Egyptian Arabic in the seventeenth century: a study and edition of Yūsuf al-Mağribī’s 

_Daf’ al-iṣr ‘an kalām ahl Miṣr_
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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Elisabeth Willemmina Antoinette Zack

geboren te Hoorn
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Promotor:     Prof. dr. M.A. Woidich
Overige leden: Prof. dr. M. Doss
               Prof. dr. J. den Heijer
               Prof. dr. F. Leemhuis
               Dr. R.L.A. van Leeuwen
               Dr. A. Schippers
               Prof. dr. C.H.M. Versteegh
               Dr. O.J. Zwartjes

Faculteit der Geesteswetenschappen
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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’asfūr*, 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-īṣr ‘an kalām ahl Miṣr* by Yūsuf al-Maġribī, 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-Maġribī himself and others, and the delightful anecdotes. So, without further hesitation, I decided to prepare an edition and began studying the text.

In preparing this work I have had invaluable help from many people and organizations who offered their assistance over the last nine years. First of all, many thanks go to my supervisor Prof. Manfred Woidich, whose support over the years opened many doors. His energy, excellent suggestions and continuous flow of books from his personal, extensive and valuable library have paved the way for this study to see the light of day.

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Introduction

The subject of this dissertation is a book entitled *Dafʿ al-īsır ‘an kalām ahl Miṣr:* “Removing the burden from the speech of the Egyptians”, which was written in the year 1014-5/1606 by the Egyptian writer Yūsuf al-Maġribī (d. 1019/1611). 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. It has never before been edited, although a facsimile edition, with an introduction and indices, was published in 1968 by ‘Abd al-Salām ‘Āhmad ‘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 *Dafʿ al-īsır* 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 *Dafʿ al-īsır* has been written.

The present work is comprised of two parts: the study of the contents of *Dafʿ al-īsır* for its linguistics and cultural observations, and the text edition. *Dafʿ al-īsır* 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-Qāmiş al-muḥīf.* Many of the entries in *Dafʿ al-īsır* 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, *Dafʿ al-īsır* 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.

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1 From now on, abbreviated to *Dafʿ al-īsır.*
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 *Raqʿ al-īsır* instead of *Dafʿ al-īsır.*
3 No. MS OA 778.
Introduction

1 The contents of the present study of Daf' al- الحقيقي

The present study of Daf' al- الحقيقي 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-Ma.awaitī. In this chapter, al-Ma.awaitī’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- الحقيقي ann al- Púbūd. In this chapter, the contents of Daf' al- الحقيقي are described, and al-Ma.awaitī’s reasons for writing it are explained. Daf' al- الحقيقي is placed in its historical context by consideration of the works which influenced al-Ma.awaitī, and an overview of the earlier studies of the book is provided. The final part of this chapter is devoted to al-Ma.awaitī’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- الحقيقي. This chapter deals with the poetry composed by al-Ma.awaitī, with special focus on a frequently employed dialectal form of the art, the mawwāl, as well as some poems called mu'allafat and riddles, which were also composed in the form of short poems. An overview of the metres used by al-Ma.awaitī is presented, and the chapter concludes with a description of the non-Arabic (Turkish and Persian) poetry in Daf' al- الحقيقي.

5. Aspects of daily life. In this chapter, various aspects of daily life which are mentioned in Daf' al- الحقيقي 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- الحقيقي 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 Behnsted 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-qanimal bi-šarīf qaşīd ‘Abī Ṣādūf by Yūsuf al-Širīnī,
Introduction

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, which was an invaluable aid. An earlier source, Nuzhat al-nufūs wa-muḥājik al-ʿabās by ʿAlī ibn Sūdūn al-Bašbūḡānī (1407-1464), into which Arnaud 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.³

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 edition⁴ is to present a text which is as close as possible to that written by al-Maġribī. 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

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⁴ Davies (1981). Some additional remarks about the colloquial features of Hazz al-quḥūf can be found in Davies (2005).
⁶ The edition of the Arabic text can be downloaded for free from the following website: http://www.lotpublications.nl/index3.html.
⁸ In the introduction to the edition of Kitāb al-ḥikāyāt al-ʿaḏība wa al-ʿaḏbār al-ġarībā, 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 hanza, as he states on p. xv.
⁹ One of them was Han den Heijer during his concluding remarks.
Introduction

it, and added the spelling used in the manuscript to the footnotes, preceded by "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 ā and alif maqṣūra has been adjusted, e.g. has become and has become, to facilitate the reading of the text. Moreover, al-Maġribī’s use of ی� and ی 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 ā is the bearer of the hamza, for practical reasons this is consequently written as ـ, whereas al-Maġribī always uses the variant ـ. When the letter does not show any diacritics or only a kasra, I have rendered this as ـ, whereas when it is clearly written with diacritic dots ـ, 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 انظر انظر “look up” or a comment that repeats what has been said in the text. These have been added in the footnotes preceded by "margin". Also included in the footnotes are comments al-Maġribī 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 "manuscript".

Comments about the contents of Daf' 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-Maġribī, 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.

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10 E.g. when ـ should be read as ـ and not as ـ, I have changed it to ـ with the original spelling in the footnote.
Introduction

Because Yūsuf al-Maġribī 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 when it is introducing a new entry (or, sometimes, another expression introducing a new entry, such as ومن قولهم وا min qawlihim etc.) by using a different font called al-Battar: بقولون. Al-Maġribī divided his work into chapters and paragraphs, introduced by headings such as حرف الباء and فصل الحمزة. 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-Maġribī 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 or the َش, while I was also no admirer of the automatic vocalization of the word because I wanted the text to be vocalized exactly as in the manuscript, i.e. without the َس and َف: 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”. 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”. Not only did this font provide me with all of the special

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11 Al-Maġribī 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/.
Introduction

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-Maģribī
{} text written in the margin or between the lines
<> quotations from al-Qāmūs al-Muhīt
<> verses from the Qur’ān
* separates verses and lines of rhymed prose; in many instances al-Maģribī 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
* in a footnote precedes the word as it is written in the manuscript when this word has been corrected in the text
* 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
5 Transliteration

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<th>Transliteration</th>
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<tr>
<td>ḥ</td>
<td>ḥ, ḥ</td>
</tr>
<tr>
<td>ḥ</td>
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<td>d</td>
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<td>d</td>
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<td>ẓ</td>
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<td>z</td>
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<td>s</td>
<td>h</td>
</tr>
<tr>
<td>š</td>
<td>w, ū, ō, aw</td>
</tr>
<tr>
<td>ſ</td>
<td>y, ī, ē, ay</td>
</tr>
</tbody>
</table>

From the Persian alphabet, the following letters are used:

Al-Maɣribî does not use the letter ǧ for ǧ when writing Persian or Turkish; he instead writes ḍ, and once uses ḍ on fol. 118b.

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

The symbol ăr 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. 伯竊 伯 săq “belt”. Therefore the letter ăr 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 ج, which in case of doubt is transcribed with w, for instance, هون hwn.
CHAPTER 1

Life and Works of Yūsuf al-Maḡribī

1.1 Birth, family background and education

Yūsuf ʿAbū al-Maḡāṣīn Ġamāl al-Dīn b. Zakariyyā b. Ḥarb al-Maḡribī al-Miṣrī al-
ʿAzharī15 (+970/1562-1019/1611) was raised in Cairo. In two of his surviving
manuscripts he refers to himself as Yūsuf al-Maḡribī, and says the following in his
book Buğyat al-arīb wa ġunyat al-adīf (“The desire of the skillful and the wealth of
the cultured”):16

قال القمر والمغربي نسباً إلى الأزهري موطناً وطلباً

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

The resources which might provide insight into Yūsuf al-Maḡribī’s life are,
unfortunately, rather scarce. There are a few comments, which he makes about
himself, in both Dıf/ıl-i and his other work, Buğyat al-arīb wa ġunyat al-adīf, and
we also have some remarks made by his biographers. The first biography of al-
Maḡribī was written by Šihāb al-Dīn A/uni1E.5mad b. Mu/uni1E.5ammad b. /uni0.BFUmar al-/uni1E.Aafāǧī
(979/1571-1069/1659).17 After being qā/uni1EeDī in several Ottoman provinces, al-/uni1E.Aafāǧī
was appointed qā/uni1EeDī in Cairo. He dedicated a chapter to al-Maḡribī in h is
biographical work, Rıy/uni1E25ānıt ıl-/unie2BEılibbā/unie2BE wı zıhrıt ıl-/uni1E25ıyāt ıl-dunyā.18 Al-/uni1E.Aafāǧī’s
work is more a selection of some of al-Maḡribī’s verses than a real biography, since
it does not provide us with many details of the subject’s life. It does state al-
Maḡribī’s full name was Abū al-Maḡāṣīn Yūsuf Ġamāl al-Dīn al-ʿAzharī al-Maḡribī,19
and that he was born in Egypt.20 The book also mentions his dīwān entitled al-ṣahab
al-Yūsufī. Not only did al-Ḥaǧāǧī know al-Maḡribī personally, but they were also
friends. Al-Ḥaǧāǧī writes about his companion with affection, for instance: “He (= al-Maḡribī) 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-adīf will be said in §1.4.
19 Ibid. p. 35-36.
20 Ibid. p. 32.
21 Al-Ḥaǧāǧī (1967) II p. 36.
Life and Works of Yūsuf al-Maġribī

age (he mentions that al-Maġribī was a bit older)\textsuperscript{22} and shared an interest in poetry and Arabic linguistics, especially the origins of (colloquial) Arabic words. In al-Ḥaḍīṭ’s case this is demonstrated in his book ʾṢifāʾ al-ṣaḥīḥ fī ḫalām al-ʾarab min al-dāhīl (“The gratification of the desire concerning the loanwords in the Arabic language”).\textsuperscript{23} He also wrote a commentary on the Durrūt al-qawwāṣ of al-Ḥarīrī,\textsuperscript{24} which is interesting because al-Maġribī produced an arrangement of the same work (see §1.4).

Ḥaḍīt Ḥalīfa (1017/1609-1067/1657),\textsuperscript{25} historian, bibliographer and geographer, mentions al-Maġribī in his great bibliographical dictionary, Kaṣf al-zunūn ṣan asāmī al-kutub wa al-funūn. Although he only devotes two lines to al-Maġribī, he nevertheless provides some new information, i.e. the full title of his diwān: al-Ḍāḥab al-Yūṣufī wa al-mawrid al-ʾaḍīb al-saḥīf.\textsuperscript{26}

Al-Muhībī (1061/1651-1111/1699)\textsuperscript{27} calls al-Maġribī ẓāmīl Miṣr “a stranger residing in Egypt” in his biographical work Aulād ʿayn al-qarn al-hādí ʿaṣar.\textsuperscript{28} He also tells us when al-Maġribī died, which neither al-Ḥaḍīṭ nor Ḥalīfa mention. We, therefore, know that al-Maġribī died on 18 Ḍū al-Qāda 1019 AH (around 1 February 1611 AD) in Cairo.\textsuperscript{29} Furthermore, al-Muhībī mentions the names of a few of al-Maġribī’s teachers,\textsuperscript{30} and this will be dealt with in more detail in §1.1.1.

Al-Maġribī provides the following information about his childhood in Dafʿ al-iṣr: At the age of seven, he went with his father, whose profession is not known,
Life and Works of Yūsuf al-Maġribī
to al-Ḥiḡāz, where his father later died. He was buried in al-Baqī’, the cemetery of
al-Madīnah. After his father’s death, Yūsuf returned to Egypt, where he stayed
with his maternal uncles who were famous for manufacturing sword belts (hamā‘il
al-suyūf). He learned the craft from and worked for them. In Daf’ al-īṣr, al-Maġribī
refers to a funny anecdote about his uncles: he used to go to the Ibn Ṭūlūn mosque
in the evenings to learn the Qurān, the language of which awoke his interest in
grammar. From that moment on, he started to learn the ‘Alfiyya, the famous work
about grammar by Ibn Mālik, 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. His uncles
never returned, and some reports reached al-Maġribī 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-Maġribī was, apparently, living in
the Ibn Ṭūlūn quarter, since this is where he received his Qurān 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). From there, they sold products such as burnouses,
woollen ahrima, and fabrics, the latter being the trade in which al-Maġribī was set
up by his uncles. The name al-Maġribī “the North-African” does not, necessarily,
imply that al-Maġribī himself was born in North Africa, but simply that his family
originated from there. Indeed, as we have seen, al-Ṭaŷāfī mentioned that al-
Maġribī was born in Cairo, while Muḥibbī stated that he was originally from

32 In his dictionary, al-Maġribī sometimes refers to colloquial words he heard in the Ḥiḡāz
during his stay there.
34 He belonged to the Mağiřī riwāq at al-Azhar, mentioned in a lecture by Husām ’Abd al-
37 See Raymond (1983) p. 36.
somewhere else. Al-Ḥafṣī’s information is more reliable, because he was a personal friend of al-Maġribī, while al-Muḥibbī was from a different generation. Moreover, as we can see from the anecdote from Daf al-īṣr, al-Maġribī’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-Maġribī’s teachers

Al-Maġribī mentions a number of his teachers. He says that at the Ibn Ţūlūn Mosque, he was encouraged to learn grammar by its imām, a certain šayḫ Šu‘ayb.38 His first teacher at al-Azhar was called sheikh Sanḡar (mu‘addīb al-ʿatfāl, “the educator of children”), who taught in the office of a šayḫ Ǧa’fār.39 This šayḫ, Sanḡar, is mentioned by al-Maġribī in relation to the strange way in which he used to greet his pupils, alāh yikfīk šīrī zibbīk “may God forgive you the evil of your prick”, which embarrassed the young Yūsuf a great deal.40 Another teacher who taught him ʾilm al-ʿarād (metrics) at al-Azhar was Muḥammad Rakrūk al-Ǧazāʾirī; although all that al-Maģribī tells about him is that he died in Medina.41 Two of al-Maģribī’s teachers were brothers, namely Ahmad al-ʿAlqmī, with whom he read part of al-Mutanabbī’s dīwān, and Ibrāhīm al-ʿAlqmī, with whom he read the Alfiyya of al-ʿIrāqī.42 The following information is available about his other teachers:

- Ibn al-Ǧayṭī:43 full name Naǧm al-Dīn Muḥammad b. Ahmad b. ‘Alī al-Ǧayṭī al-Iskandārī al-Šāfī (910/1504-981/1573). He was head of the šafiʿi monasteries al-Šālāḥīyya and al-Siryāqūsīya in Cairo. One of his writings is Qiṣṣat miʿrāǧ al-ʾnabī.44 Al-Maģribī mentions that Ibn al-Ǧayṭī pronounced the qāf as a tāʾ.46
Life and Works of Yūsuf al-Maġribī

- Yahyā al-Aṣīlī, full name Yahyā 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 in Mecca.47

- Two šayḥs of the Bakrī-family: Abū al-Mawāhib b. Muḥammad b. /Alī al-Bakrī al-/iddīqī al-Miṣrī (973/1565-1037/167-8), and Zayn al-/Abīdīn b. Muḥammad b. Ḍālid b. Muḥammad al-Bakrī al-Ṣāfī, called al-ustād al-kabīr by Muḥibbī.50 Of the second šayḥ, Al-Maġribī 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

- šayḥ /Alī al-Maqdisī, full name Nūr al-Dīn /Alī b. Ġānim al-Maqdisī al-/Anafī (9.0/1514-1004/1596), head of the /Anafī order and one of the greatest imams of his time.54 One of al-Maqdisī’s works is called Buġyıt al-murtād fī tı/ al-/Anfī, which probably inspired the title of al-Maġribī’s Buğyat al-ırīb.57

- Yūsuf al-Kurdī, who gave al-Maġribī his name Yūsuf.60 He was a /Sūfī of the Al-/Aawā/Dirīya-order.61

47 See fols. 29b, 89b, 104b, 122a. Also mentioned by al-/Afāǧī (1967) II p. 35.
49 Mentioned in Daš’ al-iṣr on fols. 5b and 13a.
50 See Kahylvania (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 šayḥ /Alī al-Qudsī, mentioned twice on fol. 19b.
54 Such is his name in GAL S II p. 395; Et’ III p. 772a (Eds.) mentions his name slightly differently: Nūr Dīn /Alī b. Muḥammad b. /Alī Ibn Ġānim al-Maqdisī.
56 See fol. 19b.
57 GAL S II p. 395 has dād instead of šād.
58 See GAL S II p. 395.
60 See Daš’ al-iṣr fol. 14b.
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As well as the teachers mentioned by al-Mağribî in Daf al-ısr, Muhîbî mentions al-Badr al-Qarâfî (Muhammad b. Yahyâ b. 'Umar Badr al-Dîn al-Qarâfî, 939/1533-1008/1600). The editor of al-Ḫafâği (1967) II p. 104 mentions in a footnote that al-Badr al-Qarâfî learned hadîth from al-Mağribî, but this is unlikely because he was at least 30 years older than him. This information is probably taken from Muhîbî (1975) IV p. 258 which states that al-Qarâfî heard hadîth from al-Ǧamāl Yūsuf b. a-l-qâdî Zakariyâ. It is uncertain whether this is our Yusuf al-Mağribî 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-Muhîbî, al-Qarâfî was al-Mağribî’s teacher. Al-Muhîbî also mentions al-Sanhûrî64 as al-Mağribî’s teacher, who in his turn was a pupil of Muhammad al-Bakrî.

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

1.1.2 Knowledge of Persian and Turkish

Al-Mağribî 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-ısr 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, ḥaška falâw “dry rice”67 which he ate at the home of his Persian friends, Muhammad Ridâ and his brothers.68 On fol. 10a, al-Mağribî translates a verse from the Persian Gulistân into Arabic, and then maintains that he mentions it there to demonstrate that Daf al-ısr (at that point, still called al-Faḍl al-عالم, 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

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61 For more information about this order, see the endnote to fol. 14b.
64 ʿIzz al-Dîn Abû al-Nâṣr Sâlim b. Muhammad al-Sanhûrî al-Miṣrî (probably around 966/1558-9 - 1015/1606), a Mâlikî jurisprudent and hadîth-expert, head of the Mâlikî school of Cairo, see EI IX p. 19b (S.A. Jackson). See also al-Muhîbî (1975) II p. 204.
65 See fol. 5a.
66 This poem will be discussed in §4.3.
68 See fol. 10a.
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:

وإنما ذكرت مثل هذا هنا حتى يعلم أن هذا الكتاب اسم على مستقبل وانه الفضل العالم لا يخص العربي الباحث في ذلك لكنه 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 ważīfa, 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 il-fiqīr several times,70 indicating that he was a šūfi. As Raymond (1983) p. 33 argued, there were many links between the šūfi-orders and “official” Islam as represented by al-Azhar. Being an Azhar-educated ālim and a šūfi were two different things, but were not mutually exclusive. As discussed above, some of al-Mağribī’s teachers were šūfis, such as Ibn al-Ġayṭī. He also refers to a great number of books written by šūfis, such as Ibn al-’Arabī,71 al-Ša’rāwī,72 and

69 See fol. 51a.
70 On fols. 2a, 16a, 70a, 105a, 133a.
71 Muhuyī al-Dīn b. ʿAbdallāh ibn al-ʿArabī (al-Šayḥ al-Akbar), 560/1165-638/1240, one of the greatest šūfis of Islam, often incorrectly referred to as Ibn ʿArabi. See EI VII p. 707b-708b (A. Ateş). Mentioned on fols. 2a, 4b, 5a, 42b, 59a, 59b, 120b.
72 “Al-Ša’rānī, ʿAbd al-Wahhāb b. Ahmad (897-973/1492-1565), Egyptian šūfi scholar, historian of šūfism, and a prolific writer about many religious subjects during a period
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al-Ǧazālī,⁷³ to mention just the three most well-known. Al-Maḡribī does not reveal to which șūfī-order he belonged, mentioning a few, such as the Ḥawāṭirīya who abstained from eating meat and fruit and other delicacies.⁷⁴

Al-Maḡribī frequently visited maḥālis, which were widespread social gatherings in the seventeenth century. The maḥālis 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 dīkr was practiced; others had a more literary character, the so-called maḥālīs adab.⁷⁵ Al-Maḡribī gives us the impression that these maḥālis could sometimes be rather merry events.

In Daʿf al-ʿıṣr, al-Maḡribī 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 maḥālīs 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 qıhwı, and the whole assembly made fun of him. Al-Maḡribī 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 maḥālis in which literary topics,⁷⁷ as well as linguistic issues,⁷⁸ were discussed.

1.4 Literary works

Al-Maḡribī mentions in Daʿf al-ʿıṣr 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 Buḫyat al-arīb wa ḡunyat al-ıdıb (“The desire of the skillful and the wealth of the cultured”). More will be said about this Buḫyat al-arīb and the Taḥmīṣ in the next paragraph.

The following books are mentioned in Daʿf al-ʿıṣr but have, apparently, not survived:

1. Muḍahhabät al-ḥuẓn fī al-maʿ wa al-ḥuḍra wa al-waḡh al-ḥasan”⁷⁹ otherwise poor in distinguished figures of learning and piety in the Arab lands.” EI IX p. 316a (M. Winter). Also known as al-Šārāwī. Mentioned on fols. 5a, 21b, 42b, 52b, 59b, 75b, 114b.

⁷³ Abū Ḥāmid Muḥammad b. Muḥammad al-Ṭūsī al-Ǧazālī (450/1058-505/1111), see EI II p. 1038b (W. Montgomery Watt).
⁷⁴ See fol. 14b.
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
3. Tarqamat al-murabba'ât al-turkiyya: a translation of Turkish murabba'ât, poems with the rhyme scheme aaaa, bbbb, cccc, etc.
4. al-Alma'īya fi al-alğaz al-adabiyya
5. al-Badr al-munîr nazm aḥâdiṯ al-qarnî' al-ṣâgîr, an arrangement of al-ṣâmi' al-ṣâgîr, a collection of traditions by the famous Egyptian scholar, Abû al-Fadl 'Abd al-Raḥmân b. Abî Bakr b. Muḥammad Ġalâl al-Dîn al-Ḥuḍayrî al-Suwyîtî (849/1445-911/1505); this collection in its turn was a summary of the great unfinished collection, Ğamî al-ḡawâmi
6. Azhâr al-bustān tarqamat al-Gulstân, a translation from Persian of Šâdi's Gulstân; al-Mağribî also mentions this translation as al-Gulstân al-ʻarabî
7. Tarqamat dibâṣat al-būstān, a translation of the preface of Šâdi's Būstân.
8. Nazm Durrat al-gawâṣs an 'arrangement' and appendix of al-Qāsim b. 'Ali al-Ḫarîrî's (446/1054-516/11..) Durrat al-gawâṣ fî awhâm al-ḥawâṣ, which is a specimen of the Lahn al-ʻāmmâ literature, of which more will be said in §3.3.1.

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

- A commentary of al-Mutanabbî's Dīwân, partially finished
- Some quires of a commentary on the Gulstân, not in Arabic (although on fol. 109b he mentions that he is translating the Gulstân 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 Gulstân

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80 Fols. 56b, 66b, 69a, 101a.
81 Fol. 91b.
82 Fols. 60b and 91b.
83 Fol. 101b.
84 See EF I p. 914b (E. Geoffroy), GAL II p. 180ff. and GAL S II p. 178ff.
85 Abû 'Abd Allâh Muşarraf al-Dîn b. Muşîlîh Šâdi, 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.
91 Fol. 16a.
92 Fol. 133a.
Life and Works of Yūsuf al-Maġribī

- Some treatises and introductions.

In addition to the work referred to above, al-Maġribī also copied some books. His next project would be the translation of Nıfı/uni1E25āt ıl-/unie2BEuns by Mullā Ǧāmī. He also states his intention to continue the history of al-Bā/uni0.BFūnī, which ends with the reign of Sultan Barqūq, until Sultan Aḥmad, who ruled in al-Maġribī’s time.

We can conclude that al-Mağiřī’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-Mağiřī 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 Da'f al- isr, and was also fond of verses containing puns and riddles.

1.4.1 A short note on Buġyıt al-arib wa ǧuyat al-adib and Taḫmīs lāmiyat Ibn al-Wardī

Buġyıt al-arib wa ǧuyat al-adib and Taḫmīs lāmiyat Ibn al-Wardī are, to our knowledge, the only other of al-Mağiřī’s surviving works. Brockelmann describes Buġyıt al-arib as “Sammelwerk über die verschiedensten Dinge”, an accurate description indeed. It is a work in 39 chapters, although al-Mağiřī 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 Dū al-Qa’dā 1102/August 1692.

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95 See fol. 36b.

96 Mentioned on fol. 18a.

97 GAL S II p. 395.

98 See fol. 32a.
Life and Works of Yūsuf al-Mağribī

The Taḥmīs is an adaption of the Lāmiyat (or Wāsiyat or Naṣīḥat) al-ḥīwān wa muršidat al-ḥillān, “a moral poem of 77 verses in the raml metre, long a classic”⁹⁹ by Abū Ḥafṣ ʿUmar b. al-Mużaффar b. al-Wardī (689/1290–749/1349).¹⁰⁰ The manuscript is kept at the Bibliothèque Nationale de France.¹⁰¹ An example from this taḥmīs will be discussed in §4.2.2. The taḥmīs was written in Śawwāl 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

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⁹⁹ EI II 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 XI p. 4a (D. Panzac).
¹⁰³ See fol. 2a of Taḥmīs lāmiyat ʿīn al-Wardī.
CHAPTER 2

Description of the Manuscript

As far as we know, there is only one manuscript of Dāf‘ al-‘ıṣr. 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.

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

After the death of Yūṣuf al-Maġribī in 1611, the autograph of Dāf‘ al-‘ıṣr came into the possession of Muḥammad ibn Abī al-Surūr al-Bakrī al-Ṣiddiqī (d. 1653?). Ibn Abī al-Surūr produced an abbreviated version of Dāf‘ al-‘ıṣr in 1057/1647 and called it al-Qawālī al-muqta‘adāb fīmā wāfaqa lağat ‘ahl Miṣr min luğāt al-‘ırab. 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. At a certain point, Dāf‘ al-‘ıṣr passed into the hands of Yūṣuf al-Mallawī Ibn al-Wakīl. 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-Ṭanṭāwī (1810-1861), about a hundred and fifty years later. Not only has al-Ṭanṭāwī 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-Ṭanṭāwī 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.
107 The relation between Dāf‘ al-‘ıṣr and al-Qawālī al-muqta‘adāb 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 Ṭal‘ī b. al-marḥūm (...) al-Ṭanṭāwī. 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, Buġyīt al-musāmir wı-ġunyıt al-musāfir, his name is written as al-Mallawī. See Rosenthal (1963) p. 452-4.
2.1.1 Muḥammad ʿAyyād al-Ṭanṭāwī

Al-Ṭanṭāwī was born in 1810, in the village of Naǧrīd, 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. Saʿd b. Sulaymān ʿAyyād al-Marḥūmī al-Ṭanṭāwī al-Ṣāfī. The nisbat al-Marḥūmī refers to the birth place of his father, Mahālāt 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-Bāǧūrī (1783-1861) was his main teacher there.\[112\]

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-Bāǧūrī (1783-1861) was his main teacher there.\[112\] The most notable of his fellow students was Ibrāhīm al-Dasūqī (1811-1883), bāš-muṣlibbī (“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 orientalists 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, Ahsan al-naḥb fī maʿrifat lisān al-ʿarab).\[120\] His manuscript collection, containing about 150 manuscripts among which was Daʃ al-ḥsr, was bequeathed to

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\[111\] Ibid. p. 25.
\[113\] Ibid. p. 27-8 and EI II p. 167a (I. Goldziher).
\[116\] Ibid. p. 41.
\[117\] Ibid. pp. 44-5.
\[119\] 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.
Description of the Manuscript

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-Maḡribī’s, al-Fadl al-‘āmm wa qāmūs al-‘awāmm li-Yūsuf al-Maḡribī. 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 kurrāsı (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 ١٣٩٣ and quire 14 (fol. 21a) starts with the word ١٣٩٤. Another irregularity can be found in the ١٣٩٣rd 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-Maḡribī 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 رَدَف (see p. 11); however, this is incorrect. Indeed the word رَدَف is mentioned: رَدَف و يمِلَوُنَ أي الشعراء رَدَف المحبوب كَالْحَقَف (line 3), but the word which is explained here is رَدَف, not رَدَف. This becomes clear starting from line four of the same folio where the different plurals of the word رَدَف are given. Another indication is that the next explained word is رَدَف (fol. 21). Furthermore, the final explained word in the missing part is from the root HFF, because the quotation in lines 1-3 of fol. 21a is from the chapter HFF of al-Qāmūs al-Muhīt.
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-Maġribī wrote Dıf’ al-iṣr between Dū al-Hijja 1014 (April-May 1606) and half Čumādā al-‘Ulā 1015 (half September 1606). This is a brief period of time considering the size of the work, as he realized himself:

“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-Maġribī’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.

Red ink is used in some parts of the manuscript, notably more towards the end. Often the word yıqūlūn “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 yıqūlūn or the titles of chapters, are written somewhat larger than the rest, and the word yıqūlūn is sometimes accentuated with a small stroke on top.

Dıf’ al-iṣr contains entries for 1406 words 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 Dıf’ al-iṣr on fol. 1a. On fol. 133a he mentions he started the work half Sawwāl 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 In the margin of fol. 43a.
128 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 ‘aňflak, fulâka, maňflâk on fol. 61b. Also, some other words, which are not introduced with wa yıqūlūn, escaped his notice, such as al-ňafâlâ on fol. 69b and kâkî on fol. 62a.
2.3 The title

The title of the book was, initially, al-Fadl 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-Fadl 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-Maġribī erased this title on folio 2a, and wrote the new title in the margin: Daf' al-iṣr 'an kalām ahl Miṣr. On the headings of the quires we find that the old title (al-Fadl etc.) has been changed into the new one. This happens for the last time on folio 111a. On folio 119a, al-Maġribī 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:

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

One thing has to be noted: in most places in the manuscript where al-Maġribī has changed the title, it was changed to Daf' al-iṣr/luġāt ahl Miṣr, while the variant with kalām instead of luġāt can be found in only one place, on folio 2a. Accordingly, it is not entirely clear which title al-Maġribī preferred. However, it seems likely that, at a certain stage, he decided to change the new title from luġat / luġāt 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 quḍāt Miṣr, e.g. GAL II p. 368, including Ibn Abī al-Surūr in his introduction to al-Qawl al-mu qaṭāda b, even though he possessed the original. The confusion is probably due to the existence of a famous work entitled Raf' al-iṣr 'an quḍāt Miṣr by Ibn Ḥaḍar al-'Asqalanī (773/1372-
Description of the Manuscript

852/1449). Nonetheless, there is no doubt that al-Maġribī wrote داف and not راف. Al-Maģribī’s دل cannot be mistaken for a راء. The meaning of the two words is similar, the first being “pushing away”, the second “lifting up”, and therefore “removing”.

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135 See GAL II pp. 80-83.
CHAPTER 3

About Daf al-ıṣr ‘an kalām ahl Miṣr

3.1 The contents of Daf al-ıṣr

Daf al-ıṣr 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-Maġribī checked for consistency with Classical Arabic, referring mainly to al-Fīrūzābādī’s al-Qāmūs al-Muḥāfī. As the title of Daf al-ıṣr indicates, al-Maġribī’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-ıṣr 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-Maġribī did not have many precedents to follow, it is interesting to discover more about his motives for writing this work, the books that influenced him, and his methodology, namely what kind of words he discussed, how he examined them, and whether or not he was successful in doing so. Daf al-ıṣr 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-ıṣr’s linguistic aspects will be considered. Another element of the book is its poetry, both by al-Maġribī and others, as well as its many (rhyming) riddles. Al-Maģribī 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-ıṣr 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-Maģribī’s reasons for writing Daf al-ıṣr

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

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136 See §3.2.
137 See §3.3.
138 See §3.6 and §3.7.
About Daʿf al-ʿIṣr `an kalām ahl Miṣr

بيان الفاظ يحكم الظاهر بخطائها، والحال انها صواب، وكلمات تظهر صحيحتها، ولم توافق ما عليه دوو الألباب

“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”.

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 ۳ ويهذهب ما يقع من عوامل أهل مصر يرتجعه للصواب

وهذا هو الترجمة مغايرة من الفاموس والعاب ۴ مما حكم بخطائه انها 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 taʿrīb ("Arabization"), scooping from al-Qāmūs and al-ʿUbāb, and clarifying that what is considered to be wrong, is correct.”

To check the existence of dialectal words in Classical Arabic, al-Maḡribī intended to use al-Qāmūs al-muhīṭ by al-ʿĪrūz`ābādī and al-ʿUbāb al-zāḥiṣ wa l-ḥubāb al-fāhīr by Raḍī al-Dīn al-Hasan b. Muḥammad al-Ṣaḡānī (577/1181-650/1252). Yet, contrary to this statement, al-Maḡribī did not actually use al-ʿUbāb as a source for Daʿf al-ʿIṣr in the section of the manuscript that is left for us to read.

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

وكل من هذين آئ نظم اللفظ المشترك، وتطبيق اللفظ الذي يظهر خطاه على الصواب ما صنعه احد في علمي وانما الحربي في درة الغواص، بيئن أوهام الخواص، وغالباً يقبل الأجوبة

139 Although the sentence kalīmāt...al-allāb seems grammatically incorrect, the meaning is clear.
140 See §1.1.1 for full biographical details.
141 See GAL I pp. 443-4.
About Dař al-Iṣr ‘an kalām ahl Miṣr

“To the best of my knowledge, neither of these i.e. the arrangement of joint words[^12] and the application of the words which appear to be wrong in their correct form, has been done by anybody before. However, al-Hārīrī demonstrated the errors of the elite in his Durrat al-ḡawwās[^13] 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:

“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 (bāqi’IRST) in this or that case’; and he heard his messenger say m-armād during a chess-game so he laughed at him, but m-armād comes from r ámb ‘inflammation of the eye’, as if he says to him: ‘I did not see in this game,’[^14] so I asked God for proper guidance.”

When reading Durrat al-ḡawwās, al-Maġribī 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:

[^12]: muṣṭarīk: al-Maġribī meant: words which have more than one meaning. In the paragraph before this quotation, al-Maġribī discussed the different meanings of the verb a-rāb (see fol. 2a).
[^13]: For biographical details, see §1.1. Durrat al-ḡawwās is a specimen of the lahn al-‘āmma-literature, see §3.3.1.
[^14]: Apparently this is an exclamation used when somebody loses a piece or is being checkmated. See §5.4.
About Daf al-Isr ‘an kalām ahl Miṣr

“Weis the marad an jisum ma sādir ma nasu sāshuha wa na ma qibl al-sahhah nuhibu wa ma la qibl ’asrūh

“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-Maġribī gives a completely different reason for writing Daf al-Isr:

وكان الباعث لهذا الأمر الغير الأمر التي 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-Isr, therefore, served al-Maġribī’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 وينقلا كثيرا من النساء فلان على الحال ما يتفق أي سريع العفاظ والعجب أنه قال في القاموس ‘الرفوع’ كقُصُف الهلّى الخلفي، إنه الهلّى التعب يوافقه واقتهمن من المعنى اللغوي وهذا

“They say, and this is heard often from women, so-and-so ‘alā l-hāl mā yiza’aq, 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 ‘uṣūr 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 the رفعوق with the meaning described by al-Maġribī, not رفعوق. However, it demonstrates that al-Maģribī 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-Maġribī

3.3.1 Laḥn al-ʾāmma-literature

Criticizing the language of certain people, like al-Ḥarīrī did in Durrat al-ḡawwāṣ, was common. Works of this genre, generally known as laḥn al-ʾāmma,\(^{147}\) 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-Maġribī borrows some of the terminology used in the laḥn al-ʾāmma 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-ṣawābī... “whereas the norm is...”.\(^{150}\) This could be an indication that al-Maģribī got his inspiration for Dıf al-ʾīṣr from the laḥn al-ʾāmma literature. We know that he was familiar with at least one specimen of the genre: al-Ḥarīrī’s Durrat al-ḡawwāṣ fī awḥām al-ḥawāṣṣ, of which al-Maġribī produced an arrangement and appendix.\(^{151}\)

Nevertheless, al-Maģribī’s purpose was the opposite of that of the laḥn al-ʾāmma 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-ʾāmma 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 Dıf al-ʾīṣr, Bahr al-ʾawwām fīmā ʾasābī fīh al-ʾawwām by Muhammad b. Yūsuf al-Ḥanbālī (d. 971/1563),\(^{153}\) and al-Qawl al-muqaṭṭāb fīmā wāṣqa luqat ʾahl Miṣr min luqāt al-ʾarab by Ibn abī al-Surūr\(^{154}\)

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\(^{147}\) This expression, or the similar laḥn al-ʾawwām, is often used in titles of works of this genre, although different titles can be found as well such as Kitāb ẓalālāt al-ʾawwām or Kitāb mā taglīr fīh al-ʾawwām, see EF V p. 606a (Ch. Pellat).

\(^{148}\) According to EF V p. 607a (Ch. Pellat) the Kitāb mā talḥan fīhī al-ʾawwām or Risāla fī laḥn al-ʾāmma, attributed to al-Kisāṭī (d. 189/809), is probably the first work of the genre.

\(^{149}\) EF V p. 605 (Ch. Pellat).

\(^{150}\) Compare EF V p. 605 (Ch. Pellat).

\(^{151}\) See Dıf al-ʾīṣr fols. 3a, 8b, 9a and §1.4.


\(^{153}\) 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-ỉs.

Al-Maġribī does not include the word āmm or awāmm (“the common people”) in the title of his book. He speaks of kalām ahī Miṣr, “the language of the people of Egypt”, without specifying any particular group. As mentioned in §2.3, al-Maģribī changed the title during the writing process: The original title of the work was al-Fadl al-ỉāmm wa qāmūs al-ỉawāmm, “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-ỉawāmm, and the Kitāb mā talḥan fihi al-ỉawāmm, which is attributed to al-KisāTI. 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-Maģribī 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-Maģribī decided to change the title of the book.

Moreover, Daf’ al-ỉs differs from the Laḥn al-ỉāmm literature in that al-Maģribī 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-Maģribī 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. It is safe to say that at least half of Daf’ al-ỉs 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 (šıwāhid), and used a system of abbreviations of his own invention, for instance  for mawdī “place” to indicate a place-name in general,  for balad “town”,  for qarāya “village”,  for

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155 See EF V p. 605b (Ch. Pellat).
156 Sometimes, notably more towards the end, al-Maģribī also quotes from Muḥtaṣar al-ỉĪhāh, an abbreviation of Taǧ al-luḡa wa ỉĪhāh al-ỉarabīya by Ismāīl b. Ḥammād al-Ǧawhārī (d. ca. 398/1008). See GAL S I p. 196 and EF II p. 495b ff. (L. Kopf).
About Dā'ī al-Īṣr ‘an kalām ahl Miṣr

ḡam “plural”, m for ma‘rūf “known” for entries which need not be explained\textsuperscript{157} (for instance the word raǧul\textsuperscript{158}). In this way, he succeeded in cramming 60,000 entries into two volumes.\textsuperscript{159} In al-Qāmūs al-muhīṭ, al-Fīrūzābādī criticizes al-Ǧawharī’s al-Šīhārī, and states in his introduction that: “half the language or more escaped him [al-Ǧawhari]\textsuperscript{160} and adds that it contains “clear delusions and shameful mistakes”.\textsuperscript{161} Al-Maġribī copied these criticisms without any research, and even added some of his own, for instance:

They say to a small boat zwrāq, and this is correct. He said in al-Qāmūs: ‘a zwrāq is a small boat’, which is clearer than the words of al-Muḥtaṣar:\textsuperscript{162} ‘a zwrāq is a kind of boat’.

Nonetheless, al-Maġribī 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.\textsuperscript{163} Knowing this language, al-Maġribī must obviously have realized this. Nevertheless, he quoted the following without criticism:

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”.

\textsuperscript{157} See al-Fīrūzābādī’s introduction to al-Qāmūs al-Muḥīṭ p. 32d.
\textsuperscript{158} See al-Qāmūs al-Muḥīṭ p. 903b.
\textsuperscript{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.
\textsuperscript{160} Al-Qāmūs al-muhīṭ p. 32c.
\textsuperscript{161} Ibid. p. 32h.
\textsuperscript{162} Fol. 42a.
\textsuperscript{163} Al-Maġribī used an abbreviated version of al-Šīhārī.
\textsuperscript{164} Steingass (1975) p. 1348: "mum, mūm, wax; a wax-candle".
\textsuperscript{165} Dā'ī al-Īṣr fol. 106a.
About Daf‘ al-İṣr ‘an kalām ahl Miṣr

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

“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-Maġribī 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 ḥā’. 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 fasl, e.g. the word ǧāšīm “unjust, tyrant” can be found in ḥarf al-mūm, fasl al-ŷayn. 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-Maġribī would have followed suit.

Finally, we can detect the significant influence of al-Qāmūs al-muḥīṭ in the choice of entries in Daf‘ al-İṣr. Sometimes, al-Maġribī mentions a word which he found in al-Qāmūs al-muḥīṭ but has a different meaning in the Egyptian dialect, i.e. the word ǧūbūq (fol. 50a) which meant “cloudy” in Egyptian Arabic while ǧībūq means “evening draught” in Classical Arabic. One often gets the impression that al-Maġribī 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-Maġribī 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-İṣr are of no interest, or are not even worth mentioning in a dictionary of the spoken Arabic of Cairo. Examples are expressions such as sā‘ir muḥliq “an outstanding poet” 167 or al-‘awwol wa l-‘āḥir “the first and the last”. 168

166 See Haywood (1965) p. 48. This order can be found also in Lisān al-ʿarab.
167 fol. 53b.
168 fol. 93b.
About Daf al-İsr ‘an kalām ahl Miṣr

3.4 Daf al-İsr and al-Qaww al-muqtaḍāb

As explained in §2.2, the Daf al-İsr 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-Qaww al-muqtaḍāb fīmā wafqa luğat ahl Miṣr min luğāt 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-Qaww al-muqtaḍāb) by Muḥammad ibn Abī al-Surūr al-Bakrī. Al-Qaww al-muqtaḍāb is a dictionary of the Egyptian Arabic colloquial, and is based on Daf al-İsr, 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-Ṣiddiqī al-Ṣāfīī Sibṭ Āl al-Ḥasan, was a member of a famous Egyptian family, affiliated to the Bakhriya ṣūfī order. Ibn Abī al-Surūr was probably born in 998/1589-90. 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.

Fortunately, Ibn Abī al-Surūr’s abbreviation of Daf al-İsr 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. Al-Qaww al-muqtaḍāb is, therefore, a better arranged and more structured document than Daf al-İsr. 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-İsr against other dictionaries that were not consulted by al-Maḡribī, such as Ibn Marzūr’s Lisān al-‘arb, Ibn al-‘Anbārī’s al-Zāhir173 and Karā‘ al-Naml’s al-Muǧarrad. After Ibn Abī al-Surūr, both manuscripts (Daf al-İsr and al-

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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-Qaww al-muqtaḍāb.
173 Full title al-Zāhir fī ma‘āni kalimāt al-nās by Abū Bakr Muḥammad b. al-Qāsim al-Anbārī (231/885-328/940), see GAL S 1 p. 182.
174 Full title al-Muǧarrad fī ḥarrāb kalām al-‘arb wa luğāthā by ‘All b. al-Ḥusayn al-Hunā‘ī al-Rū‘āsī, known as Kurā‘ al-Naml (d. 922/1516), see GAL S 1 p. 201. See e.g. the entry ژفژ which
Qawl al-muṣṭaṣaθab fell into the hands of Yazūf al-Mawlāī, known as Ibn al-Wakīl.\(^{175}\)

He copied Ibn Abī al-Surūr’s Qawl al-muṣṭaṣaθab, while keeping Daf‘ al-ʿiṣr 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-muṣṭaṣaθab referred to hereafter is the version published in 1962 by al-Sayyid Ibrāhīm Sālim, 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-muṣṭaṣaθab contains 863 entries. As calculated previously,\(^{177}\) Daf‘ al-ʿiṣr must, originally, have contained around .560 entries. This means that Qawl al-muṣṭaṣaθab includes only one third of the entries of Daf‘ al-ʿiṣr, since Ibn Abī al-Surūr and Ibn al-Wakīl did not believe that the rest fit the purpose of Qawl al-muṣṭaṣaθab, 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-ʿiṣr fol. 26a: “they say: so-and-so is maṣgūf and in the [Classical Arabic] language maṣgūf means ‘crazy’”. Al-Qawl al-muṣṭaṣaθab p. 111 rewords this as follows: أَرَأَيْتُ إِنَّهُ مَعَنّيًّا "they say: so-and-so, love šiġīfıhu, i.e. made him go out of his mind, and it is correct in the Classical Arabic language”.

2. Daf‘ al-ʿiṣr fol. 69a: “they use the word ḣamlī ‘beautiful’ also as an insult”. Al-Qawl al-muṣṭaṣaθab p. 134: "they say: so-and-so is Ḫamlī ‘beautiful’ of shape for instance”.

3. Daf‘ al-ʿiṣr fol. 107a: “they say: so-and-so sleeps much (kāfır al-niyyām), and it is correct as well, just

\(^{175}\) For more information about this person, see §...1.

\(^{176}\) See the introduction to the edition of al-Qawl al-muṣṭaṣaθab, p. 7, where the introduction which the copyist 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-muṣṭaṣaθab, to believe that he held in his hands a work which contained the complete contents of Daf‘ al-ʿiṣr. This is understandable, because he had not seen Daf‘ al-ʿiṣr so could not compare the two, but he was incorrect.

\(^{177}\) See §...2.
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like ṣawm and siyām". Al-Qawl al-muqtaḍāb p. 149: "they say: so-and-so sleeps much (kafr al-nawm), which is correct".

4. Dať al-išr fol. 9a "they say itmaqal 'look' with your eye".

Al-Qawl al-muqtaḍāb p. 141 "they say: maqal '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 ġamīl 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 mašdars of the verb nām are used: niyām and nawm. He only mentioned the second, more common one, while al-Mağribī’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-muqtaḍāb is far less interesting than Dať al-išr.

3.5 Earlier studies of Dať al-išr

Undoubtedly, Ibn Abī al-Surūr and Ibn al-Wakīl were the first to study Dať al-išr. After these two efforts, it remained unnoticed for almost two centuries, even when it came into the hands of Muhammad ‘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-Ṭanṭawī was interested in the Egyptian dialect, as can be seen in his Traité de la langue arabe vulgaire.

After Dať al-išr 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-muhīṭ. 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-\(\text{al-\text{i}}\)r and its author in 1926. Subsequently, it seems that the existence of Daf al-\(\text{al-\text{i}}\)r escaped the notice of many scholars outside Russia. Ibrāhīm al-Ibyārī, who wrote the introduction to the printed edition of al-Qawl al-muqtadab, mentions that Daf al-\(\text{al-\text{i}}\)r 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 Literatur, he would have discovered that the manuscript is still in existence.

In 1968, Daf al-\(\text{al-\text{i}}\)r was published as a facsimile by the Publishing House Nauk ("Science"), in Moscow. The text was introduced by 'Abd al-Salām Awwād in Russian and Arabic. He also produced extensive indices of the entries, Qur\(\text{ān}\)-verses, hadīt, proverbs, poetry by al-Maḡribī and others, songs, riddles, famous people, sects and tribes, places, and books by al-Maḡribī 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-\(\text{al-\text{i}}\)r. \[180\] In his nine page Arabic introduction, Awwād provides some information about al-Maḡribī'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-\(\text{al-\text{i}}\)r 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-\(\text{al-\text{i}}\)r, such as placing the interrogatives at the end of the sentence, the frequent use of certain word patterns, such as \(\text{fā'āl}\), 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-\(\text{al-\text{i}}\)r.

\[179\] See §3.4.

\[180\] See Ḥiḡāzī (1968) p. 117.
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- Ramađān ‘Abd al-Tawwāb published an article in 1969-1970 about Dafʿ al-İṣr, 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 Dafʿ al-İṣr was published by Maḩmūd Fahlī Hīğāzī 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 hımzı, the words of foreign origin, and the words that are specific to certain classes, which al-Mağribī 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. Dafʿ al-İṣr 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 Dafʿ al-İṣr 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 mawāwil in Dafʿ al-İṣr.182 The dialectal poetry in Dafʿ al-İṣr will be discussed in more detail in Chapter 4. In 2003, Nelly Hanna used Dafʿ al-İṣr 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 ‘ulamāʾ 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-Mağribī’s Dafʿ al-İṣr 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-Mağribī 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 Dafʿ al-İṣr. Two of these concern the loanwords that had entered the Arabic language.

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184 Ibid. p. 113-114.
One is from Egypt, the aforementioned Šīfāʾ al-ğālīl fīmā fī kālam ʿarab min al-dāḥīl by Šihāb al-Dīn al-Ḥafāẓī, and the second, from Syria, is by al-Muḥībhī (d. 1111/1699), Qāṣd al-sabīl fīmā fī lāgā al-ʿarabīya min al-dāḥīl. Hanna describes the last work as follows: “One of his (al-Muḥībhī’s) aims was to pinpoint colloquial words that were used by the ʿāmma. He distinguished them from imported words (dāḥīl) with the aim of showing them to be distortions (tāḥrif), or Arabic words that the ʿāmma 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-Maḡribī, who did not disapprove of the colloquial.

3.6 Al-Maḡribī’s methodology

As mentioned in §2.3, the first title al-Maḡribī gave to his work was al-Faḍl al-ʿāmm wa qāmūs al-ʿawāmm. The word qāmūs “dictionary” implies an attempt at an exhaustive word list, with an explanation of the meaning of every word. Al-Maḡribī 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/līqa “spoon” and miğa/rafa “ladle” but not the one for knife. Apart from using al-Qāmūs al-Muḥīṭ as a source of inspiration, it remains unclear which criteria al-Maḡribī 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-Maḡribī, 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 muwaṭāl, it would then be tempting for him to include it in his work, in order to demonstrate his poetical skills.

It certain cases, al-Maḡribī mentions a word, followed by his opinion on its correctness by referring to al-Qāmūs al-Muḥīṭ, but without explaining its meaning. It remains unclear whether al-Maḡribī 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-Muḥīṭ, 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: “They say *kittān* with an *i* after the *kāf*, but it is *kıttān* with an *a*”.

This case presents no problem because the meaning of the word *kittān / kıttān* is known, but when the word or expression is not, as in the following example from fol. 1.3a, it becomes very difficult to guess its meaning:

“They say: so-and-so has no *idāw/nās*, and this is unknown.” He says: ‘*idāwa* with an *i* is a washroom, pl. *adāwā*, like *fıtāwā*, and *adāh* is a tool, pl. *adāwāt*. So perhaps the origin of their expression *idāwat nās* is *adawār*, 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 *hımzı*, 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. 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.

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186 I.e., it cannot be found in *al-Qāmūs al-Muḥīṭ*.
188 See §6.1.1.
189 For instance *miţl* → *mitl*, see *Daf al-ɪsr* fol. 91.
Al-Maġribī’s treatment of the interdentals will serve as an example of his attitude towards language changes. It is known that in al-Maģribī’s time, the interdentals had disappeared from the dialect of Cairo. Although he does not make a general statement about this matter, he gives evidence of the shift from interdentals to dentals in several entries. The only time he explicitly mentions this change is when, on fol. 11a, he wrote by mistake ُسُلُمُ بُلْبُلٌ ("Chapter of the bulb with two diacritical points") and then changed it into ُمُعَالَمَة ("with one diacritical point"). He then added the following comment in the margin:

المحدثين بالثنا المشتة فوق اغنى بهم العوام “The people who say the ṯ̱ with two diacritical points on top, with them I mean the ‘awāmm.”

He therefore acknowledges that the shift َّ → ṯ̱ had indeed taken place. Some examples of the loss of interdentals from ُسُلُمُ are:

- يقولون على الشجر الثنا بالمشتة وأنما هو الثنا بالمشتة “they call the tree atl ("tamarisk") with two diacritical points, while it is af with three points”;
- يقولون نوم بالمشتة وأنما هو نوم بالمشتة “they say twm (“garlic”) with two points while it is ūm with three points”;

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

و يقولون حنضل على الجبل بالثنا المشتة وليس له وجه فان الحنضل العدبر الصغير والحنضة الماء في الصخرة “They say ḥndl ("colocynth") to ḥndl with a stroke, and this has no cognate [in the literary language], because ḥndl is a small brook, and ḥndla is water in a rock.”

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190 Proofs of this can be found in earlier texts than ُسُلُمُ, see Davies (1981) p. 66. For more details see §6.2.2.
191 Fol. 63a.
192 It is not clear whether al-Maģribī means ṯ̱m or ūm, since the Arabic script has no way to distinguish between the ð and ū-sounds.
193 Fol. 96a.
194 Fol. 71b.
Although al-Maġribī realised that the colloquial حتحصل حتحصل is derived from حتحصل in al-Qâmûs al-Muḥîth, and, unsurprisingly, reached the conclusion that the description he found there did not fit.

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

- *qiţta* “Armenian cucumber”¹ Nineteen Five (note also the kasra, while Davies (1981:437) attests 'attâyâ for the late 17th century), where one would have expected *qita* (nowadays pronounced 'atta in Cairo);¹ Nineteen Six
  - نظيف صليف *nazîf salîf* “spotless”,¹ Nineteen Seven instead of present-day *nîdîf*;
  - رذل ككلف *radîl ka-katîf* “despicable”.

Due to the fact that the shift from interdental to dental had happened much earlier,¹ Nineteen Ninety we may conclude that the above are examples of historical orthography.

Sometimes, al-Maґribī’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.² Nineteen Ninety One A good example is the word *milîqî* “spoon”, which had become *mılbîqî* in the Egyptian dialect of al-Maґribī’s time (see fol. 49b), and is nowadays pronounced *mîla’a*. Instead of immediately admitting that in the word *mîla’a* metathesis of the ‘ayn and lâm has taken place, he gives an explanation that the word has something to do with the verb *nilîqî* “to hang”. He mentions only as an afterthought that it was said to be derived from *mil’aqa*:

وพวกเขา ملعقة لالة يوكيل بها وينشر ولم ارها من القاموس والذي فيه رجل ذو معلقة كمرحلة يتعليم بكل ما اصابه انتهى ويمكن الفقيات أن تكون الالة معلقة بالكسر تعلق الطعام والشراب أو يقال انها ملعقة بتقدم اللام اللعقة

² Nineteen Ninety Six Sometimes al-Maґribī used a well-known word with the same vowel pattern as the explained word, instead of vocalizing the word; see the next paragraph.
³ Nineteen Ninety Five See for instance the example *زاحفة* and its explanation as mentioned by Hîgâzî (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 *marhala*, 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 *mı’laqa*, but in his eagerness to prove the correctness of the Egyptian language, he preferred to retrace the word to the root /uni0.BFLQ, 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 أن قول اهل مصر معلقة لا يصح بخلاف قول اهل مكة بلغة يكسر العيم كما سمعتهم 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 Mecca and other places”.

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

يقولون كنّ كذا من المعلم أن مرادهم كان كذا خفف لكونه الاستعمال ووالكتبة بالفتح امرأة الابن أو الأخ (....)

“They say *knn kadā*. It is known that they mean *ka’amn kadā*, 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

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201 When al-Mağribī was a child, he went on pilgrimage to Mecca with his father, see *Daf’ al-İşr* 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 *tertiiae hamza* had become *tertiiae yā*:

> They say, I ḥabīb the thing, i.e. I have hidden it and concealed it. ḥabīb is not in the language with this meaning, but with another meaning. He said: ‘ḥābī’ is the singular of *ḥabīya* (...); ‘*istahbaynī* the tent, i.e. we pitched it and we entered it, and *ḥabīytu* the tent and ḥabīy†u (...).”

3.6.1 Entries and their context

Al-Maġribī 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:

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

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

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

> They say: what are these ḥuzzu’alāt (‘superstitions’), which means these things which have no foundation”.

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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). Note the use of hādiḥī in this example, which is a classicism, unlike the word dī in the previous example.

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

3.7.1 Describing the vocalization of a word
Al-Maġribī 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-Mağiřī makes use, albeit infrequently, of the signs fatḥa, dāmma, 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-Muhīṭ, who in turn relied heavily on the system devised by al-Ǧawharī in Tāǧ al-luɣa wa šīḥāh al-’arabīya.

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

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204 For more details on ‘ayš/ēš, see §6.3.5.2.
About Dağ al-Iṣr ’an kalâm ahl Miṣr

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’.

They say ‘medicinal powder’, sufūf, with a u after the letter sīn;

They say, to him happened nāfı ‘justice’, with an ı after the first and second radical;”}

They say Dimišq of the Levant, pronouncing an i after the dāl and the mīm, while in Classical Arabic an a would be said after the mīm.

They say so-and-so is a zındīq ‘atheist’, pronouncing an a after the zā;/n and it is with an i”;

(54b) “They say lu’unq ‘electuary’ with a u after the lām while it is with an a”;

(76b) “They say ‘so-and-so is riṭıl ‘weak’, pronouncing an i after both [the rā’ and the ṭā’];”

(27a) “They say mṣḥaf sometimes with an a after the mīm and sometimes with a u; however, the mīm can have the three vowels”.

(112b) “It is said that hijāna 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-Maġribī likes to make.\(^{211}\)

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

\[(8b) \text{They say} \text{martigiya 'elegy' with a šadda [of the yā'], and correct would be without a šadda'}\];

\[(127b) \text{They say, I lamented him in a martigiya 'elegy', which they pronounce with a šadda, while it is martiya without a šadda'}.\]

### 3.7.1.2 Comparison with well-known words

The second method al-Maġribī 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 *kı*- “like”. A few examples from *Daf’ al-İsır*:

\[(14a) \text{They say ridāb 'saliva' with an i, and correct would be ruḍāb like ġurāb'}\];

\[(75a) \text{They say, and this occurs often from the people of the Levant, rağgāl 'man' like šaddād'}\];

\[(75b) \text{They say, so-and-so is raḍil 'despicable' like katif'}.\] \(^{212}\)

\(^{211}\) For more jokes of this type, see §6.5.3.

