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M. S. S.  
ENGLISH EDITION  
OF  
R. P. LERCHUNDI  
MOORISH-ARABIC GRAMMAR.





RUDIMENTS  
OF THE  
ARABIC-VULGAR OF MOROCCO.

WITH NUMEROUS EXERCISES,  
AND  
EXAMPLES OF ITS THEORY AND PRACTICE.

BY  
THE VERY REVEREND FATHER.

JOSEPH LERCHUNDI.

Of the Order  
of St. Francis, Chief of the Spanish Catholic  
Missions in Morocco, etc. etc.

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TRANSLATED AND ADAPTED TO ENGLISH

FROM THE  
Second Spanish edition.

BY

JAMES MACIVER MACLEOD

HER BRITANNIC MAJESTY'S  
VICE CONSUL AT FEZ.

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TANGIER

The Spanish Catholic Mission Press.  
1900.

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DEDICATION  
OF THE  
ENGLISH EDITION

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*I had intended to dedicate this book to my Mother whose loving companionship made a pleasure of what would often have been a dreary task. Now, unfortunately I can only write this line in memory of her.*

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## DEDICATION.

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To the Most Excellent, Don Francisco Merry  
y Colom Minister Plenipotentiary of Spain in  
Morocco,

**Your Excellency:**

In bringing forth the RUDIMENTS of Arabic Vulgar as spoken in the Empire of Morocco, and in the sincere desire that the work may be of some use to the Spaniards settled, or who may settle, in this country, a debt of gratitude and patriotism moves me to dedicate it to your Excellency who, in the long period in which you have been the worthy head of our Legation, has contributed so much to the prestige and respect which Spain enjoys, and to the enlarging of our Missions.

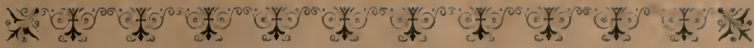
I only feel in doing so that the little value and merit which I recognise in this book do not correspond to the name of your Excellency as I should wish.

Nevertheless, may your Excellency be pleased to accept it with your usual benevolence, and thus supply what it lacks in value and merit, and see in it only a proof of the esteem and consideration of a humble Franciscan monk who prays that God may preserve your life for many years.

*Joseph Lerchundi.*

Tetuan 19 March 1872.





## PREFACE

TO THE FIRST EDITION.

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European grammarians usually divide the Arabic Tongue into the Literary, and the Vulgar.—

Literary Arabic, called also “learned” “written” or “classical” is employed in writing; the Vulgar is the language *spoken* in the different moslem countries, but it is not written at anyrate by educated persons as it is a corruption, more or less perceptible, from “Literary” Arabic from whose rules it constantly wonders.

Still it would be an error to deduce from what has just been said that “Literary” and “Vulgar” Arabic are two entirely distinct languages. For although it may not be spoken in the same manner in all countries the Arabic is *one* tongue and has the same fixed and invariable rules in all countries where it is spoken. The Arabs have abandoned more or less in conversation and familiar use the rules of its grammar according to the greater or lesser grade of civilisation and education of the natives of each country respectively; and for that reason the Arabic-Vulgar is the same as Arabic-Literary stripped of its principal grammatical difficulties and reduced to more simple forms.

*If* in all the countries in which Arabic is spoken the grammatical rules were abandoned by the Arabs in equal number

in their common conversation, and *if* in all these countries the letters of the Alphabet were pronounced regularly and uniformly, *if* in Barbary. Egypt and Syria the same words were employed to express the same ideas or things the Arabic-Vulgar would be one and the same and would be subject to identical variations, and would be spoken in an uniform manner in all parts.

But this is not the case. A grammatical rule which in Syria, for example, is observed with exactness is not found in use in Barbary, and “vice versa”; some letters of the Alphabet have there a distinctly different pronunciation from what they have here. While in the former region they use a word incorrupt and truly Arabic to express a certain idea, this same idea is here expressed by some word taken from Spanish, Italian, etc.

Finally the same word used in both countries may be pronounced differently, with the vowels emphasized more or less to the rules of Orthography.

Thence arise the local differences, or rather the variety of dialects.

There are *four* principal Dialects of Arabic-Vulgar namely those of Arabia, Egypt, Syria and Barbary, and without any doubt soever the last-named is the one which breaks away the most from grammatical rules, particularly that form of it spoken in the Empire of Morocco that is to say the Dialect treated of in this work.

Many learned persons, versed in “Literary” Arabic may especially if they do not know the vulgar *orally* perhaps judge its publication useless if not indeed positively harmful. I have



known some of these persons who are hostile to every thing relating to Arabic-Vulgar, and so, although I hardly expect to convince them I feel I ought nevertheless to make the following observations, which appear to me unanswerable, in support of its utility.

1. A learned person European or native though he may speak "Literary" Arabic observing all the rules of the grammar will not make himself understood by the commonalty of Morocco, and will be comprehended solely by those persons known in this country as "talebs", or "fkis" ("savants"), and whose number is very limited. (a)

2. Learned natives speaking amongst themselves never use literary Arabic. They observe its rules only in writing.

3. In common conversation the natives whether "fkis" or others employ the same words, and pronounce them in the same manner, although they may not be strict Arabic, nor their pronunciation that of the letters which correspond to them. Their only difference of speech lies in style.

4. He who possesses the Arabic-vulgar will not only understand everyone, but be able to make himself understood to all the natives without exception or distinction, whereas he who possesses literary Arabic alone, will be understood, as has been already observed, only by the learned.

Hence it will be understood that I do not write for those learned men whose *rôle* it is to explore the treasures contained in Oriental books and Literaries.

(a) I have read in an history of Morocco that the famous Orientalist, Jacob Golio who in the 17th. century came here accompanying a Dutch Ambassador had to avail himself of an interpreter through not understanding the spoken Arabic while nevertheless when he *wrote* he astonished the *Fakis* of this Empire by his profound learning, and knowledge of *literary* Arabic.

For such Literary Arabic alone can be of service.

My task, if perhaps less pretentious, may however, prove useful to all those who need to hold intercourse of any kind with this country.

In the year 1861, when, after our glorious campaign our troops still occupied Tetuan, it was my lot, in the course of my duty, to form part of our Missions in Morocco. In those moments of enthusiastic patriotism, when all hearts beat under the same impulse at the contemplation of our traditional enemies conquered and humiliated, when all eyes were fixed upon the future reserved for this Empire in which Spain is called always to play an important part my first thought was directed towards investigating the means which might facilitate the acquisition of the language of the country, and to laying myself out constantly to its study without other object than to be able to communicate with the natives in the various relations which then or in the future might be established between us.

Not without great difficulties, due to not having in the Mission any Monk conversant with the Arabic tongue, to the lack of books for the purpose, ( I do not know of any treatise, Spanish or foreign, upon the Arabic Vulgar of Morocco), and finally to the difficulty of finding any Moor who would lend himself to teaching constant application to compile some few sheets for my private use.

Convinced as I am of my short comings. I never entertained the idea that these M. S. S. might be useful to the public. But at the request of certain of the clergy and Laity, and particularly, in obedience to the order of the superior, I was

obliged to put the M. S. S. into order and give them the form of a grammar. In so doing I have tried in these *RUDIMENTS* to subject to rules, as exactly as I can, the *Vulgar* idioms spoken in this Empire.

The main object of this book being to facilitate the understanding and speaking of *Moorish Arabic-Vulgar* my work would be very imperfect if I confined myself to merely explaining the rules, and did not combine practice with theory. To be conversant with the *Arabic Vulgar*, which is a living language, it is indispensable to speak it and to hear it spoken, and these objects will be attained by means of the compositions and Exercises I add to illustrate all the rules contained in these *RUDIMENTS*.

These Exercises employ the phrases most used in common conversation, so, from the first lesson, pupils begin to be familiarized with the usual forms of the language which is being taught to them notwithstanding my efforts I do not contend that this work by itself is sufficient for acquiring a perfect knowledge of *Arabic Vulgar*. Nevertheless I am convinced that it will facilitate its study very much, and the Missionary, the clerk, the craftsman, the merchant, and, in a word, all those who may come to this country may be enabled by its help to understand, and to be understood by the natives.

This is my only object in bringing it forth, and the only reward of this humble missionary will be its being of some service to the public in the meantime until other persons, more learned and with better knowledge bring to perfection that which I have attempted to commence.

Joined to the *RUDIMENTS* is an Appendix in which, in ad-

dition to inserting a Chronological Table containing the years of our Era from 1872 to 1972 in apposition to the corresponding years of the Moslem Era, I give an idea of measures weights and monies of this country, and finally I include a Vocabulary of the terms most usual in familiar conversation.

May all be for the greater honour and glory of God.

FR. JOSEPH LERCHUNDI.

*Tetuan, March 1872.*

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## PREFACE

### TO THE SECOND EDITION.

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Inflamed by the preachings of Mohamed, and eager to swell the dominions and multiply the adherents of the doctrines of the Koran the Arabs, spreading like an overflowing torrent, subdued by force of arms, Persia, Syria and Egypt. They then subjugated Oumidia and Mauritania thus extending their conquests over all North Africa from the Red Sea to the Atlantic Ocean. Crossing the channel, afterwards known as the Strait of Gibraltar, they seized Spain and penetrated even into France thus disseminating, mostly by their religious code, their rich and harmonious language, a tongue governed by a grammar of strict precepts and rigid laws.

On the conquerors mixing with the conquered they soon saw their language amplified by many words taken from the Greek, Persian, Latin or other languages used by the subjugated peoples, and, as the populace is ever hostile to every trammel and fetter which restrains its communication with its kind, grammatical rules began to be forgotten formations and declensions to be little heeded, and strange inflections and pronunciations were admitted into the current tongue. Thus originated the rule and common idiom known to Europeans as Arabic vulgar to distinguish it from the *literal*, (*literary, classical, or learned*) Arabic which follows the gram-

-matical rules and which is used in books, and manuscripts of all kinds, but which now is never used in common conversation.

Many grammars and vocabularies of Argelians Arabic vulgar have been published in French. But very little has been written on that of Morocco. The only works we know are the following: *Grammatica linguæ mauro-arabicæ juxta vernaculi idiomatis usum* by Francis Dombay, Viena 1800, a very small book, and not very correct in the pronunciation set forth.

By an order of king Charles IV of Spain signed in December 1798 the reverend fathers Patricio de la Torre, Manuel Bacas Merino, and Juan de Arce y Moris proceeded to Morocco to study the Moghrebini dialect and to collect the materials necessary for a Dictionary, or, at the least, to prepare for publication and with arabic characters, that of father Pedro de Alcalá, printed at Granada in 1505 with the title of *Vocabulista castellano-arábigo*.

The result of their labours was the publication of the following works. *Vocabulista castellano-arábigo compuesto y declarado en lengua y letra castellana por el M. R. P. Fr. Pedro de Alcalá, del orden de San Jeronimo corregido aumentado y puesto en caracteres arábigos por el P. Fr. Patricio de la Torre, de la misma orden, bibliotecario y catedratico de la lengua arábigo-erudita en el Real Monasterio de S. Lorenzo del Escorial.*

This work was printed in the first years of the present century: but, through the copies of it not having been used it is known to very few, and the only copy we now know of it is that which is preserved in the Escorial, and which only reaches the length of "Ofrecimiento" for which reason we suppose that the printing of it was not finished.

The other work was the *Compendio grammatical para aprender la lengua arabiga asi sabia como vulgar*, por D. Manuel Bacas Merino. This work is highly meritorious, and was published in Madrid in 1807, but copies of it are very rare.

So, to supply the need there was for a book dealing expressly with the Arabic vulgar of Morocco the very reverend father **Joseph Lerchundi**, the present Prefect of the Spanish Catholic Missions here published at Madrid in 1872 his excellent grammar under the modest title of *Rudimentos del árabe vulgar que se habla en el imperio de Marruecos*, to which besides explaining the rules of the common Moorish tongue he added numerous exercises and compositions, to the end that by combining practice with theory, the speaking and understanding of Moorish Arabic vulgar would be facilitated.

The first edition being exhausted, its author has resolved to publish this second edition with various improvements and additions. One of the most important is that relating to the translation of the Arabic words in latin characters. Some people censured the system of transliteration adopted in the first edition, and so, though it is difficult if not indeed impossible to transliterate with exactness Arabic words, in the second edition the author has tried to approximate the translation as nearly as possible to the vulgar pronunciation of the words, and suppressing at the same time the double letters which were apt to confuse beginners a good deal.

For this reason the *h* of the letters ح and ح have been dropped. Leaving the consonants thus, and proceeding to deal with the vowels he has had to consider two opinions held by those acquainted with the Moorish Arabic vulgar. Some say

that the transcription ought to be rigorously exact, and that all the vowels suppressed in common conversation ought to be dropped. Others, on the contrary maintain that the transliteration need not to be so rigorously exact but should be varied so as to adapt itself to the Spanish pronunciation and the rules of the Arabic grammar. In the first edition the second method was adopted, but in this edition both methods are followed so that each reader may choose the one he thinks better.

The accentuation of the pronunciation has also been improved, the accent being placed only over those vowels emphasized in pronouncing the words.

Finally, to the appendices of the first edition has been added another treating of the irregularities of the Moorish dialect, the division of the syllables, and the accent.

We do not need to extol the merit, or urge the usefulness of this book for persons much more competent than us have done so, Father Lerchundi having gained for his work the compliments and enthusiastic praises of the best arabists, particularly of the Royal Spanish Academy, which in a lucid despatch to the Director General of Public Instruction, says: » Father Lerchundi has given to his work an eminently practical character, but without deviating in the least from the » methodical and scientific exposition of his subject.

« Putting aside the tedious repetitions of the usual methods » of Ahn and Ollendorff he inclines towards the older and simpler system of Robertson, which is better adapted for persons somewhat accustomed to literary studies. The language » is clear, the printing excellent, the errata rare, so that originality, relevant merit, and manifest usefulness, all quali-



» -ties entitling it to the best approbation of the Government,  
» cannot be denied to the RUDIMENTS of Father Lerchundi. »


We conclude by expressing our hopes that the respected author of this work may soon publish two other works he has in preparation, and that his strength may long be spared to him for the general good and public usefulness.

FR. FRANCISCO M.<sup>a</sup> CERVERA M. O.

*Tangier 4 October 1889.*







## PREFACE

TO THE ENGLISH EDITION.

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The aim of the English Edition of Father Lerehundi's Grammar of Moorish Arabic-Vulgar is to afford to persons who are acquainted with English but not with Spanish, and who are desirous of learning to speak and understand the language used by Moors of all classes, an easy and efficient means of doing so.

Hitherto the only book for that purpose available to the English speaking student has been Mr. J. E. Budgett Meakin's "Introduction to the Arabic of Morocco, 1891." a useful conversation hand-book, but which unfortunately uses only Roman letters. Its author, moreover, expressly recommends such of his readers as understand Spanish to use Father Lerehundi's work, which he adds truly is the only thorough grammar "of Moorish Arabic".

The translator has adhered as closely as possible to the text of the original work, deviating from it only when the rule or illustration given is obviously not applicable to English. In such instances the original matter has been omitted, altered or supplemented as the case appeared to require.

With regard to the transliterations now used the translator has followed no hard and fast rule, but has tried rather to give to each word the English phonetic spelling most close

to its pronunciation by natives. Even the best systems of transliteration are but lame, and inadequate makeshifts, and take more trouble to learn and to apply in daily use than do the original arabic characters and their pronunciation. The translator would, therefore, have preferred to omit the transliterations almost entirely, but concluded to insert them as they may, perhaps, occasionally be helpful to the student in the masters absence.

Excepting certain repetitions in the second edition preface, the prefaces to both the first and second editions are now given in full for the sake of their interesting accounts of the origin of Moorish Arabic-Vulgar, and the efforts made to facilitate its study by Europeans.

Since, unknown to him, the work of translation was commenced, the distinguished and learned author of the original work has passed away. He died at Tangier last year, all ranks nationalities, and creeds of the community there testifying, by unprecedented marks of respect at his funeral, to the high regard in which they held him.

The translator has to thank the present head of the Spanish Catholic Missions in Morocco, the Reverend Father Cervera for accepting as a gift an undertaking to publish this Edition. Ikanks are also due to Doctor Joaquin Cortés y Bayona of Spanish Legation for his kindly arranging about its publication, and to Mr. William Kirby Green for much assistance in the transcription of the M. S. S.

J. M. MACLEOD.

*Fez 17 July 1898.*



# PLAN OF STUDY.

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1<sup>st</sup>. Study well all the letters of the Alphabet and their pronunciation, if possible with a *native* master, because there are very few Europeans who can pronounce them perfectly, especially the Gutturals.

2<sup>nd</sup>. Tell the master, if a Moor, to pronounce the letters and all the words in these RUDIMENTS according to their pronunciation in common conversation. Otherwise it is likely that he may pronounce them with consonants or vowels which correspond to them according to the rules of classical or Literary Arabic.

3<sup>rd</sup>. Learn by heart all the Arabic words contained in each chapter or lesson, those which are found in the exercises and those which precede the compositions.

4<sup>th</sup>. After each lesson or chapter the master ought to read slowly the corresponding exercise, and the pupil should follow him respecting the words as he pronounces them until he can read them all by himself. The reading being finished the master should cover the column to the left, and the pupil should then translate literally the Arabic text to English. Thereafter the right column should be covered and the English text translated to Arabic.

5<sup>th</sup>. The pupil ought to write the compositions in presen-

-ce of the master until he learns thoroughly the forms of the letters and can write them by himself.

6<sup>th</sup>. When the pupil can form the letters without the master's help he should write the compositions at home, but in doing so he should not have the key in sight and use it only for occasional consultation.

7<sup>th</sup>. After the composition is written the master should take the book and ask, or read in Arabic, or in English, the phrases contained in the exercises and compositions, and the pupil ought to answer translating them to English, or Arabic, as the case may be.

8<sup>th</sup>. The exercises being finished the master should put questions on the grammatical rules contained in each chapter or lesson.

9<sup>th</sup>. The order followed in these RUDIMENTS should not be inverted or altered; and the compositions as well as the Exercises should be revised as often as necessary till the pupil can repeat them with rapidity and fluency.

10<sup>th</sup>. In conclusion, the pupil ought to converse frequently with the natives, and pay much attention when he hears them speaking in Arabic.

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## Explanation of Abbreviations.

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<p>A. . . . Active.</p> <p>Ac. . . . Accusative.</p> <p>Adj. . . . Adjective.</p> <p>Ar. . . . Arabic.</p> <p>C. . . . Composition.</p> <p>Cond. . . . Conditional.</p> <p>Col. . . . Collective.</p> <p>Com. . . . Common.</p> <p>Comp. . . . Comparative.</p> <p>Cond. . . . Conditional.</p> <p>Conj. . . . Conjunction.</p> <p>Dim. . . . Diminutive.</p> <p>Ex. . . . Exercise.</p> <p>E.g. . . . For example.</p> <p>Eng. . . . English.</p> <p>Fut. . . . Future.</p> <p>F. or fem. . . . Feminine.</p> <p>Form. . . . Formation</p> <p>Gen. . . . Genitive.</p> <p>Ind. . . . Indicative.</p> <p>Lit. . . . Literal or literally.</p> <p>M. or Masc. . . . Masculine.</p>	<p>Nr. . . . Neuter.</p> <p>N. . . . Noun.</p> <p>P. or pers. . . . Person.</p> <p>Part. . . . Particle.</p> <p>Pl. plu. . . . Plural.</p> <p>L. U. . . . Little used (a term rarely used vulgarly.)</p> <p>Pres. . . . Present Tense.</p> <p>Pte. . . . Preterite Tense.</p> <p>Pron. <sup>fd</sup>. . . . Pronunciation formed.</p> <p>Prop. . . . Proper.</p> <p>Pro. . . . Pronoun.</p> <p>r. ac. n. . . . Requires a noun in accusative.</p> <p>r. ac. p. . . . Requires a pronoun (or person) in accusative.</p> <p>r. Sp. . . . Requires par-</p>
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r. J p. . . .	-ticle J and a per-	Subst. . . .	Used as a Subs-
	-son.		-tantive.
r. J p. and ac. n.	Requires J	tr. lit. . . .	Literal transla-
	with a person,		-tion.
	an acc. noun pre-	T. . . . .	Thing.
	-ceded by some	Tn. . . . .	Town.
	Part.	U. . . . .	Usual.
S. . . . .	Substantive.	V. . . . .	Verb.
Sig. . . . .	Signifies.	Vulg. . . .	Vulgar, or Vul-
Sing. or (S.)	Singular.		-garly.
Subj. . . . .	Subjunctive.		





# FIRST PART.

## PRELIMINARY IDEAS.

### CHAPTER I.

#### THE ARABIC ALPHABET.

1. The arabic alphabet consists of 28 letters all consonants, in which number is not included the *lamalif*, لا, it being a compound of ل and ا. In the following table the name, form, and value of all the letters will be found.

#### MOORISH-ARABIC ALPHABET.

NAME	FORM	VALUE	NAME	FORM	VALUE
<i>Alif</i>	ا	<i>a, e, i, o, u,</i>	<i>Dthal</i>	ذ	<i>Dthal</i>
<i>Ba</i>	ب	<i>b</i>	<i>Ra</i>	ر	<i>R</i>
<i>Tsa</i>	ت	<i>ts or t</i>	<i>Zain</i>	ز	<i>Z</i>
<i>Tza</i>	ث	<i>tz or</i>	<i>Ta</i>	ط	<i>Taw</i>
<i>Jeem</i>	ج	<i>j</i>	<i>Tdha</i>	ظ	<i>Dthaw</i>
<i>Hha</i>	ح	<i>hh</i>	<i>Kaf</i>	ك	<i>k</i>
<i>Cha or kha</i>	خ	<i>kh (a)</i>	<i>Lam</i>	ل	<i>l</i>
<i>Dal</i>	د	<i>D</i>	<i>Meem</i>	م	<i>m</i>

(a) pronounced like *ch* in the Scotch word *loch*.

NAME	FORM	VALUE	NAME	FORM	VALUE
Noon	ن ذ	n	Sin	س س	s (close)
Sáwd	ص	s open	Sheen	ش ش	sh
Dawd	ض	daw	Hh	ح ه	h (a)
Ain	ع	a long open	Wow	و	w, o, u
Ghain	غ غ	gh	Ya	ي ي	y, ee, i
Fah	ف	f	Hamza	ء	(b)
Kawf	ك	k (a)			(c)

2. The Arabs read and write from right to left.

3. All the letters forming an arabic expression must be joined to each other, except the letters ا, د, ذ, ر, ز, and و, which may only be joined to those preceding them. For this purpose the letters undergo a slight variation in form, but this variation presents no difficulty as the essential characteristic of each letter is not altered.

## CHAPTER II.

### THE PRONUNCIATION OF THE LETTERS.

4. The arabic tongue has guttural sounds and strong aspirates entirely unknown among us. For this cause, to acquire the perfect pronunciation of some letters it is indispens-

(a) This sound cannot be given exactly in Roman characters.

(b) It is sometimes held that the *hamza* is really the first letter of the arabic alphabet and ought to be put in the place of *alif* See Nos. 5, 37, and following sections treating of the *hamza*.

(c) In Arabic there are no capital letters.

-able to hear them from the voice of a native master. This being premised, let us treat of the alphabet in general, and of the most usual pronunciation which the letters have in the vulgar idiom of Morocco.

5. The ا is pronounced, first, like our *a* in father thus باب *bab* a door, or gate; second as *e* thus أنت *entza*, thou; third as *ee* (i) thus إبراة *eebra*, (or *ibra*) needle; fourth as *o* or *û* thus أذن *oodn*, ear.

The cause of this variation in the pronunciation is almost always the hamza (ء) which, according to some scholars, is really a letter of the alphabet. In this case the ا is a mute letter, put into motion by the hamza which gives it the sound of *a*, *e*, *i*, *o*, *u*, according to the vowel, which accompanies it. (See N<sup>o</sup>. 38.)

In some cases the *alif* is not pronounced, as, for instance in the plurals of verbs. e. g, عملتوا *ameltsû* you made; عملوا *amelû* they made.

6. The ب corresponds to our *b*, thus باب *bab* door, or gate. The ت is pronounced generally like the *ts* in jetsam; thus أنت *entza*, thou; but sometimes it is pronounced like *t* simply, thus أنت *enta*, thou.

The ث is almost always pronounced like ت thus ثالثة *tsalet-sa*, three, or ثلج *tsilj* snow.

7. The pronunciation of the ج is very like that of our *j*, thus جا *ja* come, or has come, but the sound is soft and has not the *d* sound heard in our *j* usually.

NOTE. on ج This letter is pronounced sometimes like our *g* in goods thus غاز *gaz* passed; جوزة *gûza nut*: جلس *geliss* sat, instead of jaz, jooza. or jeliss. But this *g* sound is generally written ك (See N<sup>o</sup>. 11).

The ح is a guttural aspirate and needs to be taught by the voice of the master, thus حب *hhabb* loved.

8. The ح has the sound of *ch* in the scotch word *loch* thus خياط *chayat* tailor. It is transliterated *kh* generally.

The د and ذ are pronounced like our *d* thus دار *dar* house ذهب *daheb* gold.

9. The ر corresponds to our *r*; and the ز to our *z* thus زرزور *zárzór*.—Rice bird, Starling.

10. The ط and ظ are pronounced like our *t* and *d* strongly articulated thus طافئة *taka* window; عظم *adam* bone.

11. The ك has the sound of our *k* thus كاس *kás* a glass; when sounded like *g* hard it is written with three dots thus كك.

NOTE. The arabic alphabet proper lacks our sound *ch* as in Churn: nevertheless in the arabic vulgar of Morocco that sound may be heard and is expressed by the ش or the ح three dots being placed below these letters, thus لسيينة *técheena* orange چك *chek* pricked, pinched.

12. The ل, the م, the ن correspond to our *l*, *m*, and *n*: thus ليل *leel* night; ما *ma* water نار *nar* fire (or hell).

13. The س has the sound of a light liquid *s* or *z* thus صاد *saad* hunted.

14. The pronunciation of the ص is little different to the ط (10) thus صو *dow* light.

15. The ع and غ require to be taught by voice thus عربي *arbi* arab, غربي *gharbi* western, or a westerly wind (noun).

16. The ف is pronounced like our *f* thus فولة *fûla* bean.

17. The ق has a stronger sound than ك; thus فنطرة *kán-tra* bridge: قال *kál* said. In some parts of Morocco it is pronounced hard thus قال *gál* he said. فصح *gamh* they said.

18. The س is pronounced like our *s* thus سمن *smen* salt butter. It is often confused with the ص.

19. The ش has the sound of *sh* thus شأب *sháf* (he) saw (verb).

20. The *s* corresponds to our *h* as in following words: hell, hot, حرب *harab* fled (verb). This letter, when it is at the end of a word often has two dots above it, and in this case preceding vowel has the sound of *a*, the *s* remaining mute; thus كرفة *karfa* cinnamon; فولة *fula* bean, Sometimes the *s* is converted into ت thus طافة *taka* window: تافتك *takatsék* thy window. (See N<sup>o</sup>. 131).

21. The و is almost always pronounced like our *w*; or as *oo* (û) or as *ó* long: thus واد *wad* river دودة *dâda* worm; سلوئي *selóki* greyhound.

22. The most common pronunciation of the ي is *ee* (i) thus بئر *bîr* well. It is also pronounced like *e* long (our *e* in *fetter*) thus طريق *trek* road; the final ي is sometimes mute and it then has the sound of the preceding vowel which is *a*, and in this case it is not dotted; thus ادطى *âta* gave: (verb). على *álá* upon (preposition). In Morocco as a rule the dots upon the letters ن, ب, and ف are suppressed when they are finals.

23. In the following table the order in which orientals write the alphabet is given, and should be noted in case of the pupil using arabic dictionaries.

*Order of Oriental-Arabic Alphabet.*

1. ا	8. د	15. ض	22. ك
2. ب	9. ذ	16. ط	23. ل
3. ت	10. ر	17. ظ	24. م
4. ث	11. ز	18. ع	25. ن
5. ج	12. س	19. غ	26. ه
6. ح	13. ش	20. ق	27. و

ي 28. ق 21. ص 14. ح 7.

24. From what has been shewn in this chapter it will be seen that all the arabic letters have their equivalents or analogies in our alphabet except the following, ت, ث, ش which could be represented with two letters thus ت *ts*, كنت *koonts*, ش *sh* شرب *shereb* to drink, and ح, ع, غ, and س.

NOTE. Many believe that to portray the pronunciation of arabic with European characters is of little utility; and, truly, the exact pronunciation of any tongue, particularly the arabic, cannot be learned in books alone.

Nevertheless, Phonetic Transliteration being an innovation introduced by modern linguists as of great value in learning living languages I have no hesitation in adopting it, endeavouring at the same time to put it down with the greatest possible simplicity so as to facilitate to beginners the reading of the arabic words contained in these *Rudiments*. Without this help they would be embarrassed in many cases, since the arabic words are generally given without the corresponding vowels, for which reason the Moors almost always break, on this point, the rules of literary arabic.

#### READING AND TRANSLATION EXERCISE I (a).

- |  |                                     |
|--|-------------------------------------|
| 1. Peace be upon ye.   | 1. السلام عليكم (b)                 |
| 2. And upon ye, Peace.   | 2. وعليكم السلام                    |
| 3. How art thou? (c)   | 3. كيف أنت (c)                      |
| 4. Well. Praise (be) to God (d),<br>(Is) nothing wrong with<br>thee? (meaning, are you<br>well). | 4. على خير الحمد لله لا بأس<br>عليك |

- (a) Keep in view the instructions given in the *Plan of Study*.  
 (b) The verb. *to be* is not usually expressed in the present tense in arabic.  
 (c) Literal translation *Upon Good The praise to God*.  
 (d) This greeting may be used at any time of the day.

5. No evil (i. e. quite well). Hast thou brought the needle?	5. لا بأس (a) جبت الإبرة
6. I have brought the needle.	6. جبت الإبرة
7. Hast thou brought the gold?	7. جبت الذهب
8. I have brought the gold.	8. جبت الذهب
9. Hast thou brought the glass?	9. جبت الكاس
10. I have brought the glass.	10. جبت الكاس
11. Hast thou brought the water?	11. جبت الماء
12. I have brought the water.	12. جبت الماء
13. Hast thou brought the cin- -namon?	13. جبت الفرفة
14. I have brought the cinna- -mon.	14. جبت الفرفة

Pronunciation of words in preceding exercise.

1. <i>Es-salaamu alikum.</i>	8. <i>Jeebts ad-dahab.</i>
2. <i>U-alikum es-salaam.</i>	9. <i>Jeebtsi al-kas?</i>
3. <i>Keef entsa.</i>	10. <i>Jeebts al-kas.</i>
4. <i>Ala khair, al hamdu lillah,</i> <i>la bas alik.</i>	11. <i>Jeebtsi al-ma?</i>
5. <i>La bas. Jeebtsi al ibra?</i>	12. <i>Jeebts al-ma.</i>
6. <i>Jeebts al ibra.</i>	13. <i>Jeebtsi al-karfa?</i>
7. <i>Jeebtsi ad-dahab?</i>	14. <i>Jeebts al-karfa.</i>

(a) See Note d page 6.

Expressions contained in the following composition exercise.

I have	<i>andi</i>	عندي
Thou hast	<i>aindek</i>	عندك
The fire	<i>en-nar</i>	النار
The (salt) butter	<i>es-smin</i>	السمن

#### COMPOSITION 1.

Phrases to be written in arabic.

Hast thou the fire?—I have the fire.—Hast thou the butter? I have the butter.—Hast thou the cinnamon? I have the cinnamon.—Hast thou the needle?—I have the needle.—Hast thou the gold?—I have the gold.—Hast thou the glass? I have the glass.—Hast thou the water?—I have the water.

### CHAPTER III.

#### THE DIVISION OF THE LETTERS.

25. The arabic letters are divided into the *radical* and *auxiliary*, the *solar* and *lunar*, the *sound* and *unsound*.

The *radicals* are those which contain the root of the word.

The *auxiliary* are those which form the derivatives, the inflexions, and the terminations of the words. The *auxiliaries* are as follows: ي و ب س ن م ل ك ت ب ا. All the rest are *radicals*.

The *auxiliaries* may be *radicals*, but the *radicals* are never *auxiliaries*.

26. The *solars* are: ط ص ش س ز ر ذ د ث ت



ن ل ط. All the rest are *lunar*. When the words which commence with a *solar* letter are preceded by the article ال *al*, the ل of the article is not pronounced, and in this case the *solar* letter is repeated thus الدار *ad-dar* the house, is pronounced *ad-dar* and not *al-dar*, الشمس *as shemss*, the sun, and not *al-shemss*. But when the article precedes a noun which commences with a *lunar* letter the ل is pronounced, thus العود *al-aûd* the horse, or الحمار *al-hhamar* the donkey.

27. All the letters of the alphabet are *sound* except three و ا ي which are called *weak*, either because they are liable to various changes, or because in certain cases they disappear. These three are also called *prolonging* letters, because frequently they are used to prolong the sound of the vowel which precedes them, as will be shewn hereafter (29).

### READING AND TRANSLATION EXERCISE II.

1. Hast thou seen the door?	شجبت الباب 1.
2. I have seen the door.	شجعت الباب 2.
3. Hast thou seen the ear?	شجبت الاذن 3.
4. I have seen the ear.	شجعت الاذن 4.
5. Hast thou seen the snow?	شجبت الثلج 5.
6. I have seen the snow.	شجعت الثلج 6.
7. Hast thou seen the house?	شجعت الدار 7.
8. I have seen the house.	شجعت الدار 8.
9. Hast thou seen the starling?	شجبت الررزور 9.
10. I have seen the starling?	شجعت الررزور 10.

- |                                |                   |
|--------------------------------|-------------------|
| 11. Hast thou seen the window? | شعبتِ الطافرة 11. |
| 12. I have seen the window.    | شعبتِ الطافرة 12. |
| 13. Hast thou seen the light?  | شعبتِ الضوء 13.   |
| 14. I have seen the light.     | شعبتِ الضوء 14.   |

Pronunciation of the foregoing words.

- |                             |                               |
|-----------------------------|-------------------------------|
| 1. <i>Shoofsti al bab?</i>  | 8. <i>Shoofst ad-dar.</i>     |
| 2. <i>Shoofst al bab.</i>   | 9. <i>Shoofsti az zarzor?</i> |
| 3. <i>Shoofsti al ûdn?</i>  | 10. <i>Shoofst az zarzor.</i> |
| 4. <i>Shoofst al ûdn.</i>   | 11. <i>Shoofsti at-tâka?</i>  |
| 5. <i>Shoofsti at-telj?</i> | 12. <i>Shoofst at-taka.</i>   |
| 6. <i>Shoofst at-telj.</i>  | 13. <i>Shoofsti ad-dow?</i>   |
| 7. <i>Shoofstî ad-dar?</i>  | 14. <i>Shoofst ad-dow</i>     |

Expressions contained in the following composition exercise.

The bridge	<i>al-kantra</i>	الكنطرة
The worm	<i>ad-doodô</i>	الدودة
The greyhound	<i>as-selooki</i>	السلووفى
The road	<i>at-térék</i>	الطريق

COMPOSITION 2.

Phrases to be written in arabic.

Hast thou seen the bridge?—I have seen the bridge.—Hast thou seen the worm?—I have seen the worm.—Hast thou seen the greyhound?—I have seen the greyhound.—Hast thou seen the road?—I have seen the road.—Hast thou seen the sun?—I have seen the sun.—Hast thou seen the horse?—I have seen the horse.—Hast thou seen the donkey?—I have seen the donkey.

## CHAPTER IV.

### VOWELS AND CONSONANTS.

28. The Arabs have three *short vowels*, represented by certain small signs which are placed above or under the consonants. Below are shown the *name*, *form*, and *application* of each.

	NAME	FORM	VALUE	APPLICATION
1.	<i>Fatzha</i> or <i>Nisbah</i> .	—	a, é	{ is placed <i>above</i> the letter thus $\overset{َ}{ب}$ <i>ba</i> or <i>bay</i> : $\overset{َ}{خ}$ <i>chá</i> or <i>chay</i> <i>kha</i> or <i>khay</i> .
2.	<i>Kesra</i> or <i>Hefda</i>	—	e é, î	{ is placed <i>under</i> the letter thus $\underset{ِ}{ب}$ <i>bee</i> : $\underset{ِ}{د}$ <i>dee</i> .
3.	<i>Damma</i> or <i>Refâa</i>	—	o, u	{ is placed <i>above</i> the letter thus $\overset{ُ}{ب}$ <i>bo</i> , or <i>bû</i> , $\overset{ُ}{د}$ <i>do</i> , or <i>dû</i> .

29. When the  $\overset{َ}{ا}$  is found preceded by a *nisbah*, the  $\overset{َ}{ي}$  by *hefda*, and the  $\overset{َ}{و}$  by *refâa* they are called prolonging letters (See N<sup>o</sup>. 27), in these cases the first has the sound of our *a* in father, the second that of *ee* or *î*, the third that of *oo* or *o û*, and the three vowels are long thus  $\overset{َ}{بَاب}$  *bab* door  $\overset{َ}{بِير}$  *bir* (a well),  $\overset{َ}{فُولَة}$  *fula* bean. This pronunciation is constant and the exceptions are very rare.

In other cases the vowels are generally short, and often have a vague peculiar sound which cannot be represented by

our vowels. The vowels are generally *not written*, but are sometimes superadded for reading.

30. In common conversation the vowels which the final consonants have in literary arabic are suppressed, saving certain rare exceptions. Thus one says أَكْبَرُ *acbar*, خَلَقُ *khalak*, بَاتُ *bâts*, instead of أَكْبَرُو *acbaroo* خَلَقُوا *khalakaha*, بَاتُوا *batza*, as in literary arabic (a).

31. When the three signs indicated are duplicated they are called *tsanûin* تَنْوِين, and are pronounced *an*, *in*, or *een oon* as بَب *ban*, بَب *bin*, بَب *boon*.

These signs are very rarely found in common writing, and are always suppressed in common conversation.

### EXERCISE III.

- |  |                                 |
|--|---------------------------------|
| 1. Good morning to thee.                                 | صباح الخير عليك 1.              |
| 2. Good morning Sir (literally, oh my master).           | صباح الخير يا سيدي 2.           |
| 3. How art thou this morning?                            | كَيْفِي اصْبَحْتِ 3.            |
| 4. Well How art thou? (lit. with good) (lit. what thou). | بِخَيْرٍ اَنْتِ 4.              |
| 5. Quite well, Praise to God.                            | لَا بِأَسِ الْحَمْدُ لِلَّهِ 5. |
| 6. Hast thou seen the well?                              | شَجِيتِ الْبَيْرَ 6.            |

(a) Often the vowels which, according to the rules of literary arabic, ought to be placed in the beginning and middle of a word are suppressed also. Thus مُحَرَّمٌ *muharam* forbidden, هَكَذَا *hakda* thus رَكَدَتْ *rakdts* (she) lay down, are used instead of مُحَرَّمٌ *mooharom*, هَكَذَا *hakada* رَكَدَتْ *rakadats*, as in literary arabic.

7. I have seen the well.	شفت البيير 7.
8. Hast thou seen the key? (a)	شفت المفتاح (a) (ساروت or)
9. I have seen the key.	شفت المفتاح 9.
10. Hast thou seen the Jewish quarter?	شفت الملاح 10.
11. I have seen the Jewish quarter.	شفت الملاح 11.
12. Where art thou going?	لاين ماشي (b) (غادي or)
13. I am going to my house; good-bye.	انا ماشي (b) لداري ابني على خير
14. Go in peace. (Farewell)	امش بالسلامة 14.

Pronunciation of the foregoing exercise.

1. <i>Sebakh al khair alik</i>	10. <i>Al mellahh.</i>
2. <i>Sebakh al khair ya sidi.</i>	12. <i>Lain mashee (or lain ghadi.)</i>
3. <i>Kēef sebakhsti?</i>	13. <i>Ana mashee (or ana ghadi) en dari; abka ala khair.</i>
4. <i>Bi khair, ash antza?</i>	14. <i>Emshi bi-selāma.</i>
6. <i>Shoofsi el bir.</i>	
8. <i>Al meftsahh, saruts.</i>	

Expressions used in the following composition.

I have not.	<i>ma andi shi</i>	ما عندي شي
I have not brought.	<i>ma jeebts shi</i>	ما جيت شي

(a) *Meftsahh* which is the genuine arabic word is used in the north of Morocco, and *saruts* in various parts of the west coast whenever any local difference occurs it is placed in parenthesis.

(b) Instead of *lidari* or *ila dari*, see note on n.º 77.

The likeness (or image)	<i>es-sura</i>	الصورة
The fleece	<i>es-soofa</i>	الصوفة
The wool	<i>es-soof</i>	الصوف
The inn, depot	<i>al fundak</i>	البندفق
Where?	<i>fain</i>	فاين
Passed the night	<i>batz</i>	بات
In, at,	<i>fî</i>	في
Tangier	<i>tanjá</i>	طنجة
God created	<i>allah khallak</i>	الله خالف
The heaven and	<i>es-semá ù</i>	السماء و
The earth	<i>al árd</i>	الارض

COMPOSITION 3.

To be written in Arabic.

Hast thou the horse?—I have not the horse.—Hast thou the glass?—I have not the glass.—Hast thou brought the likeness?—I have not brought the likeness.—Hast thou brought the wool?—I have not brought the wool.—Hast thou seen the Fundak?—I have not seen the Fundak.—Where did he passed the night?—He passed the night in the fundak.—He passed the night in Tangier?—God created the heaven and the earth.

CHAPTER V.

THE ORTHOGRAPHIC SIGNS.

32 There are four orthographic signs, and these are placed *over* the letters; their names and forms are as below:—

	NAME	FORM		NAME	FORM
1.	<i>Socun or Gézma.</i>	° or °	3.	<i>Medda. . . . .</i>	~
2.	<i>Tshesdid or Shidda</i>	~ V Λ <	4.	<i>Wasla. . . . .</i>	~

33 The *gezma* indicates that the letter over which it is placed ought to be pronounced without a vowel thus كَلْبٌ *kelb* dog; كَلْبٌ *kalb* heart. In both these examples the ل and ب have to be pronounced without vowels.

34. The *shidda* placed over a consonant indicates that such consonant's sound is *doubled* thus عَلَّمَ *allem*, he taught, instead of عَلَّمَ.

The Moors sometimes place the *shidda* below the letter when it takes the *hefda*.

The *shidda* is not placed over ا.

35. The *medda*, placed over an ا, indicates the suppression of another ا, and serves to prolong its sound, thus سَمَاءٌ *semá*, instead of *semáá* the sky in place of سَمَاءٌ.

36. The *wasla* is placed over the initial letter ا of words, and indicates that the letter which follows it ought to form a syllable with the last consonant of the preceding word, the ا being suppressed in the pronunciation thus أَبُو الْكَاسِمِ *ábülkásem*, in place of *abu-el-kassem*.

This sign is rarely applied in the vulgar tongue, because generally the final consonants remain (30) without a vowel. Thus we say بَابُ الْمَدِينَةِ *bab ál medina* the gate of the town instead of بَابُ الْمَدِينَةِ *babulmedinatsi*.

EXERCISE IV.

1. Who has come?	اشكون جاء 1.
2. Abulkasem has come.	جاء ابو الفاسم 2.
3. What did he teach?	اش علم 3.
4. He taught the lesson.	علم القرآية 4.
5. What hast thou seen?	اش شعت 5.
6. I have seen the heart.	شعت القلب 6.
7. Hast thou seen the dog?	شعت الكلب 7.
8. I have not seen the dog.	ما شعت شي الكلب 8.
9. Hast thou seen the sky?	شعت السماء 9.
10. I have seen the sky.	شعت السماء 10.
11. Hast thou seen the gate of the city?	شعت باب المدينة 11.
12. I have not seen the gate of the town.	ما شعت شي باب المدينة 12.
13. Hast thou seen the apples?	شعت التفاح 13.
14. I have not seen the apples.	ما شعت شي التفاح 14.
15. The prince came.	جاء الامير 15.
16. Where hast thou been?	فاين كنت 16.
17. I have been in the house (or at home).	كنت في الدار 17.

Pronunciation of the foregoing.

1. *Eshkoon jáá.*

3. *Ash.*

4. *Al kardia.*

7. (or *al jeroo*).



- |                          |  |                           |
|--------------------------|--|---------------------------|
| 13. <i>Etz-tzeffah.</i>  |  | 16. <i>Kântzi.</i>        |
| 15. <i>Jaa al-dmeer.</i> |  | 17. <i>Kânts fed-dar.</i> |

Vocabulary.

Abulfeda (proper name)	<i>aboolfeda</i>	أبو البدا
Market Tain, fair	<i>sók</i>	سوف
I have not been	<i>ma kântshî</i>	ما كنت شي
Doorkeeper, porter	<i>boob</i>	بواب
Has not come	<i>ma jáá shî</i>	ما جا شي
But	<i>lakin</i>	لكن
Notwithstanding, nevertheless	<i>walakinn</i>	ولاكن
Crier	<i>beráhh</i>	براح
Present, tribute	<i>hedeca</i>	هدية

COMPOSITION 4.

Where hast thou been?—I have been in the town.—What hast thou seen?—I have seen the fundak.—Hast thou seen Abulfeda.—Hast thou been in the market?—I have not been in the market.—Has the door keeper come?—The doorkeeper has not come, but the crier has come.—Hast thou brought the present?—I have not brought the present.—Hast thou been in the mountain?—I have not been in the mountain.

## CHAPTER VI.

### THE HAMZA.

37. The *hamza* is generally reckoned amongst the orthographic signs, but the Moors place it at the end of the alphabet.

38. The *hamza* (•) generally, is accompanied by one of the weak letters *ا* or *ي* or *و*

At the beginning of a word it is placed over the *ا* if it takes the *nisbah* or *refaa*, and underneath if it takes the *khefda* thus: *أَمَرَ* *ámár* he ordered; *أُذُنٌ* *áden* ear; *أَبْلِسُ* *devil* (see No. 5)

39. In the middle or at the end of a word it may be accompanied by one of the three weak letters, in which case it is placed *over* them, thus *سَأَلَ* *sal* he enquired: (a) *سَأَلَ* *saeel* the questioner, or enquirer: *مُؤْمِنٌ* *mâmin* believer, faithful *فَارَأَ* *kara* ( he ) read *بَدَأَ* *bedá* began.

40. The *hamza* is also found *alone* that is to say unaccompanied by any of the weak letters either in the middle of a word, or at the end thus: *سَأَلَ* *sál*; *يَسْأَلُ* instead of *سَأَلَ* or *سَأَلَ* *ma* water; *سُوءٌ* *sû* calamity. Evil. *دَوَاءٌ* *dâa* remedy, medicine. *شَيْءٌ* *shî* thing (b).

41. It should be noted that in the vulgar language of Morocco; the peculiar guttural sound which the *hamza* has as a consonant, is almost always omitted, and only the vowels which accompany it are pronounced as may be seen in the examples cited in Nos. 5, 38, 39, and 40.

The pronunciation of the *very vowel* which *accompanies* it is also often omitted thus: *ألوانٌ* *lâán* colours, *أفيالٌ* *fial* elephants, *أكلٌ* *kal* ate instead of *aluan*, *afial*, *akal* (c).

