courses of Arabic grammar and conversation to Dutch residents of Cairo. Since 2006, she has been working as a lecturer in Arabic at the University of Amsterdam, where she teaches both Egyptian and Modern Standard Arabic. She has been carrying out the research which resulted in this dissertation since 1999. Liesbeth is married to Rami Mardiros.