\(^{212}\) Although for the word *katif* the vocalizations *katif, katf* and *kitf* are possible (see WKAS I p. 48a), comparison with *al-Qāmūs al-Muhīt* learns that the vocalization *katif* is meant here.
Although al-Maġribī himself uses this method only sparingly, it is frequently employed in the numerous quotations from al-Qāmūs al-Muhīṭ that can be found in Daf al-İsr.

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

(105b) “They say, ‘so-and-so yiktum, holds a secret, with a ʰ 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-İsr 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: mutallāṭ “having three diacritical dots”, mutāmmā “having two diacritical dots”, muṯām “having one diacritical dot”, and muḥmal “having no diacritical dots”. To specify the upward stroke of the zā’ the word muṣāl is used (although only once in the whole work). Some examples:

(96a) “They say təm ‘garlic’ with two dots, but it is təm with three dots”;

(91b) “They say ‘it has no miiṯl ‘equivalent’ with two dots on top, but it is miiṯl”;

(40a) “They say ziɾq aṯ-ṯā’ir ‘bird droppings’; however, it is dirq with a dāl with a dot”;

(71b) “They say ḥandaḏ ‘colocynth’ for ḥandaḏ with the zā’ with a stroke”.

3.7.3 Linguistic terms
Some linguistic terminology found in Daf al-İsr includes words like muta’ddi “transitive” and läzm “intransitive” (although only used in quotations from al-
About Daʕ al-Iṣr’ an kalām ahl Miṣr

Qāmūs al-muḥīṭ, intensification by repeating a word with its initial consonant changed, such as kaṯīr baṯīr, and mušṭarāk “homonym”, and adād “(a word) having two mutually exclusive meanings”. Al-Maġribī was very fond of using a tawriya or “double-entendre” in his poems.

Al-Maġribī used the expression ḥakam al-tatlī “here rules triplication” to indicate that a word exists which can have a kasr, fath or damm, 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 malla “hot ashes”, malla “religion” and mulla “basking stitch” (92a), which he arranged in a mawwāl.

The expression hiya bi-hā’ means that the regular feminine of a given word takes the tā marbūta.

The word luqā originally meant “dialect”, “dialectal word” in the Arabic grammatical tradition, but Al-Maġribī uses it with the meaning of the “Classical Arabic language”. Therefore, a dialectal word that, according to him, is luqā, can be found in al-Qāmūs al-muḥīṭ. He also uses the word luqawī with the same meaning. If a word is gāyr luqawī this means it is not in accordance with Classical Arabic.

Al-Maġribī uses the term ġīm gāyr al-‘arabīya “the un-Arabic ġīm” to indicate the pronunciation /č/ or /g/ (see §6...), and it can therefore be concluded that the Arabic ġīm for al-Maġribī was /ɣ/.

### 3.7.4 Classification of colloquial words

Al-Maġribī 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 hāḏā yaqqa’ 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 saḥīḥ “and this is correct”, wa lahu munāsabat / nisba “it has something that corresponds to it [in Classical Arabic]”, wa lahu ‘aṣl “it has an origin”. The expression wa fīh luqāt is used to indicate that a word has several meanings. When explaining what the Egyptians meant to say with a certain word,

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14. EALL I p. 626 (L. Bettini).
15. Another borrowed expression from al-Qāmūs al-muḥīṭ, see Haywood (1965) p. 87.
he uses wa yurūdān or wa ya’nūn “they mean”. When a word diverged from Classical Arabic in meaning or pronunciation, it got the classification wa laya lugawīyān “this is not linguistically correct”. When al-Maġribī does not find a word at all in al-Qāmūs al-muhīṭ, 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 laya ka-ḍālik “it is not like this”, wa laya lahu waḏḥ “it does not have a meaning”. When correcting a “deviation” from Classical Arabic, the following expressions are used: wa al-ṣawaḥ “and the correct [form] would be”; wa innamā huwa “however, it should be...”. For “to mispronounce / misread”, the verb saḥḥafa and its derivatives are used: yuṣaḥḥifūn “they mispronounce”, tašhi’ an “[it is a] mispronunciation of”, muṣaḥḥaf an “mispronounced from". Sometimes al-Maġribī makes use of the “telegram style”, for instance when using the word luḡa to indicate that something can be found in Classical Arabic: (1.4a) “and al-bayy in Classical Arabic means ‘the contemptible man’.”

3.7.5 Other terms and expressions used by al-Maġribī

When quoting from al-Qāmūs al-muṭī, al-Maġribī 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 fi 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-Muhīṭ form a substantial part of Daf al-İsr, al-Maġribī 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-Maģribi wrote an afterthought or correction in the margin, this is followed by the word saḥha (sometimes abbreviated to صح,217 which is very common in manuscripts. The word فیدة “nota-bene”218 is often employed by al-Maģribi to elaborate on topics of interest that are only indirectly connected to the entry under discussion. He used انظر anzur 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

<table>
<thead>
<tr>
<th>Verbs</th>
<th>Nouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>karuma, yakrumu “to be noble”</td>
<td>ʿamīr “prince”</td>
</tr>
<tr>
<td>manāʿa, yammaʿu “to hinder”</td>
<td>katīf “shoulder”</td>
</tr>
<tr>
<td>samīʿa, yasmaʿu “to hear”</td>
<td>hamza “the letter hamza”</td>
</tr>
<tr>
<td>ʿariba, ʿatrabu “to become affected with emotion”</td>
<td>tannūr “oven”</td>
</tr>
<tr>
<td>ʿaṣaṣra, ʿansur “to render victorious”</td>
<td>Zubah personal name</td>
</tr>
<tr>
<td>ḏalala, yadhulu “to enter”</td>
<td>rummān “pomegranate”</td>
</tr>
<tr>
<td>ḏaraba, yaḍribu “to hit”</td>
<td>kisā “garment”</td>
</tr>
<tr>
<td>ʿalasa, yaṭlisu “to sit”</td>
<td>ʿinab “grapes”</td>
</tr>
<tr>
<td>ṣadda, yaraddu “to bring back”</td>
<td>Ṣaddād personal name</td>
</tr>
<tr>
<td>wadda, yawaddu “to love”</td>
<td>qirṭās “scroll of paper”</td>
</tr>
<tr>
<td>bāʾa, yabīʿu “to sell”</td>
<td>ṣabar “patient”</td>
</tr>
<tr>
<td>ʿādā, ya ḏā “to pass”</td>
<td>ʿurad “sparrow-hawk”</td>
</tr>
<tr>
<td>ramā, yarmī “to throw”</td>
<td>ʿuttull “glutton”</td>
</tr>
<tr>
<td>ʿadiya, yaṣḍā “to be very thirsty”</td>
<td>nadus “sharp-minded”</td>
</tr>
</tbody>
</table>
CHAPTER 4

The Poetry in Daq‘al-‘isr

4.1 Dialectal poetry

Al-Maġribī composed 26 mawāwil for Daq‘ al-‘isr.219 A mawāwil 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 rubūtī (i.e. comprised of four verses), although additional lines with different rhymes were added as time progressed. Al-Maġribī’s mawāwil 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-Maġribī often deliberately wrote the meaning next to the poem.221

Most mawāwil in Daq‘ al-‘isr were composed when an entry inspired al-Maġribī, 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 mawāwil in Daq‘ al-‘isr are in the basīt metre,223 which is based on mustāf’ilun fā’ilun mustāf’ilun fā’ilun ( - - / - - / - - / - - ). However, they may have the following variations: the first foot can be mafā’īlun ( - - / - - ), the second fa’īlun ( - - / - - ),224 and the final foot is always fa’īlun ( - - ).225

Although al-Maġribī used some Classical Arabic vocabulary in these poems, the metre indicates that in most cases words should be read without i‘rab and tanwīn.

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

220 See EI VI p. 868a (P. Cachia).

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

222 The mawāwil 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 mawāwil he encountered were monorhyme quatrains in the basīt metre.

224 These all are within the basīt-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 mawāwil.
The Poetry in Dafʿ al-ʿiṣr

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

A few examples of the mawāwil in Dafʿ al-ʿiṣr are set out below. The first plays with the different meanings of the word bāl:\[226\]

\[\begin{align*}
\text{اصبت من عشق حبي حال مني البال} \\
\text{وطيب ذكره وأوصافي دوام في البال} \\
\text{ان جا لعادي أضيفه بالحمل والبال} \\
\text{وان ضني بي بارحة البال يكون ذا البال} \\
\end{align*}\]

\[\begin{align*}
\text{‘امباها مين išq hibbi hūla minnī l-bāl} \\
\text{wa-ṭībā dīkruh wa-ʿawṣāfuh dawām fi-l-bāl} \\
\text{in ġā li-ʿirdī ʿalīfuh bi-l-ḥamal wa-l-bāl} \\
\text{wa-ʿin riḍī bī bi-irdā l-bāl yakān dā-l-bāl} \\
\text{“my mind is busy since I fell for my darling} \\
\text{The scent of his memory and his description are always on my mind} \\
\text{If he comes to me, I will offer him lamb and soft bread} \\
\text{And if he accepts me, this would be the most wonderful thing”}. \\
\end{align*}\]

Another example of a love poem from fol. 57b (note the orthography of the colloquial lū):\[227\]

\[\begin{align*}
\text{عيون حبيني الغزل قد حاكت} \\
\text{للنصب اكفتان لما ان مست حاكت} \\
\text{الفاطمها في فواد الحب قد حاكت} \\
\text{ونور ضيابها لمع لع الشمس قد حاكت} \\
\end{align*}\]

\[\begin{align*}
\text{‘uyūna mahbūbatī bi-l-jazla qad hākat} \\
\text{li-l-šabba akfāna lamāū ‘in mašat hākat} \\
\end{align*}\]

---

\[226\] Fol. 66b. 

\[227\] Of course, in this and the following poems, he/his/him can be read as she/her/her.
The Poetry in Daf’ al-īṣr

al-fāṣṭhā fi fu’ād al-ḥibbo qad ḥākat
wa-nūr diyāhā lama’ lū al-ṣamsa 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 ṭībṭn:

man ya’dul al-ṣabba mitl al-‘yra yākul ṭībṭn
wa-kulla man yā diruḥ fi-l-hubbo ḥādik ṭībṭn
wa-ḥaqqa bārī-l-nasam insān yakun ‘aw ṭībṭn
in zurta ‘asqī-l-ḥalā’iq fi qadāh hū ṭībṭn

“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 ṭībṭn”

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

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Fol. 110a.

Fol. 90a.

55

Fol. 90a.
The Poetry in Daf’ al-iṣr

وانت في الحسن مفرد في الحب قبل
مهما نشا من قضايا يا حبيبي قل

yā munyat al-qalb šīnī innā šabī qall
wa-ʾāghli fika hāḏā l-qall min al-qall
wa-ʾanta fī l-ḥusna mufrad fī l-habāyib qull
mahmū tašā min qaddāyā yā habībī 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-Maġribī himself calls it mahbūk al-ṭarāfayn “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:

man manna bi-l-waṣla lī ūraḍ kāmā namnam
malmal fuʿāḍi wa-mā lī-l-kallō qad lamām
masmas ḥasūdū bi-waṣlah lī wa-lū samsam
mazmaz bi-šurbūh min alqahwah wa-lī zamzaam
“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 zağal actually are mawwāl: those on fols. 46b and 91a. The poem on fol. 11b is also not a zağal. It is in Classical Arabic, and it appears that its metre is munsarīḥ, with an irregularity in the last foot. This
leaves the reader with two poems by al-Maġribī which do not fit the Ḥalīlīan metres and could therefore be classified as zağal. These are on fols. 103b and 86b.

Furthermore, we find a dībūytī on fol. 7b, which according to al-Mağiřī 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-Mağiřī’s poetry. As explained earlier, the classical poetry actually written by al-Mağiřī in Daf' al-iṣr is often composed on the occasion of an entry, just as was the case with the mawāwil. These classical poems often consist of only one or two verses. The longer poems are mostly those which al-Mağiřī had composed previously. For instance, there are two long poems on fols. 9b and 19b which were taken from his work Muḍahhabīt al-husn.

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

ra'aw fī 'alām al-rūyā / dīyā an minka yaghū l-īṣr
fa-qultu-w ġā a fi l-tārīf / alī pāšā yunawwir mīṣr

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

230 “A quatrain of a particular metre (fā'ilun mutaḥfīlūn fa'īlūn fa'īlūn) 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 ḥazāğ.

234 Alī IV, governor of Egypt from Sa'far 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.
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.\(^2\)

Two other examples of occasional poetry in Daf al-\(\text{\textit{i}sr}\) are a poem written by al-Ma\(\text{\textit{g}}\)ribi to his friend Mu\(\text{\textit{h}}\)ammad Ri\(\text{\textit{d}}\)ā (fol. 12b-13a) on the occasion of \(\text{\textit{I}}\)d al-\(\text{\textit{a}dh}\)ā, and an elegy for a Turkish derwish flute player called G\(\text{\textit{a}}\)l\(\text{\textit{l}}\) al-\(\text{\textit{D}}\)īn Mull\(\text{\textit{a}}\) Ūn\(\text{\textit{k}}\)ār (fol. 19a).

### 4.2.1 \(\text{\textit{taflīt}}\)

There are also 18 small two-verse poems in Daf al-\(\text{\textit{i}sr}\), composed on the occasion of a \(\text{\textit{taflīt}}\), i.e. a word which can be read with fatha, kasra or damma. Al-Ma\(\text{\textit{g}}\)ribi 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 \(\text{\textit{aaab}}\). These poems are called \(\text{\textit{ma\textit{t}llāghāt}}\). They are all in the ra\(\text{\textit{jaz}}\)-metrical, and are all dimeters (\(\text{\textit{manhāk al-ra\textit{gaz}}}\)). 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”:

\[
\begin{align*}
\text{\(\text{\textit{d}i-\text{\textit{g}}\)i l-\text{\textit{g}amā\textit{l} l-raffū / w\)a l-\text{\textit{d}}\)ā l-riffū } \\
\text{lahū yaliqu l-ruffū / ka-l-\textit{utnī }\textit{aw ka-l-\textit{h}umūrī} }
\end{align*}
\]

“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(\(\text{\textit{u}}\)) “everything”:

\[
\begin{align*}
\text{\(\text{\textit{šafratu diḍī kallah / w\)a l-\text{\textit{h}ibbu wasṭa kullah } } \\
\text{\(\text{\textit{i}mī }\text{\textit{uridū kullah / \textit{a\textit{nī }\textit{qamī a l-\textit{amrī}}}}}}}
\end{align*}
\]

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

\(^2\) See fol. 99b.
The Poetry in Daf' al-îṣr

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-Maġribī, however, had a different opinion: “I composed muṭallāṭ which to the best of my knowledge no one else has composed. This is a gift from God”.  

4.2.2 taḥmīs

As we have seen in §1.4.1, al-Maġribī made a taḥmīs of Lāmīyat al-iḥwān wa murṣidat al-ḥillān by Abū Ḥaʃṣ '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 bāyt of a given poem; the rhyme letter of the added hemistichs is determined by the first hemistich of each successive bāyt. This extra material usually precedes the original bāyt; however, less commonly the bāyt may be split and filled (see Cairo, Fihris, iii, 49)—a process normally referred to as taʃtīr. (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], tashī’ [5 added hemistichs], etc.)”.  

In this case, al-Maĝribī 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-îṣr; the metre is ramal:

قالل العترة إلا من حسنَ
وارض في الأصحاب خل موتمن
واذ رمت اذنبارا فاسممعن
غرب وزر غبا ترد حيا فصنّ 6 أكثر الورد أطمّاء المثلّ

qallil al-‘ištāta ‘illā man hasan
wa-rda fi l-‘ashābi ḥillun mu’tamin
wa-ʾiḏā rumta zdiyāran fa-sma’an
ṣib wa-zur ḡibban tazid ḡuḍban fa-man / akṭara l-tardāda ‘aṣmāhu l-malal

236 Fol. 101a.
237 EI² X p. 123b-124a (P. F. Kennedy).
The Poetry in Daf' al-ıṣr

“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-Maḡribī also wrote some riddles in Daf' al-ıṣr. 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”. Al-Maḡribī 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”:

\[
\text{yā man lahum husnu fahmī / fahhim bihī fī /unie2BEıytum /uni1E2Bırūfın / wı-lıysı /unie2BEibnin li-/uni1EeDānī}
\]

“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:

\[
\text{na’am ra’aynā ḥarūfan / wa-laysa ‘ibrān li-dānī}
\]

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

---

238 EI V p. 807a (M. Bencheneb).
239 The metre is muğtţaf.
240 Ibid.
The Poetry in Daf' al-iṣr

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

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

\[ \text{Tell me about an honest man} / \text{About whom we can rightly say that he iftarā} \]

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 ǧ́ırwá, which not only has the well-known meaning of “she-puppy” but also “cucumber”, and ǧ́ánchez, 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

\[ \text{Tell me about a youth who went to pray in the evening, carrying a ǧ́ırwá} \]

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 taqlib, of the word hāf “hot, or cold, wind”:243

\[ \text{Come, tell me any word} / \text{about which its describers were perplexed} \]

241 The metre is ramāl.

242 The metre is hazağ.

243 The metre is ramāl.

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

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The Poetry in Daf' al-iṣr

It brings together two opposites, so admire it / because inverted it means 'his mouth'.

4.2.4 The metres of al-Maġribī's poems

The total number of poems by al-Maġribī with a Ḥalīlian metre (including the riddles) is 104. The division of the metres is as follows: raĝaz 38, basīṭ 27 (including 26 colloquial mawāwīl), sarī 6, haṣfī 5, wāfīr 5, hazaġ 5, ramal 5, muṭṭaṭṭ 4, kāmil 3, ṭawīl 3, mutadārik 2, munsāriḥ 1. Obviously, the frequent use of the basīṭ is due to the large number of mawāwīl, for which the basīṭ is the usual metre. The popularity of the raĝaz is because of the large number of muṭallaṭār in this metre. The raĝaz, with its short lines, and especially mīnḥūk al-raĝaz, is a particularly suitable metre for improvised poems such as al-Maġribī's muṭallaṭār. Another element which could have played a role is the fact that the raĝaz was a well-known metre amongst the reading public because of its use in the urḡūz or didactic poetry.

4.3 Non-Arabic poetry

As mentioned previously (see §1.1.), al-Maģribī knew Persian and Turkish and translated some literary works from these languages to Arabic. The Persian poetry in Daf' al-iṣr consists of three quotations from Sa'dī's Gulistān, and one verse by al-Mullā Ḥāfīz.

The only Turkish poetry in Daf' al-iṣr is two poems about coffee, both on fol. 6a. The first was composed by a Turk who recited it at a mıǧlis where al-Maţribī was present:

قهوة حفنة خلال أولامي دين احتم
اصلي تو ندره بيلور قلب اله اولور هو حق

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 ǧazal. 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-ḥṣr

Qahwā haqqunda hālāl ola m (?) dēyen 'ahmaq
'əslı bu: nā dersā (?), biltir qalb-ıla: olur Hüvā / Hü  Hạq(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 qhwı when read backwards was hw qı “it is the Truth.” Of course, this caused great merriment amongst the others present at the mağlis. Al-Mağribi then composed a reply in Turkish on the spot (which demonstrates his knowledge of the Turkish language):

جهله بکور جهانده فقر اولم َّ ♦ قنی بیوخلسل جهانده جاهل در
مال ایله ناقضی غنی صانمه ♦ اول کشی در غنی که کامل در

Ǧählä bänzär ǧihāndı fıqr olımız ♦ qıtı yo/uni1E2Bsul ǧihāndı ǧāhildir
Māl-ilä nāqı/uni1E63ı ġınī /uni1E63ınmı! ♦ Ol kāsidir ġını 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-Mağribi also provides us with his own Arabic translation of the last poem:

ليس فقر شبیه فقر الجهل ♦ ان ذا الجهل مملق سافل
لا نظنُ الغني غنی الذات ♦ ما غنیَ سیوا الفتنه 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

---

251 The word  Hạq was in şīʿī 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 şīʿīsm, the concept of al-insān al-kāmil, the “perfect man”, comprises the idea that man occupies a leading position in the creation. See EI III p. 1239a ff. (R. Arnaldez).
Aspects of Daily life

Al-Maġribī 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-Maģribī’s time seem to have had a sweet tooth. Al-Maģribī mentions a number of sweets, some of which are still well-known, such as the all-time favourites kunāfı “pastry made of thin vermicelli-shaped dough” (32b, 33b), kəhoğ al-i’d “cookies served at the religious holidays” (62a), qatā’ıf “sweet pancakes” (32b), nqql “a dessert of dried fruit or nuts” (93a), mafatqa (52a) “jam made of molasses and other ingredients”, mərabba (9a) “jam” and ʔasıl nahl “honey” (83b). We also find reference to some sweetmeats that are less familiar these days: məμəniiya (109a), a kind of marzipan, apparently named after al-Ma’mūn;253 a sweetmeat which al-Maģribī calls alternately ḥuskanı̊ (10a) and ḥuskanı̀ (58a), which is a pastry filled with almond paste (ʔağa (128b)), a popular dish in the seventeenth century254 which was still known at the time of Ḥmad Taymūr Bāšā255 but is now, apparently, forgotten; ḥeteltı́yı́, 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: “Mas‘o‘liya “a certain kind of food; so called in relation to el-Ma-moon”. Al- Ma’mūn, Abū al-‘Abbās ‘Abd Allāḥ b. Hārūn al-Rašīd (170/786- 218/833) was the seventh ‘Abbāsid caliph, see EF VI 331a ff.
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starch and milk (94a), so called because its colour resembles that of marble. ruḫāmiyya 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-Maġribī mentions fustuq “pistachios” (53a), nowadays called fuzzu in Egypt; bundu “hazelnuts” (38a), which were called fәndә (53b) by the Turks, and chestnuts, which were called qašәl (89a) or qәrә “the one with the little fur” (89a), nowadays known as abә farwa.

5.1.2 Savory dishes

idām “gravy” (95a) was eaten with bread, like today, and was perhaps wiped up with a qišә “bread crust” (32b). There were different types of bread: šәrk (60b) and samәl (81a) (both unspecified by al-Maġribī; šәrk is today used for a type of bun, and comes from the Turkish çәrek, while samәl was used for “coarse bread, soldiers’ bread” in the nineteenth century), kumәاغ “dry bread” (10a) (from Persian kәmәғ), and әbә ṣәl (1.4b) (also not specified by al-Maġribī; nowadays the word is used for “bread ration, coarse bread”, which is the name of the bread eaten in the Egyptian army these days, which is a kind of old, dried әษ әlәdi). People ate ful “broad beans” (88a; 110a) and rice, and the latter could be seasoned with pepper and was then called mufәfil (88a). Lane describes this as follows:

Davies (1981) p. 486: “HYΤLY:Η – ‘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’”. This is probably in analogy to bundu, which has the same ending -u.

Al-Maģribī calls bread әhus, not әş, in the context of the entries, but this is a classicism. The part of the book in which әş was mentioned as an entry, is lost, but in al-Qәwil al-муqәtađab p. 73 we find that the word әhus was indeed included in Dә al-әsr, so we know for certain that the Egyptians called their bread әš.


This is written as әrәz on fol. 88a, but as әz on fol. 10a.
Aspects of Daily Life

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

Al-Maġribī also mentions a rice dish, خمکه فلوار, “dry rice” (10a) (from the Persian خمکه hushka, “boiled rice without butter” and پلو, “a rice dish”) which he ate in the homes of his Persian friends.

Food without salt was known as مکفی mukıffın (117b). Part of the basic diet were بصل, “onions” (65b), زم, “garlic” (96a) and سلمجم, “turnips” (101a). The clarified butter, nowadays called سمن mısli, which is used in large quantities in Egyptian kitchens, was called سلا silā (9a) in al-Maġribī’s time.

Bouillon مراق maraq (55a) was used just as it is today. A type of cheese, حالوم hālim (96b), which is still available today, was also eaten.

Thin sheets of dough, called روق raq (40b), were used in various dishes and are still eaten. Small savory pastries, such as بريان baryk (56b), and the still popular triangular سنوباس sanbūsak (60b), which is now filled with cheese, minced meat or spinach, are both mentioned in داف al-ışr, as are كشك kišk (62a), a dish which is still popular and is prepared with wheat and milk, and نقانيق naqāniq “small sausages” (56a). The latter dish is still known in Syria, but in Egypt is now called سوج suq, from the Turkish sucuk. A dish which is no longer familiar in Egypt is arabiyya “hare ragout” (11a).

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265 Ibid. p. 254.
266 We still find ماسلي 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 هوونا فارحا ب-كيش “he is the favourite”, see HB 753a.
271 See Dozy (1927) I p. 19a.
5.1.3 Drinks

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

A sweet drink called سوية sūbyā (9a), which is still popular today, is mentioned by al-Maġribī. It was originally a Turkish word: Redhouse (1992) p. 1086b سوية 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 بُنَّ bunn (110a), قَهْوَة qahwa “coffee” was made. Coffee was first introduced to Cairo by ʾṣūfīs in the Yemeni quarters of al-Azhar, sometime in the first decade of the tenth century AH / sixteenth century AD.273 According to al-Maġribī, coffee sellers used to say ǧıbā “for free!” when pouring out the drink.274 He also explicitly mentions that an excellent type of coffee drunk in Egypt is made of قَشر qışr, 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 Khāfir 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: “gišrin: Kaffeeschalen, ein Getränk, gebraut aus Kaffeeschalen, Ingwer und Zimt”.

Al-Maġribī quotes from a poem created by one of his teachers, ʿAlī al-Maqdisī, in praise of coffee, and there is another about the same topic which al-Maġribī 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 qawt.277 To him, this

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274 See fols. 5b and 124b; al-Maġribī by mistake mentions the entry ǧabā twice, first in the chapter ʾalif and later in the chapter wāw/yā. He actually has another explanation of the word, see the entry ǧā 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 EI III p. 595 (T. Fahd).
278 QHWH: 100+6+5+6+5+116.
279 QWY: 100+6+10+116.
is proof of its positive qualities. It was the cause of some hilarity when, during a mağlis, a Turk who had apparently not mastered the Arabic language pointed out that when the word فهمه is inverted it reads حق “it is the truth”. As well as this passage on fols. 5b-6a, the word فهمه appears five more times in the context of entries in Daf al-iṣṭ, and is mentioned in seven poems in total. 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-Maġribî mentions the use of drugs on a few occasions. The people of Egypt said, for instance: يعك من الكيف “he eats of the hashish”. The word کيف 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. We can conclude from يعك that the hashish was eaten, not smoked, as still happens today. Sometimes people mixed it (قئال الحشيش). Although al-Maġribî does not mention what, it could perhaps have been the innovation called tobacco (see below). Al-Maġribî mentions the word عيون “opium” as well, although he tells us no more than يقال عيون, using a quotation from al-Qāmūs al-muṣīlī. He also comments that somebody can be مسطول “high or stoned, intoxicated” or can be في سطالة (same meaning). 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 On fols. 5b (twice), 6a, 11b, 76a, 99b, and 130b.
282 Fol. 33b.
283 See Dozy (1927) II p. 505b “... Proprement l’état de gaïté, d’ivresse, causé par le hachîch, et ensuite le hachîch meme”.
284 Fol. 89a.
285 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.
286 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-Maḡribī's time. He explicitly mentions that in the year he wrote Dạfʿ al-ʾiṣr, i.e. 1014/1606, a new phenomenon called ṭābqā had come into fashion. This is correct, since we know that tobacco was introduced to Egypt in 1603-1604, and it would be reasonable to assume that it would take some time to become popular with the general public. What al-Maḡribī 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 ṭālār (around 443 grams) is sold for three gold coins. This must be the gold coin called ʾaṣrāfī (or šarīfī) muḥammadī, since this was the only one in use in Cairo in the Ottoman period until the end of the 17th century. Its weight was 3,448 grams. Therefore, 1 ṭālār of tobacco was worth 10,344 grams of gold. The only thing al-Maḡribī 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 ʾašrabūn duḥānahā “they drink its smoke”. Moreover, he tells us that there was some question about whether it was permissible to smoke while fasting during Ramadān. According to a certain ʾāsī called al-Zayyādī it was actually allowed, which al-Maḡribī believed to be reprehensible.

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288 Fol. 16b. Tobacco was first introduced in Europe by Columbus in 1493, although at that time it stirred mostly botanical interest, see EI2 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 EI2 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. ivii. The ṭālār remained commonly in use in Egypt until around the 70s of the last century, along with the wiyya “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 Ḥabīb Ġulayūsi Nūr al-Dīn al-Zayyādī al-Miṣrī al-Šāfiʿī, d. 1024/1615. He was originally from Mabḥallat 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-Muḥbībī (online version):
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. 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-Maġribī, 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, bāqīlā “broad beans” were believed to relieve coughing (66a), while fiǧl “radishes” are almost a magical medicine, curing such various afflictions as “pain in the joints, jaundice, dropsy, and bites of snakes and scorpions” (86b).

Some of the complaints from which 17th century Egyptians suffered were: šaqāq “a disease which causes cracks in the skin” (47a), šāqyq “a splitting headache” (47a), fatq “hernia, rupture” (51b), qasf “chapped skin” (32b),

296 The dilemma of Muslim scholars on this point is described in Ef 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-Maġribī 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 Ḥalifa (1957) pp. 50-59. Rosenthal (1971) p. 129 recounts an interesting anecdote narrated by Ibn al-Wakīl al-Milawī (see §2.1) about two men smoking in a park who are caught red-handed.

297 Still used nowadays in expressions like kāʾ bi mšaʾaʾ “the skin of my heel is cracked”.

298 Both fat and uṣaf are still used in Egypt with the same meaning.
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or فهاء fahāqa “death rattle” (51a), a condition which once afflicted al-Maġribī.299

Anyone who became ill was normally dependent on the services of the mizıyin or barber,300 who could stitch up قطب qaṭab a wound (20a), prescribe a مرهم marham “ointment” (106a) or لعوق luʿaq “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 تيراق فاروق 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-Maġribī mentions some terminology connected with the game of chess. The word فرزان firzān (117a) is normally used for “queen” in chess, and is derived from the Persian فرزین farzin “wise man, counsellor”.304 دست (3a), another Persian word, means “game”.305 Less common are three other chess-terms used by al-Maġribī. When somebody loses a game, he says مرمد marmād, meaning literally “affected by ophthalmia”, as if the loser wants to say ما رايت في هذا الدست mā raʿait 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-Maġribī

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 mizıyin have gradually lost their popularity after doctors reached almost every corner of Egypt. For instance, circumcision was always an exercise practiced by the mizıyin.
301 These last three words are still in use in Egypt nowadays.
305 See Wieber (1972) p. 291.
306 Daʿ al-ʾisr fol. 3a.
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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 Tağrî Birdî’s al-Nuṣūm al-zāhira fi ‘ulûm Miṣr wa-l-Qâhirah:

ووقع بينه وبين قاضي القضاة عز الدين عبد العزيز بن العز البغدادي الحنبلي مفاضلة في بعض مجالس السلطان لمعنى من المعاني، فكان من جملة كلام ابن السفاح هذا، أن قال: ضع الوقت - وشدّد إلياه - فقال عز الدين المذكور: اسكت يا مرماد، فصحب السلطان وهم حضر، وانتصف عليه الحنبلي. فلما نزل من القلعة، سألت من عز الدين عن قوله مرماد، فقال: الأراك كثيراً ما يلعبون الشطرنج، وقد صار بينهم أن الذي لا يعرف شيء يسمى مرماد، فقصدت الكلام بما اعتادوا وعرفتهم أنه لا يعرف شيء، وأنه حصاب بما يقول، وثم قصدته.

“Between him and the ‘judge of judges’ Izz al-Dīn ‘Abd al-‘Aṣīz b. al-‘izz al-Bağdādī al-Ḥanbalī, was a discussion in one of the Sultan’s mağālis about the meaning of a certain word. One of the things Ibn al-Saffāḥ said was the following: ‘rayyi’/al-waqqf (‘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 (?). 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 مرماد قفة marmād quffa (32b). The meaning of the word يدیدب yidīyb (13a) is also not entirely clear, although it seems to be related to the noun daddabān / didabān “sentry” (see Hinds-

109 I.e., the judge Şihāb al-Dīn Ahmad b. Şalāh al-Dīn Şāliḥ b. Ahmad b. ‘Umar, known as Ibn al-Saffāḥ al-Ḥanbalī al-Ṣaffī, whose demise Ibn al-Tağrî Birdî had just mentioned in the preceding paragraph.
110 The meaning of إنصف here is unclear. Dozy II p. 680a “انصف انصف justice d’un tel pour une personne: par un comme de son égal, ne pas lui donner de titre”.

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

Another game described by al-Maţrībī, although not in such detail, is the 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-Maţrībī 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 ‘umāma “turban” (103a) to the tarqīl “slipper” (75), and from the tabbān “short under-pants” (110a) to the buhmuqq “veil” (36b). People used to wear a Ṣūrwal “drawers” (80b), also called ṣawāl (80a), which was kept up with a waistband, called dikka (57a) or nayaf (56a). They wore a zabān “inner vest”, a qartaq “tunic” or qa (130a) qabā “sleeved robe”, and when it was cold, a woollen cloak which was called ʿabā or ʿabāya (128b).

Two types of garment are particularly worth mentioning here because they are generally not well-documented. The first one is the ġynī (112b), which is described in Dozy I 330b as “semble être le nom d’un vêtement”, occurring once in 1001 Nights. Al-Maţrībī does not take us closer to an understanding of what kind of garment this might be, since he only mentions that it is ʿyulb “a thing that is worn”. Unfortunately, it is the same with the second item, the kāmilīyya (91b):

kāmilīyya (91b): “they say kāmilīyya to something that is worn, and it is not known [in Classical Arabic]”. This word, like ġynī, 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: ḥazām “nose ring” (97a), ḥulhāl “anklet” (72a), ḏiblā “ring” (72b), ṭawq “neckband” (47b), gǔs “glass bracelets” (101a) (nowadays the diminutive giwēša is used) and lihba maşanša “a jingling necklace” (115b).

Aspects of Daily Life
5.6 Kitchen utensils, tools, and other household items

There are 33 entries about the utensils used in daily life in Dāf’ al-İsr. Many of these are kitchen items, such as the عَکْکَة ‘akka “receptacle for clarified butter” (61a), صلَّيْا “mortar and pestle” (128b), مغفرة majrafa “ladle” (31b), كُحُوْقَيُّ “small cooking pot” (54a), أبْرِيَق abriq “ewer with a spout” (36b), مَأْعُون mā‘ūn “kitchen pot” (119a), and هَؤْن hwn “mortar” (120a). We also find reference to different types of jugs: بَحْيَة bāhiya “jug” (1.3b), بَكْلا bokla “vessel for water for washing one’s backside”, قَلْف qulla “earthenware water jar” (89b), and also the pad put under the jug when carried on the head: حَوْرَاهُه hawwāya (125b). The mention of other items gives us some idea about the things found in the average household at that time: دَوَائِيَة dawāya “inkwell” (127a), لِقَة līqa “bit of wool which is inserted in an inkwell” (55a), مَرْجُونَة margvına “basket” (114a), مَسَّلَة misalla “thick needle” (91b), مَسَانَنَ مَسَانَن “whetstone” (115b), مَسَقَالَة masqala “burnisher” (81a), عَلْبَة ilba “small container” (17a), حَوْيَة هوَيَة “glass drinking-bowl” (90b), قَرْوَة qarwa “basket of palm leaves” (130a), قَفَا qaffa “basket made of palm stalks” (32b), قَنِدِيل qandil “oil lamp” (90b), قَانِينْيَّة qanīniyya “glass drinking-bowl” (117b), and مُكْحِلَا mikhila “kohl-holder” (90b). The most important thing to note about these items is that they show that Yūsuf al-Maġribī, an Azharite scholar and صِفِّي, 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-Maġribī was interested in the world of women and children becomes apparent from the presence in Dāf’ al-İsr of several expressions used exclusively by them. For these, the reader is referred to §6.5.1.1.

31 For this translation of the word istinā’ see Hinds-Badawi (1986) 851a and Hava (2001) 753b.

311 Al-Maġribī also mentions that in the Maġrib, مَكْحِلَا 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-Maġribī 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. 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-Maģribī. 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-Maģribī’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-muhīṭ. Al-Maģribī uses the same spelling for his own text written in Classical Arabic, as well as for quotations from, for instance, al-Qāmūs al-muhīṭ.

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

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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’.

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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 nisāʼ “women”, which we find in the same sentence as نساء (64a), and elsewhere as the variant نسا (31a). These examples highlight three of the four ways of writing the final ā in the middle of the word can be written with a madda: الدناء al-danā’a wa al-qamā’a “vileness and loweliness” (104b); بنا binā ‘an “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., لطائف رايفة latā’if rā’īqa “delightful witticisms” (1a), بئس الحبā “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-Isrā: الآية al-‘āya “the Qur’ān-verse” (50b); الله āla “instrument” (78b, 104a), الآلات al-‘āłāt “the instruments” (91a); آخر ‘akhir “the last”,

\(^{314}\) This had already been observed by Wehr (1956) p. xv in his edition of Kitāb al-ḥikāyāt al-ağība wa l-‘arbār 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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malān “filled” (101b), ʿālamat “it hurt” (114a). The word al-ʿān “now”,117 but also as ʿalāna “to soften” (58a). What is unusual is the madda written on the wāw: ʿāl “evil” (64a; 76a; 113b) instead of the final hamza, or in the middle of a word: waḍāʿu ḫuṣ “his ritual ablution” (93a).

The omission of the hamza in the middle of a word is quite common in Dāf al-ʿIṣr. For instance: ʿuẓʿan “a part” (6b), al-ʿiğāt “the readings”, mamlī “filled” (80b), and ʿal-bāʾa (57a; 88a) “sexual intercourse”. In al-ḥāṭā “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 ʿayān “a thing” (of which there are many instances, e.g. fol. 85a, 103a etc.),118 al-asīla (93a) “the questions” and maʿala (62b; 121b) “question.” 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-Maḡribī on fol. 6b: “I know there is a difference between al-ʿuẓ with a hamza and al-ʿuẓā with the soft ʿalif [i.e., the alif without a hamza].” In saying this, does he mean with a “soft” alif that he would pronounce it as al-ʿuẓā rather than al-ʿuẓā, i.e. with tashīl, or is he referring to the root of the word, which is ĞZY? The second option is the most likely because al-Maḡribī would have been aware that the word ends with a hamza.

In the words raʿs fuʿ “the top of a hoe”, the hamza has been omitted. It could be argued that the colloquial pronunciation rās ʿāṣ 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: raʿa “a form” (79a), raʿ “leader” (113b), ṣuʿal “question” (7b), ʿuḍ “my heart”, ṭaḍāla “regarding it as a good omen” (89b). This can lead to ambiguities. For instance, confusion is caused by kāna “he was” or kaʿanna “as if”. The same goes for lān ʾa “because”,120 or lāna “to be/become soft” (113a).

117 Attested in several places, e.g. fol. 3b, 9a etc.
118 See also Wehr (1956) p. xv.
119 This spelling of maʿala is also mentioned in Blau (1966) I p. 100.
120 This is the spelling which al-Maḡribī uses for this word in most of the cases.
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When the yāʿ is supposed to be the bearer of the hamza, it is more common to find it written with a dotted yāʿ, as in لِيْلًا (40a; 64a; 116a) “in order not to”, ¹²¹ which should not to be confused with لِيْلًا at night’ (as in for instance fol. 17a). Other examples are بَيْر “well” (124a), رَيْا “lung” (47a), and أَنْدَأ “if”, preceded by the particle ′a introducing a question (82a, quotation from the Qurʾān). Often the hamza is written under the yāʿ instead of on top of it, e.g. مَيْقُ maʿq “he sobbed” (55a), الزَّيْر al-zaʿir “the roaring” (108b).

In فُوُل “elephants” (88a) we find a hypercorrection: here al-Maġribī writes a hamza where it should be a yāʿ: فُوُل. Even if the plural فُوُل had existed, ³²² it should have been written according to the norms of Classical Arabic, although in Modern Standard Arabic the spelling with yāʿ is allowed (for instance is seen often in newspapers instead of ).

6.1.2 final yāʿ / alf maṣūra

There are many inconsistencies in the writing of the alf maṣūra and final yāʿ, which both appear either with or without dots. ³²³ Instances of the final yāʿ where we would expect alf maṣūra are: the writing of على عليّ حاَّلا instead of حاَّلا. Some additional examples are: تَحَاَّلا “to overstep”, شَاَبَّ “satisfied”; اَّناَيُي اَّشْنَّى اَّنْثَى “female” (87b), الحَيْلِي al-ḥuqb “the pregnant woman” (107b), and الْعَلِيَ الْعَلِيَ al-ʿlā “the Highest”.

The final yāʿ written without dots can be found all over the text, and just one example is the word in. This is still a very common phenomenon.

¹²² It does not, according to Lane VI p. 2474c.
¹²³ In the edition of the manuscript I have adjusted this spelling, see Introduction.
6.1.3 final ā
6.1.3.1 Ā instead of ی
Sometimes a word is spelt with a final yā’ where alif would be expected:324 عصي ‘asā “stick” (51b, 111a and 132b), and the upper front teeth “al-ṭanāya al-‘ulyā” (104b). Sometimes, yā’ is used instead of the final alif as in Bukhārā “city in Uzbekistan”, and hawā’ “air”. The final yā’ instead of alif can be seen in almutawadda (126b) “having performed the ritual ablution”. As pointed out in §6.1.2, it is quite common to render the final ā with ی.

6.1.3.2 ی instead of ی
The spelling with alif where alif maqṣūra would be expected325 occurs, although not frequently. Two examples are: al-ahli ғ “the more beautiful”, and al-raḥā “the handmill” (95a).

6.1.4 tā’ marbūṭa
In a few isolated cases ھ instead of ی is found in status constructus: the chess-game “_restore_(3a), the capital of the Levant” “حئاصٌ (39b), the life of the animals” ححاء لابإ (56a), the story of Laylā and Maǧnūn “weak of posture” “ضعيفه الأركن (108a), and ‘because of its frequent use” (117b).

6.1.5 Interdentals
In a purely Classical Arabic context, al-Maġribī writes dental plosives in a few cases where we would expect to find interdentals. This is notably in quotations from al-Qāmūs ََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََ* Compare Blau (1966) I p. 90.
325 Already attested in texts from the first millennium, see Blau (2002) p. 32.
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6.1.6 Hyphenation
Al-Maṣrī 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: ḥālatathu “she mixed it” (8a), ḥayān “look up” (11b), al-ašābi “the fingers” (14a), bi-l-dāl “with the dāl” (40a), kaf-l-fusṭāṭ “like a large tent” (40b), and kāf-l-fusṭāṭ “like I put it [the arrow] on the bowstring” (53b), al-ʿaṭima “the foodstuffs” (65b), fārisīyītuhu “its Persian [translation]” (91b), and al-ʿasād “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-Maṣrī alternates between historical and phonetic spelling. As an example, words will be taken which had originally contained interdentals, but had become stops in the dialect used at that time.276

This development is often reflected in al-Maṣrī’s orthography: ایئل > ایئل, میل > میل, ندی > ندی, لنی > لنی, سیمیار > سیمیار, مارثیه > مارثیه, شدیلیه > شدیلیه, "Despicable", and شدیلیه "belonging to the Shadilyya Sufi Order". In other instances where a dialect word had originally contained an interdental, al-Maṣrī uses historical orthography: هاچا هاچا "to rave" and "raving" (132b), مارتیه "elegy" (127b), and قیثا "cucumis sativus" (9b).

276 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. 

\[ /\text{b纵深}\text{kā}/ \] “cry-baby”. The final glottal stop has disappeared and the preceding long ā has shortened. This pronunciation is reflected in the orthography with ā 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:

\[ /\text{b纵深}\text{kā}/ \] “cry-baby”.

3.7 The final glottal stop has disappeared and the preceding long ā has shortened. This pronunciation is reflected in the orthography with ā at the end of the word instead of alif.

At a certain point, al-Maġribī writes the colloquial 

\[ /\text{idī}/ \] then crosses out the alif, thereby turning the word into the classical 

\[ /\text{yadūhu}/ \] (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 

\[ /\text{minnu}/ \] (twice on 51b); the metrics of the poem in which it occurs demand this form of colloquial pronunciation.

6.1.8 taškīl

Al-Maģribī 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):

\[ \text{“if you said ‘what is the difference between al-qaml and al-qaml’, the answer is: al-qaml is well-known, and al-qaml as [mentioned] in al-Qāmūs are small insects’}. \]

It is left to the reader to check al-Qāmūs al-muḫīṭ to discover that the first is supposed to be qaml “lice” and the second qummāl “ticks”!

Unfortunately, whenever Al-Maģribī does use taškīl it is mostly in Classical Arabic and not in the colloquial passages where it is needed.

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327 For more details, see §6.2.10.2.
328 See §6.2.10.1.
329 See al-Qāmūs al-muḫīṭ p. 946a-b.
6.2 Phonology
6.2.1 qāf and ġīm

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

1. Behnstedt and Woidich suggest that the Cairene pronunciation /ʕ/ - /g/ is an ancient feature. 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 /ʕ/ - /g/ spreading along this branch of the Nile, while the surrounding regions kept /g/ - /ǧ/. Another possibility is that the entire Delta used /ʕ/ - /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. This theory is also supported by Davies, who mentions that in Hazz al-qahīf the following is said about a certain peasant: “He says, ‘O Gādī’, pronouncing the initial qāf of qādī with the letter ġīm”, meaning that the peasant says gādī, which again implies that al-Širbīnī himself pronounced the ġīm as /g/.

2. The second theory, which was first proposed by Blanc (1981), is that the pronunciation of ġīm as /g/ is relatively new to Cairo, and that the final stage of depalatalization of ġīm was not completed until the period 1800-1860. Palva (1997) supports this theory, as does Hary (1996), who suggests that a shift has taken place in the pronunciation of the ġīm not once, but twice: from /g/ in the 6th-7th centuries to /g/ in the 12th-17th centuries and back to /g/ in the 19th-20th

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330 See Behnstedt-Woidich (1985) II maps 7, 11 and 15.
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 ǧīm is indicated by the letter gimel, to which is added either a supralinear dot ַ or a sublinear dot ֲ to indicate a more fronted pronunciation. 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.

Blanc (1981) pp. 192-3 quotes two passages from Dıf/ıll-i/ır in support of his theory. The first is the word rağl “man”, and al-Maġribī mentions the following about the pronunciation of the ǧīm in it:

ويفعلون وسمع من اهل الريف فلان ما دلّا راجل بنجح الراء وسائر الجيم الغير العربية كجيم ابن

“They say, and this is heard from the people of the countryside, ‘so-and-so mā dillā rağl’, ‘what kind of man is that’, with an a after the rā and no vowel after the un-Arabic ǧīm, which is like the ǧīm of Ibn Ginnī, about which is written in the traditional Šarḥ ǧam’ al-ǧawāmi’ by the famous al-Maṭallī.”

The passage from Šarḥ ǧam’ al-ǧawāmi’ which is referred to is the following:

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-ışr fol. 75a.
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(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 ġīm.

The description “between kāf and ġīm” was the usual way of describing the pronunciation /g/. According to Blanc (1981) p. 192, this is an indication that this was not the common way to pronounce the ġīm in Cairo at that time. However, al-Maġribī 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 ġīm in this particular example was pronounced in a way that was unusual for the rural dialect al-Maţībī was speaking of. He might have expected to hear /g/ and, therefore, found the /g/ worth mentioning. In some modern Egyptian Arabic dialects the ġ is pronounced in a different way before the l. In the West Delta, for instance, the ġ is pronounced as /d/ when it is followed by an l, while in Middle Egypt it is pronounced as a slightly palatalized g. It is possible that al-Maţībī 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 Blanc concerns the following passage:

And it is astonishing that lāqān 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 ǧābal is a well-known vessel’, i.e. with the Arabic kāf.”

Blanc’s assumption that this is also a special case where ġīm = /g/ was discussed is incorrect. Al-Maţībī 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

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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).
343 See Behnstedt-Woidich (1985) I p. 70, note to map 11.
344 Doss (1981) p. 27 speaks of a “[g] très faiblement mouillé”.
346 Daf al-īṣr fol. 188b.
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\(/k/\). Neither of these arguments, therefore, provides us with any information about the pronunciation of \(\text{gīm}\) in Cairo at that time.

As well as the two passages mentioned by Blanc, there is a further example in which al-Maġribī discusses the pronunciation of the \(\text{gīm}\) in a certain word:

\[\text{“}\text{gā’ bi-l-ibil}\text{”}\]

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, ‘\(\text{gūjū}\)’ with an un-Arabic \(\text{gīm}\) which is close to the \(\text{šīn}\).”

The \(\text{g}\) in \(\text{gūjū}\) 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 \(\text{gīm}\) was not at all like \(/č/\) because al-Maġribī perceived this as being “un-Arabic”.

These are the only three passages in \(\text{Daf’ al-\text{i}s\text{r}}\) where al-Maġribī mentions something about the pronunciation of the \(\text{g}\). He never states explicitly that the \(\text{gīm}\) was pronounced as \(/g/\) in Cairo at that time. However, proof of this is indirectly provided in \(\text{Daf’ al-\text{i}s\text{r}}\) in the form of the following \(\text{mawwāl}\)::<sup>349</sup>

\[\text{gībbyt/}\text{mawwāl fi-l-mīsūdī wā lī qāl lī /\text{fīlyq} gībbyt}\]

\[\text{wā-l-\.\text{habba} fī qahwātuh qāl lī \text{alyk} gībbyt}\]

\[\text{wā gād bi-bōsuh wa māssuh qant anā gībbyt}\]

I brought up a \(\text{mawwāl}\) for the beloved and he brought up back one;

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<sup>347</sup> \(\text{Daf’ al-\text{i}s\text{r}}\) fols. 6b-7a.

<sup>348</sup> Quoted from \(\text{ İl-Qāmūs al-muhīf}\) p. 35a.

<sup>349</sup> \(\text{Daf’ al-\text{i}s\text{r}}\) fol. 11b.

<sup>350</sup> The metre is \(\text{būsī}\); the schwa has to be added here to fit the metre. See also §4.1.
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.

The point of this mawāl is the pronunciation of the word gābbyt. 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. The last word of the first line, gāb byt, sounds the same as gābbyt. In the fourth line, it should be read as kabbyt “I came, ejaculated”. This rhetorical device is called ġinās, “paronomasia” or tawriya, “double entendre” and is still encountered in mawāwil in Egypt today. In fact, the fun of the mawāl lies in the discovery of the hidden meanings of the verse. This is an indication that in al-Maḡribī’s time, the ġīm was pronounced as /g/, because the association of /g/ with /k/, from voiced to voiceless velar plosive (gābbyt – kıbbyt), 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 mawāl: gamkann (kām kān). Moreover, Eisele (1997) p. 754 notes that in the zahr 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”. It is possible that al-Maḡribī uses these dialectal alternations, i.e. gābbyt – gibt, in this mawāl 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 /j/. Whether this was the case in Egypt in the 17th century cannot be known for certain. There is one

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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, yiġīb)”. The šadda on the bā only indicates that the following letter is a b, i.e. no vowel should be read after ġāb.
353 For both translations see Hinds-Badawi (1986) p. 729a-b.
357 See BW II: Compare map 6 “Reflex von */q/*” and map 10 “Reflex von */ġ/*.”
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instance from *Daf* al-izr which could indicate that the qāf was pronounced as //. Al-Maqrīzī mentions that the Egyptians say: *fulūn āʾiq wālidīh* “so-and-so is disobedient towards his parents” (49b). In Egyptian Arabic, the active participle of verbs mediae geminatae is *fiʾl*, e.g. *hāsis*, therefore the active participle form I of the root ‘QQ would be āʾiq / ‘āʾi’, while in Classical Arabic, this would be āʾiq. The only explanation why al-Maqrīzī would have written āʾiq, is because it was pronounced ‘āʾi’ 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-izr was written. Some instances thereof can be found in the 15th century texts by Ibn Sūdūn. In the Judeo-Arabic zaqal entitled *Ḥikāya fi ẓamm al-nisāʾ*, which is supposed to be from the 14th century, all interdentals are represented in the text by postdental plosives. Satzinger (1972) p. 42 mentions the occurrence of tāʾ for ẓāʾ 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-Maqrīzī even mentions explicitly that the ẓāʾ was pronounced as t in the dialect of Cairo:

“those who speak with a tāʾ with two dots, I mean the common people.”

There are many examples of words in *Daf* al-izr 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 ẓāl in al-Maqrīzī’s time was /d/ and examples are:

*NDL* nadl “despicable”

*Sādiliyya* (81a) “belonging to the Šādiliyya sufi order”, *ḤDYY* hadā “close to” (125a), *HIRM* yihadīm “to speak quickly” (108a), and *DBL* dl “to wilt (flowers)” (72a). We have only one example of /大力发展 > /nds/, namely *DRQ* zrz “bird droppings” (foils. 40a and 42a). In general, al-Maqrīzī uses the

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562 *Daf* al-izr fol. 11a.
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historical spelling for sibilants which were originally interdentals, i.e. ㅈ for what we assume was pronounced as /z/, for instance: هنا haza “to talk deliriously” (132b), دل zull “humiliation” (74a), and رذل razil “despicable” (75b).

The same rule applies for the tryside as for the ㅕ, and in داف al-یسر we find proof that it was pronounced as /t/. Some examples are: [*/ئِئِل] tls “tamarisk trees” (63a), [*/ئِئِل] tifl “dregs (67a), [*/ئِئِل] vitamin “to fix the price of” (110a), [*/ئِئِل] twn “garlic” (96a), and [*/ئِئِل] 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 matl is still in use.364 The expression من حيمن min hytan “since, because” (111b) from where it is also fascinating. It is unclear exactly what the nın at the end indicates; it could be inn, as in ہس inn,365 or it could be an old case ending, as can still be found in Egyptian Arabic these days in expressions such as گشین ‘anni “against my will”366 and ندرین ٔالیأا “I vow (to do so-and-so)”.367 It is all the more interesting because al-Maġribī mentions that this expression is used by the town dwellers, whereas the country folks say hyšn (111b), which would be a rare case of /ʃ/ > /ʃ/.

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-Maġribī never writes a ۃ in such cases. However, in the proverb قطع بليچ ل حريد ولا درسن qata’ بليچ ہرارا ولاد درسا “he removed Bulayq because he neither ploughed nor threshed” (37b), the rhyme indicates that the pronunciation of ہرارا must have been ہرارا. The trend of using the historical spelling of ۃ with ۃ can still be observed today. It would, for instance, be unacceptable to write a word like یارا, which is pronounced sawra in Egypt, with a ۃ: سورة; the word’s image would change too much. In the case of دال – زای, this is less problematic (see درق ۂ زرا) but the historical orthography is often still preferred.368

366 Ibid. p. 624a.
367 Ibid. p. 855b.
368 This is for instance the case in لبان داغبن by Yusuf al-Qaṭ. This is a novel written entirely in the Egyptian dialect, yet the author sticks to the etymological orthography of ۃ > ۃ. See Zack (2001a) p. 200.
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The shift from $z$ to $d$ is reflected in the word $\text{hanḍal} < \text{hanṣal}$ “colocynth” (71b).

### 6.2.3 Hamzā

#### 6.2.3.1 Initial Hamzā

In *Daf al-îṣr*, we find evidence that the initial glottal stop had already disappeared. Where this occurs, it is replaced by a wāw, such as $\text{widn} \text{ “ear” (119b) < ʿudn}$, $\text{wort} “I showed” (132a)\(^{369}\)$ and $\text{waḡna} “cheek” (119b) (originally ‘aḡna, but $\text{waḡna}$ already attested by Lane VIII p. 3049c). This phenomenon can still be observed today in several dialects.\(^{370}\) In the word $\text{ḥuwwa}$ (127a) $< ʿuḥuwwa “brotherhood” (also attested by al-Ḥafāẓī (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 $\text{ḥad} < ʿaḥad “to take” and $\text{ṭar} < ʾiṭār “frame”.

#### 6.2.3.2 Intervocalic Hamzā

$\text{kann}$ (from $\text{kaʾann}$ - $\text{kaʾinn}$ “as if” (117b) is still attested in Egypt: Behnstedt-Woidich (1994) p. 422b “$\text{kann}$ als ob: $\text{kannuk}$ als ob du”. $\text{ʿayla}$ or $\text{ṭla} “dependents” (84b) reflects the disappearance of the hamzā so $\text{ʿāla}$ became $\text{ṭāla}$ and then $\text{ṭla}$. For the issue of the diphthong see §6.2.8. The word $\text{ʿiddinn} “let’s assume that...” (117a) is a contraction of $\text{ʿidd ʿinn}$ in which the hamzā has disappeared.

#### 6.2.3.3 Final Hamzā

Unfortunately, Al-Maḡribī’s spelling of the hamzā 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 yā where in Classical Arabic it would have a hamzā. Such is the case in the entry $\text{ḥabbyt “I hid” (126a), which Al-Maḡribī placed in the chapter wāw and yā}. He looked it up under $\text{ḥBY}$\(^{371}\) but did not find it there. Other cases of the disappearance of the final $\text{ḥabbyt} “I hid” (126a), which Al-Maḡribī placed in the chapter wāw and yā. He looked it up under $\text{ḥBY}$\(^{371}\) but did not find it there. Other cases of the disappearance of the final

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\(^{369}\) According to ‘Abd al-Tawwāb (2000) p. 359 the origin is $\text{rāʾīt}$, with disappearance of the hamzā, so it became $\text{wort}$, and after metathesis of $\text{rāʿ}$ and wāw it became $\text{wort}$. The same theory is supported by Davies (1981) p. 71.