(a) In this case the *ي* is *not* dotted

(b) In the four last examples the *hamza* does not take a vowel in the vulgar tongue, wherefore in these and other similar cases even the *hamza* itself is suppressed in the *common* writing. Thus one writes, *ما*, *شيء*, *جاء*, etc.

(c) In certain *hamzated* verbs (see No. 161) of the first class one may hear the peculiar sound of the *hamza* occasionally.

EXERCISE V.

1. Who has come?	اشكون جاء 1.
2. The believer came.	جاء المؤمن 2.
3. What did he read?	اش فرا 3.
4. He read the book.	فرا الكتاب 4.
5. What did he eat (what ate he)?	اش اكل 5.
6. He ate the bread.	اكل الخبز 6.
7. What has he brought (or what did he bring)?	اش جاب 7.
8. He brought the bread	جاب الخبز 8.
9. Has he brought (or did he bring) the meat?	جاب اللحم 9.
10. He brought the meat.	جاب اللحم 10.
11. Hast thou seen the ear?	شعبت الاذن 11.
12. I have not seen the ear.	ما شعبت شي الاذن 12.
13. Hast thou seen the devil?	شعبت الا بليس or شيطان 13.
14. I have not seen the devil.	ما شعبت شي الا بليس or الشيطان 14.
15. Did he bring the gold?	جاب الذهب 15.
16. He brought the gold.	جاب الذهب 16.

Pronunciation of the foregoing.

4. ... *Al-keetsab.*

6 ... *Al-khobz.*

7. ... *jááb.*

9. ... *Al-lehham.*

NOTE. It will be observed that the arabs use one tense to express both our perfect and imperfect past tenses; and this, too, in the interrogative as well as the affirmative.

Vocabulary.

1.	My brother	<i>khaî</i>	أخاي
2.	My brother	<i>khoîya</i>	أخوي
3.	Thy brother	<i>khak</i>	أخاك
4.	Thy brother	<i>khok</i>	أخوك
5.	Hamed (proper name)	<i>hamed</i>	أحمد
6.	Razors (or ceasp knives)	<i>al-mûas</i>	الأمواس
7.	The mountains	<i>al jebaal</i>	الاجبال
8.	Has not brought or did not bring)	<i>majaabshî</i>	ما جاء شي
9.	Saw. (or has seen 1 <sup>st</sup> .	<i>shâf</i>	شأف
	2 <sup>nd</sup> .	<i>rdâ</i>	راى

COMPOSITION 5.

Has your brother come?—My brother has come (see N.º 7).  
—Who has come?—Hamed has come.—What did he bring?  
—He brought the razors.—Hast thou seen the mountains?—  
I have not seen the mountains.—Hast thou seen the elephant?  
I have seen the elephant.—Did he bring the glass?—He did  
not bring the glass.—Has he brought the water?—He has not  
brought the water.—Who has seen the town?—My brother  
has seen the town.

On the divisions of the syllables.

42. 1<sup>st</sup>. Three lettered nouns form frequently one syllable, and in this case the first radical letter takes the sound of the vowels thus:—

كلب *kelb* dog. قلب *kalb* heart.  
دار *dar* house.

43. 2<sup>nd</sup>. The regular tri-literal verbs (see No. 147) have usually two syllables thus:—

خسر *khas-sar* (he) lost. كتب *ketsab* (he) wrote.  
خرج *kharaj* (he) went out.

In the first syllable the sound of the vowel is almost imperceptible which is however clearly pronounced in the second that is:—

44. 3<sup>rd</sup>. If the word is composed of four letters forming two syllables, and each syllable has two letters; thus:—

مبرد *mabrad* file. مركب *merkeb* ship.  
كلمة *keelma* word.

45. 4<sup>th</sup>. If a letter of prolongation (29) is found in the middle of a word, this forms a syllable with the preceding letter thus:—

كاتب	<i>ka-tseb</i>	scribe.
كبير	<i>kebeer</i>	great.
مدينة	<i>mé-di-na</i>	town.
سليمانية	<i>sul-ta-na</i>	empress.
حانوت	<i>hhanoots</i>	shop.
مكتوب	<i>mek-tsûb</i>	written.

46. 5<sup>th</sup>. The disposition of the syllables is usually altered when a letter is added, or affixed to a word thus:—

قلب	<i>kalb</i>	heart	قلبي <i>kalbî</i> my heart.
رجل	<i>rejel</i>	foot.	رجلي <i>rejly</i> my foot.
مكتوب	<i>mek-tsub</i>	written	( <i>masc.</i> ).
مكتوبة	<i>mek-tsub-a</i>	do	( <i>fem.</i> ).
كتب	<i>ke-tseb</i>	he wrote.	
كتبه	<i>ke-tseb-u</i>	he wrote it.	

EXERCISE VI.

- |                                       |                                       |
|---------------------------------------|---------------------------------------|
| 1. Who saw the fort?                  | اشكون شاب البرج 1.                    |
| 2. My brother saw the fort.           | اخاي شاب البرج 2.                     |
| 3. Who saw the house?                 | اشكون شاب الدار 3.                    |
| 4. Thy brother saw the house.         | اخاك شاب الدار 4.                     |
| 5. What did thy father see?           | اش شاب باباك (او ابوك<br>او اهلك) 5.  |
| 6. My father saw the ele-<br>phant.   | با با (او ابوي او اب)<br>شاب الغيل 6. |
| 7. What did he lose?                  | اش خسر 7.                             |
| 8. He lost the treasure (mo-<br>ney). | خسر الال 8.                           |
| 9. What did he write?                 | اش كتب 9.                             |
| 10. He wrote the letter.              | كتب البراة 10.                        |
| 11. Where did he go out from?         | من اين خرج 11.                        |
| 12. He went out from the<br>house.    | خرج من الدار 12.                      |
| 13. What did he see in the<br>port?   | اش شاب في المرسى 13.                  |
| 14. He saw the sailing ship.          | شاب المركب 14.                        |
| 15. Hast thou seen the file?          | شعبت المبرد 15.                       |
| 16. I have not seen the file.         | ما شعبت شي المبرد 16.                 |
| 17. The scribe was in the shop.       | الكاتب كان في بجانوت 17.              |

- |                                     |  |                            |
|-------------------------------------|--|----------------------------|
| 18. The emperor was in the<br>city. |  | 18. السلطان كان في المدينة |
|-------------------------------------|--|----------------------------|

Pronunciation of the foregoing.

- |  |  |                            |
|--|--|----------------------------|
| 1. ... <i>Borj.</i>  |  | 11. <i>Men-ayn...</i>      |
| 5. ... <i>Bábák</i> or <i>búk</i> or <i>ibbék.</i>                 |  | 12. ... <i>Men.</i>        |
| 6. <i>Babá</i> or <i>ibbá</i> or <i>báya...</i><br><i>al feel.</i> |  | 13. ... <i>F-a!-marsa.</i> |
| 8. ... <i>Al-mál.</i>  |  | 17. ... <i>Kán ...</i>     |
| 10. ... <i>Al-bárádá.</i>  |  | 18. <i>Es-sooltan...</i>   |

Vocabulary.

Was	<i>kán (m.)</i>	كان
Was	<i>kanetz (f.)</i>	كانت
The stone	<i>al hajara</i>	الحجارة
Hard ( <i>adj f.</i> )	<i>kássahha</i>	فاسحة
The orange	<i>al lé-cheena (a)</i>	الاشينة
Large ( <i>m.</i> )	<i>kébéer</i>	كبير
» ( <i>f.</i> )	<i>kébéera</i>	كبيرة
The army (infantry)	<i>al askar</i>	العسكر
Troops	<i>al-gáish (b)</i>	الجيوش
Sick ( <i>m.</i> )	<i>mareed</i>	مريض
» ( <i>f.</i> )	<i>mareeda</i>	مریضة
The daughter	<i>al bentz</i>	البنات
Thy daughter	<i>bentsek</i>	بناتك
The sickness	<i>al-mard</i>	المرض

(a) *Ch* as in *Chin birch*, etc.

(b) See Note to rule No. 7.

COMPOSITION 6.

The stone was hard.—The orange was large.—The em-  
-press was in the city.—The army was large.—Your father  
was in the shop.—My father was ill.—The daughter was in  
the stables.—Your daughter was ill.—The sickness was gre-  
-at.—Your daughter was in the shop.—My father saw the he-  
-art.—My heart was ill.—The house was large.—Hast thou  
seen the embarcation?—I have seen the embarcation in the  
port.—Hast thou seen the stone?—I have not seen the stone.  
—I have not seen the army.

---





## SECOND PART.

### THE ARTICLE, NOUM AND PRONOUN.

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#### CHAPTER I.

##### THE ARTICLE.

47. The article *ال* *al* is the only one in the Arabic language and is used before both genders and numbers when placed before nouns it indicates that they have a definite—determinate sense thus:—

الكلب	<i>al kelb</i>	the dog.
الكلبة	<i>al kelba</i>	the bitch.
الكلاب	<i>al kellab</i>	the dogs.
الكلبات	<i>al kel-bats</i>	the bitches.

Proper names do not take the article, thus:—

مريم	<i>mariem</i>	mary.
------	---------------	-------

48. Our definite article is suppressed in Arabic before an appellative noun which requires the genitive thus:—

The heart of the man *قلب الرجل* *kalb er-rajul*; and not *al kalb-er-rajul*.

But if the genitive take the word *متاع* *emtsaa*, or *ذ* *de*, the article is *not* omitted thus:—

القلب متاع الرجل	<i>al kalb emtsaa ar-rajul</i>	or else.
القلب ذالرجل	<i>al kalb der rajul</i> .	

49. If there be two or more genitives, only the last one

takes the article thus: The door of the house of the peasant.  
باب دار البلاح *bab dar al-fellahh*. Moreover, if the genitive  
required is a proper name, or if it takes a pronoun affixed to  
it (123) the article is suppressed thus:—

The house of Ali                      دار علي      *dar Ali*.  
The door of my house      باب داري      *bab dari*.

50. When the noun is preceded by demonstrative pro-  
-nouns, in *English* the article is omitted; but in Arabic it  
is expressed thus:—

هذا المركب *hada al márkeb* This ship.

51. When the substantive is qualified by the article the  
adjective which accompanies it is qualified also, the article  
being placed before it thus:—

الكلب الكبير *al kelb al kibeer*, the big (the) dog.

See also Nos. 104, 105, and 106.

52. The word واحد *wahhed* one, placed before a noun with  
the article is equivalent to our indefinite article, *a* or *an*, thus:

واحد الرجل *wahhed al rajul*, a man.

واحدة الامرأة *wahhed al maraa*, a woman. (a) (See No. 111).

#### EXERCISE VII.

- |  |                   |
|--|-------------------|
| 1. Good evening to thee (b)<br>(greeting)      | 1. مساء اخير عليك |
| 2. Good evening to thee (used<br>at departure) | 2. مساء مبروك     |

(a) An Arabic noun without an article, either in the singular or the plural  
expresses generally our indefinite article. That is to say our indefinite articles is  
understood.—

(b) Translated lit. The evening of good (be) upon thee; the «aleck» is gene-  
-rally omitted (See Ex. 3).

- |  |   |
|--|---|
| 3. How art thou to night (or<br>this (a) evening)                        | 3. كيف امسييت                             |
| 4. Quite well thanks (lit. no<br>evil god bless thee)                    | 4. لا باس الله يبارك فيك                  |
| 5. How is thy father?  | 5. كيف كان باباك                          |
| 6. Well thanks   | 6. على خير بارك الله فيك                  |
| 7. Whence hast thou come?  | 7. من اين جيت                             |
| 8. I have come from the<br>market.                                       | 8. جيت من السوق                           |
| 9. Hast thou seen the horse?   | 9. شبت العود                              |
| 10. I have seen the horse and<br>the mare.                               | 10. شبت العود والعودة                     |
| 11. I have seen the horses and<br>the mules.                             | 11. شبت الخيل والبغال (or<br>او البغال)   |
| 12. Hast thou seen the horses<br>of the Sultan?                          | 12. شبت عود السلطان                       |
| 13. I have seen the horse of<br>the Sultan and the mule<br>of the Vizir. | 13. شبت العود ذالسلطان والبغلة<br>ذالوزير |
| 14. Has thy brother seen the<br>dog of the hunter?                       | 14. اخاك شاب الكاب متاع<br>الصياد         |
| 15. My brother has not seen<br>the hunter's dog.                         | 15. خاي ما شاب شي الكلب<br>ذالصياد        |

(a) Although emsheetsi and «kan» are past tense form, they here have the meaning of the present.

16. Hast thou brought the sugar of the merchant? 16. جبت السكر بالتاجر
17. I have brought the sugar of the merchant, but I have not brought the bread. (a) 17. جبت السكر متاع التاجر لكن ما جبت شي الخبز
18. Where is the house of Ali's servant? 18. فيين دار متعلم علي
19. The house of the servant of Ali is in this street. 19. الدار ذا المتعلم ذعلي في هذي الرنفة
20. The Spanish Consul's garden (is) pretty 20. العرسة ذا الفنسو ذا صيبانية مزيانة
21. The garden of the Basha of Tetuan is pretty. 21. العرسة متاع الباشا متاع تطاون مزيانة
22. Thy father's garden is large (Ex. 6). 22. العرسة (اوالر ياص) ذباباك كبير
23. My father's house is small. (b) 23. دار بابا صغيرة
24. This labourer is good, but that butcher is bad. 24. هذا البلاح مليم لكن ذاك التجزار فيميس
25. Hast thou seen a horse? 25. شبت واحد العود
26. I have seen a horse and a mule. 26. شبت واحد العود وواحد البغذ

(a) The † indicates that the word « but » is found in Composition 4.

(b) Be mindful of what was said in note 2.<sup>a</sup> of Ex. 2.

27. I have seen a white horse. | 27. شفت واحد العود ابيض

Pronunciation of the foregoing.

- |  |   |
|--|---|
| 1. <i>msah al khair.</i>   | 14. ... <i>es-saiiad ...</i>  |
| 2. <i>msak mbr'sk.</i>   | 15. ... <i>ma-shaf-shi ...</i>  |
| 3. ... <i>mesitzi.</i>   | 16. ... <i>uss-sûkar det-tajer.</i>   |
| 4. ... <i>allah ibarek fik.</i>                                  | 18. ... <i>metzalleme Ali.</i>  |
| 6. ... <i>bârakal-lehoo-fi-k.</i>                                | 19. ... <i>Fi had ez-zanka.</i>   |
| 7. ... <i>geetzi.</i>  | 20. <i>al-gharsa dal konsu. dez-</i><br><i>bâniâ meziana</i>                                |
| 8. ... <i>geetz.</i>   | 21. ... <i>al-basha... tstawen ...</i>  |
| 10. ... <i>al owda.</i>  | 23. ... <i>saghueera.</i>   |
| 11. <i>al khaizeel wa al bâghlâts</i><br>( or <i>al bâghâl</i> ) | 24. <i>Had al-fellahh meleh, dak</i><br><i>al gezzar (a) ( or gizar )</i><br><i>kebéhh.</i> |
| 12. ... <i>Es-Sooltan</i>  |   |
| 13. ... <i>al bâghlâ dal oozeer.</i>                             |   |

Vocabulary.

Hast thou bought. (or didst thou) buy	} <i>Shreetsi</i>	شريت
I bought, ( or I have bought )	} <i>Shreets</i>	شريت
The salt	} <i>al melahh</i> or <i>al melha</i> }	الصلح
Government (native not appliet to Foreign govts)	} <i>makhzen</i>	مخزن
Wine	<i>sharâb</i>	شراب
»	<i>khamâr</i>	خمر
( lit drink	<i>samet</i>	صامت
Granada ( city )	<i>ghrnatâ</i>	غرناطة

(a) In the northern provinces *gezzar* is pronounced with the *g* soft. See note on No. 7.

Inkstand, or inkbottle	<i>doowaia</i>	دواية
Pen	<i>kalam</i>	قلم
My friend	<i>sahhibî</i>	صاحبى
That (demonst. pronoun) ( <i>masc.</i> )	<i>hadak</i>	هذاك
»           »           »           ( <i>fem.</i> )	<i>hadeek</i>	هذيك
Judge	<i>kadi</i>	قاضي
Girl	<i>derreea</i>	دريّة
»	<i>isheera</i>	يشيرة
»	<i>ailá</i>	عيلة
I have not seen or did not see	<i>ma-shooftshî</i>	ما مشفت شي
Mohamed ( <i>prop. name</i> )	<i>Mohammed</i>	محمّد
Small ( <i>adj. masc.</i> )	{ <i>sagheer</i> ( <i>fem.</i> ) { <i>see Ex. 7. 23.</i> }	صغير
New ( <i>adj.</i> )	<i>jedeed</i> ( <i>masc.</i> )	جديد
»	<i>jedeeda</i> ( <i>fem.</i> )	جديدة
(He) Has not seen	<i>ma-shaaf-shî</i>	ما شااف شي
White	<i>bêaid</i> ( <i>masc.</i> )	ايض
»	<i>bâida</i> ( <i>fem.</i> )	بيضتة
Black	<i>kah-hal</i> ( <i>masc.</i> )	اكحل
»	<i>kah-hla</i> ( <i>fem.</i> )	كحلا

COMPOSITION 7.

Hast thou bought the meat of the butcher?—I have bought the meat of the butcher.—Hast thou bought the salt of the government?—I bought the salt of the government.—Hast thou bought the wine of the merchant of Granada?—Hast thou bought the inkbottle and pen of the Basha's scribe?—I have bought thy father's garden.—I have bought my friend's garden.—The judge is good.—That girl is pretty.—Hast thou

seen Ali's garden.—I have not seen Ali's garden.—Has Mohamed's servant not come?—The Spanish Consul has not come; but, the Basha of Tangier has come.—This labourer has brought a mule.—A man has brought the merchants wine.—A woman was in the kadi's garden.—Hast thou the small book?—I have not the small book.—Has (he) brought the big horse?—I have seen the small house.—Did he see the new house?—Hast thou bought a white horse?—I have bought a white horse.—I have bought a black mare.

## CHAPTER II.

### NOUN.

53. Arabic nouns are divided into two kinds the substantives and the adjectival, the general and the proper. Omitting therefore any further remark upon the divisions of the noun we will treat of its characteristics.

#### §. 1. GENDER.

54. There are two genders in Arabic, the masculine and the feminine. The gender of Arabic nouns is known either by their signification or by their terminations.

#### Rules regarding signification.

55. The names which denote males are masculine; and so are all the professions, occupations, and male animals: thus:—

عبد الغادر	<i>Abdelkader</i> ;	رجل	<i>rájul</i>	man.
طبيب	<i>tabíb</i>	خياط	<i>khaiyat</i>	tailor.
حمار	<i>hhamar</i>			Donkey.

56. The feminine nouns are:—

1<sup>st</sup>. The name of women (proper or surnames,) female occupations, and female animals thus:—

عَيْشَة	<i>Aisha</i>	a proper name.
مَلْطَانَة	<i>Šaltána</i>	Empress.
بِنْت	<i>bentz</i>	daughter.
خِيَاطَة	<i>khaiata</i>	seamstress.
حَمَارَة	<i>hhamara</i>	donkey.

2<sup>nd</sup>. The names of countries, provinces, and cities: thus:—

أَسْبَانِيَّة	<i>Asbancea</i> or	سَبَانِيَّة	<i>Sbancea</i>	Spain.
شَام	<i>Shem</i>			Syria.
فَاس	<i>Fas</i>			Fez.

3<sup>rd</sup>. The name of those parts of the body which are duplicated such as عَيْن *ain*: eye:—

وَدُن	<i>ûdun</i>	ear.
رِجْل	<i>rijul</i>	foot etc. etc.

#### Rules regarding terminations.

57. 1<sup>st</sup>. The following are feminine. The nouns ending with  $\text{ة}$  thus:—

لَبْتَة *liftza* turnip. بَطِيخَة *batekha* melon.

2<sup>nd</sup>. Those ending in  $\text{ي}$  *mute* thus:—

رَحِي *rahha* mill. مَرَسِي *marsa* sea port.

3<sup>rd</sup>. Those ending in  $\text{أ}$  thus:

شَتَا *shta* rain. أَشَا *asha* supper.

#### EXCEPCIONS.

غَنَا *ghana* song all of which.

سَمَا *sma* sky are commonly.



دوا	<i>dooa</i>	remedy	used in the.
ما	<i>ma</i>	water	masculine.
مسا	<i>msa</i>	evening.	

58. The remaining nouns which have none of the terminations cited above are generally masculine thus:—

درج	<i>derâj</i>	stair.	جير	<i>jeer</i>	lime.
ريح	<i>rehh</i>	wind.			

—Nevertheless.—Some nouns are feminine although they have a masculine termination thus:—

شمس	<i>shimss</i>	sun.	ارض	<i>ard</i>	earth.
باب	<i>bab</i>	door. (a)	لحم	<i>lehh</i>	flesh.
ضوء	<i>daû</i>	light. (a)	نفس	<i>nefs</i>	soul.
روح	<i>roh</i>	spirit.	نار	<i>nar</i>	fire.
طريق	<i>trek</i>	road.	ارنب	<i>arnab</i>	hare.
عقرب	<i>akarâb</i>	scorpion.	ملح	<i>melhh</i>	salt.
شمع	<i>shma</i>	Wax.	جهنم	<i>jehennam</i>	hell.
كرش	<i>kirsh</i>	belly	حصير	<i>lhesîr</i>	mat.
بلاد	<i>blâd</i>	country; place of earth.			
صوف	<i>soof</i>	Wool, and some others (b).			

### EXERCISE VIII.

1. Abdelkader (is) a liar. | 1. عبد القادر كذاب

(a) *Bab, asha* and *et dau* are used as masculines in some districts.

(b) Many names of animals, males, can be made feminine by adding ( ة )

or ( ت ) thus:

كلب	<i>kelb</i>	dog.	كلبة	<i>kelba</i>	bitch.
فرد	<i>kurd</i>	monkey (m.)	فردة	<i>kurda</i>	monkey (f.)
جلوس	<i>fellâs</i>	cock.	جلوسة	<i>fellusa</i>	hen.

This is a rule which has few exceptions.

- |                                     |   |
|-------------------------------------|---|
| 2. Aisha (is) a liar.               | عيشة كذابة 2.                                   |
| 3. The man (is) a liar.             | الرجل كذاب 3.                                   |
| 4. The woman (is) a liar.           | الامراة كذابة 4.                                |
| 5. The tailor (is) a coward.        | الخياط خوايب 5.                                 |
| 6. The seamstress (is) pretty.      | الخياطة طريفة 6.                                |
| 7. This donkey (m.) is good.        | هذا الحمار مليح 7.                              |
| 8. This crafts woman is avaricious. | هذي المعلمة كانت بخيلة 8.                       |
| 9. That merchant was a miser.       | ذسى التاجر كان بخيل 9.                          |
| 10. Spain is large.                 | صهانية كبيرة 10.                                |
| 11. Seest thou the good mirror?     | 11. كنتشوف (او تشوف) المرآة (او المرآة) الپليحة |
| 12. I see the good mirror.          | 12. كنتشوف (او تشوف) المرآة الپليحة             |
| 13. Dost thou see the large book?   | 13. كنتشوف الكتاب الكبير                        |
| 14. I see the large book.           | 14. كنتشوف الكتاب الكبير                        |
| 15. Dost thou see the black horse?  | 15. كنتشوف العود الاكحل                         |
| 16. I see the black horse.          | 16. كنتشوف العود الاكحل                         |
| 17. Dost thou see the large mosque? | 17. كنتشوف الجامع الكبير                        |
| 18. I see the large mosque.         | 18. كنتشوف الجامع الكبير                        |

19. My father's foot is small.	19. الرجل ذبابا صغيرة
20. This port is good.	20. هذي الپرسى مليحة
21. The supper was good.	21. العشا كانت مليحة
22. The remedy was good.	22. الدوا كان مليح
23. The world (earth) is round.	23. الارض مكورة
24. Thy father's house is pretty.	24. دار باباك مزيازة

Pronunciation of the foregoing.

1. ... <i>kiddab</i> .	11. <i>Katshoof</i> (or <i>tatshoof</i> ), <i>al</i>
2. ... <i>kiddaba</i> .	<i>meraia</i> (in <i>Tetuan al</i>
5. ... <i>khawoof</i> .	<i>meria</i> ).
6. ... <i>dereefa</i> .	12. <i>Kanshoof</i> (or <i>tsanshoof</i> )...
8. <i>Had-al mallema</i> . ... <i>ba-</i>	16. ... <i>al-kahhál</i> .
<i>-kheela</i> .	18. ... <i>al jámáa</i> .
9. ... <i>tajir</i> ... <i>bakheela</i> ...	23. ... <i>mekoowara</i> .

Vocabulary.

This (m.) هذا <i>hada</i> (fem.) هذي <i>hadì</i> (a)	
Cold (m.) بارد <i>bárad</i> (fem.) باردة <i>barda</i>	
We saw (or have seen) <i>shoofna</i>	شبعنا
You saw (or » ) <i>shoofna</i>	شبعنا
Day <i>nehar</i>	نهار
Clear <i>saafi</i>	صافي
» <i>sahli</i>	صاحي

(a) When they are followed by a noun the pronunciation of the final } a and

i ي is suppressed.

Hard	<i>kassahh</i>	فاحص (b)
Work	<i>khádmá</i>	خدمة
Table	<i>Tabla</i> or <i>maida</i>	طاولة or مائدة
Long. (tall. m.)	طويل <i>Tooeel</i> (fem.)	طويلة <i>Tooeela</i> .
Tree	شجرة <i>shéjéra</i> (plural)	شجر <i>shéjar</i> .
Clock (or watch)	<i>magana</i>	مكّانة
The time (lit the hour)	<i>sáá</i>	ساعة
Thy eye	<i>aînek</i>	عينك
Thy foot	<i>rejelek</i>	رجلك
Cat (m.)	قط <i>kátt</i> mesh	مش
Flower	نوراة <i>nooara</i>	(plural) نوار <i>nooar</i> .
Tunis	<i>Tsânis</i>	تونس

COMPOSITION 8.

This water is cold.—Hast thou seen the cold water?—We have seen the cold water.—Dost thou see the clear day?—I see the clear day.—Is the work hard?—The work is hard.—The table is long.—Have you seen the long table?—We saw the long table.—Have you seen the large tree?—We saw the large tree. (Comp. 6.)—Did you see the small watch?—We have seen the small watch (Comp. 7.)—We have seen the small mirror.—Thy eye is small.—Thy foot is small.—Have you seen this white Pink?—We have seen this white Pink.—Dost thou see that white Cat?—I see that white cat.—We saw the red flower.—Tunis is large.—Fez is large.—Thy brother (Comp. 5.) has a good pen.—I have a large garden. (Ex. 7.)

§ 2. THE NUMBERS.

59. Arabic nouns have *three* numbers *singular, dual, and plural*.

(b) Feminine see No. 6. Composition.

The *singular* indicates *one* person or thing thus:—

يوم *yoom* day.

The *dual* denotes *two* persons or things thus:—

يومين *yomain* two days.

The *plural* denotes *three* or *more* persons or thing thus:—

أيام *iyam* days.

60. The dual is formed by adding the termination *ain* to the singular, thus:—

عام *áám* year عامين *aamain* two years.

If the singular ends in *š* this letter is changed into *t* to form the dual, thus:— مرة *marra* one time (or occasion) مرتين *marrtsain* twice.

The dual number is very little used in the Arabic-vulgar of Morocco.

The following are the words most commonly used.

	Singular.		Dual.
Hour	ساعة <i>sáá.</i>	Two hours	ساعتين <i>sáátsain.</i>
Week	جمعة <i>júmaa.</i>	2 weeks	جمعتين <i>júmatrain.</i>
Month	شهر <i>shahr.</i>	2 months	شهرين <i>shaharain.</i>
Century	قرن <i>kérn.</i>	2 centuries	قرنين <i>kernain.</i>
A pair	زوج <i>zouj.</i>	2 pairs	زوجين <i>zoujain.</i>
A hundred	مئة <i>mía.</i>	2 hundred	مئتين <i>miatsain.</i>
A time	نوبة <i>nauba.</i>	2 twice	نوبتين <i>núabtsain.</i>
Thousand	الف <i>elef.</i>	2 thousand	الفين <i>elfain.</i>
Night	ليلة <i>lila.</i>	2 nights	ليلتين <i>liltsain.</i>
Third	ثلث <i>tzúlâtz.</i>	2 thirds	ثلثين <i>tzúlâtzain.</i>
Quarter	ربع <i>râba.</i>	2 quarters	ربعين <i>râbain.</i>

Fifth	خمس	<i>khums.</i>	2 fifths	خمسین	<i>khûmsain.</i>
Five minutes	درج	<i>darj.</i>	10 minutes	درجین	<i>darjain.</i>
Fathom. (a)	فامة	<i>kama.</i>	2 fathoms	فامتین	<i>kamtsain.</i>
Cubit	} (a)	فالة	2 cubits	} (a)	فالتین
Cubit		ذراع	<i>draa.</i>		2 cubits
Palm	شبر	<i>shéber.</i>	2 palms	شبرین	<i>shebraïn.</i>
Span	فتر	<i>fetser.</i>	2 spans	فتترین	<i>fetserain.</i>
Cwt	فنتار	<i>kantar.</i>	2 cwts	فنتارین	<i>kantarain.</i>
Pound	رطل	<i>ratal.</i>	2 lbs	رطالین	<i>ratlain.</i>
Ounce	وفية	<i>ûkia.</i>	2 ozs	وفیتین	<i>ukitsain.</i>
Kola	فلة	(b) <i>kola.</i>	2 kolas	فالتین	<i>koltsain.</i>
Mûdd	مد	(c) <i>mûdd.</i>	2 mûdds	مدین	<i>muddain.</i>
Kharroba	خروبة	<i>kharroba.</i>	2 kharrobas	خروبین	<i>kharrob- tsain.</i>
Metzkal	} (ducat)	متقال	(d) <i>metzkal.</i>	متقالین	<i>metzkalain.</i>
Face					

The foregoing are almost the only *duals* used in Morocco. In other nouns the *dual* is expressed by means of the word زوج two placed before the plural of the noun as in English; thus:—

- (a) Fathom. *kama*, *kala*, and *draa* are measures of length.
- (b) *kola*, measure of capacity for liquids.
- (c) *Mudd* and *kharroba* are measures for dry stuffs, grain etc.
- (d) The *metzkal* is an apocryphal coin: its value is 10 *ounce* s. — 16 *moozonats*.
- (e) Moorish money; four of these *moozonats* make an ounce or *derham*.

Two horses زوج خيل *zooj khail*, or better.

زوج ذاكخيل *zooj dal-khail*.

61. There are two plurals, the regular and irregular. The regular plural masculine is formed by adding *عين* *een*, to the termination of the singular; thus:—

حدّاد *Ihaddad* Blacksmith.

حدّادين *Ihaddadeen* Blacksmiths.

حجّام *Ihajjam* Barber.

حجّامين *Ihajjameen* Barbers.

62. The regular plural feminine ends in *آت* *atz*, and is formed:—

1.<sup>st</sup> By adding *آت* *atz* to the termination of the singular thus:—

مريم *Mariam, Miriam or Mary.*

مريمات *Mariématz, Miriams or Mariés.*

2.<sup>nd</sup> By changing the final *ة* of the singular into *آت* thus:—  
*darsa*, molar tooth *darsats*, molars teeth.

*aûda* *aûdatz* mares.

If the penultimate letters of the singular is *ا*, and the final, *ة*, this letter is changed into *و*, thus:—

*braa* a letter. Plural, *brawatz*, letters.

NOTE. Many nouns ending in *ا* or *و*, even when masculine, form their plurals by adding to the termination *وات* *watz* thus:—

*Basha* باشا *Basha* Pl. *Basha's* باشاوات *Bashawatz.*

*Agha* اغا Colonel » Colonels اغاوات *Aghawatz.*

*Smaa* سماء Sky » Skies سماوات *Smaawatz.*

*Ashan* عشاء Supper » Suppers عشاءوات *Ashawatz.*

63. The plural of the diminutives whether masculine or feminine ends in *آت* thus:—

فليب *kaleeb*, little heart. فليبات *kalibatz*, little hearts.  
 دويدة *dâida*, little worm. دويدات *dâidats*, little worms.

64. *The irregular plural* is formed in ways so numerous and so varied that it is difficult to subject it to any fixed rules.

Nevertheless the following are the principal rules.

#### NOUNS OF THREE LETTERS IN THE SINGULAR

##### *Forms of plurals.*

1st. فِعال or .ا...; 2nd. فِعول or .و...;  
 3rd. فِعْلان or ان...; 4th. اِفْعال or .ا...ا. (a)

65. If the three letters of which the singular is composed are *sound* their plural is usually formed by adding an ا or a و after the second letter of the singular.

##### EXAMPLES.

Form.	Sing.	Pl.
1st.	كَلْب <i>kelb</i> , dog.	كَلَاب <i>kelab</i> , dogs.
1st.	بِنْت <i>bentz</i> , daughter.	بِنَات <i>benatz</i> , daughters.
2nd.	قَلْب <i>kalb</i> , heart.	قَلُوب <i>kalüb</i> , hearts.
2nd.	حَلْف <i>hhelf</i> , oath.	حَلُوف <i>hhelâf</i> , oaths.

66. If the second letter of the singular be an ا the plural is formed by changing the ا into ي and adding as a termination the syllable ان.

(a) The model word فِعال or (rather the little dots), represents the radical letters of which the singular may be composed and, the *letters*, the auxiliary letters added to form the plural.



EXAMPLES.

Form.	Sing.	Pl.
3rd.	باب <i>bab</i> , door.	بابان <i>biban</i> , doors.
3rd.	كاس <i>kas</i> , cup.	كيسان <i>kissan</i> , cups.

67. If the second letter be a و the plural is formed by adding an ا to the beginning of the word and another ا before the last letter, thus:—

EXAMPLES.

Form.	Sing.	Pl.
4th.	موس <i>mûs</i> , razor.	امواس <i>muas</i> , razors.
4th.	لون <i>lain</i> , colour.	الوان <i>lûan</i> , colours. (a)

68. If the second letter be a ي, the plural is formed by adding a و after the second letter; it is also formed by adding an ا at the beginning and another before the last letter thus:—

EXAMPLES.

Form.	Sing.	Pl.
2nd.	بيت <i>bîtz</i> , room.	بيوت <i>biûtz</i> , rooms.
2nd.	زيت <i>zitz</i> , oil.	زيوت <i>ziûtz</i> , oils.
4th.	بئر <i>bir</i> , a well.	أبيار <i>biar</i> , wells. (a)
4th.	فيل <i>feel</i> , elephant.	أفيال <i>feçal</i> , elephants.

NOUNS OF FOUR LETTERS IN THE SINGULAR.

*Form of the Plural.*

..!..

69. If the four letters be *sound* letters, the plural is for-

(a) It is not pronounced the *alif* initial. (See No. 11).

-med by adding an *l* after the *second* letter of the singular; thus:—

EXAMPLES.

Sing.		Pl.
مركب <i>markéb</i> , ship.		مراكب <i>marákeb</i> , ships.
مبرد <i>mbrad</i> , file.		مبارد <i>mbáred</i> , files.

70. If the second letter be an *l* it is changed into *w*, thus:—

EXAMPLES.

Sing.		Pl.
جامع <i>jamád</i> , mosque.		جوامع <i>jûamád</i> , mosques.
كاغظ <i>kaghet</i> , paper.		كواغظ <i>kûaghet</i> , papers.

71. Those ending in *y* form their plurals similarly to the four *sound* letter words (see No. 69) thus:—

EXAMPLES.

Sing.		Pl.
مرسى <i>marsa</i> , seaport.		مراسي <i>marasî</i> seaports.
خذمي <i>khudmî</i> , knife.		خذامي <i>khudámî</i> , knives.

NOUNS OF FIVE LETTERS IN THE SINGULAR.

*Form of the plural.*

.. | ..

72. These nouns generally form their plural by adding an *l* after the *second* letter of the singular, and suppressing the

fifth if it be a *š* or the fourth letter if it be an *á* or a *و*. (a)

EXAMPLES.

Sing.	Pl.
فَنطَرَة <i>kantara</i> , bridge.	فَنطَارَة <i>kanatar</i> , bridges.
مَدْرَسَة <i>medarsa</i> , school.	مَدَارِس <i>medares</i> , schools.
مَغْرَفَة <i>mogharfa</i> , spoon.	مَغَارِف <i>megharef</i> , spoons.
سُلْطَان <i>sũltãn</i> , emperor.	سُلْطَان <i>slaten</i> , emperors.
مِفْتَاح <i>meftsahh</i> , key.	مِفْتَاح <i>mefatsahh</i> , keys.
مَخْطَاة <i>mokhtaf</i> , anchor, hook.	مَخْطَاة <i>mekhatef</i> , anchors, hooks.
صَنْدُوق <i>ssundokh</i> , box.	صَنْدُوق <i>ssenádek</i> , boxes.

73. If the second letter of the singular be an *á*, and the fourth a *و*, the *á* becomes *و* and the *و* is suppressed thus:—

EXAMPLES.

Sing.	Pl.
حَانُوت <i>hhanots</i> , shop.	حَوَانِت <i>hhuants</i> , shops.
كَاوِس <i>kaboos</i> , pistol.	كَاوِس <i>kûábes</i> , pistols.

74. The nouns which indicate a craft or a profession, ending in *ى*, form their plural almost always by adding a *š* thus: (sounded like *a*).

(a) This form has the same characteristics as the former (69). Take note that when the 4th. letter is *á* or *و*, *literary*, they are changed into *ي*, thus

مِفْتَاحِ, صَنْدُوقِ, etc; further, in Arabic vulgar the third letter has always the sound of our *a*, or *e*. short and in some regions takes no vowel whatever.

EXAMPLES.

Sing.	Pl.
مخزني <i>mekhazni</i> , soldier.	مخزنية <i>mekhazniya</i> , soldiers.
بحري <i>báhrî</i> , sailor.	بحرية <i>báhrîya</i> , sailors.
تجبي <i>tubji</i> , artillery- -man.	تجبية <i>tubjia</i> , artillery- -men. (a)

EXERCISE IX.

- |   |                               |
|---|-------------------------------|
| 1. Good night (departure). (b)              | اللله يمسيك بالخير 1.         |
| 2. Good evening (salutation). (c)           | مساك سعيد 2.                  |
| 3. I have been twice in thy house. (d)      | مشيت مرتين لدارك 3.           |
| 4. I stayed two days in Tetuan. (e)         | بقيت يومين في تطاون 4.        |
| 5. I have been twice in the Basha's garden. | مشيت نوبتين للغرسة دالباشا 5. |
| 6. I remained two years in Rabat.           | جلست في الرباط عامين 6.       |

(a) It appears that sometimes they take a *shidda* over the بحرية *thus* *bahhariya*; etc. etc. etc.

(b) *Tr. lit.* "God give thee a good night," or, "make thee pass the night well" (see No. 7). This salutation is used for afternoon as well as evening.

(c) *Tr. lit.* May thy night be good.

(d) *Tr. lit.* I went, or, I have gone.

(e) *Tr. lit.* I remained, or, I have remained.

- |  |   |
|--|---|
| <p>7. I have been two weeks at Casablanca, and two months at Morocco City. (a)</p> | <p>7. جاسمت (او بقیعت) جمعین<br/>بے الدار الیضا وشورین<br/>یے مراکش</p> |
| <p>8 The sultan's son has brought 2,000 horses and 200 mules.</p>                  | <p>8. ولد السلطان جناب البعین<br/>ذالخیل ومیتین ذالبعال</p>             |
| <p>9 I have passed two nights in my father's house.</p>                            | <p>9. جوزت لیلتین یے الدار ذبا با</p>                                   |
| <p>10. I have bought two pairs of stockings.</p>                                   | <p>10. شریٹ زوجین ذالتفا شر</p>   |
| <p>11. I have bought two cubits of cloth.</p>                                      | <p>11. شریٹ فامتین ذالتوب</p>   |
| <p>12. I have bought two cubits of rope.</p>                                       | <p>12. شریٹ فالتین ذاکہل</p>  |
| <p>13. Where hast thou come from?</p>  | <p>13. من این جیت</p>   |
| <p>14. I came from the market.</p>   | <p>14. جیت من السوق</p>   |
| <p>15. What hast thou bought?</p>  | <p>15. اش شریٹ</p>  |
| <p>16. I bought two mûdds of wheat.</p>  | <p>16. شریٹ مدین ذالزرع (او<br/>فمخ)</p>                                |
| <p>17. Did thy brother see my friend?</p>  | <p>17. أخاک بشاہ صاحبی</p>  |

(a) *Tr. lit.* I sat, or, I have sat.

18. My brother did not see  
thy friend.

18. أخاي ما شايف شي صا حيك

19. Has the believer (Moslem)  
not come? (The Arabs  
apply this word to  
Mohammedans only.)

19. ما جا شي اليومين

20. Did he see the mountains  
of Tetuan?

20. شايف الا جبال ذتطاون

21. He did not see the moun-  
-tains of Tetuan.

21. ما شايف شي الا جبال ذتطاون

22. Hast thou seen the mon-  
-keys of Tetuan?

22. شجبت الفرود (او الزعوط)  
ذتطاون

23. I have not seen the mon-  
-keys of Tetuan.

23. ما شجبت شي الفرود ذتطاون

24. I have seen the monkeys  
of Sheshowan.

24. شجبت الفرود ذشيشون

25. My father has not come.

25. ابوي ما جا شي

26. He did not bring the pen.

26. ما جاب شي القلم

27. Did he bring the pen?

27. جاب القلم

Pronunciation of the foregoing.

1. *Allah imessik bel-khair.*

8. ... *wuld.*

2. *Mesák-sáid.*

10. ... *tskashar.*

3. *Meshîts ... en darek.*

11. ... *tsâûb.*

4. *Bakitz ...*

12. ... *hebel.*

- |  |   |
|--|---|
| <p>6. <i>Guelests</i> “<i>Gue</i>” pronounced as in “<i>guerdon.</i>” (see note No. 7) <i>fer Rabat...</i></p> <p>7. ... <i>fed-dar al-baidá.</i> ... <i>Marakesh.</i></p> | <p>16. ... <i>zra</i> (or <i>kmh</i> or <i>gmh</i>).</p> <p>17. ... <i>sákhbek.</i></p> <p>22. ... <i>al karúd</i> (or <i>ez zátát</i>)...</p> <p>24. ... <i>sheshowan.</i></p> |
|--|---|

Vocabulary.

How many cubits of broadcloth? *ashal men kala dal-melf*  
اشحال من فالة ذالمليف

Two cubits of broadcloth *káltsein dal-melf* فالتين ذالمليف

How many mûdds of wheat? *ashal men mùd dal-zra*  
اشحال من مد ذالنزرع

How much does it weigh? *ashal katsoozn* اشحال كتوزن

Fresh butter, *zebda* زبدة (see Comp. 1).

How much is (it) worth *ashal kaiswa* اشحال كيسوى

Charcoal, 1<sup>st</sup>. *fahham* فاحم 2<sup>nd</sup>. *fakher* فاحر.

Hast thou not seen? *ma shûfts shî* ما شفت شي

My Uncle (paternal) *ámmî* عمي

Thy Uncle » *ámmek* عمك

My aunt » *ámmtsî* عميتي

Thy aunt » *ámmtsek* عميتك

Hast thou not brought? (or, ) thou hast not brought  
*ma jeebts shî* ما جيت شي

Cheese (in general) *jeben* جبن; a cheese *jebena* جبنة

How many kolas of oil *ashal men kolla dez-zîts.*  
اشحال من فلة ذالزيت

Bottle, 1<sup>st</sup>. *rudûma* رذومة 2<sup>nd</sup>. *karaa* قرة.

Thou hast not (or hast thou not?) (lit. not with thee any-thing) *ma aindek shî* ما عندك شي

Handkerchief *sebenia* سبينية

Has. (3<sup>rd</sup>. pers. Ind. Pres. Feminine) (lit. with her) *aïndha*  
عندها

How many rooms, *ashal del-biûtz* اشحال دالييوت

This white pink, *had al-koronféla al-baida* هذي البرنجملة  
البيضا

COMPOSITION 9.

How many cubits of cloth hast thou bought? (see Comp. No. 7)—I have bought two cubits of cloth (see Comp. No. 7).—How many mudds of wheat has thou bought?—I have bought two mudds of wheat.—How many kolas of oil hast thou bought?—I have bought two kolas of oil.—How much does this wax weigh? (see No. 58).—It weighs two hundredweights, two quarters and two ounces.—How much does this fresh butter weigh?—It weighs two pounds.—How much is this charcoal worth?—It is worth two ducats and two moozonats.—Hast thou not seen my uncle? (paternal)—I have not seen thy uncle (paternal).—Hast thou seen my aunt? (paternal)—I have not seen thy aunt (paternal).—Hast thou not bought the cheese?—I have not bought the cheese (see Comp. 3) but (see Comp. 4), I have brought the (Ex. I) bottle.—Hast thou not my father's bottle?—I have (see Comp. 3) not thy father's bottle, but I have (Comp. 1) thy (paternal) uncle's bottles.—Thou hast not the handkerchief of my (paternal) aunt, but thou hast (Comp. 1) my (paternal) uncle's handkerchief.—How many rooms has thy daughter?—She has two rooms.—What see'st thou? (Ex. 4 and 8) I see (Ex. 8) this white pink.—I see two horses and two dogs.



EXERCISE X.

- |  |   |
|--|---|
| 1. How are you? (note the plural).                     | 1. اش حالكم                                   |
| 2. Well thanks (how are) you? (Lit. No evil with you?) | 2. على خير الله يجعل فيكم البركة لا باس عليكم |
| 3. Very well; praise to God.                           | 3. لا باس الحمد لله                           |
| 4. What hast thou seen in the market?                  | 4. اش شفت في السوق                            |
| 5. I have seen two monkeys.                            | 5. شفت زوج ذالفروء                            |
| 6. What hast thy brother brought?                      | 6. اش جاب اخاك                                |
| 7. He has brought two birds.                           | 7. جاب زوج ذالطيور                            |
| 8. Have the hunters come?                              | 8. جاوا الصيادين                              |
| 9. The hunters have come.                              | 9. جاوا الصيادين                              |
| 10. Have the labourers (farm) come?                    | 10. جاوا البلاحين                             |
| 11. The labourers came from the kaid's garden.         | 11. جاوا البلاحين من الغرسة ذالفريد           |
| 12. Where did the travellers pass the night?           | 12. جاين باتوا الپساجرين                      |
| 13. The travellers passed the night at Alkazar.        | 13. الپساجرين باتوا في النصر                  |
| 14. How many donkeys (f.) hast thou?                   | 14. اشحال ذالكمارات عندك                      |

- |  |   |
|--|---|
| 15. I have two donkeys ( <i>f.</i> )                           | 15. عندي زوج ذاكمارات                     |
| 16. How many weapons hast thou?                                | 16. اشحال ذالسناحات عندك                  |
| 17. I have many weapons.                                       | 17. عندي بالزاي ذالسناحات                 |
| 18. Thou hast not seen the little streets of Tetuan.           | 18. ما شجبت شي الزنيقات<br>ذنطاوان        |
| 19. Hast thou not brought my sister's little boxes?            | 19. ما ججبت شي الصنيدفات<br>ذاختي         |
| 20. I have brought thy sister's letters.                       | 20. ججت البراوات ذاختك                    |
| 21. The sultan's sons saw the Basha's daughters.               | 21. اولاد السلطان شافوا البنات<br>ذالباشا |
| 22. I do not see the hearts of men.                            | 22. ما كمشوب شي القلوب<br>ذالرجال         |
| 23. They saw the gates of the city.                            | 23. شافوا المبان ذالدينة                  |
| 24. Thy uncle (paternal) did not bring the glasses.<br>(cups.) | 24. عمك ما جاب شي الكيسان                 |

Pronunciation of the foregoing.

- |  |                               |
|--|-------------------------------|
| 1. ... <i>hhalkûm.</i>                 | 10. ... <i>fellahheen.</i>    |
| 2. ... <i>ijal fikûm al-baraka ...</i> | 11. ... <i>kâid.</i>          |
| 7. ... <i>teor ...</i>                 | 12. ... <i>bâtsû (a) ...</i>  |
| 8. <i>Jâdû es-satîddeen.</i>           | 14. ... <i>hhdmârdt̄z ...</i> |

a. The final *l* is not pronounced.

16. ... <i>sénáhhátz</i> ...		20. ... <i>khétzek</i> ...
17. ... <i>béz-záf</i> ...		21. <i>Oolad</i> ... <i>shafoo</i> (a) ...
18. ... <i>zénikatz</i> ...		22. <i>Má kánshoof shî</i> ... <i>der-</i>
19. ... <i>ssenîdktz de-khétsi</i> .		<i>rejaal</i> .

Vocabulary.

Flights, Flocks	جراثم	<i>ferag</i> Pl. of	فرك	<i>ferg. g</i> hard.
Forts	ابراج	<i>berraj</i>	»	برج <i>bârj</i> .
Moslems (m.)	مسلمين	<i>meselmeen</i>	»	مسلم <i>mûslim</i> .
Weddings	اعراس	<i>ards</i>	»	عرس <i>aórss</i> .
Houses	ديار	<i>diar</i>	»	دار <i>dar</i> .
Moslems (f.)	مسلمات	<i>muslimatz</i>	»	مسلمة <i>muslima</i> .
Spanish, or Spaniard	صبنيول	<i>sbanyol</i> or	صبنيولي	<i>sbanyoli</i> .
Pretty (Pl.)	ظراف	<i>deraf</i> .		
Bought (or has bought) 3 <sup>rd</sup> . Pers. M. Ind. Pret.			شري	<i>shera</i> .
Pens	فلوم	<i>kloom</i> Pl. of	فلم	<i>kalam</i> .
Camels (m.)	جبال	<i>jimal</i>	»	جبل <i>jiml</i> .
» 1 <sup>st</sup> .	نافات	<i>nakûtz</i> or <i>nagâtz</i>	}	(b) Plûrals of نافة <i>naga</i> .
» 2 <sup>nd</sup> .	نياق	<i>niak</i> or <i>niag</i> . . . }		
Camel drivers 1 <sup>st</sup> .	جمالة	<i>jimmala</i> .	}	Plurs. of جبال <i>jimmal</i> .
» 2 <sup>nd</sup> .	جمالين	<i>jimmalin</i>		
They brought or have brought			جابوا	<i>jaboo</i> .
Married ( <i>adj. sing. m.</i> )	مزوج	<i>mezooj</i> Plural,		
	مزوجين	<i>mezoojeen</i> .		
Thou received'st or, hast received			قبصت	<i>kabudtsti</i> .
I received or have received			قبصت	<i>kabudtsts</i> .

a. See note a page 50.

(b) Pronunciation of the في No. 71.

Thou lost'st, or, hast lost	تَلَيْفَتِ <i>tlliftsi.</i>
I lost, or, have lost	بَلَيْفَتِ <i>tlliftsi.</i>
Knife (on the coast)	جَنَوِي <i>jenwi</i> Pl. جَنَاوَا <i>jenawa.</i>
	سَكَايِيْن <i>skeen</i> » سَكَاكِيْن <i>sekákin.</i>
Knife (Tangier or Tetuan)	خُدْمِي <i>khudmî</i> Pl. (see No. 71)
	خُدَامِي <i>khûdamî.</i>
Hast (thou) found, or did'st thou find	جَبَرْتِ <i>jabartsî.</i>
Thou hast found, or thou didst find	سَبَرْتِ <i>ssibtsî.</i>
I found or have found or	جَبَرْتِ <i>jabarts.</i>
»	سَبَرْتِ <i>seebts.</i>

COMPOSITION 10.

They saw two flights of birds.—Didst thou see the forts of the Moors? (Comp. 8).—We saw three (Comp. 8) forts (6).—The servant of Ali (Ex. 7) has not seen (Comp. 7) the nuptials of the Moors.—Thou hast seen the houses of the Moors, but thou hast not seen the rooms of the Mooresses.—The daughters of the Spanish Consul are pretty.—The servant of Mohammed bought two pens.—The servant of Ali has bought three camels.—Where have the camel drivers come from?—They come from Alkasar.—What have they brought?—They have brought two male camels and three female camels.—I have not seen the hunters.—The sons of the kaid are married.—What hast thou received?—I have received a handkerchief.—I have received a present.—What hast thou lost?—I have lost a knife.—I have lost a letter.—Where didst thou find this letter?—I found this letter in the garden.—I have found two knives on the road.—What hast thou lost?—I have lost three knives.—What hast thou found in the road?—I have found three wells.

EXERCISE XI.

- |  |                            |
|--|----------------------------|
| 1. Thou art welcome.                           | 1. مرحبا بك                |
| 2. God bless thee.                             | 2. الله يباركك             |
| 3. How art thou?                               | 3. كيف كنت                 |
| 4. Well, and thou?                             | 4. على خير لا بأس عليك     |
| 5. Quite well (lit. no evil)<br>thanks to God. | 5. لا بأس الحمد لله        |
| 6. I am a little sick.                         | 6. أنا مريض شوي            |
| 7. God give thee health.                       | 7. الله يعطيك الصحة        |
| 8. Where have the sailors<br>come from?        | 8. من اين جاوا البحريّة    |
| 9. They come from the sea.                     | 9. جاوا من البحر           |
| 10. What have they seen.                       | 10. اش شاخوا               |
| 11. They saw three ships.                      | 11. شاخوا ثلاثة زالهاكب    |
| 12. What hast thou lost?                       | 12. اش تالمت               |
| 13. I have lost the book of my<br>father.      | 13. تالمت الكتاب ذبابا     |
| 14. Hast thou found the<br>papers?             | 14. جبرت الكواغظ           |
| 15. I have found the papers in<br>the street.  | 15. جبرت الكواغظ في الرنفة |
| 16. Have you seen any sea-<br>-port?           | 16. شفتوا شي مرسى (مرسي)   |
| 17. We have seen many sea-<br>-ports?          | 17. شفتنا بالزاي ذالبراسي  |

- |   |   |
|---|---|
| 18. Have the hunters any<br>knive?                | 18. الصيادين عندهم شى حذمي              |
| 19. The hunters have many<br>knives.              | 19. الصيادين عندهم بالتزاي<br>ذاكحذامي  |
| 20. How many stools did you<br>see in the garden? | 20. اشحال ذالكراسي شبعيتوا في<br>الغرسة |
| 21. We saw three stools.                          | 21. شبعنا ثلاثة ذالكراسي                |
| 22. Dost thou see many flags?                     | 22. كنتشوب بالتزاي ذالسناجف             |
| 23. I see two flags.                              | 23. كنتشوب زوج ذالسناجف                 |
| 24. How many barges dost<br>thou see?             | 24. اشحال ذالفوارب كنتشوب (a)           |
| 25. I see four barges.                            | 25. كنتشوب اربعة ذالفوارب               |
| 26. Have you seen the can-<br>-nons of the Moors? | 26. شبعيتوا الهدا افع (b) ذالمسلمين     |
| 27. We have seen the Moors<br>cannons.            | 27. شبعنا الهد افع ذالمسلمين            |

Pronunciation of the foregoing.

- |                                   |                                       |
|-----------------------------------|---------------------------------------|
| 1. <i>Marhhaba bik.</i>           | 18. ... <i>andhûm ...</i>             |
| 3. <i>Kkuntzi ...</i>             | 20. ... <i>kârsî ...</i>              |
| 6. ... <i>shoowâi.</i>            | 22. ... <i>sanajék ...</i>            |
| 7. ... <i>iatik es-ssahha.</i>    | 24. ... <i>goowareb (or koowareb)</i> |
| 9. ... <i>bahhâr</i>              | 25. ... <i>ârbââ ...</i>              |
| 16. ... <i>shî ...</i>            | 26. ... <i>medâfâ ...</i>             |
| 17. ... <i>bez-zaf del-mârsî.</i> |                                       |

(a) Plural of ذارب

(b) Plural of ذرفع

Vocabulary.

Have you ( or you have ) brought	<i>jeebtsoo</i>	جہتوا
We brought or have brought	<i>jeebna</i>	جہنا
Hoe ( Sing. )	<i>fas</i>	فاس
» ( plural )	<i>fisan</i>	فیسان
Drain ( Sing. )	<i>kādüs</i>	فادوس
» ( plural )	<i>kûades</i>	فوادس
Some	<i>shî</i>	شی
Banisters درابز <i>darabez</i>	Pl. of دربوز <i>darbuz.</i>	
Of my house	<i>de-dari</i>	ذداری
Of thy house	<i>de-darîk</i>	ذدارک
Bendeki (a native gold coin) (S.)	<i>bendeki</i>	بنادکی
» ( plural )	<i>bendek</i>	بنادک
Bottle	<i>rduma</i>	رضومہ
» ( plural )	<i>rdaim</i>	رضایم
Handkerchief	<i>sebanîia</i>	سبانیہ
» ( plural )	<i>sebanî</i>	سبانی
Street	<i>zanka</i>	زنکا
» ( plural )	<i>zenakî</i>	زنافی
We bought, or have bought	<i>shérîna</i>	شرینا
You » » » »	<i>shérîtoo</i>	شریتوا
They » » » »	<i>shéraû</i>	شروا
Fish-hook	<i>sennara</i>	سنارہ
» ( plural )	<i>senaner</i>	سنانر
Cock 1st.	<i>farúj</i>	فروج
» s ( plural ) »	<i>feraraj</i>	فواراج
2nd.	<i>dîk</i>	دیک
»	<i>dîdk</i>	ادیاس
»	<i>dîook</i>	دیوک

COMPOSITION 11.

Have you brought the hoes?—We have brought the hoes.—Have the soldiers seen any bridge?—The soldiers saw two bridges.—Have you brought the drains?—We have brought the drains.—Have the Moors any schools (72).—The Moors have many schools.—How many spoons have you brought?—We have brought four spoons.—Have you seen the banisters of my house.—I have seen the banisters of thy house.—How many gold pieces hast thou?—I have four gold pieces.—We have brought the keys of thy house.—Have you brought the bottles.—We have brought the anchors.—Thy brother bought two handkerchiefs.—We have seen the streets of Tangier.—How many shops have you bought?—We have bought four shops.—How many pistols have you bought?—We have bought four pistols.—What did the sailors buy?—The sailors bought four fish-hooks.—How many cannons did the artillerymen buy?—They bought four cannons.—How many cocks hast thou bought?—I have bought four cocks.—I have four cocks.

§ 3. THE CASES OF NOUNS.

75. Nouns in Arabic Vulgar do not vary in their terminations and the cases are distinguished by means of the article as in English, or by certain prepositions.

76. An Arabic noun, with or without the article, may express the nominative, genitive or accusative. It will be nominative if the subject of a verb. thus:—

جا الرجل *jaa er-rajel* The man came.

It will be genitive if governed by another indeterminate



noun eg:— عين الرجل *ain er-rajel*. The eye of the man (see No. 48).

It will be accusative if it be directly governed by a verb. thus:—

شئت الرجل *shüfts er-rajel* I saw the man.

The genitive is also expressed by the words *متاع*, *mtsaa* or *د* *d* of eg:— العود ذا السلطان *al-aüd des-Sültan* the horse of the Sultan or العود متاع السلطان *al-aüd mtsaa es-Sültan* (see No. 49).

77. The Prepositions *ل* *li* or *le*, and *ن* *en* or *ne* signify the dative eg:—to (or for me) *لي* *liá* me (or more regularly *lilí*). Is whom, or for whom *لمن* *limen*, or *نمن* *nemen* he said to my father *قال* *kal en-bábá* (for *لبابا*).

Take note that after the preposition *ل* the *ا* of the article is suppressed, eg. For the man (a) *للرجل* *ler-rajel*.

78. The vocative takes no article and is indicated by the preposition *يا* *ya* oh eg:—Oh man *يا رجل* *ya rajel*.

The *ا* *a* is also used instead of *يا* *ya* (see interjection oh).

79. The ablative is expressed by the prepositions *في* *fi* or *fe* in *مع* *maa* with: *على* *ala* by or upon *بلا* *béla* without: *من* *men* from; and *ب* *bi* with in or by.

Proper names take the same prepositions but, the article as in English.

(a) In common conversation in Morocco the *ن* is frequently used instead of the *ل* which is the genuine Arabic preposition. On other occasions also the *ل* is sometimes changed into *ن* thus:—

سلاح	<i>sennaha</i>	he armed instead of	سلاح	<i>sellaha</i> .
زلزلة	<i>zenzela</i>	earth quake instead of	زلزلة	<i>zelzela</i> .

EXERCISE XII.

- |   |                    |
|---|--------------------|
| 1. Good morning (Ex. 3).  | صباح الخير 1.      |
| 2. Good morning to thee (lit. thy morning happy).                                     | صباحك سعيد 2.      |
| 3. How art thou? (Ex. 10).  | اش حالك 3.         |
| 4. Well, and thou?  | علي خير اش انت 4.  |
| 5. Well, thanks to God.   | بخير الحمد لله 5.  |
| 6. How is thy father.   | كيف كان ابوك 6.    |
| 7. He is a little sick.   | مريض شوي 7.        |
| 8. God prolong his life.  | الله يبطول غيره 8. |
| 9. Thanks ( Ex. 10. No. 2. )<br>( lit. god guard thee or<br>preserve thee from evil). | الله يسلمك 9.      |
| 10. Who has come to day?  | اشكون جا اليوم 10. |
| 11. The Sultan has come.  | جا السلطان 11.     |
| 12. The Sultana came.   | جات السلطانة 12.   |
| 13. The son of the Sultan has<br>come.  | جا ولد السلطان 13. |
| 14. The daughter of the Vizier<br>came.   | جات بنت الوزير 14. |
| 15. The soldiers (Sultan's<br>men ) came?   | جاوا المحزنية 15.  |
| 16. Have you seen the Sultan?   | شفتوا السلطان 16.  |
| 17. We have seen the Sultan.  | شفتنا السلطان 17.  |

- |   |  |
|---|--|
| 18. Have you seen the Vizier's garden?              | 18. شفتوا الغرسة ذالوزير               |
| 19. We have not seen the Vizier's garden.           | 19. ما شفتنا شي الغرسة ذالوزير         |
| 20. Did you buy the Basha's horse?                  | 20. شريتوا العود ذالباشا               |
| 21. We bought the Basha's horse.                    | 21. شريتنا العود متاع الباشا           |
| 22. We bought the mule (from) of the administrator. | 22. مشرينا البغللة ذالامين             |
| 23. For whom (is) this horse?                       | 23. لمن هذا العود                      |
| 24. This horse (is) for the Basha's.                | 24. هذا العود هو للباشا (or او ذلباشا) |
| 25. My father has bought a watch for my brother.    | 25. ابوي شرى واحد المكانتر ناخاي       |
| 26. Oh Mohamed! come.                               | 26. يا محمد اجي                        |
| 27. Mohamed, hast thou seen the horses?             | 27. امحمد شفت الخيل                    |
| 28. I have not seen the horses.                     | 28. ما شفت شي الخيل                    |

Pronunciation of the foregoing.

- |                               |  |
|-------------------------------|--|
| 2. <i>Ssebahhak said.</i>     | 12. <i>Jätz ...</i>                      |
| 3. <i>Ash hhaleek.</i>        | 19. <i>Ma shûfna shî ...</i>             |
| 8. ... <i>îtaowel aomerû.</i> | 22. ... <i>al-amîn.</i>                  |
| 9. ... <i>isellemek.</i>      | 24. ... <i>lâl-Basha (or nal-Basha).</i> |
| 10. ... <i>al-yom.</i>        |  |

25. ... *en-khaî.*

| 26. ... *ajee.*

Vocabulary.

Came or has come ( <i>f.</i> )	<i>jaats</i>	جات
My mother 1 <sup>st</sup> .	<i>imma</i>	يتا
» 2 <sup>nd</sup> .	<i>oomî or muî</i>	اموي
» 3 <sup>rd</sup> .	<i>imî</i>	امي
» 4 <sup>th</sup> .	<i>mûîmîtsî</i>	امرييتي

This last has a diminutive, affectionate meaning.

Thy mother 1 <sup>st</sup> .	<i>immak</i>	يتاسك
» 2 <sup>nd</sup> .	<i>immuk or mûk</i>	اموك
» 3 <sup>rd</sup> .	<i>ummek</i>	امكت
» 4 <sup>th</sup> .	<i>mûîmîtsak</i>	اموييتك

This last form has a diminutive, affectionate meaning.

King	<i>malek</i>	مالك
Queen	<i>maleka</i>	ملكة
Shoemaker	<i>kharraz</i>	خزاز
Moon	<i>kamar</i>	فير
Arrived or has arrived	<i>Wassal</i>	وصل
Master craftsman	<i>mallem</i>	معلم
Books	<i>kûtsûb</i>	كتب
»	<i>kitsabats</i>	كتابات
For me	لي <i>lia or lili</i>	ليلي
For thee	لك <i>lek or lilek</i>	ليلك
Women	<i>n'esa</i>	نسا
Oh Sir (lit my lord)	<i>ya rabbî</i>	ياربّي
Help me (imperitive)	<i>aunnî</i>	اونّي

Towel 1<sup>st</sup>. جروطة *foota* Plural ات *ats* (No. 62.)

and جوط *fûat*

Towel 2<sup>nd</sup>. زيب *zif* Plural زيوف

COMPOSITION 12.

Hast thy mother come?—My mother has come.—Has thy sister come?—My sister has come.—Has thy aunt come? (Comp. 9).—My aunt has come.—Have you seen the king?—We have seen (or saw) the king.—Have you seen the Queen.—We have not seen the Queen.—Hast thou found (Comp. 10) the shoemaker?—I have found the shoemaker.—Dost thou see the moon?—I see the moon.—Has the Sultan's son arrived?—Has the Vizier's doctor (55) arrived?—What has he brought?—He has brought the medicine (57) (remedy) for my brother.—The craftsman has come.—He has brought the books for thee and for me.—The Kaid's wives have come.—They have brought (Comp. 10) a present for thee (Comp. 4).—Oh Sir help me, Oh Abdelkader come.—Ali hast thou seen the books of my father?—I have not seen (Comp. 7) thy father's books.—What have you bought? (Comp. 11).—We have bought a towel.—We bought three towels.

EXERCISE XIII.

- |                        |                         |
|------------------------|-------------------------|
| 1. Welcome.            | (a) أهلاً و سهلاً 1.    |
| 2. How are you?        | (b) كيف حالكم 2.        |
| 3. Well; and you?      | على خير لا بأس عليكم 3. |
| 4. Well (lit no evil.) | لا بأس 4.               |

(a) A greeting signifying literally *family* and *ease* meaning you are in your family and at your ease.

(b) When Moors address a superior they frequently use the plural instead of the singular.

- |  |                            |
|--|----------------------------|
| 5. How are the children?                         | 5. كيف كانوا العيال (a)    |
| 6. How is the household?                         | 6. كيف كانوا الدار         |
| 7. My son is a little sick.                      | 7. ولدي مريض شوي           |
| 8. There (will be) no evil<br>if God will.       | 8. لا بأس إن شاء الله      |
| 9. God willing.                                  | 9. إن شاء الله             |
| 10. With whom did the Sultan's<br>son come?      | 10. مع من جا ولد السلطان   |
| 11. He came with my uncle.                       | 11. جا مع عمي              |
| 12. They came with the army.                     | 12. جاوا مع العسكر         |
| 13. They came without the<br>army.               | 13. جاوا بلا عسكر          |
| 14. Where have they been?                        | 14. جاين كانوا             |
| 15. They were in Fez.                            | 15. كانوا في فاس           |
| 16. When did they come?                          | 16. من اين جاوا            |
| 17. They came from Rabat.                        | 17. جاوا من الرباط         |
| 18. Where did they go to?                        | 18. لاين مشوا              |
| 19. They went to Mequinez.                       | 19. مشوا لمكناس (او مكناس) |
| 20. Where is the letter?                         | 20. جاين البراة            |
| 21. The letter is on the table.                  | 21. البراة على الطايفة     |
| 22. I have found the book on<br>the bed.         | 22. جبرت الكتاب على الجراش |
| 23. Didst thou find the needle<br>in the street. | 23. جبرت الابرة في الزنفة  |

(a) The Moors use this phrase also when desiring to enquire for the wife, it being impolite to allude to her *directly*.

24. The peasant bought the wool in the market.	24. البزلاج شترى الصوب في السوق
25. Hast thou bought a kola of Oil on the road.	25. شرييت فلة ذالزيت في الطريق
26. He bought the wheat with the money.	26. شترى الزرع بالدراهم (او بالبلوس)
27. The Sultan's sons have come from the mosque.	27. اولاد السلطان جاوا من الجامع

Pronunciation of the foregoing.

1. <i>Ahlan wa-sahlan.</i>	14. ... <i>kânû</i>
2. ... <i>hhalcum.</i>	18. ... <i>mshaoo.</i>
5. ... <i>al-aïal?</i>	19. ... <i>en-Meknâs.</i>
7. <i>Wâldî ...</i>	22. ... <i>farash.</i>
8. ... <i>in sha allah</i>	26. <i>bed-darahem</i> (or <i>belfloos</i> ).
10. <i>Ma men ...</i>	

Vocabulary.

I departed (or went out) or have gone	} <i>kharjets</i>	خرجت
Thou departed (or hast gone out)	} <i>kharjeetzi</i>	خرجت
He departed (or has gone out)	<i>kharj</i>	خرج
He remained, or has remained	<i>b'akâ</i>	بقي
Place, square, market	<i>blasa</i>	بلاصة
»       »       » (plural) this is really a Spanish expression for market	} <i>blassats</i>	} بلاصات
Place, square, market (plural)	<i>blaïes</i>	بلايص

Custom house 1 <sup>st</sup> .			} <i>dar al-ashur</i> دار العشور
(lit. "house of the tithe")			
	2 <sup>nd</sup> .	<i>deewana</i>	ديوانة
I placed (or I have placed)		<i>ameltz</i>	عيلت
Thou placedst (or hast placed)		<i>ameltzi</i>	عيات
Barque (or ship)		<i>esfina</i>	سفينة
Barques		<i>sefaïn</i>	سفاين
»		<i>shkaf</i>	شكاف
»		<i>shkâf</i>	شكوب
Upon, above ( <i>prep.</i> )		<i>ala</i>	على
»	»	<i>fcok</i>	جوف
Chair	شاية <i>shêçlya</i>	} pl. <i>shêçlaia</i> or <i>shêçlyats</i>	شاليا
Musket	مسكلة <i>mkahela</i>	pl. <i>mekâhel</i>	مكحل
Cemetery tombs. Graves		<i>mekabar</i>	مقابر is really
			plural of <i>mkabra</i> grave tomb (very little used)
			(vulgar).
	روضة <i>râda</i>	pl. <i>râdats</i>	روضات

COMPOSITION 13.

Where didst thou go out from?—I departed from Morocco. (Ex. 9).—Where hast thou gone out from?—I have gone out from the mosque (or I left the mosque).—From where has the Tradesman gone out (Comp. 12).—The tradesman has left the school (72).—The sailor (71) has left the sea (Ex. 11).—The moor (Comp. 10) remained in the mountain (Comp. 4).—The Emperor's doctor remained in the city.—The porter remained at the gate (Comp. 4 and No. 5).—The town-crier (Comp. 4) remained in the market.—The administrator (Ex.



12) departed from the custom house.—The kaid (Ex. 10) left the market.—Where hast thou put the fish-hooks?—Where have you put the bottles (Comp. 4).—I put the fish hooks (Comp. 11) in the ship.—I have put the bottles on the table (Comp. 8).—I have placed the gold pieces (Comp. 11) on the chair.—The Bashá's son came without a horse (26).—The hunter (Ex. 7) came without a musket.—The hunters came (Ex. 10) without dogs (47).—The labourers (peasants) came (Ex. 10) with the hoes (Comp. 11).—The artillerymen (74) came with the cannons. (Ex. 11).—Thy friend (Ex. 9) came with the artillerymen.—The camel drivers (Comp. 10) came with the camels.—My brother came with thy father.—Whence hast thou come? (Ex. 6 and 7).—I have come from the cemetery.—I saw (Ex. 2) thy uncle (Comp. 9) in the Moor's cemetery.

§ 4. FORMATION OF ADJECTIVES.

80. Adjectives have many different forms; the commonest are the following:—

Forms.	Example.	Root.
1st. (a) . . ا .	Writer كاتِب katseb	write كَتَب
2nd. (b) . . و . .	Written مكتُوب mktsûb	to write كَتَب
	Made مَعْمُول mamûl	to make عَمِل
3rd. (c) . . ى . .	Large كَبِير kebîr	to enlarge كَبَّر
	Decrease صَغِير sagheer	to decrease صَغَّر

(a) Takes an ا after the first radical letter (see No. 64 and 65.)

(b) Takes a و before the first radical letter, and ا before the last radical letter.

(c) Takes a ى after the second radical letter become less.

Forms.	Example.	Root.
4th. (a) ان . . .	Happy فرحان <i>farhan</i>	to gladden فرح
	Drunk سكران <i>sókéran</i>	to intoxicate سكر
5th. (b) . ا . . .	Liar كذاب <i>keddab</i>	to lie كذب
	Coward خوايف <i>kháwaf</i>	to fear خاف
	Peasant فلاح <i>felláhh</i>	to till فلاح
6th. (c) . . . ا	Black اكحل <i>kahhal</i>	to blacken كحل
	Green خضر <i>khedar</i>	to make green خضر
	Lame اعرج <i>arej</i>	to lame عرج
7th. (d) ي . . .	A Fez man فاسي <i>Fasî</i>	Fez فاس
	Syrian شامي <i>shemî</i>	Syria شام
	Cinnamon (see No. 82) coloured فرجي <i>karfi</i>	cinnamon فرجة
	Mountaineer جبلي <i>jebli</i>	mountain جبل

81. The adjectives of the first six forms are verbal i.e. adjectives derived from verbs.

Those of No. 7 are substantive adjectives i.e. derived from substantives. Those of the first and second forms appertain to

(a) Takes ان after the terminat root letter.

(b) Takes an | after the second radical letter, which must have a Shidda.

(c) Has an | before the first letter of the root (see No. 41.)

(d) Takes ي after the last root letter.

the class of active and passive participles, but strictly speaking they are merely adjectives and some times are employed as nouns. Those of the third and fourth forms, are qualifying adjectives those of the third indicating an habitual quality of the person or object described and those of the fourth a passing or acquired quality. (a)

Those of the fifth form designate an occupation or profession, the nature of an action, or the intensity of a quality.

Those of the 6<sup>th</sup>. form denote colours such as white Red, and also bodily deformity.

Those of the 7<sup>th</sup>. form denote generally, the nation province or town, of which one is a native, and the different shades of colours. They are equivalent to our titular, patronymic and possessive proper names.

82. With regard to the formation of adjectives of the 7<sup>th</sup>. class. it must be noted that if the root word ends in  $\text{س}$  the derived word is formed by converting that letter into  $\text{وي}$  thus for example from:—

غرناطة *gharnata* Granada there is derived

غرناطي *gharnati* granadian.

Sometimes it is formed by changing the  $\text{س}$  final into  $\text{اوي}$  thus:

طنجة *tanja* Tangier, into  $\text{طنجاوي}$  *tanjawi* a Tangier man  
eg. tangerine, ( or a native of Tangier ).

Those ending in  $\text{ا}$  form their derivatives by adding  $\text{وي}$  *wi* to the root word thus:—

سماوي *semawi* celestial, from

سما *semá* sky.

(a) Those of the 3<sup>rd</sup>. form indicate habitual quality of person or object, those of the 4<sup>th</sup>. passing or acquired quality.

EXERCISE XIV.

- |                                   |   |
|-----------------------------------|---|
| 1. Who arrived?                   | 1. اشكون وصل                              |
| 2. A learned man has arrived.     | 2. وصل واحد الرجل عالم (او حكيم)          |
| 3. That christian is learned.     | 3. ذا سن النصراني عالم                    |
| 4. That shoemaker is ignorant.    | 4. ذا سن الخراز جاهل                      |
| 5. The craftsman is prisoner.     | 5. المعلم مسجون                           |
| 6. The book is written.           | 6. الكتاب مكتوب                           |
| 7. The dog is tethered.           | 7. الكاب مربوط                            |
| 8. This lad is young.             | 8. هذا العيل (او ذري او يشير او طبل) صغير |
| 9. This market is large.          | 9. هذا السوق كبير                         |
| 10. The neighbour is prudent.     | 10. الجار رزين                            |
| 11. Thy brother is angry.         | 11. اخوكى ففصان                           |
| 12. That man is drunk.            | 12. هذاك الرجل سكران                      |
| 13. That sailor is tired.         | 13. ذاك البحري عيان                       |
| 14. That artilleryman is content. | 14. ذاك الطنجي فرحان                      |
| 15. Thy son (is) a liar.          | 15. ولدك كذاب                             |
| 16. My son (is) a blacksmith.     | 16. ولدي حداد                             |
| 17. My father (is) a shoemaker.   | 17. ابوي خراز                             |
| 18. My uncle (is) a butcher.      | 18. عيي جزار                              |
- (Ex. 7.)

19. This paper is black.	19. هذا الكاغط اسود
20. This cat ( <i>m.</i> ) is white.	20. هذا القط (Comp. 8.) ابيض
21. That paper is red.	21. هذاك الكاغط احمر
22. That cat is black. ( <i>mac.</i> )	22. ذاك الدس اسود
23. That christian ( <i>m.</i> ) (is) a syrian.	23. ذاك النصراني شامي
24. This moor (is) a mountaineer.	24. هذا المسلم جبلي
25. That carpenter (is) a granadien.	25. ذاك النجار غرناطي
26. This mason (is) a tangerine.	26. هذا البتاي طنجاوي
27. The doorkeeper (is) a native of Fez.	27. البواب فاسي
28. The flag is ash coloured.	28. السنجق رمادي

Pronunciation of the foregoing.

2. ... <i>aalem</i> (or <i>hhakîm</i> ).	11. ... <i>faksan</i> .
3. ... <i>enesrani</i> ...	13. ... <i>aiyan</i> .
4. ... <i>jaheel</i> .	15. <i>Wldek</i> ...
5. ... <i>mesjân</i> .	21. ... <i>hhemar</i> .
7. ... <i>merbât</i> .	25. <i>Dak en-nejjar</i> ...
8. ... <i>aîl</i> (or <i>dérrê</i> or <i>îshîr</i> , or <i>tefel</i> )...	26. ... <i>bennai</i> ...
10. <i>Aljar erzîn</i> .	28. <i>Es-senjak</i> ...

Vocabulary.

Has been or was	<i>kan</i> ( <i>masc. verb.</i> )	كان
» » »	<i>kanetz</i> ( <i>fem. verb.</i> )	كانت
Perfumer	<i>attar</i>	عطار
Short ( low of Stature )	<i>kaseer</i>	قصير
Stout ( fat )	<i>sèmeen</i>	سمين
Wide	<i>wasaa</i>	واسع
High	<i>aalî</i>	عالي
» ( <i>fem.</i> )	<i>aalia</i>	عالية
Tower	<i>soomâa</i>	صومعة
Muleteer	<i>hhâmmâr</i>	حمّار
Muleteers ( plural )	<i>hhammara</i>	حمارة
Barber ( <i>leech.</i> )	<i>hhajjam</i>	حجّام
Barbers ( plural )	<i>hhajjameen</i>	حجّامين
My cousin ( paternal )	<i>wld amî</i>	ولد عمي
Baker	<i>khâbbâz</i>	خبّاز
Patient	<i>sâbâr</i>	صابر
»	<i>sâber</i>	صابر
Tunis	<i>tsûnis</i>	تونس
Tunisian	<i>tsûnsî</i>	تونسي
Blue	<i>zarak</i>	ازرق
Dear	<i>ghalî</i>	غالي
Yellow ( <i>m.</i> )	<i>safar</i>	اصفر
»	<i>safara</i>	صفرا
Cheap ( <i>m.</i> )	<i>râkhées</i>	رخيص
Cheap ( <i>f.</i> )	<i>rkheesa</i>	رخيصة
Alexandria	<i>askandrîia</i>	اسكندرية
Alexandrian	<i>askandrani</i> ( <i>a</i> )	اسكندرياني

(a) Some nouns of this class end in *اني* *ani*.

Mogador	<i>es-sûcera</i>	الصويرة
Mogador ( <i>adj.</i> ) (or per- -taining to Mogador)	} <i>sâiri</i>	صويري

COMPOSITION 14.

Abdelkader was the Basha's scribe (Ex. 7).—My father (Comp. 6) was a perfumer (the same word is used for grocer, ie, a dealer in spices).—The cat was tethered (Ex. 14).—The book (Ex. 5) was written.—Hamed (Comp. 5) was short (of stature).—My son is stout.—The Tetuan (Ex. 7) market (Comp. 4) is wide.—The mosque tower is high (70).—My uncle (Comp. 9) was a muleteer.—Thy uncle was happy.—Hamed's servant (Ex. 7) was drunk.—My brother's (Comp. 5) master (Comp. 12) (instructor) was an embroiderer.—My son's master is a barber. (Surgeon. Leech).—My cousin was a baker.—My cousin is patient.—This soldier is a Tunisian.—My father (Ex. 6) was a native of Fez.—They brought a green cloth (Ex. 9).—This cloth (Comp. 9) is green.—This cloth is blue.—The blue cloth is dear.—This handkerchief is yellow.—This wool (Comp. 3) is cheap.—The charcoal (Comp. 9) was dear.—The bread (Ex. 5) was cheap.—The Emperor's doctor (55) was an Alexandrian.—This merchant (Ex. 8) is a native of Mogador.—This lad (Ex. 14) is a syrian.

§ 5. THE GENDER AND NUMBER OF ADJECTIVES.

83. All the *adjectives* given in the preceding paragraph are of the masculine gender, and form their feminine by adding *â* to the masculine, and suppressing the initial *â* of the masculine.

EXAMPLES.

Forms.	Masculine.	Feminine.	Pronunciation.
1st.	Writer كتاب	كاتبة	<i>katseba.</i>
2nd.	Written مكتوب	مكتوبة	<i>mktsûba.</i>
3rd.	Large كبير	كبيرة	<i>kbîra.</i>
4th.	Happy فرحان	فرحانة	<i>farhhana.</i>
5th.	Liar كذاب	كذابة	<i>kiddaba.</i>
7th.	Syrian شامي	شامية	<i>shemîa.</i>

*Exception.*

6th. | Black | كحلا | | *khhla.*

84. The *plural* of adjectives is generally *regular*, that is to say, it is formed by adding the termination *ين* *een*, to the masculine singular. The exceptions are those of the 3<sup>rd</sup>. and 6<sup>th</sup>. forms. whose plurals are *irregular*, the 6<sup>th</sup>. class forming their plurals by changing the *ي* into *أ* and the 3<sup>rd</sup>. forming it by suppressing the initial *أ*.

EXAMPLES.

Forms.	Singular.	Plurals.	Pronunciation.
1st.	كتاب	كتابين	<i>katsabeen.</i>
2nd.	مكتوب	مكتوبين	<i>mktsûbeem.</i>
4th.	فرحان	فرحانيين	<i>farhhaneem.</i>
5th.	كذاب	كذابين	<i>kiddabeem.</i>



EXAMPLES.

Forms.	Singular.	Plural.	Pronunciation.
7th.	(a) جبلی	جبلیں	jebleen.
<i>Exceptions.</i>			
3rd.	(b) کبیر	کبار	kbar.
6th.	کاحل	کاحل	kohhal.

85. The plurals of the adjectives are generally the same for both genders. Still there are some feminine plurals formed by ات like nouns (see No. 62).

86. Finally it should be noted that when certain adjectives are of a substantive character, they have *irregular* plurals. Here are some examples.

*Adjectives substantivates.*

Forms.	Singular.	irregular Plural.
1st.	کاتب katseb, a scribe.	کتاتب kuttsab.
	عالم aalim, a learned man.	عالمیا aûlema.
2nd.	مکتوب mektsûb, written.	مکتائب mékâtseeb.
3rd.	میت meets, dead.	موتیا mauwtsa.
	طیب tebib, doctor.	اطبیا attâba.
	فقیر fakir, poor.	فوقرا fookara.
4th.	سکران skeran, drunk.	سکاری sekâra.
7th.	جبلی jëbli, mountaineer.	جبالة jëbâla.

(a) Several of this class form the plural by ے see No. 71.

(b) جدید jêed new of the third form is, in the plural, جدود jêud.

EXERCISE XV.

- |   |   |
|---|---|
| 1. The letter was written.                  | 1. البراة كانت مكتوبة                   |
| 2. The handkerchief is dried.               | 2. السبينة ناشجة                        |
| 3. The she-ass was tethered.                | 3. الحماراة كانت مربوطة                 |
| 4. The lesson (or reading) is easy.         | 4. الثراية (84) ساهلة                   |
| 5. We have seen a large tree.               | 5. شجنا واحد الشجرة كبيرة               |
| 6. My sister was short.                     | 6. اختي كانت قصيرة                      |
| 7. The mistress was happy.                  | 7. المعلمة كانت فرحانة                  |
| 8. The seamstress was a liar.               | 8. الخياطاة كانت كذابة                  |
| 9. My mother was a baker.                   | 9. يما كانت خبازة                       |
| 10. Thy mother was patient.                 | 10. يّاك كانت صبارة                     |
| 11. My aunt was a tunisian.                 | 11. عمّتي كانت تونسية                   |
| 12. This musleman is egyptian.              | 12. هذي المسلمة مصرية                   |
| 13. The books were written.                 | 13. الكتب كانوا مكتوبين                 |
| 14. This handkerchief is white.             | 14. هذي السبينة بيضا                    |
| 15. That mare is black.                     | 15. ذيك العودة كحلا                     |
| 16. The handkerchiefs was dry.              | 16. السباني كانوا ناشجين                |
| 17. We have seen some large birds.          | 17. شجنا شي ذالطيور كبار                |
| 18. The hunters are liars.                  | 18. الصيادين كذابين                     |
| 19. The beggars were happy.                 | 19. البغرا كانوا فرحانيين               |
| 20. These travellers (m.) are mountaineers. | 20. هنوم المسافرين جهالين<br>(جبالذ or) |

21. We have seen the scribes of the Vizir.	21. شِعْبَا الكِتَابِ ذَالْوَزِيرِ
22. The learned men of Fez have come to day.	22. الْعُلَمَاءُ دَجَاسَ جَاوَا الْيَوْمِ
23. The Sultan's doctor's are alexandrians.	23. لِاطْبَا ذَالسُلْطَانِ اسْكَندْرَانِيَّيْنِ
24. The mountaineers ( <i>m.</i> ) are strong.	24. الْجِبَالَةُ (a) صَحَّاحٌ
25. We have seen the drun- -kards in the market Place.	25. شَبْنَا السَّكَارَى فِي الْيَلَاةِ
26. These men are lame.	26. هَذُوْمُ الرَّجَالِ بُرْجٌ

Pronunciation of the foregoing.

2. ... <i>nashfa</i> .	13. ... <i>kanû</i> ...
3. ... <i>merbâtu</i> .	15. <i>Dik</i> ...
4. ... <i>sahela</i> ...	16. ... <i>nashfin</i> .
6. ... <i>kassîra</i> .	17. ... <i>shî</i> ...
9. ... <i>khûbbâzâ</i> .	20. <i>Hadûm</i> ...
10. ... <i>sbbara</i> .	23. ... <i>ascandranîin</i> .
11. ... <i>tsûnsiia</i> .	24. ... <i>sahlahh</i> .
12. <i>Had el-mésêlmâ masrîâ</i>	26. ... <i>âorj</i> .

Vocabulary.

Wounded ( <i>adj. substantive</i> ) (sing.)	<i>mjrroh</i>	مَجْرُوحٌ
» « » (plural)	<i>mjarahh</i>	مَجْرَاهٌ

(a) Generally used without the article.

Prisoners imprisoned ( sing. )	<i>msjân</i>	مسجون
» » ( plural )	<i>m'sajin</i>	مساجن
They went out, or have gone out ( plural )	} <i>kharjû</i>	خرجوا
From is generally used without the article	} <i>min</i>	من
Inhabitant ( sing. )	<i>sâken</i>	ساكن
Inhabitants ( plural )	<i>sukkân</i>	سكان
Workman ( sing. )	<i>khaddam</i>	خادم
Workmen ( plural )	<i>khaddameen</i>	خدا مين
Student or scholar	<i>taleb</i>	طالب
» » ( plural )	<i>tolba</i>	طلبا
Thief	<i>sarak</i>	سارق
» ( plural )	<i>surrâk</i>	سراق
Governor	<i>hhakim</i>	حاكم
Governors ( plural )	<i>hhokkâm</i>	حكام
They arrived, or have arrived	<i>wasalû</i>	وصلوا
Learned man ( savant )	<i>hhakeem</i>	حكيم
» men ( plural )	<i>hhokama</i>	حكما
Mequinez ( <i>adj.</i> ) ( person or thing ( <i>m.</i> )	<i>meknasî</i>	مكناسي
Tetuan ( <i>adj.</i> ) » » ( <i>m.</i> )	<i>tsêtawnî</i>	تطاوني
Lieutenant	<i>khalifa</i>	خليفة
» ( plural )	<i>khalaiif</i>	خلايف
» »	<i>khâlâfa</i>	خلفا
Servants ( Ex. 7 sing. ) ( plural )	<i>metzallmeen</i>	متعلمين
Masons ( sing. Ex. 14 ) ( plural )	<i>bnaiya</i>	بنائفة
Squint eyed	<i>awar</i>	اعور
» ( plural )	<i>aûer</i>	عور
Christians ( sing. see Ex 14 )	<i>nasara</i>	نصاري

Lame ( <i>m.</i> )	<i>aarj</i>	اعرج
» ( <i>f.</i> ) (plural see Ex. 15)	<i>arja</i>	عرجا
Kaids (pl. see Ex. 10)	<i>kīyad</i>	قياد
Fez-Cap. (worn by government soldiers)	}	<i>shasheeya</i> شاشية
» » (plural)		
Mad silly	<i>hhamak</i>	احمق
» » ( <i>f.</i> )	<i>hhamka</i>	حمفا
» » (plural)	<i>hhomak</i>	حمف

COMPOSITION 15.

Hast thou found the wounded (men)? (Comp. 10).—I found (Comp. 10) the wounded men in the road (Comp. 2).—Where did the prisoners go out from? (Ex. 6).—The prisoners went out from the prison.—The inhabitants of Tetuan are workpeople.—Where did the scholars go out from?—The students went out from the school (72).—Where have they gone to? (Ex. 3).—They went to the mosque (70).—Hast thou found the thieves?—The thieves went out from the prison.—Have the governors arrived?—The governors have arrived to day (Ex. 12).—The learned men have arrived (Ex. 10) to day.—These Moors (Comp. 10) are natives of Mequinez (a belong to Mequinez).—These sailors (74) are alexandrians.—These soldiers (74) are natives of (or belong to) Fez.—The Vizir's scribes are tunisians.—The servants of the khalifa belong to (or are natives of) Tetuan.—The masons are Fezzis.—These Moors are squint eyed.—These christians are lame.—These kaids are balds.—These men (Ex. 15) are mad.—This handkerchief is green (Comp. 9.) This cap is red (Ex. 14).

§ 6. DIMINUTIVES OF NOUNS.

87. As a general rule the *diminutive* is formed by adding a *ي* after the second letter; For example:

دودة *dūda* worm      دويدة *duēda* little worm.  
كلبة *kelba* bitch      كليبة *keliba* little bitch.

88. Nouns composed of three sound letters form their *diminutives* by adding a *ي* with a *shidda* (ξ) after the second letters; thus:—

قلب *kalb* heart      قلبيب *kalieeb* little heart.  
كلب *kelb* dog      كليب *kelieeb* little dog.

If the second letter of the three is *weak*, it is changed into *و*, and the *ي* of the *diminutive* is doubled by means of the *shidda*; thus:—

باب *bab* door      بوبب *būeb* doors. (a)  
فأر *far* mouse      فووير *fooeer* little mouse.  
طير *taîr* bird      طووير *tūeer* little bird.  
بيت *bits* room      بوويت *būeets* little room.

89. When the third letter is a *ل* or a *و* it is changed into *ي* above which is placed a *shidda* thus:—

كتاب *keetsb* book      كتيب *ktseeb* booklet.  
فلوكة *felūca* barge      فليكة *feleeca* small boat.

90. If the third letter be a *ي* it becomes doubled by adding a *shidda*, thus:—

(a) The form *بوبيبة būba*, is also used. The vulgar *diminutive* ought to have at least 5 letters; for this reason if the *shidda* be omitted, as in this instance, it is necessary to add a *ش* at the end vide, other examples in No. 95.

بهيمة *behîma* animal      بهيية *behîima* little animal.

فنين *kanâîn* (a) rabbit      فنيين *kanîîn* little rabbit.

91. If the word is of more than four letters and the penultimate letter be a **ا** or a **و** or a **ي** these letters are suppressed thus:—

مفتاح *meftsaħ* key      مفتيح *mefitshh* little key.

صندوق *sandok* box      صندوق *sanîdk* little box.

92. 1<sup>st</sup>. When the nouns are composed of *sound* letters and have a shidda over the second one, the shidda is suppressed, and the **ي** of the diminutive is placed between the letters which are repeated, thus:—

قطّة *kátta* cat      قطيطّة *katita* kitten.

حبة *hhabba* a grain      حبيبة *hhbeeba*

2<sup>nd</sup>. If the nouns are composed of *weak* letters these are suppressed, following the same rule thus:—

سنانج *sennaj* fruit basket      سنيينج *senînaj* little fruit basket.

فلوس *fellûs* cock      فلياس *felîles* little cock.

بطيخة *batékha* water melon      بطيطخة *batétikha*.

93. Diminutives derived from adjectives are, generally, formed according to the above rules for nouns; thus:—

ظريف *derif* pretty      ظرييف *derîif* prettyish.

مسكين *mskeen* poor honest      مسكين *mseekin*.

NOTE. Exact translations of the above two diminutives are hard to find in English. These words, coined for the occasion, appear to give the nearest idea of the Arabic meaning.

94. Adjectives of the 6<sup>th</sup> form. (80), which indicate the principal colours drop the initial **ا**, and repeat the second radical letter, at the same time inserting a **ي** thus:—

(a) The form **فيلين** *kalâin* is also used.