\(^{371}\) This is remarkable, because he had already mentioned the verb $\text{ḥāza}$ in the chapter hamzā.
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Hamza are: ṭuṭ “bad” (127b), ṭaṭ “to darn” (9a), ẓaẓ “…full” (11b), ملایا “bedsheet” (10b), ٰنی “raw” (131b), Ḥak “may God grant you good health” (11a), دفیع “I warmed up” (1.7a).

6.2.4 Emphasis

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

- مه سعود “chilly” (44a) (< مه سعود), مه سعود “to hit” (61a) (< مه سعود), مه سعود “box” (46a) (< مه سعود), مه سعود “endowing with speech (God)” (55b) (< مه سعود), مه سعود “to endow with speech” (55b) (< مه سعود), مه سعود “to speak the truth” (41b) (< مه سعود) (in combination with partial assimilation of the s, see §6.2.5), and مه سعود < مه سعود “to applaud” (25b) (with metathesis of qāf and ẓām, see §6.2.7.).

The only example of emphatization is the word چورم “arsehole” (102b) (< چورم). This is a case of secondary emphasis due to the vicinity of the rā’.

6.2.5 Voicing of s and š

The voicing of s and š is attested in Daf’ al-‘iṣr. For instance, in مه سعود yizdaq “to speak the truth” (41b) (یصدا) the š has lost its emphasis and has become partially assimilated to the following voiced d. Voicing at the beginning of the word is found in مه سعود “lesbianism” (سحاقا) and مه سعود “lesbian” (سحاقا) (both 43a), in مه سعود “pauper” (61a) (صفلوك), and مه سعود < مه سعود “tortoise” (23b) (with metathesis of the h and l). In these four examples, it is unclear why the initial s and š would be voiced, because there is no assimilation to a following voiced consonant.

6.2.6 Assimilation of t-

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 š t d d z g or k. The following

373 Al-Maġribī suggests a connection with the word مه سعود “Small [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 ٰنی (1969) p. 119 and §6.2.7.
examples of this assimilation, which is often indicated with a şadda, are found in Daf al-isr:

- $t > s$: yissakla’ “to hang around” (44a), yissalla’ “to try hard to sell his goods” (44b), yissallaq “to climb” (46a), and yissawaq “to go looking for” (46a).
- $t > š$: yıssıkkı “to hang around” (44a), yıssıllı “to try hard to sell his goods” (44b), yıssıllıq “to climb” (46a), and yıssıwwıq “to go looking for” (46a).
- $t > z$: yızzıqqım “to be force-fed”, and yızzāwil “to imagine” (79a).
- $t > d$: yıddıššā “to belch” (1.7a).
- $t > g$: iǧǧıhrım “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 < ZWǦ, e.g. gōz “husband”. There are a few instances of it in Daf al-isr:

- muwaıma < maywama “day labour” (108b), saq’a < š’aiqa “lightning” (47a), zahla < sulahfa “tortoise” (23b) (with voicing of the s), and saqqaf < šaffaq “to applaud” (25b) (with de-emphatization of the ş, see §6.2.4.).

6.2.8 Diphthongs

When al-Maġribī vocalizes a word that originally contained a diphthong, he often places a fatha on top, e.g. ya dawbu / dōbu ‘just’, nowadays ya dōb or ya dōbık, rok / rök “public property” (59b), zaybaq / zēbaq “mercury” (41b), sayf / sef “word” (26a), ayla / ēla “family” (84b), hawn / hōn “mortar” (120a), and hayf / hēf “open air” (36a). However, as Blanc pointed out, the use of the fatha “may or may not stand for diphthongs”. Writing the fatha before a waw or yā’ could simply be conventional for /ō/ and /ē/. This is certainly the case with the word bōsa “kiss” (88b), which was never a diphthong originally because it derives from the Persian būs. Perhaps al-Maģribī vocalizes

See also §6.2.5.
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it as bawsa because, since all ő’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 /ő/ 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: ʿawda for ʿəlda ‘room’, šawbar for šəbar ‘fertilizer’, talafawm for tīlīfūn, 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 ȯy was still retained in urban lower Egypt in the 17th and 18th centuries. An argument against this is the word ʿayš - ėš, which is written four times as ė in Daf al-īṣr. This suggests that the pronunciation is ĭ or ĕš, i.e. a shortening of the vowel ē. Based on similar evidence from Hazz al-qūḥūf, Davies (1981) p. 87 suggests that ȯy 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-īṣr. That of kām < kam (fols. 106a and 106b) is well documented and can be attributed to the need “to give normal length to exceptionally short words”.

The explanation of why the word naʿām < naʿam (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, naʿām with a long a is already attested in al-Qāmūs al-muḥīṭ.

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-īṣr in which the pattern KaKūK has become KāKūK: خاروف ḥārūf < ḥurūf “sheep” (21b) and قادوم qādūm < qūdūm “adze” (104a).

378 On fols. 57a, 62a, 73b, and 125b.
381 On p. 1049c.
These are probably hypercorrections following the same pattern as حازوق hāẓūq (39a) and حاتون hāṭūn (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. That this rule was already in existence in al-Maġribī’s time is attested by the entry حافة haffa “edge” (21b). The same principle is also confirmed in حازق al-quaḥūf, in the words al-ḥagg and al-ḥaggā. Another rule is that an unstressed long vowel is shortened. There is an example of this in داف al-ʾıṣr: حذاء ظهرك hašāk zahrak “mind your back!” (7b) < ḫāšāk.

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: يَكِبْ الكَي بَكَّا bakka “somebody who is always weeping” (56b), حلفه halfā “alfa” (21a), عزَّة azlā “mouth of the water bag” (83b), حفاء ḫāfā “alma” (35a), and وجفاء watfā “having bushy eyebrows” (35a). There can be no doubt about the pronunciation because the -a is written with ʾā. 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-Maġribī.

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

385 See the next paragraph for the pausal ʾimāla.
386 See §6.1.1.
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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.\textsuperscript{388} Moreover, from Muhammad `Ayyād al-Ṭahtāwī's\textsuperscript{389} \textit{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: samêh (bref).

From the seventeenth century, we have two examples from 
\textit{Hazz al-qubūf: qarrūfīh} (name of a vessel) and \textit{libbih} “solidified milk and beeings”\textsuperscript{390} There are three more in \textit{Daf al-`isr}: ترکة “inheritance” (57a), زرافة “zarufīh”\textsuperscript{391} “giraffe” (24a), and وکیح “wikih “walking stick?” (132a). These are the only three words that were pronounced with the final imāla, which al-Ma`ṣribī 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-Ma`ṣribī rarely vocalizes the Egyptian-Arabic entries, he does often compare the vocalization of Egyptian-Arabic words with Classical Arabic.\textsuperscript{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 \textit{Daf al-`isr}, which corresponds to normal usage today: طحال “spleen” (82a), and غربال “sieve for grains (coarse-meshed sieve)” (84b).

\textsuperscript{388} Blanc (1973-4) p. 378.
\textsuperscript{389} See §2.1.1 for more information about al-Ṭahtāwī.
\textsuperscript{390} See Davies (1981) p. 81.
\textsuperscript{391} See Feksuw `a`kāf “and they put an i after the kāf”, see \textit{Daf al-`isr} fol. 57a.
\textsuperscript{392} See Feksuw `a`lāf “and they put an i after the fā”, see \textit{Daf al-`isr} fol. 24a.
\textsuperscript{393} His system is explained in detail in §3.7.1.
Quadriliteral words which have the pattern fi/līl in Classical Arabic have fi/līl in both Daf' al-ʾisr' al-ʾisr and modern Cairene Arabic. Some examples are: ʾbartīl “bribe” (65b), qandīl “oil lamp” (90b), and zandīq “heretic” (42b).

Words with the pattern mīf/al and mīf/ala in Classical Arabic have mīf/al and mīf/ala in Daf' al-ʾisr' al-ʾisr:

maʃ'al:

محمل “camel litter” (70a), مردن mardan “spindle” (114a), and maʃ'am “wrist” (109a). This final example is interesting because under the influence of Modern Standard Arabic it has again become miʃ'am in modern Cairene Arabic.

maʃ/ala:

مدخله madhana “smoke funnel” (113b), مصطلحة maʃṭaba “stone bench” (15b), and مصطلحة maʃqala “burnisher” (81a).

Daf' al-ʾisr 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, while in Classical Arabic only the pattern with u is used. In Daf' al-ʾisr we find: رشطب riqāb “spittle” (14a), and مشاشā maʃāq “residue that is left after the flax has been combed” (55b), as well as زبانة zubāla “garbage” (77a), قُمَامة qumāma “sweepings” (105b), نُمْللا nūmla “siftings of flour” (92b), and غساله ʿushāla “washing water” (85a).

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-ʾisr: بالūm “gullet” (96a), خرتūm “hose, elephant’s trunk; Khartoum” (96b), صندوق sandīq “box” (47b), and عربن arbūn “down payment” (116b).

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Words with the pattern KaKūK in Classical Arabic, have in Daf’ al-’isr the pattern KuKūK like in modern Cairo Arabic: مصعف “medicinal powder” (25a); لفوق lu ‘aq “electuary” (54b); زبون zubūn “customer” (114b).

6.3.1 The verb

6.3.1.1 The prefix of the imperfect

The vowel of the prefix of the imperfect is i. It is twice written with kasra in Daf’ al-’isr: يسلا “to be successful in selling one’s goods” (44b), and يشوم yišwl “to rage, scream” (102a). Širbīnī also explicitly mentions that the prefix is yi- in his comment on YF “it settles (of a fly)”. An ancient example of this feature has been discovered in a Judeo-Arabic letter from the 12th/13th century: يجي “it comes”, and many other instances can be found in the 15th century text Nuzhat al-nufūs.

6.3.1.2 The prefix of form V, VI, quadriliterals

The prefix it- instead of ta- in forms V and VI and the quadriliteral verbs occurs frequently: يدش “to belch” (127a), يترسم itrassim ‘ala “to guard someone” (97b), يزيقق “to force-fed” (98b), يذك “to loiter” (44a), يساك “to be force-fed” (44a), ينسق “to be force-fed” (44a).

396 This phenomenon, called مادد “talalā, 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’u and the ‘āmmat al-’arab’ had i”.
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), ytadak “to be diffuse in speech” (46b), yissammat “to eavesdrop” (46a), itmaqall “to look” (92a), yizzawil “to imagine” (79a), ittaštih “to stammer” (121a), itifaškil “to act incorrectly” (87a), itmaţraq “to lay down” (36a), itmalmil “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), inįšaboh “to be embarrassed” (121b), inňahat “to be embarrassed” (126b), ınhatat lnwuh “he became pale” (lit. “his colour was snatched away”) (22a), indakk “to be weakened (voice)” (58b), indalaq “to throw oneself on” (39b), intaraf “to be hurt (the eye)” (29b).

The form with it-, which occurs frequently in Hazz al-quhiy, is not attested in Daf’ al-isr, where all form VII-verbs have the prefix in-, as in Nuzhat al-nufūs. The prefix of form VII is it- in Cairo these days, while in- can be found in a few verbs such as inbusat “to enjoy oneself”. In the Sarqíya, the prefix is in-.

6.3.1.4 Vowels of form II, V, and quadriliterals

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

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Vrolijk (1998) p. 147, from the 15th century text Nuzhat al-nufús. For example: yisayyah “he shouts” and ahadditak “I will tell you”. The only instance in Daf al-isr where this rule does not apply is tāhassab “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‘ib “to become tired” and ta‘ab, yit‘ib “to tire” (< at‘ab, yut‘ib), whereas two instances from Daf al-isr are: rāq “to pour” (40b) < rāq and tāll “to look down” (82b) < ṣī`atall. Five examples of form IV can be found in al-Mağribī’s glossary: arhaq “to delay” (41a), asra `to hurry” (44a), awlam “to give a banquet”, ṣī‘af (32a) aqraf “to disgust”, ṣī‘am “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‘rif “to be disgusted”, and ‘araf, yi‘rif “to disgust” (< aqraf, yuqrif).\(^{406}\)

A special case is the verb “to go”, which is rāh (6b and 132a), but is mentioned once as ra‘ah: yaqūlūn ra‘ah bi-shāhm 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: ‘ahāk ‘arāh minmak yadhān “your brother has left you in anger” and ‘arāh lak sī‘āyī “have you lost something?”\(^{407}\). In the twentieth century dialect of the Jews of Cairo, the same ra‘ah is found for the 3rd sg. masc.\(^{408}\) In Classical Arabic, we find both ra‘ah and ra‘ah with the meaning “[he] returned in the evening, or afternoon, to rest”, see Lane III 1179b.

\(^{405}\) See also Brockelmann (1961) I p. 523.
\(^{408}\) Ibid.
6.3.1.6 The internal passive
The internal passive occurs in only two entries: یل ضری “I lost my patience” (84b) and قتی “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 انا قتی ولا فراق ياقلتون fulān al-‘dāww mat wa yaqīl lam yamut innamā qutil wa là 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. فلان مُست بعملته fulān musik bi-‘amlatuح “he was caught red-handed” (84b) (the entry here is بعملته), but this can be explained by al-Maġribī’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: این in ما احنا من دي القيل mā iḥnā min dī lqıbıl “we do not belong to this type of people” (88b), and هوا in ًاد هواوي a’d 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 هنّ ییاه is interesting. It can be used as a demonstrative particle (see §6.3.3.), but al-Maġribī mentions its usage by the Bedouins with the meaning of “he”:

وهذه الكلمة يستعملها غير الحضر في معنى هو كانهم يقولون هو عيبه: “this word (i.e. هنّ) 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 دا، دی410 and دلی occur in داف al-‘īsr. The latter is used independently: ويقولون دلی كذا او اش في دلی طيب: wa yaqūlūn dwl̪ah kaza aw is fi dwlah šayyib “they say: ‘those are so-and-so’, or ‘which of those is good?’”. Davies (1981) p. 161 suggests that the –h of dwlah, which also occurs in حاز al-qiḥāf, “may

409 See §3.6.1.
410 These are spelt د and د، 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 د and د. Furthermore, د is written once as د.
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indicate pausal 'imāla". Also dā appears only independently: mā dā illā šīk. "that is nothing but coquetry", dā hilāl wa-akbar dā malīḥ "that is the crescent and even bigger, that is beautiful" (100b). The demonstrative dī occurs once in combination with illā, like the aforementioned dā: mā dī illā zilla "it is nothing but a mistake" (78b). In two other cases, dī / dī appears as a preposed\textsuperscript{11} demonstrative, once in combination with a feminine noun: is dī l-labka "what is this confusion?" (62), and once with a masculine noun: mā iḥnā min dī l-qābıl "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". In Hazz al-Quhūf, we find examples such as dī l-‘amal "this act" and dī l-qwil "these words".\textsuperscript{13}

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: \textsuperscript{14}

1. noun phrases following the vocative ya, e.g. ya di lḥebla "what a nuisance!"
2. strongly worded commands, e.g. haššūna min dī šṣuqlāna "rid us of this job!"
3. curses, e.g. yil‘an abu dī lība "damn this life!".

The function of this positioning, Doss argues, is "that of emphasis which is usually to express a negative feeling".\textsuperscript{15} However, Woidich (1992) contradicts this with some examples with a positive meaning, e.g. yādi šṣafū sa‘īda "what a happy coincidence!". 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.\textsuperscript{16} Davies (1981) proves that the same applies to the examples found in Hazz al-Quhūf, 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".\textsuperscript{17} This is probably also the case in

\textsuperscript{11} No instances of postponed demonstratives are found in Daf al-iṣr.
\textsuperscript{12} Davies (1981) p. 163.
\textsuperscript{13} Ibid.
\textsuperscript{14} See Doss (1979) pp. 350-351.
\textsuperscript{15} Ibid. p. 353.
\textsuperscript{16} See Woidich (1992) p. 199
\textsuperscript{17} Ibid. p. 214.
\textsuperscript{18} Davies (1981) p. 168.
Daf al-ısr, although there are not enough examples thereof to establish a general rule.

A very interesting feature is دَلَّ أَنَّ الرَّجُلُ dillā. It only appears after mā in Daf al-ısr, 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. دَلَّ أَنَّ الرَّجُلُ l-raṣul “this man”, but also independently.419 It never occurs in combination with mā though. Therefore, in the examples in Daf al-ısr, the expression mā dillā could be translated as “what kind of a ... is this”: mā dillā l-kūl “what kind of careless person this is!” (6.a), mā dillā rığl “so-and-so, what kind of man is he!” (75a), and mā dillā qismı “what kind of fated lot is this!”.

Vrolijk was unaware of its usage in Daf al-ısr and, therefore, concluded that this feature had become obsolete before the 17th century.420 Spiro (1999) p. 550a mentions the similar mı illı: mı illı rāgil “what a man!”, which is also referred to by Amīn (2002) p. 501.

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: ıhú (m.), ıhé (f.), ıhúm (pl.) and the invariable ādī.422 We also find two such particles in Daf al-ısr. The first is ādī: يَاكُلُونَ أَنَّيْنَى يُقُولُونَ “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 ı. In modern Egyptian, ādī can stand alone or be followed by a suffix for the 1st or 2nd person.423

The second demonstrative particle found in Daf al-ısr is ād followed by the personal pronoun: أُدْ عَمَّ عَمَّ أُدْ عَمَّ أُدْ “here, he did such-and-such’, or ‘here he is’.” (3b). It is possible that this is a shortened form of ādī, since there are examples of ād + personal pronoun in

420 In Nuzhat al-nufūs, no example of dillā + fem. noun can be found, see Vrolijk (1998) p. 152.
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modern Cairo Arabic, such as adīk ~ ıd-ıntı, adıki ~ ıd-ınti, adını ~ ad-dyını etc.\(^{424}\) In
the Dakhla-oasis a form without –i, e.g. ıdın, is still in use today.\(^{425}\) As mentioned
above, ıdi 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 ıdi was, according to al-Mağribi, used as a demonstrative referring
to a person or thing and meaning “that one”, “the aforementioned”:

 ويقولون ıdi على صورة ضمير النصب المنفصل بريدن ما هو الا اكذا هيئة المستفههم انسان
يحكي لآخر ثم لا يفهم حكايته فيعيدها الى ان يفهم فيقول ıdi كان يقول الآن فهمت
“They say ıyyāh 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: ıyyāh عند الذكر لشي اياه يكسر الهمره وتشديد اليا
“they say, when they mention a thing, ıyyāh ‘the aforementioned’, with an i after the
hamza and a double ya” (123b). It could, however, also be interpreted as an
interjection.

At the present time, the particle ıyyā seems to have only negative
connotations,\(^{426}\) which does not appear to be the case from either al-Mağribi’s
explanation, or the examples he provides.

6.3.5 The Interrogatives

6.3.5.1 ‘Izziyy

إزاي ızzay “how?” was used in al-Mağribi’s time (see 127b). He correctly retraced it to
أي شيء رَيْه ayy ıyyuh “how is his attire?”

\(^{424}\) see Woidich (2006) p. 49.
\(^{426}\) 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. iṣwarı ıyyāha “certain photos” for “pornographic photos”.

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6.3.5.2 ی - یِّ/یَ

یَ “what?” occurs four times in Daф al-іşr, while یِّ occurs only once: یَ تاَّهَتَک “why are you running around (?)” (57a), یِّ یَ لِ-لَبْکا “what is this confusion?” (62a), یَ یَ هَدِیّهِ لِ-حُزُوُعُ بَلَّاَت (72a) “what are these superstitions?”, یَ فِі الدَّلُّ تَآیّیب “which of those is good?” (73b), and یَ هِلَآثْع “what does he look like?” (125b). یَ is a contraction of یَّ سَی “which thing” and has become یَ in modern Cairo Arabic. یَ 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 یَ with a short vowel suggests the shortening of the vowel یَ سَی instead of یَّ 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 یَّ (which had become the standard negative particle”).430

6.3.5.3 یْمَتْأ

یْمَتْأ “when” occurs once in Daф al-іşr: یْمَتْأ یِّکَین “when will it be?” (3b). Al-Maَگَریبی explains that this is either یَّتَأ plus an extra ‘ay, or that ‘ay on its own is a particle of reply” i.e. یَّ “yes”. This would suggest that the pronunciation is یْمَتْأ. Note that El-іَّنْتَعْیی also uses the spelling with an initial الّ plus یَّ: یْمَتْأ.431

6.3.5.4 یَنَا

یَنَا “which” is an entry in Daф al-іşr: یَنَا هَدَا یَنَا دَآیْحْا یَنَا کَرْوَا یَنَا مَآَشَرَا “this came from which

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428 See §6.2.8.
disaster, from which ... (3b). Its meaning is explained: “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, which Woidich (2006) p. 51 mentions in a similar context to al-Maġribī: sāfīr 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-Maġribī: يقولون ويسمعون من العرب والمغارية وَيْن هو أي ابن “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-Maġribī considers wayn a tašīf 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 fīyāyn.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 kuwıyyis “good”, suğıyyır “small”, ʿulayyıl “few” etc. Davies (1981) p. 132 notes the high frequency of diminutive patterns in Hızz ıl-qu/ūf. In Dıf ıl-i/ır, however, there are only a few:

KvKyKvK

This pattern is used for the diminutive of quadriliteral roots: بَيْزَؤ “squandering” (38a) and كِرِمَ “safflower” (104b). The latter is also mentioned in Hızz ıl-qu/ūf, as the second element of a kunya.436

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


436 Ibid. p. 136.
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KvKvyy(a)
This pattern is used for roots with a final yā: duwayy “sound” (127a) and šawayya “a little” (128a).

KvKKūK
For the diminutive of quadriliteral roots: bbul “nightingale” (66b).

KvKyK(a)
lawylāt “nights” (91b), and abū farywa “chestnut” (89a). Following the same pattern are: šryk “type of bread” (60b) and bryk “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.

KvK
yā byyi “o my father” (124a) could be a diminutive.

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

Al-Mağribī mentions that the shawāmm say ḥyk “like this” (63a), but fails to reveal what the Egyptians say. We find a few instances of its Egyptian equivalent, kdeh, in Nuzhat al-nufūs.

The adverbs gwwa “inside” (4a; 123b; 124b) and brra “outside” (4a, 123b; 125a) occur frequently in both Daf al-iṣr and Nuzhat al-nufūs.

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437 See Woidich (2006) p. 96 KaKKūK and p. 100 KaKKūKa for more examples with this pattern.
443 Ibid. p. 154.
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6.4 Syntax

6.4.1 Negation

No instances of mā..š(i) can be found in Daf' al-ıṣr, although it is clear from other texts from same the period that this form of negation was used at that time. The negation with mā is the only kind we find in Daf' al-ıṣr's colloquial material. It is used to negate the perfect: mā qadar yibzam “he could not speak” (95b); the imperfect: hādī mā yihawwaq fī l-šy “this has no effect on it” (38b); prepositional sentences: mā undī fihā ziyan “I have no trick for it” (114b); and nominal sentences: mā ant halā “you are not lacking in good qualities” (8b). The lack of mā..š(i) can probably be attributed to al-Maġribī’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 an, occur: yaqilūn yā gāriya ti’rafi titbuhī qālat yā sayyidī ti’ra’ timawwin “they say: ‘Girl, do you know how to cook?’ She said: ‘Sir, can you provide for your family?’” (119a) and mā qadar yibzam “he could not speak” (95b). In Classical Arabic, the conjunction ‘an should be used in both cases. On one occasion, the conjunction ‘an is also omitted from a Classical Arabic sentence in which the meaning of an entry is explained: masik 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: “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-ıṣr:


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

446 Some other examples can be found in Vrolijk (1998) p. 156.
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- subject + imperfect: الله يرحم سلفك "may God have mercy on your ancestors" (25b), and الله يعلله allāh yitātiluh “may God put him in hardship” (67a).

- perfect + subject: qātalahu allāh "may God fight him" (126b), and حَنَّاكَ اللّهُ 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 kattar ḥerāk “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-ısr are placed at the beginning of the sentence. Sharbatov (1969) p. 312 states that the fact that al-Maġribī places ḵimā and ḵim 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 /unie2BFAli fi lmıdrısı? “who saw /unie2BFAli in school?” If it is the object, it will be placed after the verb: ḥaстан šāf mīn fi lmıdrısı? “whom did ḥaстан see in school?”.

In the examples from Daf al-ısr, the interrogative ḵim has the function of the subject in all instances and is, therefore, placed at the beginning of the sentence. The temporal interrogative

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\(^{449}\) 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 ḵim, 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.
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\'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 \(\text{dān}\)

The particle \(\text{dān}\) (also \(\text{tām}\) in modern Cairo Arabic\(^{453}\)) is used to describe the continuation of an action: \(\text{dānūh yiqūl kālā} “\text{he says so-and-so all the time}”\) (113b). The origin of \(\text{dān} / \text{tām}\)\(^{454}\) is *\(\text{tā’anna} “\text{to stay}”,\(^{455}\) not \(\text{dān} “\text{to buzz}”\) as al-Mağribī suggests. \(\text{dān}\) 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 \(\text{šā}\)

In Yemeni Arabic, the word \(\text{šā}\) 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 \(\text{šā}\) had already taken place in al-Mağribī’s time: يقولون شا افعل شا اروح وهم اهل اليمن وهي صحية أي اريد افعل او اراد في شا يفعل وأردت في فعل لأن شا ما ماض دائما “The people of Yemen say


\(^{452}\) 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 V p. 92b (A.S. Atiya). On the influence of Coptic on Egyptian Arabic, see also Diem (1979) pp. 50-52.


\(^{454}\) In the Delta, we find \(\text{dān}\) east of the Damietta-branch of the Nile, and \(\text{tām}\) in the other areas. See BW II map 393.


\(^{456}\) Ibid.

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šā af'al šā arūḥ which is correct, i.e. “I want to do”, or “he wanted” in the case of šā yif'al and “I wanted” in the case of af'al, 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 šā- 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-Maġribī’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: šā-yākul he will eat”. Al-Maģribī’s translation of šā af'al 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, ša-yākul he will eat” could mean “he wanted to do”, as al-Maģribī 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-Maģribī’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: fulān qā'id musahhim “so-and-so is frowning” (101a). It, 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 māši māši “and I waited for the girl”, ‘a'adt māši māši “and I walked farther and farther, and the people kept calling for the taxi”.462 Interestingly, the same process has taken place in

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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.  

6.5 Vocabulary

One of *Daf’ al-ışr*’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-Maġribī 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-ışr* 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-ışr* 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-Maģribī: 

(fo. 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 *tātā* is still in use in Egypt in exactly the way al-Maģribī describes it: to encourage a little child who is just learning how to walk.  

*Hiģāzī* (1969) p. 120 suggests that al-Maģribī hesitated to mention this word because he did not know how to write it in Arabic. This seems unlikely, however, because al-Maģribī 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.

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

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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 *mu'assaf* “a nuisance” (30b). When they want to scare a child they say *yāk(a)lak al-ba'aww* “may the bogeyman eat you!”. 466 Women say to one another: *hanhīnī li-tīfī hattā yīnām* “rock and sing to the baby until he sleeps” (120a). Al-Maġribī also writes about the ceremony marking the seventh day after the birth of a child *(subūī)*, 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 *malīḥ hāyīl* “terribly beautiful / beautiful, wonderful” (95a), in which al-Maġribī notes that the original meaning of *hāyīl* was “terrifying”. It is unclear what exactly the meaning of *hāyīl* 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-Maġribī’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 hāyīl* “the movie was great”. It is clear from *Dıf/unie2BF ıll-i/unie1E63r* that the meaning of the word *hāyīl* 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 *faţī*, which nowadays can mean both “terrible” and “tremendous, terrific”. 468

The following is an overview of all the entries concerning women in *Dıf/unie2BF ıll-i/unie1E63r*:
- *gābbā* “menstruation” (18a). It is related to the verb *gābbā* “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”;
- *sısīb* “to be lank (hair)” (15a);
- *qılbī yīshīf yīlyh* “my heart longs for him” (26b);
- *wākām* “craving (of pregnant women)” (107b);
- *allā l-hāl mā yīza qa‘q* “he gets angry quickly” (42a);

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466 Still in use nowadays, as well as the variety *ba’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.


469 See Lane VI 2221a.
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- اوُحُبُّ "exclamation of anger" (120b; 123a);
- ﻫُبُت ﺳَمَاءَ ﻣِن ﻛُذَا bagt samā‘im min kadhā (101a); the meaning is not entirely clear, but could be “suffering from the heat”, since ﺳَمَاءَ means “hot wind”, although it could also have a metaphorical meaning;
- اَم عَطَى umm tabaq “calamity; serpent” (47b);
- يَدَ "misery" (122a).

6.5.1.2 The working classes

The language of the working classes is by no means neglected by al-Maġribī, who includes the following expressions used by artisans, traders and construction workers (فصل fa‘ala (87b)):
- ﺳَلْفَا "advance payment" (25b);
- ﻥُقَوْ "to have no customers" (54a);
- ﻣَدْمَ "seller of blankets, mattresses etc." (131a);
- ﻣَدْمَ "course of bricks" (58b);
- ﺱَرْفَان “block of limestone” (27b).

Furthermore, we also find expressions used by camel and donkey traders:
- ﻣَﺪَ "sound made to urge on a donkey" (7a);
- ﻣَﺪَ "sound made to encourage the camels to drink" (6b);
- ﺛَنّ "strong" (57a) (used by the stablemen);
- ﻣَﺪَ "stable" (63a).

This interest in the speech of the working classes could be explained by al-Maġribī’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-Maġribī’s interest went further than this since he also mentions a number of instances of peasants’ speech:
- حَنَكَ "mouth" (57b), which is still used today in rural Egypt with this meaning, while in Cairo it is considered vulgar;
- ﺗَفِّ "coward" (35b);
- ﺛَوْ "he has just arrived" (124a);
There are also a number of nautical expressions:
- the names of different types of small boats: زورق (42a), سنبوك (46a), سنوبوك (46a; 60b);
- different parts of a boat: حِرْم “storage space in a boat” (113a), طَالْما “cabin in a boat” (102b), كَتْرال “stern of a ship” (90b);
- the people who worked on these boats: the رَبْبَان “captain” (114a), the كَرَانَي “scribe” (117b) and the نَوَاتيي “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 وَاي! (13.a), and when they believe somebody is hideous, they say he is رَجْل (87a).

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470 This is described in Ḥazz al-ṣuḥūf, see Davies (2005) pp. 391-2.
471 See also §6.2.2.
472 See also §6.2.1.
473 Nowadays, the diminutive ǧiwēša 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-Maġribī’s attention. The following are the words al-Maġribī heard used by the people from North Africa:

- مكحلة “rifle” (91a). Nowadays this word, pronounced mkhla or mkhla, is still used with the same meaning in Morocco.\(^{474}\) It is so called, as al-Maġribī explains, because gunpowder looks like kohl;

- دربال “garment” (72b);

- راعلوك “pauper” (59b);

- ويْن wyn “where” (120a)\(^{475}\) (which is also used by the Arabs according to al-Maġribī);

- زَامِلة zāmila “she-camel” (78b), which was also used by the Sudanese traders.

Al-Maġribī 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 Hadżaz or the people of Mecca:

- مسطول “intoxicated” (80b);

- سَلمة sulma “kiss” (100b);

- زْالَ “to pass, to leave” (78a);

- ضَالَ dâl “lost” (active part.) (81b);

- هَنَّى hann “stuff, things” (120a);

- حَسْفَا “mat of palm leaves, used in the Ka‘ba” (22a);

- فَصْي fasy “date pit” (130a);

- مَلْفَعَة milafa “spoon” (54b).

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

- رَجَال rağāl “man” (75a);

- هْيْكَ hyk “like this” (63a);

- شَقْفَا šaqfa “piece”\(^{476}\) (26b).


\(^{475}\) Harrell-Sobelman (2004) p. 204b “wayn (not common Moroccan) same as fayn”.

\(^{476}\) In Egyptian this means “potsherd”, see Hinds-Badawi (1986) 471b.
It is remarkable that some words, which would nowadays be classified as typically Levantine, were used by Egyptians at that time:

- حون hwn “here” (120b);
- غوب gubūq “cloudy” (50a);
- ناڤنيق naqāniq “small sausages” (56a);
- برم ylbzəm “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 šıwām 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-ısr (9a), namely the future marker َش. This has been discussed in §6.4.6.

### 6.5.1.4 Loan words

Daf al-ısr 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):

\[\begin{align*}
\text{فان كثيرا من الناس يقول بحضورة الترك شربت كبر مثلًا فيسخرون منه لأن عددهم النّقّ هو القذر.}
\end{align*}\]

\(^{478}\) Ibid. p. 137.
\(^{479}\) See §5.1.3.
“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 buq, which to the Egyptians sounds like buqq, means “shit” in Turkish. Therefore, the meaning is ambiguous: “I drank a mouthful”, or “I drank an amount of shit”.

However, al-Maġribī 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: boryk “small pastries” (56b) from the Turkish börek, subyā “a sweet drink” (9a) from the Turkish sübye, and šaryk “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. sanbūsak “triangular pastry filled with cheese or meat” (60b) from the Persian or خشکان, خشکان نان or خشکان نان (58a) “a kind of sweet-meat” (58a) from خشکان نان, lit. “dry bread”, kaḥk “cookies” (62a) from كاک kāk, and كاک “a dish made of wheat and milk” (62a) from كاک kaš.

Not all of the loanwords from Turkish and Persian involve food. There are also several references to musical terms: yakāh “the first note, C” (63a), dukāh “the second note, D” (63a), sikāh “the third note, E” (63a), čārkāh “the fourth note, F”, from the Persian or يک “one”, دو “two”, سه “three”, čār “four” + گاه “time, place” (amongst others).

Here is a list of all of the other words of Turkish or Persian origin that are referred to:
- اساطیرین (109a) “craftsmen”;
- اشتغال (109a);
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- برام "bərəsam" "silk" (95a);
- برشق "bəɾʃaq" "belt?" (36b);
- برغل "bəɾɣul" "crushed wheat" (65b);
- بستان "bəstən" "field" (109b);
- بوسا "bəwsa" "kiss" (88b);
- خان "hān" "large shop" (113a);
- حجاج "həɣəjə, həwəjə" "scholar; important man";
- خوان "həwən" "woman of noble origin" (112b);
- خوانه "həwən" "table" (113a);
- داية "dəya" "midwife" (88b);
- روشن "rəvənən" "air-hole, sky-light" (114a);
- زبون "bəɾzən" "customer" or "disease" (114b), the first from the Persian zubūn, the second from zabūn;
- زرباب "zəɾbəbən" "cloth of gold" (15a);
- زردة "zəɾdə" "throat" (98b);
- زرف "zəɾfən" "to curl" (114b);
- زین "zəlintən" "carpet, blanket" (78b; 127b);
- زنبارا "zənhərənən" "whoremonger" (103b);
- زنبيل "zənləbən" "basket" (77a);
- زنجيل "zənəbən" "ginger" (78a);
- سلمج "səlmən" "turnip" (101a);
- سيبان "səbənən" "sesban tree" (15a);
- شور "səɾən" "drawers, long trousers" (80b);
- شير "səɾən" "shoe, slipper" (128a);
- سير "səɾən" "para (coin), 1/40th of a piaster" (9a);
- فزان "fəɾzən" "the queen in the game of chess" (117a);
- فنجان "fəɾŋən" "coffee cup" (117a);
- فندق "fəɾdən" "hazelnut" (53b);
- قطا "qəɾtən" "tunic" (53b);
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- قزمة qazma “pick-axe” (104b);
- قلابرة qalbarra “sodomite” (103b);
- كركدن karkadden / karkaddann “rhinoceros” (117b);
- مزراب mizrāb “spout for draining water from a roof or balcony” (15a);
- موم mūm “wax; candles” (106a);
- نمل namak “salt” (62a) in the expression wala al-namak “nothing at all”;
- هندام hindām “the way somebody looks, his shape” (108a).

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

- يقولون اهيا شاهرا فاّل وهو خطأ وانما هو اهيا يكسر الهمزة اشتر اهيا بفتح الهمزة والهيم اي الاولى الذي لم يزل يوناني والناس يغلطون فيقولون اهيا شاهرا وهو خطأ على ما يرعمه احبار اليهود (121b)

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

This expression derives from the Hebrew יִהְיֶה יְהֹוָה יִהְיֶה יְהֹוָה יִהְיֶה יְהֹוָה יִהְיֶה יְהֹוָה יִהְיֶה יְהֹוָה יִהְיֶה יְהֹוָה יִהְיֶה יְהֹوָה יִהְיֶה יְהֹוָה יִהְיֶה יְהֹוָה יִהְיֶה יְהֹוָה יִהְיֶה יְהֹוָה יִהְyā šārāhā, and this is wrong according to what the Jewish rabbis declare’.”

This whole entry is (almost) completely taken from al-Qāmūs ılm-muṣīqā p. 11.4a. ‘Abd al-Tawwāb refers to the fact that the formula is used in magic, something both al-Qāmūs ılm-muṣīqā and al-Maġribī leave unmentioned. There are many examples of this formula in Islamic magical amulets, sometimes almost unrecognisably corrupted, such as širāšā širā, hınširāhyā, etc.

A second word which Al-Maġribī believes (rightly) to be Greek is ılm al-mūsīqā “the science of music” (52b), from the Greek μουσική. Yet, there are also other words of Greek origin which al-Maġribī did not recognise as such: 484

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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asmil (78b) “chisel” from σμίλη / ζμιλή, afūn (117a) from ἀφών, bītīqa “message sent by pigeon” (37b) < πιττάκιον, baṭrīq “leader of a Greek army” (37a) from παρηγός, baṭrak “Patriarch” (56b) from πατριάρχης, ballān “bathroom attendant” (110a) from βαλανεῖον, and bi/enddrīq “bathhouse attendant” (110a) from βαλανεῖον, and nāwātiyya “sailors” (131a) from ναυτης.

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

A few words are mentioned in Dīf/ilar whose Coptic origin is confirmed by several authors:485 ḥālām “white cream cheese” (96b), šwna “storage place for grain” (115b), tīb “bricks” (16b), and 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-muhīf and were, therefore, not recognised as foreign by al-Maţārī. The only word not mentioned in al-Qāmūs al-muhīf is bkalā “vessel holding water for washing one’s backside” (66a) which is therefore labelled “unknown”.

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

zkbl mufarrak “crumpled dung” (61a), ḡibba “whore” (18b), qaṭīm “passive sodomite” (105a), waļ “parasite” (93b), nūf “dry snot” (34b), mamhūn “catamite” (119a), and aǰīna “weak (like dough)” (116b).

Many words with the meaning “to insult” are included: āktal “to heap insults (on s.o.)” (91b), yīnāṭī “to insult each other” (131b), sabb “to insult” (15a), yīšam “to insult” (101b), yīšal “to slander” (80a), rghl, rghl “to insult s.o. in his face” (76b), yirghal “to insult s.o. in his face” (lit. “to wash”)

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(26a) bahdil “to humiliate, scorn” (66b), yidarrī li “to insult” (lit. “to inform someone of his bad qualities”) (127a), and yilassin “to slander” (118b).

Also numerous are curses: nammillat istu “may his ass tingle” (92a), raqam allāh anfū “may God rub his nose in the sand” (98a), raqabat al-’adwāw sal’a “may the enemy have a cyst on his neck” (44b), qātalahu allāh “may God fight him!” (126b), li-l-’adā al-hokka “may the enemy get the itch!” (72a), li-l-’adwāw izzaqqam “may the enemy be force-fed!” (98b), suhām wa latūm “filth and slaps!” (100a).

The number of words describing stupidity or weakness of mind is also impressive: ṣīf “weak-minded”, ṭurab “stupid”, faqāqa “silly”, habīl “stupid”, mahbūl “simpleton”, ablam “stupid”, tirill “oaf”, ḏhilūl “silly, foolish”, duhull “simpleton”, dahlān “simpleton” (73b), and defiś “stupid” (17a). 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 Ḥuṣayn ibn 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

664 ḥasal has a similar meaning in Egypt today. Compare the Dutch “iemand de oren wassen”, “to wash someone’s ears”, i.e. to scold him.

665 Although the word Ṽutām 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”.)
“coquetry” and “to indicate”:发音单词在现代埃及方言中也有使用。

In the following example he uses the word farzin “to see” twice: ولم الأوزان فرزن farzin “to see” [in any dictionary].

The word farzin can be read as šīn “the letter š” and šayn “disgrace”:

و يقولون ماذا 

After the šīn, it is a word which is outside the language.

In the following example he uses the word barrāniyya “outer” is used as a pun: 

حتى ان قوبلهم (123b) “even their expression ‘the outer Aṣrafyya’ for instance, is a word which is outside the language”.

The following is a pun on the word šadaf “to see”:

وف قبلا فإن يصدف أي ينظر: (27b) “they say: ‘so-and-so sees’, and ‘I met him by chance’. The first one I did not see (mā šadafuh), and the second: he [= al-Ǧawhari] said in al-Muḫtasar šadafahu means ‘he found it’.”

The last example contains two puns on the words yafham “to understand” and yuḏhām “to be understood”, and on bill “stupid” and bal “rather”:

وف قبلا فإن يصدف أي ينظر: (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- isr’s word list and present day Egyptian Arabic

According to ’Awwād’s888 80% of the words mentioned in Daf’ al-isr 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

See ’Awwād (1968), the Russian introduction, p. 24.
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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, 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-Maġribī’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-Maġribī’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.

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 šıwām – 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-Maġribī mentions a large number of words that are considered classicisms in our time.

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. Note that these also include the tashfiṭ or “misplacements of the diacritical dots”, i.e. nonsense-words which were made by misplacing the diacritical dots, such as بلال الرمان balābil al-rummān “the nightingales of the pomegranate” for ثلائث الرمان talāṭil al-zamān “the hardships of time”.

And some of these were classicisms in al-Mağiřibī’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 'Awwâd 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-îṣr 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: نتختنا farwatak “we speak well of you” (129b). When compared with its present-day usage: Hinds-Badawi (1986) p. 654a “اتخا fi farwî(-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 مصمّم maşmûm (102a), literally “can be smelt”, which in al-Mağribî’s time had the meaning of “smelling pleasant”; nowadays it means “spoilt”, i.e. smelling unpleasant, rotten. The word مرن mîrin (119a) meant “hard”, while nowadays it means “pliant, flexible”. Note, however, that in Classical Arabic the word مرن marîn has the meaning of “soft and hard” (see Hava p. 717b), i.e. flexible. The word يدّرّي yidîrrî (127a) meant “to insult” in al-Mağribî’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 علّيّه ٍة ubîyî (120b) was, in al-Mağribî’s time, an exclamation of admiration, while today ubîyî is an exclamation of disgust.

Metaphor

In the expression ما حاك هذا في خاطري mā hâk hâdâ fi hâṭiri “this didn’t come to my mind” (57b), حاك which originally meant “to weave”, is used as a metaphor for “weaving a thought”.

492 E.g. the word هانا hâhûn “here” (fol. 132b).
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In the expression اوك للفاك iwki halaqak “shut up!” (literally “tie up your neck!”) (123a), the neck is likened to a waterskin which could be tied up (wakā yaki) with a string.

In fulān mā huuwa ṭahy fulān “he is not like him” (129a), the word ṭahy “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”. Compare the abovementioned هاييل hāyil, which originally meant “terrifying” but in al-Maġribī’s time was weakening to “great, wonderful”. This is also the case with the word دنف danaf which appears in the expression دنف في العشق danaf fī l-'īsh “love-sick” (22b). In Classical Arabic, the meaning of دنف is “having any disease: or emaciated by disease so as to be at the point of death”; in MSA it is “seriously ill”, while in modern Egyptian it means “oafish”. We see the same with the word جهجون ḡījahwān, which in al-Maġribī’s time meant “tyranny, oppression”, but nowadays means “haphazardly, in any old way”. The word نافأف naqaf (34b) means “to break the skull” in Classical Arabic, 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 بطاقة biṭāqa (37b) meant “message sent by pigeon” in al-

\[84\] In §6.5.1.1.
\[85\] Lane (1955-6) III p. 919c.
\[89\] See Hava p. 794b.
Linguistic Analysis

Maṣrī’s time, but nowadays means the more general “card”. The word hāf (36a) “to become weak (crops)” is also used more generally today, with the meaning: “to be petty, be trivial”.

Transfer

With the invention of new concepts, the need for new names arises. In some cases, al-Maṣrī 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 hāqan (111b) used to have the meaning “to administer a clyster”: dawā al-marīd ḥaqqanuh “he administered the medicine to the sick person with a clyster” (111b). With the arrival of the hypodermic syringe it came to mean “to inject”.

The word ḥāb (12a) first meant “bosom” and “bosom of a garment”, and the Arabs often carried things in the bosom of their shirts. When the pocket was introduced, it took over this function and was, therefore, also called ḥāb. Al-Maṣrī says the following about this word: yaqūlūn ʾl-ḥāb “they say ḥāb to (the place) where they put their money at the side”. It is unclear about which part of the garment al-Maṣrī 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 ḥātif “the voice of an unseen man” (35b) which now is used in MSA for “telephone”.

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501 It is known that the word had this specific meaning at that time, because it is also the only meaning al-Ḥafṣī p. 41 mentions.
503 Ibid. p. 920a.
Summary and Conclusions

1 Life and Works of Yūsuf al-Maġribī

The subject of this dissertation is a book entitled Dıf al-ısr 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-Maḥāsin Gāmāl al-Dīn b. Zakariyyā b. Ḥarb al-Mağiřī bi al-Miṣri al-ʿAzhari (±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-Mağiřī 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-Ǧayyī (910/1504-981/1573), head of the ṣüfī-monasteries al-Ṣalāḥīyya and al-Širāqūsiyya in Cairo; Yahyā al-Ąṣīlī (910/1504-1010/1610), a famous poet; and ʿAlī al-Maqdīsi (90/1514-1004/1596), head of the Ḥanāfī order and one of the greatest imams of the time (§1.1.1).

Details about al-Mağiřī’s personal life are scarce. In Dıf al-ısr, al-Mağiřī writes that he held a waṣīfa or official post (§1.2), and refers to himself as ʾıl-fıqīr on several occasions (§1.3), implying that he was a ʿūfī. In fact, some of his teachers were also ʿūfīs, such as Ibn al-Ǧayyī. The influence of Sufism on al-Mağiřī’s work is obvious, because in Dıf al-ısr he refers to a great number of books written by ʿūfīs, such as Ibn al-ʿArabī, al-Šārāwī and al-Ġazālī. Another aspect about his personal life that is known is that he frequented maḫālis, 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 Dıf al-ısr.

Of the twelve titles that are known to have been written by al-Mağiřī, other than Dıf al-ısr, only two have survived (§1.4):

- Taḥmīs Lāmiyyat ʾibn al-Wardī, an adaption of the Lāmiyyat al-ḥilyān wa muršidāt al-ḥillān, a moral poem by Abū Ḥafs ʿUmar b. al-Muẓaffar b. al-Wardī (689/1290-749/1349); 

- Buğyıt ʾıl-ıdīb wa ḡunyıt ʾıl-ıdīb, 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-Mağiřī had a good knowledge of these two languages.
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2 Description of the manuscript

The only known manuscript of Dafʿ al-ʾisr is the authograph, which is kept in the St. Petersburg University Library (§2.1). It was brought to Russia by Muḥammad 'Ayyād al-Ṭaṭāwī (1810-1861). He was Professor of Arabic at St. Petersburg University from 1847 until his death, when he bequeathed his entire manuscript collection, including Dafʿ al-ʾisr, 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-Fadl al-ʾāmm wa qāmūs al-ʾawāmm, “The general benefit and the dictionary of the common people”, but al-Maḡribī eventually settled on Dafʿ al-ʾisr an kalām ahl Miṣr “Removing the burden from the speech of the Egyptians” (§2.3).

3 About Dafʿ al-ʾisr an kalām ahl Miṣr

Dafʿ al-ʾisr 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-Maḡribī checked for consistency with Classical Arabic by referring, mainly, to al-Qāmūs al-muḥrīṭ, the great dictionary by al-Fīrūzābādī (729/1329-817/1415). As the title of Dafʿ al-ʾisr 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 Dafʿ al-ʾisr of special interest.

Al-Maḡribī reveals a number of his reasons for writing Dafʿ al-ʾisr (§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-Maḡribī 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-muḥrīṭ 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-muḥrīṭ.

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 laḥn al-ʾāmma 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-Maġribī’s goal. Nevertheless, al-Maģribī was influenced by this genre in the way he set about his task. He was familiar with at least one specimen of the genre: Durrát al-ṣawwāṣ fī awhām al-ḥawāṣs 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 laḥn al-ʾāmma literature, e.g. he introduced the dialect word with yiğūlūn “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-Maģribī, which is logical when considering that studying al-Qāmūs al-muḥīṭ was one of his reasons for writing Daf al-iṣr. Al-Fīrūzābādī’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-Maģribī 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, Muhammad 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 wāfaqā lughāt ‘ahl Miṣr min lughāt al-ʿArab (“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 Muhammad ʿAyyād 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 *Daʕ al-ʔisr* 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 *Daʕ al-ʔisr* and al-Maḡribī, and in 1968, *Daʕ al-ʔisr* was published in Moscow as a facsimile. The text was introduced by Ḍab al-Salām Ḍawwād in Russian and Arabic, and he also produced extensive indices to it. After the publication of the facsimile edition, some articles about *Daʕ al-ʔisr* 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, *Daʕ al-ʔisr* 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-Maḡribī’s objective of proving the validity of colloquial words was achieved by comparing the entries with *al-Qāmūs al-muḥīf*. Al-Maḡribī 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-Maḡribī stated that it was “unknown” to him. This meant that he had not found it in the Classical Arabic dictionaries. Sometimes, al-Maḡribī’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 *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. *sufūf* “medicinal powder”, with a *u* after the letter *sīn*), or by a comparison of the entry to a well-known word (e.g. *raqīqīl* “man” like *šaddād*). Neither of these methods are of al-Maḡribī’s own invention: they were simply borrowed from *al-Qāmūs al-muḥīf*, which is another sign of the influence this work had on him.

Al-Maḡribī classified the colloquial words in a variety of ways (§3.7.4). When a word could not be found anywhere in *al-Qāmūs al-muḥīf*, he describes this fact with a variety of expressions: 

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wa lam `alam 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: wa al-sawāb “and the correct [form] would be”; وانما هو wa innamā huwa “however, it should be...” etc. For “to mispronounce / misread”, the verb صَحِّف صَحِّف and its derivatives are used: يصحفون yuṣḥafūn “they mispronounce”, تَصْحِيف عن tashīf an “[it is a] mispronunciation of” etc. These comments also indicate that al-Maġribī was not always able to distance himself from the concept of the lahn al-āmma-works, namely that the colloquial was wrong and needed to be corrected.

4 The poetry in Daf al-ʾīṣr
There are 26 mawwāl written by al-Maġribī in Daf al-ʾīṣr (§4.1). A mawwāl is a non-Classical verse form which could be written in either Classical Arabic or the colloquial. Al-Maġribī’s mawwāl 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 mawwāl are all in the basī metre. Although al-Maġribī used some Classical Arabic vocabulary in these poems, the metre indicates that in most cases the words should be read without iʿrāb 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-ʾīṣr, which were composed on the occasion of a tāʿīlī, i.e. a word which can be read with fatha, kasra or damma (§4.2.1). Al-Maġribī 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 raḡaz-metre, and are all dimeters (manḥūk al-raḡaz). They are called muṭallaṭāt.

There is also an example from the aforementioned (see §1.4) taḥmīs of Lāmiyat al-iyyān wa murūd at-ḥillān by Ibn al-Wardī (§4.2.2). Mainly to demonstrate the use of a word, other instances of al-Maġribī’s Classical Arabic poems are scattered throughout Daf al-ʾīṣr, 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-Maġribī played with the different meanings that a word could have.

The metres most frequently utilised by al-Maģribī are the basī and the raḡaz, because of their respective use in the frequently occurring mawwāl and muṭallaṭāt. The division of the other metres is as follows: saʿī 6, ḥaffī 5, wāfī 5, hazaġ 5, ramal 5, muṭatt 4, kāmil 3, tawīl 3, mutadārik 2, munsarıḥ 1 (§4.2.4).
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The Persian poetry in Dıf al-ıṣr consists of three quotations from the Gulistān by Sa’dī (d. 691/1292), and one verse by al-Mullā Ḥāfiz (726/1325-6 - 792/1390). The Turkish poetry is comprised of two poems about coffee: one by an unknown Turk, and one by al-Maġribī 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-Maġribī 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 kunāfī “pastry made of thin vermicelli-shaped dough”, kahk al-īd “cookies served at the religious holidays” and qaṭāyīf “sweet pancakes”. Some of the food stuffs which are no longer available are: ḥuškanān / خشکنان “pastry filled with almond paste”, ḥuštānān “a sweet dish made of wheat starch and milk”, ruḥānīyya “marble sweet” (so called because its colour resembles that of marble), ḥuška “dry bread” (from Persian ḥoška), ḥuška “dry rice” (from Persian ḥuška, “boiled rice without butter” and Arabic palāv, “a rice dish”) and arniyya “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 Dıf al-ıṣr.

It is also clear that coffee was extremely popular in Egypt in al-Maġribī’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 husks, i.e. the husks (§5.1.3).

The entry about tobacco is particularly interesting (§5.2). Al-Maġribī mentions that in the year Dıf al-ıṣr was written, i.e. 1014/1606, a new phenomenon called tābāga had come into fashion. Tobacco was indeed introduced in Egypt in 1603-1604. Al-Maġribī mentions its price: one ṭaft (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 Ramaḍān. According to a certain Shayḥ called al-Zayyādī it was, although al-Maġribī did not agree.

506 See EI 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 ٰقاق “cracked skin”, ٰ تق “hernia, rupture”, or ٰقاق “a splitting headache”. Different treatments are described, such as ٰحٰم “ointment” and ٰعٰق “electuary”.

A few entries concern the terminology used in games. Chess was popular, and related terminology is provided, such as ٰزٰن “queen”, دست ”game” and ٰصٰد, meaning literally “affected by ophthalmia”, i.e. somebody who lost a game but does not realise it. Another popular game was the ٰبٰ-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 ٰنٰنٰ, which is mentioned in Dozy I 330b as “semble être le nom d’un vêtement”, and the second is the ٰملٰية, 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-Ma‘ārifb’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 Dıf do not change over the centuries. Their inclusion in Dıf is also remarkable in the sense that al-Ma‘ārifb, as a respectable Azhārī 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 Dıf 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 ٰ can be written with ٰ and ٰ. Very often, the hamza in any position is omitted altogether, and the final ٰ and ٰ appear inconsistently, sometimes with and sometimes without dots (§6.1.2). We even find a final ٰ where ٰ would be expected, e.g. ٰ عٰ صٰ “stick” (§6.1.3). In a few cases, ٰ is written without the dots in status constructus (§6.1.4). Sometimes, al-Ma‘ārifb writes dental plosives where we would expect to
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find interdentals 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 ḥīm are nowadays pronounced as /f/ 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 /f/ and ḥīm as /g/. Behnstedt and Woidich (1985) I p. 31-32 propose the theory that the pronunciation /f/ - /g/ is an ancient feature. Another viewpoint, which was first offered by Blanc (1981), is that the pronunciation of ḥīm as /g/ is relatively new in Cairo, and the final stage of the depalatalization of ḥīm was not finalized until the period 1800-1860. Hary (1996) suggests that a shift has taken place in the pronunciation of the ḥīm, not once, but twice: from /g/ in the 6th/7th centuries to /g/ in the 12th-17th centuries and back to /g/ in the 19th-20th centuries. Two examples from Dıf/unie2BF ıl-i/unie1E63r, 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 /frini0644.fina/ini062C.init/ini0631ırįgľ “man”, which was used in the countryside. Al-Maġribī describes that the ḥīm is pronounced “between kāf and ḥīm”. From this, Blanc concluded that the pronunciation was ṟagli with /g/. Because al-Maġribī found this worth mentioning, this is, according to Blanc, an indication that this was not the common pronunciation of the ḥīm in Cairo at that time.507 However, al-Maġribī 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 ḥīm 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-Maģribī’s attention.

508 In the Western Delta and Middle Egypt, ɣ 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-Maǧribī mentions that it is used in Turkish and in al-'arabiyya, by which he means Classical, not Egyptian Arabic.

Unfortunately, al-Maǧribī does not make any direct remarks about the pronunciation of the ġīm. The only indirect evidence we have is a mawwāl\(^{109}\) of which the rhyme word is جيبث / gabyt. The word has a different meaning in every line. This rhetorical device is called جناس, “paronomasia” or توريه, “double entendre”. In the fourth line, جيبث should be read as kablyt “I came, ejaculated”. This is an indication that in al-Maḡribī’s time, the ġīm was pronounced as /g/, because the association of /g/ with /k/, from voiced to voiceless velar plosive (gabyt – kablyt), is very plausible, while it is far less plausible that /ǧ/ could be associated with /k/.

Al-Maḡribī does not make a direct statement about the pronunciation of the qāf. However, he does mention that the Egyptians say: فلان عاق والديه fulān ʿāiq wālidyh “so-and-so is disobedient towards his parents”. In Classical Arabic, this would be عاق ʿāqq, the active participle of the root ‘QQ. In Egyptian Arabic, the active participle of verbs mediae geminatae is fāʿlāl. Therefore, the Egyptians would have said عاق ʿāqq instead of عاق ʿāqq. The only explanation of why al-Maḡribī would have written عاق is because it was pronounced ʿāʾi, 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-īṣr has in common with modern Cairene Arabic. There are many examples of words in Daf al-īṣr in which the change from interdentals to plosives is visible. Al-Maḡribī even explicitly mentions that the ǧ 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-īṣr (§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. يصَّنِّص يضِّفَط yissannat “to eavesdrop” (46a) < yitsannat (§6.2.6). There are some examples of metathesis in Daf al-īṣr,

\(^{109}\) On fol. 11b.
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amongst which are a few that are still in existence today, such as الملعقة mu‘llaqa <
mil‘aqa “spoon” and سفاف saqqaf < saffq “to applaud” (with de-emphatization of
the s) (§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 ىَش / ىَش with اش اش suggests the pronunciation /iʃ/ or /eʃ/, i.e. a
shortening of the vowel ê (§6.2.8). There are some instances of the lengthening of
short vowels, e.g. كام kām “how much?” (106a,b) < كم (§6.2.9) and of the shortening
of long vowels (e.g. ُبَكَّا bakka “cry-baby” (56b) < ُبَكَّا (§6.2.10). There are also a few
examples of pausal i māla, 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 quadrilaterals 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). The vowel distribution in forms II, V and the
quadrilaterals 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 dwlḥ (§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. i r rāgīl 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 ٍسُرِقَّة today, see Behnstedt-Woidich (1985) I map 242.
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contrast with the normal word order”, e.g. yādi /signupa :ssa’aida “what a happy coincidence!”.