أحمر	<i>hhemar</i>	red	حمير	<i>hHEMEEMAR</i>	reddish.
أكحل	<i>kahhal</i>	black	كحيل	<i>kahthal</i>	blackish.
أخضر	<i>khadar</i>	green	خضير	<i>khdeedar</i>	

95. Finally, some diminutives are formed irregularly. The following are those most often met with in conversation.

Primitive.		Diminutive.		
رجل	<i>rajul</i> (55)	man.	رويحل	<i>raweejl</i> manikin.
أم	<i>üm</i> (C. 12)	mother.	مويمة	<i>mûima</i> little mother.
ما	<i>ma</i>	water.	مويمة	<i>mâia</i> watery.
شي	<i>shî</i>	some.	شويمة	<i>shoôya</i> .
شمس	<i>shms</i>	sun.	شميسة	<i>shmeesa</i> little sun sunny.
دار	<i>dar</i>	house.	دويمة	<i>dâira</i> little house.
بنت	<i>bents</i>	daughter.	بنيتة	<i>benîtsa</i> little daugh- -ter.
عين	<i>ain</i>	eye.	عويمة	<i>aiwaîna</i> little eye.
أذن	<i>udn</i>	ear.	أديمة	<i>udina</i> .
براة	<i>bra</i>	letter.	بروية	<i>berîwa</i> little letter (a)
كبير	<i>kabeer</i>	large.	كبيير	<i>kabeeber</i> largish.
صغير	<i>sagheer</i>	small.	صغوير	<i>saghîwor</i> smallish.
طويل	<i>tûeel</i>	tall long.	طويول	<i>tâiweel</i> tallish lon- gish.
أبيض	<i>baid</i>	white.	بويوض	<i>bâiwid</i> whitish.
قصير	<i>kaseer</i>	short.	قصيصر	<i>kasîsar</i> shortish.

(a) Or بويمة *berîa* see rule No. 89.



Primitive.

فليل *kaleel* few ( little ).

سخون *skhóon* hot, warm.

Diminutive.

كليل *kaliwel* very few  
very little.

سخيخن *skhikhen* warmish.

96. The feminine of diminutive adjectives terminates in ة ( see 83 ) and their plural ين thus:—

كبيرة *kabibira* largish ( *f.* ).

كبيرين *kabibireen* largish ( plural *m. f.* )

The plural of diminutive nouns ends in *atz* ( 63 ).

EXERCISE XVI.

1. Have you seen this little worm?
2. We have not seen that little worm ( Comp. 8 ).
3. For whom is this little dog ( pup ) ( 77 ).
4. This pup ( is ) for my uncle.
5. That little female dog is for my aunt.
6. The soldiers went out by the little gate.
7. Who ate ( 41 ) the bread?
8. A mouse ate the bread.

1. شفتوا هذي الدويذة

2. ماشعنا شي هذيك الدويذة

3. لمن هذا الكليب

4. هذا الكليب نعبي ( for لعبي )

5. هذيك الكليبة لعمتي

6. المخزنية خرجوا من البويب  
( البويبة or )

7. اشكون اكل الخبز

8. واحد الجوير اكل ( كلى or )

الخبز

9. Who ate the wheat? 9. اشكون اكل الزرع
10. A little bird ate the wheat. 10. واحد الطويرة اكل الزرع
11. Whence went out the administrators? 11. من اين خرجوا الأمانة
12. The administrators went out from the custom house. 12. الأمانة خرجوا من الديوانة
13. That little room has two windows. 13. هذاك البويت عندو زوج ذالطينان
14. Thy Uncle passed the night in a little room. 14. عمك بات في واحد البويت
15. This booklet (is) for my aunt. 15. هذا الكتيب لعمتي
16. We have bought (Comp. 11) five booklets. 16. شرينا خمسة ذالكتيبات
17. We have bought a little boat. 17. شرينا واحد البليكة
18. The scholar hunted a little rabbit. 18. الطالب (Comp. 15) صاد واحد الغلين (or فليون)
19. My brother hunted five little birds. 19. اخاي صاد خمسة ذالطويات
20. My little (or dear) boy (is) somewhat poor. 20. عوتلي مسيكن
21. My little son is prettyish. 21. وليدي ظريبي
22. With whom camest thou? 22. مع من جيت

23. I came with that little man.	23. جيت مع هذاك الرويجل
24. How many sons (or children) has thy cousin?	24. اشحال ذلاولاد عنده ولد عمك
25. My cousin (ie son of thy paternal uncle) has one little son and three little daughters.	25. ولد عتي عنده واحد الوليد وثلاثة ذالهنيتات
26. This orange is greenish.	26. هذي اليشينة خصيصرة
27. These lemons are greenish.	27. هذوم الليمون خصيصرين
28. That lemon is largish.	28. هذيك الليمونة كبيرة
29. That stick is longish.	29. هذاك العكاز (or العصا) طويل

Pronunciation of the foregoing.

1. ... <i>had</i> (a) <i>ed-dâida</i> .	18. ... (or <i>kaliwen</i> ).
3. ... <i>had</i> (a) <i>el-keliib</i> .	20. <i>Awili</i> ...
4. ... <i>endammî</i> for <i>li-âmmî</i> . (b)	21. <i>Uliidi</i> ...
8. ... <i>kelâ</i> (see No. 165) ...	24. ... <i>uld dmmeK</i> .
11. ... <i>al oomâna</i> .	27. ... <i>laimân</i> ...
13. ... <i>andû</i> ... <i>tikân</i> .	28. ... <i>laimâna</i> ...
16. ... <i>khamisa</i> ...	29. ... <i>aokâz</i> (or <i>âsa</i> ) ...

(a) The final *a* and *i* are not pronounced: see No. 136.

(b) The  $\int$  spooned be placed at the beginning of the word instead of ن although the pronoun *en* or *ne* is more commonly used especially in Northern Morocco.

Vocabulary.

Primitives.	Diminutives.
فبّة <i>koffa</i> basket (hand basket. )	فبيجة <i>kafifa</i> little basket.
بوسة <i>bûsa</i> kiss.	بويسة <i>bûisa</i> little kiss.
برميل <i>bérmil</i> barrel.	بريميل <i>berimel</i> little barrel.
سلّة <i>sulla</i> basket ( round cone basket. )	سليالة <i>sûlîla</i> little basket.
فنار <i>fenâr</i> lantern.	فنيئر <i>fenûier</i> little lantern.
كاس <i>kâs</i> cup, glass, tumbler.	كوييس <i>kûiîs</i> little cup.
كورة <i>kûrah</i> ball globe.	كوييرة <i>kûîra</i> little ball.
معزة <i>maza</i> goat.	معييزة <i>maîza</i> little goat kid.
زنفة <i>zanka</i> street.	زنييفة <i>zanîka</i> little street.
خبزة <i>khubza</i> loaf (of bread.	خبييزة <i>khûbîza</i> little loaf of bread.
قهوة <i>kâhûa</i> coffee.	قهيوة <i>kahîwa</i> a little coffee.
مايدة <i>maîda</i> table.	موييدة <i>mâîda</i> little table.
سينية <i>sinîa</i> tray.	سويينية <i>sûinîa</i> little tray.
ما شافوا شي <i>ma shafû shî</i> {	They did not see, (or) they have not seen.
فبص <i>kabâd</i> {	received, hast received, or caught hold.
عويّلك <i>awîilek</i> Thy boy.	
وليّدك <i>wlîidek</i> Thy little son.	
ولّدك <i>wêldek</i> Thy son.	

اعطاني	<i>aatáni</i>	gave me, (or) has given me.
اعطاك	<i>aáták</i>	gave thee, (or) has given thee.
ماحياة	<i>mahháa</i>	aguardiente ( aniseed brandy ).
مشاش	<i>meshmash</i>	or apricots plural <i>col.</i>
مشاشة	<i>meshmasha</i>	» apricot singular.
نیش	<i>nîsh</i>	» apricots plural <i>col.</i>
نیشة	<i>nîsha</i>	» apricot singular.
دالروز	<i>der-ráûz</i>	of rice.
فهواجي	<i>kahûaji</i>	coffee shop keeper. ( a )

COMPOSITION 16.

These Moors ( Comp. 10 ) have seen ( Ex. 10 ) thy boy in the market place ( Comp. 13 ).—The sailors ( 74 ) have not seen your little son.—My boy received a little letter.—The gate-keeper ( Comp. 4 ) has received five notes.—We have bought ( Comp. 11 ) a little hand basket.—Thy boy has given me a little kiss.—That mariner gave me this little barrel.—I have not ( Comp. 3 ) the little baskets of the butcher, ( Ex. 7 ) but ( Comp. 4 ) but I have the reed baskets of the mountaineer.—We have bought a little lantern.—Thy cousin gave me a little glass of aniseed brandy ( aguardiente ).—The sailor gave thee five little barrels of aguardiente.—This mountaineer gave thee a little basket of apricots.—My father ( Ex. 6 ) gave me a little ball.—I have lost ( Comp. 10 ) a little key ( 91 ).—This merchant ( Ex. 8 ) gave me a little plate ( 91 ) of rice.—This kid (*m.*) ( is ) blackish.—These kids (*f.*) are largish.—This cat ( Comp. 8 ) (*m.*) is whitish ( 95 ).—Thy son is shortish.—The sons ( Ex. 10 ) of the scholar are shortish.—This little street is

(a) The termination *جي* *jî* is turkish.

longish.—This little loaf is warmish ( 95 ).—The coffee house keeper gave me a little coffe ( ie a “small coffee” ).—We have bought five small loaves.—The customs administrator (Ex. 12) bought ( Comp. 10 ) this little house.—Thy daughter (Comp. 6) is prettyish.—Hast thou bought this little table?—My father has bought this little table.—Thy unele ( paternal ) (Comp. 9) has bought this little tray.

§ 7. COMPARATIVES AND SUPERLATIVES.

97. Arabic comparatives are formed by prefixing an *alif* ʾ to the root word ( form. ʾ . . . ʾ or أَجْعَلُ ). This gramatical form is not, however, always found in common speech, and the ad-jectives of the third formation ( 80 ) are, in Morocco, almost the only kind which admit of it if it be desired to form the comparative from the positive, that is to say, of an adjective of the third formation, the ي is suppressed and an initial ʾ is prefixed.

The English word than is من *min* ( literally from ).

Form of the root.	Form of the positive.	Formation of comparative.
كبر	كبير large great (80)	أكبر <i>kebár</i> larger greater.
صغر	صغير small (80).	أصغر <i>seghár</i> smaller.

EXAMPLES.

1 <sup>st</sup> . Joseph is bigger than Kaddúr.	يوسفي أكبر من قَدُور 1 <sup>st</sup> . <i>Yusef kebár min Kaddúr.</i>
2 <sup>nd</sup> . Kaddúr is smaller than Joseph.	قَدُور أصغر من يوسفي 2 <sup>nd</sup> . <i>Kaddúr seghar min Yusef.</i>

98. This masculine comparative in the *vulgar*, is invariable and it is used also for the feminine (a) and for the plural of both genders: eg. Fatma is smaller than Hamed *فاطمة اصغر من أحمد* *Fatima seggar min Hamed*.

99. The remaining adjectives which cannot take this form of comparative, form the comparative in two ways. 1<sup>st</sup>. by using the words, *أكثر من* (b) *ketzar min* more than, after the positive: 2<sup>nd</sup>. by using the preposition *على* *ala* on after the positive thus:—

Joseph (is) more learned than Kaddúr *يوسفي عالم أكثر من كدور* *Yusef aalim ketzar mim Kaddúr*  
*يوسفي عالم على كدور* *Yusef aalim ala Kaddúr*.

These comparatives are called comparatives of *superiority*.

100. The comparative of *inferiority* is expressed by placing the following words after the positive: *أقل من* (c) *kall min*, less than. Thus Kaddúr is less learned than Joseph *كدور أقل من يوسفي* *Kaddúr aalem kall min Yusef*. (d)

101. The comparative of *equality* is expressed by placing the words *بحال* *bhhal*, or *كيفية* *kif*, both of which mean as or like for example: Joseph is as learned as Kaddúr or kif Kaddúr *يوسفي عالم بحال كدور* *Yusef aalem bhhal Kaddúr* (or *kif Kaddúr*).

102. The comparative form is used also for the superlative (see No. 97) but very rarely so in the vulgar tongue. Vul-

(a) The literary form of the feminine are *كبرى* and *جُعلَى*

(b) *أكثر* is the comparative of *كثير* *katsir* much adjective.

(c) *أقل* (for *أفلال*) is the comparative of *قليل* *kalil* few (latin *paucus*.)

(d) The sentence may be inverted in this fashion. *Joseph is more learned than Kaddúr* (see No. 99) or, better, in this way. *Kaddúr is not learned like Joseph* *كدور ما هو شي عالم كيفية يوسفي* *Kaddúr ma húa shi aalem kif Yusef*.

-garily the superlative is expressed in two ways: 1<sup>st</sup>. By placing the word **بالترايف** *bez-zaf* (much) (a) after the positive, when the superlative is *absolute*. 2<sup>nd</sup>. By placing the article **ال** *al* (the) before the positive, and the prepositions **في** *fi* after it, when the superlative is *relative* **بين** *bain* (between) or **de** (of) **ذ** (see 76) for example: Joseph is very learned or Joseph is most learned **يوسف عالم بالترايف** *Yusef aalem bez-zaf* Joseph is the most learned of the men **يوسف العالم في الرجال** *Yusef al-aalem fi al-rejal*.

EXERCISE XVII.

1. The earth is bigger than the moon.
2. That dog is bigger than thine.
3. This chair is smaller than that (one).
4. Fatma is better than thy mother.
5. Thy son is worse than mine.

1. الارض اكبر من القمر
2. هذاك الكلب اكبر من ذيلك (b)
3. هذي الشلية اصغر من هذيك
4. باطمة احسن (c) من يماك
5. ولدك افسح (d) من ولدي

(a) In some districts the following words are used instead of those given above **فبالة** *kebala* **كثير** *ketzir*, instead of **بالترايف** *bez-zaf*, thus: **عالم كثير** *aalem ketzir* very (or most) learned.

(b) Literally *than the dog* thine. In Arabic the noun is generally repeated.

(c) This in the comparative of **حسن** *hei* good.

(d) This in the comparative of **فيسح** *kalah* bad.



- |  |  |
|--|--|
| 6. The shoemakers are better than the blacksmiths. | 6. الحذّارين احسن من الحدادين                            |
| 7. The soldiers are worse than the labourers.      | 7. المخزنية افسح من الجلّاحين<br>(Ex. 10)                |
| 8. Thou knowest more than my brother.              | 8. كتعرب ( or تتعرب ) اكثر من اخاي                       |
| 9. I know more than thy brother.                   | 9. كنعرب ( or تنعرب ) اكثر من اخاك                       |
| 10. Thou knowest less than the prince.             | 10. كتعرب اقل من الامير                                  |
| 11. The prince knows more than thou.               | 11. الامير كيعرب ( or تيعرب ) اكثر منك                   |
| 12. I have seen a bigger ladder than this.         | 12. شبت واحد السلوم اطول (a) من هذا                      |
| 13. This haik is whiter than the snow.             | 13. هذا الحايك ابيض اكثر من الثلج                        |
| 14. The Empress is prettier than thy aunt.         | 14. السلطانة مزيانة اكثر من عمّتك ( or مزيانة على عيتك ) |
| 15. The Empress is as pretty as thy aunt.          | 15. السلطانة مزيانة بحال عمّتك ( or كيب عيتك )           |
| 16. The Khalifa is less learned than the taleb.    | 16. الخليفة عالم اقل من الطالب                           |

(a) This in the comparative of **طويل** (Comp. 8).

- |  |  |
|--|--|
| 17. This man is very mendacious (literally is a liar very much). | 17. هذا الرجل كذاب بالتراب<br>(or كثير)            |
| 18. The (door keeper) porter is very happy.                      | 18. البواب فرحان كثير                              |
| 19. This shop is very small.                                     | 19. هذا الحانوت صغيرة فباله                        |
| 20. Abdelbari is more learned than the talebs.                   | 20. عبد الباري العالم في الطلابة                   |
| 21. Joseph was the most drunken (man) of the town.               | 21. يوسف كان السكاييري في البلاد (or ذالبلاد)      |
| 22. The <i>fki</i> is the best (man) of the town.                | 22. الفقيده هو المايح في البلاد                    |
| 23. Kaddúr was the worst of the soldiers.                        | 23. فكتور كان الضمبيح في السخنونية (or ذالسخنونية) |
| 24. My father was the best friend.                               | 24. بابا هو (a) المايح (Ex. 7) في الاصحاب          |
| 25. The servant is the greatest enemy.                           | 25. البتعلّم هو الكبير في العديان                  |
| 26. This is the greatest coward of the soldiers.                 | 26. هذا هو الخراب في السخنونية (or بين السخنونية)  |

Pronunciation of the foregoing.

2. ... *dialek*.

4. ... *ahsin* ...

(a) Literally *is*.

5. ... *akbáhh* ...

6. *Al kharrazín* ...

8. <i>Katsâraf</i> ( or <i>tatsâraf</i> ) ...	20. <i>Abd-al-bari</i> ...
9. <i>Kanaraf</i> ( <i>tanâraf</i> ) ...	21. ... <i>sekairî fel-belâd</i> ...
11. ... <i>kaîaraf</i> ( or <i>taîarâf</i> )	22. <i>Al-fakîh</i> ...
... <i>mennek</i> .	24. ... <i>ashhab</i> .
12. ... <i>selûm atûal</i> ...	25. ... <i>adian</i> .
13. ... <i>hhaik</i> ...	

Vocabulary.

Sweet (*adj.*) حلو *hhlû* (*m.*) حلوة *hhlûa*. pl. حلويين *hhlûin* ( see No. 84 ).

Melon ( noun ) دلاحة *dellâha*. pl. دلاحات *dellahats*  
collective دلاج *dellahh*.

1st. Poor (*adj.*) مسكين *meskin* (*m.*)

» » » مسكينة *meskina* (*f.*) ( see No. 83 ) pl.

مساكين *msaken*.

2nd. Poor (*adj.*) درويش *darwish* (*m.*)

» » » درويشة *darwisha* (*f.*)

دراويش *darawish* pl. ( see No. 86 3<sup>rd</sup>.)

Pretty, clever (*adj.*) ظريف *dareef* (*m.*) pl. as in Ex. 10  
comparative اظرف *daraf*.

Compassionate (*adj.*) حنين *hhnin* comparative احن *ahhann*.

Than I after the comparative متي *minni*.

Than thou » » » منك *minnek*.

Fat (*adj.*) سمين *smîn* comparative اسمن *asman*.

Tailors خياطين *khaiyatîn* ( for sing. see No. 7 ).

Butchers جزارة *jizzarah*, or *gizzara* ( sing. see Ex. 7 ).

Drunkerds سكايرية *skairiiah* ( sing. Ex. 7 to 21 ).

Crow ( noun ) غراب *gharab*.

Pigeon حمامة *hhamamah* sing. pl. حمامين *hhamamîn* or  
حمايم *hhamaim*.

1 <sup>st</sup> . Blind ( <i>adj.</i> )	أعمى	<i>aâma</i> ( <i>m.</i> )
» » »	عمياء	<i>amîa</i> ( <i>fem.</i> )
	عميان	<i>aommîan</i> pl. (literal).
	عميين	<i>amîin</i> pl. (vulgar).

2<sup>nd</sup>. Blind (*adj.*) بصير *basîr* (*m.*) (meaning literally the well-sighted perspicacious).

	بصرا	<i>basara.</i> ( <i>a</i> )
Unfortunate ( <i>adj.</i> )	زغبى	<i>zoghbi</i> ( <i>m.</i> )
Prudent ( <i>adj.</i> )	رزين	<i>erzîn.</i> ( <i>m.</i> )
More prudent	ارزن	<i>arzân.</i>

COMPOSITION 17.

This melon (Comp. 8) (57) is sweeter than sugar (Ex. 7).—This water melon is as cold (Comp. 8) as the snow (6).—I have not (Comp. 7) seen a man more untrustful than this shoemaker (Comp. 12).—This woman (52) is poorer than my aunt.—This (Comp. 8) bird (88) is more beautiful than that.—Abdelkader (55) is quieter than you.—My mother (Comp. 12) is quieter than thy aunt.—The moon (Comp. 12) is smaller than the sun (26).—The butcher (Ex. 7) is a greater thief (Comp. 15) than the tailor (7).—Hamed is fatter than Kaddûr.—The sailors are worse than the scribes.—The blacksmiths' (61) of Tetuan are hardes workers than the blacksmiths (b) of Tangier.—The tailors are as drunkers as the butchers.—The prince is less wise (Ex. 14) than the Fakih.—The crow is very black (80).—This pigeon is very white (Comp. 7).—Joseph is the happiest (Ex.

(a) This second expression is the word used in the North commonly.

(b) In Arabic the noun is repeated, (see first note of Ex. 17).

12) of the men ( Ex. 10 ).—This blind man is the most unfortunate of the beggars.—What hast thou bought ( Comp. 7 )?—I have bought ( Comp. 7 ) a very large basket ( Comp. 16 ).—We have bought ( Comp. 11 ) a very small barrel.—Ali has bought ( Comp. 10 ) a very pretty lantern ( Comp. 16 ).—My little boy ( Ex. 16 ) is prettier than thine ( a ).—Thy little boy is prettier than mine ( b ).—The prince is more prudent than the Vizír.—My brother is more hardworking than thine.—The taleb knows more than I.

### CHAPTER III.

#### RELATIONS BETWEEN NOUNS AND ADJECTIVES.

103. The adjective agrees with the noun in number and gender eg.:—

رجل مريض	<i>rajel marîd</i>	sick man.
امراة مريضة	<i>mraa marîdah</i>	sick woman.
رجال مراض	<i>rejal marâd</i>	sick men.

The adjective is placed after the noun.

104. When the noun is *definite*, the adjective in connection with it must be preceded by the article ال, *al* the (51) eg.:—

الرجل المريض *al-rajel al-marîd* the sick man (lit. the man the sick).

الامراة المريضة *al-maraa al-marîdah* (lit. the woman the sick).

عودي الكبير *aûdi al-kebîr* (lit. my horse the big).

(a) Construed in Arabic *than thy little boy* see preceding note,

(b) See two previous notes,

باب داري الكبيرة *bab darî al-kebirah* ( lit. my house door the large ) for the large door of my house.

105. When a noun and an adjective form a proper name the *noun* does not take the article, eg.:—عبد الفادر. *abd-el-kader* (a) Abdelkader: عبد الرحمان *abd-er-rahman* (b) abderrahman.

106. If the adjective *attributive* it has no article although noun may have it, as in English: eg. The master craftsman is learned عالم يعلم *al-mallem aalem*: The Sultan is sad السلطان *al-Sûltân hhaznân* ( 190 ).

107. If the noun indicates something general or collective the adjective is used in the *masculine singular*, or in the plural the latter being the form in most common use in the vulgar tongue: eg. The bread is very dear ( meaning bread in general ) الخبز غالي بالزاف *al-khûbz ghâli bez-zaf*; The rose is beautiful, ( meaning roses in general, or as a species ) الورد ( or مزياين ) *al-wârd meziân* ( or *mezîaneen* ); The egg is dear ( meaning eggs in general ) ( غالي or ) البيض غاليين *al-bâid ghâlîin* ( or *ghâli* ) ( lit. The grape is dear ) meaning grapes ( in general ) are dear غالي النعب *al-inâb ghali*.

108. The adjective becomes plural when it is connected with a noun in the *dual* ( 60 ): eg. These two days have been beautiful هذوم اليومين كانوا مزياين *hadûm al-yûmain kanû meziâneen*.

109. When the sentence contains two nouns in succession the adjectives connected with them is placed in the *plural* eg. Joseph and Mary are good يوسف ومريم ملاح *Yusef wa mirîam melahh*.

(a) Literally the slave of the Powerful ( meaning God ).

b) Lit. the slave of the merciful. ( > > )

EXERCISE XVIII.

- |   |  |
|---|--|
| 1. You (plural) are welcome<br>(Ex. 11).              | 1. مرحبا بكم                                   |
| 2. God bless you (Ex. 7-6).                           | 2. بارك الله بكم                               |
| 3. How are you?                                       | 3. كيف حالكم                                   |
| 4. Well, and you? (lit. What<br>are your news?)       | 4. بخير * اش اخباركم                           |
| 5. I am chilled (ie have a<br>cold) (lit. I chilled). | 5. انا مروح                                    |
| 6. There (will be) no harm,<br>if God will (Ex. 13).  | 6. لا باس ان شا الله                           |
| 7. If God will.                                       | 7. ان شا الله                                  |
| 8. We have bought (Comp.<br>11) a beautiful horse.    | 8. شرينا عود مزيان                             |
| 9. We have seen (Comp. 8)<br>the beautiful horse.     | 9. شعبنا العود المزيان                         |
| 10. We have seen a drunken-<br>-man.                  | 10. شعبنا رجل سكران (25)                       |
| 11. We have seen the drunken<br>man.                  | 11. واحد الرجل سكران or<br>شعبنا الرجل السكران |
| 12. I have a white pigeon<br>(Comp. 7).               | 12. عندي حمامة بيضا                            |
| 13. Hast thou the white pi-<br>-geon.                 | 13. عندي الحمامة البيضاء                       |

14. I have found (Comp. 10.)  
my beautiful boy (Ex.  
16).
15. I have lost (Comp. 10.)  
my big horse.
16. Hast thou seen my pretty  
house.
17. Abderhman was happy.
18. Abdelatif (a) was a baker  
(Comp. 14).
19. The well is large big.
20. This street is wide.
21. The bread, (or bread in  
general) is cheap.
22. The grapes (107) are  
cheap (ie grapes in ge-  
-neral).
23. The army came (Comp. 6)
24. The people came from the  
market (Comp. 4).
25. My father has passed two  
very good nights (60).
26. My mother has passed two  
very bad months (60)
14. جهرت عويتي المزيان
15. تلجت عودي الكبير
16. شعت داري الطريفة
17. عبد الرحمان كان فرحان
18. عبد اللطيف كان خباز
19. البير كبير
20. هذي الزنقة واسعة
21. الخبز رخيص
22. العنب رخيص
23. جا (or) جاوا العسكر
24. جاوا الناس من السوق
25. بابا جوز ليلتين ملاح بالترايب
26. يما جوزت شهرين فباح كثير

(a) Lit. the slave of the Compassionate Benevolent.



27. I have bought two hundred weights of very dear ( expensive ) apricots.

27. شريت فنظارين ذالشيماش  
ذالين

28. The oranges ( or oranges ) are sweet.

28. اللشين حلوين

29. The lemons ( or lemons ) (Ex. 16 ) are sour.

29. اللييون دامضين ( or حامض )

30. The carpenter and the blacksmith (are) happy.

30. النجار والحذاد برحانين

31. The Imam ( person who conducts worship ) and the Kadi ( Comp. 15 ) went out of the mosque.

31. الامام والفاضي خرجوا من  
الجامع

Pronunciation of the foregoing.

1. ... *fikâm*.

4. ... *khebârkâm*.

5. *Ana merûâahh*.

8. ... *mezian*.

18. *Abd-el-atif*.

20. ... *udsâa*.

24. ... *en-nâs* ...

25. ... *gûûz* ( or *jooz* ) ( at fez it is pronounced *dooz* )

*kebâhh* ...

28. *Al-lichin hhlûin*.

29. ... *hhamdin* ( or *hhâmd*. *sing. masc.* ).

31. *Al-imâm* ...

Vocabulary.

Ugly discreditable, defective (*adj.*) }  
Fault, defect } noun } عيب *aib* pl. عيوب *aîub*.

Dress *كسوة* *késwa* my dress *كسوتي* *keswtî*.

My book *كتابي* *kitsabî*.

Abdelgafur *عبد الغفور* *abd-el-ghafûr*. Proper name (lit. the slave of the merciful).

Abdelkerim *عبد الكريم* *abd-el-kerim*, proper name (lit. the slave of the generous).

Surety. Guarantor *ضامن* *dâmen* plural *ضمان* *dûmman*.

Florid, choice, excellent *منثور* *menâûar* plural *منثورين*.

Good perfect. mature ready *طايب* *taib* *طايبين* *taibin*.

Pomegranate *رمانة* *rummânah* pl. (see No. 62) *رمانات* *rum-mânats* collective *رمان* *rumman*.

Quince *سفرجلة* *sfarjûlah*, collective *سفرجل* *sfârjel*.

Pear *لنجاسة* *lingasa* (or *linjasa*) plural in *ات* *ats* (62) col. *لنجاس* *lingás*.

(He) came not.

Has not come.

Did not come.

} ما جا شي *ma ja shî*.

Carpenters *نجارة* *najjâra* (singular see Ex. 14).

Farrrier *بيطار* *baitâr* plural in *ين* (61) and also *بيطارة* *baitâra*.

Painter *زواني* *zûûak* plural in *ين* (61) and also *زوافة* *zûûaka*.

Watchmaker *موكذي* *mûâgnî* plural in *آه* (74).

Courier, express, letter courier *رفاعس* *rakkâs* pl. in *ين* (61) and also in *آه* thus *رفاعسة* *rakkasa*.

#### COMPOSITION 18.

This donkey (26) has a great defect.—This camel (Comp. 10) has many defects.—This is the great defect.—We have bought (Comp. 11) a new house (Comp. 7).—We have seen (Comp. 8) the new house.—He gave me (Comp. 16) a new dress (suit of

clothes).—He gave thee (Comp. 16) the new dress.—He brought (Ex. 5) the grey dress of my mother.—Have you lost (Comp. 10) my red book? (Ex. 14).—He gave thee my white dress (Comp. 7).—He gave thee my green dress (80 and 83).—Abdelgafur was fortunate (happy) (Ex. 12).—Abdelkerim was (Comp. 6) better (Ex. 17) than Kadur.—Abderrahman (105) was tired (Ex. 14).—The surety of my father is prudent (Ex. 14).—The trees (collective Comp. 8) are flowering.—The pomegranates are ripe.—The quinces (col.) are mature.—The pears (col.) are good (109).—The army (Comp. 6) of the Emperor has not come.—The people were (*pl.* Ex. 15) in the fundak.—The carpenters are in the shop (73) of the blacksmith (61).—The embroiderer (Comp. 14) and the perfumer (Ex. 14) were in the shop of the coffee house keeper (Comp. 16).—The farrier and the blacksmith were in the shop of the merchant (Ex. 8).—The painter and the barber (61) have gone (Ex. 13) to Sheshowan (Ex. 9).—The watchmaker gave me a watch (Comp. 8).—The courier brought many (Ex. 10) letters.—Fatma and thy mother (Comp. 12) are strong (Ex. 15).—Abulfeda and Abulkasem (No. 36 and Comp. 4) brought (Comp. 10) much money (Ex. 13). The mason and the kaïd (Ex. 10 and 14) have (Ex. 11) much money.—The governor (Comp. 15) and the Fakih (Ex. 17) have bought (Comp. 11) a beautiful (Ex. 7) mule (Ex. 7).

## CHAPTER IV.

### THE NUMERALS.

110. The numerals are of three kinds, *cardinal*, *ordinal* and *divisional*.

#### § 1. CARDINAL NUMBERS.

a	( article indefinite واحد <i>wahed</i> .)
1	واحدة <i>wáhidah</i> .
2	اثنين <i>tznain</i> or زوج <i>zooj</i> .
3	ثلاثة <i>tzelatza</i> or ثلثة <i>tzeltza</i> .
4	اربعة <i>arbaa</i> .
5	خمسة <i>khamsa</i> .
6	ستة <i>sítsa</i> .
7	سبعة <i>sebáa</i> .
8	ثمانية <i>tsémnia</i> or ثمانية <i>tzemanía</i> .
9	تسعة <i>tsaûd</i> or تسعة <i>tsesáa</i> .
10	عشرة <i>ashara</i> .
11	احداس <i>hhedash</i> .
12	اثداس <i>tzenásh</i> .
13	ثلثاس <i>tzletzash</i> .
14	اربعثاس <i>arbatsash</i> .
15	خمستاس <i>khamstsash</i> .
16	ستاس <i>setstsash</i> .
17	سبعثاس <i>sabátsash</i> .
18	ثمانتاس <i>tzdmentsash</i> or ثمانتاس <i>tsamantsash</i> .
19	تسعثاس <i>tsesatsash</i> .

20	عشرين	<i>ashrîn.</i>
21	واحد وعشرين	<i>wahed wa ashrîn</i> one and twenty.
22	اثنين وعشرين	<i>tzanîn wa ashrîn</i> two and twenty.
23	ثلاثة وعشرين	<i>tzelatza wa ashrîn</i> three and twenty
30	ثلاثين	<i>tzelatzin.</i> etc. etc. etc. etc.
40	أربعين	<i>arbain.</i>
50	خمسين	<i>khamsîn.</i>
60	ستين	<i>setstin.</i>
70	سبعين	<i>sebain.</i>
80	ثمانين	<i>tsemanîn.</i>
90	تسعين	<i>tsesain.</i>
100	مئة	<i>mîya</i> plural ميات <i>mîyats.</i>
101	واحد ومئة	<i>mîya wa wahed.</i>
102	زوج ومئة	<i>mîya wa zoj.</i>
103	ثلاثة ومئة	<i>mîya wa tzelatza.</i> etc. etc. etc.
120	مئة وعشرين	<i>mîya wa ashrîn.</i>
121	واحد ومئة وعشرين	<i>mîya wa wahed wa ashrîn.</i>
122	اثنين ومئة وعشرين	<i>mîya wa tsanain wa ashrîn</i>
130	ثلاثة ومئة	<i>mîya wa tzelatzin.</i>
140	أربعين ومئة	<i>mîya wa arbain.</i>
200	مئتين	<i>mîyatsain.</i> dual
300	ثلاث مئة	<i>tzeltz mîya.</i> (a)
400	أربع مئة	<i>arba mîya.</i>
500	خمس مئة	<i>khams mîya.</i>
600	ست مئة	<i>séts mîya.</i>
700	سبع مئة	<i>seba mîya.</i>
800	ثمان مئة	<i>tzeman mîya.</i>

(a) Miya is always used in the singular, except as shewn in Rule No. 111 One may, however, also say ثلث مئة etc. see Rule 113.

900	تسع مائة	<i>tsesa miya.</i>
1,000	الف	<i>alef plural</i> الف <i>alaf.</i>
1,001	الف و واحد	<i>alef wa wahed.</i>
1,002	الف و زوج	<i>alef wa zooj etc. etc.</i>
2,000	الفين	<i>alfain.</i>
3,000	ثلاث الف	<i>tzeltz alaf (alaf is pl. see Rule No. 114).</i>
4,000	اربع الف	<i>arba alaf.</i>
5,000	خمس الف	<i>khams alaf etc. etc. etc.</i>
20,000	عشرين الف	<i>ashrîn alef, singular see 114.</i>
30,000	ثلاثين الف	<i>tzeletzin alef.</i>
100,000	مئتي الف	<i>miyats alef (a)</i>
1,000,000	مليون	<i>meliûn plural</i> ملايين <i>melain.</i>
2,000,000	زوج ملايين	<i>zooj melain.</i>
20,000,000	عشرون مليون	<i>ashrîn meliân.</i>
100,000,000	مئتي مليون	<i>mîyat meliûn.</i>

111. *wahed* واحد is not changed in any way when it comes before the noun, but if it follows the noun it should agree with it. In the first case the noun takes the article, but in the second it does not do so. eg:—

A dog واحد الكلب *wahed al-kélb.*

A bitch واحد الكلبة *wahed al-kelba.*

One dog ( meaning one only ) كلب واحد *kelb wahed.*

One bitch » » » كلبة واحدة *kelba waheda.*

The two first examples express our indefinite article ( 52 ) and the two latter the idea of a definite singular.

112. The word two in connection with the various decades

(a) When a noun terminating in *š* has an complementary word after it, this letter is sometimes pronounced *ts* or *t*. See Rule No. 6.

is expressed by *اثنين tznain*; in other cases it is expressed by *زوج zooj*. eg. *زوج رجال zooj rejal* (or *ذالرجال der-rejal*. See No. 60 and 114. Two men *اثنين و عشرين رجال tznain wa ashvin rejal*; twenty two men.

113. When the numerals from three to nine, inclusive, are joined with nouns or form parts of other numerals they frequently drop the final *š* eg.:

Three days *ثلاث أيام tzeltz îyam*.

Four hundred *أربع مائة arba miyat*.

Five thousand *خمس آلاف khams alaf*.

114. The nouns which are attached to the numerals two to ten inclusive, usually take no article in the plural, or if they do are preceded by *ذ* ( 48 and 76 ) eg.

Two houses *زوج ديار zooj diar*, or, otherwise *ذالديار zooj ded-diar*.

Three daughters *ثلاث ذالبنات tzelatza del-benats*.

Ten houses *عشرة ديار ashrah diar*.

The same rule is observed when these numerals are preceded by hundreds, and thousands and the decades are not expressed. thus:—

One hundred and three houses *مئة وثلاثة ديار miya wa tzeletza diar*.

One thousand and four houses *ألف وأربع ديار alef wa arba diar*.

In all other cases the noun must be used in the singular, although in English for instance it might be in the plural. eg.

Eleven houses *أحداشر دار hhedashar dar*.

Sixteen houses *ستتاشر دار setstashar dar*.

130 houses *مئة وثلاثين دار miya wa tzeletzin dar*.

NOTE. When the numerals from 11 to 19 inclusive are joined with nouns and is very commonly suffixed to the numeral thus:—

Eleven ducats **أحداشر مثقال** *hheadashr metzkal*.

Sixteen ounces **ستناشر وقيته** *settsashr úkiia*

115. The Moors have also another way of expressing the cardinal numbers from 1,000 upwards. eg.

1,000 **عشرة مائة** *ashra mîya* ten hundreds.

1,001 **عشرة مائة وواحد** *ashra mîya wa wahed* eleven hundreds and one. etc. etc. etc.

1,100 **أحداشر مائة** *hheadashar mîya* eleven hundreds.

1,200 **اثناشر مائة** *tzenashar mîya* twelve hundreds.

1,300 **ثلثناشر مائة** *tzeletzashar mîya* thirteen hundreds.

And so forth up to 5,000 **خمسين مائة** *khmsîn mîya* fifty hundreds.

#### EXERCISE XIX.

- |   |   |
|---|---|
| 1. What hast thou?  | 1. <b>أش عندى</b>                       |
| 2. I have an inkbottle and a pen (Comp. 7).                     | 2. <b>عندى واحد الدواية وواحد القلم</b> |
| 3. What hast thou seen in the room (68) of the Fakih? (Ex. 17). | 3. <b>أش شجت في بيت الجفیه</b>          |
| 4. I have seen (only) one book (Ex. 5).                         | 4. <b>شجت كتاب واحد</b>                 |
| 5. We have seen (Comp. 8) one (only) table.                     | 5. <b>شجت طاولة واحدة</b>               |
| 6. I have one (only) friend.                                    | 6. <b>عندى صاحب واحد</b>                |



7. We found (or have found) three scorpions in the stable. 7. جبرنا (او صہنا) ثلاثة عقارب في الروا
8. He gave me (Comp. 16) two books. 8. اعطاني زوج ذالكتب
9. He gave thee (Comp. 16) twentytwo books. 9. اعطاك اثنين وعشرين كتاب
10. I remained (Ex. 9 and 4) three days (59) in the Vizir's garden (Ex. 7). 10. بقيت ثلاث ايام في الغرسة ذالوزير
11. I have bought (Comp. 7) six needles. 11. شرينا ستة ذلا باري
12. I stayed two days (59) in Mequinez (Ex. 13). 12. بقيت يومين في مكناس
13. We have found two hundred ducats (60). 13. جبرنا ميتين مثقال
14. We have bought (Comp. 11) 200 oranges. 14. شرينا ميتين ليشينة (a)
15. Four hundred soldiers have come. 15. جاوا اربع مية مخزني
16. The merchant gave me 5000 ducats (60). 16. التاجر اعطاني خمس الالف مثقال
17. He gave me 2000 ducats. 17. اعطاني الفين مثقال

(a) Or it may be used in the collective form preceding it by ذ eg: ميتين

ذاليشين *Miyatsain dial-litchin.*

- |  |  |
|--|--|
| 18. He gave thee 120 ducats.                             | 18. أعطاك مائة وعشرون مثقال                |
| 19. He gave thee 2000 oranges.                           | 19. أعطاك البعس لشيخنة                     |
|  | (ذالشيخين or)                              |
| 20. He gave me 1004 ounces.                              | 20. أعطاني الب واربع اوائ                  |
| 21. He gave me a derham. (a)                             | 21. أعطاني واحد الدرهم                     |
| 22. He gave thee 103 derhams.                            | 22. أعطاك مائة وثلاثة درهمات               |
| 23. Thou owest me 11 ducats<br>(b).                      | 23. كئسالك احد عشر مثقال                   |
| 24. I owe thee a dollar. (c)                             | 24. كئس السني واحد الدورو<br>(او الريال)   |
| 25. I owe thee 16 dollars.                               | 25. كئس السني ستاشر دورو                   |
| 26. Thou owest me two mi-<br>-llions of reals of vellon. | 26. كئسالك زوج ملايين ذالبيون              |
| 27. Who built this house?                                | 27. اشكون بنى هذى الدار                    |
| 28. The Sultan Muley (d)<br>Ismail.                      | 28. السلطان مولاي اسمعيل                   |
| 29. In what year did he built it?                        | 29. باش من عام بناها                       |
| 30. In the year 1210.                                    | 30. في عام السب وميتين<br>وعشرين           |
| 31. How many people live<br>(dwell) in this town?        | 31. اشحال ذالناس كئسكنوا في<br>هذى الدينة. |

(a) Half peseta of silver 1 ounce if of copper.

(b) Lit. I ask of thee.

(c) Lit. Thou askest of me.

(d) Muley lit. my lord or owner.

- |  |                               |
|--|-------------------------------|
| 32. There are (literally there dwell) in it 4000 people. | 32. كيسمكذوا اربع الاف ذالناس |
| 33. I have bought this cloth (Ex. 9) for 100 ducats.     | 33. شريت هذا الثوب بيته متفال |

Pronunciation of the foregoing.

- |  |                                       |
|--|---------------------------------------|
| 6. ... <i>sahheb</i> ...   | <i>er-riâl</i> ).                     |
| 7. <i>Jebârna</i> (or <i>sîbna</i> ) ... <i>akâ-reb</i> ... <i>rûa</i> . | 26. ... <i>belîân</i> .               |
| 11. ... <i>îbarî</i> .   | 27. ... <i>benâ</i> ...               |
| 20. ... <i>ûak</i> .   | 28. ... <i>mulaî Ismaail</i> .        |
| 21. ... <i>derham</i> .  | 29. <i>Fash men ââm bendha</i> .      |
| 22. ... <i>derhamats</i> .   | 30. <i>Fiââm</i> (or <i>f-ââm</i> ... |
| 23. <i>Kansâlek</i> ...  | 31. ... <i>kaiselnû</i> ...           |
| 24. <i>Katsalnî</i> ... <i>ed-dûro</i> (or                               | 33. ... <i>bé</i> ...                 |

Vocabulary.

- Farthing, smallest copper coin فاس *filss* plural فلوس *flûs*.
- Boy (small). 1st. عويل *aûiuel* pl. عويلات *aûiilats*.
- 2nd. طبل *téfel* » طبال *tefâl*.
- We have عذنا *andna*.
- Tables (plurals) مايدات *maidats* موايد *mûaid* and ميادي *mîadi* 2nd. طابلات *tâblats*, and طوابل *tûâbel*, (for the singular. See Comp. 8.
- Our neighbour جارنا *jârna*.
- Rabbit فليته *kalatînah*, pl. فليس *kalatîn* (90) (sometimes pronounced *ganaina*).
- Partridge حجةلة *hhejalah*, pl. in ات (62) collective حجل *hhajel*.

Months pl. شهور *shehâr*, (sing. and dual see No. 60).

The year has العام فيد *al-ââm fih*, (literally the year in it eg. The year has twelve months العام فيد اثنا عشر شهرا *al-ââm fih tzenashr shehar*).

Ducats pl. متفائل *metzâkel*, sing. and dual see No. 60.

What age hast thou? اشحال من سنة عندك *ashâl men sna aindek*, (literally, How many from year hast thou?)

Year سنة *senah* pl. سنين *senin*, (2<sup>nd</sup>. form see No. 60).

Discovered بدع *bedâa*: went out, departed. خرج *kharrej*, (requires accusative).

Gunpowder بارود *bârûd*, pl: بوارد *bûared*.

Friar فرايلى *feraili*, (pl. in ة) (74): or طالب النصارى *tâleb en-nasâra* *taleb* means lit. a *literate* man. فقيه النصارى *fakih en-nasâra* *fakih* means a learned man *savant*.

شريف النصارى *shereef en-nasâra* *shereef* means a descendant of the prophet Mahomet by his daughter Fatma, a noble.

Invented (it) him بدعته *bedaû* خرج *kharrjâ*.

#### COMPOSITION 19.

I have twelve coppers.—The master craftsman has (Ex. 16) three knives (67).—My friend (Comp. 7) has two sons (Ex. 10) and 3 daughters (67).—This woman has (Comp. 9) 5 little boys.—We have bought six chairs (Comp. 13).—We have two tables and thirteen chairs (Comp. 13).—Our neighbour has five sons.—We have bought thirty trees (Comp. 8).—I have received (Comp. 10) seven letters (62) for my father.—I have

found (Comp. 10) four rabbits and nine partridges:—The butcher (Ex. 7) gave me two pounds (60) of beef (Ex. 5):—I stayed three months in the mountain (Comp. 4).—The year has 12 months.—The week has 7 days.—Thou receivedst (Comp. 10) twenty four bundkis (in Arabie the sing. is used see Comp. 11).—I have received 4 dueats.—Thou owest me 400 dueats.—I owe thee 3000 dueats.—Thou owest me 106 dueats.—Thou owest me 134 dollars.—I owe thee 1005 reals of vellon.—He bought 100 oranges.—He bought 2 ewts (60) of wool (58).—What age hast thou?—I have 17 years 9 months, and 7 days (59).—How much (Comp. 9) money (Ex. 13) hast thou?—I have 7000 dueats, and 20.000 derhams (Ex. 19).—Who invented gunpowder?—A friar invented gunpowder.—In what year did he invent it?—In the year 1382.

§ 2. ORDINAL NUMBERS.

116. The ordinal numerals from the *second* to the *tenth* may be considered adjectives of the first formation see No. 80.

Ordinals masculines.

First	1 <sup>st</sup> .	أَوَّل	ûûel. (a)
	2 <sup>nd</sup> .	أَوَّلِي	ûûeli.
	3 <sup>rd</sup> .	أَوَّلَانِي	ûelanî.
Second		ثَانِي	tzanî.
Third		ثَالِث	tzaletz.
Fourth		رَابِع	râbâ.
Fifth		خَامِس	khâmés.

(a) أَوَّل is of the formation أَفْعَل No. 97.

Sixth	سادس	sâdés. (a)
Seventh	سابع	sábâ.
Eighth	ثامن	tzamen.
Ninth	تاسع	tsasa.
Tenth	عاشر	aashar.

Ordinals feminines.

First	1st.	أولى	ûûela.
	2nd.	أولىة	ûûilîah.
	3rd.	أولانية	ûûelânîa.
Second		ثانية	tzanîah.
Third		ثالثة	tzaltza.

NOTE. The remaining ordinals to the tenth inclusive are formed by adding § to the masc. *ah* thus.—Fourth رابعة *rabââh*, etc. etc. see No. 83.

117. From *eleventh* upwards the ordinal is formed by placing the article *أل* *al*, before the cardinal number. The ordinals, thus formed are invariable i.e. take the same form for both genders eg.—

A tenth (*m.*) a tenth (*f.*) *الأحاداش* *al-hhedash*.