The word dillā is a demonstrative which seems to have fallen out of use fairly soon after al-Maģribī wrote Dıf/unie2BF ıl-i/uni1E63r. In Dıf/unie2BF ıl-i/uni1E63r, 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-quhāf (second half of the 17th century) it does not occur at all. The demonstrative particle ādī already existed in al-Maģribī’s time; moreover, the particle ‘ad + personal pronoun was also used, and can still be found in the Dakhla-oasis today (§6.3.4).

The demonstrative particle ādī already existed in al-Maģribī’s time; moreover, the particle ‘ad + personal pronoun was also used, and can still be found in the Dakhla-oasis today (§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, and is still used in Egypt’s oases (§6.3.7).

Syntax (§6.4)

Since the examples of sentences in Dıf/unie2BF ıl-i/uni1E63r 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-Maģribī’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 Dıf/unie2BF ıl-i/uni1E63r 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-Maģribī places išt and išt 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 Dıf/unie2BF ıl-i/uni1E63r, išt 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.

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514 BW IV p. 494b “hawn hier: min hawn hier lang”.
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Furthermore, it has been proven that Coptic was already extinct in Cairo in the 17th century.¹⁵⁶

There are three more notable features of syntax:
- the particle ḍawn ($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)

Daš al-šr 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-Maḏriḏ 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 ḫāyil, which was just making its semantic shift from “terrifying” to “wonderful” at that time, which started in women’s speech according to al-Maḏriḏ ($6.5.1.1).

The loanwords found in Daš al-šr 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-Maḏriḏ’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-Maḏriḏ 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 alus ḏall “coquetry” / “to indicate” ($6.5.3).

I have calculated that about 64% of the 1406 entries in Daš al-šr 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.

¹⁵⁶ See e.g. MacCoull (1985), Rubenson (1996), and EALL I p. 495 (T.S. Richter).
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I did not count these as belonging to the dialect lexicon.\(^{517}\) 21% of the entries in Daf' al-\(\text{iṣr}\) 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 19\(^{th}\) and at the beginning of the 20\(^{th}\) 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-Magribi’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 (\(\S 6.5.4.1\)). In some instances, an expression has come to mean the opposite, e.g. نقطع قرونك niqatqa farwatak, 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. حاك hāk 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. نفف najf “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 جيب gīb 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-\(\text{a}būs\) by ‘Alī Ibn Sūdūn al-Baṣbūšānī (1407-1464), described by Arnoud Vrolijk, and Hazz al-quhūf bi-\(\text{ṣ}arh qasīd ‘Abī Sādāf (written in 1686) by Yūsuf al-\(\text{Ṣ}irbīnī (17\(^{th}\) century), described by Humphrey Davies. Daf’ al-\(\text{iṣr}\) 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-\(\text{iṣr}\) is unique, however, because this was the first time

\(^{517}\) E.g. هاها hāhana “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-Maġribī 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-Maġribī, 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 asterix *.

The references to the most frequently used dictionaries are abbreviated. See the List of frequently used abbreviations in the Bibliography for the full titles.

\[ \text{äh} \text{ (120b) } \text{‘ah} \text{ “exclamation of pain or anger”. See HB 2a “‘ah yes; exclamation of pain”. See also } \text{āwā.} \]

\[ \text{bb} \text{ (11a) } \text{abb “father”. Mentioned here by al-Maġribī because of the doubling of the } \text{bā‘. See HB 2b.} \]

\[ \text{br} \text{ (36b) } \text{abrīq, pl. abāriq “ever with a spout”. See HB 4a.} \]

\[ \text{bn} \text{ (109a) } \text{‘ubnuh “passive sodomite”. Lane I 10a “made an object of maḥbūn “passive sodomite”. Lane I 10a “made an object of } \text{maḥbūn.} \]
Glossary

imputation, or suspected, of evil. Hence, a catamite; one with whom enormous wickedness is committed”. See also ʿaḥāz.

ʿbh (120b) ʿabbah “splendour”. See HB 3a and Wehr 2a.

ʿbh ʿabah “exclamation of surprise, heard from ʿaḥāz”. Still used in this way in Upper Egypt today (personal communication R. Mardiros).

ṯl (63a) ʿatl “tamarisk trees”. HB 6b “ʻatāl ʻatān tree(s)”. For information about ʻt > t, see §6.2.2.

ṯn (109a) ʿatān “female donkey”. Wehr 3a “ʻatān female donkey, she-ass”. BW IV 1-2: “ʻatān Eselin” (OA 4), in Delta only in “der Beschimpfung” ya-bn il-ʿatāna etc. This word is an example of the trend of putting –a after words denoting females, such as ʿagūz > ʿagūza.

ḥḥ (120b) ʿahīyāh “exclamation of admiration”. HB 9b “ʻahīyāh (women in trad. soc.) exclamation of surprise = my (often used sarcastically in badinage)”.

ḥm (95a) ʿīḥām “ahum”, sound of clearing the throat before going to the toilet, in order to warn the ʿīmān. HB 9a “ʿīḥām onomatopoeic for the clearing of the throat”. For the Egyptians’ belief in ʿīmān, see Lane (2003) p. 224-5.

ḥḥ (120b) ʿīḥīyāh “exclamation of admiration”. HB 9b “ʻīḥīyāḥ /interj/ exclamation of disgust = ʿugh! shame!”.

ʾd ʿad ḥuwwa “there he is”. This apparently corresponds to the modern ʿāḥā. In the Dakhla-oasis, ʿādin is still used, see BW V 359a. See §6.3.4 for more details.

ʾdm (95a) ʾidām “gravy”. See HB 12b and BW IV 2b.
Glossary

'dw  (123a) idāwat nās

 يقلون فلان ما عنه اداؤه ناس و لم يعلم قال الإداوة بالكسر المعطرة جمع اداؤي كفّناوي والأداؤات الألانة جمعه أدوات فعل قولهم "social skills?". Dozy I 15a "adā'ī: "connaissances". Lane I 37c "instrument, tool".

'dy  (109a) adīni "here I am". ādī + ni. HB 1a "ādi <Copt> /w pron suff ādī- / demonstrative drawing attention to a following pronoun or noun. 'adīni ġēt here I am!". See §6.3.4 for more details.

'zzāy  (127b) 'izzāy "how". Al-Mağribī correctly mentions its origin: (incorrectly quoted by Hījāzī (1969) p. 120 as) (azīr).

'stā  (109a) asātūwān

 يقلون شغل الأساطين اي الاستاذين ولحل الألائتين أسماع "craftsmen". It is a a plural of a plural: the plural of "asatu", plus the suffix of the sound plural -in, following the pattern faʿālī. The plural is ustāwāt nowadays, see HB 21b. Today, the plural of استاذين ustāz is asatza, see HB 19b, not استاذين.

'sw  (123a) asā 

 والاسا بالفتح والقصر الحزن و بهذا صبح قولهم فلان حمالة اسي "grief". See HB 23b, Wehr 18a.

'sw  (123a) asiyya

 يقلون فلان يآسي علينا او يعملنا بالأسية (incorrectly quoted by Al-Mağribī in al-Qāmūs al-muḥīṭ, "to console", does not fit. Dozy I 24a "آسي I, aor. i, c. p. infester, incommoder, tourmenter". This meaning could fit; it is also followed by on ج اسي). This meaning could fit, and is also followed by on ج اسي.}

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Glossary

ṣ

According to al-Magribī, this is the nisba of a town in al-Hind. He could mean Osh (Ūš), a large town in Kyrgyzstan.

šnn (109a) ʿašnān “potash”. Wehr 22b “ʿašnān potash; saltwort”. Ḥafṣāḏī p. 13 thinks it is Arabized. Steingass 67a “ʿašnān, ʿašnān 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.

ṣṭbl (63a) ʿistabl “stable”. See HB 25a. From the Latin stabulum, see Vollers (1897) p. 312.

fywn (117a) afyūn “opium”. See HB 28a. Lane I 70b “an arabicized word, from the Greek οπίου, either immediately or through the Persian أَپُوَٰنَ”. Vollers (1897) p. 294 also mentions its Greek origin.

qhw (130a) ʿuḥwūn “daisy”. See HB 28a.

ḥ (120b) ʿallāh “God”.

ll (63b) ʿillī “divine”. Lane I 75b “أنَّمَرَ إِلَيْهָ” ʿillī “thing, an affair, relating, or attributable, to إِلَّا, meaning either God, or revelation or inspiration”. The herb alkali, and the ashes which are made of /uni0.BEUš/. Wehr ..b "potash". Wehr 22b “ʿašnān potash; saltwort”. Ḥafṣāḏī p. 13 thinks it is Arabized. Steingass 67a “ʿašnān, ʿašnān 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.

ml (3b) ʿummālā “I did not”. See HB 37b-38a ummāl, Dozy I 36b “أَمَّالٌ امَّالًا et أَمَّالَ امَّالًا donc” (source: Bochart). According to Brockelmann (1961) II p. 654, ‘ummāl is derived from ‘immālā “if not”, which was followed by ʿa with the meaning of “if ... does not happen, then ...”. This was then shortened to ‘ummāl.
Glossary

′mn

(109a) mūmnīyā

بقولون على خلوي مامونية لم يعلم وکنت اسمع عنها

“marzipan”. Lane I 103a a certain kind of food; so called in relation to el-Ma-moon”. Dozy I 39a “massepain”.

′nā

ويقولون إذا كانوا مستغزبين شيا هذا جدا من انا داهيه من انا كروه من اننا مقفره

“which”. Compare with the present day ānī. The latter is not found in HB, where on p. 42a only anhi is referred to; I have, however, often heard it in Cairo. Spiro 22b also mentions any (he writes i with y). See §6.3.5.4.

′nq

اعر من يحض الانثوі採 الألوة(36a) anūq

“Egyptian vulture”, a’azz mín byd al-anūq “rarer than the eggs of a vulture”. See Wehr 40a.

ويقولون بر انيق اما البر فقد تقدم في الراي ونالابيق کامير الحسن

μısסپین

(3b) anīq (1.0b; 1.3a)

reason why this word was added to the word list is unclear.

′ny

(114b) istanā

“to wait”

istanā < ista’anna (NY form X + II), but al-Maġribī tries to relate it to the root STN. HB 42b “to wait for”.

′hy

(121b) aḥyā šārūḥyā

“I am who I am”. This expression derives from the Hebrew אֶהְיָה יְהֹוָה “I am who I am” (the name of God, Exodus 3:14118) and is frequently used in magic, see §6.5.1.4.

′wl

(93b) awwāl

أول اليوی said the first. Al-Maġribī does not mention whether it is awwal as in Classical Arabic, or awwil 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

(120b; 123a) inwih

يقولون أئه من كنا والنسا يقلن أوى؛ يقولون في وقت

الغیظ أوى يكسر الواو المبتدئ وسکون اها وضم الهمزة

“exclamation of

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.
anger”. On fol. 120b it is specified as women’s speech. HB 45a “ooh exclamation of exasperation”. Wehr 46a mentions āḥ, āḥā, āwwāḥ, and āwwāḥ “ahl ohl alas!” See also āḥ.

* āḥ

ويقولون اش تحولتك؟ ويقولون ايش ايش هذه الخرائط؟ ويقولون دوله كذا او اش في دوله طيب؟ يقولون اش جلالي “what?” The shortened pronunciation, āḥ, suggests that it was pronounced āḥ, not ayāḥ. Nowadays, it is āḥ in Cairo, but āḥ 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 Haftāgh 17. See §6.3.5.

ymtā

ويقولون إذا وعد احد بشي مثلا يقولون له أهنتا يكون (3b) “when”.

Earlier form of ‘imtā. Al-Maġribī 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 إيه على صورة ضمير النصب المضمه بيدون ما هو الا كذا هيئة المستفهم انسان يحكى لاحير ثم لا يفهم حكايتاه فيعدها إلى ان يقولون إيه كأنه يقول الآن فهمت وهذه الكلمة يستعملها غير الحضر في معنى هو كأنهم يقولون هو يغبنيه; يقولون عند التذكار لن sư إيه بكسر الهمزة وتشديد اليا “that one”; “the before-mentioned”; “he”. It is used to refer to a person. The Bedouins apparently used ‘yyāḥ instead of huwa. HB47a “‘yyāḥ- 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”. EF I p. 838b (F. Taeschner): “The epithet Baba also occurs with non-religious civil servants in the ancient Ottoman Empire”.

bb

babb “pope”. Probably a less common way of writing bāb “pope, pontiff, patriarch” (HB 48b), or perhaps al-Maġribī had misunderstood the word bābā. Its origin is the Greek nāma[γ], 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  "the virgin (used for Fāṭima, the daughter of Muhammad)". HB 52b “batūl /masc and fem adj/ celibate, virgin. īlbatūl the Virgin (Mary)”. Lane I 150c: “with the art. ăl, it is applied also to Faṭimeh, the daughter of Muhammad, 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”.

bgl  (64a) bağğil “to honour”. See HB 53b.

bgm  (95a) bağam “(to be) mute, stupid”. Spiro 32a “bağam, mute, stupid”. HB 53b “bağam /n in var/ oaf dolt, blockhead”. Hava 21b “to be silent out of fear or stupidity”.

bhlq  (37b) bahlaq “to stare”. See Wehr 54b, HB 55a, Spiro 33b.

*bht  (104b) bhät “luck”. See HB 55a. It is of Persian origin, see Steingass 158 and Vollers (1896) p. 345.

bhnq  (36b) buhnuc “veil”. Wehr 55b “buhnuq kerchief, veil (to cover the head)”. Spiro 34b “bahnaq, 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-Maqrīzī indicates that in Egyptian Arabic it had the same meaning as in al-Qīmūs al-muḥīf, namely “veil”.

bdl  (64b) abdāl “substitutes”, pl. of badal. EI 1 p. 94b-95a (L. Goldziher): “ABDĀL (A.: plur. of badal, “substitute”), one of the degrees in the șāfī hierarchical order of saints, who, unknown by the masses (riğāl al-şayb) participate by means of their powerful influence in the preservation of the order of the universe. The different accounts in the șāfī literature show no agreement as to the details of this hierarchy. There is also great difference of opinion as to the number of the abdāl. (...) 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  (109b) badan “garment which covers the upper part of the body”. Spiro 36b and HB 58b
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“body”. Lane I 169a “a small [garment of the kind called] جُبَّة, as being likened to a coat of mail”. ElF 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

وبللون فلان بيرجم إذا كثر كلامه ويستعملونه في صوت الحمام “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 “barjim, or barçam to mutter to one’s self, talk unintelligently, talk incoherently”. Taymur II 129 “تَرِجم: برجم “أي تكلم بما يشبه الرطاقة، أو أرغى وأريد بيرجم”. In Levantine, it still occurs with the meaning “to coo”: Denizeau 24 “barjam, inacc. ybarjem “roucouler” (pigeon)

brğm

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brsm

وبللون في صنع الحرير البراسم اشبا تعمل من الحرير “silk”. ‘Awwâd has برامش, but the dots of the sīn were erased with red ink. The same goes for the word in line 20. Al-Mağribî’s confusion concerning sīn/sīn is reflected in the dictionaries: in Turkish and Persian the word contains a sīn: Redhouse (1992) 12a ابريشم “ebrîshem 1. silk”, Steingass 8a ابريشم “ebrîsham, ebrîsham, silk”, while in Arabic it has a sīn: Wehr 2a ابريشم “ebrîsham, ebrîshim silk”. Vollers (1896) p. 636 mentions ابريشم “Ebrâshem”.

brsq

وبللون برشق السيف والظاهر انه غير عري برشق “belt?”. It has several meanings in Persian: Steingass 175a برشک, 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.
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brţl  
Al-Bīrāṭīr: “bribe”, al-Bīrāṭīr šây khābīr: proverb: “the bribe is a powerful šayḥ”, i.e. “a bribe is an effective tool”. Taymūr, Amṭāl p. 129.

brţm  
Yībtām: “plums”. HB 66b “bā’tam (...) 2. to mutter crossly, grumble”.

brgl  
Bûrgal: “crushed wheat”. From Persian, see Steingass 176 “bûrgal, bûrgal, wheat, barley, corn (especially bruised)” and Vollers (1896) p. 637.

brq  

brqq  
Bârqûq: “plums”. HB 67b “bûrû ‹Gr praikokion› plums”.

brk  
Baraka: “blessing”. The reason why this word is included here is that Baraka, birka and burqa (this phenomenon is called taffeg, see §4.2.1) and al-Maqrīzī 151
composed a few lines of poetry with these words.

“dancing girls?” (no definition given in Dıf/unie2BF ıl-i/uni1E63r). Lane (.003) p. 379 mentions the dancing girls from the Ghıwázee 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: ... Al-Bırāmikı or Āl Bırmık was an Iranian family of secretaries and wızīr s of the early /uni0.BFAbbāsid Caliphs. Barmak, the grandfather of Ya/uni1E.5yā who is mentioned by al-Maġribī, was the ancestor of the Barmakids. He was high priest of the temple of Nawbahār in the 7th century. His grandson, Yaḥyā b. Ịjālid b. Barnak, was appointed wızīr by Hārūn al-Rašīd. He died in 190/805. See EI 2 I p. 1033a-1034b (W. Barthold; D. Sourdel).

“type of date”. See Lane I 196a. Al-/uni1E.Aafāǧī 49 “bırnī, a delicious kind of date”. The origin of the word is unclear. It could be from the Persian ... Steingass 179: “bırnā, burnā: a drinking-cup of earth or metal”.

The only thing that could fit is Steingass 179a “bırnāq” (probably mis-spelling for the following), a young man, a youth” (“the following” being bınak, burnāk). Al-Ṣabbān describes
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how this word is used for a kind of copper plate in Saudi Arabia: 

ويفقولون برق عينه وفلان بترانية (56b) mutbaraq مبرق (تَرَانْ) (مِنْ) "decorated, painted". Muğam I 52 "المَكاء: صِبَاء بِالتران 52 فهَوْ مَتَرَانْ. (التراني) مَهْل مَصْنُوعٍ مِنْ زِيت الْكَانْتَنْ تَدْهِنْهِ المَصْوَرَاتُ وَغيرها وهو مَنْسوبٌ إلى بَنْيَةٍ مِنْ بَلَادْ إسْبَانِياً (وَهُوَ الْوَرْنِيَّاتِ).

brh 121a burha "moment". See Spiro 43b.

brw (123b) barwa "piece of soap". See HB 72a and Lane I 197b.

bryk (56b) buriyk "small pastries". HB 72b "بِرَكَ < T bōrek> small pastries with sweet or savory filling". İhsanoğlu 294 "من الطهور يصنع من الدقيق مَثْل الرقيق ويحسِّنُهُ كَنوِعٍ " يُفْلِى في الْزِّيْبَ أو يَبْعَضُ في الْفَنْ عَلَى الْمَغْفُورِ أو الْمَحْجُونِ.

bzm 95b abzīm (أَبْزِيم) "buckle" HB 4a and Spiro 2a abzīm.

بقولون فلان ما قدر يرمي أي ما تكلم "يَبِيم" (بَيْم) "to speak". See Hava 32b. It is not anymore in use in Egypt, but it is in the Levant, see Denizeau 32 "beyzam, inacc. yezbam: "parler, dire un mot".".

bqz (37a) bazaghrc "saliva". See HB 73a buzaq.

bstn يتميى بيط بستان "field". Most sources give the translation "garden": HB 73b, Al-Ḥafāǧī 40, Steingass 207a, and Vollers (1896) p. 637.

bsm 95b mabsam ويقولون للمحبوب مَنْ اسم يشته رميم يطلقونه على النفر (95b) mabasam.
“mouth”. See Spiro 46a, Hava 34b. HB 76a and BW V 361a give the meaning of “mouth piece” (of a water pipe).

bsn

(109b) ḥasan ḥasan “word that rhymes with ḥasan ‘good’.” ḥasan 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 ḥasan” merely means “ḥasan” (good). In English this is associated with baby talk, as in “doggy-woggy”.”

bšm

(95b) inbašam “to feel nauseated”. Wehr 74b “bašina to feel nauseated”. HB 78b “itbašam to be surfeited”.

bšl

(65b) basal “onions (coll.).” See HB 80a.

bṭrq

(37a) bṭrāq “leader of a Greek army”. Wehr 77b “bṭrāq patrician; Romaean general; penguin”. Lane I 217c “a (or leader of an army), in the language of the Romans (or Greeks of the Lower Empire)”. Vollers (1897) p. 295 mentions its origin is the Greek πατριάρχης. Al-Ḥafṣī 43 “leader of a Greek army”. Serikoff (1996) p. 178: “Al-Bīrūnī stresses the fact that Greek words sometimes sound similar - for example, with patrice (bṭrāq) and patriarch (bṭراك) - which could lead to mistakes: “These bṭrāqs are in the army something like chief-commanders, and are not to be confounded with the bṭràks whom we have mentioned as clerical dignitaries. Those who fear the ambiguity of the words call the clerical dignitary bṭrāk.”

bṭrk

(56b) bṭrak “Patriarch (Chr.).” See Wehr 77b, Spiro 49a, HB 82a. From the Greek πατριάρχης, see Vollers (1897) p. 295.
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btq (37b) *bitaq*، ويقولون جات البطاقة للورقة التي ترسل في رجل الحمام “message sent by pigeon”. HB 81a “card”. Wehr 77b “slip (of paper), tag; card”. Lane: “a piece of paper”, “price ticket” etc. Al-Maġribī specifically mentions that the word does not mean price-ticket in Egypt. Redhouse (1997) 369a “a billet sent by a pigeon”; “a carrier-pigeon”. Apparently, this word came back into the Egyptian dialect through the Turkish language, but with a different meaning. Al-/Afāǧī 41 “a carrier pigeon”. Its origin is the Greek πιττάκιον, see HB 81a and Vollers (1897) p. 95.

btl (65b) *batšal*، ويقولون فلان بطال “idle, bad”. See HB 83b.

bty (123b) *batyi*، ويقولون باتيًا شراب “jug”. See Wehr 79b. BW IV 28b “biyä die Stelle, an der Teller aufbewahrt werden”. According to Vollers (1896) p. 636, it is derived from the Persian bādiya. This is confirmed by Steingass p. 141: “بِديْیَا، a capacious earthen vessel, in which wine is kept; a large deep jug, cup, bowl”. Bauer 267b mentions that in Palestinian Arabic, the bārija 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، إماء من الزجاجة”.

b’zq (38a) *ba’zaq*، ويقولون بيرق الشيء إذا اضعاه ويسمون بيرق “to squander”. See Wehr 82a, HB 87b, and Spiro 52a. All mention that the maṣdar is ba’zaqa.

b’yqaq “squandering”, the maṣdar of ba’zaq. Wehr 82a, HB 87b, and Spiro 52a mention that the maṣdar is ba’zaqa. Although ba’yaq has the form of the diminutive, this would mean it is the diminutive of ba’zaq, while the diminutive of the quadrilateral roots is KaKKaKa, not KaKKak, see Woidich (2006) p. 89.

b’w (123b) *ba’aww*، ويقولون في تحريف الصبيان بأكلئ البعر “bogeyman”: *ya’klak al-ba’aww* “the bogeyman will eat you!”. HB 88b “*ba’aww* يعَوّا “reproach”.

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fabulous beast characterized by fatness and ugliness, bogeyman, troll”. See also Davies (1981) p. 346. Also known today as bu’ bu’.

bqbq (37b) yibiqbāq “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 bqbq “to talk much” and the modern Egyptian Arabic ba’ba’ “to blister”. See Behnstedt-Woidich (2005) p. 145.

bq4 (3a) bāqī’ā “sly dog”. See Wehr 84a, Lane I 235b-c. Dozy I 103b “bique 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 “bugs”. See HB 91a, Spiro 53b.


bql (65b) baqqāl “seller of legumes”. Nowadays, more general “grocer”, as in HB 91a and Spiro 53b. Al-Ḥafāǧī 48 “بقال بالافکا” "ماعیة والصحيح بقال كما في الماموس".

bql (66a) bāqillānī “seller of broad-beans”. Hava 42a “باقلة بالافکا "bāqiya" broad-beans”. Sharbatov (1969) p. 311 points out the frequent use of the suffix -ni in Daf’ al-ısr 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 āwi are frequently used interchangeably, for instance in the name Sa’rāwī / Sa’rānī.

bqm (95b) biqqim “a wood which is
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used as a red dye”. Spiro 54a has bīqqim “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 بَقّم or بَقَم. This is confirmed by Vollers (1896) p. 637: “بَقَم farbiges Holz=bakam”. Al-Ḥaḍārī 42 “بَقَم صَيغ مَعْرُوف ولم يأت اسم بورن فعل بالفتح "بَقَم", والسدبد الا هذا”. Steingass 194, on the other hand, mentions that it is Arabic: “A بَقَم baqqam, baqam, Brazil-wood; the red dye extracted from it; [baqami bunafš, Campeachy or logwood; baqami qirmiz, Sapanwood].” Täckholm (1974) p. 799 “baqm, baqam Reseda luteola بَقّم - بَقَم”.

bqy (37b) baqqā “to be talkative”. Spiro 53a “baqq (jubuqq), to spout out from the mouth”, 53b “jiḏrab buqq, he chatters, he talks nonsense”. Lane I 233a “بَقّم he spoke, or talked, much”. The word has become tert. inf. Something similar has happened in the dialect of al-Ḥaḍārī as well, e.g. gabbēt I got (gibt), see BW IV 55a.

bkbk (56b) bakbik “to bubble (e.g. food turned sour)”. HB 92b “bakbik to bubble, effervesce”.

bkl (66a) balāa “vessel holding water for washing one’s backside” (for this translation of the word istinįā, 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.09 the word: Wasserkrug, Milchkrug”.

bky (56b) bakka “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 saʿa < *saqqā and banna < bannā, HB 418b and 108a.

blbl (66b) bulbul “nightingale”. faṣīḥ mitl ilbulbul “Eloquent as a nightingale”.

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(66b) bolbūl “nightingale”. In Wehr, HB, and Spiro only bulbul. bolbūl 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.

(67a) balābīl al-rummān “the nightingales of the pomegranate”, a mispronunciation or misspelling of “the hardships of time”. For more information about this kind of misspelling, see also Allāh.

b'l'm

(96a) balūm: šāhib balūm says “gourmand, glutton” (lit. “owner of the gullet”). HB 99b “balūm gullet, oesophagus”.

b'lq

(38a) ballūq, balāliq “comic poem (used in shadowplays)”. Dozy I 114a “بلوق pl. بلوق “name of a proverbial ox”. qatha' balayq lā ḥaraṯ wala daras “he removed Bulayq because he neither ploughed nor threshed”. The rhyme suggests the pronunciation of f as s in ḥaraṯ. Kazimirski I 163b “بلوق (dimin. de بلوق) Bouleïk, nom d'un cheval célèbre, excellent à la course, et qui cependant ne rencontrait que des critiques. De là le proverbe: يجري بلوق ويدم بلوق Bouleïk court, et cependant on critique Bouleïk, s'applique à un home 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.

mublaq “open”. Hava 46a بلوق “to be opened wholly (door)”. Kazimirski I 163a بلوق I “ouvrir brusquement la porte, ou l'ouvrir tout entière”. Lane I 253a mentions it, but only forms I and VII.

bll

(66a) bill “name of a gourmand who makes much of his belly, (.)” (Glossary, p. 158).
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The word pl. “foolish”. Lane I 1245b "benûk "one who has no sense of shame".

blm

And they say "stupid". Dozy I 115a "ablam "bête, stupide"; 114b "بیلام "bile, stupide, sans ہ " استعلماء "one who has no sense of shame". In the ہارگا-oasis, the word bilâm 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.

bln

"bathhouse attendant". See Wehr 91a. HB 101a and Spiro 56a only mention the feminine ballâna. Taymûr I 223 states that it is only used in the feminine: بلان " بلان: ولا يقول بلان للرجل، بل يقول: حمامي " "bathhouse". Vollers (1897) p. 295, mentions that its origin is the Greek ἐβαλλεν. According to al-Qâmûs țimmâm 871c and 1064b, ballân means ḥamâm.

blh

"imbecilic". See HB 102b, and Lane I 254c.

bndq

bunduqı "hazelnuts; guns (coll.)," bunduqı is still used in Egypt for "hazelnuts"; the word bunduqiyya is used for "rifle", and bunduqı is used for "rifle" in rural Egypt (see HB 106a); BW IV 37a mentions bundîga in Baharîyya. Al-țifağı بندق المأكولات ليس محبس فائه أو منصور 42 licem استعملوه والذى يرمى به كانه من هذا على طريق التحسيب

bnk

بیئون فلّان دخل في بنکي ای جا علی وفق طبقي ... بیلک (56b) bank "bank verbindungssteg zwischen den beiden sitborden der Felüka; Tresen (des Händlers)". Dozy I 119a "bank (long siège) (...) condition (état de l'homme quant à la naissance), guise (manière, façon d'agir)". Winkler (1936) p. 318 “bank pl. benûk Laden, Niederlage, Geschäftshaus".

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bnn (110a) *bunn* "coffee beans". See HB 107b. For more information about coffee in al-Mağribi’s time, see §5.1.3.

bhdl (66b) *bahdil* بِهِدِلَ "to humiliate, scorn". Spiro 61a *bahdil*, to maltreat, disgrace*. HB 109a *bahdil* to dishevel, play havoc with, throw into confusion*. Wehr 96a *bahdala* to insult; to treat contemptuously, meanly; to expose to ridicule (...); bring into disorder".

bhll (66b) *bahlūl* بِهِلُوِلَ "silly, foolish". See Spiro 61b and HB 109b *bahlūl*. This word is connected to Buhlūl al-Maǧnūn al-Kūfī, who lived in the ninth century and became a prototype of the “wise fool (al-āqīl al-maǧnūn). See EI I 1.88b-1.89a and Bosworth (1976) II p. 214.

bws (88b) *bwsa* "kiss". See HB 112a, who confirm its Persian origin. Steingass 207a *bosa a kiss*; Redhouse 400b *būse*. See also Vollers (1896) p. 638. Ḥafṣū 46 "بِعَسَ "بِعَسَ "بِعَسَ."

bww (124a) *baww* فَلَان َمِثْل ِالْبَيْنِ "stuffed effigy of a calf/camel"; "stupid". See HB 114a, Spiro 62a, BW IV 41a and Hava 50.

byl (66b) *bāl* "mind". See HB 103a.

byy (124a) *yū bayy* ُبَيْنَيِّي "father!". BW IV 1a mentions "yabūy, yabūyā" (B'eri). This is the diminutive of abu, like ḥayy "Brüderchen", BW IV 127b.
Glossary

**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 tātā “to step”. In baby talk, emphasis is often omitted. It is also suggested that its origin is Coptic. Youssef (2003) p. 35 “tāta tāta from ṭṭ (tit), “tread, pace,” from ṭṭ titi”.

**tbl**

(67a) yitabbil “to have sex”. HB 121b “tabbl to season, spice”. Ibid Spiro. The only thing (remotely) related in Lane I 333c is “(…) love-sickness”.

**tbn**

(110a) tābbān “to walk” is still used, see HB 1.0a “indigestion resulting from over-eating”; “indigestion”. HB 123b “tahma a case of overeating”; “tahma indigestion resulting from over-eating”. Spiro 70b “tahma indigestion”.

**tgyb**

(11a) taqīb “a member of the Taqīb tribe”. nisba of taqīb, a batn (under-tribe) of the Kinda tribe, see Kahhala (1985) I p. 116.

**thm**

(107b) tahma “indigestion”. HB 123b “tahma a case of overeating”; “tahma indigestion resulting from over-eating”. Spiro 70b “tahma indigestion”.

**trgm**

(96a) turjudūn “dragoman”. See HB 125b.

**trh**

(121a) turraha, turraḥāt “falsehood”, See HB 128a.

**trk**

(57a) tarkih “inheritance”. See Spiro 73b and HB 126b tirka. For the pausal imālā, see §6.2.11.

(56b) mutarrak “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 tātā “to step”. In baby talk, emphasis is often omitted. It is also suggested that its origin is Coptic. Youssef (2003) p. 35 “tāta tāta from ṭṭ (tit), “tread, pace,” from ṭṭ titi”.

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Glossary

“round (face)”. Apparently the Turks were known for having round faces. Lane IV 1994a mentions that: “al-wujūd usuūl ad-dārūrī” (67a) tirill “to heap up, pile up”. For the syntactic structure of wishes, see §6.4.3.

See HB 128a, al-Ḫafṣī 59. See also §5.3 about the details of ṭirāq. See also (38a) ṭirīyāq “antidote”.

Wehr 115b “to trample/to chatter (teeth)?”. Wehr 115b “to trample down, trample underfoot”. HB 132b “to tick, go tick-tock”;

“ṣinānī ṭirītītītī mil-bīr”.

“stupid oaf”. HB 1.6b “to trample down, trample underfoot”. HB 130b “fibrous vegetable sediment, dregs”. Since al-

Magribī mentions that in Classical Arabic it is ṭufl with țā and dama, it can be assumed that the Egyptians pronounced it ṭiṭl, like today.

See also Kazimirski 1 201b Rapide, accéléré (voyage).

“oaf”, tirill bill “stupid oaf”. HB 126b “tirill oaf, dolt”. ṭufl and fiṭl are patterns used for negative characteristics (see e.g. duḥull below), see Woidich (2006) p. 102. See also bill “foolish”.

“to walk quickly”, active participle مَتَعَتَقِّيٍّ مَتَعَتَقِّيٍّ “dregs”. HB 130b “ṭifl fibrous vegetable sediment, dregs”. Since al-

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See also Kazimirski 1 201b Rapide, accéléré (voyage).
I thank Humphrey Davies for this suggestion.

63a “hardship”. HB 134a and Spiro 82a: maṣdar of talṭīl “to heap up”. Wehr 116a “talṭīl hardships”. Qāsim 95a “the village garbage dump, which is called kūm, tall or ʿillīyya, is the place where the peasants go to defecate, see Davies (2005) pp. 391-2. This could be what al-Maġribī is alluding to when he mentions that the peasants say “he went up the hill”. 519

519 I thank Humphrey Davies for this suggestion.
Glossary

thth "to stammer". See HB 140b.

twm "tōm". For information about t < ṭ, see §6.2.2.

twh "to get lost", see Lane I 3.3b.

tww "just". HB 142b “taww particle indicating the immediate occurrence of an action”. Spiro 86b “taw now, as soon as; taww ga, he has just come; taw ma jigy, as soon as he comes”. Fischer (1959) p. 150 “soeben, sogleich, sofort”; p. 151 “vielfach wird taww(ā) mit Personalsuffixen konstruiert, die sich in den meisten Fällen auf das Subjekt des Satzes beziehen”. See also El-Ṭantāvī (1981) p. 79.

tyl "to fuck". It is a ṭashīf of nāk. For more information about this kind of misspelling, see also ʾAllāh.

tyh "bewilderment”. Wehr 121a “desert, trackless wilderness; maze, labyrinth; haughtiness, pride”. It is also the maṣdar of ʾaʃ, see Lane I 326a “his mind, or intellect, was, or became, disordered, confused, or unsound”.

try "earth". ayn al-ṭarāyā min al-ṭarā? Proverb: Wehr 123b “(proverbially of things of disproportionate value) what has the ground to do with the Pleiades?".
whether the Egyptians said "gibbeh", the sleeves of which reach not quite to the wrist."

Lane (.003) p. 38: "The ordinary outer robe is a long cloth coat, of any colour, called by the Turks 'jubbeh', but by the Egyptians gratis". Spiro 93b "gaba gratuit". Taymur III 11-12: جا: أي خذه بلا عوض. (...) سلوا الغريب لابن معصوم: ص 106: أصل قولهم جا يف كتاب العرب والدخيل للسيد مصطفى المدنى ما نصه «جيا»: من شأن أهل الحرمون واليمن أن يقول ساقى القهوة المعروفة ونحوها، عند إدارتها ومناولة الفنجان: جيا ويفال: أعطيته جيا: أي من غير مقابل.

Al-Mağrībī has a few theories about the origins of this word: it could come from the Yemenite village Ǧabī, in which an excellent type of coffee bean was produced; therefore, the seller would say ǧabī in order to let his customers know that his coffee is from that place. Another etymology suggested by al-Mağrībī is ǧabī “reservoir, tank; watering-trough” (Hava 77a). Al-Mağrībī favours the first explanation.

Glossary

(124b) ǧurayyū "Pleiades". See Wehr 124a.

\( \begin{align*}
\text{g}\, & \quad \text{ḡ} \\
\text{ḡb} & \quad \text{ḡba} \\
\text{ḡbb} & \quad \text{ḡbb}\text{a} \\
\text{ḡbr} & \quad \text{ḡbril} \\
\text{ḡbrn} & \quad \text{ḡbrin} \\
\text{ḡbn} & \quad \text{ḡbna} \\
\end{align*} \)
Glossary

cheese”. HB 148a only *gibu*. BW IV 56a *gubn* and *gubnā* in al-Dāhilīa.

“coward”. Hava “*gibin*” “cause of cowardice”. HB 148a “*gabun, gubun, gibin* to become cowardly”; “*gabın* coward”; does not mention *mağbana*. Compare HB 815b “*margala* manly behaviour”, and HB 151a “*mağdā’s a quality of being a gada*”; in the same way, *mağbana* could mean “cowardly behaviour”.

*ğbh* 

 فلاين اتجبه من الذي اذا استحخي وجهة فلاين “to be embarrassed”. See HB 148b.

*ğdy* 

“jumping like a young goat” (“bokkesprongen” in Dutch). Only mentioned as the pl. of *ğidy* “kid” in Wehr, HB, Spiro, and Dozy.

*ğrdq* 

*muğdardaq* “emaciated”. No references found. Hava 85a “*gir h* cake of bread”; other sources such as Taymūr, Lane, Dozy and al-Ḥafūzī give the same meaning as Hava. Qāsim 120b mentions that *gir* means “emaciation”. See *girdaqa* “emaciation”. See HB 148b.

*ğrm* 

*girm* “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-Maqūribī’s time, the word, apparently, contained only one ī, like in Persian, as opposed to two today.

*ğrm* 

*girm* “threshing floor”. See HB 157a.

*ğrw* 

*giraw* “puppy”. See Wehr 144b.

*ğry* 

*ğir̄ayā* “bread ration, coarse bread”. See HB 157b-158a, Wehr 145b and Spiro 100b. Soldiers were paid in kind in Ottoman Egypt, with rations called *ğir̄ayā*. One *ğir̄ayā* equalled an *ardabb* of wheat or other grains. Payment was one *ğir̄ayā* per day, plus one *alīq*, an *ardabb* of barley for feeding the animals. See
Glossary

ğryl

“wine”. See Hava 86b. Al-
Hafāği. 

ğzy

they call it red, yellow and white, and they say that the wine is like this.

ğb

mentioned in Taymūr III 36 with a different meaning: “"quiver". See Wehr 150b.

ğfl

they say (67b) that the slave-dealer is a "slave-dealer". Wehr 153b

ğfn

they say (11a) that the slave-dealer is a "slave-dealer". See Wehr 153b.

ğlb

they say (12a) that the slave-dealer is a "slave-dealer". See Wehr 153b.

ğll

"honourable (pl.)". See HB 167a.

ğlw

they say (67b) that the dung is "dung". Al-
Mağribi’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: "dung", and in al-
Mağribi’s dictionary, it is mentioned as "dung (of animals)".

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Glossary


Aljwala; fāl fī al-zahr hul ahlul al-dhawma walal wa-hulwa matan la-hum sjajlal la-anhum sjalwa wa-muwaṣṣum an-ni, wala an-alal

yajwaqon be-hul al-ḫaraj wa-hun al-wulaf al-murtaqya; hul wa-hul wa-misbari

بيانون علی صفحه الحجار بجمار معتقدين عدم

دلته علی معین فاطعت فی القاموس علی وجود معنای وعبارت وحجار جمار

“bouncing (donkey)”. Al-Qāmūs al-muhīt 455c

وححار جمارة: جمارة “swift-footed (ass)”.

ویقولون اکننا لحم جميل فهل يمكن أن نقولا شربنا لین جمیل جمیل نعم يمكن “camel- (adj.)”. Al-Maqrīzī wondered whether it was correct to use the word ǧamal for a she-camel; that it is correct is confirmed by al-Qāmūs al-muhīt 881b.

جمل (69a) ǧamil يقولون فلان لل جميل أي صنيع جميل “favour”. HB 172a

“gimil favor, service, good turn”. Spiro 107a “ginyl favour”. This is as opposed to gamil “beautiful”.

جمل (69a) ǧamil ويطلق الجمل أيضا على المثل “beautiful (used
derisively)”.

ویقولون بركة جناق لم يذكر المستيري معنى جناق “Birkat Ǧanāq, a lake in Cairo”. According to al-Maqrīzī (1998) III p. 751, this lake was outside Bāb al-Futūḥ in Cairo, and was surrounded by gardens.

ينقولون فلان تبانان أي يظهر من نفسه الجنون “to become crazy”. Lane I 462a تبنان”. “become, become in, become.

ينقولون الدنيا اين جهوجون اين من شدة “tyranny, oppression”. HB 176b “gahgahān /adv/ haphazardly, in any old way.

/adjectivaly/ ṭāgil gahgahān a simple fellow”. Taymūr III 57 gives the first meaning of HB. Hava 101b “جهوجة - to shout”, Kazimirski I 341b “جهوجة “Crier”. Qāsim 140b mentions for Sudanese Arabic:

“جهوجة تقول فلان جهوجي أی جالبي “
Glossary

\(\text{ghrm}\) (96a) \textit{iṣṣahram} “to brave, defy s.th.”. Dozy I 227b “to stand, se prévaloir; c. on p. braver, narguer”.

\(\text{gwq}\) “group”. Wehr 176a \textit{juuq troop, group; theatrical troupe, operatic company; choir (mus.); orchestra, band}. HB 183a \textit{gō = gōa}; \textit{gōa} 1. musical band, musical troupe 2. theatrical group 3. crowd, gathering, group”. Spiro 114a “\textit{gō} theatrical company, group”. Dozy I 235a-b. According to Bosworth (1976) p. 225 it is a Persian word.

\(\text{gwn}\) “to go deep or far”. See HB 183b, Spiro 114a-b. BW IV 74a “\textit{gwān} tief [SMÄ: i{l'}Ašmunēn]”. It could be from \textit{guwwa} “inside” with an extra /n/. There are some other quadrilateral verbs in modern Cairo Arabic which have an /n/ as the fourth radical, e.g. \textit{wastam} “to place in the middle”, see Woidich (2006) p. 64.

\(\text{guww}\) and \(\text{gwq}\) share a stem of /g/, which have an /n/ as the fourth radical, e.g. \textit{wastam} “to place in the middle”, see Woidich (2006) p. 64.

\(\text{gy}\) (4a; 123b; 124b) \textit{guwwa “inside”}. See HB 184a.

\(\text{gyb}\) (11b) \textit{gāb “to bring”}. See HB 184b. Al-Maġribī looked it up under G\(b\) and did not find its meaning, although he had already, correctly, traced it back to its origin: \textit{gā bi}.

\(\text{gūb}\) (12a) \textit{gūb “opening in a garment in which things could be carried”}. Lane II 492c. 

\(\text{gūw}\) “opening in a garment in which things could be carried”. Lane II 492c.
Glossary

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-Hajājī 70 جيب القميص طوقه وأما الجيب الذي توضع فيه the drapers' Flemish seem to have taken the word Arab جيب from the Arabic جيپ. According to Vollers p. 651, the word is of Indian origin. For more information about جيب, see §6.5.4.1.

According to Vollers p. 651, the word is of Indian origin. For more information about جيپ، see §6.5.4.1.

َجِل

"generation". See HB 185b.

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* چارکار

ولما یک... فهم فارسی به معنی‌الواحد... و هو المستعمل في "the fourth note, F". One of the numerals and the Arabic names is "four" in Persian (see Steingass 384a and 403b). چار کار گاه means "time" and "place" (amongst other things), see Steingass 1074. EF VI p. 101a (J.-C. Chabrier) speaks of چالکار.

چوچو

و چوچو... تصمیم‌گیری به معنی‌الواحد... و هو المستعمل في "sound made to urge on a donkey". For the pronunciation of چچ, see §6.2.1.

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"sound made to urge on a donkey". See HB 187a, چ. In the Sudan, چ is nowadays used to chase away birds, see Qāsim 151b. See also چ.

١٧٠

"to cause to fit exactly". Spiro 122a "habak (u,buk) to sew together, unite firmly, weave". HB 189b "habak (u, i) 1. to cause to fit exactly (...) 2. to be (too) precise with (s.th.)". چچ means "turban", see Davies (1981) p. 393.
**Glossary**

**hbw**

بقولون على الصبي حبا إذا مشى على بديه وركتيه؛ وقولون حبا للصبي إذا مشى على بديه وركتيه حبا “to crawl (of a little child)”. See Spiro 122b, and HB 190a.

**ḥtk**

بقولون اش تحونتك إذا ارادوا انه يعالج في غير فائده

Its meaning is not clear. On his website, [http://theegyptian.org/Ottomanic_Literature.htm](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 “حونتك: فَعَّل من حذك "حذك ممشى وقاب الخبط مسرعا". On this website: [http://www.alhasebat.com/vb/showthread.php?t=768](http://www.alhasebat.com/vb/showthread.php?t=768), a topic called “face to face with”. Spiro’s time, it is only used in rural Egypt: BW IV 81b “(peasant’s talk); hadák with you, close to you”. Nowadays, as in Spiro’s time, it is only used in rural Egypt: BW IV 81b “hada bei [NMÄ 2: ‘Idwa; NOD 1: τανά], hadına bei uns [OD 1:arRiyāḏ, SF 119,20]”. Wehr 193b “حذكا (prep.) and بحذاء, بحذاء opposite, face to face with”.

**ḥdw**

تصحيف عن يقولون فلان جلس خداً فلان أي قريبا منه وهي تحول المجهمة “close to”. See Spiro 126a “hada near, with (peasant’s talk); hadak with you, close to you”. Nowadays, as in Spiro’s time, it is only used in rural Egypt: BW IV 81b “hada bei [NMÄ 2: ‘Idwa; NOD 1: τανά], hadına bei uns [OD 1:arRiyāḏ, SF 119,20]”. Wehr 193b “حذكا (prep.) and بحذاء, بحذاء opposite, face to face with”.

**ḥdy**

يديج (7b) ḥiddaya “kite (bird)”. See Spiro 126a, and HB 196a.

**hrš**

يقولون انت حرّسله وعبرك فرط الله انت لا يفرط فيك “you are being cared for?”, inta ḥurūṣullah wa-ʿyarak “you are being cared for, while another is being neglected?”); HB 199a “hrš care, solicitude”. HB 650a “farrat-fi- to be negligent in keeping a hold on”. Lane VI 2377c “فرط” “frayak 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
exceeded”. It could be from hirṣ-u lāh “the compassion of God” and farṣ-u lāh “the neglect of God”. See also ﯽُبُطُّلَة.

 يقولون فلان يحارن فلانا ويمكن أن يكون متبنا بالفرس “to be refractory”. Dozy I 279b “III être rétif”. HB 201b-201a and Spiro 132b only mention form I “to be refractory”.

 ويقولون حرق الحط إذا ضمه جدا وحِرَق وسطه شده “to tighten”. See Spiro 133a, and HB 202b.

 حزام “belt”. See HB 202b.

 حزما “bundle”. HB 202b and Spiro 133b hizma, Wehr 203b huzma.

 ويقولون انها خسناك أي استعبت بك وفيلانا تحسِب ب “to be entrusted to the protection of”. See HB 204b.

 ويقولون انها خسناك أي استعبت بك وفيلانا تحسِب بالفليان “entrusted to the protection of”. It has the same meaning as mahsāb “protégé” (HB 204a, Wehr 206b).

 المقصة في الدعا لنم يعمل خسناك “the hair of a grainl!”. 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 خسنًا “lust, craving”.

 Various species of thistle, and other prickly plants”.

 حسن “beauty”. See HB 206a.

 حسانا “beauty spot”. See HB 206a, and Spiro 136a.

 حسنية (96b) hasyna “lust, craving”.

 No reference found. The fact that it is specific to women could mean it has the same meaning as وحامة, i.e. “craving for a certain type of food (experienced particularly by a pregnant woman)” (HB 928b).

 محاسن “charms, good qualities”. See Spiro 136b, and Wehr 208b.

 يقولون الشيخ حسن للمبادلة بين المردان لم تعلم له مناسبة “Meaning unclear.
Glossary

**hāšā**

(71b) haššat al-sultān

“plant from the mustard family”. Dozy I.289a

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”.

**hāšī**

(7b) hašī

ويقولون حشاش ظهرك وليس في اللغة ما يناسب حشاش بمعنى التحذير “mind! (imperative)”, hašāk zahrak “mind your back!”. HB 208b “حشاش, حشاش اللّه جنباً جنباً” God forbid!’. Wehr .11a “حشاش، حشاش اللّه جنباً جنباً “God forbid!  "Far be it from you that you... etc.’. ’Awwād has, but in line 16 al-Maḡribī writes حشاش, جنباً جنباً لّه أن حشاش لّه An "excuse the shame!" (used after referring to something indelicate).

**hāsil**

(69b) hašil, hawāsil

ويقولون الحوامل جمع الحاصل على "storehouse”. See Spiro 139a. HB 209a mentions it is used in the countryside. Nowadays in Cairo mahẓan is used for “storehouse”, which al-Maḡribī states is used by the Sawā’im.

(69b) hwṣala

"crop of a bird", dayyaq al-hwṣala “hot-tempered”, HB 210a “خسالة, خسلا” croak, crop of a bird. ḥusaltu dayya’a he’s hot-tempered”.

**ḥṣrm**

(96b) ḥṣrum

"unripe grapes”. See Spiro 138b, and HB 209a.

**ḥṣw**

(8a) ḥašā

ويقولون فلان طُلق حصاده في مصر متلا وقع من الخواص أيضا حصة “pebble”, tannā ḥaṣātu “he became famous”. HB 210a “هاشوا a pebble”. Lane V 1883a “الماله” his fame resounded through the countries”.

**ḥḍn**

(11b) ḥuḍn

"bosom", ‘aḥṣuf bi-l-ḥuḍn “he embraced him”. See HB 211a.
Glossary

hoff

(21b) haffa حافة “edge”. See HB 214a. Shortening of the alif, see §6.2.10.1.

hfl

(69b) yihafla يحفل “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”.

(69b) al-hafalā ومن الألفاظ في الفعل والمفعول به الحلف لغة في “general invitation”. Lane II 603c “دعاه” “He invited them with their company.”

hfn

(111b) hifna ملف جمهه “handful”. See HB 214b, and Spiro 144a.

hqf

(21a) hıqf يقولون أي الشعراء راف المحبوب كلفجف “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 hıgayf is nowadays used for “escarpment”, see BW IV 89a, as is hıfq in Middle Egypt, see BW IV 90a.

hqq

(38b) haqq يقولون الشيء في الحرف “small box” See Spiro 145a, and HB 216b hu’.

hqn

(111b) haqan يقولون دوا المريض حقنة “to administer a clyster”. Spiro 145a “haqan (jihqan or juhqun) to inject”. Idem HB 217a. The original meaning of the word can be found in Lane II 613a: “حقن المريض “(.) He administered to the sick person what is termed حقنة, i.e. [a clyster,] a medicine put into a حقنة.” For more information about the word حقن, see §6.5.4.1.

hqw

(125a) haqw يقولون الحقو والله أصل قال ‘الحقوق الكشح والأزار ويكسر “loin”. See Wehr 227a and Hava 135a.

hk

(57a) ihtakk bi- ويقولون احتك بي فلان وللعدا الحركة أي الحروب “to clash with”. See HB 217b.

(57a) ḥakka يقولون احتك بي فلان وللعدا الحركة أي الحروب “itch”, li-l-’adāl-hakka “may the enemy get the itch”. HB 217b “hakka (.) 2. [path] scabies”. Spiro 145b “hakka a rub, a scratch, the itch”.

hll

(69b) halāhilī يقولون فلان خلالي إذا كان سريع الحركة وقضا " خلالي"
Glossary

haltalha — “quick”. HB 220 “haltalha to budge”. Wehr 234b “tahalhalat to stir from one’s place; to move, stir, budge”. Lane II “grave, staid, sedate”.

halazn — (112a) “spiral”. See Spiro 149a, and HB 220a. Its original meaning is “snail” (see Lane II 6.6b), and thereafter “spiral” because of the spiral shape of the snail’s shell. The “spiral minaret” al-Maγribī refers to is the minaret of the Ibn Tulun mosque, famous for its spiral shape.


hlf — (21a) “alf”. Spiro

hlq — and Spiro 150a. It is a Coptic word, see Crum (1972) p. 670a: 

hlm — (96b) “cheese”, i.e. “how is his decoration”, like in izzayyu “how are his clothes”;

hlw — (125a) “sweet, nice”. See HB 223a. Here mentioned by al-Maγribī because it is hlw in Classical Arabic.

hlw — (125a) “sweet, nice”. See HB 223a. Here mentioned by al-Maγribī because it is hlw in Classical Arabic.

hlw — (125b) “what does he look like?” There are two explanations:

1. its origin is حلى “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 hlāt- like”.

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Glossary

ḥmḥm (96b) *hamḥim* “*basilicum*”. Wehr 238b “*ḥimḥim* oxtongue, bugloss (*Anchusa officinalis*; bot.)”. Täckholm (1974) p. 818: “*ḥimḥim* *Trichodesma africanaum*.” Dozy I 320b “*ḥimāh* ocimum basilicum”. Boulos IV 536 “*Ḥimḥim Trichodesma ehrenbergii*” “*Ḥimām Trichodesma africanaum*”.

ḥml (70a) *ḥāmla* حاملة “the hot water in hell”, “*ḥāmla* pregnant”. According to al-Qāmūs al-muhīt 888b, it can be used both with and without -a. Spiro 153a and HB 226a only mention *ḥāmil*.

w＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊＊ verdiği

ḥmm (96b) *ḥamm* حميم “the hot water in hell”, “*ḥamm* bathing in his own blood”. See Wehr 238a. Barthélémy p. 179 “*ḥāmūm dans dammu ḥāmīmu* (blessé) dans son sang”.

ḥmw (8a) *ḥāma* حمامة “mother-in-law”. See HB 224a.

ḥmy (125b) *ḥāmya* حميا “*fever*”. HB 228a “*ḥāmyya* zeal, fervour, intensity”. Spiro 154a “*ḥāmya* or *ḥamma* fever, pl. *ḥāmīyyāt*”; 154b “*ḥamīyya* zeal, diet”. 

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Glossary

\(\text{هنغل} \) (69b) \(\text{يَهَنَغِل} \) "hopping and dancing". See HB 228b, and Spiro 154b. See also HB 193a "\(\text{هَاغَل} \) to hop on one foot". Dozy I 331b "\(\text{دَانِسُر} \)". BW IV 79b "\(\text{هَيْلَا} \) ein Spiel, bei dem man mit der linken Hand das linke Fußgelenk packt und dann hüpfend versucht, den Gegner umzukippen [OÄ 3: Bērī]".

\(\text{هندل} \) (71b) \(\text{هَنِدَل} \) ويقولون حُنْضَل على الحنظل بالظاء المشيطة وليس له وجه في الصخرة "colocynth" (a plant with bitter fruits). Boulos IV p. 534 "Handal Citrullus colocynthis حَنْضَل".

\(\text{هنف} \) ويقولون اب حنيفة والمفلد مذهب يُقال فيه حنفي والقياس حنيفي (21b) أو حنيفة "\(\text{أبِ حَنِيْفَة} \). Personal name.

\(\text{هنك} \) (21b) \(\text{هَانَفِ} \) “belonging to the school of Abū Ḥanīfa”, \(\text{nīsba} \) of Abū Ḥanīfa. EALL p. 17 (W. Fischer): “In the syllable before the \(\text{nīsba-end} \), the vowels \(\text{i}, \text{ā} \), and \(\text{ay} \) change to \(\text{a} \)”. Wright (1971) p. 154 "The letter \(\text{y} \) in words of the forms \(\text{عَضَبَة} \) and \(\text{عَضُبَة} \) when not derived from verba mediae rad. geminatae or infirmae (و or ى), is rejected, the kesra of \(\text{عَضَبَة} \) being at the same time changed into \(\text{فُحَا} \)."

\(\text{حنن} \) (57b) \(\text{هَنَاك} \) ويقولون ويقع من اهل الريف على الفم الحنك "\(\text{مَهْنَة} \)."

Then, as now, it was used by the peasants. HB 229b "\(\text{وَٰ} \) (person’s) mouth". BW IV 99b "\(\text{هَنَاك} \) Mund".

\(\text{حنان} \) (112a) \(\text{هَمْنَين} \) يقولون يا حنان يا منان "\(\text{حَنَان} \) (one of the attributes of God). Hava 146a "الحَنَان". حَنَان "\(\text{مَهْنَأ} \) يُقالة حَنَان. "\(\text{أَمْهَنَا} \) يُقالة Hava 146a "\(\text{تَمْهَنُ} \) (person’s) tender-hearted". حَنَان "\(\text{مَهْنَأ} \) (person’s) tender-hearted"

= midday heat. “A pleasant siesta”? "\(\text{هَمْنَي} \) يُقالة حَنَان "\(\text{أَمْهَنَي} \) يُقالة حَنَان "a type of garment". Dozy I 330b semble être le nom d’un vêtement, 1001 N. Bresl. XII, 399, dern. L.: "\(\text{هَمْنَي} \) يُقالة حَنَان "(\(\text{مَهْنَي} \) "\(\text{أَمْهَنَي} \) يُقالة فلهم يا حنيف "how lovely it is (?)". Could be a diminutive of \(\text{هَمْنَان} \)."

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Glossary

ḥny

(125b) ḥannyt “I decorated with henna”. HB 230a “ḥanna to dye with henna”. Ibid Spiro 155a-b.

ḥh

(121b) ḥal “sound made to urge on a donkey”. HB 187a “ḥal sound made to urge on a donkey” gee-up!

See also ḥahāma.

ḥwb

(12b) ḥwba “a weak man”. Wehr 246b “ḥauba sin, offence”. Lane II 662c “Ḥawba, a weak man”. This is a case of ellipsis: gā ḥwba > ḥwba, see Görlich (1994) p. 133.

ḥwq

(38b) yihawwaṣ mā yihawwaṣ “to have no effect (because of its insufficiency)”. HB 233a “ḥawwa‘ to suffice, be satisfying”.

ḥwl

(42a) ‘alā l-ḥāl mā “I am not aware of the matter”. HB 233b.

ḥwy

(71b) ḥawalīḥ “around it”. HB 234a “ḥawalān /prep, w pron suff ḥawalā- (w 1st sing ḥawalayya)/ around, about”. Spiro 119b “ḥawalān, round, around”.

ḥyt

(125b) ḥawwya “happens on a day when you are gathering before the prayer”. HB 235a, Spiro 156a, and BW IV 104a.

(111b) min ḥytan “since, considering that, whereas”. Al-Maqrīzī believes it is from ḥīn, with a t or s added in the middle. See also §6.2.2.
Glossary

hyš (111b) min hyšin “since”. See حین.

hyf (21b) hyf “what!”. Wehr 259b “haif wrong, injustice; (...) think up”. Spiro 118a “hāf (jiyāk) to weave”. Hava 151a “hāf to impress a.o. (speech)”. حاف. Originally “to weave”, which is here used as a metaphor for “weaving a thought”, see 86.5.4.1.

hyk (57b) hāk “to come to one's mind; to impress (on the heart)”. Wehr 251a “to weave; (...) to contrive, (...) think up”. Spiro 118a “hāk (jiyāk) to weave”. Hava 153b “hāk to impress a.o. (speech)”. حاف. Originally “to weave”, which is here used as a metaphor for “weaving a thought”, see 86.5.4.1.

hyl (71b) hāyil: dāba hāyil “reptile in heat” (insult, said to a man). HB 236a “hāyla /fem adj/ in heat (of a mare)”. Hava 151a “حائل altered in colour. Barren (female)”. In Al-Maydānī’s time, it still had the form without –ā for female adjectives (like hāmil); nowadays it is with –ā.

hyy (126a) hayy “modest”, yā 'īraf al-hayy min al-layy “he doesn't know good from bad”. HB 237b “hayy diffident, modest and well-mannered”. Al-Maydānī (s.d.) II p. 286 also gives the variant ماء. حاي “modesty”, qāl al-hayā “shameless”. HB 237b “حياء حاي 1. diffidence, modesty, politeness”. Spiro 158b “حاي حاي, shyness”.

ḥam (97a) ḥām “raw?”. The meaning is not explained by al-Mağribī. HB 238a “ḥām <P khām> /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 “خام” ḥām Baumwollwollezeug”.

ḥan (113a) ḥān “خان man, and its diminutive”. The meaning is not explained by al-Mağribī. HB 237b “ḥān /adj invar 1. man, male, person”.
Glossary

الحانوت أو سابقه انتهى إلا أن يقال توسعوا في الحان فاطقوه على الوكالة  "large shop". See HB 238b. It is originally Persian, see Steingass 443.

تعريف عن (8a); 126a) habba; habbyt يُقال أحيانًا "خبيت". They say "I hid". The interesting thing here is that al-Mağribî classifies the word habba as salih, and habbyt as laysa fi-l-lüga. This is because he correctly looks habba up under the root ḤB, and habbyt incorrectly under ḤBY.

خاتون (112b) ḥātūn “a woman of noble origin”. See Wehr 260a. Its origin is Persian, according to Ihsanoğlu 357: خاتون: [خاندان، قادون، قادر، قادرون، قادرین غازا] ودخلت الفارسية ثم عرفت منها  "خاتون" وجمعت على خواتين. وهي المرأة المعتبرة والسيدية الشريفة. Steingass 437a خاتون “а lady; matron”.

خان (112b) maḥṭūn “slow-witted”. Lane II 703c خانة "is also syn. with خنثة [He deceived, deluded, beguiled, circumvented, or outwitted, him, unaware".

خجاء (8b) ḥṣā “important/old man; scholar”. Prokosch (1983) p. 82 "x̌aγa Lehrer, Schulmeister, Professor; x̌aγa Aristokrat". See Redhouse 868b "خجاء" and Steingass 479a خجاء: كلمة فارسية تعني الكبير والسيد “khwāja”. Ihsanoğlu 362: خجاء والبازار والعمر والصاحب، وينطقها عامة الترك على شكل خوجه بمعنى المعجم "المرء والبازار والعمر المعمم".

خجاء يسمع من الأرواح خجاء ويكتبونه خوجا "scholar; rich man". See previous entry.

خديد (7b) ḥjitil "to be exhausted?". Its meaning is not explained, and the dictionaries give several translations: Spiro 163b "ḥjitil (jiḥdal), to be tired, exhausted". HB 242b "ḥjitil (a) to become numb". Dozy 1 353b
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I engourdir, s’engourdir, stupéfier’. Wehr 267a “kadila to stiffen; to become numb”. Lane II 711a “خافل he was, or became, large, and full [or plump], in the shank and fore arm”.

Wehr .73b. HB .47b gives a slightly different meaning: “to sleep”. See Ihhadal

Ibn-Batouta (II, .99, cf. III, 30), qui écrit

raving, incoherent (especially from hunger)”.

§6...9) See HB .47b.

1. hose, flexible tube.

1. hose; elephant's trunk; Khartoum” (meaning not specified in Dif/unie2BF ı/uni1E63rı)

“mustard seeds”, the mustard seeds do not fall from his hand” (proverb indicating stinginess). Wehr 272a “mustard seeds”, HB 245b “mustard”.

al-ḥarṭum (96b) al-ḥarṭum “hose; elephant's trunk; Khartoum” (meaning not specified in Dif/ı). HB 247a “ḥarṭum 1. hose, flexible tube. ḥarṭum fil elephant’s trunk”.

(see §6.2.9).

Senile”. See Spiro 167b and Wehr 273b. HB 247b gives a slightly different meaning: “ḥarfūn raving, incoherent (especially from hunger)”.

47a; 58a) ḥirka

47a; 58a) ḥirka

since they tended to stiffen on the road, they became large and full, especially in the shank and fore arm”. Dozy I 366a-b "freytag est le pers. خرکاه. Cette espèce de tente, dit Ibn-Batouta (II, 299, cf. III, 30), qui écrit خرقه, se compose de
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morceaux de bois, réunis en forme de coupole, et sur lesquels on étend des pièces de feutre”. Also mentioned in Taymur III 232. Steingass 456a “khar-gāh a tent, pavilion, tabernacle”; “خَرَگَهُ a tent” kharak (…) a three-legged stool; a plank whereon culprits are made to lie to receive castigation; the rack; (…) a chopping or sawing-block”.

حَرْي (8b) حَرْي وتقولون للمذرة حَرْي “shit”. See HB 248b.

حِزَب (72a) حِزَبًا “quarrel”. HB 249a “حُزَبًا superstitions”. Al-Qāmūs avadocı 893c does not mention that the zāy should be followed by an i, as al-Maqrīzī claims; بِحَزَبِ الْمَشْرِقِ. See HB 249a “حُزَبًا superstitions”. Al-Qāmūs nodocı 893c does not mention that the zāy should be followed by an i, as al-Maqrīzī claims; بِحَزَبِ الْمَشْرِقِ.

حَزَق (39a) حَزَق “dirty trick?”. HB 249a “حَزَق 1. impaling spike 2. dirty trick, doublecross”. Spiro 184b “حَزَقَ, impaling machine, stake, peg, (…) ێدە لەو حَزَق, he fooled him”. Prokosch (1983) p. 81 mentions that it is Mamluk, not Ottoman, which is قازق gazq.

حَزَم (97a) حَزَم “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 “حُزَامَ, حُزَمٌ nose ring”.

حَزَن (112b) حَزَن “(storage place). Spiro 169b and HB 249b “cupboard”. Hava 166b “cupboard; magazine, warehouse”.

حَزَي “to be embarrassed; to look for a pretext”. See Spiro 170a înûzâa, and HB 249b-250a ێیزَا, یِلِعْزَا.

حَژَک يتقولون فلال مخفش اذا كان صوته غير مخلص بل مخسكت (112b) مُهْذَک “weak (voice)”. HB 250a “حَژَک
<perh P khaustaq> 1. to become weak, out of sorts, tired or exhausted (...). Spiro 170b hastik, or ithastik, to be indisposed; muhastik indisposed”. Dozy I 371a “مُحَاسبَةَ، un peu malade”. Steingass 460a confirms its Persian origin: “حسَبَةَ wound; sickness; fatigue”.

ghaf

غَفَفَ (22a) غَفَافَت وقولون في الشمس خسف والقمر كسف والغالي في اللغة استعمالاً ان يقال للشمس كسف والقمر خسف “to be eclipsed (sun).” HB 251a “ghaf 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).

'hashāf

wehr.78b cites xškłan, xšnanj and xšknānk. From Pers. dish in NN (105, 3; 105, 9) and DI (10,6; 58, 9) confirms its origin: “xšnān name of a type of sweet pastry. (...) Reference to the HB .51a “خَصْنَان، خَشْنَان، خَشَنْان نَان، dry bread, biscuit; a kind of sweet-meat”. Steingass 461b “خَشْنَان” (10a; 58a) xškānān / huštanānk. From Pers. xuš nān “dry bread” (plus diminutive –ā).” Vrolijk (1998) p. 30 mentions huškānānak and huštanānak, “a confection prepared with flour and almond paste, covered with white sugar”. Taymūr III 183 “خُشْنَان، خُشْنَان نان “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. xuš nān “dry bread” (plus diminutive –ā).” Vrolijk (1998) p. 30 mentions huškānānak and huštanānak, “a confection prepared with flour and almond paste, covered with white sugar”. Taymūr III 183 “خُشْنَان، خُشْنَان نان “kind of sweetmeat”.

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hošn (112b) *mahaššān* “having a rough voice”. HB 252a *haššān* 1. to roughen, give a rough finish to.

false. See HB 252a. In the jargon used by the Sāsānīs it means “non-beggar”, see Bosworth (1976) I p. 159.

hošf ويقولون في المجون مع اهل مكة فيك واللا في الخصافة “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 a *mo`add*, meaning very thick clothes; so called as being likened to the *kheis* of woven palm-leaves”. Probably the joke al-Maqrīzī mentions, is that خصافة also means “basket”: Wehr 281b *hašfa*

basket of palm leaves”.

hošl ويقولون خصله شعر او خصلة حرير (72a) *hašla* “lock of hair; string”. HB 254a *hašla tress, lock*. Spiro 173b *hišla, lock of hair*.

hošy ويقولون خصى وهو صحيح “testicles”. HB 254b *hašya, hišya testicle (especially of a man)*. Spiro 174a *hišja, testicle*.


hošf ويقولون فلا اخفض لونه اذا كان مصفرًا “he became pale”, lit. “his colour was snatched away”. Ḥafṣī 92 خطأ: المولدون يقولون لسرعة تغيير البشرة والوجه منخفض ، قال: مالي “ارى جراحات اللحظ حائمة ف لا ارى لونك المحرم منخفضا”.

hošy يقال فلان تخطى الصوف اذا جاروزها “to overstep; to cross”. See HB 257.

hošf ويقولون ويقع من الخواص رفع بخش يحيي حين خف “slipper”, ṭaṣṣa bi- *huffyn Hunayn* “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.

(22a) ḥafīf

وِيقولون ببحر الخفيف وهو فاعلات مستقلان فاعلات ست مرآت

“poetic metre”. Name of the poetic metre with the formula

fā ’ilātun mustaf’īlan fā ’ilātun, see Stoetzer (1989) p. 144.

ḥhl

وَيقولون خلخال للحلي المعروف (خلخال

(72a) ḥulūlāl “anklet”. See HB 259b.

ḥlf

وَيقولون في الدعاء الله يجعله خلفا بآتي بحريث اللام

(22b) ḥalaf

“offspring”. See HB 262a.

ḥlq

وَيقولون ثوب خلق فيكسسون اللام

(39a) ḥaliq “rag/clothes”. HB 263b

“ḥalaqa 1 rag 2 (the only) garment one owns 3 [non-Cairene] clothes”. BW IV 121a “xalag Lappen, Lumpen”; “Kleider”.

ḥlw

وَيقولون ما أنت خلا أو فلأن ما هو خلا اذا مدحوه سفي والذي

(8b) ḥalā

يُنسبه ولو بعد ان خلا فلان سحر منه فكانهم يقولون ما هو رجل يقال فيه خلا به او براد أنه ليس خالا عن الفضل

“empty, lacking (in good qualities)”. Lane II 803b “accord. to IAr, خلا alone signifies he was, or became, free from a fault, or the like, of which he was accused, or suspected”. Dozy I 402a “خُلُوَّ” suivi de من, manquant de, dépourvu de, p.e. de bonnes qualités”.

وَيقولون ليبت الخلا مرفق

(40b; 126b) biṭ al-ḥalā “toilet”. HB 114b and Spiro 27b mention only biṭ il-

‘adāb and biṭ il-rāḥa. Wehr 102b “biṭ الأدب” and

b. al-‘adāb toilet, water closet”. Lane II 805a “خلاء 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.

ḥমm

وَيقولون فلان يخمنه أي باكل كثيرا ولم يعلم

(97a) ẓanham “to gulp down”. HB 266b “ḥamm to gulp down, bolt (food)”. This quadrilateral verb has been derived from ḥamm with reduplication, which often occurs with verbs med. gem. e.g. ẓamn > ẓansim “to sniff”, see Woidich (2006) p. 64.

ḥml

وَيقولون قماش محمل

(72a) mahmāl “nappy (fabric)”. Hava 186a

“nappy silk or wool fabric; velvet”.

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ḥmn (97a) ḥamm “to become rotten”. See Wehr 302a. HB 266b “ḥamm 1 to gulp down, bolt (food) (…) 2 to dupe, deceive”; “ḥammim to become soft (of unripe dates picked from under the tree).

ḥmn (113a) ḥammīn “to guess”. See HB 266b. Al-Ḥafāṣī, It is unclear why Ibn Durayd (author of a dictionary called al-Ǧamḥara, see GAL I p. 111 and S I p. 172) called it muwallad, i.e. “post-classical”.

ḥmy (126b) yiḥmī “to be defeated”. No references found.

ḥnq (39a) hīnaq “quarrel”. See Spiro 183b, and Blau (1982b) p. 120. HB 268a “ḥina  lower part of the throat or that part of a garment next to it”; “ḥina’a quarrel”.

ḥnn (113a) ahnn “talking through the nose”. See Wehr 263a. HB 267a “ḥanṭjin to speak with a nasal tone”. BW IV 125a “xarnna Näseln”.

ḥnw (113a) ḥnn “storage space in a boat”. HB 268a “ḥnnn (...) 2b storage space forward in a wooden boat”. Spiro 183a “ḥnn poultry house”. BW IV 125a “ḥann, hunūn ungedeckter mittlerer Raum der qtr gatīra [Rothen Meer: WiVo 61]”.

ḥwğā (126a) ḥwğā “scholar; rich man”. See ḥgx jā “scholar”.

ḥwğ “prune”. See HB 268b. In the Levant and Būqūq have the opposite meanings. See Barthélémy ḥōh “prune” (p. 221) and berqūq “prune de la petite espèce; abricot” (p. 39).

ḥwl (72a) ahwal “like his maternal uncle”. Lane II 825a “he had maternal uncles”.

ḥwn (113a) ḥwān “table”. Wehr 305b “ḥwān, hiwān (...) table”. Steingass 480b confirms its Persian origin: “ḥwān a table, covered table, and the meat upon it”; 481a “A ḥwān, ḥwān (from the preceding), a dinner-table”. Dozy I 414b “ḥtj ḥnā ou (pers. ḥwān avec la termin. dimin. turque) petite table”.
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table sur laquelle on pose les plats, plateau de bois ou de métal, sur lequel on met ou présente les plats, les coupes, etc.”

言った彼らの "traitor". HB 270a

"hawwān untrustworthy, fickle (of affairs, the world etc.)", “ḥayin betrayer, traitor”. Al-Ḥaḍārī 87-88

خوان مغرب وقبل عربى مأْخوذ من “خوان هام او “traitor”. See HB 270a.

(127a) ḥuwā "brotherhood”. HB 9b “uḥwāwa brotherhood, friendship”. Al-Ḥaḍārī

خوان بضم أحمد وتشديد الواو مصدر بمعنى الأخوة مخفف منه ورد في الحديث وصرح به الكرماني فليس لنا

See §6.2.3.1 for the disappearance of the initial hama.

(127a) ḥawā “to have an empty stomach”. HB 270a “ḥiwā (a) to become empty. il-wāḥidḥtan ḥawīna I am rather hungry” Wehr 307b “ḥawā (i) to be empty (men of); to be hungry”.

(127a) ḥawā "emptiness (of the stomach)”. See Wehr 307b خوى HB 270a mentions ḥawa as the masdar of ḥawī.

(97a) ḥyım وبناء أنظر خيمه إذا ارادوا نظر حاله وعلمه للطرف "disposition". Spiro 185b-186a "ḥêm, secret, thought; ḥêm, اخذه. Spiro 186b خيم طبيعة مغرب

خوى حالة أبو عيدة

(127a) ḥayya "noose”. See HB 272b, and Spiro 186b.

d

db وبناء قولن فلان دَبٍ السَّمَي الفلاني يريدون عاداته وطريقةه "habit".

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See HB 274a, and Spiro 186b.

dāya

ویقولون بالمرأة التي تخاذ الولد عند الولادة وهي في الغالب "midwife". See HB 274a, from the Persian dāya, see Steingass 502. İhsanoğlu 365 confirms this: "be sold at the expense of the midwife". It is a word for one of the tasks of the midwife.

دابلي (13b) dabālī "untrustworthy".

تیمیر 3 238 " فلان يدب، ولذبيب، أي مبالغ في الكلب لا يلبث بذلك " One who creeps about with calumny, or slander".

ویقولون فلا ان دينا من سرقت ونهوelon (13b) dabūlī ولذب "to lie". See dabili كادنواب الممول صبح. أو هو من دبيب اليار وذلذلك الدبلي دابلي.

dabq

بقولون فلان يبد في النبي وهو صحيح على النشب "to lay hold of". See HB 277b. Spiro 192a "dabq to be sticky, gluey, obtain, procure".

dbl

ویقولون في الزهر دبل أو دبلان وهو مصصف عن ذل دبل (72a) dabal "to wilt (flowers)". HB 277b "dibil (a) to wilt"; mašdar dubīl, dubāl, dabālān. Spiro 192a-b "dibil (jidbāl) to wither, fade, decay". For information about d < d, see §6.2.2.

دبلان (72a) dabalān "wilting (flowers)". mašdar of dibil.

دابل (72a) dubla 1 رing or band of one width (in contrast with ħātim q.v. in case of a ring for the finger). Spiro 192b "diba, plain betrothal ring". Lane (2003) p. 566: "A finger-ring without a stone is called 'debleh,' or 'dibleh.'"

دیب (72b) yīdbī بقولون فلان يبد في النبي وهو صحيح على النشب "to walk leisurely". See Lane III 850b and Dozy I 424b.
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dğl  (72b) dağğal “the Anti-Christ”, see HB 278b.
Its literal meaning is “the deceiver”. Its origin is the Syriac adjective *dağğal*. The *dağğal* 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’an, but is mentioned in the traditions. See Ef II p. 75bff. (A. Abel) and EQ I p. 107bff. (N. Robinson). Al-Mağribî does not comment on the fact that since dağğal is an adjective, it should be al-masîh al-dağğal and not masîh al-dağğal.

dhn  (113b) *dahn* millet”. HB 282a “*dahh* millet”. Ibid.
(ذَنْحَ مَزَوَّعَ). Yaghîl, (ذَنْحَ مَزَوَّعَ) madhâna
يقولون لما يوضع فيه الفخاد مدخته يفتح العيم وانما هي مدختة
“smoke funnel”. Spiro 194b and HB 282a “chimney, funnel”.

* dr  (113b) *dura* “corn”. HB 282b “*dura* maize, corn”.

* drb  (13b) durâba “one part of the
door of a shop (the door is divided into an upper and lower part)”. HB 282b “durâba: bâba xušš wi-fil iddurrâba (now it’s the month of)
Baaba, come in and close the gate (against the cold)”. Dozy 429b
دَرْبَة “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”.

* drbl  (72b) *derbîl* “garment
(لبص). Ef V 745b (Y.K. Stillman): “*derbîla*: a vest (Lib., Tun.); an
old threadbare garment (Mor)”. Harrell-Sobelman (2004) p. 23a
confirms its use in Moroccan Arabic: “*derbîla* old, worn-out piece of
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clothing”.

drq

(39b) daraqa  "shield". See HB 286b, and Spiro 197a.

Yiddī  "to winnow; to insult". HB 288a “to winnow”, p. 287b “to inform, notify”. Spiro 197b “darrā to inform, winnow, scatter”. In Cl. Ar. it is written with  ghāl: Lane III 964c. "Flān yiddī II 296c Flān such a one exalts the state, or condition, of such a one; and praises him". Dozy I 485b form II “répandre des larmes”. yiddī could be used as a euphemism for “to insult”, i.e. to inform s.o. (of his bad characteristics), see §6.5.4.1.

dsk

(127a) yiddāšāa  "to belch”. Dozy I 443b form V “roter, faire des rots”. Hava 206a “tēqāma for to belch”.

dbl

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d'k (58a) da'ak “to rub”. See HB 291a. Spiro 199a-b only mentions form I.
d'y (127a) da'yu “I invited him”. See HB 291a.
dff (22b) daff “tambourine”. HB 294b “daff, duff tambourine, larger than the riqq”.
dfy (127a) daffir “I warmed”. See HB 295a.
dqq (39b) duqāq “lupin flour, used as soap”. Spiro 202b “duqāq lupines in powder (used as soap by the poor)”. HB 296b “duʿāʾ powder. duʿāʾ ittirimis lupin flour”.
dfq (39b) diq “lupin flour, used as soap”. Taymūr III 272: “The guy is broken”. See also diq “rancour”. Dozy I 447a "haine couverte, perfidie", Lane III 886a “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”.
dk, dkk (58a) dakk “to break, to demolish”. Dozy I 453a “glisser, couler adroitement;
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charger, bourrer; altéer, falsifier; escamoter, excroquer”. It is still used in the Sudan with this meaning: Qāsim 246b “ذَلْكَ: تجاهم "ذَلْكَ: ولأعمل.

(58a) indakk “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)”.

(58b) indakk يقولون الرَّبِّيُّ اَنْدَكَ أَيَ خَسَّ جَسَدَهُ وَلَعَلَّهُ يَصِحُّ مِنْ ذَلِّكَ مِجهولًا “ذَلْكَ: المرض "ذَلْكَ: to be weakened (voice)”. Hava 212a “ذَلْكَ: دَلْكَ” to be ill”; “ذَلْكَ: to weaken a.o. (illness), to exhaust (a beast).

وَالناس يقولون على الكَّة دَكَّة بَلدَال وَمَا عِلِّيَ دَالَّ “waistband”. See Spiro 203a, and HB 298b. Lane (2003) p. 30 mentions the dikke as a waistband for ladies to keep their trousers up. Al-Ḥafṣī 60 “ذَكَّة: ما تَزِبُّ السَّراوَيْل مَعْرَض جَمْعَهَا تَنَكَ”.

(58a) dikka ويقولون أفعَّد على دِكْة الحَشْب "ذَكَّة: “wooden bench”. See Spiro 203a, and HB 298b.

dlld

(73a) daldil ويقولون لنَشني المهْدَلَ مدَلَّل او دَلْدَلَ حَتى انْهُ رَبِيما فَالْدَلْدَل "hanging; penis”. Spiro 205a “daldil, tail”. HB 299b “daldil minion, one who is submissive or ineffective”. BW IV 140b “daldāla Fetzen”.

(73a) madaldil “hanging down”. HB 299b “daldil to dangle, hang down”.

dlq

(39b) indalq فلان انُدلق عَلَى الشَّيْ اَيَ رَمي نفسه عليه رغبة “ذَلْكَ: انْدَلَق “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”.

(39b) dilq ويقولون على المرقع دَلْق وَلَيْس في القَاموس والظاهر أنه عاجمي “ragged garment”. HB 300b “dilq [obsol] woollen cloak”.

Spito 204b “dilq, long ragged cloak worn by Persians”. BW IV 141a “dilq Lappen, Fetzen”. Elt V p. 740b (Y.K. Stillman): “dilq: the patched garment of süfis, also worn by clowns (Egypt., Ir., Syr.-Pal.)”.

dll

(73a) dall ويقولون في المحبوب دَلْل وَعِنَّهَا دَلْل “dall proper, dignified conduct; coquetry, flirtation”.

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Glossary

(73a) *dalāl* “coquetry”. See HB 301a, Spiro 204a.

(73a) *dānāl* “mediator”. HB 301a “*dālāl* broker, auctioneer”. Spiro 204a “*dallāl*, auctioneer, crier”.

*dlā* وقُلُونَ فِي الْحَمَيْبِ دَالَّ وَعَدُّهُ دَالَّ (62a; 75a; 105a) *dillā* وقُلُونَ فِي الْتَحْكِيرِ مَا دَلَّ كُلُوكَ وقُلُونَ وَبِمِسْمَ عَمَّيْنَ اهْلُ الْرَّفِّ فَلَانُ مَا دَالَّ رَجُلَ يَقُولُونَ مَا دَالَّ قَبْسُهُ اَمْ اَنْفِقَ اهْلُ الْمُجْلِسِ عَلَيْهِ ‘‘this’’. See §6.3.3 for the demonstratives.

*dmdm* وقُلُونَ فِي الْحَمَيْبِ دَالَّ وَعَدُّهُ دَالَّ (97b) *yidamdīm ‘alā*‘ to speak to s.o. in anger’. HB 302a “damdim (...) 2. to mutter”. Lane III 910b ‘‘ذَدَمْ غَلِيْهِ’’ he spoke to him in anger’.

*dmšq* وقُلُونَ دَمْشَقَ الشَّامَ فِي كَسْرِ الْنَّدالِ وَالْمَيْمُ ‘‘Damascus’’. The pronunciation in Egypt today is *dimāṣ*.

*dmk* وَإِمَّا قُولُ اهْلُ الْبَنَى مَدْمَكَ فَالْأَلْدِي فِي الْقَامُوسِ (٢٢٣) المدَمَكَ السَّافِ مِن الْبِسَامَ “course of bricks”. See HB 303a, and Spiro 206a. BW IV 144a “*mīdāk* Mauerschicht”. Vollers (1897) p. 291-2 suggests this word is of Aramaic origin.

وَقُلُونَ فِحْجٌ دَوْمَكَي لَمْ أَعْلَمْ بِالْبَلَّدِ دُوَّالَيْنِ يَنَبِسُ ‘‘type of wheat’’. There is a hamlet called al-Damwākī in Egypt in the neighbourhood of Suhāq, see *al-'Āhār* 25/7/2005 (online ed.), perhaps *qamh damwākī* was a kind of wheat that came from that area.

*dnnd* ‘‘مَدْنَيْنِ’’ ‘‘to speak in a low voice’’. HB 304b, 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* وقُلُونَ فِحْجٌ دَنَّفَ ‘‘love-sick’’. HB 305a “danaf /adj invar/ oafish”. Wehr 339b “danif seriously ill’’. Lane III 919c ‘‘ذَنَّفَ دَنَّفَ ‘‘having any disease; or emancipated by disease so as to be at the point of death’’.

*dnq* يَقُولُونَ حَبَّةُ وَدَابِقُ الْبَنَائِ ‘‘small copper coin’’. HB 274a “*dānq* ‘P dānak’ [obsol] (...) 2. type of copper coin”. Al-Ḥafāżī 95 ‘‘ذَانَقَ مَعَرْبَ ‘‘ذَانَق’’. Steingass 501 ‘‘ذَانَقَ، Grain; a berry; stone of fruit, seed of
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dnn (113b) *dannu* دُنَّى "he says, as it was of the people of the districts of cultivated land and of Arabs, a great man of the unbelievers of the 'Am, ... 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-Ḥafṣī 99 “man of importance”. See Wehr 341b “*dhqān*, *duḥqān* chief man or magistrate of a village, prince or head of the farmers; a husbandman, cultivator of the ground; a historian; a minstrel, bard”.

dhq (113b) *duḥqān* دُحْقَان “man of importance”. See Wehr 341b “*dhqān*”. Lane III 9.4c "...دُغْفَان", also written "*دتَغْفَان*", the headman, or chief, of a village or town (...) or, as used by the Arabs, a great man of the unbelievers of the 'Am; ... 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-Ḥafṣī 99 “man of importance”. See Wehr 341b “*dhqān*, *duḥqān* 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 (73b) *duḥull* دُحْل "simpleton". See Spiro 207b and HB 307a. Lane III 9.4c "...دَحْلَ", a great man of the unbelievers of the 'Am, ... 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-Ḥafṣī 99 “man of importance”. See Wehr 341b “*dhqān*, *duḥqān* chief man or magistrate of a village, prince or head of the farmers; a husbandman, cultivator of the ground; a historian; a minstrel, bard”.

dhy (127a) *duḥā* دَحَا “clever”. HB 308b “*dahā* cunning". Spiro 208a “دِهَا, sagacity, shrewdness, fineness; رَاجِل دُحَّا, sagacious man, prudent man, clearheaded man”.

dwb (13b) *yā dwbu* يا دُوُّبٍ "hardly". HB 962a “*yadūb* barely, (only) just, hardly"; also mentions *yadōb*, but not *yadōbu*. Spiro 208a-b “*dāb* (ja), almost, just enough, hardly, when”. BW IV 146a “*ya-dawbuh* bāyīn er ist noch kaum zu sehen".
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<th>Glossary</th>
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<tr>
<td>This example comes from Farafra. Fischer (1959) p. 156 mentions ja dāb “kaum” for Cairo, but without the suffixes. He relates it to ya duʿūb “oh trouble, oh pain!”</td>
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<td>* dwkā</td>
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Glossary

والساتس والحاسب والمجاز ذي لا يضيع عمله، بل يجري بالخير “creditor”. HB 317a “dayyāna creditors”; 317b “dayyān Judge (epithet of God)”. Spiro 190a “dayjān, or mudājin, creditor”.

d
*dll* وقيلون فلان في ذل أي اهانة (74a) *dull* “humiliation”. Spiro 254a and HB 377b ذل *zull “humiliation”.

*dw* يقالون ذو النون النون الحوت “the man of the whale, Jonah”. See EQ III p. 52a (H. Busse).

*di* يقالون ذي اللبكة التي وقعا فيها مثلًا: أي في أمر صعب ولد ذي مناسبة، وعلم أن قول الناس ما ذي الأرسل بالذكر خطأ فان المراد بها الخطية “this”. See §6.3.3 for the demonstratives.

r

*rbb* يقالون رب لعمل الحروب (14a) *rubb* "thickened juice of the carob-fruit". HB 321b "rubb thickened fruit juice, fruit purée”.

*ribb* ويقالون رباب لالة يضرب بها رباب "musical instrument”. HB 321b “rabāba, 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”.

*ribba* يقالون للبرسيم رب وله عرف فيه شبا الآن (14a) *ribba* "clover”. See HB 322a. BW IV 154a “ribba, irbbb ausgewachsener Klee, der für Samen geerntet wird”. It is untrue that *āl-Ṭāmis al-muhīṣ* does not mention it: الكبيرة والزينة: ... وبالكسر، نبات، شجرة، أو هي الحروب، الجماعة *al-Ṭāmis al-muhīṣ* 82b.

*marbbā* ويقالون مرتب للزنجيل وغيره وهو صحيح زنجيل مرتب “jam”. See HB 321b, and Hava 39b. Lane III 1024b “مرتبَ”، ومرتب。“...
Glossary

made [or preserved] with زَبَّ [or inspissated juice, &c. (...)]: you say مُرَتِّبَة زَجْنَيْلَ. This was originally an adjective, but has become a substantive.

rbk يقولون فلان ارتباك في الامر اذا لم يقدر على الخلاص منه “to become muddled, confused”. See HB 325a, and Spiro 216b.

rbn يقولون ركان السفينة “captain of a ship”. HB 325a “rabbūn captain, skipper”. According to Vollers (1896) p. 641 it is a Persian loanword derived from rahbar. This is confirmed by Steingass 566: “rāh-bar, a road-guide”. Al-Ḥaḍāṣ 107 also mentions its non-Arabic origin: “زَيْرَان: صاحب مكان السفينة”.

rby يقولون خيار رأي إذا كان كبيرا “large”. Unclear whether it means “large” in general or only applies to a certain type of cucumber. Lane III 1024a “رَابِّ، an increasing, or augmenting”.

rty يقولون رنا المبَّه: يقولون رنين مرتِبة “to lament”. See HB 337b “رَسَأ”.

rgb ويقولون رجب المرجح أي المعتم وهو صحيح زَجْنَت “to fear, be impressed”. Lane III 1033c “زَجْنَت" He was frightened, or afraid”.

rgl ويقولون على الرجل راجل ولا اعلم تصححه فان الراجل ضد الراكب “man”. See HB 327b. Al-Maġribī believes its origin is the diminutive of رجل (see 75a).

رَجَل ويقولون وسمع من اهل الريف فلان ما دلا رجل فتح الراوس وككون الحم الغير العربية كحم ابن جني المنصوص عليها في شرح جمع الجوامع الأصولي للعلامه المحقق “man” (rural). For the “un-Arabic ǧīm” see §6.2.1. Lane III 1045a mentions زَجْنَتٰ and زَجْنَتٰ.
Glossary

rağāl (75a) “man”.

Al-Mağribî’s conclusion that this is Şāmī is correct; see Frayha (1995) p. 63a: “rajjal, rūjṭal; raj jal, raj jal...” and Barthélémy 271: “raddjāl, riddjāl homme”.

al-irīgāl (75a) “purse”. See HB 328b, and Spiro 219b.

irīgāl and irīgāl are terms for a 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 hīlāw ar-ruḥām.

rūḥī (97b) “a great man of learning to whom one makes room, clear the way”.

marhaba(n) (14a) “welcome”. HB 329b “marhaba noun equivalent in usage to the English interjection ‘welcome!’.”

rūḥl (75a) “marhaba (a kind of slipper)”. See Davies (1981) p. 379 “TRJYL, PL TRAJYL name of a type of peasant shoe (syn. s. JWAD and ZRBWN, q.v.) (S: 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. ‘marhaba’ markub oder etwas seltener ‘tergīl’ (Umbildung von rūgīl).”
Glossary

ardabb (11a) *ardabb* (Copt) dry measure of 198 litres, ardebb. Spiro 9a *ardabb* measure for cereals (=197.75 cubic litres). Crum (1972) 305b “(...) measure of grain &c, ṣuṣaṭ ni ardebb”. Its ancient Egyptian origin is also mentioned by Vollers (1896) p. 653.

radk (99) *radk* and *rolled* in the English. The symbol [r] “the straps of the camel litter”. Kazimirski I 848a “rak, R. &c, enjoliver, embellir”. It could it be some kind of decorative tassel.

radm (97b) *radm* and *rolled* in the English. “to fill up with earth”. See HB 333a “radam (I)”, Spiro 222b “radam (jirdim)”. BW IV 161b “radam, yirdim ḥ mit Erde bedecken, zuschütten”.

radn (114a) *radnî* and *well-straightened* for *rādī* “basket”. Lane III 1070b “rādî (jirdî)” “a well-straightened spear”. It is supposed that it was given this name after a woman called Rudayna, who used to straighten spears.

al-rīdāniyya (118b) *al-rīdāniyya* is the name of a neighbourhood in present-day ‘Abbāsiyya; see Behrens-Abu Seif (1985) pp. 1 and 74.

mardan (114a) *mardan* and *spear*. HB 333b “mardin, mardan spindle”. Hava 248a “spindle”.

marqūna (114a) *marqūna* and *bask* in the English. BW IV 158b “marqūna, marqūna Vorratssorb”. Hava 244a “bask”.

raḍī (127b) *raḍī* and *bad*. See Spiro 222a, HB 333b.

raḍil (75b) *raḍil* and *raḍī* “despicable”. HB 335a *raḍil* impertinent, insolent”. Wehr 389a “raṭīl” “raḍīl low, base”. Lane III 1073c mentions the pronunciation *raḍīl*, as well as *raḍīl* with the symbol ↓.

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rzq

rzq /unie2BFılā rislık al-rızq `alā allāh (40a) al-rızq `alā allāh  rzq: الرزق على الله بقولهم: الرزق على الله، ولكن قولهم على الله لا يتوهم منه الواجب 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.

rzk

rzk (59a) ṭalār the vizier Ruzzayk”. Ṭalār b. Ruzzik, al-Malik al-Ṣāliḥ. According to al-Qāmūs ıll-muvaṣṣal, 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-Ḥallāb, al-Ḥitaf al-tawfiqīyya IV p. 183 mentions that the mosque was built in 549, during the reign of al-Fāiz bi-Naṣr Allāh.

rmn


rstaq

rstaq (40b) ṭarāṣq “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)”.

rmsq

rmsq (40b) murastaq “well-organized, precise (person)”. See ṭarāṣq (40b) “bundle”.

rsl

rsl (76b) ṭasāl “ease”, الرسل “الرسل” (76b)  “take it easy”. Lane III 1082c “gentleness, and a deliberate, or leisurely, manner of acting (...).” وقيل أيضاً على رسول الله (..) وقيل “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”.

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(76b) mîrsâl “messenger”. See HB 336b. Lane III 1084ab “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 رُسُل “is also called رُسُل, as being likened to the arrow thus termed”.

(97b) itrassim ‘ala p faire garder quelqu’un à vue; aussi c. et acc., p.e. "to guard someone". Dozy I 526b "il le fit garder à vue par vingt mamlouks”.

(98a) rassîm ‘ala “to have a person guard someone”. Dozy I 526b "p faire garder quelqu’un à vue; aussi c. et acc., p.e. "to guard someone". Dozy I 526b "il le fit garder à vue par vingt mamlouks”.

(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-Ṭafāġī: "رسن م قبل هو فارسي عروبة قدما".

(98a) rašam “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 "راشم a mark, an impression”.

(22b) yîrṣaf “to do something well”. Lane III 1094a “راشف It was firm, or sound; or firmly, or soundly, or well, executed, or performed”. HB 340a “to pave”.

(14a) rîdâb “spittle”. Lane III 1096a “RAŠIÎB “Spittle”. Lane III 1096a “spittle”. Lane III 1096a “spittle”.

(76b) rîtîl “spittle”.
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“weak, soft”. Lane III 1102a “رَطْلٍ a man soft, lax, or uncompact”.

(76b) رَطْلٍ “a weight”. Spiro 228a “رَطْلٍ, pound weight”. HB 341b “رَطْلٍ unit of weight equal to 449.8 grams”. The weight of the رَطْلٍ changed over the centuries, while it also depended on the commodity. Therefore, it could vary from 400g to over 900g. See EI VI (E. Ashtor, J. Burton-Page) pp. 118b-119a. Vollers (1897) p. 298 believes it is derived from the Greek λίτρα.

(114a) رَطَن “to speak in an incomprehensible language, to gibber”. HB 341b only mentions form I: “رَطَن 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”.

(114a) رَطَن “someone who speaks an incomprehensible language”, or: رَطَن “incomprehensible language”. HB 341b “رَطَن incomprehensible language, double-Dutch (applied especially to Nubian)”. Spiro 228b “رَطَن, act of speaking in a foreign language, a foreign language”.

(14a) هَمَامُ رَأَبِيَّة “a certain kind of pigeon”. Lane III 1104b mentions that حمامة راعية or حمامة راعية is “a certain kind of pigeon”, or “the pigeon that is loud, or strong, in its cry, or voice”.

(23a) رَأَبُ “nosebleed”. See Wehr 400b.

(22b) رَأَبُ “to have a nosebleed”. Wehr 400b “ رَأَب انفه “(anfuḥū) to have a nosebleed”.

(40b) رَأَبُ “loaf of bread”. Wehr 400b “رَأَب انفه “to have a nosebleed”.

Another example of putting the dots in the wrong place (تَشِیع):
Glossary

For more information about this kind of misspelling, see also glossary: 141a apa’ a (142a) apa’ a

"loaf of bread". See HB 342b “ripif”.

"to rub s.o.’s nose in the sand to humiliate him". HB 342b “rajam to force”.

Lane III 1113b: “rip im al·a·fin his nose clave to the earth; he was, or became, abased, or humbled”.

"to twitch", ynt tirif “I have a premonition”. HB 345a: “raif 1. to twitch, flutter. ‘ni bi-trif I have a premonition’.

And it could be that the verb means saying any of these last three phrases to a person, thereby insulting him.

and ı (114a) ra’una “frivolity”. Wehr 401a “levity, frivolity, flippancy; thoughtlessness”.

when you say ‘I have a premonition’. Dozy I 538b “appliquer des feuilles d’or ou d’argent sur le cuivre”.

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Glossary

rfq: (40b) marfaq “convenience, facility, anything conducive to ease or comfort”. Hava 263a “travails of the day”.

rfy: (9a) rafa “to darn”. See Spiro 232a, and HB 346a.

rqb: (14a) raqbân “heavy, fat”. Lane III 1134b “ra’abân, a man thick or large in the neck”. HB 346a “ra’abân abu ra’abân having no feathers on its neck (of a chicken)”.

rqq: (40b) raqs “to become soft, relax”. HB 346b “ra’ra’ 1. to weaken, soften up”.

rqq: (40b) ruqâq “thin sheets of dough”. HB 347b “ru’a paper-thin round sheets of dough, usually dried, used in the preparation of various dishes”. Spiro 232b “ruqâq, wafer-like cakes”.

rkk: (59a) râkyk “weak, defective (language)”. HB 350b “râkk weak, poor, defective (of language)”. Lane III 1141c “flebe, or weak, and incorrect; applied to a word or an expression”.

rmd: (3a; 32b) marmâd “marmad. 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-Ḫafāği 118:1”.


rmk: (9b) râmâk “to intend to take (a thing)”. Lane III 1158b “he remained, stayed, dwelt, or abode, in the place”. In the Sudan it is today used with the
Glossary

meaning of “to conspire”, see Qāsim 301b: " "모암ة واتقان على موامرة
". بقولون ترميم البنا وفي الفامجم رمة يرمي ورمة رمة ومما "restoration". See HB 353a.

"(98a) rumma "بقولون هذا صاحب الرومة بمشهد ارا المضموما أي صاحب مارمة "matter", "صاحب الرومة". Spiro 237b "rumma, totality; صاحب الرومة". HB 353a "rumma all the appurtenances (of s.th.)".

(98a) rumma "بقولون الرمک وهو معروف "pomegranates (coll.)". See HB 353a.

"(77a) arnabiyya "بقولون طبخنا ارنبية اسماء اسمة مانسبة "hare
". Dozy I 19a "أُرِبْيَ" qui appartient au lièvre. - fricassée, ragout, ragout de lièvre, civet".

(77a) yiitrbdil "بقولون فلابن ييرهده عليناي اني يهؤدا لنا ولم يعلم
"to make fun of, look down on s.o.". HB 354b "rahdil 1. to pull out of shape 2. to become soft"; "itrbdil passive of rhdil". In Spiro 238a only form V "to be slovenly, untidy in one's dress". Hava 237b "رهدل II etre arrogant; c. على se moquer de".

(23b) rahaf "بقولون [ملا] في العجين المعان رهف "to become soft". HB 354b "rahaaf to make soft, make delicate"; does not mention form I. Lane III 1170a "رهاف it was, or became, thin, and slender".

(42a) murhāiq "بقولون غلام مراهق اي قارب الحلم "adolescent". See HB 355a.

(41a) arhaq "بقولون غلام مراهق اي قارب الحلم وارق الصلاة اخرها حتي يبدنو وقت الأخرى "to delay". HB 355 "arhaq to exhaust, wear out".

Hava 274b "أَزْهَقَ الصلاة "تَزَهَّقَ to delay prayer to the last minute".

(77a) murahl "بقولون لحم مرهق وهو مسترخي "flabby". Hava 275a "مُرَهْل to be flabby".

(106a) marham "بقولون المرهم قال هو دوا مركب للجراحات "ointment".

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See HB 355a. Al-Ḥafṣī on "the judicial investigation of guilt".

rwh ראח (6b) rāḥ “to go”. See HB 355.
(101b) arāḥ “to go”. See §6.3.1.5 for form IV.

rwšn רושן (114a) rawšan “air-hole, skylight”. HB 358b "rōšan (<P raušan) [obsol] air vent, skylight". Spiro 239a "rōšan, air-hole, skylight". Its Persian origin is confirmed by Steingass 594a "rozan, rauzan, a window; an aperture in the middle of the house for allowing the smoke to escape", İhsanoğlu 380 "רושן: קמה פארסית", "ירוסין" and Vollers (1896) p. 623.

rwq רעך (40b) rāq “to pour out (a liquid)”. Wehr 427b form IV “to pour out (a liquid)”.
(40b) rawāq רואך “room; cloister; dormitories of the students at al-Azhar” (meaning not specified by al-Maḡribī). HB 359b “ruwāq, rawāq section of living-quarters, dormitories and workrooms of the students at the old Azhar”. Spiro 239a "rawāq, gallery, room, cloister". Dozy I 572a “Raw, rideau, rideau de lit; dais, pavillon; salle, salon, chambre; cloître”. Diem-Radenberg (1994) p. 87 "Raw. arcade".

rk רעך (59b) rōk “public property”. HB 359b "רסק: מָל ir-rōk [obsol] public property". Spiro 239a "רסק, general, common estate".

rwb ריב (13b) rāḇ “curdled milk”. See HB 355b.

ryb ריב "to make suspicious". HB 360b "irrāb to become suspicious". Wehr 429b “ריב to disquiet”. Lane III 1175c "irrāb (the ž) ריב...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 II 574a "ריב I voir de quelqu’un ce qui inspire des soupçons et ce qu’on désapprouve".

ryf רиф (23b) rīf “countryside”. See HB 361b.
Glossary

ryq

(41a) \( rīq \) “saliva”. See HB 361b.

(41a) \( rīqa \) “saliva”. HB 361b only mentions \( rī \) “saliva”. Spiro 241b “ryqa, or lyqa, sponge inside a native inkstand”. In Classical Arabic, both \( rīq \) and \( rīq̱a \) are correct, see Lane III 1203a.

ryl

(74b) \( riyāl \) “a silver coin”. Dozy I 576a-b “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 EI² VIII p. 563b (G.S.P. Freeman-Grenville). This is probably the reason why al-Maġribī 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.

rym

(97b) \( rīm \) “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

(114b) \( ryn \) “blackness of the heart”. Lane III 1204c “\( rīn \)” “rust that overspreads the sword and the mirror”; “the like of rust, covering the heart”, “blackness of the heart”.

z

zbb

(14b) \( zabb \) “penis”. HB 364a “zibb”, Lane III 1208b “zibb”.

zbrq

(41a) \( muzabraq \) “adorned”. See HB 364b, and Spiro 245a.

zbq

(41b) \(inzabraq \) “to dart in”. HB 365a
Glossary

“zabaq to dart (in or out), slip away, flee”. Spiro 245b “zabaq to dart, escape”.

zbl
(77a) zabila “garbage”. HB 365a “zabila”. See §6.2.12.3 for the vowels of words meaning “waste”.
(77b) izbl “leave … alone (imp.)”. HB 365a “zabal (i) [slang] to avoid like dirt, treat with contemptuous indifference”.
(61a) zbl “shit (abus.)”. HB 365a “zbl dropping(s) (of birds, goats, sheep, rabbits, mice etc.)”. See also مَفرَكَ.

zbn
(114b) zubun “customer”.
HB 365b: zibun, zabun, or zabûn (from P zubûn). Its Persian origin is confirmed by Steingass 610b “zubûn an eager purchaser” and Vollers (1897) p. 292.

zgl
(77b) zaghâl “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
(23b) zahaf “to crawl (little child)”. HB 366a “zahaf(also sahaf) to crawl, creep”.
(23b) zahâfa “palm-branch with which the house is swept”. HB 366a “zahhâfa (…) zahaf palm leaves”. Lane III 1219c “زَحَافَة “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”.

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zhq  يقولون فلانه زحاقا وتسعوا الزحاق ويسحب على ابنا الراي "lesbianism". Wehr 466a "musāhaqa and siḥaq tribady, Lesbianism". HB 402a "sāhiq to engage in lesbianism". Lane IV 1319c  "[Fricatrix; quae confirctu 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.

zhl  يقولون فلان في رجل اذا كان مغناطبا وزحل كفر كوكب من رجل (78a) zuhal هل يحس في القاموس ولم يصفه بشنامة ونحوه وفي ذكرى ان الصفا في فلان في رجل هو fulān fi zuhal "so-and-so is in a rage". HB 366a "zuhal Saturn. ḥazzu zuhal his luck is bad. nahāru zuhal 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-nahṣ al-akbar), Mars being the lesser.”

zhlf  يقولون زحافة على البداية المسحمة مسلحة ونافئا والما زحافة (23b) zalihaa زحافة رحلات كما في القاموس دواب صغار لها ارجل تمثي شبه العمل “tortoise”. HB 366a “zalihaa, zulīfa tortoise. Also ziḥīfa, zulīfa, siḥīfa”. Hīgāzī (1969) p. 119 describes the change this word has undergone as: voiceless sīn became voiced zāyn; metathesis of lām and ḥā, see §6.2.5 and §6.2.7.

zhlq  يقولون ترحل وقع زحلق (41b) tazahlq ترحل "to slip". See HB 366b and Spiro 246b.

zhrf  يقولون زحرف المكان اذا حشتته (23b) zahrīf يحرف "to adorn". See HB 367a.

zhm  يقولون فلان في رحم اذا كان في تحطم والرذم في اللغة الدفع “pride, arrogance”. HB 367a “ziḥīm (.) 2. unbearable (of people)”.

zdq  يقولون ولكن يقع من البعض فلان يردقه اي يندفع وهو "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.
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zrb  (15a) *zrb* “enclosure; enclosure made out of reed and palm fibres”. HB 367a-b: “zarbīyya hedge, fence, enclosure”; “zirība 1. pen, byre (for livestock)”. BW IV 183a “zarb Zaun (Hecke)”.

zrbb  ويقولون للمعوم من الْقُصْب والْيَف [زرب صح] (15a) *zarbāb* (زرج زرب) ويقولون للمعوم زرباب وه أصل (...). وهو معروف في العربي.”

zrdm  ويقولون للمعوم زرباب وه أصل (...). وهو معروف في العربي.”

zrf  (24a) *zarāfīḥ* “giraffe”. HB 369a “zarāfīḥ a giraffe”. See §6.2.11 for the pausal imāla.

zrfin  (114b) *zarfin* “to curl”. Lane III 1227a: “... A ring of a door: (Mghh, 1:1) or [a ring] in a general sense”. Steingass 618 “zarfin, an iron ring for holding the bolt or chain of a door”.

zrqa  (41b) *‘azraq; al-adawiw al-‘azraq* “arch enemy”. Kazimirska I 987a “enemi acharné”. The colour blue has negative connotations: HB 369b “adma zar’a abusive epithet for a Copt. nābu azra’ he is cunning. ḫalṭalla il-bala l-azra’ ‘ala gittitu I’ll destroy him!” etc.

zrq  ويقولون زرق الطائر. وما هو ذرق بالذال المعجمة؛ ويقولون زرق الطير وهو صحيح كما يقال فيه ذرق بالذال “droppings (of a bird)”. 210
Glossary

Wehr 357a “

قولون زرق بالمرآق وهو صحيح (of a bird)”. Also correct, see Wehr 437a.

زرق (41b) zarqa “to pierce”. Wehr 437a “zarqa to hit, pierce”. HB 369a “zara’ (u) (…) 2. to give a piercing sidelong glance”.

مزراق (41b) muzrāq “javelin”. HB 369b “muzrā’ javelin”. Spiro 249a “mizrāq lance, javelin”.

زق (373b) za’aq “to shout”. See HB 371a “za’a.”

زفق (41a) yiza’aqaq (42a) برعقة ويقولون وقع كثيراً من النساء على الحال ما يقع أي ثقيلاً حرير العظ “to shout”. It is the four-radical equivalent of za’aq “to shout”.

زل (78a) zu’al “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”.

زلك (59b; 59b; 61a) za’lūk, za’alik زعلوك، زعلليك ويقولون فلاان زعل اي ملل من المريضي وّكريماً ما يقع هذا من المغاربة؛ يقولون على الفقراء الحجاج منهم زعلاناً الجربوك كحصص الفقير وتصعلك افقت وهذا الذي يقطع فيه زعلوك وقد تبدل “pauper”. HB 503b “ša’lūk, šulūk (also za’lūk) /pl ša’alik/ pauper, down-and-out, bum”.

زيم (98b) za’mūm زعموم “covered with dust”. According to Lane 1233c, a she-camel “of which one knows not whether he be in her fat or not”. Kazimirski I 993a “زَعْمُوم” Qui a la parole embarrassee”. No reference found to dust.

زغل (78a) zaqāl ويقولون دههم زغل (…) فيمكن ان يكون دههم زغل من “counterfeited”. HB 372b “qaqal deceit, deception”. See also Taymur IV 30. Al-Hajajī 113 زغل بمعنى “Zugl” زغل بمعنى “ زغل” ريف وقع في كلام الفقهاء أو المنودين.

زيف (24a) za’affa “wedding procession”. See HB 373b.

زقوق (42a) zaqqaq ويقولون زقوق ليضحك (…) فان الزقوق الان العبث باليد وتحركها في خاصرة البصعي لضحكه “to tickle”. HB 374a “za’za’ to
Glossary

chirp, twitter”. To tickle is zaqzaj nowadays, see HB 372a. 'Abd al-Tawwāb (2000) p. 364 mentions the shift from q to g as a common phenomenon in Sudan and some villages in the south of Iraq, and refers to another example from Egypt: لا أقدر . Dozy I 597a “chatouiller”.

zqq

(42a) zaqq “to feed”. HB 374a “za” (u) to push”. Lane III 1238a “زَقَّاَّ رُآْنَة” “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 رق و على الضرب باليد رق ( ... ) وإن اخذ من زق الحمام كأنه يطعمه الضرب فهو وجه أخر “to push”. HB 374a “to push”. Dozy I 596a “Zouk, porter des coups”.

(42b) zaqq “to feed”. HB 374b “زَقَّاَّ dead-end alley or lane, cul-de-sac”.

zqm

(98b) izzaqqam يقولون للعدو أرقم أو أكله الرقم وهو صحيح لأن الرقم طعام “to be force-fed”. See HB 375a.

(98a) zaqm يقولون للعدو أرقم أو أكله الرقم “force-feeding”. Hava 292a

zkz

(59b) zakzik يقولون محل مرتكب أو فلان له محل زكرته برودون زُيتيه زكرته “to adorn”. No references found.

(59b) muzakzak يقولون محل مرتكب أو فلان له محل زكرته برودون زُيتيه زكرته “adorned”. See HB 373a.

zkm

(99a) zukma “فَلَان زُكْمَة” “heavy, coarse”. See Lane III 1240a.

zlf

(24b) zalaf يقولون على العذار زلف وما علمت له نسبة الا أنه قال في القاموس الزلفة الآجابة الحضرا فيمكن ان يولد من هذه بجامع الخضراء او ان الزلف غير عربي فلا يحتاج الى البحث فيه “sideburns”. Taymur IV 42 “الزَّلَفة: لِلنَّسَاءَ فِي الْحَضَرِ بَعْضُهَا يَسْتَخْدَمُونَهَا عَنْدَ الرُّكُّوكَ. وَهِيْ مَحْرُوفَةَ عَنْ” “السَّالِفَةَ فِيما يَظْهَر”. Nowadays, these are called sawālif, see HB 425a.

(24b) zalaf يقولون في مغزونهم على المغارة الزلفة التي تشبه “large dish”.

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See Hava 294a "زلقة، زلة a full [reservoir of water such as is called] مسخنة; ... also a [bowl such as is called] مسخنة". Dakhla "zeřfa Blechschluessel" (BW IV 190b). It is unclear why the Egyptians would call the North-Africans like this. It could relate to "زلق "sideburns".

(24b) *zallaf* "to exaggerate". Wehr 442a *zallaf "to exaggerate"*. HB 376b "*zalaf" to slip, trip* itzallaf "to fawn (to s.o.)". Lane 1245a "زلق "he added, or exaggerated, in his discourse".

(42b) *zalq* " يقولون زلق أو المحل فيه زلق (street) mud". Hava 294a "زلاق "mud". Lane III 1246a "زلق "he slipped".

(78b) *zilla* " يقولون Zil'a or Zilâ the first floor/house in Mecca. Kazimirski I 1002b "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.

(78b) *zillâ, zilâ* "carpet, blanket". See Hava 293a. Lane III 1242c "زلية, an arabicized word from the Pers. زیلی a carpet". Confirmed by Steingass 635a: "زیلی, زیلی, a kind of woollen blanket worn by the poor".