A twelfth (*m.*) a twelfth (*f.*) *الثناش* *al-ténâsh* or *et-tenash*. (b)

§ 3. DIVISIONAL NUMERALES (PARTITIVES).

118. The partitive numerals, from the *third* (*part*) to the

(a) Derived from *سادس*, which for the sake of euphony has been changed to *ست* or *ستة*.

(b) The initial *ا*, *alif* not being pronounced (see No. 11) it is, vulgarly considered as if written *الثناش* *et-tenash*. Bear this in mind in other instance of the same kind.

tenth (part) are derived from the cardinals, and are trilitte-  
-rate of the formation *بُعَل* or *بُعَل*.

Half	نُصّ	<i>nüss. (â)</i>
Third part	ثُلث	<i>tzältz or tzûlûtz.</i>
Fourth part	رُبُع	<i>rubaa or rûbûah or arbah.</i>
Fifth part	خُمْس	<i>khâms or khâmûs.</i>
Sixth part	سُدس	<i>sûds or sûdûs.</i>
Seventh part	سَبْع	<i>subâ or sâbûa.</i>
Eighth part	ثَمَن	<i>tzâmûn.</i>
Ninth part	تِسْع	<i>tzusa or tzûsûâ.</i>
Tenth part	عَشْر	<i>aûshûr.</i>

From the eleventh part upwards the partitives are expres-  
-sed by means of the cardinals, in this manner:

An eleventh part 1<sup>st</sup>. *واحد من احداش wahed min hhe-*  
*-dash* (lit. one from eleven).

2<sup>nd</sup>. *فسيمة (أو جز) من احداش kesmah*  
(or *jûz*) *min hhedash*, (lit. meaning a part of eleven).

A thirteenth part 1<sup>st</sup>. *واحد من ثلاثاش wahed min*  
*tzeltzash*, (lit. one from thirteen).

2<sup>nd</sup>. *فسيمة (أو جز) من ثلاثاش kesmah*  
(or *jûz*) *min tzeltzash*, (lit. a part of thirteen).

A hundredth part 1<sup>st</sup>. *واحد في المئة wahed fi al-miyah,*  
one in the hundred.

2<sup>nd</sup>. *فسيمة (أو جز) من مائة kesmah (or jûz) min miyah.*

The plural of the partitives is of the formation *أبْعَال*, that  
is, . . . , for example:

(a) Thi is a contraction of the literal word *نصب* the plural vulgar is

*انصاص nassas*, for *انصايب lit.*

Fourth part	رَبْع	pl.	أَرْبَاع	arbáá.
fifth part	خَمْس	pl.	أَخْمَاس	khemas, etc. etc. etc.
Three fourths ( $\frac{3}{4}$ )			ثَلَاثُ أَرْبَاع	tzeltz arbáá.
Three fifths ( $\frac{3}{5}$ )			ثَلَاثُ أَخْمَاس	tzeltz khemas.

EXERCISE XX.

- |   |   |     |
|---|---|-----|
| 1. How is thy father? (Ex. 12).                       | كَيْفَ كَانَ أَبَاكَ                              | 1.  |
| 2. He is a little tired.                              | عَيَانٌ شَوِي                                     | 2.  |
| 3. How is thy brother?                                | كَيْفَ كَانَ إِخَاكَ                              | 3.  |
| 4. How is (a) thy uncle?                              | كَيْفَ كَانَ عَمِّكَ                              | 4.  |
| 5. How are thy sons?                                  | كَيْفَ كَانُوا أَوْلَادَكَ                        | 5.  |
| 6. All (of them) are well.                            | كُلُّهُمْ (أَوْ كُلُّهَا) لَابَسَ                 | 6.  |
| 7. What hast thou read?                               | أَشْ فَرَيْتَ                                     | 7.  |
| 8. I have read the first book?                        | فَرَيْتَ الْكِتَابَ الْأَوَّلَ                    | 8.  |
| 9. Hast thou read the second book?                    | فَرَيْتَ الْكِتَابَ الثَّانِي                     | 9.  |
| 10. I have read the third book.                       | فَرَيْتَ الْكِتَابَ الثَّلَاثَ                    | 10. |
| 11. What chapter hast thou read.                      | أَشْ مِنْ بَابٍ (أَوْ بِصَلِّ) فَرَيْتَ           | 11. |
| 12. I have read the eighth chapter.                   | فَرَيْتَ الْبَابَ الثَّامِنَ                      | 12. |
| 13. I have read the eleventh and the twelfth chapter. | فَرَيْتَ (الْبَيْبَابِ) أَحَادِثَ وَالْإِثْنَيْتَ | 13. |

(A) كَانَ and كَانُوا are really. Past tense form.



14. Yesterday (Comp. 10) I received the second letter. 14. البارح (اوامس اويامس) فبضت البراة الثانية
15. To day (Ex. 12) I have received the third letter. 15. اليوم فبضت البراة الثالثة
16. He was born in Mecca in the 8<sup>th</sup>. year of the Hegira (flight of Mohamed) 16. خلق في مكة في العام الثامن من الهجرة
17. What book is this? 17. اش من كتاب هذا
18. This is the tenth book. 18. هذا الكتاب هو العاشر
19. Where is the tenth chapter. 19. باين الباب العاشر
20. The tenth chapter is on (in) the twentieth page. 20. البصل العاشر في الورقة العشرين
21. He came to Alexandria, (on) thursday that is to say the 20<sup>th</sup>. day of Shaban. (a) 21. جا لاسكندرية نهار الخميس يعني يوم العشرين من شعبان (او في العشرين)
22. A day is the seventh part of a week. 22. واحد النهار هو (b) سبع الجمعة (او السبع ذالجمعة)
23. A week is the fourth part of a month (60). 23. واحد الجمعة هي ربع الشهر (او الربع ذالشهر)

(a) Eighth month of moslem year.

(b) هو *hāa* he and *hīa* she *it* are often used to express the present tense of the verb "to be."

- |   |  |
|---|--|
| 24. He gave me the half of an orange.                 | 24. اعطاني نص لشينة ( او لنص ذواحد اللشينة )   |
| 25. He gave me the third part of the rent.            | 25. اعطاني ثلث الكرا (او الثلث ذالكرا)         |
| 26. When did thy father die?                          | 26. فيوف (او فيف) (او في وقت (او متي) مات ابوت |
| 27. He died in the year 1820.                         | 27. مات في عام الف وثمان مية وعشرين            |
| 28. What hour (o'clock) is it?                        | 28. اش من ساعة هذي                             |
| 29. Four o'clock (lit. the fourth hour).              | 29. لا ربعة                                    |
| 30. Half past four (lit fourth and a half).           | 30. لا ربعة ونص                                |
| 31. Five o'clock ( lit. the fifth hour ).             | 31. الخمسة                                     |
| 32. A quarter past 5 ( lit. the fifth and a quarter). | 32. الخمسة وربع                                |

Pronunciation of the foregoing.

- |  |  |
|--|--|
| 5. ... <i>ûlâdek.</i>                      | 14. <i>Al-barah</i> ( or <i>amss</i> or <i>yamss</i> ) ... |
| 6. <i>Kûllûm</i> ( or <i>kûlla</i> ) ...   | 16. <i>Khalâk... Mekka... héjrah.</i>                      |
| 7. ... <i>karitsî.</i>                     | 20. ... <i>warka</i> ...                                   |
| 8. <i>Karits</i> ...                       |  |
| 11. <i>Ash min bab</i> ( or <i>fasl</i> ). |  |

(a) Contractions for the what time.

21. ... Askandria enhâr la khemîss îanî ... shaban ...	25. ... kerâ. 26. Fîwak (or fûiak, fî-wakts, aî wakts, emta) mats ...?
---	--

Vocabulary.

Chapter of the Koran سورة القرآن *sûra al-koran.*

Sunday نهار الاحد *nehâr al-hhad.*

Monday نهار الاثنين *nehâr al-tznîn.*

Tuesday نهار الثلاثاء *nehâr al-tzeltza.*

Wednesday نهار الاربعة *nehâr al-arbdâ.*

Thursday نهار الخميس *nehâr al-khemîs.*

Muftî ( Doctor of Moslem Law ) معاني *meftsi* (a) plural *meftsi.*

That is, that is to say يعني *ianî.*

Ramadan رمضان *râmâdân.*

NOTE. The ninth Mohamedan month is the month in which Moslems fast from sunrise to sunset, and eat at night as much as they like.

Has born (ie has given birth to) ولدت *wuldets.*

Each son every son كل ولد *kâll wuld.*

Inherited, or has inherited ورث *wuretz.*

Minute دقيقة *dekikah,* pl. دقائق *dekaïak.*

Except less only غير إلا *ghair, illa.*

Less a quarter غير ربع *ghair rûba,* (or *érba;* ربع إلا *illa rûba,* which latter is vulgarly contracted into *al-lârû.*

Anchor (verb) مخطأ *mokhtaf.*

Centime (of a peseta) موزونة *mûzûnah,* pl. موزونات *mûzûnats,* (62), also وجوه *ûjûh* pl. for dual see No. 60.

(a) In Morocco it is generally pronounced *meftsi* but in strict literal Arabic it is معني *mûfti* is the present participle of the verb اجتبي

COMPOSITION 20.

Who has come?—The courier (postman) has come (Comp. 18)  
—Yesterday the first courier came.—The second courier arrived to day (Comp. 18).—Yesterday I received the first letter, and to day I received the second.—What hast thou read?—I have read the first chapter of the koran.—I have read the 1<sup>st</sup>. chapter of the Koran.—I have read the 5<sup>th</sup>. chapter of the Koran.—I have read the 9<sup>th</sup>. chapter (Ex. 20) of this book.—The tenth chapter is on the thirtieth page.—The mufti (Comp. 13) left Mequinez on sunday.—My son (Ex. 13) left Mogador (Comp. 14) on monday.—The mufti arrived at Marrakesh (Ex. 9) on tuesday.—The Sultan arrived at Fez (56) on wednesday, that is on the 20<sup>th</sup>. day of Ramadan.—When did he arrive at Alexandria?—He arrived at Alexandria in the tenth year of hejirah.—This book is the fiftieth.—That book is the eightieth.—My mother (Comp. 12) has given birth to the sixth son (Ex. 9).—Each son inherited the twentieth part.—What o'clock is it? (lit. what hour is it).—It is 4 minutes past 3.—It is half past 3.—It is a quarter to 5 (lit. the 5 less a quarter).—It is 5 minutes past 6.—It is 10 minutes past seven.—He has given me the half of a pomegranate (Comp. 18).—He gave me the half of a melon (57).—He bought (Comp. 10) the half of a water melon (Comp. 17).—I have seen a very large anchor.—How much (Comp. 9) money hast (Ex. 13) thou?—I have a centime.—I have bought (Comp. 7) eight houses (Comp. 10).—I have seen 9 towns.

## CHAPTER V.

### PRONOUNS.

119. Arabic pronouns are of three kinds, viz, *personal demonstrative* and *relative*.

#### § 1. PERSONAL PRONOUNS.

120. The personal pronouns are of two kinds, viz the *separate* and the *suffixed*. The *primer* kind form a separate word and are the subjects of the phrase, a sentence. The *latter* are used as adjuncts, direct or indirect, of nouns verbs and articles, and thus, joined with them, form, a single word. The personal, separate pronouns are the following.

#### Singular.

I ( <i>m.</i> and <i>f.</i> )	أنا	<i>aná</i> ; or	أنايا	<i>anáia</i> .
Thou ( <i>m.</i> and <i>f.</i> )	أنت	<i>antsa</i> , or <i>enta</i> (a)	أنتين	<i>entin</i> <i>entina</i> أنتين <i>entaia</i> .
He ( <i>m.</i> )	هو	<i>hûa</i> .		
She ( <i>f.</i> )	هي	<i>hia</i> .		

#### Plural.

We,	( <i>masc.</i> and <i>fem.</i> )	أحنا	<i>hhená</i> ; أحنايا	<i>hhenáia</i> .
You ye,	( do do )	أنتم	<i>entâm</i> ; أنتها	<i>entûma</i> .
They	( do do )	هم	<i>hûm</i> ; هما	<i>hûma</i> . (b)

(a) In future we will as a rule use *t* to represent the letters ت and ث, observing however that their sound is smoother than that of ط which letter is always pronounced with a certain amount of emphasis.

(b) *Entuma* and *hûma* are really *dual* forms, which number is not in common use.

121. When there are two personal pronouns in succession in a sentence, the 1<sup>st</sup>. person, is placed before the 2<sup>nd</sup>. and the 2<sup>nd</sup>. before the 3<sup>rd</sup>. thus:—

Thou and I (lit. I and thou) أنا وانت *ana wa anta* or rather أنا وإياك *ana wa iiak*.

Thou and he هو أنت وإياه *anta wa hûa*; or أنت وإياه *anta wa iiah*. (a)

122. A third personal pronoun is sometimes used as a substitute for the present indicative of the verb *to be*. thus:—

This *is* the Sultan هذا هو السلطان *hâda hûa al-Sûltan*.

This *is* the Sultana Empress هدي هي السلطانة *hadî hî al-Sûltanah*. (190)

NOTE. These pronouns are usually made use of to make the meaning of the sentence clearer. For instance in the above sentences if the pronouns were omitted they might signify *this Sultan this Sultana*.

### EXERCISE XXI.

- |   |  |
|---|--|
| 1. Where hast thou been?                | 1. باين كنت                            |
| 2. I have been in the market.           | 2. كنت في السوق                        |
| 3. I have bought a melon<br>(Comp. 17). | 3. انا شريت واحد الدلاحة               |
| 4. Thou hast bought two melons.         | 4. انت شريت زوج ذالبطيخ<br>(او بطيخات) |
| 5. He has bought a ladder<br>(Ex. 17).  | 5. هو شرى واحد السلموم                 |

(a) The participle **أَيَّا** which in conjunction with the suffixed pronouns is used in the literal Arabic as the subject of the verbs is not commonly used except in the instances quoted here.

6. She has bought 3 chickens (col.) and 4 partridges. (col. Comp. 19).  
6. هي شرت ثلاثة ذالجداد (او جاج او دجاج) واربعة ذالجمل
7. We (*m.*) have bought (Comp. 11) 5 barrels.  
7. احنا شرينا خمسة ذالبرامل
8. We (*f.*) have bought 6 very pretty lanterns (Comp. 10).  
8. احنا شرينا ستة ذالبنارات ظراب بالتراي
9. You (*m.*) have bought (Comp. 11) 7 horses (Ex. 7).  
9. انتم شريتوا سبعة ذالخيل
10. You (*f.*) have bought a basket (Comp. 16) of grapes (107).  
10. انتم شريتوا واحد السلة ذالعنب
11. They (*m.*) bought (Comp. 11) 2 measures of wheat (Ex. 9) and a half measure of barley (60).  
11. هم شروا مدين ذالزرع ونص مة ذالشعير
12. They (*f.*) bought 2 new dresses.  
12. هم شروا زوج ذالكساوي جدد
13. I have seen the needles (Ex. 19) on the table.  
13. انايا شجت الاباري على المايذة
14. Thou hast brought the gold (8) of the merchant (Ex. 8).  
14. انتين جبت ذهب التاجر

15. The servant (*m.*) (Ex. 7) has brought the cup of the cafe-keeper (Comp. 16).
16. He has brought the water for the craftsman.
17. She has brought the cinnamon (20) for the cook (*m.*).
18. We (*m.*) have brought (Comp. 11) the snow from the mountain.
19. You (*m.*) have seen (Comp. 8) the Rice bird (very like a starling) (9) in the window (10).
20. You (*f.*) have seen the light (14) in the prison (Comp. 15).
21. They (*m.*) have seen (Ex. 10) the new bridge (72) (Comp. 7).
22. They (*f.*) have seen the Tangier road (22) Comp. 3).
15. المعلم حاب الكاس  
ذالفهوا جي
16. هو جاب الماء للمعلم
17. هي جابت الفرفة للطباخ
18. احنايا جبنا الثلج من الجبل
19. انتيا شبعتموا الزرزور في  
الطافة
20. انتيا شبعتموا الصويح الحبس
21. هما شافوا الفنطرة الجديدة
22. هما شافوا الطربف ذطنجة



- |   |  |
|---|--|
| 23. Thou hast seen the grey-<br>-hound (21) of Ali (Ali's<br>greyhound).    | 23. أنتين شبت السلوفي ذعلي                   |
| 24. Thou and I will go to Ceuta.  | 24. انا وانت ( او انا واياى )<br>نمشوا لسبنة |
| 25. Thou and I will eat this<br>bread.                                      | 25. انا وايتاك ناكلوا هذا الخبز              |
| 26. Thou and he will come to<br>my house (Ex. 3).                           | 26. انت وهو ( او انت واياه )<br>تجيوا لداري  |
| 27. This is the Spanish Am-<br>-bassador ( lit. Ambas-<br>sador of Spain ). | 27. هذا هو البشصور ذاصبانية                  |
| 28. This is the French Consul<br>( lit. Consul of France )                  | 28. هذاى هو الفنصو ذفرانسة                   |
| 29. He is the Kadi of Rabat.  | 29. هو الفاضي ذالرباط                        |
| 30. These are the Talebs of<br>Tetuan.                                      | 30. هذوم هم الطلبة ذتطاون                    |
| 31. This is the camel driver<br>(Comp. 10) of Alkazar.                      | 31. هذا هو الجمال ذالنصر                     |

Pronunciation of the foregoing.

- |   |   |
|---|---|
| 4. ... <i>battékh</i> (col.) (or <i>batte-<br/>-khats</i> plural).            | 8. ... <i>fenárát</i> ...                 |
| 6. ... <i>sherat</i> ... <i>jedád</i> (or <i>jaj</i><br>or <i>dejaj</i> ) ... | 11. ... <i>shdîr</i> .                    |
| 7. ... <i>béramél</i> .   | 12. ... <i>kesawî</i> ...                 |
|   | 17. ... <i>jábét</i> ... <i>tebbákh</i> . |
|   | 24. ... <i>nemshoo</i> ... <i>sébtá</i> . |

- |   |  |                             |
|---|--|-----------------------------|
| 25. ... <i>nâklû</i> or <i>nâkâlû</i> ... |  | 27. ... <i>Bashador</i> ... |
| 26. ... <i>tejiû</i> ...                  |  | 28. ... <i>Fransa</i> .     |

Vocabulary.

- Broom شطّابة *shettaba* pl. شطاطب *shetateb*.
- 1st. Oil jar كوزة *kûza* (not often used).
- 2nd. بطة *betta* plural in ابات, thus بطات or بطاط *bettat*.
- 3rd. زيّانة *ziîata* plural in ابات and also زيّايت *ziîâts*.
- Slave (m.) عبد *abd* pl. عبّيد *abîd* مملوك *mémîlûk* pl. مملوك *mémâlêk*.
- Hedgehog (m.) فنجد *kānfâd* pl. فجاج *kānâfed*.
- Funeral جنازة *jenâza* pl. جنايز *jenâiz*.
- Fig كرموسة *karmûsa* pl. كرموسات *karmûsats* (62) or كرموس *karmûs*.
- Pricklypear هندية *hindia* pl. هندي *hindî*; sometimes called كرموسة النصارى *karmûsa en-nâsarâ* (lit. fig. of the Christians).
- Roads (pl.) طرفان *turkân* (for. sing. see No. 22).
- You have عندكم *aindkûm*.
- Sealing wax لك *lek*.
- Brick أجورة *ajora* (vulgarly pronounced often *lajora*) pl. in ابات (62) collective أجور *ajor* or *lajor*.
- We will buy نشروا *nasherîâ*.
- Larache (a town in Morocco) العرايش *al-araîsh*.
- Arzila (do do) ارزيلة *arzaîla*.
- Saffi (do do) أسفي *asfî*.
- Prince of Believers أمير المؤمنين *amîr al-mûmenîn*. One of the titles of the Sultan of Morocco.

COMPOSITION 21.

I have bought a broom.—I have bought an oil jar.—Thou hast bought 8 brushes.—Thou hast bought four oil jars.—He has bought (Comp. 10) a slave.—Thou hast bought six slaves.—She has bought a hedgehog.—We (*m.*) have seen a funeral.—To day (Ex. 12) we have seen two funerals.—We have bought a basket (Comp. 16) of figs (col.).—He has light fire (12).—The man-servant has two pounds (60) of fresh butter (Comp. 9).—We have seen (Comp. 8) the well (Ex. 3) of thy father's garden.—You (*m.*) have seen (Comp. 8) the jewish quarter (Ex. 3) of Tetuan.—You (*f.*) have seen the key (Ex. 3) of my father's house.—They (*m.*) have (Ex. 11) the portrail (Comp. 3) of Mary (47).—The roads are bad.—We (*m.*) have (Comp. 19) the wool (Comp. 3) of the merchant.—We (*m.*) have a very long cannon (Comp. 13 and 8).—We (*f.*) have bought (Comp. 11) a very pretty (Comp. 17) knife (Comp. 10).—Thou hast seen the sky and the land (Comp. 3).—You (*m.*) have a very good (Ex. 7) heart (65).—You (*m.*) have twenty camels (Comp. 10).—You (*f.*) have some (Comp. 11) bottles (Comp. 11).—Have you (*f.*) some towels? (Comp. 12).—We (*f.*) have six towels.—Who has sealing-wax for (77) this letter? (62).—I have sealing wax for that (Comp. 7) letter.—Have you (*m.*) bricks? (col.).—We (*m.*) have two thousand (60) bricks.—Thou and I will buy this mill (57).—Thou and I will go (Ex. 21) to Mequinez (Comp. 15).—Thou and I will come (Ex. 21) to the garden of my uncle (Comp. 9).—This is the blacksmith (61) of Larache.—That is the kaïd (Ex. 10) of Arzila.—He is the Basha of Fez (56).—He was (Comp. 6)

the Prince of Believers.—These (*m.*) are the tax-gatherers (Ex. 16) of Saffi.—They (*m.*) are the tax-gatherers of Mogador (Comp. 14).

§ 2. SUFFIXED PRONOUNS.

123. These pronouns are of two kinds, *direct* and *indirect*. They are direct when suffixed to *verbs*, and in other cases are *indirect*. When joined to verbs or articles they have the meaning of our *personal* pronouns; and when joined to nouns have the meaning of our *possessive* pronouns.

Such pronouns are *always* placed *after* the words they qualify, and the article is never used before the noun to which they are joined.

SUFFIXED PRONOUNS.

*Singular.*

Persons.	Meaning.
1 <sup>st</sup> . com. <span style="font-size: 1.2em;">ي</span> <i>i</i> or <i>ia</i> .	<span style="font-size: 3em;">{</span> <i>Me</i> , when it is the objective of a verb or a preposition <i>my mine</i> masc. fem. sing and plural, when used with nouns.
2 <sup>nd</sup> . com. <span style="font-size: 1.2em;">ك</span> <i>ek</i> or <i>k</i> .	<span style="font-size: 3em;">{</span> <i>Thee</i> , when it is the objective of a verb or a preposition <i>thy thine</i> , masc. fem. sing. and plural, when used with noun.
3 <sup>rd</sup> . masc. <i>s h</i> or <i>û</i> .	<span style="font-size: 3em;">{</span> <i>Him it</i> , when it is the objective of a verb a preposition. <i>His</i> , masc. sing. and plural when used with noun.

3rd. fem. ها *ha* or *a*.

{ *Her it*, when it is the objective of a verb or preposition.

*Plural.*

1st. com. نا *na*.

{ *Us*, with verbs and preposition, as an objective. *our*, with nouns masc. fem. sing. and plural.

2nd. com. كُم *kûm*.

{ *You*, with verbs and prepositions as an, objective. *Your*, with nouns, masc. fem. sing. and plural.

3rd. com. هُمْ *hûm* or *ûm* { *Them*, with verbs and prepositions.

124. The first personal suffix ي *i* is changed into ني *nî*, when it is joined to a verb: thus—

شأب *shaf* he saw.

شأبني *shaf-nî* he saw *me*.

دار *dar* house.

داري *dar-i* *my* house.

قلب *kalb* heart.

قلبي *kâlb-i* *my* heart.

اولاد *ûlad* sons.

اولادي *ûlad-i* *my* sons.

ديار *dîar* houses.

دياري *dîar-i* *my* houses.

فدَام *kûddam* before (in front of).

فدَامي *kûddam-i* before *me*.

125. When words end in ا, و, or ي the suffix ي *i* is generally pronounced *ia*: thus— ورا *mâra*, or *ûra*; Behind. Behind *me* وراي *mûrâia* or *ûrâia*. Father أبو *bû*. *My*

father أبوي *bāya*; (a) In *في* *fî* in *me* فيي *fi-ia* or في *fiya*.

126. The suffix *ك* is the 2<sup>nd</sup>. personal, is pronounced *ék* or *ak* when the word to which it is joined ends in a consonant but when the word ends in a prolonged letter the suffix is pronounced simply *k* thus: *He* saw thee شاافك *shaafek*. *Thy* heart قلبك *kalbek*. *Thy* house دارك *dārek*. *Thy* sons اولادك *uladek*. *Thy* father ابوك *bûk*, or باباسي *babak*. In *thee* فيك *fik*. On *thee* عليك *alik*. ب *bi*, with بك *bik*.

127. The suffix of the third person masc. is pronounced *û* when the word ends in a consonant; but after a final prolonging letter (29), or a *kesra* it is pronounced *h* thus:—

*He* saw *him* (or it) شاافد *shaafû*.

*His* heart قلبه *kalbû*; *his* house داره *darû*.

*His* sons اولاده *ûladû*; *his* houses دياره *dîarû*.

In *it* فيه *fih*; with *it* or, with *him* به *bih*.

Hast thou bought the pen? شريت القلم *sheritsi al-kalam?*

*I* have bought it (lit. *him*) شريتته *sherîtsû*, from *him*, *it*, منه *mennû*. (b)

128. The suffix of the 3<sup>rd</sup>. person feminine is pronounced *ha* always when it is preceded by a *kesra*, or by a prolonging letter; but in other cases it is usually pronounced *a*.

The plural suffixes' pronounciation is invariable, excepting

(a) The words بابا *father* and يما *imma* *mother*, are vulgarly used to signify *my father* or *my mother*, without having the *ي* suffixed.

(b) When the preposition من is joined to the suffix the ن is, as a rule, repeated thus: From *me* مني *menni*. From *thee* منك *mennek*. In some parts of Morocco, the third pers. feim. sing. and the first and second persons of the plural are exceptions to this rule, thus: From *you* منكم *minkûm*. From *her* منها *mina* or *minha*.

that of the 3<sup>rd</sup>. person which frequently in N. Morocco and always in S. Morocco is pronounced *âm* in the cases in which the singular is pronounced *â*.

EXAMPLES.

Third person feminine singular.

He saw her شافها shaafa; her heart قلبها kalba.

Her house دارها darha or dara.

Has thou bought the inkstand? شريت الدواية sheritsi  
aldûaia.

I have bought it (lit. her) شريتها sheritsa.

Her sons اولادها ûlada; her houses ديارها diara or  
diarha.

In her فيها fiha; with her بها biha.

First person com. gender plural.

He saw us شافنا shafna; our heart قلبنا kalbna.

Our house دارنا darna; our sons اولادنا ûladna.

Our houses ديارنا diarna; in us فينا fina.

Second person com. gender plural.

He saw you شافكم shafkûm; your heart قلبكم kalbkûm.

Your house داركم darkûm; your sons اولادكم ûladkûm.

Your houses دياركم diarkûm; in you فيكم fikûm.

Third person com. gender plural.

He saw them شافهم shafûm; their heart قلبهم kalbûm.

Their house دارهم darum or darhûm; their sons اولادهم  
ûladûm.

Their houses ديارهم *diarûm* or *diarhûm*; in them فيهم *fihûm*.

129. If the last radical letter of the verb. is a ي preceded by a *fatha* (161) it is changed into ا, *a*, when joined to a suffix, for example:

He gave اعطى *adâtá*; he gave me اعطاني *aatani*.

He gave thee اعطاك *aatak*; he gave him; اعطاه *aatah*.

He gave her اعطاها *aatáha*; etc. etc. etc.

130. The ا in the terminals وا, and تو of verbs when joined to any suffix is suppressed thus:—

You saw شفتوا *shûftsû*; you saw me شفتوني *shuftsûni*.

You saw him شفتوه *shuftsûh*; you saw her شفتوها *shuftsûha*.

They saw شافوا *shafû*; They saw me; شافوني *shafûni*.

They saw thee شافوك *shafûk*; They saw us شافونا *shafûna*.

131. When the suffix is joined to a noun ending in ة this letter is changed into ت *t* or *ts*, thus:—

Letter برآة *bârâa*; my letter برآتي *baratsî*.

Thy letter برآتك *baratek*; his letter برآته *baratu*, etc.

132. When a verb governs two pronouns the one conveying the more direct objective is placed first, and that indicating the less direct objective second thus:—I will tell thee it (or it to thee) انا نكوله لك *ana enkolû lek*; He sold it (to) me باعد لي *baad li*; He wrote it (to) us كتبنا *katabû-l-na*. (a)

### § 3. POSSESSIVE PRONOUNS.

133. In No. 123 it was stated that the *personal* pronoun *suffixes* signified possession when joined to nouns. The words

(a) The preposition ل in this example is left without a vowel, or rather an ا, and forms a syllable with thee ب in this way. *Kets-bâl-na*.



ذِيَال *dial*, and متاع *mtaa* are also vulgarly used by the Moors with the various suffixes to denote possession.

EXAMPLES.

Me, mine ذِيَالِي *dialî* (*m. f. sing. or pl.*) or متاعِي *emtaai*.  
 Thee, thine ذِيَالِكَ *dialek* (*m. f. sing. or pl.*) or متاعِكَ *emtaæk*.  
 Him, his ذِيَالُهُ *dialû* (*m. sing. or pl.*) or متاعُهُ *emtaâu*.  
 Her, hers ذِيَالِهَا *diala* (*f. sing. or pl.*) or متاعِهَا *emtaaha*.  
 Us, our, ذِيَالِنَا *dialna* (*m. f. sing. or pl.*) or متاعِنَا *emtaana*.  
 You, your, yours ذِيَالِكُمْ *dialkûm* (*m. f. sing. or pl.*) متاعِكُمْ  
*emtaakûm*.

Then, their, theirs ذِيَالِهِمْ *dialhûm* or ذِيَالُهُمْ *dialûm* (*m. f. sing. or pl.*) متاعِهِمْ *emtaahûm*.

134. When the possessives *mine, thine, etc.*, are used in the sense of attributes, or are alone in a sentence, they are expressed by the words ذِيَالِي *dialî* or متاعِي *emtaai*; ذِيَالِكَ *dialek*, etc. etc. (133) thus:—

This book is mine هَذَا الْكِتَابُ ذِيَالِي *had al-kitab dialî*.

This ship is mine هَذَا الْمَرْكَبُ متاعِي *had al-markeb emtaai*.

This house is mine هَذَا الدَّارُ ذِيَالِي *had ed-dar dialî*.

Whose (lit. of whom) book? is this هَذَا الْكِتَابُ ذِمِّنْ *demin hâ had el-kitab?*

Mine ذِيَالِي *dialî* or متاعِي *emtaai*.

Whose (of whom) is this house? ذِيَالِ هَذَا الدَّارِ *dialmin had ed-dar*.

Ours ذِيَالِنَا *dialna* or متاعِنَا *emtaana*.

135. Beyond these two cases the possessives may be expressed either by suffixes united to nouns (as has been explained in No. 123 and following rules), or by the words

ذیالی or متاعی *emtaai* etc, but in the latter case the article must be placed before the noun preceding the pronoun thus: My book کتابی *kitabî* or کتاب ذیالی *al-ketab dialî*. My ship مرکبی *markabî* or المركب ذیالی *al-markeb dialî*. My house داری *dari* or الدار متاعی *ed-dar emtaai*. Your house دارکم *darkûm*, or الدار ذیالکم *ed-dar dialkûm*.

EXERCISE XXII.

- |  |                             |
|--|-----------------------------|
| 1. Whence hast thou come?<br>(Ex. 6 and 7).              | 1. من این جیت               |
| 2. I have come from my house.                            | 2. جیت من داری              |
| 3. Hast thou seen my servant.                            | 3. شبت المتعلم ذیالی        |
| 4. I saw him on the roof.                                | 4. شبتند یے السطح           |
| 5. Where did thy sons see thee.                          | 5. جاین شاجوک اولادک        |
| 6. My sons saw me in the garden (Ex. 7).                 | 6. اولادی شاجونی یے الغرسة  |
| 7. Of what thinkest thou or (of what art thou thinking). | 7. باش کنختیم               |
| 8. I think (am thinking) of thee and of her.             | 8. کنختیم یک و بیها         |
| 9. The Sultan gave him two thousand dollars (60).        | 9. السلطان اعطاه البین دورو |

10. The Vizier gave her a dress (Comp. 18) of silk. 10. الوزير اعطاعا واحد الكسوة ذاكرير
11. I gave her a ring of gold and two bracelets of silver. 11. انا اعطيتها واحد الخاتم ذالذهب وزوج دبالج (او نبايل) ذالذفرة (او ذالبضمة)
12. I bought (Ex. 7) his book. 12. شريت كتابه
13. I saw her daughter in the street (Ex. 7). 13. شعت بنتها في الزنفة
14. He saw his father. 14. هو شاع باباه (او ابوه)
15. She saw her father. 15. هي شاعت باباها (او ابوها)
16. The scribe (80) of the Basha bought my ink-bottle (Comp. 7). 16. كاتب الباشا شري الدواية ذياي
17. I love thee very much. 17. انا كنتحبك بالزاي
18. Thou lovest me very much. 18. انت كنتحبنى بالزاي
19. I love (or like) him. 19. انا كنتحبه
20. I love (or like) her. 20. انا كنتحبها
21. Thou lovest us. 21. انت كنتحبتنا
22. I love you (pl.) 22. انا كنتحبتكم
23. I love them. 23. انا كنتحبهم
24. His sons were with thee. 24. اولاده كانوا معك
25. Her sons went with him (Ex. 13). 25. اولادها مشوا معه

26. Our son went with her.	26. ولدنا مشى ( او ذدا ) معها
27. Our sons bought ( Comp. 11 ) your lambs.	27. اولادنا شروا الخرجان ذيا لكم
28. Your son bought my lamb.	28. ولد كم شرى الخرووى
29. Your daughter bought ( Ex. 21 ) their haiks.	متاعى 29. بنتكم شرت حياكم
30. Thy servant ( m. ) has bought a she-camel. ( Comp. 10 ).	30. المتعلم ذيا لك شرى واحد النافة

Pronunciation of the foregoing.

4. ... setáhh.	15. ... sháfets ...
7. <i>Fash katkhammem?</i>	17. ... kanhhébbek ...
8. <i>Kankhmmem ...</i>	18. ... kathhébbnî ...
10. ... <i>dal-hharîr.</i>	26. ... <i>mesha</i> ( or <i>ghadá</i> ) ...
11. ... <i>aatitsha</i> or <i>aatitsa</i> ...	27. ... <i>âl-khorfân</i> , or <i>kher-</i>
<i>al-khatem ... debálej ...</i>	<i>-fân ...</i>
( or <i>nebâil</i> ) <i>den-nókarâ</i>	28. ... <i>el-khoroof</i> ...
( or <i>dal-fudda</i> ).	29. ... <i>hhoîîdkûm.</i>

Vocabulary.

Quarter ( i.e. district of a town ) حومة *hhaûma*, pl. حوم *hhaûm*.

Kitchen فيشينة *hochîna*, or كيشينة *ketchina*, ( this really a Spanish word ) ( in lit. ( tsh ) Arabic the word is مطبخ pl. مطابخ ).

Carpet	زربية	zarbiya, pl.	زرابي	zarâbi.
Mattress	مصرية	medarrba, pl.	in	ات.
Tongs, pineers	لقاط	lakkat.		
Spoon	معلق	malâk, pl.	معالق	mââlek, 2 <sup>nd</sup> .
مغرفة mogharfa, No. 72.				
Shepherd, pastor drover	راعي	raaî, pl.	رعيان	roaîan.
Milk	حليب	hhlîb.		
Tea	أناي	âtâi,	Coffee, sing.	see Comp.
16 pl. فجاوي kahawî.				
Carafe	برادة	berrâda, pl.	برارد	berârad. In Tetuan
فلة	kolla pl.	فلال	kelel.	
With	مع	mâ,	With you	مكم mâkûm.
Mat, sing.	see No. 58	حصيرة	hhesîrah, pl.	حصور hhesûr
and	حساير	hhesaîr; 2 <sup>nd</sup> .	تسريح	teserîhh, pl.
3 <sup>rd</sup> .	كديمية	queddîmah, pl.	كديم	queddîm and كدادم
			quedadîm.	
Serpent	حية	hhaîia pl. in	ات, also	حيائي hhaîiâi; 2 <sup>nd</sup> :
hhansh, pl.	أحناش	hhenash and	حنوش	hhenûsh.

COMPOSITION 22.

When (Ex. 20) didst thou see (Ex. 2) our quarter?—Yesterday (Ex. 20) I saw (Ex. 2) your quarter.—When wast thou (Ex. 4) in my kitchen?—To day (Ex. 12) I have been in your kitchen.—They brought (Comp. 10) the merchant's carpet (Ex. 8).—They brought his carpet.—They have brought the mat.—Her mat is new (Comp. 7).—Have you bought (Comp. 11) our mattress.—He gave me the pineers.—He gave thee the spoon.—I gave him the (fresh) butter (Comp. 9).—I gave her the cheese (Comp. 9).—The shepherd gave me milk.—The coffee-keeper (Comp. 16) gave us very good tea.

—He gave them very good coffee.—He gave you a new carafe.—His son went (Ex. 22) with you.—Their (*m.*) uncle went with us.—Your aunt (Comp. 9) came (Comp. 12) with my servant-maid (or crafts woman).—I found (Comp. 10) thy gold ring (ring of gold) (Ex. 22).—Thou hast found (Comp. 10) my silver braeclets (Ex. 22).—I think of (lit. *in*) you.—I think of (lit. *in*) thee and them (*m.*)—I think of him and her.—I received (Comp. 10) thy letter, and put it (Comp. 13) on the table.—When did you receive (Comp. 10) my letter?—I received it yesterday.—I have received it to day.—Where did they see the serpent?—They saw it on the road (22).—The shepherd saw two serpents in the Kadi's garden (Ex. 7) (Comp. 7).

EXERCISE XXIII.

- |   |   |
|---|---|
| <p>1. Our father has lost his watch.</p>                        | <p>1. بابانا (او ابونا) تلبى المكانة<br/>ذباله (او متاعه)</p> |
| <p>2. Your father has bought a cap (Comp. 15) for my uncle.</p> | <p>2. باباكم شرى واحد الشاشية<br/>لعتي</p>                    |
| <p>3. His mother bought (Ex. 21) my pens (Comp. 10).</p>        | <p>3. يياه شرت القلوم ذبالى</p>                               |
| <p>4. Her mother has bought thy knives (67).</p>                | <p>4. يماها شرت لامواس متاعك</p>                              |
| <p>5. Their mother (Ex. 22) has seen our letters.</p>           | <p>5. يياهم شادت الهراوات ذبالنا</p>                          |

- |  |                                       |
|--|---------------------------------------|
| 6. Where (Comp. 3) didst<br>thou know me?              | 6. ہاين عرفنتني (او عرفنتني)          |
| 7. I knew thee in Ceuta (Ex.<br>21).                   | 7. عرفنتك في سبتة                     |
| 8. I knew him in Melilla.                              | 8. عرفته في مليية                     |
| 9. Thou knewest her in Cadiz.                          | 9. عرفتها في فالس                     |
| 10. Thou knewest us in the<br>Vizier's garden (Ex. 7). | 10. عرفتنا في الرياض ذا الوزير        |
| 11. I knew you in the Rabat<br>market.                 | 11. عرفتكم في السوق ذا الرباط         |
| 12. Did he take away the<br>silver from thee?          | 12. زول لك النفرة (او البصة)          |
| 13. He took it away from me.<br>(removed).             | 13. زولها لي                          |
| 14. Did he take the gold from<br>thee.                 | 14. زول لك الذهب                      |
| 15. He took it from me.                                | 15. زوله لي                           |
| 16. I took it from him.                                | 16. انا زولته له                      |
| 17. I took it from her.                                | 17. انا زولتد لها                     |
| 18. I took it from them.                               | 18. انا زولته لهم                     |
| 19. Gavest thou me the ring<br>(Ex. 22)?               | 19. اعطيتني الخاتم                    |
| 20. I gave it to thee yesterday.                       | 20. اعطيته لك البارح                  |
| 21. I gave it to him the day<br>before yesterday.      | 21. اعطيته له اول البارح<br>(Ex. 20). |

- |  |                                   |
|--|-----------------------------------|
| 22. He gave it to us the day<br>before yesterday.                    | 22. هو اعطاه لنا اول البارح       |
| 23. Didst thou give me the<br>money ( Ex. 13 )?                      | 23. اعطيتني الدراهم               |
| 24. I gave it to thee before (i.e.<br>in presence of) thy<br>father. | 24. اعطيتهم (a) لك فدام باباك     |
| 25. I gave it her in presence<br>of thy mother.                      | 25. اعطيتهم لها فدام يمام         |
| 26. You saw me at (lit. <i>in</i> )<br>the window.                   | 26. شجيتوني في الطافة             |
| 27. They saw thee in the shop.                                       | 27. شافوك في الحانوت              |
| 28. My small son has come.   | 28. جا ولدي الصغير                |
| 29. He brought a drain pipe<br>( Comp. 11 ).                         | 29. جاب واحد الفادوس              |
| 30. I have bought a weapon.  | 30. شريت واحد السناح              |
| 31. I have seen your pretty<br>daughter in the market.               | 31. شجيت في السوف بنتك<br>الظريفة |

Pronunciation of the foregoing.

- |   |   |
|---|---|
| 6. ... <i>araftsi-nî</i> , or <i>araftnî</i> .(b) | 9. <i>Araftîha</i> , or <i>araftha</i> (b)... |
| 7. <i>Arafték</i> ...                             | <i>kaléss</i> .                               |
| 8. ... <i>Melîlia</i> .                           | 12. <i>Zûûel-lek</i> ...                      |

(a) The pl. is used because the pronoun refers to **دراهم**, which is a pl. noun.

(b) This second form is used in Tetuan, where the second person, masc. of the preterite tense is the same as the first person. This should be borne in mind in similar instances. See note to No. 152.



13. Zâûela-li.	19. Atitsnî ...
15. Zâûelû-lî.	20. Atitsû ...
16. ... zâûeltû-lû or lâh.	21. ... ûûel el-bareh.
17. ... zâûeltû-la or lah. (a)	30. ... senâhh.
18. ... zâûeltâlûm.	31. ... derûiefah.

Vocabulary.

He, She, It. Has sold or sold. He, She, It, باع *bâá*, governs the dative in pronouns, (and is followed by ل preposition) and the accusative of nouns, thus: He sold me the wheat (او النمسح) باع لي الزرع *baa li ez-zra* (or *al-gamhh*) (Ex. 9).

He sold it to me باعه لي *baaû-li*.

I sold or have sold بعته *béat*.

Thou soldest or thou hast sold بعيت *béati*.

Bedouin sing. بدوي *bedwi* pl. in بين. See No. 61.

Beans (col.) فول *fûl*, (unit. *fûla* i.e; meaning a single bean) 16.

Ribbon, Tape, Palmetto cord, Selvage edge, 1<sup>st</sup>. شريط *sherît*; 2<sup>nd</sup>. سفيمة *sefifa*, pl. in ات (see 62), and also سفايف *sefaif*; 3<sup>rd</sup>. حاشية *hashîa*, pl. in ات, (62) and also حواشي *khûashî*.

Lent or has lent سلب *sellef*, (governs dative, takes ل, with pronouns and the accusative of nouns.

At interest, profit, usury, 1<sup>st</sup>. بالطالع *bet-tâlâa*;

2<sup>nd</sup>. بالبايدة *bel-faûdah*;

3<sup>rd</sup>. بالربح *ber-rebahh*.

Upon security (pledge, mortgage, pawn,) بالرهن *ber-réhân*.

(a) Literally ليا *laha*.

Peas ( col. ) حبص *hhoms*, *lhemms*, a *lhémmés*, ( in lit. Arabic حبص or حبص ).

Called or has called 1<sup>st</sup>. عَيَّط *aiiet*, governs dative and takes ل, or على when doing so 2<sup>nd</sup>. صاح *sáhh*.

(He) called (to) me ( أو لي ) عَيَّط لي *aiiet-li* ( or *aliia* ).

Spectacles, eye-glasses, pl. 1<sup>st</sup>. منظار *menáder*, sing. منظار *mendar*; 2<sup>nd</sup>. نظارات or نواظر *núader*, or *neddarat*.

Telescope, ( or prospective glasses of any sort ), 1<sup>st</sup>. مِرَايَة *meraia al-hind*; 2<sup>nd</sup>. شَوْافَة *shûûafa* pl. in آت, ( 62 ).

COMPOSITION 23.

Who sold thee this wool (58)?—This Bedouin has sold me it.—Who has sold thee this wheat?—That ( Comp. 7 ) mountaineer ( 80 ) has sold it me.—When ( Ex. 20 ) did he sell it thee?—He sold it me to day.—I sold the beans to him.—I sold them in the market.—Thou soldst me them in presence of Kador (97).—I sold her a green ribbon (80).—I sold it to her in my shop.—He lent me his book.—He lent me it.—He lent thee his mare (62).—He lent her to thee.—He lent it thee upon security.—He lent it them on interest.—He sold me the beans.—He sold me them very dear.—He sold us the peas.—He sold us them yesterday (Ex. 20).—Thy shepherd (Com. 22) called (to) me.—My shepherd called (to) thee.—My man servant (Ex. 7) called (to) him.—Her slave ( *m.* ) ( Comp. 21 ) called (to) us.—My friend (Comp. 7) called (to) you.—Our guarantor (Comp. 18) called ( to ) us.—The “ Imam ” ( Ex. 18 ) called ( to ) me.—He sold me thy spectacles.—He bought (Com. 10) a telescope in Cadiz.

§ 4. DEMONSTRATIVE PRONOUNS.

Singular.

This (*masc.*) هذا or هاذا *hada* (a).

This (*fem.*) هذى or هاذة *hadî*.

Plural.

These (*masc. and fem.*) هذوم or هذم *hadûm*.

Singular.

That (*masc.*) هذاك *hâdâk* or ذاك *dak*.

That (*fem.*) ذيك *dik* or هذيك *hadik*.

Plural.

Those (*masc. and fem.*) هذوك or هذوى *hadûk* or ذوك *dûk*.

136. The noun qualified and followed by the former demonstrative pronouns must take the article ال, and the final ا and ي of هذا and هذى are not, in that case, pronounced, for example:

This book هذا الكتاب *had al-kitab*.

This table هذى الطايفة *had al-mâida*.

When the above named demonstratives are the subjects of a sentence the final letters are pronounced, and the noun which they qualify, if it be indeterminate, drops the article e.g.:

This (*person masc.*) has seen us هذا شافنا *hada shâfna*.

This (*person fem.*) has seen us هذى شافنا *hadî shâfetna*.

(a) Composed of the particle ها, and the demonstrative lit. simple ذا *da*, not vulgarly used.

This is an untruthful man هذا رجل كذاب *hada rajul kiddáb.*

If the qualified noun be determinate, a 3rd. personal pronoun must be placed between the demonstrative and the noun it qualifies (122 and 190) e.g.:—This is the Spanish postman هذا هو الرِّفَّاص الصَّبْنِيُولِي *hada hûa er-rakkas es-sbaniûli* (or *esbaniûl*). This is the Kadi's wife هَذِي هِيَ الْاِمْرَاةُ *hadî hîa al-mara del-kâdî.* These are the sailors of Larache هَذُوْم هُمُ الْبَحْرِيَّةُ ذَالْعَرَايش *hadûm hûm al-bahharîfa dal-araîsh.*

EXERCISE XXIV.

- |                                       |  |
|---------------------------------------|--|
| 1. Whose (of whom) is this horse? (a) | 1. ذَمْن (او متاع من) هو هذا العود               |
| 2. This horse is mine.                | 2. هذا العود ذِيَالِي                            |
| 3. Whose is this she-ass?             | 3. ذَمْن (او ذِيَالْمَن) هِيَ هَذِي الْكِمَارَةُ |
| 4. This she-ass is mine.              | 4. هَذِي الْكِمَارَةُ مَتَاعِي                   |
| 5. Are these pigeons (Comp. 17) ours? | 5. هَذُوْم الْكِمَامُ هُمُ ذِيَالِنَا            |
| 6. Those pigeons are ours.            | 6. هَذُوْمِي الْكِمَامُ مَتَاعِنَا               |
| 7. This breakfast is mine.            | 7. هذا البَطُورُ ذِيَالِي                        |
| 8. This dinner (or food) is mine.     | 8. هَذِي الْمَاكَلَةُ مَتَاعِي                   |
| 9. These haiks (Ex. 22) are mine.     | 9. هَذُوْمُ الْحَيَاكُ ذِيَالِي                  |

(a) In interrogative sentences the verb, to be is expressed by using a personal pronoun. See rules Nos. 122 and 190.

- |  |  |
|--|--|
| 10. This jelab (a) is thine.                       | 10. هذا الجلاب (او جلابة) ذيلك           |
| 11. These jelabs are mine.                         | 11. هذوم الجلاب ذيلالي                   |
| 12. That cloth is thine.                           | 12. هذاك الملبى متاعك                    |
| 13. That handkerchief is his.                      | 13. هذيك السبتية ذيواله                  |
| 14. That bracelet is hers.                         | 14. هذاك الدباسج ( او نبالة )<br>ذيوالها |
| 15. Those rings are ours.                          | 15. هذوك الخوانم متاعنا                  |
| 16. That man is prudent<br>( Ex. 14 ).             | 16. ذاك الرجل رزين                       |
| 17. That woman is quiet.                           | 17. ذيك المرأة حنينة                     |
| 18. Those soldiers ( 74 ) are<br>cowards ( 84 ).   | 18. ذوك الممخزنية خوافين                 |
| 19. Those mooresses ( Comp.<br>10 ) are workwomen. | 19. ذوك المسلمات خدامين                  |
| 20. These chickens ( Ex. 21 )<br>are yours.        | 20. هذوم الدجاج ( او جاج )<br>متاعكم     |
| 21. Those are very good men.                       | 21. هذوك رجال ملاح بالتزاي               |
| 22. This is my bullock.                            | 22. هذا هو الثور ذيلالي                  |
| 23. That is my cow.                                | 23. هذيك هي البقرة متاعي                 |
| 24. These are my oxen.                             | 24. هذوم هم الثيران ذيلالي               |
| 25. Those are thy cows.                            | 25. هذوك هم البقر ذيلالك                 |
| 26. This is thy pig ( m. ).                        | 26. هذا هو الخلوب متاعك                  |
| 27. Those are thy swine.                           | 27. هذوم هم الجلاب ذيلالك                |

(a) A hooded cloak worn by Moors

28. Those are our horses.	هذوت عم الخيل ذبالنا 28.
29. These sister's anklets are my.	هذوم الخلاخل (a) متاع اختي 29.
30. These are thy sister's rings	هذوم اخواتم متاع اختك 30.
31. This is the carpenter's cow.	هذه البثرة ذالنجار (او متاع النجار) 31.

Pronunciation of the foregoing.

7. ... <i>fétûr</i> ...	22. ... <i>tâûr</i> ...
8. ... <i>makla</i> ...	23. ... <i>bâkârah</i> ...
10. ... <i>jillâlb</i> ( or <i>jillaba</i> ) ...	24. ... <i>tiran</i> ...
11. ... <i>jilâleb</i> ...	25. ... <i>bakâr</i> ...
14. ... <i>debalej</i> ( or <i>nebala</i> ) ...	26. ... <i>hhallûf</i> ...
15. ... <i>khûâtem</i> ...	27. ... <i>hhelâlef</i> ...
17. ... <i>hheninah</i> .	29. ... <i>khelakhel</i> ...

Vocabulary.

- Fisherman حوات *hhââat* or *hhâewats* pl. حواتة *hhaâwata*.  
 Net شبكة *shébka* pl. in ات (62) شبكت *shébák* and شبكت *shíbak*.  
 Seated جالس *gâles* or *jâles*.  
 Threshold. Entrance عتبة *atba* pl. in ات (62), اتاب *atab*,  
 and عتابي *atabî*.  
 Hedge. Fence زرب *zarb* pl. زروب *zerûb*, and زورب *zorûb*.  
 Pencil اخنييب or الرصاص *kalam er-resás*, or *kalam al-khafif* ( lit. Pen of lead ).  
 Lime kiln كوشة *kûshah* pl. in ات (62) and also كواش *kûash*.  
 (a) Anklet sing. خلخل *Khâkhâ*.

Singer غنائي *ghannâi* pl. in ين (61) and also غنائية *ghannaia*.

Oven فَرَّان *farrân* pl. فَرَّارِين *fararîn*.

Lime-burner جِيَّار *jîar* pl. in ين (61).

Straw تَبَن *tében*.

Sword 1<sup>st</sup>. سَكِين *sekkîn* pl. سَكَاكِين *sekakîn*; 2<sup>nd</sup>. سَيْف *sîf* or سَيْفِ *saîf* pl. سِيُوف *siûf*.

Satchel شَكَارَة *eshkarah* pl. شَكَائِر *eshkâir*.

Sack خَنْشَة *khanshah* pl. خَنْشِي *khanashî*.

Ear-ring خَرْصَة *khorsa* pl. خَرَص *kharas*.

Tobacco طَابَة *tâba*.

do for smoking ذَخَان *dokhan*.

do snuff تَنْفِيحَة *tenfihhah* pl. تَنْفِيح *tenâfehh*.

Jûmad I. (The fifth month of the Moslem year جمادى الأولى *jumâda al-âûel*).

Sheep 1<sup>st</sup>. حَوْلِي *hhaûli* pl. حَوَالِي *hhûâla*; 2<sup>nd</sup>. كَبْش *kébs* pl. كَبَاش *kébash*.

#### COMPOSITION 24.

This is our barber (61).—Our barber brought (Ex. 5) these knives (67).—The fisherman brought this net.—My uncle (Comp. 9) was (Comp. 6) seated in the threshold of the door.—This is the hedge of my garden (Comp. 7).—That pencil is mine.—Our singer has come.—This is a very (102) good singer (Ex. 7).—Is that oven ours?—I sold (Comp. 23) this limekiln to the limeburner.—I bought this straw in the market.—That sword is mine.—My man servant (Ex. 7) bought (Comp. 10) these swords.—Are those swords ours?—This sack of money is theirs.—That bottle (Comp. 9) is empty.—I have a bracelet of gold (8).—Thou hast two bracelets of silver (Ex. 22).—Thou boughtest (Comp. 7) these bracelets in Ka-

-dor the merchant's shop (73).—This tobacco is very good.—The snuff of Tetuan (Ex. 7) is very good.—From whence (Ex. 6) hast thou brought (Ex. 1) these carpets (Comp 22)?—I brought (Ex. 1) them from Rabat (Ex. 9).—The carpets of Rabat are very good.—When (Ex. 20) wert thou in Rabat?—I was in it in the month of Jûmâd 1<sup>st</sup>.—These are our men servants (or servants) (Comp. 15).—Those are your sheep.—This sheep has many defects (Comp. 18).—That sheep has a great defect (Comp. 18).

§ 5. RELATIVE PRONOUNS.

137. Our relative pronouns, when not interrogative are expressed in Moorish vulgar Arabic by the words <sup>إلي</sup> *li*, or <sup>إلي</sup> *el-li*, ذ *d* or ذي *di*, which are used for both genders, and all numbers. (a)

EXAMPLES.

1<sup>st</sup>. The man *who* came (أو الي) الرجل الي *er-rajûl li* (or *elli*) *jâa*.

2<sup>nd</sup>. The woman *who* came (أو الي) جاءت الي *al-marâh li* (or *elli*) *jaat*.

3<sup>rd</sup>. The men *whom* I have seen (أو ذي انا شفت) الرجال ذانا *al-rcjâl d-âna shûfts*, (or *dî âna shûfts*).

4<sup>th</sup>. The houses *which* I have seen (أو ذي شفت) الديار الي *ed-diar elli shûfts* (or *dî shûfts*). (b)

(a) These words are contractions of the literary relative pronoun <sup>الذي</sup> *el-ladî* and are not both used in any one locality.

(b) *What that* in the abstract sense of the words are expressed by ما *mâ*, (or literary rel pronoun); e.g. I do not know *what* to tell thee ما كنعرف ما نقول *ma kanaraf ma nâkûl lek*. I will give *thee* all *that* thou needest نعطيك كل ما تحتاج *natik kûl ma tahhtaj*.



- 5th. *He who* died مات (او ذى مات) *al-li mat* ( or *di mat* ).  
 6th. *She who* died ماتت ذى *di matet* ( or *li matet* ).  
 7th. *They who* died ماتوا *الي* or *الي* *elli* or *li matsû*.  
 8th. The man *whom* I have seen شفت الرجل *ar-rajal li*  
*shûfts*.

9th. The men *whom* I saw. شفت الرجال *ar-rejal li* *shufts*.

138. In the preceding examples the relative is the subject or object of the sentence, that is to say it is formed in the nominative or accusative case. But when the relative is in the dative, genitive, or ablative, *prepositions* and *suffixed* pronouns must be made use of. These are generally placed at the end of the relative clause. The *suffixes* agree with the antecedent, and the *prepositions* must correspond to the case in which the relative may be. The *الي li* remains unchanged after the antecedent.

EXAMPLES.

1st. The house of *which* Hamed is owner الدار الي احمد مولاها  
*ed-dar li* Hamed *mûlaha*. ( *tr. lit.* The house, the *which* Hamed  
 owner of her ).

2nd. The man *whose* horse killed الرجل الي قتلوا حوده  
*ar-rajal li* (a) *kétlû aûdû* ( *tr. lit.* The man *the whom* they  
 killed his horse ).

3rd. The man to whom I have given الرجل الي اعطيت له  
*ar-rajal li* (a) *atits lâ* ( *tr. lit.* The man who I gave to him ).

4th. The house *from which* he departed الدار الي خرج منها  
*ed-dar li* (a) *kharj menha* ( or *mennâ* ).

5th. The house *in which* Kador died الدار الي مات فدور فيها  
*ed-dar li* (a) *mat Kador fiha*.

(a) *Ellî*, or *di* may be used instead of *li*. The pupil had best choose the word common in his district.

*Observations.*

1<sup>st</sup>. When the relative pronoun is in the objective case a suffix, in agreement with the antecedent may be added to the verb. e.g.: The men whom I have seen (137) الرجال الي انا شفتهم ar-rejâl li ana shuftsûm.

The man whom I saw شفته الرجل الي ar-rajûl li shuftsû.

The houses which I have seen شفتهم الديار الي ed-dîar li shuftsûm.

2<sup>nd</sup>. If the antecedent be indeterminate, the relative الي is frequently omitted. For instance, جا رجل فال لي jâa rajûl kal li, man came (*who*) told me لعندك لي رجل مشي kal li rajûl mesha landak a man *who* went to your house (lit. towards, with you french “chez vous”) told me.

139. The interrogatives *who* sing. and pl., are expressed by اشكون (a) ashkûn or eshkûn when they are in the nominative, or accusative cases, and by من men when they are in other cases.

In the latter event they must be followed by في fi. prep.

EXAMPLES.

1<sup>st</sup>. Who came? (sing. or has come?) اشكون جا ashkûn jâa or o'therwise, اشكون هو الي جا ashkûn hûa li jâa, (tr. lit. who is he who came).

2<sup>nd</sup>. Who (pl.) came? (or have come?) اشكون جاوا ashkûn

(a) This word is composed of أي شي يكون i.e. in the literal Arabic what thing is.

*jaû*, or o'therwise, *اشكون هم الي جا وا ashkûn hûm li jaû* (tr. lit. who are they who came).

3rd. Whom hast thou seen? (or whom sawest thou?) *اشكون اشكون شجت ashkûn shâftsi*, or *اشكون هو الي شجت ashkûn hûa li shâftsi*, (tr. lit. who is he whom thou sawest) (or hast seen).

4th. Whom (pl.) hast thou seen? (or whom sawest thou?) *اشكون اشكون شجت ashkûn shâftsi* or *اشكون هم الي شجت ashkûn hûm li shâftsi*, (tr. lit. who are they whom thou hast seen, or thou sawest).

5th. Whose? of whom? 1st. *دمن demin* 2nd. *متاع من emtaq min*  
3rd. *ديال من dial min*.

6th. To whom? (sing. or pl.) gavest thou? *لبن اعطيت limin atitsi*.

7th. For whom? See No. 77.

8th. With whom? *مع من ma min*.

9th. In whom? *في من fi min*.

10th. Which of you? (*m.* and *f.*) who amongst you (*m.* and *f.*) *اشكون اشكون فيكم ashkûm fikum*.

140. *What?* (a) *اش ash*, when followed by a verb. e.g. *اش شجت ash shâftsi* what sawest thou?

What hast thou *اش عندك ash aindak* (b) what gave he to thee? *اش اعطاس ash âtak*.

When followed by a noun *اش من ash min*, e.g. what house sawest thou? *اش من دار شجت ash min dar shâftsi*.

What book hast thou *اش من كتاب عندك ash min kitab aindak*.

(a) Contraction of the literal words *اشي شي*.

(b) What hast thou? is also frequently expressed by *ما لك ma lek*, instead of *ash aindak*, *ma lek* is the phrase more commonly used in the interior towns of Morocco.

What is? (sing. masc.) أشنهو (a) *ashenhûa* or more vulgarly *ashenû* (b).

What is? (sing. fem.) أشنهى (a) *ashenhîa* or more vulgarly *shenîa* (b).

What are? pl. com. 1st. أشنهيم *ashenhûm*, or *ashenûm*.

What is this? what are 2nd. أما هو *ama hûa* (lit. who is he).

(This form. is, however, rarely used) أما هي *ama hîa* (lit. who is she, أما هم *ama hûm* (lit. who are they). For example: What is this? أشنهو هذا الشىء *ashenû had shî*; (lit. what, him, her, it, this, thing. What are those (masc. or fem.) أشنهيم أشنهو كتابك *ashenûm hadûk*, which is thy book? أشنهو كتابك *ashenû kitabak*, what is your trade? أشنهى صنعتك *ashenîa ssanatsek*. Which is thy house? أشنهى دارك *ashenîa, darâk* or o'therwise. أما هي دارك *amâ hîa darak*.

### EXERCISE XXV.

1. I will not forget the good  
thou which didst me.

1. ما ننسى شي الخير ذممت  
تے

2. The camel (Comp. 10)  
which Ali took away  
from the market was  
mine.

2. الجمل الي خرج علي للسوف  
كان ذيبالي

(a) أشنهو is composed of the three words اتي شي هو, etc. etc. etc. The ن is inserted for the sake of euphony.

(b) In ordinary vulgar conversation the *y* is dropped very frequently, and the pronunclation is as if the word were written أشنو *ashenâ*, أشنى *ashenî*, or *ashenîa*.

3. The mare (62) which thou boughtest is 6 years old (Comp. 19). (Lit. has 6 years).

3. العودة الي شريت انت  
عندما ستة سنين

4. The oranges (Ex. 18) that I have bought are good (109).

4. المشين ذي شريت انا هلاح

5. The mufti (Comp. 20) who brought the books (Comp. 12) was a Fezzi (native of Fez).

5. البتي الي جاب الكتب  
كان فاسي

6. The merchant (Comp. 8) who brought the cloth (Comp. 9) was a Rabati (native of Rabat).

6. التاجر الي جاب الملبى كان  
رباطي

7. The carpenter (Ex. 14) who made (or mended) the table was a Tetowni (native of Tetuan).

7. النجار ذعدل السايذة كان  
تطوانني

8. The seamstress (56) who sewed this dress was pretty (or clever) (Comp. 10).

8. الخياطة ذي خيطة هذي  
الكسوة كانت مليحة

9. The salt-dealer who brought the salt (Comp. 7) is my friend.

9. البلاح الي جاب الملح  
صاحبي

10. The carpenter who has made the table is my friend.

10. هذا الذي صنع السجارة ابي عدل  
المائدة هو صاحبي

11. The barber (61) whom thou sawest in the street is my friend.

11. الحجام ابي شبتة في الزنقة  
صاحبي

12. The date thou gavest me was sweet (Comp. 17).

12. التمرة الي عطيتني كانت حلوة

13. The dates (col.) which thou boughtest were dear (107).

13. التمر الي شريتهم كانوا غاليين

14. I do not see (Comp. 10) the star which thou hast seen.

14. انا ما كنشوب شي النجمة  
ذي شبتت انت

15. I see (Ex. 8) all that you have brought.

15. انا كنشوب كل ما جبتوا

16. He took out all that was in his house.

16. خرج كل ما كان في داره

17. I have seen the sons of the Basha.

17. شبتت اولاد الباشا

18. He who lost (43) the means (money) of his father was in (the) prison (Comp. 15).

18. الي تابت (او خسر) الپال  
ذباباه كان في الحبس

19. He who sold me the partridges (col. Comp. 19) was seated in the cafe. 19. الي باع لي الحجل كان جالس في القهوة
20. The merchant with whom thou spokest yesterday (Ex. 23) has failed. 20. التاجر الي هدرت (او تكلمت) معه اول البارح جلس
21. The house from which the thief (Comp. 15) went out is ours. 21. الدار الي خرج منها السارق ذيلنا (او هي الدار ذيلنا)
22. The fathers (or parents) whose sons (or children) are good are always happy. 22. الوالدين الي اولادهم ملاح ديما (او دايمًا) برحانين
23. The muleteers (Comp. 14) with whom thou wentest to Larache (Comp. 21) are in the "fundak" (Comp. 3). 23. الكهارة الي مشيت (او غديت) معهم للعرايش كانوا في البندف
24. That Christian (Ex. 14) to whom thou soldest (Comp. 23) the wool has escaped (fled) from Mazagan. 24. ذاك الصنراني الي بعث له الصوف هرب من الجديدة (a)

(a) M. is also called مهدومة mahadûmah the destroyed, or the ruined.

- |   |   |
|---|---|
| <p>25. I have sold (Comp. 23)<br/>the garden in which<br/>thou wast yesterday.</p>  | <p>25. بعث الغرسة ذي كنت فيها<br/>اول البارج</p>  |
| <p>26. The husband whose wife<br/>is good will gain much<br/>money.</p>             | <p>26. الرجل (او الزوج) الي مراته<br/>(او زوجته) مليحة يربح (او<br/>يصور) بالزاي ذالدراهم</p> |
| <p>27. These are the mountaineers<br/>of whom I spoke this<br/>morning.</p>         | <p>27. هذوم هم جبالة الي (هدرت)<br/>(او تكلمت) عليهم في هذا<br/>الصباح</p>                    |
| <p>28. That lad. (Ex. 14) who<br/>came this morning is<br/>handsome (Comp. 17).</p> | <p>28. هذاك العيل الي جاي في هذا<br/>الصباح هو ظريف</p>                                       |
| <p>29. I do not know (Ex. 17)<br/>what to eat (lit. what<br/>I will eat). (a)</p>   | <p>29. ما كنعرف ما ناكل</p>   |
| <p>30. I do not know what to do<br/>(lit. what I will do). (a)</p>                  | <p>30. ما كنعرف ما نعمل</p>   |
| <p>31. I do not know what I will<br/>breakfast upon. (a)</p>                        | <p>31. ما كنعرف ما نبطر</p>   |

Pronunciation of the foregoing.

- |  |                                     |
|--|-------------------------------------|
| <p>1. ... <i>nensá d-amelti fîa.</i></p> | <p>7. ... <i>addel ...</i></p>      |
| <p>2. ... <i>kharréj ...</i></p>         | <p>8. ... <i>khaiïetets ...</i></p> |
| <p>6. ... <i>rebâti.</i></p>             | <p>9. <i>Al-melâhh ...</i></p>      |

(a) In Arabic the verbs. *will eat, will make, (or will do) and will breakfast* are written in the feminine.



12. <i>Tsemára</i>	23. ... <i>meshîti</i> ( or <i>ghadîti</i> ) ...
13. <i>Tsemâr</i> ...	24. ... <i>hârb</i> ... <i>men el-jedîda</i> .
14. ... <i>nejma</i> ...	26. ... ( or <i>ez-zûj</i> ) ... ( or <i>zaûjtû</i> )
18. ... <i>telléf</i> ...	... <i>îerbâhh</i> ( or <i>îsowwar</i> ) ...
19. ... <i>kâhwa</i> .	27. ... <i>hadart</i> ( or <i>tekellemt</i> ...
20. ... <i>hadârti</i> ( or <i>tekellemti</i> ) ...	<i>fe had es-sebahh</i> ...
<i>félés</i> .	29. ... <i>nâkûl</i> .
22. <i>Al-waldîn</i> ... <i>dîma</i> ( or	30 ... <i>nâmel</i> .
<i>daïman</i> ...	31. ... <i>neftâr</i> .

Vocabulary.

A bunch of grapes عنفود *ânkod* pl. عنافيد *anâkîd*.

Nosegay, bouquet مشوم *meshmâm* pl. مشامم *meshâmim*.

I do not wish 1st. ما كنهب شي *ma kanhhebb shî*.

2nd. ما كنبغي شي *ma kanabghî shî*.

Pay, wages, salary 1st. اجارة *ejarah* or *ûjarah*.

2nd. اجارة *ijarah*.

Thou givest me كتعطيني *katsatîni*.

Melon 1st. منونة *menûna*; col. منون *menûn*.

2nd. See Nos. 57 92 and Ex. 21.

The el-ksari ( i.e. native or inhabitant of el-Ksar ) فصري

*kâsarî*.

The Baidawî ( i.e. native or inhabitant of Casablanca )

بضاوي *baidawî*.

Egg 1st. بيضة *baidah* pl. in ات ( 62 ) col. بيض *bâid*.

2nd. ولد دجاج *weld dejâj* pl. اولاد دجاج *ûlad dejâj*.

He ( *masc.* ) paid خاص *khallés*; دفع *defâa*.

I will pay نخلص *en-khâlles*; ندفع *nedfâa*.

Wilt thou eat or thou wilt eat **تأكل** *takûl* ( means also dost thou eat, or eatest thou etc. etc.

Gone has gone, went *fem.* **مشيت** *meshat*; or **غدت** *ghaddt*.

I finished or fulfilled I havé completed I have finished, I completed **وفيت** *ûfit*; must be followed by the accusative, or preposition **في** *fi* and objective.

Word **كلمة** *kélma* pl. in **أت** (62) col. (speech) **كلام** *kélám* he knows not on what to breakfast **ما يبظر ما كي عرب** *ma kaîaraf ma îftâr*; he knows not on what to eat **ما ياكل ما كي عرب** *ma kaîaraf ma yakûl*; **ما يشري ما كي عرب** *ma kaîaraf ma îsherî*, he knows not what to buy. (Lit. what he will eat, will breakfast upon, will buy ).

Shut (past. participle adj.) (*m.*) **مشدود** *meshdûd* (*f.*) **مشدودة** *meshdûda* pl. in **ين** *în* ( see 84 ).

Didst thou remove, ( or take away ) **زولت** *zûltsi*.

Merchants **تجار** *tujjâr* ( sing. see Ex. 7 and 8 ).

Charcoal maker or charcoal seller **فحام** *fahh-hham* pl. in **فحامين** *fahh-hhamîn*.

Why? **علاش** *alâsh*; **لايش** *lâish*, ( contractions of the words **لاي شي** *lî shî*, and **على اي شي** *ala aî shî*, lit. for what thing.

Occupation **شغل** *shoghol*, pl. **اشغال** *sheghal*.

Occupied ( busy ) *adj. m.* past participle **مشغول** *meshghol* pl. in **ين** *în*.

#### COMPOSITION 25.

That bunch of grapes which thou hast is mine.—The bouquet of flowers (col. Comp. 8) which thou hast found ( Comp. 10 ) in the street (Ex. 7) is mine.—I do not want the wages that thou givest me.—I do not want the money (Ex. 13) that thou givest

me.—The peasant (80) who brought the flowers is from Tetuan (i.e. a Tetuan man) (Ex. 25).—The Moor (Comp. 10) who sold (Comp. 23) the melons was an el-Ksar man.—He who sold the wool (58) was a Casablanca man.—The moorëss (Comp. 10) who sold the chickens (col. Ex. 21) is in (the) prison.—She who bought (Ex. 21) the eggs went to her house.—I see the star that thou see'st (Ex. 8).—I see all that thou hast bought.—He paid all that he bought (Comp. 10).—I will pay for all that thou eatest.—I have fulfilled the word (promise) (which or will on) I gave.—The charcoal seller does not know (on) what to breakfast.—The salt-dealer does not know what to eat (or what he will eat).—The charcoal which this charcoal dealer brought is dear. (Comp. 14).—The cook (*m.*) (Ex. 21) with whom thou spokest this morning is in my house.—the fundak in which my cousin (Comp. 14) (*m.*) passed the night (Comp. 3) is very large.—The prison from which the thief escaped (Comp. 15) was shut.—The muleteer (Comp. 15) whose son is sick (Comp. 6) has arrived (Comp. 12) today.—The blacksmith (61) whose daughter (65) is in my house lost his father's money.—The travellers (Ex. 10) with whom thou wast in the fundak (Comp. 3) passed the night (Ex. 10) on (in) the road (22).—The taleb from whom thou tookedst the books (Comp. 12) passed the night in my house.—This is the craftsman of whom I spoke.—These are the merehants of whom I have spoken today.—Why hast thou given me this occupation?—The shoemaker (Comp. 12) whom thou hast seen in the street this morning is busy.—Why hast thou sold the beans (col. Comp. 23) which I have bought?—Why givest thou me the salary which I do not want?—I do not wish that pay.

EXERCISE XXVI.

- |   |  |
|---|--|
| 1. Who will go with thee?                               | 1. اشكون يمشي معك                                |
| 2. The miller ( <i>m.</i> ) will go with thee.          | 2. الطحان (او الرحوي) يمشي معك                   |
| 3. Who will go with my cousin? ( <i>m.</i> )            | 3. اشكون يمشي مع ولد عتي                         |
| 4. I will go with him to the mill.                      | 4. انا نمشي معه للطاحونة                         |
| 5. Whom sawest thou in the mill?                        | 5. اشكون شجبت (او اشكون هو الي شجبت) في الطاحونة |
| 6. I saw the miller ( <i>m.</i> )                       | 6. شجبت الطحان                                   |
| 7. I saw the miller.                                    | 7. شجبت الرحوي                                   |
| 8. Whose are these doves?                               | 8. ذمن (او متاع من) هذوم اليعام                  |
| 9. They are my sister's. ( <i>a</i> )                   | 9. متاع اختي                                     |
| 10. To whom gavest thou my rings?                       | 10. لمن اعطيت الخواتم ذوالي                      |
| 11. I gave them to your little sister ( <i>Ex. 7</i> ). | 11. اعطيتهم لاختك الصغيرة                        |
| 12. With whom didst thou speak? ( <i>Ex. 25</i> ).      | 12. مع من هدرت                                   |

(a) One may answer by repeating the subject of the interrogative sentence.  
See No. 19 of this Exercise.

13. I spoke ( Ex. 25 ) with the singers. 13. هدرت مع الغنّاية
14. Of whom doubttest thou? 14. في من كنتشك  
(a) ( or whom dost thou suspect ).
15. The man whom I suspect is thy friend. 15. الرجل الي كنتشك فيه انا هو  
صا حيك
16. For whom boughtest thou this sword? ( Comp. 24 ). 16. لمن شريت هذا السكين
17. I bought it for my cousin ( m. ) 17. شريته لولد عمي
18. Whose is this dress? (Comp. 18 ). 18. متاع من هي هذي الكسوة
19. It is my sister's. (b) 19. هذي الكسوة (b) متاع اخني
20. Of whom art thou thinking? 20. في من كنتختم
21. I am thinking of my mother. 21. انا كنتختم في يما
22. What hast thou? 22. اش عندك ( او ما لك )
23. I have 20 ounces ( 60 ). 23. عندي عشرين وقية
24. What art thou thinking of? 24. باش كنتختم

(a) The verb **شكّك**, *shek*, (he) doubted must be followed by **في**.

(b) In Arabic the subject of a question is very frequently repeated in the answer thereto. Thus one answers, ( as above shewn ): *This dress is my sister's*,

- |   |  |
|---|--|
| 25. I am thinking of the wedding (Comp. 10).            | 25 كنه ختم في العرس                                    |
| 26. What is thy occupation (Comp. 25).                  | 26. اش من شغل عندك                                     |
| 27. I have many occupations (Comp. 25); I am very busy. | 27. عندي بالزاي ذلاشغال (او ذالشغل) (a) انا مشغول كثير |
| 28. What is thy trade?                                  | 28. اشنهي صنعتك  |
| 29. I am a carpenter.                                   | 29. انا نجار   |
| 30. Which is thy native-contry (58).                    | 30. اشنهي (او اما هي) بلادك                            |
| 31. What medicine has the doctor given thee.            | 31. اشنهو الدواء الي اعطاك الطبيب                      |
| 32. Which of you is the winner?                         | 32. اشكون بيكم غالب (او الغالب)                        |
| 33. Which of them is happy?                             | 33. اشكون فيهم برحان                                   |
| 34. What is that?                                       | 34. اشنهو هذاك   |
| 35. What is this?                                       | 35. اشنهو هذا (او هذا الشي)                            |

Pronunciation of the foregoing.

- |  |  |
|--|--|
| 1. ... <i>iemshî</i> ...                       | 14. ... <i>katshekk</i> ?                                      |
| 2. <i>Et-tahhan</i> (or <i>er-rahhwî</i> ) ... | 15. ... <i>kanshek</i> ...                                     |
| 4. ... <i>nemshî</i> ... <i>takhona</i> .      | 32. ... <i>ghâleb</i> (or with the article <i>al-ghâleb</i> ). |
| 7. ... <i>rahhwî</i> ...                       |  |
| 8. ... <i>îmam</i> ?                           |  |

(a) The singular form is also used.

Vocabulary.

Porcupine sing. ضرب *darb*, pl. ضربان *dárbán*.

(He) killed (murdered) قتل *ketal*, governs accusative pl. قتلوا *ktelû*.

Wild boar حلوب الغابة *hhellûf al-ghaba*, pl. دلاب الغابة *hhelalef al-ghaba*.

Consuls 1<sup>st</sup>. فنصوات *konsûat*; 2<sup>nd</sup>. فناصوا *kenasû*, for sing. see Ex. 7; 3<sup>rd</sup>. فوانصة *kûanssa*, (a very vulgar form indeed!)

(He) spoke هدر *hádár*, must be followed by, على or عي or مع with an objective noun or pronoun e.g.:

Of what spoke he? عايش هدر *al-aish hádár*.

(or did he speak?) فاش هدر *fash hádár*.

With whom did he speak? مع من هدر *ma men hádár*.

Death موت *mût*.

(He) won, conquered, overcame غلب *ghaléb*.

Herbs, pasturage, grass, ربيع *rébéa*.

Reaper حصاد *hhassád*, pl. in ين (61).

Sawyer نشار *neshshár*, pl. in ين (61).

Plank, board 1<sup>st</sup>. لوحة *lôhha*; 2<sup>nd</sup>. لوح *loh*, pl. in أت (62) and also الواح *loáhh*.

COMPOSITION 26.

What is this?—This is a porcupine.—Who killed him (it)?—This hunter killed it (Ex. 7).—What is *this*?—It is a partridge (Comp. 19).—What are these?—They are wild boars.—Who killed them?—The consul killed them.—The consuls killed them.—The butcher (Ex. 7) has killed this pig (Ex. 24).—With whom will the miller go?—The miller will go with

my servant ( Ex. 7 ).—I will go with thee to the mill.—Whom dost thou want? ( Ex. 22 ).—I want my mother ( Ex. 22 ).—Whose are these pigs? ( Ex. 24 ).—They are the butcher's.—To whom hast thou given the wheat ( Ex. 9 ).—I have given it to thy man-servant.—With whom didst thou speak?—I spoke with the Vizier ( Ex. 7 ).—Of whom doubtest thou?—I doubt, ( or am not sure of ) your father.—Of what didst thou speak?—I spoke of the medicine ( 57 ) which the Doctor gave thee ( 86 ).—Of what art thou thinking? ( Ex. 26 ).—I am thinking of the death ( murder ).—Why thinkest thou?—Which of you won?—Thy cousin ( *m.* ) won ( Ex. 16 ).—Who brought this grass?—The reapers brought it.—Who brought those boards?—The sawyers brought them.—What is thy trade? ( Ex. 26 ).—I am a reaper.—This a sawyer and that is a carpenter ( Ex. 14 ).

§ 6. INDEFINITE PRONOUNS AND ADJECTIVES.

141. *Some one somebody* 1<sup>st</sup>. *أحد شيء* *shî hhad*; 2<sup>nd</sup>. *شيء واحد* *shî wahed*. ( This form 2<sup>nd</sup>. must be followed by *من* *min*. e.g.: Somebody came *أحد جا شيء* *ja shî hhad*. One of you has lost my book *شيء واحد ( أو شيء واحد ) منكم تلبى كتابي* *shî hhad* ( or *shî wahed* ) *minkâm telléf kitabi*.)

*Some one*, folowed by a noun is *invariably* *شيء* *shî* e.g. *Some man* *شيء رجل* *shî rájûl*. *Some woman* *شيء امرأة* *shî maráa*. *Some men* *شيء رجال* *shî rajaal*.

*Some* in the pl. when not interrogative, is also expressed by *بعض* *báád* ( lit. part ), followed by *من* *min*, e.g. *Some books* (a) *بعض الكتب* *báád al-kútûb*. Sometimes (a) *بعض المرات* *báád al-marrát*. *Some of you* *البعث منكم* *al-báád minkâm*.

(a) The *من* is here understood though not expressed.



Something anything حاجة شي *shî hhája*, (lit. some-thing).

142. Nobody no one 1<sup>st</sup>. احد *hhad*; 2<sup>nd</sup>. حتى احد *hhatta hhad*; 3<sup>rd</sup>. واحد حتى *hhatta wahed*, the negative ما *má*, in each case being placed before the following verb, for example: Nobody has come ما جا احد *ma jáá (a) hhad*, (tr. lit. *not has come one*); حتى احد (or حتى واحد) ما جا *hhatta hhad*, (or *hhatta wahed*) *ma jáá*, (tr. lit. *even one has not come*).

No (nobody no one) etc when followed by a noun is invariably حتى *hhatta* e.g.: No man has come حتى رجل ما جا *hhatta rajúl ma jáá*. No woman has come حتى امرأة ما جات *hhatta maraa ma jaat*.

Nothing 1<sup>st</sup>. والو *walû*; 2<sup>nd</sup>. حتى حاجة *hhatta hhaju*; 3<sup>rd</sup>. حتى شي *hhatta shî*.

Each, every كل *kûll*, invariably, e.g.:

Each man, every man كل رجل *kûll rajúl*.

Each (or every) woman كل امرأة *kûll maraa*.

Each (or every) one (m.) واحد كل *kûll wahed*.

Each (or every) one (f.) واحدة كل *kûll waheda*.

143. All, every thing, each thing, كل شي *kûll shî*, e.g.: He made it all هو عمل كل شي *hûa amel kûll shî*. (He) did it all well (or every thing well) عمل كل شي مليح *amel kûll shî melehh*.

All followed by a noun is expressed by 1<sup>st</sup>. جميع *jemia*

(a) The above pronouns are generally placed before the verb.

(b) When placed otherwise they are followed by من *min*, e.g. حتى *hhatta*

واحد منكم *hhatta wahed minkâm*.

(a); 2nd. كامل *kāmil* (a) sing masc. and كاملة *kāmlah*, sing fem. and كاملين *kāmlīn*, com. pl. and 3rd. by كل *kāll* (a), which as a rule is accompanied by one of the suffixed pronouns if in English, the *definite* article precedes the noun.

EXAMPLES.

1st. *Each*, (every) writer كاتب كل *kāll kátéb*.

2nd. *Every* person is untruthful كل انسان كذاب *kāll insan keddáb*.

3rd. I am writing (or I write) *all* day (i.e. the whole day) انهار كل *en-nehar kullū ana kanketeb*.

4th. I have not slept the *whole* (or *all*) night ما نعتت شي في الليلة كلها (او كاملة) *ma nast shī fe-līla källa (or kamla)*.

5th. I have not worked *all* day ما خدمت شي في النهار كامل (or كلها) *ma khedemt shī fen-nehar kamil (or källū)*.

6th. The *whole* house was full of people الدار كلها كانت معمرة بالناس *ed-dar källa kanet mámmára ben-nas*.

7th. The *whole* house fell طاحت الدار كاملة (or كلها) *tahhets ed-dar kamla (or källa)*.

8th. They *all* departed (or They have *all* gone) مشوا كاملين (or كلهم) *meshaū kamlīn (or källūm)*.

9th. *All* the people have gone (or *all* the people departed) مشوا جميع الناس (or الناس كلها) *meshaū jemīa en-nas (or en-nas källa)*. (b)

(a) جميع *jemīa*, gives the idea of assembly, gathering together, and كامل *kāmil*, the idea of entire, perfect, and كل *kāll*, the idea of totality, universality, owners.

(b) Algerians say also كل الناس الكل *en-nas al-kāll* and كل الناس *kāll en-nas*.

10<sup>th</sup>. All the people like thee 1<sup>st</sup>. كَلِّهَا كَيْحَبُّوكَ *källa* (a) kai-  
-lhebbûk; 2<sup>nd</sup>. (جميع الناس) كَلِّهَا كَيْحَبُّوكَ الناس *kaihebbûk*  
en-nâs *källa* ( or *jemia* en-nâs ).

11<sup>th</sup>. All the merchants died جميع or كَلِّهَا or كَلِّمُ التَّجَّارِ كَلِّمُ  
مَاتُوا (التَّجَّارِ) et-tûjjar *kâllûm* ( or *källa* or *jemia* ) et-tûjjar  
matû.

12<sup>th</sup>. All the women lie ( tell lies ) جميع or كَلِّهَا or كَلِّمُ النِّسَاءِ  
كَيْكُذِّبُوا (النِّسَاءِ) en-nesa *kâllûm* ( or *källa*, or *jemia* en-nesa )  
kaikedbû.

13<sup>th</sup>. I bought all the bread there was in the market شَرَيْتُ  
الْخُبْزَ كُلَّهُ ( or كَلِّهَا او جميع الخبز ) اَلِي كَانَ فِي السُّوقِ  
al-khûbz *kâllû* ( or *källa*, or *jemia* al-khûbz ) lî kan fes-sok.

14<sup>th</sup>. All of them saw (it) كَلِّهَا شَافُوهُ ( or شَافُوهُ كَامِلِينَ )  
shafûh ( or shafûh *kamlîn* ).

15<sup>th</sup>. This is all big هَذَا شَيْءٌ كَبِيرٌ *had shî kâllû kebîr*.

It will be seen by the above examples 1<sup>st</sup>. that كَلِّهَا with the  
sing. feminine suffix may be joined to the collectives and plu-  
-rals; and 2<sup>nd</sup>. that جميع (b) is not as a rule joined to the sin-  
-gulars; and 3<sup>rd</sup>. that كل and كامل may be joined either to sin-  
-gulars, plurals or collectives.

Each ( or every ) one who, sing. and pl. are rendered كَلِّ مَنْ  
*kâll min* (e). All who, or All those who, or whosoever, singular

(a) *källa* كَلِّهَا in this sense is placed before the verb. See examples eighth  
and fourteenth.

(b) In writing جميع *jemia* is used with the suffixes, like كَلِّ. Thus one  
may write:—All the people ( or men ) have come كَلِّمُ or كَلِّمُ  
جَاءَ النَّاسُ جميعُهُمْ.

(c) This is also expressed by جميع اَلِي *jemia elli*, and particularly so  
when the phrase to be rendered is plural in the English e.g.: All those who do ( or  
make ) جميع اَلِي يَعْمَلُ *jemia elli iamel*.

and pl. thus: *Every one who makes* (or does) كل من يعمل *kull min iamel*. *All those who make* (or do) كل من يعملوا *kull min iamelu*. *Whosoever may come* كل من يجي *kull min iji*.

*All that* كل ما *kull ma*, e.g.: *All that thou wishest* all thou desirest كل ما تحب *kull ma tehlebb*.

*Other* (m.) آخر *akhor*, sing. *other* (f.) أخرى *akhora*, or *okhra*, or *okhara*, sing. pl. com. آخرين *akhorin*.

*Both* (lit. the two) بزوج *bezûj*. *Neither the one nor the other*, 1<sup>st</sup>. هذا ولا هذا *la hada wa la hadak*. 2<sup>nd</sup>. حتى *hatta* واحد منكم *wahhed minnûm*.

*Alone* (by himself, by herself, ) by myself, by thyself, by ourselves, by yourselves. This idea is rendered by suffixing to the word واحد *wahhed*, or واحد *wahhed*, the various personal suffixes thus: I alone, or I myself وحدي *wahhedî*, or وحدي *wahhdî*. Thou thyself وحدك *wahhedak*. He himself وحده *wahhdû*, etc. etc. etc.

*Veryself* or *ownself*, is expressed by using the words روح *roh*, *rohh*, نفس *nefs*, ذات *dats*, meaning (strictly speaking) *soul, life, spirit, person, individual, essence*, joined to the suffixed pronouns and preceded by the preposition ب *be* e.g.: I myself بروحي *ana berohhi*. Thou thine ownself بروحك *enta berohhak*. He himself (أو بروحه) هو بنفسه *hûa benefsû* (or *berohhû*). She herself بنفسها *hîa benefsa*.

The Arabs use these same words to express our reflective pronouns e.g.: He killed قتل *kétel*. He killed himself قتل روحه *kétel rohhu*. I love كنتحبه *kanhhebb*. I love myself انا كنتحبه *ana kanhhebb rohhi*. He threw رمى *ermâ*. He threw himself رمى نفسه (or روجه) *erma nefsû*, (or *rohhu*).

*Such a one* (m.) بلان *felân*, بلاني *felani*. *Such a one* (fem.)

بلانة *felána*, بلانينة *felanîia*. (Anglici so and so) e.g.: So and so of such a place *بلان البلاني felân al-felanî*. Such a thing *حاجة بلانينة hâja felanîia*.

144. The pronoun agrees generally with the noun it represents, in gender and number, and when personal, also in person. See rule No. 103 regarding the agreement of adjectives and nouns.

As the relative pronoun *إلي li* or *إلي ellî*, is invariable in all connections nothing need be said regarding its agreement with its antecedent.

#### EXERCISE XXVII.

- |  |   |
|--|---|
| 1. Thou art welcome (Ex. 11).          | 1. مرحبا بك                                   |
| 2. Art thou still alive.               | 2. انت باقي بالروح                            |
| 3. I am still alive, praise to God!    | 3. انا باقي بالروح (a) الحمد لله              |
| 4. Has anyone come?                    | 4. جا شي احد                                  |
| 5. Nobody has come.                    | 5. ما جا احد                                  |
| 6. Hast thou brought any book?         | 6. جيت شي كتاب                                |
| 7. I have not brought any book.        | 7. انا ما جيت حتى كتاب                        |
| 8. Some one of you has stolen my pens. | 8. شي احد (او شي واحد) منكم سرف القلوم ذيبالي |

(a) Literally *I am with my soul*, or *with my life*. This is an expression very much used by Moors.

9. Some of you have stolen my papers (70). 9. البعض منهم سرفوا الكواغظ مناعي
10. Hast thou any (some) books? 10. عندك شي كتب
11. I have some books. 11. عندي بعض الكتب
12. Hast thou seen anybody? 12. شبت شي احد
13. I have not seen anybody. 13. ما شبت حتى احد
14. Nobody has bought the peaches. 14. حتى واحد ما شرى الخوخ
15. Have you seen any woman? 15. شبتوا شي مرأة
16. We have not seen any woman. 16. حتى مرأة ما شبتنا
17. Has any girl come? (Comp. 7). 17. جات شي عيلة
18. No (girl) has come. 18. ما جات حتى واحدة
19. Nobody is content with his fortune. 19. حتى احد ما هو بحرحان بسعادة
20. None (no-one) of you has seen my wife. 20. حتى واحد منكم ما شاي مراني
21. Hast thou brought any thing? 21. جيت شي حاجة
22. I have not brought any thing. 22. ما جيت والو (او حتى حاجة)
23. We see the sun (26) every day. 23. احنا كنشوفوا الشمس كل يوم

24. Each (every) one buys whatever he wishes. 24. كل واحد كيشري (او تيشري) ما كييحتب (او تيجت) 24.
25. Everyone does the good he wishes. 25. كل واحدة كتعمل (او تتعمل) اخير ذي كتصحب (او تصحب) 25.
26. Every moor (lit. Moslem) has a musket (Comp. 13). 26. كل مسالم عنده المسكلة ذبالد 26.
27. The taleb arranged (a) the books each one in its place. 27. الطالب رتب الكتب كل واحد في موضعه 27.
28. Every servant who may (shall) (143) come to my house will eat (well feed). 28. كل متعلم الي يجي لداري لعندي (ياكل مليج) 28.
29. Abraham has sold every thing. 29. ابراهيم باع كل شي 29.
30. He passed the whole day in the market. 30. النهار كله (او كامل) قيل في السوق 30.
31. Abraham has slept the whole night. 31. ابراهيم نعن الليلة كلها (او كاملة) 31.
32. I have not spoken the whole night. 32. ما هدرت شي في الليلة كلها 32.

(a) Lit. to settle (or put in order).

(b) قيل *ka'il*, passed the day, in the same sense as بات *bâts*, passed the night.

Pronunciation of the foregoing.

2. ... <i>bakî ber-rohh?</i>	25. ... <i>katamel</i> (or <i>tatamel</i> )...
8. ... <i>sarâk.</i> ...	<i>kathheb</i> (or <i>tathheb</i> ).
9. ... <i>sarkû</i> ...	27. ... <i>retteb</i> ... <i>moddû.</i>
14. ... <i>khokh.</i>	28. ... <i>îakûl</i> ...
19. ... <i>besâdu.</i>	29. <i>Ibrâhîm</i> ...
23. ... <i>kanshûfû</i> ...	30. ... <i>kaîl</i> (a) ...
24. ... <i>kaîsherî</i> (or <i>taîsherî</i> )	31. ... <i>nââs</i> ...
... <i>kaîhhebb</i> (or <i>taîhhebb</i> ).	

Vocabulary.