(78b) *zalâm* "يقولونوم ما في كلامه زالم اي تقص". HB 377b "*zalal = zallâ"; "*zalla a slip, a mistake, an error, a sin". Lane 1242b "زلان a slip in mud, or in speech".
Glossary

(82a) **zammar** “to play an instrument”. HB 378b-379a “zammar 1. to pipe, play on a musical wind instrument”. Spiro 255b “zammar to play the zummara”. In al-Magribi’s time it could apparently also be used for instruments other than wind instruments.

(99a) **zambil** (99a) “zambil” pl. “zalalim”, trunk of an elephant”.

بقولون زلم، زلام “zambil, zalalim” HB 378 “zambil, pl. zalalim, trunk of an elephant”.

(4.b) **zimmır** “to play an instrument”. Dozy I 603a I “marmottes des prières, des passages du Coran; boire de l’eau de zamzam”.

(59b) **zambil** “boredom”. See HB 379b “zimri, zuom (a) to feel bored, fed up or weary. Vn zama”. Dozy I 603b I. Biffer dans Freytag la signif. *ira excusit*. Dans le passage des 1001 N. qu’il cite, il faut lire le verbe *zimri* (voyez), au lieu duquel on trouve aussi *zam* dans d’autres passages de l’éd. de Breslau. “to be bored”. See HB 379b “zimri, zuom (a) to feel bored, fed up or weary. Vn zama”. Dozy I 603b I. Biffer dans Freytag la signif. *ira excusit*. Dans le passage des 1001 N. qu’il cite, il faut lire le verbe *zimri* (voyez), au lieu duquel on trouve aussi *zam* dans d’autres passages de l’éd. de Breslau. “to be bored”. See HB 379b “zimri, zuom (a) to feel bored, fed up or weary. Vn zama”. Dozy I 603b I. Biffer dans Freytag la signif. *ira excusit*. Dans le passage des 1001 N. qu’il cite, il faut lire le verbe *zimri* (voyez), au lieu duquel on trouve aussi *zam* dans d’autres passages de l’éd. de Breslau.

*zm* يقال قلت قولهم مَرَة اقدام هل يعين فتح الزام فالجواب لا قال مَرَة و مرَة “slippery ground”. Hava 293a “slippery ground”. HB 377b mentions the verb “zall to slip”.

بقولون زلو، زلوم “zambil, zalalim” HB 378 “zambil, pl. zalalim, trunk of an elephant”.

وبقولون زامك عنده إيمام أي عجب ونجوه (59b) “zambil” غضب شديد وجمالوح لزمك الحموية يلومك حسب زلوك وجعل زمك حموية عجل غضب أو احمر قصير (... وفإن زلوك يوجد من قوله الزام محركه الغضب لأن زمك الحموية هو غيظه وغضب عليه العاشق غيدة ما فيه أنهم سكنوا المحرك لتفريقهم “angry”, Hava 296a “anger”. Dozy I 603b “zambil” “zambil” II imprégner, incrusteer”; “zambil” “zemak” “zemak” “zemak” “zemak” bien juste (habit); ...
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proverbially: زمك: the word زمك is from “لال طلوع” والرجل السريع الغضب”. It could be related to Persian, see Steingass 621a زمك “zamaj (v.n.), being angry”.

زامك (59b) zamk “anger”. See زمك.

قولهم مكتوب بالذهب المركب وقعت هذه من بعض العلماء ولم يعلم لها وجهها في اللغة ... قوله زامك القرية ملاها يتخذه من صحة قوله بالذهب المركب أي الخلاف أي الكبير زمك “adorned”. Al-Ḥafṣī 115 زمك “charge entière ou grande de chameau; bagage”.

وقولون على الله الخرز الايميل (78b) azmil, HB 17b azmil. According to Vollers (1897) p. 294, this derives from the Greek ωμὴν, ωμην.

وقولون على الناقة زامك وسمعته من المغاربة وتجار السودان “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”.

بضبة زمك وله نسبة فإنهم يريدون بومه انه مسكل قلبه حتى لا يقدر ينفس “to strangle”. HB 379b “zam (i) to press, press together”. Spiro 225a “zam (juzm), to tie together”. Taymūr IV زامك “زمك or تامبأ”. Lane 1248a زمك he tied, or bound, it”.

زامك (99a) zam “zam” to press, press.

يقولون على الناقة زمك وسمعته من المغاربة وتجار السودان “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”.

زمنك (103b) zanbara زمنك Zanbar “whoremonger”. 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” زمك “lily, iris”. See HB 381a, Wehr 444b.

يقولون على محب الغلابان فلتبورة وعلى محب النسا زنبره واصله بالفارسي غلام بره وزن بره الكلام معلوم وزن الامرة “whoremonger”.

Steingass 623a “zan a woman”; 143a باره “bara” o.a. “covetous, avaricious; addicted, given to”; 623b زنبره “zan-bāra a whoremonger, wencher”.

“lily, iris”. See HB 381a, Wehr 444b.
Glossary

znbl  “basket”. See HB 381b. It was originally Persian, see Steingass 624a.

znğbl mentions zangabîl, zangabîl, zangabîl.

znq mentions zandîq, zandîq, zandîq.

znq “athiest”. HB 382a zindi, Wehr 445a zandîq. Al-Ṭafâği 114 “114

znq “cornered, squeezed into a confined space”. See

znq “to make stumble”. Dozy I 609b II “faire glisser”. HB 384b only mentions “to cause to be fed up”.

zhm “the odour of fat and stinking flesh-meat; a fetiche odour”. See text edition, endnote on fol. 99b.

zwrq “small boat”. See HB 386a zora, Hava 288a.

zwf “hyssop”. Hava 301a zof, zof, zof, zof. HB 386b “zof [bot] hyssop”.

zwq “to ornament”. See HB 386b. Dozy I 614b “farder, aussi au fig., flatter, peindre en beau, chamarrer, orner de broderies”.

zwk “decorated”. See
Glossary

zwyl

“walking in a crooked way (insult)”. Al-Qāmūs al-muḥiṭ 848a “الْوُكَ: مُمْلَى الْعَرَابِ، وَتَحْرِيقُ الْمُنْتَكِبِينَ فِي الْمَسْتَيِّ، وَالْبَحْرِ”.

HB 387a “زَكَة”.

zwl

يقولون “a person large in body”. Wehr 450a “زُول “person, body; ghost”. HB 387a “ zawāl 2. shadow (of a person)”. Spiro 244a “زَالَلْ اَلْوُرْدَةِ”.

زول: زول بمعنى شخص، وبقال: زوله كويش: أي: هنئة وزكية، وكشفه Lane III 1271c “ a form, or figure, of a man or some other thing, that one sees from a distance or a person: syn. "شُخص".

BW IV 194b “زرَل Person” (South-Middle Egypt), “Mann, jemand” (Kharga).

zwm

يقولون بروم عليه إذا هم به ان يغله وفي القاموس زام كمعنًى “practise (a profession), pursue (an interest)”; "مَزْمَالَتَا: عَلَيْهِمْ جَلَّةً، وَعِندَهُمْ غَيْرُ بَيْدَمَا، وَيَعْلَمُهُمْ فَلاَنْ زَامْ عَلَیْهِمْ غَيْرًا. "مزوماً: عَلَيْهِمْ جَلَّةً، وَعِندَهُمْ غَيْرُ بَيْدَمَا، وَيَعْلَمُهُمْ فَلاَنْ زَامْ عَلَیْهِمْ غَيْرًا.

HB 387a “زَمَ (u) 1. to growl; 2. to utter a mating call (of a male pigeon)”. Spiro 244a “to groan”. Hava 282b “رام "زَمَ to frighten a.o.”.

zwy

يقولون بروم عليه إذا هم به ان يغله وفي القاموس زام كمعنًى “mosque”. HB 387b “زَوْيَا (... 2. a small mosque (without a minaret)”. Ḩiḡāzī (1969) p. 120 says this is the first mention of this word with this meaning.

zwył

يقولون باب زويلة فائل في القاموس وباب "باب زويلة Bāb Zuwēla, one of the gates of Cairo”. See al-Maqrīzī (1998) II pp. 98-100. Al-Ḥaṣṣā’s explanation is correct, since the gate was named after the population of Sudanic origin in the town
of Zawīla/Zuwayla (nowadays in South-Western Libya), from whom the Fāṭimids recruited a corps of zawīla soldiers. See EI XI p. 466a-b (K.S. Viker).

zybq (41b) zaybaq “quicksilver, mercury”. Wehr 451a "zayiq = zabq. HB 387b zeebā'. Dozy I 616b "vif-argent".

zyf (25a) zayyif "forged". Lane III 1278a “bad, or such as are rejected, or returned, because of adulterating alloy therein”. HB 389b “itzayyif or izayyif to be counterfeited, be forged (of money in particular). iva mitzayyif”, and Wehr 458b "zayyaf forged". Lane III 1278a mentions zaif as the pl. as well as zaif. See also zaif.

zyq (43a) zyiq "collar". See Hava 303a, Wehr 453b, and Lane III 1278a. Spiro 261b "zyq, long narrow slip", HB 389b “ziq 1. edge, border 2. strip”.

zyn (114b) ziyān “trick”. Its etymology is unknown. Most dictionaries (Hava, Wehr, Lane, HB, Spiro) only mention "embellishment". Dozy I 620b “avarie”.

5

sbb (15a) subb “to insult”. See HB 393a.

sbsb (15a) sabsb “to be lank (hair)”. Wehr 458b “tasabsb “to be lank (hair)”. In HB 395a, it is divided between 2 entries: "sabsb ‘to take great pains with (one’s hair)’ "sabsb ‘to flow, stream’. Dozy 625b “sabb ‘to flow, stream’.

sb’ (43b) sab’, sab’a “lion, lionness”. See HB 395b.

sbb (43b) subb ‘ceremony marking the seventh day after the birth of a child’. See HB 395b.
Glossary

times”. HB 395b “subba’ 1. to make seven 2. to complete seven days”.

ويقولون فلان له سابقة بالشي، أي سبق الناس إليه “precedence”. See HB 396b, Wehr 460b, and Lane IV 1300b. Dozy 628a “prompte soumission”; “anciennes relations ou anciens services”.

ويقولون في سبيل الله إذا تعمدوا من شخص أخطأ في شيء “path”, fi sabīl allāh “for the sake of God”. See HB 397a. Al-Maġribī mentions its use as an exclamation of amazement when somebody makes a mistake.

ويقولون فلان سهيل هكذا أي إنه يطال “lazy”. Wehr 461b “sābihila people without work, idlers, loafers”. HB 397b “sābihila haphazardly, any old how”; “sābihila aimless, careless, vague”.

ويقولون سمية للمشروب المعلوم في العيد لم تعرفه “a sweet drink”. See HB 398a. From Turkish, see Redhouse 1086b: “sūbiye. A sweet drink prepared from pounded almonds, melon or cucumber seeds, etc.” İhsanoğlu 397 “سوبيه: مشروب أبيض اللون يصنع “من أشياء مثل اللوز وذكور الشمام”.

ويقولون في النتر ضد النظام سجع “rhymed prose”. See HB 400a.

يقولون ميظاف وهو صحيح قال السجف ويكر وكتاب الستر “curtain”. Hava 310a “curtain; fringe of a garment”. HB 400a “sīgāf trimming ribbon, facing”. Spiro 270a “sīgāf, edging, border”. Lane 1310b “miṣjaaf a curtain; a veil”; 1310c “miṣjaaf borders of a garment, or piece of cloth”. It seems al-Maġribī means “curtain”, since he says its use is in accordance with al-Qāmūs al-muhīf, which says it is a satr.
This verb is probably formed from the plural the root ل/uni1E6CM "to slap" in the same pattern as word
See Hava 313b, and Lane 13.5b. HB 403a "40.b, Spiro .7.a.
parlant de paroles ou d’une pièce de vers,
conforme ıu bon sens
Dozy I 639a "...as HB 610b
stLamMed/uni0644.medi.preAlef/uni0643.init /uni0651/uni0651
ل

Another example is
as HB 610b it'ola' "to behave promiscuously"; see also Woidich (2006) pp. 68-9. Another example is
physiognomy”. See HB
402b, Spiro 272a.

"weak-minded". See Hava 313b, and Lane 1325b. HB 403a "saljīf 1. fatuous, stupid, asinine (of people and behaviour)”. Dozy I 639a “...aussi en parlant de paroles ou d’une pièce de vers, insensé, qui n’est pas conforme au bon sens”.

"soot”. Although the word لع/uni1E2Bām ل/uni1E6D-/uni1E6Dīn "register”. This is the document upon which somebody’s sins are recorded, see EI X p. 538b (F.C. de Blois): “There is also a حاد/uni1E25ām register such as the Muslim 99 scrolls (siğill), each one extending as far as the eye can see, on which his sins are registered”.

See Hava 312b, and Wehr 466b.

filings of gold and silver”. See Hava 312b, and Wehr 466b.

"to show the coast”. Lane IV 1320a: form III “they took, or came to the shore”. This verb is probably formed from the plural sawāhil. There are a few verbs with the pattern KōKaK in modern Egyptian Arabic, such as HB 610b it'ola' "to behave promiscuously"; see also Woidich (2006) pp. 68-9. Another example is

"to slander”. See Hava 312a. HB 402a "sahāl (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”.

 physiognomy”. See HB
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 physiognomy”. See HB
402b, Spiro 272a.
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mentions the variant suhūm wi-hbāb “filth and soot”. Lane IV 1326a: “crock, or black matter, [that collects upon the outside] of a cooking-pot”.

sīn

sāhin “hot”. See HB 404a.

sā/im

su/uni1E2Bn

sādim

sā/uni1E2Bn

sā/uni1E2Bin


sādā “of no avail”. Hava 315b “sadā” nāma “forsaken, of no avail, useless”. Lane 1336c “left, left alone, or neglected”.

sārādīq

sārādīq “canopy covering the courtyard of a house”. Hava 318a “sāradīq” nāmiran nīman nīmean “temporary pavilion of appliquéd or patterned cloth set up in a public place for funeral receptions or other large gatherings”. Al-Ḥaṭṭātī “sāradīq” nāmiran nīman nīmean “μετὰ τὰ ταξοθέματα οὐκ ἐνέργεια”.

sr′

“to hurry”. HB 409b “asrā’a” to speed up, accelerate”.

srwl

“drawers, long trousers”. HB 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 šālvar.

sṛy

“to take as a concubine”.

Wehr 471a, under the root SRR: “tasarrā (and tasarrara) to take (ب or ال a woman) as concubine (سيرة surrīya)”. HB 411a “itsarra” passive of surra “sarra to dispel, drive away (sorrow, worries)” does not fit here.

stʾ

“to be witty, use one’s eloquence to make
Glossary

fun of s.o.". HB 412a “ṣaṭa‘ to shine brightly”. Lane IV 1359a “sustainable”.

Chaste in speech; or eloquent; (.) fluent in speech.

ṣṭl

وينقولون فلان مسطول وكثيرا ما يسمع من اهالي الحجاز وهو في سطة “intoxication” (Hiğāz). See Spiro 278a. Nowadays “a trip, a “high” (see HB 412b). Lane 1359a “said of a medicine, it intoxicated him: but it is a vulgar word”.

سـطـل وـيـقـال “(80b) mastur “drunk, high” (Hiğāz). Al-Ḥafṣī 119

سيطل قال PIDI صواب سيطل ويقلب هو دخيل عرب ومأ ضر العوار لآكل” النباح مسطول وصرفه عامية مبتذلة ولا أدرى أصلها. See سطة

وينقولون وقع سطل فلان إذا عشق أحدا “to be madly in love with s.o.”. Literally “to fall intoxicated”.

Dozy I 653a “(80b) mastur “be madly in love with s.o.”. Literally “to fall intoxicated”. VII (...) être ravi en extase, s’extasier” (BC) and 832a “be ravi en extase, s’extasier” (8b). HB 412b 1. “ṣuṭal any intoxicating agent 2a. doped, stoned, high 2b. intoxicated, drunk”.

ṣff

وينقولون لما يسف سفوف يضم السين وهو سفوف كصور “medicinal powder”. See HB 417b, Hava 323a, and Wehr 480.

ṣfq

(45b) ṣafq “to strike hands in a bargain; to applaud”. Hava 324b “minfīq “to strike hands in a bargain”. Hava 399b “mṣfīq “to strike hands in (a bargain); (m)mṣfīq “to strike hands in (a bargain); (m)mṣfīq “to hit hands; to applaud”. HB 506a “ṣa‘a deal, bargain”, “ṣaffa‘ to applaud”.

ṣfy

(128a) ṣafāya سفاء “a thorn”.

Nom. un. of سفاء (see HB 416b). Dozy 660b ṣafāya سفاء “a thorn” (comme “barbe d’un épi”). BW IV 208b “ṣafāya Granne”.

ṣq’


سقع اللحية بارد يا

 sistem
Glossary

sot. De même Macn. II, 408,12. Lane 1707b “stupid, dull, or wanting in intelligence”. For the de-emphatization of the sād, see §6.2.4.

sqf

(25b) saqf (sqf) ceiling”. See HB 418a.

sqm

(25b) saqaf (sqm) “to applaud”. Metathesis (see §6.2.7) and de-emphatization (see §6.2.4): saqqaf > saqaf (see also sqf). HB 418a “to clap, applaud”.

sqy

(25b) saqifa (sqy) “roofed passage”.

See Hava 326b, Wehr 484b, and Dozy I 663a. HB 418a “arbour”.

skāh

وامنما يك ... فه فارسية بمعنى الواحد ... وهو المستعمل في “the third 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.”

skрак (44a) sakra (sk') “to bow one's head”. Dozy I 668b “saluer quelqu'un en baissant la tête”.

yissakka (44a) يسك (skk) “to loiter, hang around”. See HB 420b.

skk

(59a) sikka (skk) “to hit”. De-emphatization of the sād (see §6.2.4). HB 420b “sakk (...) 4. to hit, punch”. Lane IV 1208c “sakk (...) he struck him”.

sīkkī (skk) “to hit”. De-emphatization of the sād (see §6.2.4). HB 420b “sakk (...) 4. to hit, punch”. Lane IV 1208c “sakk (...) he struck him”.

sīkkī (skk) “to hit”. De-emphatization of the sād (see §6.2.4). HB 420b “sakk (...) 4. to hit, punch”. Lane IV 1208c “sakk (...) he struck him”.

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Glossary

نبض عليها الدراهم وحديدة القدّان والطريق المستوي والسکی الدینار “stamped coin”. لَسَنَّا وَدَِّدَى هِنِذَام “a coin without a stamp or a picture, head or tail on it”. HB 420b only mentions the verb sakk “5 (also sak) to mint (money)”. Hava 327b “سک” ... stamped coin”.

Dozy 666a “سکهّ (... monnaie, argent monnayé”.

بقولون مسکن شرعي وهو صحيح ويجوز مسکن بشکر الفا “house”. See HB 421b. فا is an error and should be read as فی.

بقولون سلمج وهو صحيح فالسلمج كيفرفر نبر معرفه “turnip”. See Wehr 490b. Dozy I 671b “nف” ملّح “navet long et grand”. Steingass 757b “شَلَقَة” شَلَقَمّ “salğam, a turnip, rape”. Al-Ḥafragh 121 سلّم “سلم بالسيف نوع من الضرائب”.

ویقولون فلا ملّح الشی یرودون انه بعیضی في نفاذ متناوله “to be successful in selling one’s goods”. HB 424b mentions the noun sl’a “commodity”. Dozy I 674b “سلّح حصان” II maquignonner, user d’artifice pour couvrir les vices d’un cheval”.

ویقولون فی رقة العدّ سلّم وهو زیادت تحدث في البلد كالعگا “cyst”. See Wehr 493a, and Hava 331b. Dozy 675a “سلّغ حصان” II سلّغ “goître, tumeur grosse de nature spongieuse à la gorge”.

بقولون الله يرحم سلفک وفلان يسلف أي بقرض وكلاهما لعویآیا “ancestors”. See HB 425a.

بقولون وهم اهل الحرف أعطا سلفه لشي يعني للصانع حتى لا يشتعل عدد الغیر وله مخاود من السلف لانه قدمه له واسلفه “advance payment”. Wehr 493b “advance payment”; سلف “sulfa loan; (cash) advance”.

بقولون الله يرحم سلفک وفلان يسلف أي بقرض وكلاهما لعوی "to lend”. See HB 425a.

سلاق “سلق” "to boil”. See HB 425a sala’.

...
Glossary

(45b) *salq* “chard”. See HB 425b. Dozy I 675b “(…) bette blanche”. Boulos “Salq Beta vulgaris subsp. Maritima”.

(46a) *yissallaq* ويقولون يتسلق على الامتداد ويسلق كما قالوا يسلق “to climb”. In HB 425b only as *mašdar*: “*tasallu* ↑ climb, ascent”.

(60b) *silk* سلك “thread”. HB 425b “wire”.

(91b) *misalla* يقولون خيطة للمسلحة “thick needle”. See HB 426b. Al-Maġribī overlooked it in *al-Qāmūs al-muhīṭ*, because it says on p. 914b: “المسلحة، بكسر العيم: خيطًا ضخمًا”.

(100b) *sulma* سلما “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

(100b) *salâlim* صلالم “stairs”. See HB 427b.

(128a) *salla* سلّا “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 “distrainer, désennuyer, amuser, divertir”.

(44b) *sumyda* / *sumyda* summary ما يقدر على هذا الآكل مسيبدل “lord”. Lane IV 1424b “lord, master, chief, prince, or man of rank or quality”. According to Lane, the vocalization is *samyda*; *sumyda* is vulgar.

520 I thank Ms. Mahasen Abu Mansour for this information.
Glossary

**smi** 
(45a) *sumāʼ* 
‘reputation’. See HB 431a. The word *raʼa* should be read as *reputation*.

**smm** 
(101a) *sammāʼ* 
‘poison that kills on the spot’. Hava 334b “poison killing on the spot”. The vocalization can be *simm*, *summ*, or *samm*, see HB 432a.

**snbsk** 
(60b) *sambūsak* 
‘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** 
(46a; 60b) *sanbūq* 
‘box’. Lane 1445a "sanduq".

**smbq** 
(46a) *sanbq* 
“box”.

**smbk** 
(46a) *sunbq* 
“box”. Lane 1445a...
Glossary

dial. var. of سندوق”. HB 435a “sandā, sundā’ 1. box, container”.

sndl واعلم ان بينداب هو الصلب والظاهر ان الذي يقولون عليه “بندال سندان” “anvil”. See HB 435a. Hava 309b “سندان” “anvil”.

sindān is Persian; see Steingass 701 and Vollers (1896) p. 643.

snn يقولون مسن وهو صحيح فال وكل ما يسِن به او عليه مسن “whetstone”. See HB 436a.

shm يقولون فلان قاعد ومُستَه ها اذا كان في فكرة وحسان كانه “looking preoccupied, frowning”. See HB 438a.

shy يقال فلان في المسطح أي انه عادي الفن” (50a) al-suhā “the Suhā-star, a star in Ursa Major”, fulān ṭ-is-suhā “so-and-so is of high rank”. Hava 342a [مُسْتَه ها “dim star in ursa major”. Lane IV 1456a “مُسْتَه ها” مسَن [often written مستَه ها].

swsn يقولون سوسن وهو صحيح كجوهره بري وبستاني (115b) misran “lily of the valley”. See HB 441b. Boulos 551 “Sawlan Pancratium arabicum, P. maritimum”. Al-Hafāqqi 123a مسَن زهر معروف “lily of the valley”.

swq ويقولون على المؤخر الساقه (46a) sūqa “rear guard”. See Wehr 517a.

swk ويقولون فلان يسوق الشر لعل اصله يسوق وتسوقوا باعوا “to go looking for”. HB 442b “itsawwa” or “issawwa” (..) 2. to go shopping, go buying”. Spiro 295b “issawwa to purchase, buy”. Al-Maqrībī means “he goes looking for trouble / mischief.”

swk ويلقولون المسواك والسواك والكل صحيح (60b) siwāk “stick used for cleaning the teeth”. See HB 442b: “miswāk = siwāk”.

swy يقولون هما سوآن والذي في النحو ان لا يقال سوآن لأنه (128a) sawān “equals”. Dualis of sawān. According to al-Maqrībī this should be سوآن هما ميِان “same”. See Wehr 519b: “هم هم ميِان they are alike, are the same”. Nowadays sawa in Egypt, see HB 443a.

sybwy ويقولون فلان سبيويه زمانه كثير من الخواص لا ي dụcون “ميِانه” (15a) sībawayh “schedule”.

نقولو ان معنى مسَن وهو صحيح فال وكل ما يسِن به او عليه مسن. Nowadays
“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”. EI 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)”. Wehr 5.3a “Sesbania aegyptiaca Pers.” Steingass 716b “sīsībān, seed of cinquefoil”. Boulos IV 550 “Saisaban Pycnocyclus tomentosa, Sesbania sesban”. Vollers (1897) p. .98 believes its origin is the Greek ξίφος. See also §6...8 for the diphthong.


وبقولون 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.

وبقولون سيفان بريدون 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.

وبقولون انقلب فيهمه اذا تغيرت صورته “appearance”. Wehr 524a” سمياء سما “mark, sign, characteristic; mien, expression”. BW IV 225b “bīsimit kalb in Gestalt eines Hundes” (Bahariyya).

バッグン

{15a} sysbān (15b) šāmi 1. pertaining to the Levant, especially Syria and Lebanon”. 

saidb

بقولون للشبان شباب مع ان الشباب مصدر لا جمع على حسب الظاهرة “young men”. Initially, al-Mağribī believed that šabāb
was an incorrect plural of šābb, but he corrects himself in the margin:  

و يقولون فلان يبشر أولاده إذا كان يشترى لهم ما يشترون "to give (children) a treat". See HB 449b, and Spiro 301b.

يقولون فلان شهاب ضد جوعان وكذلك يقولون حريش شهاب "satisfied, full; thick (material)"). HB 450a “šabān 1. satiated, full (with food). (..) 3. full (of pleats)”. Lane IV 1497a “a garment, or piece of cloth, [of full texture, or] of many threads”.

يقولون شهاب من طعام كذا فيفجعون الشهاب "satiation (of food)". HB 450a “šab’a a repletion, one’s fill”. Lane 1497a “the quantity with which one is satiated, sated, or satisfied, once, of food”.

والعلم أن قول العامة فلان شهاب إذا ذهب أو اشتهب أي اذهب "to make go away". Lane IV 1396a “went away with such a thing covertly, secretly, or clandestinely”. Wehr 489a tasallala “to steal away, slink away”.

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فيكون أيضا قول العامة لعب معه مشتقة مشتقة عن مشتقل (79b) maštal  وهو الطريق الضيق أي أدخله في امر صعب وما شاب مشتقل المشمعة فلم "narrow road", lašab ma’ah maštal “he put him in a difficult position”. Hava 309a “narrow road”. The word maštal was probably no longer understood in al-Mağribi’s time, so it was confused with the more familiar maštal (“plant nursery”).

يقولون شهم أي سبب “to insult”. See HB 452b.

يقولون هذا المجل شتوي ضد صيفي "winter- (adj.)”. HB 452b “šīrwī winter, wintery”. Al-Ḥafṣī 135-136 شتوي: في هموم “to winter, to wintry”
Glossary

šhm (101b) šaḥm “gazelle, fawn”, bi-šaḥm kīlah “brisk, energetic”. Lane IV 1513b [lit. I met him, or found him, with the fat of his kidneys,] meaning, in his state of briskness, liveliness, or sprightliness.

šh (115b) šaḥra “hatred”. Lane IV 1514b “shārīn to quarrel with, dispute with”.

šdq (46b) yišsadDAQ “to be diffuse in speech”. See HB 456b, Spiro 307a, and Lane IV 1520b.

šdl (81a) šādili “fawn”. See Wehr 538b. Classicism used in poetry.

šdn (115b) šādin “gazelle”, See Wehr 538b. Classicism used in poetry.

šr’ (45a) mušarra “open to the street (door); disgraced”. HB 461a “šīrā or šu’rā’ a window in or over a door”. BW IV 235a “šīrā Öffnung zur Heizkammer des Backofens”. Hava 360b form I “to open upon a street (door)”. Lane IV 1534b form I: “šurar al bāb al ’ṭīr the door, or entrance, communicated with the road”. Dozy I 747b form II “ouvrir une porte, une fenêtre, une tente, à sous-entendre l’al ’ṭīr”.

šrf (26a) šārif “old (fem)”. Wehr 546a “šarif old (camel mare)”; idem Lane IV 1538b. Dozy 749b “šarif vieux et décrépit”.

šrk (60b) šūryk “type of bread”. HB 463b “șurēk <T çörek> type of bun”. It is a Turkish word; see Redhouse 735a “şurek 1. bread 2. a cake or
Glossary

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
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<tbody>
<tr>
<td>شرف (šıf)</td>
<td>a sign of distinction of the nobles. Dozy I 759b.</td>
</tr>
<tr>
<td>شرف (šıf)</td>
<td>a kind of flag. Steingass mentions only mentions شرف شرف a flag in the language a sign of the nobility.</td>
</tr>
</tbody>
</table>
| سقاifo (šqdf) | “camel litter, sedan chair”. Hava 371b “شَقَذِفَ” camel-litter. Wehr 561b “šqadaf a kind of sedan”.
| شرف (šıf) | madness, or mad; مشغوف مشغوف one to whom property is embellished (or rendered pleasing) so that he loves it.
| شرف (šıf) | “to rinse”. See HB 465b, and Dozy I 759b.                                            |
| سقاifo (šqdf) | “to wash someone’s ears”, i.e. to scold him.                  |
| حذف (šıf) | “to clip ears” (80b) Sirwāl Sirwal. Valencia’s Dictionary only mentions “drawers, trousers”. Steingass 679b only mentions سروال and that it is Arabic. Redhouse (1968) p. 1022b Elx IX p. 676a (W. Björkman) mentions both Sirwāl and Şarwāl. |
| حذف (šıf) | “a sign of distinction of the nobles”. Dozy I 759b.                |
| حذف (šıf) | “a sign of distinction of the nobles”. Dozy I 759b. |
| حذف (šıf) | “to yearn for”. See HB 469b.                         |
| حذف (šıf) | “to wash someone’s ears”, i.e. to scold him.  |
| حذف (šıf) | “passionate, crazy (about something)”. See HB 468b. Hava 369a |
### Glossary

| šqf | “pot sherd; piece” (Levant). HB 471b “šaqfa a (pot)sherd”. Dozy I 774b “šaqf “shoulder”, vulg. “pot de terre...: débris de pot cassé, tesson, têt””. Barthélemy 399 šaqfe “morceau, pièce”. See also Almkvist (1893) p. 293. |
| šqq | “disease which causes cracks in the skin”. See Lane IV 1578b. BW IV 242a “šagg, šuqīg Schrunde” (Kharga); 242b “mišiqiq schrundig, mit Schrunden bedeckt” (Kharga). |
| šqlb | “piece of fabric”. According to Lane IV 1578a-b, it can be either šaqqa “half, or a piece, of a garment”, or šıqq “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 “šiqqa “... proprement pièce d’étoffe”.” |
| šıgg | “splitting headache”. Lane IV 1578c “headache”. Wehr 561a “hemicrania, migraine”.

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| šıqlıb | “Glass in the Semitic languages. According to Kamil (1963) p. 29 for the causative with ša. |
| šıkmı | “to do neatly” (60b) šakka “to do neatly (sewing)”. Lane 1582c “ša’na šokkab thab” “they placed their tents in one row, or series, in one regular order, near together”. HB 473b “to prick”. |
| šıklı | “short”. No references found.

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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”.

škm

يقولون شكل الفرس وهو صحيح من الشکیم والشکیمیة في “to bridle”. See Wehr 565a. HB 474b “sakam to curb, restrain”.

šlf

ويقولون شکیفة مثلاً للمرأة التي تأخذ دراهم من الطالب لها “prostitute”. Dozy I 782b “prostituée”.

šłq

وهم يصفحون اشتق على الحركة اشتق على الحركة وسباني، ويقولون في صناعة الخشب جركه حتى تهم يصفحون لمن ادرك الخفي اشتق على الحركة أي اشتق على الحركة ولم يعلمن شی من ذلك “to have suspicion of”. Hava 375a “to perceive stealthily, to have suspicion of”. štalaf seems to be a nonsense-word, a corruption of štalalq by changing the diacritical dots. For more information about this kind of misspellings, see also أتّلأ. Hava 58a “to inform on”. Hava 375a “to perceive stealthily, to have suspicion of”.

šmlrd

ويقولون اشتق على الشی ای اخبره به او اظهره له “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 فلاته شکیفة حتى تهم يقللون خذ من الفجل الورق ومن النسا الخلاق ويفسرونها بالطرف والشكیفة الآن عند العامة الطويلة والطويلة، ومن فاذا: شکیفة. ومن حکم: 226 العجازات: گن من الفجل الورق، واشرب من النحل الخلاق، والبش من النباب الخلاق، وحذ من النسا الخلاق HB 476a “šalā’ /adj invar/ ill-bred, insolent, abusive. in-niswān ššala’ dōl those foul-mouthed broads”. Dozy I 782b “مرأة شکیفة “mégère, pecque, femme sotte et impertinente”.

(81a) šamārdal

ويقولون ويسمع من اهل الصعيد الشيخ شمردل اسم شیخ شمردل
Glossary

34. “Samardal (personal name)”. There is a
neighbourhood called in al-Fašn, a town in the
governorate of Banī Suwayf, see www.marefa.org

a youth, strong and hardy, and in the like sense applied to a
camel”.

81a mašmal ويقولون في الدعا على الأعداء مماشل يفتح العينين وليس
كذلك قال مشمل كمشكل سيف قصير يغطي باللوب وكمحراب ملتحقة
“having the qualities of a bad omen?”. Hava 378a

81b mišmıl ويقولون فاتاك الشسب "you
are a weakling". Al-Ḥafāǧī 17.

102a mašmūm ويقولون على الطبخ مشموم وهو صحيح
“smelling pleasant”. HB 479b “mašmūm spoiled”. Is pass. part. “smelt”.

102b mišmūm في الجزء 3.4a “to
smell”; “mašmūmāt flowers which have perfume”. 

86.5.4.1.

15b šanab ويقولون فاتاك الشسب “you
are a weakling”. Al-Ḥafāǧī 172 "لأ أن تضرب للأسفل “the moustache is a sign of masculinity, see HB 480b.

115b yishanšin ويقولون يشتشش أي بصوت ومنه قولهم ليه متشششة لحلاي
يوضع في عنق المرأة والذي في اللغة المشنكة الخلق والطبيعة فلم تظهر النمسة
“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

115b muššanšin ويقولون يشتششششش أي بصوت ومنه قولهم ليه متششششة لحلاي
يوضع في عنق المرأة والذي في اللغة المشنكة الخلق والطبيعة فلم تظهر
النمسة “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 some times of
Glossary

coral) in the centre. This and the following are seldom worn by any but females of the middle and lower orders”.

(26b) šanəf

ويقولون عند السماع شفام المسامع فلو منه معيهم [أحد] شفام

“to please the ears”. Hava 379a

to adorn a.o. with earrings; to adorn (speech”). HB 481b “to

embellish (the nose) with a šanəf” (= nose-ring). Lane IV 1606b

شَفَام “he adorned and embellished his language”.

(27a) šanən

فصح قولهم شفام المسامع بخلاف قولهم شفام الفنجان مثلا

“fill”. No references found.

(115b) šanən al-gārə

يقولون شن عليهما الغارة “to launch an attack”.

See Wehr 569b.

نشن “nonsense word rhyming with banın, 'and they lived happily ever

after’”. Taymūr IV 250-1 mentions šunun, which is always

referred to in combination with šē: da ṣe’ wi šunun “that is

something good, beautiful”. Al-Maqrīzī’s statement that neither

شَن ishments nor between them have an equivalent in Classical Arabic is incorrect,

since between is the gen./acc. of بنين “boys, sons”.

(102a) šihım

يقولون فلان شهيم فيكسرون الشين ولاها

“clever”. HB 484a

شَهِيم /adj invar/ gallant, decent, gentlemanly”. Hava 380b

شَهِيم “sharp-minded, clever; energetic”. Lane IV 1613c

شَهِيم “hardy, strong, sturdy etc.; clever etc.”

(27a) šaʃf

يقولون شاف الشيء أي نظوره

“to see”. Originally meant “to

polish”, see Lane 1619b.

(27a) ištaʃf

فلان اشتاف من فلان أو مشتاف منه إذا كان

خائفًا “to be afraid of”. Lane IV 1619b

اشتاف “he feared”.

(27a) maʃtaʃ “afraid”. See

اشتاف

(27a) šayəfa

وقلو لدآ العين شفاء

“medicine for the eye”.

Kazimirski I 1289a

شَيْفَا “tout remède pour une maladie d’yeux”.

Hava 382b

“eye-wash, eye-powder”.

(60b) šawwak

ويقولون شوكة الشوكة وهو صحيح

شُوْكَ “to prick”. See HB
Glossary

शोका (60b) šwka “a thorn”. HB 487a शोका 1. a thorn, a splinter, a spine, a fish bone”.

शवत (60b) šwkt “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”.

श्लम “to rage, scream”. Lane IV 1592b “šlám sparks of anger”. Dozy I 783a “I rendre quelqu’un perplexe”. Another verb with the pattern KwKak confirm its Coptic origin.

श्ला “disfigured, be deformed”. Kamāl (1997) p. 6. mentions that its origin is Coptic:

श्ला (102a) yisšlām “to rage, scream”. Lane IV 1592b “šlám sparks of anger”. Dozy I 783a “I rendre quelqu’un perplexe”. Another verb with the pattern KwKak confirm its Coptic origin.

श्ला (115b) šwna “storage place for grain”. Kamāl (1997) p. 62 mentions that its origin is Coptic: (...)

श्ला (122a) mušawwah “defiend”. HB 487b “šawwih, šawwah ... 2. to be defaced, be deformed”.

श्ला (122a) tašwih “deform”. Dozy I 783a “I rendre quelqu’un perplexe”. Another verb with the pattern KwKak confirm its Coptic origin.

श्ला (122a) šāh “sheep”. Wehr 574b “šā’ sheep”, n. un. is šā’ and pl. šyā’. कैमाल (1997) शाह एक वास्तविकता है। ये प्राचीन शाही बायर्जन है। ये प्राचीन बायर्जन है।

श्ला (128a) šwā “grilled meat”. Wehr 578b “šwā, šwā’ broiled, or grilled, meat, and the like”.

श्ला (128a) šuwayya “a little”. See HB 488a. šuwayya is indeed the diminutive of šay’.
Glossary

**šy'**

By saying that a man thinks of a woman and she is thinking of a man, you express "to want" (Yemeni). In the modern Yemeni dialect, the prefixes š- or ša- express the future or an intention. See also §6.4.6.

**šyn**

By saying that a man thinks of a woman and she is thinking of a man, you express "to be naughty". See HB 490a. Spiro 328b has šishtan.

**šyl**

By saying that a man thinks of a woman and she is thinking of a man, you express "to be naughty". See HB 490a. Spiro 300b "altogether, without weighing or count". It was originally Turkish, see Redhouse (1992) p. 1142b: "şyle adv. So, so; not so very well."

**šym**

By saying that a man thinks of a woman and she is thinking of a man, you express "to be naughty". Dozy I 812a tourbillon". His source is *Dictionnaire français-arabe* of Ellious Boctor. HB 491a "şimna eddy, whirlpool. - also şimya."

**š**

**šbb**

By saying that a man thinks of a woman and she is thinking of a man, you express "ardent love". Lane IV 1639b "excessive love". HB 493a "şabiba passionately (in love). muğram şabiba head over heels in love".

**šbn**

By saying that a man thinks of a woman and she is thinking of a man, you express "to be naughty". Vollers (1897) 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".

By saying that a man thinks of a woman and she is thinking of a man, you express "nits (coll.)". HB 397b "sibān /coll n/ eggs of hair-lice, nits". In Classical Arabic, the sg. is صباي , pl. is صبيان, i.e. the root is Ş'B. However, in Egyptian
Glossary

Arabic this plural now has the function of collectivum, and therefore has a nomen unitatis *sibān*; it is, thus, placed under the root *šBN* here, as in HB; al-Mağribī also places it under the N, not under the B.

*šbw*  
(128a) *šabwa*  
“young and strong”. Lane IV 1649b: “*šabwa* of *māṣdār* “He was a youth, or boy, or child”. HB 495a “having spine or backbone, stout, solid”.

*šhf*  
(27a) *šāḥyīf*  
“books”. Synonym of *kābūb*, *kābūb*. Hava 390a gives the three pronunciations.

*šhn*  
(116a) *šhīn*  
*šhīn*  
“plate”. HB 497b “*šhīn* 1. plate, dish”. *šhīn*  
is related to *šīniyya* “tray” as a result of ellipsis.

*šdf*  
(27b) *šadda,* *yīṣada*  
“to see; to come across”. HB 499a “*šadda* (a) to happen by chance”, form III “to come across, chance upon”. Lane IV 1665c I “he turned away from”, III “he found him”. Dozy I 824a form I “vulg., pour la Ile, rencontrer”.

*šdq*  
(47b) *mīṣḍāq*  
“touchstone”. Hava 393a “*mīṣḍāq*; *mīṣḍāq* test, criterion”. HB 499b “*mīṣḍāq* (also *mīṣḍāq*an) *li-kalāmak... confirming your (truthful) words...”  
*šrf*  
(27b) *sarrāf*  
“money changer”. See HB 502a. The *faʿāl* form according to Fleisch (1961) I p. 358 “donne du vocabulaire expressif: adjectives (augmentatifs ou diminutives) qui
Glossary

peuvent être substantivés”.
(27b) šīrāfī “money changer”. Lane IV 1683a A *money-changer*.
(27b) šarfān “block of limestone”. Lane IV 1682b “block of limestone”. No source has been found which gives the meaning of “limestone”.

šrm “ Bölkerolent” (102b) šrm “arsenolent”. HB 502b “sûrm [coarse arsene].” Hava 319a “sûrm anus, end of the rectum”.

ṣṭb “ Bölkerolent”. Al-Maġribī did not find its meaning in *al-Qāmūs al-muhijī*, because the word is written with a sîn in Classical Arabic. The emphasis occurred because of the vicinity of the emphatic râ; see §6.2.4.

ṣlk “ Bölkerolent”. Vollers (1897) p. 293 suggests that its origin is Aramaic.

ṣlf “ Bölkerolent”. HB 506a “scaff”. 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”.

ṣql “ Bölkerolent”. Lane IV 1690c mentions  a dialectal variant of . His source is the . HB 503b only mentions ṣa’a / ṣa’qa. See §6.2.7 for information about metathesis.

ṣq “ Bölkerolent”. See Hava 401b, and Wehr 607b.

سرفون “ Bölkerolent”. See HB 507a mas’ala. Hava 401b
Glossary

şlf  (28a) šalīf “meaningless rhymer word to nazīf”, nazīf šalīf “spotless”.

şly  (128b) šalāya “mortar and pestle”. See Lane IV 1722a-b. HB 510a “šalāya [rur] wooden mortar and pestle”. BW IV 268a “šalāya (...) Palmstumpf, Palmwurzel (ausgehöht als Mörser verwendet, daher vielfach šalāya = hölzener Mörser)”.

şml  (81a) ışmal “type of bread”. It seems its origin is Turkish; see Redhouse 1195a “somun 1. a loaf (of bread)”. Spiro 331b “somuli, coarse bread, soldiers’ bread”. İhsanoğlu p. 413-414: صمَل “endurel (imperative)”. See HB 510b, and Spiro 343b.

şndq  (47b) şandıq “box”. See HB 435a sandī, sundū’. According to Vollers (1896) p. 651, the word was originally Indian.

şnt  (46a) yışsammat “to eavesdrop”. See HB 511a. Dozy I 845b “صنت V être aux écoutes; c’est pour que Bc a dans le même sens; on écrit aussi ضنت”.

şnf  (28a) şanf “type”. See HB 512a. Lane IV 1735b صنف a sort, or species.

şnn  (116a) şanān “stench”. Lane IV 1730b صنان a stink, or stench; (.. as also جِبَة a sort of "stan". HB 512b “ṣann strong
odour, reek (particularly of urine or onions)”; ibid. “ṣuḥān = šamm”. See صانحة.

šhl

و يقولون كثيرهم في الفرس: 汉语=汉语 “sth. stinking” (81b) šāḥl صاحب “whinnying”. See HB 513a.

šww

 يقولون على محل عند القلعة في مصر الصُّوَّة “al-Šuwwa, 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-Qalqašandī (1987) III p. 423, al-Šuwwa is the elevation on the side of al-Qāhirah, upon which the Citadel is built: “(..) the place which is known by the name of the elevated ground.”

šyḥ

يقولون تمر برئي وصبحاني وربئته “kind of date”. Lane IV 1752b “a sort of dates of El-Medeeneh, black, and hard to chew”. Šayḥn is a river in eastern Turkey, see El' IX p. 112a (C.P. Haase), but it is unclear if there is any link between this river and the tamar šyḥnī.

šyr

يقولون كاني صاري لعلهم ممسرين الى “problems?””. HB 729a “kāni w-māni <Copt> one thing or another; (..) ḥatūlī 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 šāri could be a variant of this. In Syrian, sār means “devenir, être fait ou rendu tel ou tel” (Barthélemy 452).

šyf

ويقولون شتا وصفيف “summer”. See HB 517a.

d

d’n

يقولون لحم حصاني “mutton”. See HB 518a. Dozy II 3a حصاني “viande de mouton”.

drb

يقولون في وصف الزيت ضرب الها وهو صحيح أي مثل المصرب “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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(16a) darība “tax”. See HB 520b.

(28b) da'f “to shine”. See HB 523b.

(29a) daffa “group”. HB 523a “daffa group (usually as part of a profession)”. Lane IV 1795a “a single act of pushing, pressing, crowding, or thronging, together upon water.”

(81b) dāl “lost (active part.)” (Arabs). In Egypt, the verb is still used in this sense, but the active participle is dālīl, see HB 523b.

(29a) dyaf “to shine”. HB 526b only mentions “dawa, to gleam, shine, give off light” and “’adā to light, illuminate”. Spiro 354b only gives dawa. Dozy II 15a-16b “I s’emploie dans la langue vulgaire pour s’attirer l’attention, briller”. It could be a classicism.

Lane IV 1814b confirms that it is used for the masculine and feminine, as well as the plural.

(29a) dyaf, yiddaf “to shine”. 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 ṡāb, see Lane (2003) p. 346-349. See also Dozy II 65b.

(16b) ṡāb “the strip of palm branch with which the ṡāb-game is played”. See طاب.

(9a) ṭaṭa “to bow one’s head”. See HB 540a.

(16a) ṭabṭab “to pat”. See HB 530b, and Dozy II 21b.

(19a) ṭabṭāb: ḡāl ṭabṭāb “just when I wanted it”. HB 530b “ḡā ḡā ṭabṭāb it came just as (and when) wanted”. The word ططاب means “A broad piece of wood, with which one plays the ball”, see Lane V p. 1821b.

So, the expression would mean that the ball has hit the ططاب in exactly the right place.

(16b) ṡāba “tobacco”. Nowadays ينغ (see Wehr 110a). See §5.2 for more information about the use of tobacco.

(47b) ṭatatbaq “to crush down”. law ṭatatbaqṭ al-samāʾ ‘al-a al-arḍ mā fa’altuh “(even) if the heaven would crush on the earth, I would not do it”. HB 532a “ittabba’ pass of ṭabba’ “tabba’ 1b to crush, bend”. For the prefix ṭa- of form V, see §6.3.1.2.

(47b) ṭabbaq al-arḍ “to travel the world”. Dozy II 23b 2b ṭabbaq al-arḍ 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”.

(47b) muṭbaq “complete”. Wehr 647a “muṭbaq entire, complete” Hava 426 “covering, overwhelming”. Spiro 361a “ṣfla muṭbaq, a stupid piece of ignorance”. Lane V 1827c-1828a “And مطبط is used.
by the vulgar for [عظم علبه الجهنون [meaning upon whom insanity is made to be continual].

They say [is for] calamity; serpent.

Lane V 1827a “and [in like manner] means calamity”; “and [is for] motion and are said to signify the serpent”.

(82a) tabl

(83a) tabal “to drum”. See HB 532b. See also the entry.”

(83a) tabal “to drum”. See HB 532b.

(116a) tabūna “oven”. Lane IV 1829b “place in which fire is covered in a hollow in the earth, in order that it may not become extinguished”. HB 533a “tabūna [obsol] bakery”. Spiro 355a p. “bakery”. Littmann (19.0) p. 80 “Ofen”.

(82a) tūhāl “movement of joy”. Lane IV 1830c “movement of joy”. Lane IV 1836a “emotion,... excitement, agitation,... by reason of joy or grief... it signifies also motion”. HB 534a “tarab delight or pleasure derived from singing”.

(29b) intaraf “to be hurt (the eye)”. See HB 537b and Spiro 364b.

(29b) tarāf “shameless”. Lane IV 1843b “... one desirous of possessing everything he sees”.

Dozy II 37b “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”.

(102b) tārma “cabin in a boat”.

HB 538b “tārma quarters for crew aft in a Nile sailing boat”. Spiro 356a “tārma, cabin at the stern of a boat”. According to Vollers (1896) p. 645, the word was originally Persian. This is confirmed by Steingass 805: “tārmat, a wooden building of a circular form
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with an arched roof”.

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“to present itself (opportunity)”; with “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: ‘‘خَذْ ما طَفَّت لك’’ Prends ce qui se présente à toi, profite de l’occasion”; form X “être proche, être à portée, et prêter le flanc”.

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“to throw himself on”. Kazimirski II 86b-87a “Se présenter de manière à pouvoir être pris, saisi; prêter le flanc. On dit: ‘‘خَذْ ما طَفَّت لك’’ Prends ce qui se présente à toi, profite de l’occasion”; form X “être proche, être à portée, et prêter le flanc”.

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Proverb: “a fine rain from a lover is like a downpour”, i.e. we take criticism from a loved one more harshly.

\(\text{تاّمّم (tam\text{m})}\)  
People call a stammerer 
It means “somebody who stammers”. According to al-Qâmis al-muhît 1022c, it means someone who speaks Arabic incorrectly. Dozy II 61a “to stammer, to hesitate”.

\(\text{تّنّم (tan\text{m})}\)  
People call the food 
It means “tremendous riches”. Lane III 1151a “such a one brought everything of what is on the land and in the sea”. HB 547a “to be overwhelming (of a disaster)”. HB 353a “rumma all the appurtenances (of s.th.), xadu b-rummitu he took it lock, stock and barrel”. Kazimirski II 105b “grand nombre, masse, foule. The food and the riches immenses.” Wehr 664b “the food and the (rimm) tremendous riches.”

\(\text{تمّن (tam\text{n})}\)  
People call a thing that is precious 
it means “to bow one’s head”. Lane IV 1882a p. “he bent down his back”.

\(\text{تنف (tanf)}\)  
People call a thing that is precious 
It means “to covet”. Hava 440a “to be suspicious; طنف to covet a. th.” Lane V 1885c “he suspected him; طنف نفسه إليه كذا he made his mind to approach a coveting of such a thing”. Dozy II 63b V “être très-avidé”.

\(\text{تيني (tan\text{i})}\)  
People call a thing that is precious 
it means “to ring”. HB 548a “tanin to ring, resound. widni bi-tnim my ears are ringing.” Lane IV 1883b. 

\(\text{تاّحي (ta\text{hî})}\)  
People call a thing that is precious 
it means “bundle of cane”. Lane V 1883b “bundle of reeds or cane”. Al-Hafîzî 151 طنٰ “a bundle of reeds or cane”.

Annotating a loved one more harshly. Proverb: “a fine rain from a lover is like a downpour”, i.e. we take criticism from a loved one more harshly.
Glossary

“similar, like”. HB 548b “ṭayḥ cooking”. It could be metaphorical: “he is not my type of cooking”.

twb (16b) tāʾib  "to bow one's head in greeting". No references found.

And they say "bricks". It is Coptic according to HB 548b. Lane V 1888c also mentions a Coptic origin. This is confirmed by Youssef (2003) p. 125  ṭāʾib  ꝏ  dḥt ṭawr, ‘mud brick’, Vollers (1896) p. 654, and EALL I p. 504 (P. Behnstedt). It is also the origin of the English adobe.

twf (30a) at-Ṭāʾif  "the town of the Hijāz".

And they say "window". See Lane IV 1894b. HB 550b “tāʾ aperture(s), opening(s) (especially in the wall of a mud-brick house)”. Al-Ḥafāǧī 147 mentions that it is Persian:  "طاق: فارسی". However, Steingass 806 maintains that its origin is Arabic.

twq (48b) tāq  "necklace, collar". HB 550b "ṭāʾ (...) 2. neckband".

Tyb (16b) mutāyaba  "joke". See Wehr 676b.

Tyf (30a) ṭyf al-ḥayāl  "apparition, spectre”. HB 554b “ṭyf 1. spectre, apparition. 2. image, shadow”. HB 272a "ḥayāl 1. shadow”. Lane V 1905c  "coming in sleep".

Zrf (29b) mustāraṭf  "mustaṭrafa"
Glossary

“elegant”. This is a book; its official title is al-Mustarraf fi kull fann mustarraf by Šīhāb al-Dīn Muḥammad b. Ahmad Abī al-Fath al-
Ibšīḥī (ca 1388-ca 1446).

يقولون فلان عنده ظرف بضم الظاء (....) وقال العامة وبعض ظرف
الخاصة الظرف بالضم يعني أن يجوز وإن لم يكن لعنة ويكون من استعمال
الخطأ المشهور للتعبير "charm". It is zarf in Classical Arabic, see Lane V
1910c. In the Egyptian colloquial it has become zarīf - zarf in
analogy with lutf - lutf. HB 556a "surf sweetness, agreeableness,
cuteness". Al-Ḥafīẓī 152 "ظرف يفتح فسكون والعامة تضم وهو خطأ 152
وقالوا من الظرف جود المهدي بالظرف"


ب

يقولون فلان لا يعُبّأ به اي شيء والصحيح لا "he does not care about it/for him". Lane V
1933a (..) 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 يعُبّأ به لا يعُبّأ به and لا يُؤْبَّأ لَه لا يُؤْبَّأ لَه
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 العبّ على ما يلي الصدر "space between garment
and chest". See HB 558b. Lane V 1931c "the base of the sleeve".

Dozy l189a with kasra or fatha: "poche de sein".


bdl

يقولون وهم الخواص العبادة اشاره لجمع عند الله
"the Abdallahs". Plural of the name 'Abdallah. fa alila is the plural used
for groups of people, see Fischer (1987) p. 56.


by

يقولون عبا على شيء كالكأس "woollen cloak". Lane V 1933b
"sort of woollen garment of the kind called كساء". Lane (2003) p. 30:
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“In cold or cool weather, a kind of black woollen cloak, called ‘ābayeh,’ is commonly worn.” Lane (2003) mentions in the footnote that it is also called ‘ābdāḥ (sic) and ‘abā. HB 561a “ābāya sleeveless woollen robe (usually black) worn by men over a galabiyā.”

‘hatā” (128b) ‘ābāya “woollen cloak”. See ‘āthāb.


‘tršq’ (30b) ‘ātrasī “wicked”. There could be a relationship to Hava 452a “غَرْسَ ‘atrares to lay violent hands on”, 452b “غَرْسَ ‘atrares hot-tempered”, with the Turkish ending -gi.


‘ṭrq’ (49b) ‘āṭīq “beautiful”, surname of al-Ṣīdīq (Abū Bakr). Lane V 1947c 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”.

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‘ṭl’ (83a) yī’tal “to carry”. See HB 562b. عتّال ‘atāl “carry”. See HB 562b, and Lane V 1949a.

‘ṭm’ (102b) ‘atīm “fluttering of the wings”. Al-Qāmūs al-muhīṭ p. 1023c “عَتمَ الطَّائِرَ تَعْلَمًا: رُفُّتُ على رأس الإنسان ولم يُيَعَدَ.”

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`ğrf` (30b) `aţrafah bi-`aghrif “roughness in speech”. See Lane V 1959b.

`ğl` (83a) `qafl “call”. See HB 564b.

`ğn` (116b) `aţğina bi-`aghif “weak (like dough)”. HB 565a “huwwa lissa `aţgha he is still young and impressionable”. Lane V 1968b-c “soft, or yielding”; “weak in his body and in his intellect”; “stupid, foolish”.

`ğw` (128b) `aţğwa bi-`aghif “pressed dates”. See HB 565a. Lane V 1969a “a sort of dates (...) and, in El-Ḥijāz, the dates that are stuffed (محضي) [or pressed into a compact mass, while moist, in the receptacle of palm-leaves or skin, as are the dates called in the present day)”. 

`dd` (117a) `iddinn `addun “let’s assume that...”. This is a contraction of “let's consider (...)”, see §6.2.3.2. HB 565b “‘add (...) 2. to consider (...) ‘iddin ‘ult kida (even) supposing that I said so”.

`dl` (83a) `ma`addil “somebody who puts another straight or corrects his faults”. (qābbūn = 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`addil for “average”). mu`addil > ma`addil as in Muḥammad > Maḥammad, see §6.2.12.6.

`dn` (116b) `ma`dan “metal”. See HB 568a.

`dw` (128b) `adaww “enemy”. HB 568a “‘adaww enemy”.

See HB 568a.
found only four times by Google, in such contexts as

“I was longing to know the secret” and

what is the secret? It should not be confused with the similar-looking expression 

satr al-‘udwa “the contagious disease spread”, because al-Maġribī indicates that the pronunciation is adawi and that it is an oath, introduced with wa-.

‘rb

“they do not call for a 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 مترك إذا كان مكرو أو غيره يقولون فيه عربي “long-faced”. Lane IV 1994a “the face is mentioned”. Lane V 1994b “long-faced; opposed to مترك “the face” (North-African). Harrell-Sobelman (2004) p. 253b confirms its use in Morocco: “areq to oppose, to be in opposition to, to object to”.

* rd


‘rf

ويقولون “assistant of the 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 عمّل بالعرق أي أنه تعب حتى عرق “sweat”. See HB 573b. The reason why al-Maģribī mentions this very common word is that he composed a qasīda which ended with it.