I have not read ما فریت بشي *ma karît shî.*

Full a 1<sup>st</sup>. (adj. (m.) مامر *mammar* (f.) in *š a* (83) pl. in *ین* *in* (84); 2<sup>nd</sup>. (m.) مالي *malî* pl. in *ین* *în* (84) must be followed by ب.

Jew hebrew (m.) يهودي *ihûdî* pl. يهود *ihûd.*

Grandfather جد *jedd* pl. اجداد *jedad*; and جدود *jedûd.*

Grandmother جدة *jedda*, or حنته *hhanna.*

Slippers, shoes (a pair) بلغة *belgha*, pl. بلائي *belaghî.*

(He) fell or has fallen (m.) طاح *takh* fem. (143) pl. طاحوا *tâhhû.*

Wâll حايط *hhaît* pl. حيوط *hhîyot*; and حياط *hhîyât.*

Wood (or carpentering) خشبة *khâshba* pl. in ات (62) and كاشب *khasheb.*

Burned (adj. or past part. verb.) (m.) انحرقت *enhârak* (f.) انحرقت *enharket.*

War 1<sup>st</sup>. شر *sharr* (lit. meaning Evil, misfortune) pl. شور *shûr.*

(a) See note (b) page 167.



*shireer*; 2<sup>nd</sup>. <sup>ثورة</sup> *guerra* (spanish word); 3<sup>rd</sup>. (literary word)

حرب *hharb* pl. حرب *hhôrób* (not used).

Drowned, sunk, (adj. past. part. verb) غرق *gharak* pl.

غرقوا *gharkû*.

Strait (of a sea) بوزاز *boghaz*.

Gibraltar جبل طارق *jebeltarik* (lit. Mountain of Tarik).

Vulgarly pronounced Gebeltar.

NOTE. Tarik was the moorish general who conquered the Spanish king Don Rodrigo (Roderick) on the banks of the river Guadalete, in A. H. 92.—711, A. D.

The Riff, (a province of Marocco) التريفي *errif*.

Riffian ريفي *rifi* pl. روافي *râafa*, and ريف *rif*.

(He) Pulled out, uprooted, wrenched, wrested فلع *kallá*; or فلع *kálá* (governs the accusative).

Pumpkin فرعة *karáa*, pl. in ات (62) col. فرع *kará*.

Hair sing. شعرة *shára*, and شعر *shár*; pl. شعور *shâûr*, and شعار *shâár*.

Girls. عيلة *âila* pl. in ات *ats* like *âilâts*, *derrâats* (Comp. 7).

Frog. جرانة *jarána*, pl. in ات (62) and جراين *jarâin* col.

جران *járán*.

Tank سهاريج *saherij* pl. سهاريج *seharej*.

#### COMPOSITION 27.

I have not read the whole day.—The whole prison (Comp. 15) was full of prisoners.—The whole quarter (Comp. 22) was full of jews.—My grand father has sold (Comp. 23) all the slippers.—The whole wall fell all the (pieces of) wood fell.—The whole house was burned.—All of them (143) died in the war.—All the people (143) (a) were drowned in the strait of

(a) In Ar. this expression is sing. not pl. as in English.

Gibraltar.—All the soldiers (74) went (or have gone) (Ex. 13) to Shawan.—The whole army (Comp. 6) of the Sultan went (pl. Ex. 13) to the Riff.—He pulled out all the hairs.—This Riffian uprooted all the pumpkins (col.) which were in the garden (Ex. 7).—He brought all the lime (58) there was in the lime-kiln (Comp. 24).—All the girls have bought (Comp. 11) their dresses (Ex. 21).—He bought (Comp. 10) all the barley (Ex. 21) there was in the market.—Have you seen (Comp. 8) the Sultan?—They all saw (Ex. 10) him.—This is all (of it) pretty (Comp. 17).—This is all beautiful (Ex. 18).—My grandmother has bought (Ex. 21) all the chickens (Ex. 21).—All the frogs are in the tank.—The whole tank is full of frogs.—We have some peaches.—Hast thou bought anything?—I have bought nothing.—Has no carpenter come? (Ex. 14).—Hast thou some partridges? (Comp. 19).—I have many partridges.

EXERCISE XXVIII.

1. Every one who does not eat will die.
2. All those who do not keep the commandments of God will go to hell.
3. Whosoever will come (143) to my house will have food (lit. will eat) (Ex. 27).

1. كل من ما ياكل شي يموت

2. جميع الي ما يحفظ شي  
الوصايات ذال الله يمشي  
للجهنم

3. كل من يجي لداري ياكل

4. Whosoever will come to my house will receive an alms. 4. كل من يجي لداري يثبص صدفة
5. The one (*m.*) sleeps, the other (*m.*) reads, (or is sleeping, or is reading) 5. واحد ناعس اخر كيفرا
6. The one (*f.*) is a seamstress (56) the other (*f.*) a spinner. 6. واحدة خيطة ولاخرى غزالة
7. Have the servants (*m.*) come? 7. جاوا المتعلمين
8. Ali has come but the other has not come. 8. جا علي لكن لاخر ما جا شي
9. The other one (*f.*) remained in her shop. 9. لاخرى بقت في الحانوت ذيالها
10. Both of them have gone. 10. مشوا بزوج
11. They are both mad. 11. هم بزوج حمق
12. Neither the one (*m.*) nor the other (*m.*) please me (or I don't like either the one or the other of them). 12. ما يعجبني حتي واحد منهم
13. I have not seen the one (*m.*) or the other (*m.*) (or I have not seen either of them). 13. ما شبت حتي واحد منهم (او لا هذا ولا هذا)

14. The others have gone to the mosque. 14. لاخرين مشوا للجامع
15. The others (f.) remained in their house. 15. لاخرين بقوا في دارهم
16. I am going (Ex. 3) to drink another glass of wine (Comp. 7). 16. انا ماشي (او غادي) نشرب واحد الكاس اخر ذالشراب
17. I am going to drink some more coffee (lit. some other coffee). 17. انا ماشي نشرب قهوة اخرى
18. Hast thou another inkbottle. 18. عندك شي ذوايد اخرى
19. No sir but I have another pen. 19. لا يا سيدي لكن عندي فلم اخر
20. Have you other books? 20. عندكم كتب اخرين
21. No, sir, but we have other papers (70). 21. لا يا سيدي لكن عندنا كواغظ اخرين
22. I myself brought the money. 22. انا بروحي جبت الدرهم
23. The Basha himsef brought it (lit. them the money). 23. جابهم الباشا بروحد
24. I, alone, drank all the wine (Ex. 7). 24. انا وحدي شربت الخمر كله
25. Thou by thyself drankest all the aguardiente (aniseed Brandy). 25. انت وحدك شربت اليا حياة كلها

- |  |                                  |
|--|----------------------------------|
| 26. She alone remained in the house.                               | 26. هي وحدها بنت في الدار        |
| 27. The Vizir killed himself yesterday.                            | 27. الوزير قتل روحه البارح       |
| 28. So and so (m.) has told me (17) that thou wast on the terrace. | 28. قال لي بلان انت كنت في السطح |
| 29. Who has told it thee.  | 29. اشكون فالها لكت (a)          |
| 30. So and so (f.) of such a place told it me.                     | 30. فالتة لي بلانته (b)          |
| 31. So and so of such a place told it me.                          | 31. فالد (b) لي بلان الجلاني     |

Pronunciation of the foregoing.

- |  |  |
|--|--|
| 1. ... <i>ma iakâl shî imât.</i>                                   | 11. ... <i>hhomak.</i>                                 |
| 2. ... <i>ma ilhféd shî al-ûsâiat</i><br>... <i>iemshî (c) ...</i> | 12. ... <i>iajebuî ...</i><br>15. ... <i>bekâû ...</i> |
| 4. ... <i>ijî ... ikbed sâdâkâ.</i>                                | 16. ... <i>neshrab.</i>                                |
| 5. ... <i>nââis ... kaikara.</i>                                   | 24. ... <i>sharâbt ...</i>                             |
| 6. ... <i>ghazzâla.</i>  | 25. ... <i>sharabtî ...</i>                            |
| 9. ... <i>bekât ...</i>  | 30. <i>Kaletû li ...</i>                               |

Vocabulary.

Drinks or will drink (m.) يشرب *ish-râb,*

Will intoxicate (himself) (m.) يسكر *iskér.*

(a) The feminine is used for our neuter gender here.

(b) It is supposed that the antecedent was masculine.

(c) *ihhféd,* and *iemshî* are singular.

All those who keep ( i.e. observe, bear in mind ) جميع الي *jemia li ihfed.* ( See No. 143 ).

Heaven. Paradise, جنة *jénna.*

Will go يمشي *iemshi.*

Whatsoever poor person ( beggar ) will come (or may come) كل من ييجي من الدراويش *kull min iji min ed-déráwîsh.*

Calf عجل *ajel* pl. عجول *ajûl.*

Chain سنسلة ( for سبالة ) *sensela.* ( See Note to no. 77. ) pl. سناسل *sénâsél.*

Kûskusû ( arab preparation of flour ) كسكسو *kûskusû.*

( He ) robbed, has robbed سرف *sarâk,* ( governs the accusative ).

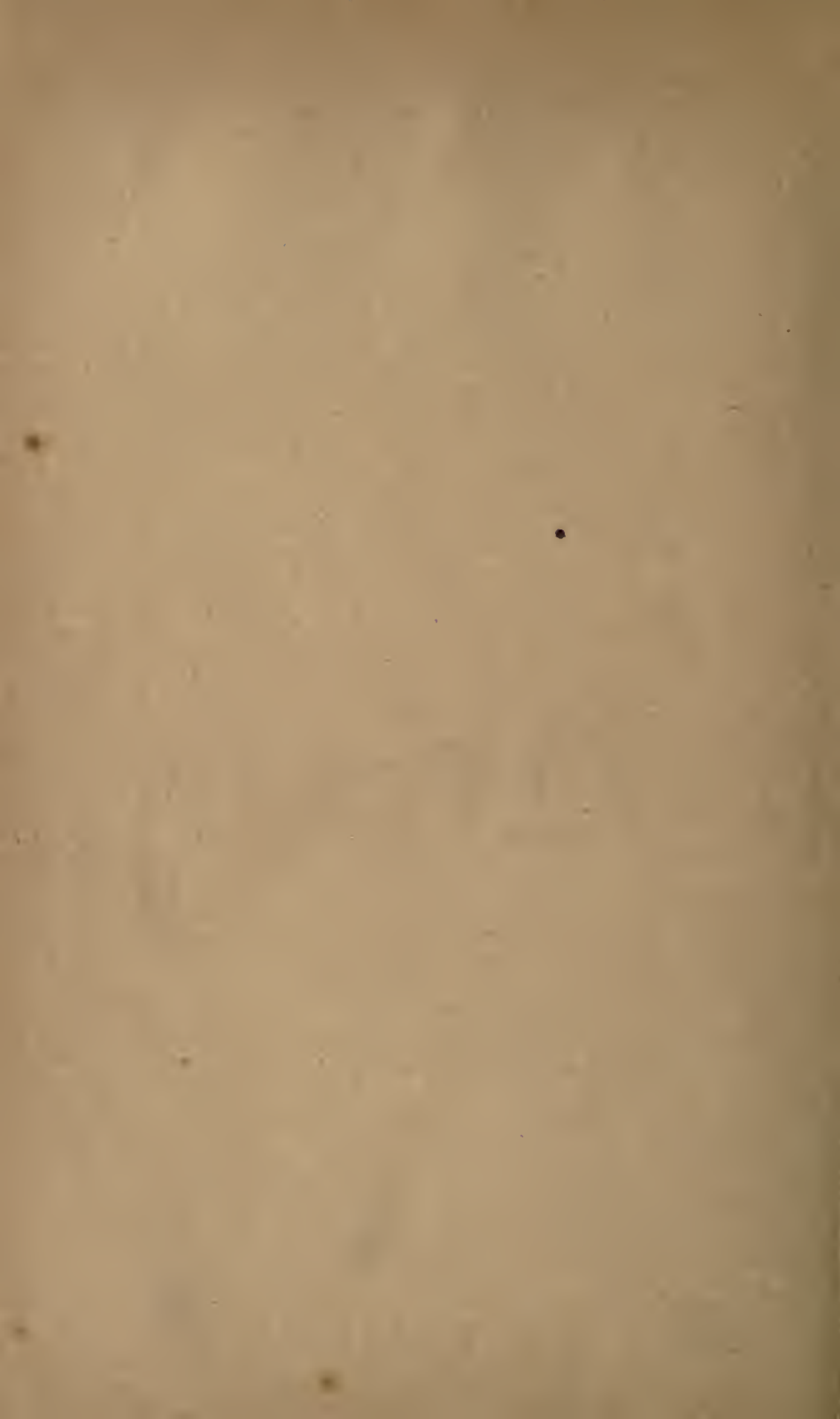
It will rain ينزل الشتا *ienzel esh-shtâ.*

COMPOSITION 28.

Two men have come, the one is a shoemaker ( Comp. 12 ) and the other a tailor ( 7 ).—One is a carpenter ( Ex. 14 ) and the other a blacksmith ( 61 ).—These are masons ( Comp. 15 ) and the others sawyers ( Comp. 26 ).—Every one who drinks much wine ( Comp. 7 ) will be intoxicated.—All those who keep God's commandments will go to heaven.—Whosoever ( *f.* ) goes to my house will ( may ) drink a glass of wine.—Whatsoever beggar who will come to my house will receive two flûses of alms.—I have found ( Comp. 10 ) a chain of gold in the street ( Ex. 7 ).—Hast thou another chain?—No sir, but I have another ring ( Ex. 22 ).—Hast thou other bracelets? ( Ex. 22 ).—No sir, but I have other anklets ( Comp. 24 ).—Hast thou another plank ( Comp. 26 ).—I have another plank.—We have bought ( Comp. 11 ) another calf.—We have other

calves in the stable (Ex. 19).—We have many calves.—I alone ate (165) all the kûskusû.—Thou thy self (alone) (165) atest all the kûskusû.—He alone ate (165) all the oranges (col. Ex. 18).—She alone ate (165) ate all the pomegranates (col. Comp. 18).—They (*m.*) alone ate (165) the whole pig (Ex. 24).—So and so (*m.*) of such a place has stolen thy horse (26).—So and so (*m.*) has stolen thy musket (Comp. 13).—So and so (*f.*) was in thy garden.—He bought the horse on (lit. *in*) such a day (Comp. 8).—He came at (lit. *in*) such an hour.—On (lit. *in*) such a day it will rain, if God will, (Ex. 13).—In such a month (60) thy grand father (Comp. 27) will die (Ex. 28).

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# PART THIRD.

## VERBS AND PARTICIPLES.

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### CHAPTER I.

#### THE VERB IN GENERAL.

145. Arabic verbs are divided into two kinds, the *primitive* and *derivative*. They are called *primitive* when the 3<sup>rd</sup>. pers. masc. of the preterite tense is composed of *radical* letters only; and *derivative* when the 3<sup>rd</sup>. pers. masc. preterite, in addition to the *radical* letters, of one or more of the *auxiliary* letters. (25).

146. Primitive verbs are subdivided into two sorts, the *triliteral* and *quadriliteral*, the former being those in which the *root* consists of three letters, and the latter those having four letters in the root.

147. They are also divided into *regular* and *irregular*, the *regulars* being those whose root is composed of three sound letters (27) e.g.: عمل *ámel* he made, he did, and *irregular* when any weak letter (27) is found in the root or, when the two final radical letters are alike and are united by means of a *shidda*: e.g. وصل *úsál* he arrived قال *kál* he said أحب *hhább* he loved.

148. The *root* of the verb in Arabie is the 3<sup>rd</sup>. pers. masc. sing. of the past perfect tense indicative mood. The letters which form the root are called *radicals*, and those employed to form the *derivatives*, the tenses, numbers, persons and genders are known as auxiliaries.

149. The conjugation is divided into *moods, tenses, numbers* and *persons*.

There are two moods. The *indicative* and the *imperative*.

Two numbers. The *singular* and the *plural*. (The *dual* is not in *vulgar* use the *plural* being used in its stead).

Three persons in each number.

Three genders, viz: *masculine, feminine* and *common*.

NOTE. Hereafter (180) the mode of supplying the other tenses of our conjugation of verbs will be shewn.

The passive voice is not used in the vulgar tongue (179).

## CHAPTER II.

### REGULAR VERBS.

150. Regular verbs may be divided into the *trilateral* or *quadrilateral, primitives* or *derivatives*. The verb will be *trilateral primitive regular* when its root is composed of three sound letters, and *quadrilateral* when composed of four (145, 146 and 147). The derivatives will be treated of hereafter (169).

#### §. 1. FORMATION AND CONJUGATION OF THE REGULAR TRILITERAL VERB.

151. The auxiliary letter preceding the root are called *prefixes*, and those following the root *suffixes*.

The preterite tense, in both numbers has *suffixes* only.

The future tense has *prefixes* in the sing., and in the pl. both *prefixes* and *suffixes*.

The imperative has a *prefix* in the sing., and in the pl. the *suffix* *وا*, *wa*, besides.

In the following table the letters represent the *prefixes* and *affixes* of the verb, and the dots the three radical, or root, letters.

TABLE of the formation of a regular trilateral verb.

PERSONS.	GENDERS.	PRETERITE.	FUTURE.	IMPERATIVE.
		Singular.	Singular.	Singular.
1st.	com.	<i>t</i> ت...	... <i>jin</i>	
2nd.	com.	<i>ti</i> ت...	... <i>it</i>	... <i>!a</i> or <i>e</i>
3rd.	masc.	Root ...	... <i>î</i>	
3rd.	fem.	<i>et</i> ت'...	... <i>it</i>	
		Plural	Plural.	Plural.
1st.	com.	<i>na</i> نا...	<i>û</i> وا... <i>jin</i>	
2nd.	com.	<i>tû</i> تا...	<i>û</i> وا... <i>it</i>	<i>û</i> وا... <i>!a</i> or <i>e</i>
3rd.	com.	(a) <i>û</i> وا...	(a) <i>û</i> وا... <i>î</i>	

(a) The final *alif* of the pl. is not pronounced.

152. *Conjugation of the trilateral, primitive, regular verb*  
*عمل amel he made (or he did).*

PRETERITE.

Singular.

1 <sup>st</sup> . pers. com.	انا عملت ana amelt	I made, or have made.
2 <sup>nd</sup> . pers. com.	انت عملت anta amelti (a)	Thou madest, or hast made.
3 <sup>rd</sup> . pers. com. (m.)	هو عمل hûa amel	He made, or has made.
3 <sup>rd</sup> . pers. com. (f.)	هي عملت hîa amelet	She made, or has made.

Plural.

1 <sup>st</sup> . pers. com.	احنا عملنا lhena amelna	We made, or have made.
2 <sup>nd</sup> . pers. com.	انتم عملتوا antum ameltû	You made, or have made.
3 <sup>rd</sup> . pers. com.	هم عملوا hûm amelâ	They made, or have made.

(a) In Tetuan the 2<sup>nd</sup>. person sing. has two terminations, one for the masculine, and the other for the feminine; for example:

2 <sup>nd</sup> . pers. masc.	thou madest	انت عملت anta amelt	(like the 1 <sup>st</sup> . person.)
2 <sup>nd</sup> . pers. fem.	thou madest	انت عملت anta amelti.	

This differential termination is used in Algeria also, and it should be borne in mind throughout all the Conjugations.

FUTURE.

Singular.

1<sup>st</sup>. pers. com. أنا نعمل ana namel I will make,  
or shall make.

2<sup>nd</sup>. pers. com. أنت تعمل anta tamel (a) Thou wilt  
make, or shalt make.

3<sup>rd</sup>. pers. com. (m.) هو يعمل hûa îamel He will make,  
or shall make.

3<sup>rd</sup>. pers. com. (f.) هي تعمل hîa tamel She will make,  
or shall make.

Plural.

1<sup>st</sup>. pers. com. احنا نعملوا hhena namelû We shall ma-  
-ke, or will make.

2<sup>nd</sup>. pers. com. انتم تعملوا antum tamelû You shall ma-  
-ke, or will make.

3<sup>rd</sup>. pers. com. هم يعملوا hum îamelû They shall  
make, or will make.

IMPERATIVE.

Singular.

2<sup>nd</sup>. pers. com. اصعل أنت admel anta (b) Make thou.

(a) In Algeria they conjugate the *future* and the *imperative* with more  
regularity, for example.

*Future* 2<sup>nd</sup>. pers. masc. thou wilt make أنت تعمل anta tamel.

*Future* 2<sup>nd</sup>. pers. fem. thou wilt make أنتِ تعلمي anti tamelî.

*Imperative* 2<sup>nd</sup>. pers. masc. اصعل أنت aamel anta.

*Imperative* 2<sup>nd</sup>. pers. fem. اصعلي أنتِ aamelî anti.

These differences are not observed in Morocco, or at anyrate in those parts of  
it where the writer has been.

(b) The sound of the *e* after the *m*, in the pl., is almost inaudible.

Plural.

2<sup>nd</sup>. pers. com. اعملوا انتم aámelû antum Make you.

EXERCISE XXIX.

- |   |                                   |
|---|-----------------------------------|
| 1. What hast thou done, or<br>what didst thou, or<br>what madest thou, or<br>what hast thou made. | اش عملت 1.                        |
| 2. That chatterer (gossip)<br>will make nothing.  | هذالك الهدراوي ما يعمل<br>والو 2. |
| 3. I have done nothing.   | انا ما عملت حتى شي 3.             |
| 4. Did the shereef write?   | كتب (a) الشريفي 4.                |
| 5. He wrote me a letter.  | كتب لي واحد البراة 5.             |
| 6. I have written a book.   | انا كتبت واحد الكتاب 6.           |
| 7. I will write a chapter (Ex.<br>20).  | انا نكتب واحد الباب 7.            |
| 8. My cousin (son of my<br>paternal aunt) has be-<br>come very emaciated<br>(or enfeebled).       | ولد عتي ضعب (b) بالزاي 8.         |

(a) The future *vulgary* is sounded *e*, i.e. the second radical letter of the third person. Future has the sound of our, *e*. e.g.: (He) will write يكتب ik-téb. (In the *literal* the future has the *o*, sound that is the *damma* thus: يكتب ik-tüb or ik-tób).

(b) Future *vulgary* is *a*, thus: يضعب id-áaf. He will become feeble (or thin). The future *literal* is *o*. See preceding noté.

- |   |  |
|---|--|
| 9. Thou hast become enfeebled.                              | 9. ضعفت  |
| 10. If thou dost not eat thou wilt become thin.             | 10. اذا ما تاكل شي تضعف                        |
| 11. He raised his eyes to the sky.                          | 11. رجد (او رجع) عينه (a) للسيا                |
| 12. She raised her eyes and looked at me.                   | 12. هي رجدت (او رجعت) عينها (b) وشافت يه       |
| 13. He embarked on a steamer (lit. he mounted).             | 13. ركب (c) يه واحد الباير (d) او الشنب ذالتار |
| 14. He raised his hands to the sky (he uplifted his hands). | 14. هو يردد يده (f)                            |
| 15. We embarked at Marselles.                               | 15. ركبنا يه مرسييه                            |
| 16. My aunt (maternal) has embarked in a boat (89).         | 16. خالتي تركب يه واحد الغليكة                 |
| 17. He obeyed his father.                                   | 17. سعبى (g) (او طاع) باباه                    |

(a) Translated literally *his eye*. The suffixes of the possessive pronouns are very frequently joined to the names of the various parts of the body.

(b) Translated literally *her eye*. See note a.

(c) Translated literally *his hand*. See note a.

(d) Future is *يتركب* *ierkeb*. *He wil embark*.

(e) This really a Spanish word.

(f) Translated literally *ship of fire*.

(g) Future is *يسعبى* *isAaf*.

- |  |  |
|--|--|
| 18. Did you obey the king?                       | 18. سعبتوا الري (a)                            |
| 19. We will obey you.                            | 19. نسعبوكم                                    |
| 20. He kept the Moslem religion.                 | 20. حببظ (b) الدين ذا المسلمين<br>(او الإسلام) |
| 21. They kept the religion.                      | 21. حببظوا الدين                               |
| 22. Keep thou the commandments of God.           | 22. احبظ انت وصايات الله                       |
| 23. My cousin dwelt in the blacksmith's house.   | 23. واد عيتي سكن (c) يي دار<br>الحكّاد         |
| 24. You will dwelt in Fez.                       | 24. تسكنوا يي فاس                              |
| 25. My uncle (maternal) printed thy book.        | 25. خالي طبع (d) كتابك                         |
| 26. Print (or stamp) thou this seal in the wax.  | 26. اظبع (انت) هذا الطابع<br>بي الشمع          |
| 27. I will imprint it.                           | 27. نطبعد                                      |
| 28. Print (you) this book.                       | 28. اظبعوا هذا الكتاب                          |
| 29. He became angry with us.                     | 29. غضب علينا                                  |
| 30. He will become angry with (lit. against) me. | 30. يغضب علي                                   |
| 31. Write to me in Arabic.                       | 31. اكتب لي بالعربية                           |

(a) Spanish word. See ( 72 ) ( Ex. 6 and Comp. 12 ).

(b) Future is *i*, thus: يحببظ ihlbfed, *will keep*, or *will obey*.

(c) Future is *i* and *û*: e.g.: يسكن isken, or iskân. *He will dwell*.

(d) Future is *a* e.g.: يطبع itbda. ( *He will print* or *will stamp* ).



Pronunciation of the foregoing.

2. ... <i>hadarâwi</i> ...	16. <i>Khâltî</i> ...
4. <i>Ketéb es-shereef?</i>	17. <i>Saaf</i> ( or <i>tau</i> ) ...
8. <i>Wâld ammtî dâáf</i> ...	18. ... <i>er-reî</i> .
10. <i>Ida ma takul shî</i> ...	20. <i>Ithefed ed-dîn</i> ... ( or <i>al-</i> <i>islâm</i> ).
11. <i>Erféd</i> ( or <i>erfaa</i> ) <i>dînu</i> ...	23. ... <i>sékên</i> ...
12. ... <i>shafét fîia</i> .	25. <i>Khâli tebâd</i> ...
13. <i>Erkib</i> ... <i>bâbôr, bapor</i> or <i>esheshkaf den-nar</i> .	26. ... <i>tâbâ</i> ...
14. ... <i>îedu</i> .	29. <i>Ghadéb</i> ...
15. ... <i>Marsîlia</i> .	31. ... <i>bel-arbia</i> .

Vocabulary.

He knew, has known, was acquainted with, acquainted  
( root ) *عَرَفَ* *âraf*, governs the accusative, future is in *a* e.g.:

*يَعْرِفُ* *îaraf*, he will *know* (a).

To-morrow *غَدًا* *ghadda*.

Whence, from where *مِنْ أَيْنَ* *min âin*.

News, information, sing. *خَبْرٌ* *khobar*, pl. *أَخْبَارٌ* *akhbar* or  
*khabdâr*.

Why 1<sup>st</sup>. *مِنْ أَجَلٍ* *min âjel*; 2<sup>nd</sup>. *لِأَنِّ* *liann*, folowed by the  
corresponding suffixed pronoun e.g.: Why I *لِأَنِّي* *lianni*; Why  
thou *لِأَنَّكَ* *liannek*; Why they *لِأَنَّهُمْ* *liannâm*, etc. See Part  
IV on this particle.

Fakihis ( learned men ) *فُكَّهَاءُ* *fokâhá*, sing. See Ex. 17.

( He ) played ( or has played ) *لَعِبَ* *láab*, root, future in *a*.

Chess *السُّنْطَرَجِ* *es-senteréj*, or *سَطْرَنْجِ* *satrinj*.

(a) The future literal is in *i* with a *keera* thus *يَعْرِفُ* *iarif*.

Tired (adj. part. pl.) عَيَانِينَ *aiyaneen*, sing. See Ex. 14.

(He) worked, or has worked (root) خَدِمَ *khedém*, fut. in *e*.

At night فِي اللَّيْلِ *fel-lil*.

(He) heard (root) سَمِعَ *semaâ*, future in *a*, governs the accusative of a noun and the preposition مِنْ *min*.

He breakfasted (root) فَطَرَ *fetar*, fut. in *a*, governs accusative.

Christian (female) نَصْرَانِيَّةٌ *ensarâniâ*.

(He) drank, or has drunk شَرِبَ *sharab*, fut. in *a*, governs accusative.

(He) ascended or has ascended طَلَعَ *talââ*, requires to be followed by preposition لَ.

(He) descended, or has descended 1<sup>st</sup>. هَبَّتْ *hébét*; 2<sup>nd</sup>. نَزَلَ *enzél*, requires to be followed by لَ and مِنْ.

Now 1<sup>st</sup>. دَابَا *dâba*; 2<sup>nd</sup>. ذَرَعَتْ *dorok* or *drâk*.

#### Observations.

1<sup>st</sup>. Arabic verbs are always cited by their third person masc. preterite tense indicative mood i.e. Where we would cite a verb as the verb *to play, to know, to hear*, etc. etc., the Arabs would refer to them as the verb *he played, he knew, he heard*, etc. etc. etc.

2<sup>nd</sup>. Literally this verb is written سَمِعَ *samîâ*. To be able to conjugate a verb according to the rules of Literal or classical Arabic it is indispensable to know the vowel point borne by the second radical letter in the preterite and in the future as well. But in vulgar Arabic these rules are not observed. In Morocco the second radical letter of the preterite of the trilateral regular verbs *always* has the sound of *a* or *é* and

*never* that of *i*, *o*, or *û*; while the same letter in the future, takes, as a general rule, the same vowel as the preterite, and very rarely *o*, or *û*, and *never i*.

3<sup>rd</sup>. The imperative has always the same vowel as the corresponding person of the future. So much do the Moors wander from the classical rules that they frequently *socun* the second radical letter, i.e. they drop the vowel altogether which is *never* done in the literal Arabic. Thus they say عربت *ar-fêt*, she knew. عرفوا *ar-fû*, they knew. نعرفوا *nârfû*, we will know. تعرفوا *tarfû*, you will know, instead of *aarafet*, *aarafû*, *naarfû*, *taarfû*, etc. etc. as in the literal.

4<sup>th</sup>. The same irregularity is observable in Morocco, regarding the vowel borne by the *first* radical letter. This latter letter according to classical grammatical rules ought to take the *fathha* in the preterite and the *socun* in the future. Notwithstanding this, in vulgar conversation the contrary is very often the practice, e.g.: ترك *trék*, he abandoned, he left, يترك *iter-ku*, he will abandon (it). In these examples it will be observed that the preterite takes *socun* and the future *fathha*. The rules we have given respecting the division of the syllables. (No. 42 and following) in many cases outweigh the literal grammatical rules.

#### COMPOSITION 29.

Hast thou known my barber? (61).—I knew him (recognised him) this morning (Ex. 25).—He knew me in Arzila (Comp. 21).—Aisha (56) knew thee in Saffi (Comp. 21).—To-morrow I will know thee (or acquaint thee) if God will (Ex. 13).—Will the muleteer know me? (Comp. 14).—Aisha will know

you.—Thou wilt know it.—Whence did he know this news?—We have known it all in Saffi.—Did you know the lesson ( Ex. 4 ) better than ( Ex. 17 ) them.—I am tired ( Ex. 14 ) because I have played much.—The fakihs were tired because they worked much.—I will play chess.—The student ( Comp. 15 ) has worked little ( Ex. 11 ).—We will work at night.—You will play at night.—Hear ( thou ) hast thou breakfasted?—I have breakfasted.—( On ) what shall we breakfast?—We will breakfast on bread and butter.—The Ambassador ( Ex. 21 ) heard my words ( col. Comp. 25 ).—That Cristian woman has heard it.—I have heard it all.—Hast thou heard it?—I will hear thee.—This Christian woman will hear thee.—Hear ye.—I have eaten ( 165 ) little, but ( Comp. 4 ) I have drunk well ( 143 ).—Thou hast drunk little.—They drank much.—They ascended to the roof ( Ex. 22 ).—The muleteers ( Comp. 14 ) went down ( descended ) to the stable ( Ex. 19 ).—That bedouin ( Comp. 23 ) will ascend the tower ( Comp. 14 ).—This soldier has descended from the tower.—Will you ascend the tower?—Ascend, Mohamed ( Comp. 7 ).—I will ascend now.—The muleteer has ascended now.

EXERCISE XXX.

- |   |   |
|---|---|
| <p>1. The mueddin ( b ) stopped speaking and descended from the tower ( Comp. 14 ).</p> | <p>1. سكت ( a ) ليوذن وجبط من الصومعة</p> |
|---|---|

( a ) Future is in *â* e.g. يسكت ieskât.

( b ) Arabic word *mueddin*, is the man who calls to prayers from the top of in mosque tower.

- |  |  |
|--|--|
| 2. My aunt stopped speaking<br>(Ex. 29).                     | 2. سكنت خالتي                                  |
| 3. Who spoke? (a)  | 3. اشكون هدر (a)                               |
| 4. The "ulema" spoke, and<br>all listened to their<br>words. | 4. هدروا العلما والناس كلها<br>سمعوا كلامهم    |
| 5. When (Ex. 20) wilt thou<br>speak with my (m.)<br>cousin?  | 5. متى (أو فيوف) تهدر مع ولد<br>عمتي           |
| 6. To-morrow I will speak<br>with him.                       | 6. غدا نهدر معه                                |
| 7. Be silent (b) ( thou ) for<br>thou knowest nothing.       | 7. اسكت (b) من اجل ( او<br>لاتك) ما كتعرف والو |
| 8. Sit thou here and we will<br>talk a litle (Ex. 11).       | 8. اجلس هنا ونهدروا واحد<br>الشوي              |
| 9. He sat ( down ) (c) in the<br>chair.                      | 9. جاس (c) في الشلية                           |
| 10. They sat down on my<br>right.                            | 10. جالسوا على يميني                           |
| 11. We will sit down at the<br>fountain.                     | 11. نجلسوا عند (وا فدام) عين<br>الما           |

(a) Future in *a* e.g. يهدر ihdár, (he) will speak.

(b) The 2nd. radical of the *imperative* takes the vowel *u* like the *future*, e.g. eskûl. See note (a) page 188 and observations in Vocabulary preceding this Exercise page 186.

(c) Future is in *e* يجلس ij-l'és, or iga-l'és, he will sit down. Her after the

12. The Fakih (Ex. 17) was seated (Comp. 24) at the door of the mosque. 12. البقيد كان جالس في الباب ذالجامع
13. With whom did your father lie down. (a) 13. مع من رقد (a) أبوك
14. He lay down with my brother. 14. رقد مع اخائي
15. At what hour did thy aunt lie down? (b) (Ex. 29). 15. جالس من ساعة رقدت خالتك
16. She lay down at 10 o'clock. 16. رقدت في العشرة
17. Jacob went into (lit. entered) the prison (c) (Comp. 15). 17. دخل (c) يعقوب للسجن
18. Enter (thou) here, and sit (thou down). 18. ادخل لهننا واجلس
19. I entered the city and bought two swords (Comp. 24). 19. دخلت للمدينة وشريت زوج ذلسكاكن

futures will not be noted except when this second radical letter takes a different vowel from the preterite.

(a) Rkad (root) he lay down rak-dét, she lay down. The vowel sound of the second radical letter in the root, is maintained in all the persons of the preterite, except the 3rd. pers. fem. of the sing. and the 3rd. pers. eom. of the pl., in which persons the second radical letter is usually left without a vowel. See observations in Vocabulary preceding this Exercise page 186.

(b) See note a above.

(c) Future in o يدخل id-khol (he) will enter.

20. The Fakih (Comp. 29) entered the mosque.

20. البئها دخلوا للجماع

21. My uncle (Ex. 29) has gone out to the country (a).

21. خالي خرج للبرا

22. We left the garden at 8 o'clock in the morning.

22. خرجنا من الرياض في الثمينة  
ذالصباح

23. Go out (thou) from here (Anglice "Get out").

23. اخرج من ثم

24. The ambassador gained much money.

24. البشخصور ربسج بالتراب  
ذالدرام

25. How much money didst thou gain?

25. اشحال ذالدرام ربحت

26. I gained two thousand (60) dollars.

26. ربحت البمين دورو

27. If thou workest (b) thou wilt gain much money.

27. اذا تخدم (b) تربسج بالتراب  
ذالدرام

28. That Englishman has lost (43) three thousand dollars.

28. هذالك الانكليز خسرت ثلاث  
الاب دورو

29. I have lost nothing.

29. انا ما خسرت والو

(a) Future in *u* يخرج ikh-raj.

(b) The *future* has frequently the meaning of our present tense; and it regularly takes the place of the infinitive in English.—Thus we say "he has gone to buy wheat." The Moors say he has gone *he will* buy wheat.

30. Thou hast lost all the money ( capital ).	30. أنت خسرت المال كله
31. He searched for thee.	31. بحث عنك عليك
32. He found the basket.	32. جبر القفة
33. He searched for it and he found it.	33. بحث عليه وجبره
34. They searched for him by sea and land and they did not find him.	34. بحثوا عليه في البحر وفي البر وما جبروه شي
35. Search ye and ye will find.	35. ابحثوا وتجدوا

Pronunciation of the foregoing.

1. <i>Sékét al-mûdden ...</i>	21. ... <i>kharej nel-barra.</i>
3. ... <i>hadár</i>	23. ... <i>men temm, or temma...</i>
8. ... <i>héna ...</i>	24. ... <i>erbahh ...</i>
9. <i>Jéles or Gelés ...</i>	27. <i>Ida tekhdem ...</i>
10. ... <i>alá imînî.</i>	28. ... <i>al-inglis</i> (often pro- nounced also <i>Enjlizi</i> or <i>Enjliz</i> ) ...
11. ... <i>aînd, ( or koddam ) aîn al-má.</i>	31. <i>Fetésh ...</i>
13. ... <i>erkád ...</i>	32. <i>Jebár ...</i>
15. <i>Fash min sáda? ...</i>	34. ... <i>fel bahhar wa fel-ber.</i>
17. <i>Dakhal takób ...</i>	

Vocabulary.

( He ) lit. set fire to, شعل *sháal*, governs accusative.

Candle شمعاً *shemaa*.

( She ) extinguished انطمت *entefat*.

Lamp فناديل *kandil*, pl. فناديل *kanadil*.



Fire, light 1<sup>st</sup>. sing. see 12 and 58, pl. نيران *nīran*; 2<sup>nd</sup>. sing. عافية *aafia*. (Lit. meaning, health, comfort).

Cigarette كُورُو *garro*. (Corruption of Spanish word cigarro).

(He) seized, caught 1<sup>st</sup>. قبض *kébéd*; 2<sup>nd</sup>. شَبَّر *shebbar*, governs the accusative.

By the ears من الأذنين *min al-ûdnîn*.

Hood فَب *kubb*, pl. فَيُوب *kebûb*.

By the arm من ذراعي *min daraaî*, (lit. from my arm). See note on No. 11 of Ex. 29.

Tied tethered ربط *erbet*, governs accusative with pronoun and *عِي* or preposition *ل* and a noun in the accusative.

Column, pillar سارية *saria*, pl. سَوَارِي *sûarî*.

The feet and the hands. (Generally used in the sing.) thus

رجلهم ويدهم *rejlâm wa iedâm*.

With palmetto ropes 1<sup>st</sup>. باحبال *bel-hhebâl*; 2<sup>nd</sup>. باحبال *beahhbal*, sing. see Ex. 9.

Angered, irritated, enraged verb governs accusative, فَنَص *fâkdss*.

Talk, conversation, gossip هَدْرَة *hâdrâ*.

Divided (he) shared فَسَم *kasém*, governs accusative of nouns and is followed by *بَيْن* *baîn*, preposition amongst.

Division, part, share فَسِمَة *kesma*, pl. أَفْسَام *aksám*. In on by parts على أفسام *ala aksám*. In three parts ثلاثة ذلأفسام *ala telata del-aksám*.

(He) killed قَتَلَ *kétél*, governs accusative. pronoun of and preposition *ب*.

Dagger كَمِيَّة *komîa* or *gûmia*, pl. in ات (62).

Bey (a dignitary) بَاي *baî*.

(He) governed حَكَم *hhekém*, governs the accusative of pronouns or nouns, and when used in the sense of to “judge”

is followed by the preposition على.

He judged thee	}	حكّم عليك <i>hhekem alik.</i>
He ruled thee		
»    »    »		

With suavity, benevolence, kindness باللطافة *bel-tetafa.*

Subjects, public ( of a ruler ) ( of any place ) رعيتة *raïta.*

Nation, state جنس *jens*, or *gins*, pl. جنوس *genoos.*

COMPOSITION 30.

Who has searched for me?—Fatma (98) has searched for thee.—I have lit the candle, and it has gone out (become extinguished).—Who has lit the lamp?—My mother lit it light (thou) the fire.—Each one (142) lit his cigarette.—We caught him by the ears.—The soldier (74) caught by the hood.—They seized me by the arm catch thou him.—I will catch him.—They tied us to a pillar.—We will tie their hands and feet.—Tether (thou) those horses (Ex. 7) to this tree (Comp. 8).—Those bedouins (Comp. 23) tied me with palmetto ropes.—That Tangerine (*m.*) (82), has irritated me much (102).—They enraged us with their conversation.—I will divide my wealth (Ex. 6) amongst the poor (Comp. 17).—Thou wilt divide the money in parts.—He divided it in two parts.—I divided the rice (Comp. 16) amongst the poor.—Hast thou divided the breakfast (Ex. 24) in three parts.—We will divide this apricot (Comp. 16).—He killed him with a sword (Comp. 24).—Thou killedest them with a dagger.—Kill thou this wild boar (Comp. 26).—The thieves (Comp. 15) killed his friend (Ex. 19).—The Bey of Tunis (Comp. 8) governs his subjects with kindness.—My mother ruled her house well who will rule this nation?—Nobody will govern it.—He judged

my friend, ( or he adjudged upon my friend ).—Who will judge him? ( a who will ty him ).—Thou wilt judge him.

§ 2. CONJUGATION OF THE QUADRILITERAL

PRIMITIVE REGULAR VERB.

153. The quadriliteral verb ( 146 and 150 ) is conjugated like *عمل* ( 152 ) that is to say it has the same *prefixed* and *suffixed* auxiliary letters as the regular primitive trilateral verb with this difference only, that in the imperative it does not take the *!* before the radical letters.

NOTE. There are however some *trilateral* verbs which have four letters in the 3rd. pers. masc. sing. of the preterite tense, and nevertheless are not quadriliteral. To be genuinely quadriliteral the verb must be *primitive* and have four sound letters in the root.

*Quadriliteral regular primitive verb* ترجم *terjem*  
he interpreted

PRETERITE.

Singular.

1<sup>st</sup>. pers. com. ترجمت *térjémt* I interpreted or have interpreted.

2<sup>nd</sup>. pers. com. ترجمت *terjémti* Thou interpretedst, or hast interpreted.

3<sup>rd</sup>. pers. masc. ترجم *terjem* He interpreted or has interpreted (a).

3<sup>rd</sup>. pers. fem. ترجمت *terjemet* She interpreted or has interpreted.

(a) In classical Arabic the third radical letter takes in the preterite the *fathha*, and in the future and imperative the *kesra*. But vulgarly, the vowel sound of the preterite, which is always *a* or *e* is retained in the future and imperative.

Plural.

1<sup>st</sup>. pers. com. ترجمنا *terjémna* We interpreted or have interpreted.

2<sup>nd</sup>. pers. com. ترجمتوا *terjémta* You interpreted or have interpreted.

3<sup>rd</sup>. pers. com. ترجموا *terjémû* They interpreted or have interpreted.

FUTURE.

Singular.

1<sup>st</sup>. pers. com. نترجم *n-terjém* I shall or will interpret (a).

2<sup>nd</sup>. pers. com. تترجم *t-terjém* Thou shalt or wilt interpret.

3<sup>rd</sup>. pers. masc. يتترجم *i-terjém* He shall or will interpret.

3<sup>rd</sup>. pers. fem. تتترجم *t-terjém* She shall or will interpret.

Plural.

1<sup>st</sup>. pers. com. نترجموا *n-terjemû* We shall or will interpret.

2<sup>nd</sup>. pers. com. تترجموا *t-terjemû* You shall or will interpret.

3<sup>rd</sup>. pers. com. يتترجموا *i-terjemû* They shall or will interpret.

(a) The prefixed of the future ought literally to take a *damma*, thus: يتترجم. But vulgarly they take no vowel whatever except perhaps, in the 1<sup>st</sup>. and 2<sup>nd</sup>. person, a kind of *e*, almost inaudible, thus: *Enterjem, teterjem, enterjemû* etc. etc.

IMPERATIVE.

Singular.

2<sup>nd</sup>. pers. com. Interpret (thou) (أنت) *térjém* (anta).

Plural.

2<sup>nd</sup>. pers. com. Interpret (ye) (أنتم) *térjémû* (antûm).

(Quadriliteral verbs are little used in the vulgar tongue.)

EXERCISE XXXI.

- |   |  |
|---|--|
| 1. The interpreter did not interpret well, (has not interpreted). | 1. الترجمان ما ترجم شي مستقم (a)         |
| 2. I have interpreted his words from Arabic to Spanish.           | 2. أنا ترجمت كلامه من العربية للصبانيولة |
| 3. They interpreted from Spanish to Arabic.                       | 3. هم يترجموا من الصبانيولة للعربية      |
| 4. Who caulked thy ship (69).                                     | 4. اشكون فاجط المركب متاعك               |
| 5. Thy cousin ( <i>m.</i> ) caulked it.                           | 5. ولد عمك فاجطه                         |
| 6. If thou wishest I will caulk (89) thy small-boat.              | 6. إذا تحبب انا فاجط البليكة ذالك        |

(a) Corruption of the classical word *مستقيم*.

- |  |                                       |
|--|---------------------------------------|
| 7. We have caulked our barge ( Ex. 11 ) .                  | 7. فلعبطنا الفارب ذيانا               |
| 8. Have you caulked Abder-<br>-hman's barge (Ex. 11).      | 8. فلعبطتوا فارب عبد الرحمان          |
| 9. We will caulk it to-morrow<br>( Comp. 29 ) if God will. | 9. نفلعبطوا غده إن شا الله            |
| 10. Thy son scratched me.                                  | 10. خربشني ولدك                       |
| 11. The lads scratched him<br>in the market.               | 11. العيال خربشوه في السوق            |
| 12. Thy daughter scratched<br>my face.                     | 12. بنتك خربشت لي وجهي                |
| 13. The Doctor opened (lit. to<br>me ) me the boil.        | 13. الطيب طرطف لي الدمال              |
| 14. They burst with laughing.                              | 14. طرطفوا بالضحك                     |
| 15. Who tinned this saucepan?                              | 15. أشكون فزدر هذا الطنجير            |
| 16. The tinsmith tinned it.                                | 16. فزدره الفزدار                     |
| 17. I have tinned thy cand-<br>-lestiek.                   | 17. فزدرت الشمكة ذيانك                |
| 18. The tinsmith will tin my<br>lantern.                   | 18. الفزدار يفزدر فناري               |
| 19. Tin (thou) this saucepan.                              | 19. فزدر ( أنت ) دغيتة هذا<br>الطنجير |
| 20. He disturbed the water.                                | 20. خروط الماء                        |
| 21. They disturbed the water<br>of the tank (Comp. 27).    | 21. خروطوا ما الصهريج                 |

22. You will disturb the river. خروطتوا الواد 22.
23. Thy cousin rejoiced at my coming. ولد عمّتك فرح بالوصول ذيابي 23.
24. My aunt (Ex. 29) rejoiced at thy coming. خالتي برحت بالهـجـيـة ذيابك 24.
25. The good people (lit. men) have rejoiced at the good of the poor (Comp. 16) (meaning were happy at something good for the poor). ذالدرابيش الناس الملاح فرحوا بالخير 25.
26. When my master (Teacher) comes (143) (Comp. 12). I will rejoice much. حين يجي معلمي نـبـرح بالزاب 26.
27. When my brother comes my mother will rejoice much. حين يجي اخوي تبرح امي 27.
28. That rogue robbed me of four goats. ذاك احرامي سرف لي اربعة ذالبعز 28.
29. They robbed the Kadi of all his money. سرفوا للفاضي دراهمه كلها 29.
30. The thieves (Comp. 15) will rob thee of the mares. السرفا يسرفوا لك العودات 30.