ويقولون نون عرق أو معنى لم أعلم شياً في ذلك والظاهر أنها معنى “ending in a hook/curl which passes under the line (letter)”. Dozy II 121a “in the words of Beausssier donne pour عرق d’une lettre, p.e. عرق “faites la boucle du sous عرق ”: عرق “le terme 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 سى ن م ل ف*. Note also the *r – l* shift.

'rqb

“to hamstring an animal”. See Lane V 2022b.

'rql

وَيَكُونُونَ تَقْطِعُ عَرَقَبٍ وَنَسَفُنَ مَثَلًا قَالُ فِي الْقَامُوسِ العَرَقِیَّل "صعاب الأمور و عقول حاد عن القصد والعرقل بالكسر صغره البعض “obstacles”. See Wehr 711a. HB 574a only mentions the verb: “*arā'il to hinder, complicate, make difficult*. There seems to be a link to عقول للأمور and عقل the meaning of “difficult affairs”. Therefore, the expression تَقْطِعُ عَرَقَبٍ would literally mean “let’s cut our hamstrings” and therefore “let’s remove the obstacles”.

'rm

وَيَكُونُونَ يُکْتَرُ الْشَّرْرُ وَالصِّبَاحُ والاذِّبْةُ لَنَاسٍ فَلَانٍ صَارٍ عَرَنْدَه "nuisance, pest, troublemaker". According to al-Qāmūs ِلُمِعُد al-muḥās, it is derived from عَرَنْدَه which means “ill nature, evil disposition” (see Lane V 1995b). It seems unlikely, however, that the *b* has shifted to *n*.

'rdn

وَيَكُونُونَ عَلَى بَعْضِ الْحَرْسِ لِلَّيْلِ الْعَزِزِ وَلَهُ مَنْاسِبَةُ لَنَالِ عَزِز "night guard". Dozy II 124a "milice bourgeoise". The original meaning is “single” (see e.g. Wehr 713b). This is a metonymy: the word ِلُمِعُد "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 ِلُمِعُد 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 Čežvăr (1962) p. 32 fn.

'zāb

وَقَدْ عَلَمَ أَنَّ الْرِّجْلَ عَزِيزٌ وَهُوَ عَزِيزٌ لَا عَزِيزَةٍ كَمَا يَكُونُ عَزِيزًا "spinster". See HB 575a. According to Lane V 2053c both عاب and
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'ażāl

بيبانون على أحد الألغام عزل والآرواح عزال والطاهر أنه غير عربي

"musical mode". Dozy II 125b "mode de musique, Descr. de
l'Egypte XIV, 29".

وفانون فلان عزل عن الناس اطلقوا الجمع على المفرد مبالغة
والأصل معزل فاطلقوا العزل على الأعزول فقطم أنه لا سلاح معه فهو
"cut off from other people". According to Lane V 2037a, the sg.
is عزل or عزل. It means "not having with him
any weapon"; or, of sand, "cut off from other sands". It is possible
that عزل is not a plural (as al-Magribī believes), but an intensive
adjective, as e.g. HB 764b "kummal /adj inv/ well-bred, genteel".

"mouth of the
water bag". Lane p. 2036c "البئرة، "the lower mouth of the leathern
water-bag called مزادة". Also note the disappearance of the hamza
and the shortening of the a, see §6.2.10.2.

'izwa

وبيانون فلان كثير العزلة بكسر العين اي الجماعة
"group of
supporters". Kazimirski II 248a "عزة troupe d'hommes". HB 577b
"izwa support, backing".

'azzā

وبانون في الدنيا على الأولاد معتفف والي ناسب ولو
"state of mourning". Lane V 2039c عزل 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"

mu‘āṣaf

وبانون في الدعا على الأولاد معتفف والذي ينسب ولو
متعفف بادئي مناسبان ان العصف الميل عن الطريق وعصفه تسعيفا اتبعه وعصفه ظلهه
“nuisance". Reprimand said to a child, literally
meaning "tiresome". Wehr 716b form II "to overburden, overtask, overtax". Lane V 2044c "عصفه he fatigued, or jaded, him, namely,
his camel, by journeying". Dozy II 127b "II contraindre".

'asal nahl

وبانون عسل نحل ولا يحتاج إلى نحل لأن العسل

(83b) عزل" عزل.
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“honey”. The Egyptians add nahl because there are two types of `asal: `asal abyad or `asal nahl “honey” and `asal ıswid “molasses” (see HB 578b).

ًاشمن (102b) `ashmān “ugly and old, withered”. HB 580a `ashmān “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: عشمة “to be dried up” and عشمة “to give hope to, to hope for” (both Hava 475a). Kazimirski II 264 confirms the meaning given by al-Mağiribī: “عشمة “avidite, convoitise. 2. maigreur et dessechement du corps qui en est la suite 3. vieillard decrepit 4. vieille femme decripite 5. celui qui marche d’un pas lent, a pas rapproches et le dos courbe. 6. grande vieillesse, convoitise. .. maigreur et dessechement du corps qui en est la suite
deur of good qualities, such as knowledge and good manners”. Kazimirski p. .88a

ًشيم (103a)  mı şım “wrist”. In Classical Arabic it is pronounced mişam, as it also is in modern Egyptian Arabic: HB 582b “mışam wrist”. The pronunciation with i probably returned in modern Egyptian Arabic under the influence of MSA.

ًدل (84a) ıdıl “coarse, rude”. Kazimirski II 281 “coarse, rude”. Lane V 2074c “coarse, rude. 2. Homme dur et grossier”. Lane V 2074c “coarse, rude. 2. Homme dur et grossier”.

ًترث (17a) ıtrib “stupid”. No references found.

ًتيل (84a) ıtıl “devoid of good qualities, such as knowledge and good manners”. Lane 2083a “devoid of good qualities, such as knowledge and good manners”. Lane 2083a “devoid of good qualities, such as knowledge and good manners”. Kazimirski p. 288a

١. Dépourvu de biens, qui n’a rien. 2. Ignorant, illettré”.

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'tn  "putrid". Lane IV 2084b

'ff  "stinking".

'fq  "to gather (of flies etc.)". See HB 587a.

'flq  "to grab violently". See HB 587a, and Dozy II 144b.

'fn  "stupid". There could be a relationship to "gold". See Lane IV 2118b.

'qq  "disobedient, disrespectful". The active participle of verbs med. gem. is KĀKīK in modern Egyptian Arabic, e.g. šāmīm "smelling". Therefore, Egyptians would say "a short fat man" in the opposite of the meaning given in Daf' al-ṣir, i.e. "a short fat man".

'qy  "to rot". HB 587a "affin 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 19th century it was used in Egypt in form II, as is today (see Spiro 403b).

'kfs  "awkward, clumsy", see Hava 491b.
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(61a) 'akk "to mess up". See HB 592a.

(61a) 'akka "receptacle for clarified butter". See Lane IV 2119a.

(103a) 'akam "rope or string to bind goods". See Lane IV 2122c. Kazimirski II 332b 1. Drap ou pièce d'étoffe, ou couverture dans laquelle on envoie ses effets. 2. Corde avec laquelle on raffermit les paquets sur le dos de la bête de somme".

(17a) 'ilbix "small container". See HB 592b.

(31a) alūfiya "a soldier's food/pay". Lane V 2131c "the food, or victuals, of soldiers; as also "food". Dozy II 160a "la nourriture qu’un roi fournissait aux ambassadeurs et à d’autres personnes; appointements, paye, pension, solde, traitement, gages."

(31a) allāf "fodder seller". See HB 593a.

(49a) mu'allaq "ending in a hook / curl which passes under the line (letter)". See معرق.

وپیچیدن مفعوله لائحة یک کالار پشا و یکشاد که عملا یک محقق مفعوله قول اهل معنی مفعوله لا یضیغ بخلاف قول اهل مکه مفعوله بکسر السهم مما سمعیه منهن فی مکه وغيرها مفعوله معنی معنی ljmq لائحة (103a) 'alqam "colocyn". See Lane V 2138a، علفی "Algam Ephedra aphylla علفی". "Algam Ephedra aphylla علفی لائحة (61a) yi'lak "to talk confusedly". HB 594a "alak (i) to chatter, prattle, babble on". Spiro 408b-409a "alak (jī līk) to chatter, talk too much, talk confusingly". Hava 495b form II: "to talk nonsense". Lane V 2138a "علفی". He chewed it". Dozy II 163a form I "ruminer; mâcher ses
paroles, parler d’une manière confuse”; form II “baliverner, bavarder, rabâcher”.

**l** (84a) *banū al-‘allāt* the (84a) *ma‘līl* “sick, ailing”. HB 594a “all 1. to make sick and weary”. Spiro 407b “*ma‘līl* sick, patient, poorly”.

**lvn** (129a) *‘alwān* “book title”. Mentioned in Lane V 2146c. HB 606a “*inwān* (also *‘lwān* ↓) 2. title (of a book).”

**ly** (107b) *‘ālykim* “upon you”. This pronunciation can be attributed to vowel harmony in Turkish. The pronunciation *’alēkim* is possible if the suffix -*kum* follows the rules of the fourfold suffixes. However, the *kasra* could also be a way of writing *’alēkim*, since Arabic has no other way to write the vowel *ū*. See Kissling (1960) p. 18, for the rules of vowel harmony in Ottoman Turkish.

*’ll* (84a) *illiyya*, *’alāli* “upper room”. See Wehr 749a. HB 598a “*alāli*: *fil-alāli* very high up”.

**ml** (84b) *bi-‘amlat*- “in the act, redhanded”. HB 601b “*amlāt* deed, act (usually bad) ... *miskāh f- ‘amlītu* they caught him in the act, they caught him redhanded”.

*’ll* (50a) *‘amlāq* “giant”. See HB 602b *’ilmāq*.

**mm** (103a) *’imāma* “turban”. See HB 603a *’imāmā*.

**mn** (116b) *bahr ‘umān* “Gulf of Oman”. Nowadays, it is also known as *‘aḷiǧ ‘umān*.

**nb** (17b) *‘innāb* “jujube fruit”. See HB 604a. Lane V 2167c and Hava 503a have *‘innāb* “jujube fruit”.

**nq** and *’anfāqa* “fence, and the fence in a wall a wall”.
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"a few hairs between the lower lip and the chin". See Lane V 2175a.

\( \text{ibn 'unuq} \) (50a) 

\( \text{amna} \) (49b) "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 "\( \text{amna} \) II = III embraser".

\( \text{in} \) (117a) "\( \text{in} \) min"

\( \text{wqr} \) (50a) "\( \text{awwaq} \) to impede". HB 610a "\( \text{awwaq} \) to delay". It is also used in Upper Egypt with the meaning "to delay" (see BW IV 329b). HB 610a "\( \text{u} \) to hamper, impede".

\( \text{wl} \) (84b) "\( \text{talab} \)" to lose patience". See §6.3.1.6 for more information about the internal passive.

\( \text{awil} \) (84b) "\( \text{awil} \) lazy and incompetent". Dozy II 191a "\( \text{wil}, \) méprisable". It is untrue that \( \text{al-Qāmūs al-muhūb} \) does not refer to this meaning as al-Mağribī claims, because on 934b "\( \text{ay} \)" is mentioned. This is under the root \( \text{Yl} \), while al-Mağribī looked under \( \text{WL} \).

بقولون عند فلان غيبة بكثرة والعلبة ليست العياش وانما العباتة الفقرة (84b) "\( \text{yl}a \) غيبة"
Glossary

“family”. HB 610a “ā'īla, ʿā'īla † family”.

wn يقولون فلا أن عناني إذا كان فنناً ولم يعلم، وحنان “told tale, betrayer”. Dozy II 192a “mouchard, denonciateur”.

wh يقولون في الدعا عادة “disease”. See Wehr 772b.

yb ويقولون هذا الشيء ميوب وهو صحيح “defective”. See HB 612a.

yd يقولون ويسعمن من النسا يبي عجيه اع حصل له النلف “misery”, HB 613b “yada, yada a mess, a bad condition. halithum ba’it ‘yada their life turned to misery”.

yf ويقولون عاف الشيء يلم يبَّلَّهُ “to turn down (food or water)”. Lane V 2211c عاف (root yf) “he disliked it, or loathed it, namely food, or water, (...) and would not drink it”.

yq ويقولون فلان الآن في العَيْق وهو نجم احم مرن في طرف المجرة الأيمن يتوال نوايا لا ينفد آها “the star Capella”. See Lane 2199c.

 فلان في السهبي 

١٨٧) g

gbb يقولون غَبِّ سلام الخ وهو صحيح لأن الغبّ بالكسر معناء عافية “after”. See Lane VI 2222a. Classicism.

(18a) gabba “double chin”. Lane VI 2222b غبِّ “the flesh that hangs down under the part beneath the chin and lower jaw”.

(18a) gabba “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)”.

(18a) muğibba “ewe that is milked every other day”. Hava 515a “أَغَبِّ” to visit a.o. every two
days; to water (cattle) every two days; to yield (milk) every two days (she-camels).”

**gbq**  
(50a) *ğubţq*  
بِيْلُونُ الْبَوْمُ غَبْقَ يُفْضِسُونَ العَم وَيَرَدُونَ بِهِ العَم المِنْتَشَرٌ فِي الجَرْجُ. “cloudy”. It is not used in Egypt nowadays, but it is in Syria; see Barthélemy p. 569 *ğabaq yağboq* “devenir étouffante, manquer d’air, etre nuageuse (journée)”, *ğabiq* “manquant d’air et de lumière”.

**gtm**  
(101a) *inğatam*  
“to speak unclearly, speak Arabic incorrectly”. Lane VI 2228c-9a “*ğım* 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**  
(18a) *ğārīb*  
ويقولون نزَل على غاربه إذا اداه بالكلام “withers”; *nizil ilâ gāribu* “he hurt him (lit. hit him in the withers)”. Lane VI 2224a “The Kāhil [or withers], of the camel”.

**grbl**  
(84b) *ğurbāl*  
بِيْلُونُ العَرْبَالَ والمَنْحِلَ وَبِينَهُما فَرَقْ ذَلِكْ لِلْحُجْوَاتِ والمُنْحِلِ  
للدَقِيقَ … فَالَّذِيْنَ الَّذِيْنَ الْعَرْبَالَ عَلَى الْعُرْبَالَ بِالضَّمَمَ كَمَا يَقْطَعُونَ بِهِ الْعَرْبَالَ “sieve for grains (coarse-meshed sieve)” See HB 619a, and al-Ḥafāṣī 164.  
وَمِنَ الْعَجَبِ مَا أَنَّ الْمِعْرَبَ بِمَنْ حَالَ الْيَبَالَ لُسَنَ الْجَبْنَ حُتَى ِمَعْرَبَْل َبِضَقْ صَوْيَتِهِ “something good (as if the chaff was sifted from it in the *ğurbâl*).” HB 619a “*ğurbâl* 1. to sieve or sift with a *ğurbâl*”. Lane VI 2245a “*mūrân* sifted, dispersed, or scattered; the low, base, vile, or mean of men; as though he had come forth from the غَرْبَالَْ “sieve”.

**grf**  
(31b) *ğirif*  
ويقولون غرف اي نحنف “fat”. HB 620b “*ğaraf* to eat in large mouthfuls”. The connection could be that somebody who biyārīf, eats in large mouthfuls, becomes *ğirif*, fat.  
(31b) *ğurfa*  
ويقولون على البيت الصغير غرفة “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.  
(31b) *mağrafa*  
ويقولون مغرفة قال مغرفة كَمْكَسِهَ ما يَغْرَفُ بِهِ “ladle”. See HB 620b.

**grq**  
(50a) *muğarraq*  
ويقولون سرح مغرقة وهو صحيح قال في القاموس لجام مغرقة مغرفة “ornamented with silver or gold”. See Hava 522b, and
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Lane VI 2251c. Al-Ḥafāǧī غرق: المفرق برئة اسم المفعول الفعلة " غرق" المعطى بالأدب في السروج ونحوها عامية.

غل: يقولون غرق رفع مثلًا يسكنع الزوائدة: غرق "spun thread". See HB 622a.

غل: يقولون على ما الذي يغسل به غسالة وهو صحيح. قالت "washing water". Lane VI 2259c "washing water" that with which one has washed the thing. In modern Cairo Arabic, the nominal form Kīkā/KuKā 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 والمغسل وكل صحيح قال مغسل الموتى مغسل "somebody who has performed the ritual ablutions". See HB 623a, and Lane VI 2256c.

مغسل مغسل: ويقولون المغسل والمغسل وكل صحيح قال مغسل الموتى مغسل "somebody who has performed the ritual ablutions". See HB 623a, and Lane VI 2256c.

غاش: يقولون فلان طالم غاشم وفلان غاشم في الصنعة غاشم "unjust, tyrant". See Lane p. VI 2261a, and Wehr 790a. HB 623b "gāšim brutal, oppressive".

غاش: يقولون فلان طالم غاشم وفلان غاشم في الصنعة غاشم "unjust, tyrant". See Lane p. VI 2261a, and Wehr 790a. HB 623b "gāšim brutal, oppressive".

غام: ينام. See HB 626a.

مغسل: يقولون فلان مغسل أي مفهر وهو صحيح من الغلم مغسل "defeated". See HB 626a.

غاف: يقولون لسانه غافغلاف "rude". Wehr 798a "aṭlaf uncircumcised; rude, uncivilized".

غل: "to pay a debt". Lane VI 2284b "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-Ḥafāǧī
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غلق: العلق ضد الفتح معروف ويقال غلق الرهن إذا استحققه من رهن “166
"عنه وهو عري فصيح
غلق (50b) ġalāq “basket”. See HB 628b ġala’. See also BW 339a.

غلام (103b) ġulām يقولون للصبي علام “boy, young man”. Wehr 798b “boy, youth, lad”.

غمي ويبقلون في الصباح غمي ضد الصافي “dark (colour)”.
Nowadays ġami’, see HB 631a and Spiro 435b.

غمية (129a) ġammā يقولون شامة “to blindfold”. See HB 631b. Lane VI 2298b “to cover”. Compare also istūgumlīyya “hide and seek”.

غنية يقولون ما لذا عنه غنية “freedom from need”, mā lanā ġīnya “we cannot do without him”. Lane VI 2303b “... he has not freedom from need of it, or him”; غني or ġīnya has the same meaning as غني (da) ġīna ‘an (it) allows one to dispense with (...). lā ġīna ‘an there is no dispensing with, as in ma-lāš ġīna ‘anha he can’t do without her”.

غوش انظر الغوش بلغة الفلاحين هو الأسوار من الزئبق ونحوها غوش “glass bracelets”. Nowadays in Cairo ġiwēša, see HB 634a. ġiwēša is a diminutive, see Woidich (2006) p. 98.

غوغ وقولهم البيت بغاغي من كثرة الناس غوغ “to buzz (crowd)”.
HB 616a only mentions the noun: “ġaqqa noise, uproar, tumult”; ibid Spiro 424b. Dozy II 198a “the mixed multitude, or the low, base, vile, &c., of men, bore, or pressed, or crowded, (as though mounting,) upon him”.

غوغا (129b) ġawgā “crowd”. See also BW 616a “ġaqa noise, uproar, tumult”. Wehr 805b “ġawgā mob, rabble riffraff; noise, clamor, din, tumult”. Steingass 898b “его (.) a noise, cry, tumult, uproar”.

غيب وقولون غاب للقصبة غاب “reed”. See HB 616a.

ماجيبيب “to absent oneself (from)”. HB 634b “ġayyib ‘an to absent oneself for a
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 \textit{mįr}gīl “to make a man of s.o.”, p. 811b \textit{įtįm}įrįm “to act or behave in a cruel, ruthless way”, and p. 8.0a \textit{mįz}li “to become slimy”.

\( \tilde{g}\text{yl} \) (85b) \textit{gālā} “rancour”. See Lane VI .319c. \( \tilde{g}\text{ym} \) (103b) \textit{gįm} “good omen”. Lane VI 2325c “a good omen, contr. of \textit{ṭīq}, it is when a man is sick, and he hears another say \textit{yā sālām} (o safe); or seeking, and hears another say \textit{yā wājīd} (o finder).” HB 637b “\textit{fāl}, \textit{fāl} omen”.

\( \text{fl} \) (85b) \textit{fāl} “good omen”. Lane VI 2325c “a good omen, contr. of \textit{ṭīq}, it is when a man is sick, and he hears another say \textit{yā sālām} (o safe); or seeking, and hears another say \textit{yā wājīd} (o finder).” HB 637b “\textit{fāl}, \textit{fāl} omen”.

\( \text{ftq} \) (51b) \textit{fātq} “hernia”. See HB 640a. “rendered fragrant by mixing in
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some other substance”. Lane VI 2331c “(...) he drew forth the odour of the musk [or increased its fragrance] by the admixture of some other thing”.

(52a) mafattaqa ویقولون خلاوة المَفْتَقَة لم انظر لها مناسبًا وعلیها من “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 “hilāwa mufattaqa native jam made of molasses”. There is a relationsip to “to have fat (cattle)” and “to be swollen in the flanks (cattle)” (Hava 545a).

ftl ويقولون ولا فتلة إذا طلب من أحدهم شيء مثل أي لا تعطيه شياً فتلة “thread”; wala fatla “not a thread (absolutely nothing)”. Lane VI 2334b “(...) I do not avail, or profit, him, (...) and in like manner (...) فتلة”. HB 640b “thread”.

(86b) fatla ویقولون فتلة السراج “wick of a lamp”. HB 640b “fitila = fitil”; “lamp wick”. Lane VI 2334b “فیلیة” A wick of a lamp.

fql ویقولون وهم الحجاج فلن فخل ای لم يبر النبي صلى الله عليه وسلم ولم يعلم من الفاموس له نسبه ویقولون لم حج ولم يبر النبي صلى الله عليه وسلم فلن فخل بالفنا والجح وعلل المناسبة انه استرخي في مسبيه حيث لم بير القفر الشريف “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”.

(86b) fitl يقولون الفجل بهضم فيكسرون أفلا وانسا الفجل بالضم وضمتين هذه الأرومة “radishes (coll.)”. See HB 642b.

fhl يقولون فلن فخل ای لم يبر نفوسه ای مثله وتميؤ على غيره في شيء فخل “manly, courageous”. Lane VI 2346a “a male of animals, (...) stallion”, “masculine”. HB 643b “stud bull”. Hava 549a “stallion, male. Energetic man”.

fhm مثل الصبي كفرس وأَمْلَق وهذا الذي تقوم العامة فيه انعْفَح “to sob”. HB 643b “itsfahum to be overcome (by weeping)” Lane VI 2346c “فحٌم فُحْم”. See HB 643b.

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he (...) wept until his voice became stopped, or until his breath became stopped".

The meaning of فَحْمَة (fahma) is: "argent (métal) 2. fedda, pièce de monnaie de billon qui a cours en Égypte; 1/40 d'une piaster" (Kazimirski II 604b). Redhouse 43. "a sob". The maṣdar of فَحْمَة is فَحْمَ، see Hava 549a. See also لَفْحَمَة.

ورد (61a) fadlaka "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 فَالْلَّٰکَا "and so".

والنافرة (9a) fīrā "(short) comment". Hava 559a. The meaning of فِی‌رَاء is: "argent (métal) 2. fedda, pièce de monnaie de billon qui a cours en Égypte; 1/40 d'une piaster" (Kazimirski II 604b). Redhouse 432 "pāre, vulg. para 3. money 4. a Turkish coin of the value of one fortieth of a piastre (b)". Spiro 28a "bāra, para (1/40th part of a piastre)". HB idem p. 49a, mentions "obsolete". İhsanoğlu p. 308: "بيرة: كلمة فارسية استخدمها الترك علماً على قاعدة نقدية تسالي 1/4 من الفرش. 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.

فتكت (61a) fartık 1. to defeat". HB 645a "fartık 1. to rip apart, tear (to pieces)". Spiro 447a "fartık, to tear to pieces, destroy, dissipate, disperse".

فَتْنَة (117a) fartīna "rough sea; trouble". Lane VI 2358b "a state of commotion of the sea arising from the violence of the winds". Dozy II 247a "a state of commotion of the sea arising from the violence of the winds". Redhouse 432 "fartîna <perh T fertuna from It> trouble, discord". Vollers (1897) p. 320 believes its origin is the Italian fortuna.
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frzdq (52a) al-fazaradq

ويفقولون شعر الفرزدق قال الفرزدق كسفر الجل الراغب

يسقط من الثور الواحدة بها وقنات الخبر ولقب همام بن غالب ابن ضعيفة أو

"al-Farazdaq (personal name)".

Steingass 917b “A farazdaq, a cake baked in the oven; (...) surname of the celebrated poet Humām bin Gālib”.

frzn (117a) fizaran

بقولون فرزن أي آن ظفر وزربان الشطرنج فرزن “the queen in the game of chess”. Lane VI 2366b “the queen in the game of chess, (...) or what occupies the place of the wezeer to the sultan”. From the Persian فرزین "the queen at chess" (Steingass 918a). Wieber (1972) p. 321 “Dame (im Schachspiel); abgeleitet aus فرزین".

(117a) farzin

بقولون فرزن أي آن ظفر وزربان الشطرنج فرزن “look”. Dozy II 252a “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”.

frţ (65b) furutullah

يفقولون انت حضرسته وغيرك فرطلة أي انت لا يفرط فيك فرطلة

بخلاف غيرك.

fr’n (117a; 117a) far’wn

وكتب سمعت أن فرعون أصل اسمه عون وكان سارقا فأخذ شيا وهراب فقالوا فرعون لم خفف فرعون لم اجد هذا في الفاموس; فقولون فرعون قال الفرعون هو التمساح "pharaoh". The explanation offered by al-Maġribī 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 (52b) afrąq byn

و يقولون افرق بينه وبينه ففرق (52b) afrąq byn “I make a distinction between”.

HB 652a "fara’ (i) (...) to separate", 652b farra’ “to make a distinction, differentiate".

(52a) afrąq

يقولون ديك افرق "rooster with a split crest; white rooster". Hava 559a "فرق “having parted teeth, hair, or a parted beard. White cock”. Lane VI 2386b “a cock whose comb is divided; a white cock”.

(52a) fărūq

يقولون تفريض قيصر "distinguishing (theriac)”. Lane VI 918a). Wieber (197.) p. 3.1 “Dame (im Schachspiel); abgeleitet aus Steingass 917b “A..."
Glossary

2386b “theriac”, 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 theriaca.

frk (61a) .Delayed “cooked wheat”. HB 653a “frāık green wheat which has been cut and roasted”. Hava 559b “frisık; wheat cooked with butter”.

frm (103b) “small piece of minced meat”. Dozy II 261b “frūm petit morceau”.

frh (122a) “lively (donkey)”. Wehr 832b “frīh lively, agile, nimble, swift (animal)”. Lane VI 2390a “frīh meaning brisk, lively”.

frw (129b) “fur”;

fistq “pistachio nuts”. Nowadays also pronounced “fuzzdu” (see HB 654b); this pronunciation with d was probably influenced by the word bunduq. The word’s origin is Persian, see Volliers (1896) p. 646 and Steingass 250 “pistā, The pistachio nut”.

* It is applied as an epithet to a hackney and a mule and an ass, (...) meaning brisk, lively”.

Visually, the text appears to be a page from a book, possibly a dictionary or a glossary, with terms and their meanings, accompanied by additional notes and references. The text is written in Arabic and contains a variety of terms, many of which are glossed with English translations. The layout is typical of academic or reference texts, with sections and subsections clearly marked. The page contains a mix of Arabic and Latin characters, indicating a multilingual approach to defining terms. The page numbers and references suggest that this is part of a larger work, possibly a textbook or a historical dictionary. The page is well-organized, with terms listed in a logical order, making it easy to follow the definitions and related notes.
Glossary

fpsq

(52a) fāsqīyya

و يقولون فسقية للحوش الذي يتوضى منه وللحل الذي يدفن به الميت

"wash basin; grave". HB 657a 二手 "fāsīyya 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: 

"الفسقية أيضا تطلق على داخل الغرف" and Winkler


fēṣājī".

fisāqiyya

ويقولون فلان فاسق "adulterer". See HB 657a.

fsl

(87a) fāsl

"low; despicable". Wehr 835b

"I do not interfere". Lane VI 2406a "he weaned [the suckling from his

mother, or the young infant from suckling the breast]."

fiskl

(87a) ifāškil

"to act incorrectly".

HB 658a "ifāškil passive of fāškil"; "fāškil to make (s.th.) go wrong".

fisl

(87a) ifašla

"head of the penis". Lane VI

2402a "the head (or glans) of the penis".

fisal

(87b) afāsal

"I do not interfere". Lane VI 2406a "he weaned [the suckling from his

mother, or the young infant from suckling the breast]."

fisy

(129b) yifṣī

"to be bent". Lane VI

2408a FSY 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

فسي He was, or became, such as is termed فسي 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". 

fisī "bent". See

فاصي (129b)

fisīi "bent". See

فاصي (130a)

ولكن سمعت من اهل مكة يقولون علي نوى التمر فاصي مع

"date pit" (Mecca). Taymūr V p. 63 "في "
Glossary

fdl  “raisin-seed, date-stone”. Hava 566a “what is left is for the distinguished / outstanding”. See HB 661a.

fjm  “to wean (maṣdar)”. This expression is mentioned in HB 663a.

fl  “labourers”. HB 664a mentions fa’ala and fa’ala as the pls. of fa’il. Al-Ḥafṣī 171

fgy  “flower of Lawsonia inermis, or Egyptian privat (henna)”. See Lane VI 2423a.

fqq  “silly, stupid”. Ibn Abī al-Surūr p. 1.6

fqm  “having buck teeth”. Lane VI 2429a

fqa  “having 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 ‘feeding’”.

fql  “feeding”. HB 666a “fi’t”. The final h of faqīh has disappeared.

fkh  to make fun of, mock”. HB 667a “įfakkih to engage in light-hearted conversation, kid around”. Hava 572b “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 “to jouir de quelqu’un, jouir de la vue de quelqu’un; se moquer de”.

fll  Fīlīl
Glossary

فلق يُفسَرَ الفِانَاءُ تَقُولُهُ "١٦٧ كَهَدَهِدَةً". Voyers (1896) p. 650 mentions its Indian origin *pippali* through the Persian *pilpil*. See also Steingass 254.

فُلْقُ (٨٨) *mufallil* يُقُولُونَ أَنَّ مَفَالِلَ الظَّاهِرَةِ اَنَّهُ سَمِيَّ بِلوُجَودِ الفِانِّ فَإِنَّهُ كَثِيرًا "plain boiled and seasoned with pepper (rice)". HB 670a “*falil* ...2. to cook (especially rice) plain. *ruzz* mufallil plain boiled rice". Spiro 463b “*falil*, to season with pepper; *falilha* *mawajet ruzz*, we cooked some rice. *mufallil*, seasoned with pepper; *ruzz mufallil*, boiled rice, pilaw”. See also §5.1.2.

فَلْق (٥٣) *falaq* ويقولون فلان فلقي "to annoy". See HB 670a *fala*. يقُولُونَ فلَامْنَاقَ إِذَا مَا أَسْتَعْبَدَ عِنْهَا الْأَمْرَ وَلَهَا اسْتَقَامَ فَلَامْنَاقَ "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*”. Taymur V p. 71 mentions the *falaqa* is the same as the *qammāta*.

الفَلَقْ (٥٣) *filiq* يقُولُونَ صَرْبَهُ في الفَلْقِ أو عَلَقْهُ في الفَلْقِ "a poet who has composed a masterpiece". Hava 575a “*qimmata* board to which women were tied to be flogged”. Kazimirski II 632b "*qimmata* supplice de la *falaqa*, qui consiste en ce que les pieds sont attachés à une chaine 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”.

قَالَ أوُلُقُّ، وَقَالَ افْقُجُ قَالَ افْقُجُ الشَّاعِرُ اَتَيَ الْعَجْبِ "a poet who has composed a masterpiece". Hava 575a “*qimmata* أَفْقَ جَدًّا وَأَفْقَ جَدًّا "a poet who has composed a masterpiece”.

فَلْق (٥٣) *mufalliq* يقُولُونَ شَاعَرُ مَفَلَقُ وَهُوَ صَحِيحُ قَالَ افْقُجُ الشَّاعِرُ اَتَيَ الْعَجْبِ "a poet who has composed a masterpiece”. Hava 575a “*qimmata* أَفْقَ جَدًّا وَأَفْقَ جَدًّا "a poet who has composed a masterpiece”.

فَلَك (٦١) (٦١) *falahka* فِي عِبَرَةٍ عَلَى الْلِّغَةِ الْتُركِيَّةِ قَالُهُمْ يُقُولُونَ فِي افْلَكُ أو مَفْلُوكَ مُفْلُوكَ "ill-luck". See مفلوك.

مَفْلُوك (٦١) *afalika* “ill-starred, unfortunate”. See مفلوك.
(63b) *sawād* “ill-starred, unfortunate”. Wehr 851b “*sawād* ill-starred, unlucky, unfortunate”.

(61a) *fālak* “universe”. See HB 670b. Sharbatbūlī (1969) p. 314 claims that al-Maṣūmī mentions a saying “*fālak*”, but this is not a saying; it is a quote from *Qāmūs al-muḥīṭ*. It is Persian, see Hava 576b, Taymūr V p. 77, Vollers (1896) p. 646, and Ihsanoğlu p. 439. Confirmed by Steingass 258b

(53b) *funduq*. See HB 672b, Spiro 466b, and Taymūr V p. 80. The Turks also say *funduq* instead of *pond*.

(54a) *fanduq* “*fanduq* a fibert-nut”. Taymūr V p. 80 also mentions that the Turks say *fanduq* instead of *funduq*.

(53a) *fanduq* “*fanduq* a fibert-nut”. Taymūr V p. 80 also mentions that the Turks say *fanduq* instead of *funduq*.

(54b) *mawanduq* “wide open (door)”. See HB 672b, Spiro 466b, and Taymūr V p. 80.

(53a) *farīöße* “to gasp, death-rattle”. HB 674b “*farīöße* to gasp, catch one’s breath (in surprise or awe)”. Hava 580b “*farīöße* to gasp, death-rattle”. Dozy II 286a “*farīöße* to gasp, death-rattle.” Fehre “*farīöße* to gasp, death-rattle.”

(53b) *fawwaq*. See HB 670b. Sharbatbūlī (1969) p. 314 claims that al-Maṣūmī mentions a saying “*fawwaq*”, but this is not a saying; it is a quote from *Qāmūs al-muḥīṭ*. It is Persian, see Hava 576b, Taymūr V p. 77, Vollers (1896) p. 646, and Ihsanoğlu p. 439. Confirmed by Steingass 258b.

(54a) *mawanduq* “wide open (door)”. See HB 672b, Spiro 466b, and Taymūr V p. 80.

(53a) *fanduq* “*fanduq* a fibert-nut”. Taymūr V p. 80 also mentions that the Turks say *fanduq* instead of *funduq*.

(53b) *fanduq* “*fanduq* a fibert-nut”. Taymūr V p. 80 also mentions that the Turks say *fanduq* instead of *funduq*.

(54b) *mawanduq* “wide open (door)”. See HB 672b, Spiro 466b, and Taymūr V p. 80.
Glossary

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 461a.

fwl يقولون الفول قال هو بالضم حب كالحمص والبفلا ; يقولون تين والفول “broad beans”. See HB 678a.

fwy يقولون فلان ملح فوي أي ملح فوي بالتصحيف “very”. tashīf of qawī. malabbaḥ “messed up” (see HB 777a) is a pun on maliḥ “beautiful” which is written in the same way but with different diacritical dots. For more information about this kind of misspelling, see also آل.

fyl يقولون فلان قئل إذا صار سمينا وكتاهم يشبهونه بالغيل “to become big and fat”. See HB 680a.

fywm يقولون الفيوم على البلد المعروف “Fayyoum”. See HB 681a-b.

q يقولون فاقآ إذا داعيوا شخصًا ويقولون فاق لمن يسخرون منه “clucking”. qāqā is the imitation of the clucking of chickens, therefore this sound is used to make someone seem ridiculous. Kazimirski II 836a “فائق، فائق فاقر (se dit des poules)”, فائق “sot, stupid”.

qbb يقولون قبّ جلدي مثل قشعر يدئي ولم ار مناسبًا له قبّ “to stand on end (hair)”. See Wehr 864a. HB 682a “to rise, swell”. Spiro 473b-474a “ša’ rāsī qabb, my hair stood on end”.

qbbba يقولون قبة وهو صحيح قبة “dome”. See HB 682a. Vollers (1896) p. 617 believes its origin is the Persian gunbed. Steingass 1098 گنبد “an arch, vault, cupola, dome”.

qbqb ويقولون لما يلبس بالرجل قبّاب قبّاب “wooden pattens”. See HB 683b.
Glossary

They say, when describing a sound, that the sound is "kiss" (88b) ḥababab. "and it is the case that "qabila" is said of the sound of a woman by reason of the act of...it made a sound". (88a) is used when referring to the sound "penetration".

(89b) ḫibib "capability, susceptibility". See HB 684a.

(89a) ḥibilyya "capability, susceptibility". See HB 684a.

88b) ḥababab "class of men". Hava 586a "class of men"; "from this side, from this point of view".

88b) ḥababab "kiss". See e.g. Hava 586a. In Spiro 475a it is mentioned, but only as a verb: "qabila to kiss, go southward".

(89a) muqabala "meeting, opposition of two stars". Lane VIII p. 298a (Suppl.) "qabila...he faced, or fronted, or was opposite to or over against, him, or it (...) see...". (88b) qubila "opposite". HB 684b "qabila 1. facing, opposite". Hava 586a "qabila...opposite, in front of him".

"He faced, or was opposite to or over against, him, or it (...) see..."
Glossary

qbw  qabā “sleeved robe”. Hava 586b “ققبة man’s gown with full sleeves”. Dozy II 307b “ققبة chemise en laine”.

qtl  قتل “may God fight him!”. Wehr 870b “lit.: may God fight him! i.e., approx.: damned bastard!” In Daf’ al-īṣr 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.

qtm  قتيل “to be killed”. Spiro 476b only mentions the passives inqatal and itqatal, as does HB 686a. See §6.3.1.6 for more information about the internal passive.

qty  قتله، قتلة “cucumis sativus”. HB 686a “قنبه، قنبلة a variety of long cucumber (Cucumis sativus)”.

qhb  قحب “whore”. See HB 686a.

qhf  قحف 1. broad part of a palm branch (where it joins the trunk) 2. (strong) brute”. Spiro 477a “qahf lower part of a date-palm branch, rude, unpolished”.

qdf  قدف and in this case an expression of appreciation. See qatif (see “coarse, fat”). HB 686b “qahf lower part of a date-palm branch, rude, unpolished”.

qdm  قدم 104a “qadūm lower part of a date-palm branch, rude, unpolished”.

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1. broad part of a palm branch (where it joins the trunk) .. (strong) brute”. Spiro 477a “qahf lower part of a date-palm branch, rude, unpolished”.

Glossary
Glossary

qrb

And they say (trb) qaḍām "in front of". See HB 689b.

qrq

(qrb) maṣārib (19a) "average". HB 691a "ārib to become close to one another". Hava 596b "average, mean".

qrqt

And they say (qrqt) ṣafrq "tunic". Hava 599b "G tunic". The word was originally Persian, see Steingass 964 "A "štālrk (P. "štālrk) a kind of garment"; 1021 "štālrk a tunic, waistcoat, jacket; a long loose-skirted undergown or shirt; a shirt".

Gurtam (qrqt) 104b "safrf". Wehr 887a "štrt, štrt safflower (Carthamus tinctorius)". HB 694b "štrt safflower, safflower seeds". Spiro 483b "štrt, safflower, wild saffron". Boulos 532 "Gortom Stachys aegyptiaca Gtambm". The diminutive is often used in Egyptian Arabic for plant names, e.g. gabbēra "Glinus lotoides L.", see Woidich (2006) p. 100, duhrēq "common vetch", see Woidich (2006) p. 103. See also §6.3.6 for the diminutive.

qrf

And they say (qrf) qafrāf "to disgust". See HB 699b: irf "to become disgusted", 'araf "to disgust (s.o.)". 'araf in modern Egyptian is originally a form IV, like the pair ti'īb "to become tired" and ta'ab "to tire". See §6.3.1.5 for form IV.

And they say (32a) qafrāf "disgust". HB 699b "āraf filth, something disgusting."

And they say (32a) qirfa "to disgust in the expression of disgust". They say (qirfa) qafrūna "to disgust in the expression of disgust". They say (qirfa) qafrūna "to disgust in the expression of disgust". They say (qirfa) qafrūna "to disgust in the expression of disgust". They say (qirfa) qafrūna "to disgust in the expression of disgust". They say (qirfa) qafrūna "to disgust in the expression of disgust". They say (qirfa) qafrūna "to disgust in the expression of disgust". They say (qirfa) qafrūna "to disgust in the expression of disgust". They say (qirfa) qafrūna "to disgust in the expression of disgust". They say (qirfa) qafrūna "to disgust in the expression of disgust". They say (qirfa) qafrūna "to disgust in the expression of disgust". They say (qirfa) qafrūna "to disgust in the expression of disgust". They say (qirfa) qafrūna "to disgust in the expression of disgust". They say (qirfa) qafrūna "to disgust in the expression of disgust". 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Glossary

taqīla “he is charming/he is boring”. HB 695b “‘irfa luck (of a deal), way things turn out (on a deal)”. Taymūr V 114

鄢兰 قرفه خفيفة: “أي وجه خفيف، لعله لأن الفرقة - أي الادار صيبي - أجودها ما كان خفيف الوزن”. It is the equivalent of the modern dammu ḥafīf / dammu t’īl “he is funny / he is boring”.

yiqaraq  “to cackle, laugh”. HB 696a “‘arra’ to shortle, cackle”. Spiro 484a-b “qarraq, to say witty vulgar things with play on the words”. Wehr 888b “qarraqa to cluck (hen)”. Ibid “qarqara to make a rumbling noise, (...) to guffaw, laugh continuously and loudly”.

qirīlā  قرْيْلَى ناعمّ والقرْيْلَى كرمكيّ طائر ذو حمر لا يرى إلا فقاّ على وجه الماء “kind of water bird”. Hava 601a “قرْيْلَى” kind of plungeon, diver”.

qirm  بقولون فلام قَرَم إذا وصفوه بالقُرَم والقُرَمّة ونحوهما وانما هو قرم قَرَم “tough (person)”. HB 696a “‘irim tough, hard-bitten”. Hava 601b “قَرَم قَرَم” “stallion kept in the stable; chief of a tribe; incision on a camel’s nose”.

qarrān  بقولون فلام قرنان قال هو الدبوب والمشارك في قرينته قرونة “cuckold”. HB 697a “‘arrān 1. to cuckold... 3. to become cuckolded (of a man)”. Al-Ḥafāǧī 181 قرنان بوز سكراي علمية مولدة “أصله انهم يكنون عن صاحبها بذى القرون كانهم جعلوها حيانا لا يغره على منكبيحه “cuckold”.

qarwa  بقولون قرونة لانية اي طرف من خوص قرونة “basket of palm leaves”. BW IV 376b “girwīyya großer Vorratskorb; Korb, Tasche; Transportkorb; eine runde aus Palmblättern geflochtene Tasche” (used in Upper Egypt).

qazm  بقولون على ال القُرَم وليس عربيا والقُرَم معاني كلها فحيفة “pickaxe”. See HB 699a, and Spiro 486a. Prokosch p. 107 gives the Ottoman-Turkish قَارِمَه as its origin. This is confirmed by İhsanoğlu p. 442 and Vollers (1897) p. 309.

qazzwān  بقولون فلام قرؤون اي بخيل ولم يعلم قافل القرونة كتبة حنيه بضا “greedy”. The quotation is from al-Qāmūs al-muḥīṭ p. 1191c, entry
Glossary

QZW. Al-Mağribī was under the impression that the wāw is part of the root, and the nān is not. An entry “QZN does not exist in al-Qāmūs al-muhāt. Taymūr V p. 124

قُوْنَ: لِلْتَقْصِيرِ جَدًّا. هو الفم، وقبلوا “QZN does not exist in al-Qāmūs al-muhāt. Taymūr V p. 124

العيم نونا. ومن أفعالهم: رُبِّى قُوْنَ المال ... الخ انظره في كراس الأمثال .

Taymūr Amtāl (1986) p. 224 no. 1302  

ربى قوون المال يفعّل ورُبِّى إِسوُد “Wāw” قَوٍّم “to be mean, paltry”.

qatil

يقولون أكلنا قسطل أو قسطل لم يعلم وهو قسطل режут . والذي يقال له ابو فربة وهو بالفارسی كسته فقول قسطل مرب فيه

“chestnut”. Wehr 892 “qastal (eg.) chestnut”. HB 654b “abu farwā chestnut(s)”, but does not mention qaṣṭal. Steingass 970

قَسْتَل، a chestnut”. See also abu Fribia

qism

قَبْسَة “truce?”. Hava 605b “truce; sworn”. HB gives a translation of

qism only as “section” and “police station”. Ibid Spiro 486b.

يقولون ما داَّل قَبْسَة إذ اتفق أهل المجلس على أحد يقول

ذلك وانظر هل يكون بيه وبين المعنى اللغوي نسبة قَبْسَة وقَبْسَة حَرَّةً

وهي القبسة بالكسر أي فكان الغلب عليه حصل من كل واحد فتجتمع

الأجزا وتزيل حتى صارت صورة وهيئة فهي القبسة “lot, division”. HB

699b “isma 1. a division, a (fated) lot”. Hava 605 “repartition, allotment. (arith.) division”; “share, portion”.

qasaf

ويقولون في رجلى قشف وليس في اللغة بمعنى المرس وانما هو “chapped skin”. HB 701b “qassaf chapping, roughening”.

Spiro 488a “qassaf, chilblain”.

qasfa

ويقولون قشفة الرغيف لم تعلم قشفة “bread crust”. HB 701b

“qisfa crust (of bread), rind (of hard cheese)”.

qasab

ويقولون الخواص للجزئ القضاف “butcher”. Spiro 489a

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Glossary

“land-surveyor”. Hava 608b “butcher; flute-player; land-surveyor”.

Dozy II 354a “il ne faut pas prendre, je crois, 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.

qāṣtal “chestnut”. See qāṣ.

qāṣf “playfulness”. Hava 610a “to revel, to make good cheer”.

qāṣl “stalks”. HB 705a “qāṣal ‘qāṣala knotty part of stalks of wheat and barley separated out during winnowing and used for fuel”. Spiro 491a “qāṣal, stalks”.

qāṣm “to stitch up (a wound)”. Hava 610b “to stitch (clothes)”. HB 706a “to make a tuck in, sew a fold in (a garment etc.)”.

qāṣr “to shun company”. Hava 614b “to stir about”. Lane VII .543b “he hastened, sped, or went quickly”; “qāṣr he he moved about his head: and made himself to resemble the (89b) qāṣr (= "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 بغيضة; a young, or little, jinnee; a young, or little, dog; (…) a species of melancholia").

qāṣr “to shun company”. Hava 614a “somebody who shuns company”. Kazimirski II p. 767a “1. sorte de demon ou d’ogre. (…) 12. mélanoline qui fait fuir la société des hommes”.

qāṣyf “sweet pancakes”. HB 709a “qāṣyf small pancakes stuffed with nuts or other sweet filling fried and moistened with syrup or honey”. Spiro 494b “native cakes fried
Glossary

in butter (eaten with sugar or honey)”. Al-Hafāfī 176

"مما يُؤکر صحیح على النسبیة لأن القبطیة دائر مخمل".

(32b) qatūf "walking slowly”. Hava 616b “transforming walking at a slow pace”. In HB, Spiro,

and Dozy, only with the meaning “to pluck”.

(105a) qtm "sodomy”. See قطم

(117a) qṭṭūn “Basement of a house, overlooking water” (al-Ḥalīq was a canal in Cairo which has since

been filled in). Hava 617a “قطنون "cellar; closet”. Al-Hafāfī 178

"بيت في جوهر بیت نسبه العرب المخذع

"ب". According to Volders (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-azhakiyaa) had a qaytun as its basement”. http://www.islamic-art.org/Glossary/glossary.asp

(32b) qaffa "basket made of palm stalks”. See HB 711b quffa.

(32b) qaffa وما قول لاعی الدفترین مرامد قطة فیمكن انة على النسبیه بالطرف Meaning unclear. There could be a relation to HB 711b

“وَدَلَاَيْنَا مَنَأَرَ يَلْقَفْا” overlooked as trivial, unjustifiably disregarded”, or with Hava 619b “فْتَفْ من الناس “rabble”. See also مرامد.

(32b) qafqaf "to shiver with cold”. See Hava 619b, and HB 711b.

(89b) qāfil "بیقولون الفعلة للفقاة الذاهبين للسفر مع ان قفل رجوع الفقاة قالة"
Glossary

راجعة سميت بذلك تقولوا يان ترجع كما قالوا في الصحراء المجهولة مفارة “caravan”. HB 712a “قلة” قالها “a coin with the correct weight”. Kazimirski II 791b “quoi a le poids voulu (piece de monnaie)”.

قولون ويقولون في السب فلان قنان “ignorant?”. Hava 621a “locksmith”, it is, however, unclear why this would be an insult. Dozy II 384b “serrurier”; “ignorant”. Compare HB 711b “ifl (…) 2b [abus] inexperienced, naive. wakad ‘ifl a green kid”.

قولون عود قانلى وهو صحيح “saltwort”. See Hava 621b.

"large bell". Taymūr V p. 155 خططحرفی یکی فلائل "کار". Dozy II 399b mentions only the pl.: "فلائل". sonnettes, grelots; the source is 1001 Nights.

قولون اما القنة “earthenware water jar”. See HB 716a, and

"bachelor; broke". HB 716a “pen; stalk; department; slap”; and Spiro 499b-500a “pen, office, stripe, slap”. Hava 625b “فلاقل” bachelor". is a pun: HB 72a “ibrili alam sharpen me a pencil”.

واعلم ان الترك يقولون على محب العالمان قلبان وعلى محب السما زنبره واصله بالفارسي غلام برمه وزن بره الغلام معلوم وزن الأمراة “sodomite”. From Persian, see Steingass 891b; “بازه غلام” ghulām-bārı a sodomite”. Redhouse 1348a خلامباره “vulg. quampara” a pederast”. See also زنبره.

"lice". See HB 718a "aml.

قولون آكس القمامه اي الكناتسة “sweepings”. See
Glossary

**qmn**

Hava 626a.

قمن “qmn” means “kiln”. HB 718b “‘amīna <prob Gr kaminos> kiln”. Spiro 502a “qamya, kiln”. Dozy II 407a “قمن (qmn) fournaise”. Its origin is the Greek καμύος, see Vollers (1897) p. 302.

**qndl**

قندل (90b) qandil “oil lamp”. See HB 719a.

**qnsl**

قنسلا (90b) qunṣul “على كبير من النصارى قفصل ولهن بلغتهم فان القفصل بالعبري “consul”. HB 719a, Spiro 502a and Dozy II 412 “consul”. Its origin is the Italian console and according to Vollers (1897) p. 320 has been in use since the 8th century AH.

**qnf**

قنيف (32b) qinif “disgusting?”. HB 720a “‘inin, unuf to become revolted or disgusted”; “inin 1. given to being revolted or disgusted. 2. finicky”. Hava 630b “قنيف “to be covered with dry slime”; “to loathe a.o. or a. th.”

**qnm**

قمن (105a) qanīma “arrogance”. See قمن.

**qnn**


**qhw**

قهوه (130b) qahwa “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
Glossary

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 bon 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**  (33a) qwf “swindler”. See Dozy II 4.0a “swindling”. Kazimirski II 835b form V “Refuser à quelqu’un son dû”.

**qwq**  (90b) al-qāl wa-l-qīl (117a) qīmān “rumour, gossip”. Spiro 471b “el qāl wil qīl 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”.

**qwl**  (54a) umm qwyq “owl”. See HB 722a. Dozy II 420a “chouette”.

**qwm**  (53b; 54) qīqī “cackle”, qul lahā qīqī “tell her (the hen) to
double her (the hen)”. Wehr 933a “long palaver; idle talk, prattle, gossip”. HB references found.

**qyq**
Glossary

k

cackle", said to somebody to make him look ridiculous. Taymūr V

* qyl ١٢٥٦ “midday heat, siesta”. HB ٧٢٦ب

ıتاميث “midday heat, siesta”.

k

kaka

“to hesitate, be cowardly”. Hava ٦٣٩ا  "Kaka to draw back; to run away (thief); to be weak, cowardly”. Lane VII p. ٢٥٨١أ  “Kaka he drew back, or retired, and was cowardly”; “Kaka he was prevented, or hindered”; “Kaka he hesitated in his speech”.

kbl

kbl

kby

kby

ktā

ktā

“a sweetmeat?”. Lane VII ٢٥٨٩٣  "A plant resembling the a plant resembling the a plant resembling the ḵe ḥam, which is cooked and eaten”, ٢٥٩٢أ  "A kind of what rises (from the milk) above the water, the latter becoming clear beneath it”. However, is a kind of sweetmeat, and al-Maġribī calls it katā “the companion of Katā” so it probably does not resemble a plant or cottage cheese.

In Persian, katē means “rice boiled in water”, see Junker-Alavi

283
Glossary

(1968) p. 595a. It could be a dessert made with rice.

kdf

(33a) kitāf “cuff”. See 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 ʿakṭāfah they tied his hands together behind his back”.

tl

(90b) kulta “heavy weight”. HB 736b “3. [phys] mass”. Spiro 512a “kulta, beam, bulk, lump, mass”.

kmt

(90b) kwatal "stern of a ship”. See Wehr 990b kautal.

ktm

(105b) yiktum “to keep a secret”. See Spiro 512a katam (jiktim). Lane VIII 2998c (Suppl.) “he concealed, or suppressed, a secret”.

ktn

(117b) kittān “linen”. See HB 737a. Hava 644b kātkān.

khk

(62a) kakh “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-Hafāğı (1896) p. 654. Al-Hafāğı 192 “kūk موصوف فارسي معرب "cookies baked for religious feasts"”. 192 "cookies baked for religious feasts”.

kkl

(91a) makhlā “rifle” (North-Africa). Harrell-Sobelman (2004) p. 81a “mkehla, mkholha 1. rifle 2. container for storing khol”. It is called this because of the similarity in appearance of khol and gunpowder. Ahmad Čezzār, who wrote a report on Egypt in 1785, made the interesting observation that “[the Mağribīs] are a gun-shooting people similar to Albanians”, see Čezzār (1962) p. 26.

khk

(90b) mukhila “kohl-holder”. HB 738a “mukhila vessel (usually of brass) for kohl”. Lane (2003) p. 36 mentions the pronunciation mukhulah.

kd

(105b) kadam “to bite with the edges of the teeth”. HB 740a only mentions the noun: “kadma bruise,
Glossary

contusion”. Hava 647b “كدَمَمَ to bite with the edge of the teeth”.

kdy (131a) kādī “pandanus odoratissimus”. Redhouse 1514 “kaḍī, the East-Indian screw-pine, pandanus odoratissimus”. Steingass 1001a “kaḍī, a sort of unguent; name of a fragrant flower; red”. Dozy II 434a “kaḍī (Freytag 20 b), pandanus odoratissimus, arbre qui ressemble au palmier, dans l’Inde, en Chine et dans le midi de l’Arabie; on se

krbl (91a) karbal “to sieve wheat”. HB 741a only mentions the instrument: “karbal coarse-meshed riddle (used in threshing)”, ibid. Spiro 515a. Hava 649b “كَرَّبِلَ to cleanse (wheat)”. BW IV 411a “karbal, yikarbal ḥ mit dem großen Sieb kurbāl - Kirbal sieben”.

krswn ويقولون اب كرسون للرجل الكبير بل لياضها (118a) “ābū karswn” (abu korsun) the large Oriental, the rarer species of the rhinoceros. According to Vollers (1896) p. 634, it is a sort of

krf (33b) karaf ويقولون كرف الـ راشه وهو صحيح إلا أن اتصلت مستعمل في “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 (61b) karak ويقولون فلاك كرك على فلان وضحك عليه “to laugh at s.o.”. HB 744b “karkar (…) 3. to laugh at length”.

krkdn (117b) karkadden / karkadann يقبلون كركدن مصدق الدال والعائمة “rhinoceros”. Hava 651b “كركدان كركدن، P rhinoceros.” Its Persian origin is confirmed by Steingass kargadan (S. khada-dhenu), the rhinoceros”.

krkr اخذة في كرك اي في لعب وضحك فلا كرك ضحك “laughter and playing”. See HB 744b.
Glossary

krkm

According to them who are of the opinion that the term "turmeric" was used in this manner, Vollers (1897) p. 650 believes that the word’s origin is Indian.

krm

They say, however, that the term’s origin is Asian.

Vollers (1897) p. 650 believes that the word’s origin is Indian.

krm

They say, however, that the term’s origin is Asian.

kkm

They say, however, that the term’s origin is Asian.

kism

They say, however, that the term’s origin is Asian.

ksh

They say, however, that the term’s origin is Asian.

ksh

They say, however, that the term’s origin is Asian.

ksf

They say, however, that the term’s origin is Asian.

kss

They say, however, that the term’s origin is Asian.

kshk

They say, however, that the term’s origin is Asian.
Glossary

dried; a sort of condiment made of butter-milk; a kind of thick pottage made of weaten flour or barley-meal with sheep's milk, to which is added flesh or wheat”.

kfn

(117b) *makaffān* "unsalted". Hava 660b

klb

(126b) *yā kalb mā aṣṭaru* "and now [I was the one] who said ‘clever dog!’". This is an example of a negative expression which can be used to express something positive.

kll

(91a) *al-kull wa-l-baḍ* "everything / body and anything / body”.

klm

(106a) *makaltūm* "plump". Dozy II 490b

kly

(131a) *yiktālī* "plump". Dozy II 490b

km

(106a; 106b) *kām* "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 > tād, jām > jumma etc. See also §6.2.9.

kmā

(10a) *kamā* " like", “he came like he went”. It is unclear why al-Maqrīzī labeled this as "unknown", unless he had another meaning in mind.

kmğ

(10a) *kamāğā* "dry bread". Taymur V 249 "bread; and we call it a substitute for the bread of the apostle". The name of the type of bread used by the Bedouin in the desert to keep the flesh from running.

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...
Glossary

"kūmāj, kūmāch, unleavened bread". It was originally Persian; Steingass 1064

kml

"type of garment".

Dozy II 489b “espèce de robe”; he mentions Ibn Iyās as his source.

knf

"sweet vermicelli pastry". See HB 765b-766a.

knn

"hearth". HB 768a “kanūn clay or mud-brick hearth for cooking”. Spiro 507b “stove, hearth, fireplace”.

knl

"as if". This is a contraction of ka‘ann, see §6.2.3.2. BW IV 422b “kann als ob: kannak als ob du”.

kpr

“square piece of fabric worn on the head”. See Dozy II 500a, who mentions that its origin is the Latin cofia. See also Volland (1897) pp. 316-7, who refers to the relationship to Italian cuffia and Spanish coña.

kwc

"somebody from India”. It could refer to the historical town, Kūk, in Iran. See Kennedy (2002) map 32.

kwy

“somebody from India”. See kowk.

kwn

"excuses". See kawf.

kyf

"hashish". HB 773a-b “(...) 2. addiction 3. narcotic”. Hava 671b “well-being, enjoyment; caprice, humour”. Dozy II 505b “Proprement l’état de gaité, d’ivresse, causé par le hachich, et ensuite le hachich même”. See §5.2 for more information about the use of drugs.
Glossary

kyl

(91b) *iktāl*  "to heap insults on s.o.". Spiro 533a “*kayjil* loh bil qalam, he slapped him". Wehr 997a “to heap abuse on s.o."

lbb

ويقولون لو عملناها بلبه ما جات كده ورايت في بعض القصص لو عملت بلبه ما جات كذا انظر معنى لبا (122a) *labba*  "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 “*libb* heart, mind, intelligence”.

lbd

ومن الكلام قولهم شي لُببَ دِيَاً أي كثير قد يناسبه وانظر قوله تعالى مالُ لُببٌ ولُبَب ولايدَ "numerous". Hava 675b "*libb* دِيَاً وَلُبَب ولايدَ "Numerous flocks, extensive property”.

lbq

(54a) *labiq*  "skilful".

See Hava 676a. HB 779a “*labiq* 1 well-spoken, polished in manners and speech”.

lbn

(62a) *labka*  "confusion, trouble". See Spiro 535b. HB 779a mentions *labka* as one of the *masādrs* of the verb *labak* “to confuse, muddle”.

lbb

(118a) *libbān*  "*libbān* frankincense, resin". HB 779b “*libbān* chewing gum. *libbān* da∗kār resin of frankincense, olibanum”. It was chewed in order to keep the gums healthy, see Ef V p. 786b (A. Dietrich).

ltn

(106a) *lattim*  "to land s.o. in a situation”. HB 780b “*lattim* to cover a part of the face”. Spiro 535b “*lattim* to cover a part of the face”. Lane VIII p. 3007c “*lām* a kind of muffler for the mouth”.

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Glossary

lhf  (33b) lḥ̱f “bed cover”. HB 782a “quilt”, Hava 680b “sheet, ... blanket”. Al-Ḥafṣī 200 “200
مَعْرُوف.

lhq  (54a) yilhaq “to overtake”. ويقولون فلان يلحق بالشي من الثوب (. ... يلحق LB 782b “lḥ I’ or laha’ 1. to reach, catch up with”. Hava 680b “لَجْح” to overtake, to reach a. o. or a. th.”.

lhuq  (54a) luhūqi “small cooking pot”. HB 784a “lulūqī type of shallow cooking pan”. Spiro 537b “luhūqy saucepan with handles”. Dozy II 520b “lūqy poêle, ustensile de cuisine pour friré”.

lln  (118a) alḥān “melodies”. Plural of lahn, see HB 784a.

lln  (118a) lādan “laudanum”. Hava 683b “lādan ولامī لآدن laudanum”. The words laadan Walton can be found in the internet in lists of ingredients of confusion mayrūn “chrism”. According to http://www.stgeorgecz.org/Forum/viewtopic.php?t=307, it is the resin of the Gum elemi tree.

ldn  (118a) ḥaṣām laḍīn “laudanum”. Hava 3009b “laḍīn ولامī لآدن from the time of”. It is more likely related to “لاذن” “to dispute violently” (Wehr 1012a) with -in for the accusative (like modern ḥaṣīn ‘an, see HB 624a).

lzq  (54a) lazaq “to stick on”. In Classical Arabic it follows the pattern of sami’a: laziqa. Not so in the Egyptian dialect: HB 786a lezi “to stick” (intransitive), laza (transitive, originally form IV). Al-Maḥrī does not mention the vowel pattern. Al-Ḥafṣī 200 “200 لرق إذا قال كلاما ملطفا “لرق.
Glossary

lsn

 legislators; they say “to charge”, HB 788a “lāṣīn (. . .) to speak unkindly or slanderously”. Spiro 539b “lāṣīn to hint, speak”.

lqm

language”. HB 788a “(. . .) (foreign) language, (foreign) tongue”.

l't

Similarly Spiro 541a. See also صخاح.

l'q

and the first year of the 100a lātām year). 

lfq

and the second year of the 200a lāfāq year). See also لفاف.

l'f

See also لفاف.

lqf

See also لفاف.

lqq

See also لفاف.

lqlq

See also لفاف.
Glossary

lyy

926a lay: lä yʾīraf al-bayy min al-layy

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Glossary

( 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 ḥayy is unclear; it is possible that it only serves as a rhyme word, to ḥayy.

m

mtl (91b) mitl “like thing, 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 mar‘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 (91b) tamattūl “joking”. Wehr 1049b "like thing, 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 mar‘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.

mğa (119a) ibn al-Mağišūn (personal name)”. ‘Abd al-Malik b. al-Mağišūn (d. 212/827) was one of the four Medinan disciples of Mālik b. Anas, founder of the Malikite school of jurisprudence. See EI IV 87a (H. Monés).

mğn (118b) yitmāǧin “to joke with each other”. Wehr 1049b, MĞN form VI: “to mock at each other”.

mğn “joking”. Wehr 1049b “muğan buffoonery, clowning; shamelessness, impudence”. See also يتمجحين.

mhn (119a) mamḥūn “catamite”. HB 812b “mamḥūn sexually experienced (especially of women)”. Taymür V p. 321 محون ومنحون: للغلام الفاسد الرقيق، ولعله " منحة". In Syria: Denizeau p. 489 “mamḥūn, fém. mamḫūne “blâmable, suspect dans ses mœurs”.”

mrtk (62a) martak “residue of gold”. Al-
Glossary

Haftāği 208. Its origin is Persian, see Steingass 1210a "A market, in P murtak, litharge or dross of silver".

mrq وقولون فلان مراق أي مغناطيس جدًا وكان من مراق السهم من "mrq" (55a) maraq "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‘ vorbeiehen, mārig: anā mārig ich gehe weg (Assuan)". The meaning given by al-Maġribī is still found in modern Sudan: Qāsim 738a "Mrq من اليد جاور الحدود وخرج عن الأدب "Mrq" والحضنة".

mrn ويقولون فلان مرن في الحجاجة، وله أصل مرن من وجهة على الأمر "Mrn" (11a) mirin "Mrn" من صلب وله كسر من الوجه "Mrn" وعظام صلبه ومزارع الأنف أو طرفه أو ما لان منه "hard (person)". HB 819a "marin, mirin pliant, flexible". Hava 717b "Mrn" من "soft and hard; trained, accustomed". Al-Maġribī probably meant "Mrn" since the quotation from al-Qāmūs il-muḥiḥ has this meaning and al-Maģribī mentions that the Egyptian meaning is in accordance with it.

mzrb ويقولون مزراب لمجري الماء فال في القاموس والمزراب "Mrzrb" (15a) mizrāb "spout for draining water from a roof or balcony". See HB 367b. According to al-Maģribī, this is from the Persian "Mrz" "border" and "āb "water". This is confirmed by Steingass 1214a "Mrz" marz "a limit, border, boundary of a country". مزراب "Mrzrb" A canal, conduit, "Mrzrab" "Mrzrab 1.a a spout from a roof".

mzn ويقولون مازن اسم شخص "Māzin" (personal name). The name of several Arab tribes, see EI VI p. 953b (G. Levi Della Vida).

msq ويقولون علم الموسيقى يفتح القاف لنفس العلم بالعكس "Msq" (52b) mūsīqā "music". See HB 824b. From the Greek μουσική.

msyq ويقولون علم الموسيقى يفتح القاف لنفس العلم بالعكس "Msyq" (52b) mūsīqā "music". See HB 824b.
Glossary

mšq

and say "much writing?". Spiro p. 568b “mšq model for writing”. Wehr p. 1068a “model, pattern (esp., one to be copied in writing”). Hava p. 366 “mšq in the writing”. Taymūr p. 3020c writing with spaces, or gaps, and with elongated letters; or quick, or hasty, writing”. Redhouse p. 1869a “mšq 1. a pupil’s model of writing or drawing”.

* mšr

بطر مصر هلى يجوز فتح الميم كما ينطقون بذلك ظناً (101a) mšr “Egypt, Cairo”. In Egypt, people say mšr (see HB 826a); in Classical Arabic it is mišr, see Lane VII p. 2719b.

mṭrq

and say “to lie down”. Taymūr V p. 374 “mṭrq to lie down”.

mṭy

يقولون فلان صنعه ماطي الذي يبيع اللحاف والطريحة ونامواب ولم اطور نسبه “seller of blankets, mattresses etc.” It could be related to “female weaver”, see Lane VIII p. 3034b.

m’k

معناه (62a) ma’ak “to rub”. See Hava p. 727a, Dozy II 610b. In modern Egyptian da’ak, see HB 290b.

m’lk

ويقولون قماش معلبكي والصواب بعلبكي بالا ماد سبب "from Ba’labakk". Village in East Lebanon. It was famous for its cotton industry, see EI V p. 556a (E. Ashtor). Dozy (1845) p. 82 describes the ba’labakk fabric as white cotton.
Glossary

m’n يقولون على الآنية ماعون وله اصل (119a) الماعون “kitchen pot”. See HB 828b. Spiro 552a “bowl, dish, receptacle”.

mqṣل قولان فلان يتمفصل أو عده في قصيدة أي خطبة وتبحر في قصيدة “to strut”. See قصيدة.

mqل يقولان انمقسال يعينك انمقسال (92a) التمفصل “to look”. Wehr 916b “مقسَل” look, eye, regard”. مقالة muqla is the eyeball, see Hava 729b, so the verb literally means “to move the eyeballs in a certain direction”.

mkn يقولان فلان عنده مكنة أي متمكن ولم أعلم مكتبة يقدم مكتبة “power, ability”. HB 830a “mukn solid (of quality), sound”. Similarly, Spiro 578a; also doesn’t mention a noun. Hava 730b “مكتبة vigour; power, ability”.

* mlḥ يقولون ويسيعون من النسا ملح هايل وليس النهايل الا من هايل حماء “nice”. HB 831a “miliḥ, maliḥ 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 الملقة واصل الملقة لغة الصفافا الملمسا وملاق كجارب نهر والملق أيضا الأرض المستوية كما في القاموس يمكن ان تكون الملقة من هذا “open space?”. HB 832a “mala’a 1. open space, waste land (used, e.g., for games etc)”. Spiro 579b “malaq open space”; “malaqa certain undefined distance, league”. BW IV 456b “malaqa weiter Hof im Haus [XAR: St]; Platz, Ort [OÁ 3: B‘eri, Ismant]”. Wehr 1081a “malaqa Egyptian mile, league, the distance of approximately one hour’s walk”. Hava 734a “ملقة flat and smooth stone; league of distance; open space”.

mlk يقولون شكل الع둥ين وهو صحيح “to knead (dough)”. See Hava 734b.

mlml فلان اتصل في الدي اغلب وهو صحيح “to be restless”. See HB 833b.

mlw يقولون ملو جفُن اما ملو فلا يصح لأنه مهموز اما ملو ودقيقة ملو “a …-ful (e.g. a handful)”. HB 834a “malw quantity sufficient for one filling. malw kubbāy a glassful”. HB 214b “hifna
Glossary

handful”.

mly (10b) milāya “bedsheet”. HB 834a “milāya bedsheet”, ibid. Spiro 578b. mly (10b) milāya “bedsheet”. The same applies here as for dawā - dawāya (see dawāya (دواءة).


mdl (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 “bedsheet”. The same applies here as for dawāya - dawāya.

mndl (92b) mandil “handkerchief”. See HB 836a.

mnn (119a) munn “sticky substance produced by oak tree-lice”. HB 837a “munn honeydew-producing species of aphis that attacks plants”. BW IV 459b “munn ein Baumwollschädling, eine Art Mehltau”. Hava 736a “منن Manna, viscous substance collected from the ash-tree”.

* منن (112a) munnān “be benevolent”. HB 837a “munn 1. to disburse, bestow in a condescending fashion 2. to enumerate favours one has done (for s.o.)”. Spiro 581a “munn to grant, be benevolent”.

mny (131a) munā “Munā, town close to Mecca”. See El VII 65a (Fr. Buhl).
Glossary

mwm (106a) mūm "wax; candles". This is a Persian word: Steingass 1348b, "mom, mūm wax; a wax-candle". Al-Ḥafāǧī 202 "the smell of a wax-candle". See also §3.3.2.

mwn يقولون ويسمع كثيرا من الترك على الشمع موم ويتوهم أنه غريب وهو غريب.

موم، يقال "stop!". تايمور p. 165 mentions that it means "stop!". أسكات سال (1981) p. 68 "nānā". Blanc (1973–4) p. 385 "nānā 'assezl!'".

nānā يقولون نانا أو نانة سمعت إن بعض العلماء اللطافا مثل عن "nāna"، نانه.

nānā "son". See HB 850a, and Spiro 593b. Dozy II 647b "ثغر" "small piece". See HB 848a, and Spiro 592b. Dozy II 647b "ثغر" "small piece". See HB 848a, and Spiro 592b. Dozy II 647b "ثغر" "small piece".

ntf (33b) nitf "depilated". Hava 748b "nitf depilated (camel)". HB 848a "nitaf to pluck (hair, feathers etc.)".

ntf يقولون ويسمع بإيه طيزي الطيزي السماح الناقي من الحاول الذي نطق في وجه النبي فإذا نطق معروف وامرأة النقاد في البهجة وأما النقاد في البهجة وأما النقاد في البهجة وأما النقاد في البهجة وأما النقاد في البهجة.

ntq ويقولون وتعني من مري الطيزي الطيزي السماح الناقي من الحاول الذي نطق في وجه النبي فإذا نطق معروف وامرأة النقاد في البهجة وأما النقاد في البهجة وأما النقاد في البهجة وأما النقاد في البهجة وأما النقاد في البهجة.

ntq "endowing with speech". For the de-emphatization of the "t", see §6.2.4.

ngl يقولون النجل الحسن على الوالد وهو صحيح وتعني النجل أيضا "son". See HB 850a, and Spiro 593b.
Glossary

nhl (92a) *nahš “gift, donation”. Hava 755b “ناحل to give a.th. freely to a.o.”. Kazimirski II 1216b mentions both *nahš and *nahš “donation”.

nhm يَنْتَفْعُونَ يَنْتَفْعُونَ يَنْتَفْعُونَ يَنْتَفْعُونَ يَنْتَفْعُونَ يَنْتَفْعُونَ “to defecate”. HB 852a “*nahmaš to take (a child) to defecate or urinate”.

nḥl بِنَوْلُونَ مِنِ الْغُرْبَءِ وَالْمَنْخَلِ وَبِيَنَا مَا فَرَقَ ذَالِكَ الْمُحْمَرِ والْمَنْخَلِ “to slap” HB 854a “*nahal to sift, sieve”. Ibid Spiro 595b and BW IV 466b. Al-*Hafṣū* يَنْتَفْعُونَ يَنْتَفْعُونَ يَنْتَفْعُونَ يَنْتَفْعُونَ يَنْتَفْعُونَ “to defecate”. HB 852a “*nahmaš to take (a child) to defecate or urinate”.

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ndl يَنْتَفْعُونَ يَنْتَفْعُونَ يَنْتَفْعُونَ يَنْتَفْعُونَ يَنْتَفْعُونَ يَنْتَفْعُونَ “to clear one’s throat noisily”. See HB 854b.

ndm يَنْتَفْعُونَ يَنْتَفْعُونَ يَنْتَفْعُونَ يَنْتَفْعُونَ يَنْتَفْعُونَ يَنْتَفْعُونَ “to clear one’s throat noisily”. See HB 854b.

ndh يَنْتَفْعُونَ يَنْتَفْعُونَ يَنْتَفْعُونَ يَنْتَفْعُونَ يَنْتَفْعُونَ يَنْتَفْعُونَ “to clear one’s throat noisily”. See HB 854b.

nzq يَنْتَفْعُونَ يَنْتَفْعُونَ يَنْتَفْعُونَ يَنْتَفْعُونَ يَنْتَفْعُونَ يَنْتَفْعُونَ “unsteady”. See Hava
nsm

“breeze”, araqq min al-našīm “more gentle than a breeze”, HB 861b “našīm, našīm breeze”.

nīf

وتقدم صحة قولهم: نشف من الخوف ولخيّل أن نشف على طريق التشبيه “to stiffen (with fear)”. HB 863b “nišif 1. to become dry (…) dammi nišif my blood curdled (with fear)”.

nīq

وتقدم صحة قولهم: نشف من الخوف ولخيّل أن نشف على طريق التشبيه “stingy”. Spiro 601a “rāgil nišif miser, stingy”.

nīl

وقبلنا منشقة لحرفها تنشف بها “towel”. Spiro 601a “manšafa bath towel”.

nīs

وقبلنا مثنىة. Spiro 601a “to pick s.o.’s pocket”. See HB 864a.

nīṣ

“composition”, see HB 862a.

nīṣṣ

silver coin”. Davies (1981) p. 475 “NS: (also NSF) or NS: FLWS or NS: FLWS JDD, pl ANSÅF of ANSÅF FLWS JDD name of a silver coin, viz., the Egyptian para, also known as mu‘ayyidi or mayyidi”. It was still in use in the 19th century. Its name nuss “half”, referred to the silver half-dirham, the mu‘ayyidi, 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 / nișf fidda was used throughout the entire Ottoman period. See also.Fra.

nișf

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Glossary

`nfy` (131b) " naïy " "obituary notice". See HB 873b.

`ngf` (34b) "nàgīf" "dry snot". Dozy II 701a "siccae narium sordes, Payne Smith 1368" (Thesaurus Syriacus). Lane VIII p. 3036a (Suppl.) "portions of dry mucus". Hava 784b "worm found in date-stones, in the nostrils of sheep".

`ngl` (93a) "yínjál" "to teem with (e.g., lice); to be itching". Incorrectly mentioned as ìnìì by `Awwàd. Dozy II 693a-b "dans Abou’l-Walid 680, n. 5, comme traduction de `rùm ràris (Exode XVI, 20). Ordinairement on croit que c’est de `rìmì `rìmì, et l’on traduit: “et creverunt vermes;", mais Abou’l-Walid dit que c’est de `rùm ràris, `rùm ràris; Furst est de la même opinion et traduit: “et repébant vermes.” Le sens que donne Beussier, fourmillier, grouiller, pourrait donc convenir. - Démanger, avoir la démangeaison, Bc.”

`ngm` (107) "nàjìma, nàjìma. 1. tune .. note of the musical scale". Hava 785a "nàjìma, nàjìma melody, melodious voice".

`ngy` (131b) "nàgàgì" "to speak tenderly to". See HB 874b.

`nfq` (56a) "nàyàf̀q" ويقولون في خياطة البياض نيفاق والذي في القاموس نيفاق السراويل بالفتح الموضع المسمى منه "waistbands". Hava 789b "nàyàf̀q" "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 "nàyàf̀q (for P. nefà), open or loose part of breeches"; "nàfìa, 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 فلاَن طَلَعَ نَافَلَة فِي آهَلِه مِثَالاً أي فَاق عَلَيْهِم وَلَا نَسْبَة 
"superior". HB 878a "naf\(l\) supererogatory acts of devotion"; "naf\(l\) [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 نافلة 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".

\(nfnf\) ومن تَصَحِيفائِهِم فِلالا فِنَفِل أي تَقَف وَليسْ أَنْ يَعْمَى مِعَ اَنِ الفِنَفِل
لغة الفنف "fat" It is a tash\(f\)f of taw\(f\)l "heavy", with a pun on naf\(f\)l "what exceeds the original" (the difference is only in the diacritical dots) and fil "elephant". HB 878a "naf\(l\) supererogatory acts of devotion". Lane VIII 3036c (Suppl.) نافلة what accedes to, or exceeds, the original". Dozy II 714a نفِل نَفِل bâlard". For more information about this kind of misspelling, see also الله.

\(nqf\) ويقولون ينفِف حوَالِهِ اِذْ تَمْلِق عَنْهُ وَداَر
"to be sniffing around somebody constantly". HB 878b "naf\(f\) [..] 3. to have a runny nose and be constantly blowing it or sniffing". Spiro 607a "naf\(f\) to sniff".

\(nq\) ويقولون نفَفُه بالكَلام أو يَقْفِه اِذَا كَانَ يَؤْذْيَه بِكَلَامَهِ
"to hurt s.o. (with words)". Hava 794b نَفْفَتْ تَقَفَ to break (the skull)". Dozy II 724a نَفَف donne une chiquenaude à quelqu’un, et aussi: lancer contre lui une petite pierre avec les doigts".

\(nql\) يقولون في ما يَتَقَل به تَقَل بِضَمْ التَّوَن فَالنَقل مَا يَتَقَل يَلَى
"à dessert of dried fruits or nuts". HB 883a "n\(u\)l mixed nut(s)". Spiro 613a "n\(u\)l dessert, dried fruit".

\(nq\(nq\) ويقولون فلاَن يَفْقَن في الاكْل مِثَالاً وِيَتَقُلَّ نَفَقْ
"to nibble". HB 883b "n\(a\)n\(a\) to eat sparingly, pick or nibble at one’s food". Spiro 609a "n\(a\)n\(a\)q, to eat slowly, delicately or sparingly".

\(nq\(nq\) ويقولون فلاَن يَفْقَن في الاكْل مِثَالاً وِيَتَقُلَّ نَفَقْ
"small sausages". Wehr 1168b "naq\(a\)n\(a\)q small mutton sausages (syr.)".

Barthélemy p. 847 "sausage de viande de mouton faiblement
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. Taymûr V p. 397.

لقاء: اسم لأحد الأعشاب، وبه سمي معي الغنم المحشو المقلالي “201. It is still used in Syria today, with a mim: مفاجئ، see ’Abd al-Rahìm (2003) IV p. 1506. He suggests it is derived from the Greek loukanikon, or the Latin lucanica.

nqwa

(131b) naqāwa / naqāya ناقو، ناقية “choice, the best”. HB 883b “na’āwa (…) selection, choice, pick”. He does not mention the variant with ya. Neither does Spiro 613b: “naqāwa choice, excellent”.

nqy

(131b) naqāya ناقية “pit, kernel”.

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: Idfina, BW P. 22.55; WD 4: Itay il-Barud]: niʿaya, naʿa Kern: niʿayit mišmiš Aprikosenkern [NMÄ 1: Fay, iizirbi]”.

nakf

وقبولون فلا نتاكف أي يكابر ويجاجد ولم يعلم في اللغة “to argue”. HB 885b “nākif to tease, needle, pester”. Hava 799b: Taakaf “to discuss, to dispute together”.

nakha

(122b) nakha نكهة “flavour”. See HB 885b.

nimak

(62a) namak: wala al-namak نمك ولا النمك مباليق في عدم اعتناد شيء ولم تعلم له مناسبة عربيًا ولكن فارسية فإن النمك بالفارسية اسم “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 “نماك نمک namak, nimak, salt”.

nammil

(92a) nammilat istu نملت 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”.

nammām

وقبولون فلان نماث على الريحان وهو صحيح وكثر النمث (107a) namām
Glossary

“scandal-monger; basil”. HB 887a “nammām scandal-monger”. BW IV 482b “nimīma Klatsch, Verleumdung [BAh: Ma, Gab]”. Al-ṭaḥāfī 232 "نمام معروف وأهل مصر نسمى البيحان الدقيق " نمامishi. Dozy II 732b "nīmīma, serpolet". The meaning of the expression "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.

nym (11b) nimmī “pupil of the eye”.

See HB 887b. Dozy II 735b “نیمی” (esp. nīha, نیما prunelle”.

nhq ويقولون كغيرهم في الفرس خيوات ضاهل وفي الحمار حيوان

nāhiq “braying (of a donkey)”. HB 888b “rahha’ to bray (of a donkey)”.

nhm يقولون ما لي نهمة للشي وس صحح قال النهمة بلغ الهمة

ناهيم “energy, strength”. See Spiro 616a.

nwt يقولون النوايتة وانما قال النواتي الملاخون

ناويتة “sailors”. Spiro 616b “nāhty sailor, pl. nūtyja”. Dozy II 741b "نوم" dans le Voc.

نوتی pl. nūtya, نوته. Freytag sous sorte de câble dont on se sert sur les navires pour punir les matelots”. From the Greek vaũrt “sailor”, see Vollahs (1897) p. 304; he also mentions the pl. nabātiyya. nabātiyya is a double plural: nabātī plus the plural ending -iya.

nwm يقولون فلان تنوم اذ احتمل وبئي له ماما وما

تنوم (107a) tanawwīm “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" تنووم to attain puberty”.

يقولون فلان تنوم اذ احتمل وبئي له ماما وما كل صحح

ماناما (107a) manāma “sleeping place”. HB 893a “manāma grave”. BW IV 485a “unterer Teil des Dreschschlitzensitzes [OÂ: Silwa]; gemauerter Schlafplatz auf dem Vorratsturm [Bērīl]”. Hava 810a “منام وماناما salesman dormitory, sleeping-place”.

يقولون فلان كثير النوم ائ النوم وهو صحيح اضي مثل الصوم

niyām (107a) nīyām نیم "sleeping-place". HB 810a "niyām grave"
Glossary

nyf

35a) nyyif

“to sleep (masdar)”. Mentioned in Hava 809b as one of the masdars of nām. It is the same pair as “to fast”.

nyk

62b) nyk

“to fuck (masdar)”. HB 894b “nāk [coarse] to fuck”.

nyy

131b) nyy

“to deceive with false arguments”. HB 901a “hāgim to attack, assault”. Spiro 623a

h

hāhā

10b) hāhā

“hurry up!”. Lane VIII 2873a “he called the camels to food, or provender, by the cry of the hāhā, or he chid them”.

hbl

94a) habīl

“silly, foolish”. HB 898a “mahbūl crazy”. Spiro 621b “mahbūl silly, foolish”.

hbw

132a) habw

“blasts (of fire)”. See HB 898b.

htf

35b) hātif

“the voice of an unseen man”. See Hava 814b, and HB 899b.

hğl

91b; 95a) muhaggal

“shameless woman”;

817b) hğl

“shabby person”;

817a) hğl

“to impair (the reputation of)”; “dirty, shabby person”. Hava 817a “hğl to impair (the reputation of)”; 817b “hğl” “shabby; sluggish; stupid”. Lane VIII 3041c (Suppl.) “hğl a fornicatress, or an adulteress”.

hğm

108a) yihāğim

“to deceive with false arguments”. HB 901a “hāgim to attack, assault”. Spiro 623a

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Glossary

mentions only forms I and V, with the meaning “to attack”. 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 the translation “combattre quelqu’un par des sophismes”.

hğn: 120a) haǧīn, “hybrid (camel), with a father of good stock and a mother of bad stock”. HB 901a “haǧīn 1. hybrid (particularly with a father of good stock and a mother of poor stock) 2. racing camel(s), dromedaries”.

hdrm: 108a) yiḥadrīm, “to speak quickly”. Hava 822b “hāδ̄ūm” to speak, to read quickly”.

hdl: 94a) ḥadāl “to cut down”. HB 902a ḥadāl “to cut or chop down”.

hdy: 132b) ḥaḍāyān “to talk deliriously (maṣdar)”. See this.

hr`: 10b) ḥarā “foul speech”. HB 905b ḥerā “foul speech”. Lane VIII 2889a “ḥarā ʾal-kalam”, “he was very foul in his speech: or was very incorrect, or faulty, therein”.

hrkn: 120a) ḥuṭhākin, “to be worn out”. See Spiro 625a. Dozy II p. 755b ʾḥerākīl “faible, caduc, débile”.

hrr: 132b) ḥarriṭ, “I have worn out (clothes)”. HB 905b ḥerā “he was very foul in his speech: or was very incorrect, or faulty, therein”.

hrm: 108a) ḥarām, “very old, decrepit”. HB 905a “ḥirma /fem adj/ old and seedy (of a woman)”. Hava 825b
Glossary

“advanced age, decrepitude”.

hrwl
(94a) yiharwil “to walk fast”. See HB 905b.

hff
(35b) haff intercepts Flan هائف on several occasions. 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”; “hufs- (u) haffit- (u) ... to have a sudden yen or a desire”.

hfhf
(35b) huff هفف “to walk fast”. See HB 908a-b.

hfy
(35a; 13.b) haffiya هفییة “slender”. HB 908b “hifhāf thin and fine”.

hky
(35a; 63a) hikki هیکی “without precision/with corruption?”. Awwād incorrectly mentions هیکی “to stagger from weakness”.

hlf
(35b) hilf هلف “coward” (rural). HB 909b “halfūt worthless”. Hava 833b “half hirsute, thick-bearded”. Two informants told me that it means “tall and strong, but with a weak personality”, like in huwwa ُتَوَلَّ وَهِل. Both classified hilf as ša’bī, “vulgar”.

hll
(94b) hall هلل “to start (the new month)”. HB 910a “hall to appear, reach its season, start. iš-šahr illi yhill the coming month”.

istahall
(94b) istahall هلل “to begin (new month)”. See Wehr 1208a; HB 910a “to begin, start”.

yihill
(94b) yihill هلل “to begin”
**Glossary**

“We shall not be equal.” HB 910b “halil 1. to say la ilāha ilā llāh 2. to cheer”. Spiro 626b “to hoot, vociferate”. Dozy II 768a “faire des acclamations”.

**hlm**

بيقولون ويقع من الحاضرة إلى هلم يعتقدون أن ألي هلم منعه وهلم “now”. Dozy II 770b “halumma very abundant, very numerous”. Hava 834a “هل”م come on, come to me”; “هل”م bring it here”. Lane VIII p. 3044c (Suppl.) (هل”م come”.

بيقولون هليم أو بينهم إذا كان كثير التردد والحركات ولهم هلم “to be hesitant/restless”. Wehr 1210a “hollam languid, listless, slack, limp”.

**hhl**

بيقولون مهتهن للدرب الغير المحكم وهو صحيح قال “thinly (badly?) woven”. HB 910b “hollil to make tattered, wear out”. Hava 832b “هل”م to weave (a stuff) thin”.

**hml**

بيقولون همالي أي كبير والهمالات اشارة إلى سواقي وابار ولهم “water wheels”. BW p. 492a “hammāla ein von zwei Zugieren getriebenes Schöpfwerk” [WD en WD 4]. Does not mention the pl. Lane VIII p. 3045b (Suppl.) “هل”م it (water) overflowed, and poured forth”; p. 3045c “هل”م flowing abundantly with tears”.

بيقولون همالي “big (as water wheels)”. See همالي

**hm**

بيقولون للبند الهمايام بينهم وهو صحيح قال الهمايام “Humām” (personal name).

**hmhm**

بيقولون همهم بشفته وهو صحيح “to mumble”. See HB 913a.

**hmy**

بيقولون على كيس هميان وله اسم هميان “purse, money-belt”. Hava 837b “P purse of a girdle, waist-band, sash”. Al-chestra “A purse, money-belt; a girdle, belt; a money-belt”.

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Glossary

hnā

(132b) hna; hāna; hānā “here”. Nowadays hina is a classicism. Al-Mağribī does not mention whether they said huna or hina.

hndm

(108a; 108a) hindäm “the way somebody looks, his shape”. Steingass 108a “andām the body; a member, a limb; stature, figure, form (of the body)”. HB 914a “hindäm attire”. BW IV 492b hindäm Aussehen” (from Eastern Delta).

hnn

(120a) hanni “stuff, things” (Arabs). Lane VIII p. 3045c (Suppl.) “étant chose en général, soit mauvaise et honteuse, soit bonne et louable”. BW IV p. 493a “ilhniyy and dergleichen, und so weiter; das Dings da; ilhniyyat pl. Dinger”.

hnhn

(120a) hanhin “to rock and sing a baby to sleep”. HB 914b “hanhin to rock and sing (a baby) to sleep. - also hannin”. The variant nannin is also used today. According to Youssef (2003) p. 37, hanhin is Coptic.

hny

(11a) hannak “may (God) grant you good health”. HB 915a “hana 1. to make happy 1b. to grant good health to (of God)”.

hh

(122b) hah “expression of relief”.

hwl

(95a) hāyil “wonderful”. HB 916b “hāyil wonderful, marvellous”. Dozy II 770b “étonnant, étrange, extraordinaire; beau, magnifique”. Originally it meant “dreadful”, but acquired a positive meaning (like faż “terrible”; “terrific” in modern Egyptian).
Glossary

hwn

(120a) hwn “mortar”. HB 917b “hōn mortar”.

(120b) hwn * هوان" محلة "hand-shaped". In Levantine Arabic and "here". Still in use in the dialects of the Levant. Frayha p. 191a "هوان، هواي "س". Is still used in Egypt in the oases. BW IV 494b "hawn hier: min hawn hier lang".

hwy

(131a) mahwī "feeble-minded".

Spiro 630b “mahwy insane”.

hytl

(94a) hytəlīyya "hymen".

And 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.

hyf

(92a) hāf 1. to be petty, be trivial 2. to be unable to get one’s share”. BW IV 495b “hāf minnu ẓzarf der Schuß ging ihm daneben!”. “hāyyafat die Palme wurde ein Jahr lang nicht bestäubt”; “ilbaqara bthāyyif die Kuh bullt nicht”. Dozy II 783a “Heif I, en parlant des grains, des legumes, être frappé, torréfié par un vent brûlant, Maml. II, 2, 279”.

(36a) hyf “to become weak (crops)”. HB 920a “hāf 1. to be petty, be trivial 2. to be unable to get one’s share”. Hava 844b “thirst; hot south-westerly wind”.

hyk

(63a) hyk "like this". Frayha 191b "هيك، هيك، هيك! (..) هاذا "hekālu 191b mentions hyak, ḥek and hayke, heke “de cette manière, ainsi”.

hykl

(94b) hykal ویکولون هیکل للحرز وليس في اللغة الهیکل معنى المحرز "sanctuary”. HB 920b “hēkal sanctuary (of a church)”. Al-Ḥafażī 236 هیکل في لغة العرب الفرس الطويل والنباء المشرف ويئست الأحسام ومعبد “
Glossary

"the nasal"

hym  (108b) hāâm  "distracted (by love)". HB 920b “hâm to be distracted (especially by thoughts of one's beloved)".

hyn  (120b) hayyan  "easy". See HB 917a and Spiro 620b.

hyh  (120b) hîna  “ease”. See Hava 841b.

wāh  (51a; 122b) hîhi  "expression of pain". HB 958b “wuhwah to moan or groan with pain”; HB 921b “wâwa [children] hurt place”.

wğn  (119b) wajna  "cheek". See HB 925a, and Dozy II 792a. Lane I 26b “وجه the ball, or elevated part, of the cheek”, VIII p. 3049c “وجه the ball, or elevated part, of the cheek” See §6.2.3.1 for the disappearance of initial hamza.

whl  (93a) wahlān  "stuck (figuratively)". See HB 928a.

whm  (107b) waham  "craving (pregnant women)". See HB 928b.

wdk  (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
2. to fire (pottery) in a kiln (of pottery)”. Hava “to season (food) with grease”. Dozy II 801a “œil II styler, former, dresser, habituer”.

wdn يقولون على الآدن وذن تحرش (119b) wdn “calls for ear”. See HB 930a.

wrq يقولون فلان وذن وذن لم اعلم لم تصف يودون والذن تحرش (119b) wrq “coined silver”. In HB and Spiro only with the meaning of “paper” and “document” etc. Lane VIII p. 3051c-3052a (Suppl.) “silver, whether coined or not, or coined dirhems”. Dozy II 805a “ءرق شيء ذن تحرش”, n’a pas bien expliqué, signifie monnaies d’argent, par opposition aux monnaies d’or”. In Amharic, the word የርሸ የርሸ means “gold”, see Dillmann (1955) p. 898.

wrk يقولون توارك فلان عليه في المستعلا اذا اعترض عليه ونحوه (62b) tawarrak “to object, oppose”. HB 934a “warrak [coarse] to become thick-thighed”. Dozy II 797b “ءرک الولو مث ما هو se pencher, s’incliner, s’appuyer, se coucher sur”.

wrl يقولون وترك بكر الوالو (62b) wirk “thigh”. HB 934a “wirk 1. thigh (of a rabbit or fowl) 2. [coarse] human thigh”.

wzn يقولون درهم وارن وهو صحيح قال أنه قال الاحن لحسن الورقة (119b) wazin “said”. See HB 934b.

See Dillmann (1955) p. 898.

Lane VIII p. 3051c-3052a (Suppl.)”  }
**Glossary**

- **wsl** 
  بقولون الوشل وعله: وانت بكفلك منه موش الوشل “water trickling from a mountain”. See Hava 872a, and Lane VIII 3054a (Suppl.). Classicism.

- **wsm** 
  بقولون وشام قال الوشام كالوعد ضرب الآرة في البدن “tattoos”. HB 941a “wašm tattoo(s)”. Hava 872a “tattooing”.

- **wsf** 
  بقولون للحادم وصيف ولداني وصيفة “servant”. HB 941b “wašfa [absol] lady-in-waiting”.

- **wtf** 
  ويقولون وقع من الفلاجسان يا وَطَنُهُ فيجعلون وطنه امسا وقد بالوطنه يظهر له معي لآن الوطيف محركة كثرة شعر الحاحسين والعينين وانهماك الموت والمذاكر منه الوطيف والمونط وطنا فعندن انهوته بانا وعينه اوتوسك ريخي “having bushy eyebrows (used as insult to a woman)” (rural). Hava 878b “having thick eyebrows”.

- **w’k** 
  فلان توعَّعه “to fall ill”. HB 948a “itwa’ak = itwa’ak”; “itwa’ak to become slightly ill, become indisposed”.

- **wgł** 
  بقولون وشم من الخواص في شتمهم يا وغلي “parasite”. See Hava 882b.

- **wqy** 
  بقولون وزن وقته وناما هي اوقية بالضم وهي سعة مثالية “unit of weight”. HB 953b “wi’yyya ounce, unit of weight equal to 37 grams”.

- **wky** 
  بقولون فلان راح الوكاه اي الوكاه وهو ككسا رباط "he became weak (lit. started using a walking stick?)". Hava 892a "w’kā | leather-strap of a skin”. Lane VIII 3059c (Suppl.)” w’kā “a tie”. Dozy II 844a w’kā "bâton”.

وفيما معاه انه يسكت فلا يتكلم كانه بوكي فمه (132a) iwki halqah اوک خلفك
Glossary

“shut up” (lit. “tie up your mouth”). Hava 892a ṣawīka ḥablak, and he became silent.

*awl* (107b) *awlām* “to give a banquet”. See Hava 894a.

wallima “banquet”. See Hava 894a.

“to lament”. See HB 956b.

*tiwalwil* (93b) “to lament”. See HB 956b.

*min awwil wahlal* (93b) “from the first moment”. See HB 958b and Hava 898a.

*mawhūm* (107b) “deceived”. See HB 958b.

*way* (132a) *way* “to lament”. See HB 899a. ʿayī “Exclamation of pain” (slaves). Hava 899a ʿay ḍī interj. Expressive 1. of admiration with ʿayī or 2. of sorrow with ʿayī.

*walil* (93b) *walil* + *li* or *suffix* = “woe is…” and “day labour”. Hava 959b “mawāyima approximation”; p. 966b “miyawma work on a daily basis”. In *mawāyima* there is metathesis of the ṣāw and ʿayī, see §6.2.7.

*mawāyima* (108b) “day labour”. Hava 959b “mawayma approximation”; p. 966b “miyawma work on a daily basis”. In *mawāyima* there is metathesis of the ṣāw and ʿayī, see §6.2.7.

*wy* (120a) *wy* “where” (Arabs; North-Africans). According to BW IV 510b, this is used in Egypt by the Awwal ‘Ali and in Upper Egypt. Its use is also attested in modern Moroccan, see Harrell-Sobelman (2004) p. 204b: “wayne (not common Moroccan) same as *faayn*”, as well as in the Sudan, see Qāsim 852b.
Glossary

\textbf{y}

\textit{yā} (10b) \textit{yāmā} (10b) \textit{yā}ما ما \textit{yā}ما ما \textit{yā}ما ما \textit{yā}ما ما \textit{yā}ما ما

\textit{yāh} (123a) \textit{yāh yāh} “how often”. See HB 960b.

\textit{yāmā} “exclamation made to encourage the camels?”. HB 960a “\textit{yāh} /\textit{interj/ exclamation of surprise}”. Al-Mağribī does not specify its use.

\textit{ysmn} (108b) \textit{yēsmīn} “jasmine”. See HB 963a. Al-Ḥafāǧī 

\textit{ykāh} (63a) \textit{yēkāh} “the first note, C”. HB 963b “\textit{yēkāh} \textit{yēk} one (in dice)”. HB 963b “\textit{yēkāh} \textit{T yeğāh 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 \textit{yēk} “one” and \textit{gāh} “time, place”. See Steingass 1532 and 1074.
List of Quotations from *al-Qāmūs al-Muḥīṭ*

As previously mentioned (see §3.3.2), *Dāf al-īṣr* 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-Maġribī only rearranged the word order are omitted, e.g. *Dāf al-īṣr* 83b 

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- Ruhāq: QM 721c - QM 722a
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‫مسهم ‪ّ QM 1014c‬‬
‫السهوم‪ّ ..‬‬
‫‪,‬تياسروا > تباشروا ‪ QM 1014c‬الشام‪..‬اليها ‪101b‬‬
‫ت همز > يهمز ‪,‬س ام بن نوح > شام بن نوح‬
‫الكماة ‪ QM 1015b-c‬ولقيته‪..‬البيضا ‪101b-102a‬‬
‫ٔ‬
‫الكماة ودودة بيضاء > البيضا‬
‫يتطاير > تطاير ‪ QM 1016b‬الشولم‪..‬الغضب‬
‫‪ fragments from QM 1016‬وشمام‪..‬بمصر‬
‫‪b-c.‬‬
‫صرم ‪,‬بائنا ً > قطعاً ‪ QM 1018a‬صرمه‪..‬كلامه ‪102b‬‬
‫صرم الرجل > فلانا ً‬
‫‪ loosely based on QM 1025b‬العرمة‪..‬رمل‬
‫ما > ما يعكم به ‪ QM 1028a‬عكم‪..‬عكوم ‪103a‬‬

‫السن‬
‫> الكثيرة اللبن ‪ QM 996c‬الخمخمة‪..‬اللبن ‪97a‬‬
‫الكثير اللبن‬
‫قارب > قاربت ‪ QM 997c‬درم‪..‬ملسا‬
‫> تيبيس ‪ QM 999c-1000a‬الدمدمة‪..‬الكلا ‪97b‬‬
‫يبيس‬
‫يلعب > تلعب ‪ّ QM 1000b‬‬
‫والدوامة‪..‬دّومتها‬
‫‪,‬الحجارة > ٔ‬
‫الاحجار ‪ QM 1003a-b‬كغراب‪..‬العاشق‬
‫على قبر فشرب > لقبر شرب‬
‫الديار > الدار ‪ QM 1004b‬رسم‪..‬الجاري ‪97b-98a‬‬
‫ٔانتن > نتن ‪ QM 1007‬زخم‪..‬الدسم ‪98b‬‬
‫‪ my edition of QM‬زردمه‪..‬الابتلاع‬
‫‪ (1007c).‬الازدرام الابتلاع ‪mentions only‬‬
‫كتنور‪..‬خمسة‬
‫ِٔباريحاء > باريجا ‪ّ QM 1008a-b‬‬
‫ُّ‬
‫تحلب > تحلل ‪ QM 1008b‬الزكمة‪..‬مزكوم ‪99a‬‬
‫الهم والحزن ‪ّ َّ QM 1010b‬‬
‫السدم‪..‬سادم ‪100a‬‬
‫> ّ‬
‫الهم‪ٔ ،‬او مع ندم‪ٔ ،‬او غيظ مع حزن‬
‫ّ‬
‫> ُوّهم الجوهري في ذلك‪ QM 1010b‬وسدوم‪..‬ذلك‬
‫غلط فيه الجوهري‬
‫تفتح > تفتح ‪ QM 1011a‬سقم‪ ..‬تفتح‬
‫جرب‬
‫‪ ,‬تجاويفه > تحاريفه ‪ QM 1011a‬السقمونيا‪..‬م ّ‬
‫تربذ > ثريد ‪ِ ْ ُ ,‬‬
‫تسهل ‪ ,‬تصلح > يصلح‬
‫يسهل > ّ‬
‫> الحثحاث ‪ QM 1011b-c‬قيل‪..‬الاخر ‪100b‬‬
‫الجثجثان‬
‫> الخل ‪ QM 1013b-c‬السمسم‪..‬خطر ‪101a‬‬
‫الخربق > الحريف ‪َ ْ َ َ ْ َ ِ ,‬‬
‫بجلبهنك > بحلتهك ‪,‬الحل‬

‫عكم به‬
‫ُ َِ‬
‫‪,‬هاجاه > جاجاه ‪ QM 1032a‬المفحم‪..‬نفسه ‪103b‬‬
‫فحاما ً > فحامة‬
‫ككتابة > ككتاب ‪ QM 1032b‬الفرم‪..‬فرجها‬
‫داله ‪ QM 1034c has‬وقد ّ‬
‫يشدد ‪104a‬‬
‫وقد ُتشَ د َُّد ُ ُ‬
‫> والبدن بلبابه ‪ QM 1036a‬حب‪..‬للبلغم ‪104b‬‬
‫يحسن الوجه > يحسن ‪,‬والبدن به ثلاثا ً‬
‫دافع للبلغم ‪ِّ َ ُ ,‬‬
‫نافع للبلغم >‬
‫رومية ‪105a‬‬
‫> الادهان ‪ QM 1038c-1039a‬القنم‪ّ ..‬‬
‫َّ ْ ِ‬
‫الزيت‬
‫فائدة ‪ QM 1039c -‬والكتم‪..‬الكتابة ‪105b‬‬
‫ٔانفك > ٔاهلك ‪ QM 1040c‬وكريمتك‪..‬العينان‬
‫علوا كبيرا‪ QM 1040c -‬التكرمة‪..‬كبيرا‬
‫ًّ‬
‫> الفخذين ‪ QM 1042a-b‬الكلثمة‪..‬والوجه ‪106a‬‬
‫الخدين‬
‫غير ‪,‬والميم > ٔلان الميم ‪ QM 1047b‬دوا‪..‬رهمت‬
‫زائدة > ٔاصلية‬
‫> وقد ميم الرجل كقيل ‪ QM 1047a‬الموم‪..‬مموم‬
‫ميم كقيل‬
‫الدار > الديار ‪ QM 1052c‬وعم‪..‬وظلاما ‪106b‬‬
‫ونعيما مصغراً > سويبطا ‪ QM 1049c‬ونعيمان‪..‬حولا‬
‫عشر > عشرة ‪,‬سويبط بن حرملة ‪,‬ابن عمرو‬
‫الشرب ‪ QM 1049c-1050a‬النغم‪..‬كصرد ‪107a‬‬
‫مثل ‪, -‬الشراب >‬
‫سطع > طلع ‪ QM 1050a‬نم‪..‬بسكنجبين‬
‫‪322‬‬


List of Quotations from al-Qāmūs al-Muhīṭ

107a

غَرَّةٍ = صَبْرٍ قِبَالَ هَاكِهِ... مَن يَشَاءُ 107b

وَبَيْنَ الْهَامِ وَالْبَلَدِ

108a

وَمَّرَّبُو، مَعْلُومٌ مِنْ مَنْ هَلَكَ الْهَامُ الْهَامُ الْمَهْلُكِ الْكَبْرِ.

108b

وَهُمُ 108c

فَحْرُ 107b

أَمْرُ الْهَامِ الْمَهْلُكِ الْكَبْرِ.

109a

وَالْهَامِمُ الْهَامُ الْمَهْلُكِ الْكَبْرِ 109b

كَبْرُ 109c

وَوَلَدُهُ 109d

بَلَاتٍ بَلَاتٍ بَلَاتٍ بَلَاتٍ بَلَاتٍ 109e

الْبَلَاتِ الْأَمْرِ الْمَهْلُكِ الْكَبْرِ.

110a

بَلَاتٍ بَلَاتٍ بَلَاتٍ بَلَاتٍ بَلَاتٍ 110b

الْبَلَاتِ الْأَمْرِ الْمَهْلُكِ الْكَبْرِ.

111a

أَمْرُ الْمَهْلُكِ الْكَبْرِ.

فَحْرُ 107b

أَمْرُ الْمَهْلُكِ الْكَبْرِ.

111b

وَفَحْرُ 107b

أَمْرُ الْمَهْلُكِ الْكَبْرِ.

فَحْرُ 107b

أَمْرُ الْمَهْلُكِ الْكَبْرِ.

112a

رَمِيَّةٌ = لْيَمْتَحِيَّةٌ 112b

جُرُوحُ وَالْمَيْدَانِ الْمَهْلُكِ الْكَبْرِ.

113b

الْمَيْدَانِ الْمَهْلُكِ الْكَبْرِ.

114a

وُفُرَّ 114b

وَوَلَدُهُ 114c

تِحَمَّرُ 114d

فَحْرُ 107b

أَمْرُ الْمَهْلُكِ الْكَبْرِ.

115a

فَحْرُ 107b

أَمْرُ الْمَهْلُكِ الْكَبْرِ.

115b

فَحْرُ 107b

أَمْرُ الْمَهْلُكِ الْكَبْرِ.

116a

ضَمْنُ 116b

فَحْرُ 107b

أَمْرُ الْمَهْلُكِ الْكَبْرِ.

فَحْرُ 107b

أَمْرُ الْمَهْلُكِ الْكَبْرِ.

فَحْرُ 107b

أَمْرُ الْمَهْلُكِ الْكَبْرِ.

فَحْرُ 107b

أَمْرُ الْمَهْلُكِ الْكَبْرِ.

فَحْرُ 107b

أَمْرُ الْمَهْلُكِ الْكَبْرِ.

فَحْرُ 107b

أَمْرُ الْمَهْلُكِ الْكَبْرِ.

فَحْرُ 107b

أَمْرُ الْمَهْلُكِ الْكَبْرِ.

فَحْرُ 107b

أَمْرُ الْمَهْلُكِ الْكَبْرِ.

فَحْرُ 107b

أَمْرُ الْمَهْلُكِ الْكَبْرِ.

فَحْرُ 107b

أَمْرُ الْمَهْلُكِ الْكَبْرِ.

فَحْرُ 107b

أَمْرُ الْمَهْلُكِ الْكَبْرِ.

فَحْرُ 107b

أَمْرُ الْمَهْلُكِ الْكَبْرِ.

فَحْرُ 107b

أَمْرُ الْمَهْلُكِ الْكَبْرِ.

فَحْرُ 107b

أَمْرُ الْمَهْلُكِ الْكَبْرِ.

فَحْرُ 107b

أَمْرُ الْمَهْلُكِ الْكَبْرِ.

فَحْرُ 107b

أَمْرُ الْمَهْلُكِ الْكَبْرِ.

فَحْرُ 107b

أَمْرُ الْمَهْلُكِ الْكَبْرِ.

فَحْرُ 107b

أَمْرُ الْمَهْلُكِ الْكَبْرِ.

فَحْرُ 107b

أَمْرُ الْمَهْلُكِ الْكَبْرِ.

فَحْرُ 107b

أَمْرُ الْمَهْلُكِ الْكَبْرِ.

فَحْرُ 107b

أَمْرُ الْمَهْلُكِ الْкَبْرِ.
List of Quotations from al-Qāmūs al-Muhīf

بسم الله الرحمن الرحيم

118a - "..."
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118a-c - "..."
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List of Quotations from al-Qāmūs al-Muhīf

QM 1179c has loosely based on QM 1180b
QM 1186c has
QM 1187c has
QM 1187b-c has
QM 1189a has
QM 1189b has
QM 1190a has
QM 1190b has
QM 1191b-c has
QM 1192b-c has
QM 1194b has
QM 1195b has
QM 1201b has
QM 1205b has
QM 1207c-1208a, 1207c-1208b has
QM 1210a has
QM 1211a-b has
QM 1219b-c has
QM 1220a has
QM 1220b has
QM 1220c has
QM 1220d has
QM 1220e has
QM 1220f has
QM 1220g has
QM 1220h has
QM 1220i has
QM 1220j has
QM 1220k has
QM 1220l has
QM 1220m has
QM 1220n has
QM 1220o has
QM 1220p has
QM 1220q has
QM 1220r has
QM 1220s has
QM 1220t has
QM 1220u has
QM 1220v has
QM 1220w has
QM 1220x has
QM 1220y has
QM 1220z has
**Bibliography**

**List of frequently used abbreviations**

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>EI¹</td>
<td><em>Encyclopaedia of Islam, 3rd edition</em>. <a href="http://www.brillonline.nl">www.brillonline.nl</a></td>
</tr>
<tr>
<td>JAL</td>
<td><em>Journal of Arabic Literature</em></td>
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<tr>
<td>JAOS</td>
<td><em>Journal of the American Oriental Society</em></td>
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<td>JSAI</td>
<td><em>Jerusalem Studies in Arabic and Islam</em></td>
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<td>ZAL</td>
<td><em>Zeitschrift für arabische Linguistik</em>.</td>
</tr>
<tr>
<td>ZDMG</td>
<td><em>Zeitschrift der Deutschen Morgenländischen Gesellschaft</em>.</td>
</tr>
</tbody>
</table>


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Samenvatting

Deze studie heeft als onderwerp het boek Daf al-îṣr ‘an kalâm ahl Miṣr, “het verwijderen van de last van de spraak der Egyptenaren”, van de Egyptische auteur Yūsuf al-Maģribī. Dit boek werd geschreven in 1606. In hoofdstuk 1 worden al-Maģribī’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 Tülün-wijk, die populair was onder Noord-Afrikaanse emigranten. Al-Maģribī 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-Maģribī bewaard gebleven:

- Taḥmīs Lāmīyat ibn al-Wārdī, een bewerking van de Lāmīyat al-iḥwān wa murṣidat al-ḥillān, een religieus gedicht van Abū Ḥafṣ ‘Umar b. al-Muṣṭafā r. al-Wārdī (1290–1349);
- Buqayt al-arîb wa ḍunyāt al-adīb, een werk over uiteenlopende onderwerpen, bedoeld als hulp bij het componeren van poezie;
- Daf al-îṣr ‘an kalâm ahl Miṣr, een woordenboek van Egyptisch-Arabische woorden en uitdrukkingen.

In hoofdstuk 2 wordt een beschrijving gegeven van het enige bewaard gebleven manuscript van Daf al-îṣr, 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 19e 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-Fadl al-‘āmm wa-qāmūs al-‘awāmm, “Het algemeen nut en het woordenboek van het volk”, maar deze werd in de loop van het schrijfproces veranderd in Daf al-îṣr ‘an kalâm ahl Miṣr.

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van de Egyptenaren met de taal van de Arabieren”. Ibn Abī al-Surūr liet alle lemmata weg die geen Klassiek-Arabische wortel hadden, wat zijn werk aanzienlijk minder waardevol maakt voor de bestudering van het Egyptische dialect. In 1968 werd Dıf al-ısr gepubliceerd als facsimile-editie met een inleiding en indices van de hand van ʻAbd al-Salām Ṭawāwād, maar een editie van het manuscript was nog niet eerder verschenen.

Hoofdstuk 4 beschrijft de poezie in Dıf al-ısr. Er zijn een groot aantal mıwāwīl van de hand van Yūsuf al-Maġribī. Een mıwwāl 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 a tatlıği, 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 Dıf al-ısr 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-Maġribī geeft over tabak is zeer interessant, aangezien tabak in 1604, slechts twee jaar voor het schrijven van Dıf al-ısr, 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-Maġribī de volkstaal van het Cairo van toen weergeeft. Het eerste aspect dat besproken wordt, is de orthografie die gehanteerd wordt door al-Maģribī. 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 /ğ/ en /g/ in Cairo, een onderwerp dat al lange tijd een punt van discussie is onder de specialisten. De onderdentalen 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 demonstrativeren waren da, di en dwbh, maar er was ook een demonstrativer dillā, dat in Dıf al-ısr 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-‘isr altijd kort zijn en veel invloeden van het Klassiek Arabisch bevatten. Toch kunnen er een aantal conclusies worden getrokken. Wens werd 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 āid (letterlijk “zittend”). Al-Mağribî 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-‘isr 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 19e/20e 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-‘isr 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-‘isr 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-nuufus wa-mudḥik al-‘abūs van ʿAlī ibn Sūdūn al- баşبچقچ (1407-1464), beschreven door Arnoud Vrolijk, en Hazz al-qaḥāf bi-šarh qaṣīd ʿAbī Šādāf (geschreven in 1686) van Yūsuf al-Širbīnī (17e eeuw), beschreven door Humphrey Davies. Daf‘ al-‘isr 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-‘isr 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 bekritiseren.
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.