Pronunciation of the foregoing.

- |   |  |
|---|--|
| 1. <i>Et-turjuman ma térjém</i><br><i>shî mesakkam.</i> | 16. ... <i>al-kazdâr</i>               |
| 2. ... <i>lesbaniâla.</i>                               | 17. ... <i>âl-hhêska ...</i>           |
| 4. ... <i>kalfét ...</i>                                | 19. ... <i>daghîa ...</i>              |
| 6. <i>Ida tehhébb ...</i>                               | 20. <i>Kharwet ...</i>                 |
| 10. <i>Kharbéshnî ...</i>                               | 22. ... <i>al-wâd.</i>                 |
| 11. <i>Al-aîâl ...</i>                                  | 23. ... <i>farahh bel-wâsûl ...</i>    |
| 12. ... <i>ûjhî.</i>                                    | 24. ... <i>méjia ...</i>               |
| 13. ... <i>tartak ... ed-demmal.</i>                    | 25. <i>En-nas al melâhh ...</i>        |
| 14. ... <i>bed-dahhk or dehhak.</i>                     | 26. <i>Iheîn or hhîn ...</i>           |
| 15. ... <i>kâzdar ... tanjîr.</i>                       | 28. ... <i>hharâmî sarâk ... maáz.</i> |

Vocabulary.

(He) bespattered برشط *barshet*, governs an accusative and is followed by preposition ب e.g.: برشط بالغيص *barshet bel-ghâis*, he bespattered with mud.

(He) pinched كرفس *karfés*, governs accusative, also فرص *kârés*.

(He) tiled (covered with tiles) فرمد *karméd*, governs acc.

(He) saddled (with a back saddle) بردع *bérdâ*, governs acc.

(He) neighed نضح *nahhnâhh*.

(He) brayed حرنط *harnét*; نهق *nehâk*.

Asses, donkeys حمير *hhamîr*, (sing. see 26).

(He) mewed معرف *mawâk*, or *mâwâd*.

Cats 1st. فطوط *kotot*; and 2nd. فطاط *kétât*, and 3rd. مشاش *meshash*, (sing see Comp. 8).

(He) croaked طنطق *taktâk*, (used of storks).



Stork بلارج *belarej*, pl. in ات (62).

(It) sprouted سنبل *sanbel* اسبل *asbel*. Quadrilateral form little used).

Wheat, (see Ex. 9).

Indian corn 1st. تركييا *turkiya*; 2nd. بشنة *beslina* pl. بشاني *beshani*.

(He) bleated بعمع *bábaa*.

Ewe 1st. نعجة *nájá*; pl. in ات (62) and also نعا *nááj*; 2nd. غنمة *ghanma*, pl. in ات (62) col. غنم *gháném*.

#### COMPOSITION 31.

Thou hast bespattered him with mud.—We have bespattered you with water.—Thy aunt (Ex. 29) bespattered me with oil (68).—He pinched me.—I will pinch thee.—You will pinch us.—He tiled thy house.—They have tiled the large mosque.—He saddled the donkey.—Did you saddle the mule.—I have saddled the mule (Ex. 7).—Saddle (thou) that donkey.—My horse neighed (26).—Have thy horses (Ex. 7) neighed.—Has thy donkey brayed.—The muleteer's (Comp. 14) donkeys brayed.—Thy cat has mewed.—My cats mewed.—The stork croaked.—The storks croaked.—The wheat (stalks) sprouted.—The barley sprouted (Ex. 21).—The indian corn sprouted.—The barley will sprout. Thy ewe bleated, my sheep bleated.

### CHAPTER III.

#### IRREGULAR VERBS.

151. The irregular verbs are divided into *seven* kinds, namely the mute. *Assimilated, concave, defective, hamzated* and *double imperfect*.

§ 1. MUTE VERBS.

155. Verbs are styled mute when their last letter and the letter preceding it are the same, in which case the penultimate letter is suppressed, and a *shidda* is placed over the final letter; e.g.: *حَبَبَ hhabb* he loved, for *حَبَبَب*; *شَكَّتَ shakk* he doubted for *شَكَكَّت*.

The *preterite* is formed by inserting a *ي* between the last radical letter and the suffixes *excepting* in the 3<sup>rd</sup>. persons sing. and pl. (a).

The *future* and *imperative*. The *future* is formed by the same auxiliary letters as are used in the trilateral verb (151) (b).

The *imperative* does not take the initial *!*.

(a) The vowel sound taken by the first radical letter is always *a* or *e* and is maintained through all persons of the preterite.

(b) The vowel sound taken by the first radical letter of the 3<sup>rd</sup>. pers. mase. future may be *a*, *e*, or *u*, and it is maintained in the other persons, and in the imperative. The prefixes of the fut. *vulg.* have no vowel. Notwithstanding its being against the rules of grammar, the initial consonants are often *socum* in the vulgar, when they do not form a syllable with the letter following letter. Even in the vulgar, however one may detect the sound of an *e* rapidly articulated.

If the consonant articulated be a *ر م ن ص س* or *ش* this almost inaudible *e* is pronounced *before* those letters, and so in the transliteration, the *e* has frequently been placed first. For example: *er-fed*, and *er-faa*, he raised (Ex. 29 emtâi, mine No. 133 *en-dari*; to my house No. 134: *es-fina* and *esh-kaf ship* | Comp. 13) *esbaia*, No. 56, etc. etc. etc.

*Conjugation of the mute verb حَبَّ hhabb*  
*he loved (he desired he liked).*

PRETERITE.

Singular.

1st.	pers.	com.	حَبَّيْتُ	hhabbît	I loved or have loved.
2nd.	pers.	com.	حَبَّيْتِ	hhabbîti	Thou lovedst or hast loved.
3rd.	pers.	masc.	حَبَّ	hhabb	He loved or has loved (a).
3rd.	pers.	fem.	حَبَّتْ	hhabbet	She loved or has loved.

Plural.

1st.	pers.	com.	حَبَبْنَا	hhabbîna	We loved or have loved.
2nd.	pers.	com.	حَبَبْتُمْ	hhabbîtû	You loved or have loved.
3rd.	pers.	com.	حَبَبُوا	hhabbû	They loved or have loved.

FUTURE.

Singular.

1st.	pers.	com.	نَحْبُ	enhhebb	I shall or will love (b).
2nd.	pers.	com.	تَحْبُ	tehhebb	Thou shalt or wilt love.
3rd.	pers.	masc.	يَحْبُ	ihhebb	He shall or will love (b).
3rd.	pers.	fem.	تَحْبُ	tehhebb	She shall or will love.

(a) See note a page 202.

(b) See note b page 202.

Plural.

- 1<sup>st</sup>. pers. eom. نَحْبُوا *enlhebbû* We shall or will love.  
 2<sup>nd</sup>. pers. eom. تَحْبُوا *tehhebbû* You shall or will love.  
 3<sup>rd</sup>. pers. com. يَحْبُوا *ihhebbû* They shall or will love.

IMPERATIVE.

Singular.

- 2<sup>nd</sup>. pers. eom. حَبِّ (نت) *hhebb* (anta) love (thou).

Plural.

- 2<sup>nd</sup>. pers. com. حَبُّوا (أنتم) *hhebbû* (antum) love ye.

EXERCISE XXXII.

- |  |   |
|--|---|
| 1. He loved me a little.   | هو حَبَّبَنِي شَوِي 1.  |
| 2. She loved thee much.  | هِيَ حَبَّبَتْكَ بِالزَّابِ 2.  |
| 3. I will love you from today<br>heneeforward.                     | أَنَا نَحْبِبُكُمْ مِنْ هُنَا لِنَدَامِ 3.                                  |
| 4. Since he saw us he loved<br>us.                                 | مَا لِي (أَوْ مِنْ أَلِي) (أَوْ مِنْ<br>وَفَت أَلِي) شَافَنَا حَبَّبَنَا 4. |
| 5. Love (thou) me much.  | حَبِّبْنِي أَنْتَ بِالزَّابِ 5.   |
| 6. The guardian of the quar-<br>-ter did not wish to<br>rob. (a)   | مَفْدَمُ الْكَوْمَةِ مَا حَبَّبَ (أَوْ<br>بَغَى) شَيْ يَسْرِفُ 6.           |
| 7. The general desired to<br>write to the shereef of<br>wazan. (a) | الْخَاطِبَانِارُ حَبَّبَ (أَوْ بَغَى)<br>يَكْتُبُ لِلشَّرِيفِ ذُو زَانَ 7.  |

(a) Observe how the English infinitive is expressed by the Arabic future. See note b to Exercise XXX page 191.

8. The general will want to  
(a) embark on this  
steamer. 8. الخليمار يحب (او يبغى)  
يركب في هذا الباير
9. After he entered (Ex. 30)  
he shut the door. 9. بعد ما دخل شدّ (b) الباب
10. When wilt thou shut the  
door, shut it soon. 10. جوف (او منى) تشدّ الباب  
شدها دغية
11. Shut (thou) the door with  
the key (72) (*Anglici*  
lock *the door*) before  
they come. 11. شدّ الباب بالفتح قبل ما  
يجيو
12. He opened (c) the door  
and entered the house. 12. حلّ (او فتح) (d) الباب  
ودخل للدار
13. I opened the door, and I  
saw an italian (*m.*) in  
the street (Ex. 7). 13. حليت (او فتحت) الباب  
وشبعت واحد الطالين  
في الزنفة
14. Open (thou) the door be-  
fore they come. 14. حلّ (او افتح) الباب قبل ما  
يجيو
15. After the girl (Comp. 7)  
shut the door she  
opened the window  
(10). 15. بعد ما العيلة شدت الباب  
حلت (او فتحت) الطافة

(a) See note a this Exercise No. 6.

(b) Future is in *û*. يشدّ *ishâdd*, he will shut. See note b No. 155.

(c) Future is in *û*. يفتح *ihhâll*, he will open.

(d) فتح is a regular, trilateral verb.

فتح

- |  |  |
|--|--|
| <p>16. To-day I needed the wheat.</p>  | <p>16. اليوم خصني (a) الزرع</p>  |
| <p>17. I will need a manservant ( Ex. 7 ).</p>   | <p>17. يخصني واحد البنوعلم</p>   |
| <p>18. I require (need) a master (or tradesman).</p>                                     | <p>18. كيف يخصني (b) واحد المعلم</p>                                     |
| <p>19. I need a cup.</p>   | <p>19. كيف يخصني ( او ت يخصني )</p>                                      |
| <p>20. We need the money ( Ex. 13 ).</p>   | <p>20. كيف خصونا الدراهم</p>   |
| <p>21. Do you need any cup?</p>  | <p>21. يخصصكم شي كأس</p>   |
| <p>22. We need a cup, a bottle (Comp. 9) of wine, and pound (60) of bread ( Ex. 5 ).</p> | <p>22. يخصصنا واحد الكاس و واحد الرصومة ذالشراب و واحد الرطل ذالكخبز</p> |
| <p>23. A dog has bitten me.</p>  | <p>23. عصىني (c) واحد الكلب ( او الجرو )</p>                             |
| <p>24. That dog will bite thee.</p>  | <p>24. يعصك هذاسى الكلب</p>  |
| <p>25. A bee stung ( ar. bit ) me.</p>   | <p>25. عصىتني واحد النحلة</p>  |
| <p>26. The bees will sting you.</p>  | <p>26. يعصوكم النحل</p>  |
| <p>27. A flea has bitten me.</p>   | <p>27. عصىتني واحد البرغوثة</p>  |
| <p>28. The fleas (col.) have bitten us very much during ( ar. in ), this night.</p>      | <p>28. البرغوث عصىونا بالزبان في هذي الليلة</p>                          |

a) Future is in *e*. يخص ikh'ess, he will need. See note b No. 155.

b) The present tense is formed by placing a *س* or a *ت* to the future.

c) Future is in *a*. يعص iaadd. See note b No. 155.

29. He forgave me the hire  
(Ex. 20).

29. سمح لي يي الكرا

30. Forgive me! (Excuse me!)

30. اسبح لي

31. I have forgiven thee.

31. سمحت لك

Pronunciation of the foregoing.

3. ... <i>min hená en-koddam.</i>	16. ... <i>khas-nî ...</i>
4. <i>Melli ... (or min wakt li)...</i>	23. <i>Aádd-nî ...</i>
6. <i>Mokaddem al-hháûmá ...</i> (or <i>béghá</i> )...	25. ... <i>náhhla ...</i>
7. <i>Al-khalînar ... wazan.</i>	26. ... <i>náhhl or nahhal.</i>
9. <i>Bad ma ... shadd ...</i>	27. ... <i>bárghóta.</i>
11. ... <i>kébél ma îjîû.</i>	28. <i>Barghót ... fe had al-</i> <i>lilá.</i>
12. <i>Iháll (or fetáhh) ...</i>	29. <i>Semahh ...</i>
13. ... <i>táliun ...</i>	

Vocabulary.

He doubted, suspected شكت *shékk*, future in *e*, governs accusative, and *يي* with a noun or pronoun.

! (It) pained, hurt, grieved صر *darr*, fut. in *o*, governs acc.

(He) pinched, nipped شكت *chakk*, future in *u*; governs accusative pronoun, or, and preposition ب with or noun.

Pin خلالة *khalala*, and خلال *khalal*, pl. in. أت (62) and خلائل *khaláil*.

Lance (noun) مزارق *mezrag*, pl. مزارق *mezarég*.

He smelt, sniffed شم *shámm*, fut. in *u*, governs accusative.

Rose (noun) وردة *âarda*, pl. in أت (62) col. ورد *ward*.

(He) sprinkled, (he) watered, رش *rashsh*, future in *u*, governs accusative.

This afternoon في هذ العشيّة *fi had al-ashia*.

Pinks, (carnations) col. فرنبل *koronfel*, pl. in ات (62) sing.

Ex. 8.

With orange (or lemon) flower water بما زهر *bémá zahar*.

With rosewater بما ورد *bema ward*.

He restored, gave back رَدّ *radd*, future in *u*, requires ل preposition and accusative of nouns.

Money, capital, means, wealth, treasure مال *mál* pl. اموال *mâal*.

### COMPOSITION 32.

The general doubted my word (Comp. 25).—I have suspected thee.—My aunt (Ex. 29) has suspected you.—He will always suspect thee (Ex. 25).—Hast thou doubted me.—They suspected us.—That italian (Ex. 32) injured me very much.—The barber (61) will do you no harm (142).—You pitied me.—They pitied us.—I have not hurt anybody (142).—You injured me in money (Anglici, you hurt me financially).—He pricked me with a needle (5).—He pricked thee with a pin.—They stabbed us with a lance.—He will stab thee with a knife (Comp. 10).—He will stab you with a lance.—Hast thou smell anything?—I have not smelt anything.—He will smell this rose.—Smell (thou) this rose.—Smell ye this pink (Ex. 8).—Hast thou watered the roses?—I watered them this morning (Ex. 25).—Have they watered the pinks?—The manservant (Ex. 7) will water them this afternoon.—The fakih (Ex. 17) sprinkled us with orange flower water.—I will sprinkle thee with rosewater.—He gave me back the money.—The Sultan will restore thy wealth if God will (Ex. 13).



§ 2. ASSIMILATED VERBS.

156. Assimilated verbs are those whose first radical letter is a و or a ي. They are conjugated like the regular trilateral (152). The imperative however, either does not take an initial ا, or, if it takes it the ا, is not pronounced.

These verbs although styled irregular by grammarians do not present any irregularity in the vulgar Arabic of Morocco, as will be seen in the followed conjugation.

*Conjugation of the assimilated verb وصل ûsal, he arrived.*

PRETERITE.

*I have arrived, I arrived, etc. etc. etc.*

Singular.	Plural.
1st. pers. com. وصلت ûsalt.	1st. pers. com. وصلنا ûsalna.
2nd. pers. com. وصلتِ ûsalti.	2nd. pers. com. وصلتوا ûsaltû.
3rd. pers. masc. وصل ûsal (a)	3rd. pers. com. وصلوا ûeslû.
3rd. pers. fem. وصلتِ ûes-let.	

FUTURE.

*I shall, or will, arrive, etc. etc. etc.*

Singular.	Plural.
1st. pers. com. نوصل nûsal.	1st. pers. com. نوصلوا nûeslû.
2nd. pers. com. توصل tûsal.	2nd. pers. com. توصلوا tûeslû.
3rd. pers. masc. يوصل îûsal. (b)	3rd. pers. com. يوصلوا îûeslû.
3rd. pers. fem. توصل tûsal.	

(a) In the *preterite* the vowel of the second radical letter is *a* or *e* except in the third pers. fem. of the singular, and of the third pers. plural, in both of which the second radical is *socun*. In the future and imperative the second radical takes in the singular the same vowel as in the preterite, and in the pl. it takes none.

(b) The irregularity which these verbs show in classical or literary Arabic

IMPERATIVE.

Singular.	Plural.
2nd. pers. com. أوصل or وصل ûsal.	2nd. pers. com. أوصلوا or وصلوا ûsâlû.

EXERCISE XXXIII.

- |   |   |
|---|---|
| 1. When (Ex. 20) will you arrive at Tangier? (Comp. 3).                                       | 1. فيوفى توصلوا لطنجة                             |
| 2. To-morrow if God will, we will arrive at Tangier at 5 o'clock in the afternoon (Comp. 32). | 2. غدا إن شا الله نوصلوا لطنجة في الخامسة ذالعشية |
| 3. When did you arrive at the fundak.   | 3. فيوفى وصلتوا للفندق                            |
| 4. We arrived at sunset. (a)  | 4. وصلنا في المغرب                                |
| 5. My mother bore two sons and three daughters. (b)   | 5. أمي ولدت زوج ذلاولاد و ثلاثة ذالبنات           |

consists in this than when their second radical letter takes a *kesra* in the future, they drop the first radical letter in that tense, and in the imperative, thus: **وَصَلَّ** *he arrived*; **يُصَلِّ** *he will arrive*; **صَلِّ** *arrive (thou)*; **وَعَدَ** *he promised*; **يَعِدُ** *he will promise*; **عِدْ** *promise (thou)*.

(a) **مغرب** *magreb* is a noun of place, and signifies *literally the place where the sun sets or the west*. One of the Moslem calls to prayer is thus named, as is also the set of prayers repeated at that hour, i.e. sunset.

(b) Future in *e, fem.* **تولد** *tûl'd.* (She) will give birth to.

- |   |   |
|---|---|
| 6. My aunt (Ex. 29) has given birth twice (60).                     | 6. خالتي ولدت مرتين                                 |
| 7. This woman has never given birth. (a)                            | 7. هذي لامرأة عمرها ما ولدت                         |
| 8. My cows (Ex. 24) have often given birth.                         | 8. البقر ذيبالي ولدوا بالتراب<br>ذاليرات            |
| 9. Thy mother is pregnant, and later on will give birth.            | 9. أمتك حبلى (او حامله) وساعة<br>(او جيسع) (b) تولد |
| 10. This Mooress has marked her hands with indigo.                  | 10. هذي البسلة وشمت يدها<br>بالنيلة                 |
| 11. Those Mooresses have marked their faces with indigo.            | 11. هنوك النساء وشموا وجوههم<br>بالنيلة             |
| 12. I do not wish (Comp. 25) thee to mark thy face with indigo. (c) | 12. ما كننه-حبت شي توشم<br>وجحك بالنيلة             |
| 13. I wish you to mark your hands with (c) indigo. (d)              | 13. كناحبت توشموا يدكم بالنيلة                      |
| 14. The wheat became dry. (e)                                       | 14. يبس الزرع                                       |

(a) See No. 213 and *never* No. 228.

(b) *Sââd*, means strictly *hour*, and جيسع *fisâd* is a contraction of في الساعة *fî as-sââd*. In the hour.

(c) Remember that our infinitive is expressed in Arabic by the future.

(d) See note c of Exercise 29, page 183.

(e) Future in *e*, يبس *iibes*, will dry (will become dry).

15. The peas and beans be- | 15. ييسوا الكمحس والجرل  
-came dried (Comp. 23).
16. The barley will become | 16. اليوم ييبس الشعير  
dry to day.
17. To day the haricot-beans | 17. اليوم تيبس (a) اللوبية  
will become dry.
18. This afternoon (Comp. 32) | 18. في هذي العشيمة ييبس  
the rice will become | الروز  
dry.
19. This river (Ex. 31) will be | 19. هذا الواد ييبس من دابا  
dry a month hence. | واحد الشهر
20. How much (Comp. 9) did | 20. اشحال وزن السهن  
the salt butter weigh? (b)
21. It weighed twenty pounds. | 21. وزن عشرين رطل
22. It weighed two pounds | 22. وزن رطلين ووفيتتين  
and two ounces (60).
23. The wool (58) weighed | 23. وزنت الصوف عشرين  
twenty quintals. | فنطار
24. This wax (58) will weigh | 24. هذي الشمع تورن فنطارين  
two quintals.
25. We will weigh the meat | 25. نوزنوا اللحم في هذا اليبزان  
(58) in this balance. (c)

(a) Third pers. fem. of sing.

(b) Future in *e*, يوزن iúzén, will weigh.

(c) The noun expressing *instrument*, or means takes one of the following

- |   |   |
|---|---|
| 26. Weigh (thou) it wherever<br>thou wishest.                   | 26. اوزنك انت و اين ن تحب               |
| 27. The sheep (Comp. 24)<br>weighed little.                     | 27. الكباش وزنوا شوي                    |
| 28. This cannon (Éx. 11)<br>weighs much. (a)                    | 28. هذا المدفع كيون بالزاي              |
| 29. The gold weighs more<br>(99) than (the) silver<br>(Ex. 22). | 29. الذهب كيون اكثر من<br>الفضة         |
| 30. My sheep (Comp. 24)<br>weighs more than thine.              | 30. اكوي ذياي كيون اكثر<br>من اكوي ذياك |

Pronunciation of the foregoing.

- |  |                                   |
|--|-----------------------------------|
| 4. ... <i>fel-maghreb.</i>             | <i>ben-nîla.</i>                  |
| 5. ... <i>weldt ...</i>                | 11. ... <i>ûjhâm ...</i>          |
| 7. ... <i>aôm-ra, or aomer-ha ...</i>  | 12. ... <i>tûshem ûjhak ...</i>   |
| 8. ... <i>bezzaf dal-marrat.</i>       | 13. ... <i>tûeshmâ îedkâm ...</i> |
| 9. ... <i>hhobla ... (or hhamela).</i> | 14. <i>Ibés ...</i>               |
| 10. ... <i>ûeshmêt îedâ (sing.)</i>    | 17. ... <i>al-lûbîa.</i>          |
| 10. ... <i>min daba or deba</i>        |                                   |
- formations مِيزَان, مِيزَان, or مِيزَان, thus: ميزان *mîzan*, balance, instrument for weighing from وزن *ûzen*, he weighed; مِشَار *minshar*, a saw; instrument for sawing from نَشَرَ *nshar*, he sawed; مِبرَد *mebrad*, file; instrument for filing from بَرَد *bared*, he filed; مِطْرُقَة *met-raka*, vulgarly *metirka*, hammer from طَرَف *tarek*, he struck; (this word is *not* in common use) or طَرَف *tarrak*, second derivative form. (169) he hammered.

(a) See note b to No. 18 of Exercise 32, page 206.

<p>wahhed <i>esh-shahr</i>. 20. ... <i>ûzén</i> ...</p>	<p>25. ... <i>mizán</i>. 26. ... <i>fain tehhebb</i>.</p>
---	---

Vocabulary.

( It ) occurred. ( It ) happened. ( It ) befell وقع *âkââ*, future in *a*, is followed by preposition ل.

This ( thing ) هذا الشيء *had eshi*.

Suddenly, on a sudden على غفلة *ala ghafla*.

In during last year في العام الاول *fel-âam al-âuel*, or في العام البايت *fel-aam al-fâit*.

In the coming year, next year, or following year 1<sup>st</sup>. في العام الجاي ( او الجاي ) *fel-aam al-jâi*, (or *al-mâji*; 2<sup>nd</sup>. في العام الغايل *fel-aam al-kâbel*.

Thus in this manner 1<sup>st</sup>. هكذا *hakda*; 2<sup>nd</sup>. هايدا *haïda*.

( He ) halted, stopped, tarried, stood, ( was ) detained وقف *âkaf*, future in *a*, ( fut. lit. *i, kesra* ).

Friend ( fem. ) صاحبة *sahheba*, takes suffixes thus صاحبتني *sahhebti*, my friend, etc. etc.

( He ) inherited ورت *ûrét*, future in *e*, ( fut. lit. *i, kesra* ), governs accusative noun, and takes prepositions في or من.

( He ) shipped, ( loaded on board a ship ) وسف *ûsak*, future in *a*, ( fut. lit. *i* ), governs accusative noun.

Shipped, *adj.* or past parteciple موسوف *mûsûk*.

COMPOSITION 33.

What has happened?—Nothing has happened ( 142 ).—What has befallen thee.—Nothing has befallen me.—Has aught be-

-fallen him? ( 141 ).—Nothing has befallen him.—How ( Ex. 1 ) did this happen?—This happened suddenly.—When ( Ex. 20 ) did the general's death occur? ( Ex. 32 ).—It occurred last year.—It occurred last month.—Next year, if God will ( Ex. 13 ) it will not happen thus.—How did this occur?—It occurred in this manner.—Next month it will not happen thus.—Where ( Comp. 3 ) was your uncle detained ( Ex. 29 ).—He was detained in Ceuta ( Ex. 21 ).—They were detained in the middle ( 118 ) of the road ( 22 ).—I tarried in the garden ( Ex. 7 ) of the barber ( 61 ).—He stopped at the door of thy friend feminine.—He inherited a thousand dollars from his father.—These lads ( Ex. 31 ) inherited ( Comp. 32 ) the wealth of their father.—That ( person ) will inherited the wealth of his father.—I inherited the sixth part ( 118 ) of the money.—Thou inheritedst the third part ( 118 ) of the money.—He inherited four ( Ex. 24 ) gold rings.—Yesterday ( Ex. 20 ) he shipped all the wheat ( Ex. 9 ).—This afternoon ( Comp. 32 ) he will ship all ( 143 ) the wool ( 58 ).—To day ( Ex. 12 ) we will ship the chick peas ( Comp. 23 ) of the merchant ( Ex. 8 ) Joseph ( 97 ).—The ship ( 69 ) is loaded.—Our ship was ( Comp. 6 ) loaded in Casablanca ( Ex. 9 ).

### § 3. CONCAVE VERBS.

157. The concave primitive verbs are those whose second radical letter is a و or a ي. These two letters are in the root ( i.e. the third person masc. of the preterite ) always changed into ل. For example قول and بيت, are for the sake of euphony written قال *kal*, ( he ) said: and بات *bât*, he passed the night.

The concave verbs are divided into three classes.

*General observations.*

1<sup>st</sup>. All the concave verbs retain the  $\text{ﻝ}$  in the 3<sup>rd</sup>. persons of the preterite, and drop it in the remaining persons of that tense, and in the 2<sup>nd</sup>. pers. sing. of the imperative.

2<sup>nd</sup>. The initial  $\text{ﻝ}$  of the imperative always disappears.

*1<sup>st</sup>. class.*

The  $\text{ﻝ}$  of the preterite in concave verbs of this class is changed into  $\text{ﻮ}$  in the future, and in the 2<sup>nd</sup>. pers. pl. of the imperative.

In all the persons which drop the  $\text{ﻝ}$  (see above observation 1<sup>st</sup>.), the first radical letter takes a *damma*. In those of the

*2<sup>nd</sup>. class.*

The  $\text{ﻝ}$  of the preterite is changed into  $\text{ﻮ}$  in the future and in the second pers. pl. of the imperative. In all the persons in which the  $\text{ﻝ}$ , disappears the first radical letter takes a *kesra*. In the concave verbs of the

*3<sup>rd</sup>. class.*

The  $\text{ﻝ}$  of the preterite is retained in the future, and in the 2<sup>nd</sup>. person pl. of the imperative.

All the foregoing rules are clearly shewn in the following conjugations.



158. *Conjugation of the concave verb of the 1<sup>st</sup>. class*

كان kan (he) was, (he) existed ...

PRETERITE.

Singular.	Plural.
1 <sup>st</sup> . pers. com. كُنْتُ kûnt I was. (a)	1 <sup>st</sup> . pers. com. كُنَّا kûnna
2 <sup>nd</sup> . pers. com. كُنْتَ kûnti Thou wast.	2 <sup>nd</sup> . pers. com. كُنْتُمْ kûntû
3 <sup>rd</sup> . pers. masc. كَانَ kan (He) was.	3 <sup>rd</sup> . pers. com. كَانُوا kânû
3 <sup>rd</sup> . pers. fem. كَانَتْ kanét (She) was.	

FUTURE.

Singular.	Plural.
1 <sup>st</sup> . pers. com. سَأَكُونُ énkûn I shall or will be.	1 <sup>st</sup> . pers. com. سَأَكُونُوا énkûnû We shall or will be.
2 <sup>nd</sup> . pers. com. تَكُونُ tékûn Thou shalt or wilt be.	2 <sup>nd</sup> . pers. com. تَكُونُوا tékûnû You shall or will be.
3 <sup>rd</sup> . pers. masc. يَكُونُ êkûn (He) shall or will be.	3 <sup>rd</sup> . pers. com. يَكُونُوا êkûnû They shall or will be.
3 <sup>rd</sup> . pers. fem. تَكُونُ tékûn (She) shall or will be.	

(a) The *damma* has usually the sound of *â*, but is pronounced *o* when a ح, ع, or ف is one of the root letters.

IMPERATIVE.

Singular.		Plural.
2nd. pers. com. كُن kûn Be ( thou ).		2nd. pers. com. كُونُوا kûnâ Be ( you ).

159. *Conjugation of the concave verb of the 2nd. class*

جَاب jâb (a) ( he ) brought.

PRETERITE.

Singular.		Plural.
1st. pers. com. جِئْتُ jibt I brought. (b)		1st. pers. com. جِئْنَا jibnâ We brought.
2nd. pers. com. جِئْتِ jibtî Thou broughtest.		2nd. pers. com. جِئْتُمَا jibtâ You brought.
3rd. pers. masc. جَاب jab ( He ) brought.		3rd. pers. com. جَاءُوا jabâ They brought.
3rd. pers. fem. جَاءَتْ jabet ( She ) brought.		

FUTURE.

Singular.		Plural.
1st. pers. com. نَجِيبُ enjib. I shall, or will bring. (c)		1st. pers. com. نَجِيبُوا enjibâ

(a) This is composed of the verb جاءَ, and of the preposition بَ, with, i.e. *he came with*, or otherwise *he brought*.

(b) The *kesra* as a rule is sounded like *î*, but when in the root there is a ح,

ر, ع or ف it is pronounced like *é*.

(c) Bear in mind what was said about the prefixes in note b to No. 155.

2nd. pers. com. تَجِيْبُ tējib Thou shalt or wilt bring.	2nd. pers. com. تَجِيْبُوا tējibū
3rd. pers. masc. يَجِيْبُ ijib (He) shall or will bring.	3rd. pers. com. يَجِيْبُوا ijibū
3rd. pers. fem. تَجِيْبُ tejib (She) shall or will bring.	

IMPERATIVE.

Singular.	Plural.
2nd. pers. com. جِب jib Bring ( thou ).	2nd. pers. com. جِيْبُوا jibū Bring ( you ).

160. Conjugation of the concave verb of the 3rd. class

خَافَ khaf, he feared.

PRETERITE.

Singular.	Plural.
1st. pers. com. خَافْتُ khaft or khaft (a) I feared.	1st. pers. com. خَافْنَا khafna or khofna We feared (a).
2nd. pers. com. خَافْتِ khafṭi or khofṭi Thou fearedst.	2nd. pers. com. خَافْتُمْ khafṭū or khofṭū You feared.
3rd. pers. masc. خَافَ khaf (He) feared.	3rd. pers. com. خَافُوا khafū They feared.
3rd. pers. fem. خَافَتْ khafet (She) feared.	

(a) Classically it ought to be khift, khiṭna etc. etc.

FUTURE.

Singular.	Plural.
1st. pers. com. أَخَفُّ enkhaf I shall or will fear.	1st. pers. com. نَخَفُوا enkhafâ We shall or will fear.
2nd. pers. com. تَخَفُ tekhaf Thou shalt or wilt fear.	2nd. pers. com. تَخَفُوا tekhafâ You shall or will fear.
3rd. pers. masc. يَخَفُ ikhaf (He) shall or will fear.	3rd. pers. com. يَخَفُوا ikhafâ They shall or will fear.
3rd. pers. fem. تَخَفُ tekhaf (She) shall or will fear.	

IMPERATIVE.

Singular.	Plural.
2nd. pers. com. خَفْ khaf fear ( thou ) ( a ).	2nd. pers. com. خَفُوا khafâ fear ( you ).

EXERCISE XXXIV.

- |                             |  |
|-----------------------------|--|
| 1. How art thou? (b)        | 1. كَيْفَ كُنْتَ شَوِي (c)                 |
| 2. How are you? (b)         | 2. كَيْفَ كُنْتُمْ                         |
| 3. How is (b) thy father?   | 3. كَيْفَ كَانَ أَبَاكَ                    |
| 4. How are (b) thy parents? | 4. كَيْفَ كَانُوا الْوَالِدَيْنِ ذِيالْكَت |
- ( Ex. 25 ).

(a) In some places they say أَخَفُّ *khof* fear (thou); نَخَفُوا *khofâ* fear (you) but this is not in conformity with the literal conjugation.

(b) In these examples the Arabic verb is used in the preterite.

(c) The word شَوِي or شَرِي is sometimes placed after the verb in interrogative sentences ( 208 ).

5. How is (a) thy wife? (The house or the family (Ex. 13). 5. كَيْفَ كَانُوا الدَّارَ (أو العيال)
6. The shereef was on this bridge (72). 6. الشَّرِيفُ كَانَ فِي هَذِهِ الْفَنْطْرَةِ
7. The soldiers will be on the road (22). 7. الْمَخْزَنِيَّةُ يَكُونُوا فِي الطَّرِيفِ
8. The Emperor's son died (b) in the war (Comp. 27). 8. وَلَدُ السَّلْطَانِ مَاتَ فِي الشَّرِّ
9. My sister died in Morocco city (Ex. 9). 9. مَاتَتْ أُخْتِي فِي مَرَاكَشَ
10. Many have died in the war. 10. مَاتُوا بِالزَّيْ فِي الشَّرِّ
11. I will die for my country (58). 11. نَمُوتُ عَلَى بِلَادِي
12. My mother died suddenly (Comp. 33). 12. مَاتَتْ أُمِّي عَلَى غَبْلَةٍ
13. Thy daughter died last year (Comp. 33). 13. مَاتَتْ بِنْتُكَ فِي الْعَامِ الْبَاقِيَتِ
14. Who has said that? 14. أَشْكَوْنُ فَالِدَ (c)
15. Our neighbour said it (Comp. 19). 15. فَالِدَ جَارِنَا

(a) See note b No. 1 this Exercise.

(b) Future in *u* يَمُوتُ imût (he) will die, concave verb of the 1st. class.

(c) Future in *o* يَقُولُ ikol (he) will say, concave verb of the 1st. class.

16. He told it to me near the well.
17. They have said (it) in the Jewish quarter (Ex. 3).
18. I will say to thee only one word (Comp. 25).
19. He did not believe me .(a)
20. He will believe thee, and we will all believe thee.
21. Wilt thou believe what he has said?
22. I will not believe in dreams.
23. I will believe in God and the Prophets.
24. Believest thou what I say?
25. I believe thee.
26. Tell me. Hast thou seen the key. (b)
27. What did he tell thee?
28. He has not told me any-thing.

16. قال لي قدام البير

17. قالوا في الملاح

18. نقول لك كلمة واحدة

19. ما تاف شي بي

20. يتيف بك وننيفوا بك كلنا

21. تيف بالي قال هو

22. انا ما نتيف شي بالمنام

23. انا نتيف بالله وبالانبيا

24. كنتيف بالي كنقول لك

25. كنتيف بك

26. فل لي شعت اليجتاح (b)

27. اش قال لك

28. ما قال لي حتى شي

(a) Future in *e* يتيف itek (he) will believe, concave verb of the 2nd. class.

(b) *مفتاح* *meftahh*, as the name of an instrument is derived from. *فتح* *setahh*

29. What wilt thou bring me? 29. أش تجيب لي
30. I will bring thee some apples. 30. نجيب لك شي تفاح
31. He brought me a birdcage. 31. جاب لي واجد النقص
32. They brought him a present (Comp. 4). 32. جابوا له واحد الهدية
33. They will bring us a gazelle. 33. نجيبوا لكم واحد الغزالة
34. Has the Consul risen? 34. فام الغنمو
- (a)
35. The Ambassador will rise soon (Ex. 33). 35. البشطور يفوم يسمع
36. Rise (thou) (Ex. 31) soon and make me a little coffee. 36. فم دغية واعمل لي (او عدل لي) واحد الشوي ذالفهوة
37. I have coffee, but I have no sugar. 37. عندي الفهوة لكن ما عندي شي السكر
38. Bring me those books. 38. جب لي هذوي الكتب
39. Bring (ye) a pound of meat. 39. جيبوا واحد الرطل ذالحم
40. Bring me the razors (or knives) (67). 40. جب لي الامواس

(a) Future in *o* يفوم *ikom* (he) will arise, concave verb of the 1st. class.

Pronunciation of the foregoing.

8. ... <i>mât</i> ...	23. ... <i>anbia</i> .
14. ... <i>kalu</i> .	31. ... <i>kafez</i> .
19. ... <i>tak</i> ...	33. ... <i>gházala</i> .
21. ... <i>belli</i> ...	34. <i>Kam</i> ...
22. ... <i>bel-menaim</i> .	

Vocabulary.

(He) saw شأب *shaf*, future in *u*, governs accusative.

(He) looked upon, gazed at, beheld شأب *shaf*, future in *u*.

Is followed by prep. *ع* or *ل* as the sense may require.

Bale (noun) package فردة *ferda*, pl. in أت (62).

Thimble حلقة *hhelka*, pl. in أت (62), also حلقة في *hhelaki*.

Stars نجوم *nejâm*; sing. Ex. 25.

(He) fell, has fallen طاح *tahh*; future in *e* is followed by prep. *ل* or *ع* or *من*; is a concave verb of 2<sup>nd</sup>. class.

Floor, earth, ground أرض *ard*.

Passed the night بات *bâts*; future in *a*, concave verb of 3<sup>rd</sup>. class is followed by prep. *ع*.

From there, thence من ثم *min temm* or *temma*.

At dawn, at daybreak على الفجر *ala al-fejer*.

(He) passed جاز *jaz* or *gaz*; future in *u*, is followed by *من* or *على*.

From here, hence هنا من *min hena*.

Locust col. جراد *jirád*; sing. جرادة *jirada*.

He (flew) طار *tár*; future in *i* or *e*, concave verb of 2<sup>nd</sup>. class.

Chicken جدادة *jédádá* جاجة *jájá*; col. Ex. 21.

Hawk طير الحمر *táir al-harr*; باز *baz*, pl. بيزان *bizan*.



(He) fled, escaped **هَرَبَ** *háráb*; triliteral regular verb. Is followed by prep. **لِ** or **مِنْ** or **عَلَى**.

COMPOSITION 34.

What did you see?—We have seen a bale.—Hast thou seen my thimble.—I have not seen it.—He looked towards the sky (Comp. 3).—Look (thou) to the sky and thou wilt see the moon (Comp. 12) and the stars.—After (Ex. 32) they looked at me they fled to the mountain (Comp. 4).—A stone fell upon him (Comp. 6) and killed him (Comp. 30).—They fell from the roof (Ex. 22).—Thy sister fell from the roof.—I fell into a well.—This fort fell last year. (Comp. 33).—Where did they fall to.—They fell to the ground but (Comp. 4) they arose (Ex. 31).—Where will the Emperor pass the night.—He will pass the night in Mequinez (Ex. 13) and will leave there (Ex. 30) at day break.—The army of the Emperor passed the night in Alkasar (Ex. 10).—Where (Comp. 29) did the army pass?—It passed by that river (Ex. 31).—It passed by the bridge (72).—I will pass by the market.—Pass (thou) here.—Yesterday (Ex. 20) the locusts (as sing.) (col.) passed.—The stork flew (Comp. 31).—The chicken flew.—That partridge has flown.—The partridges flew.—The hawk flew.—That crow (Comp. 17) will fly.—That starling (9) will fly soon (Ex. 33).—The hens (Ex. 21) will not fly.

EXERCISE XXXV.

- |                           |                               |
|---------------------------|-------------------------------|
| 1. He feared his father.  | 1. خَافَ مِنْ أَبَاهُ         |
| 2. She feared her mother. | 2. خَافَتْ مِنْ يَتِيمَاتِهَا |

- |  |  |
|--|--|
| <p>3. Our forefathers feared God.</p>                      | <p>3. الوالدين ذيلدا (او والديننا) خاجوا من الله</p> |
| <p>4. Fear God, and thou shalt lack nothing.</p>           | <p>4. خبى انت من الله وما يخصك حتى شي</p>            |
| <p>5. Long ago there was a garden here ( Ex. 71 ).</p>     | <p>5. زمان كان هنا واحد الرياص</p>                   |
| <p>6. This will endure for ever ( always ).</p>            | <p>6. هذا المشي يدوم ديما</p>                        |
| <p>7. What did that moslem sell? (a)</p>                   | <p>7. اش باع هذاك المسلم</p>                         |
| <p>8. He sold an axe.</p>                                  | <p>8. باع واحد الشافور</p>                           |
| <p>9. For how much did he sell it?</p>                     | <p>9. بشحال باعه</p>                                 |
| <p>10. He sold it for four ounces.</p>                     | <p>10. باعه باربعة اواف</p>                          |
| <p>11. For how much will you sell me the mûd of wheat.</p> | <p>11. بشحال تبيع لي المدّ ذالزرع</p>                |
| <p>12. I will sell it thee for thirty ounces.</p>          | <p>12. نبيعد لك بثلاثين وفيّة</p>                    |
| <p>13. It is very dear.</p>                                | <p>13. غالي كثير</p>                                 |
| <p>14. Sell ( thou ) me this belt.</p>                     | <p>14. بع لي هذا الكرزية</p>                         |
| <p>15. We will sell all the belts.</p>                     | <p>15. نبيعوا الكرازي كلها</p>                       |
| <p>16. My father kissed me twice. (b)</p>                  | <p>16. ابوي باسني مرتين</p>                          |

(a) Future in *e* يبيع *ibea*, ( he ) will sell, concave verb of 2nd. class.

(b) Future in *u* يبوس *ibûs*, ( he ) will kiss, concave verb of 1st. class.

17. My mother kissed me three times. 17. امي باسنتني ثلاثة ذالهرات
18. Wilt thou kiss me? 18. تبوسني
19. I will kiss thee. 19. نبوسك
20. My brother will kiss his mother. 20. اخوي يبوس يماه
21. My little boy awoke at four o'clock in the morning. 21. جاف عويلي في الاربعته ذالصباح
22. At what hour (Ex. 30) will the tradesman awake. (a) 22. فاش من ساعته يعيق المعلم
23. He will awake at eight o'clock (Comp. 19). 23. يعيق في الثمنية
24. He is very tired. 24. هو عبان بالزاي
25. He obeyed me. (b) 25. طاعني
26. I have obeyed thee, and I will always obey thee. 26. طعتك ونطيعك ديا
27. Obey thy parents and God will give thee his blessing. (c) 27. طع الوالدين ذياالك ويعطيك الله البركة
28. He will obey thee in every thing. 28. هو يطيعك في كل شي

(a) Future in *i* يعيق ifek, (he) will awake, concave verb of 2nd. class.

(b) Future in *e* يطيع itea, (he) will obey, concave verb of 2nd. class. See No. 17 of Ex. 29, page 183.

(c) Tr. lit. God will give thee the blessing, (abundance, happiness).

29. He absented himself (dis-appeared) suddenly.

(a)

29. غاب على غفلة

30. They disappeared from the city.

30. غابوا من المدينة

31. He will be absent, and we will not see him.

31. هو يغيب وما نشو جوده شي

Pronunciation of the foregoing.

- 3. ... *waldîna* ...
- 5. *Zémén* ...
- 7. ... *bâá* ...
- 8. ... *shákor*.
- 14. ... *kûrzîa*.
- 15. ... *kérazî* ...

- 16. ... *basnî* ...
- 21. *Fak* ...
- 25. *Tâá-nî*.
- 27. ... *bâaraká*, or *bârká*.
- 29. *Ghâb* ...

Vocabulary.

(He) it, issued, distilled, leaked *سال sal*, future in *i*, concave verb of 2<sup>nd</sup>. class.

Blood (noun) دم *dém*.

Wound (noun) جرحة *jerhha*; or جرح *jorhh*.

Ripened (verb neuter) طاب *tab*, future in *i*, concave verb of 2<sup>nd</sup>. class.

(He) swam, *ام am*, future in *o*, concave verb of 1<sup>st</sup>. class.

(There) remained, there exceeded, there was over *شاط shat*, future in *i*.

a) Future in *i* يغيب *ighîb*, (He) will disappear (absent himself), concave verb of 2<sup>nd</sup>. class.

(He) tasted ذائق *dak*, future in *o*.

Honey (noun) عسل *asél*.

He was terrified, frightened خاف *kháf*, the same as he feared (160).

Bull, (noun) ثور *tór*, pl. ثيران *tíran*.

He became old, he became grey haired شاب *shab*, future in *i*.

He also, even he حتى *hatta húa*.

He added, augmented زاد *zád*, future in *i*, governs accusative.

Wolf jackal ذئب *dīb*, pl. ذئاب *diab*.

Hare أرنب *arneb*, pl. أرانب *aráneb*.

Dozen طرينة *tezzina*, pl. in أت (62).

Eel a 1<sup>st</sup>. نونة *nána*, pl. نون *nún* 2<sup>nd</sup>. سلباح *selbahh*, pl. سلابح *selabehh*.

Red mullet الحوت سلطان *súltan al-hhot*.

(He) blamed لام *lam*, future in *u*, governs accusative.

(He) endured, persevered دام *dam*, future in *u*.

COMPOSITION 35.

Blood flowed (exuded) from his wound.—Nothing will leak from here.—The grapes ripened (107).—The figs have ripened (Comp. 21).—In this month (60) the melons will ripen (Ex. 21).—The pears will ripen during this month (Comp. 18).—Thy son swam (Ex. 20) (bathed) yesterday in the river (Ex. 31).—The sailors (74) swam in the sea (Ex. 11).—This afternoon (Comp. 32).—I will bathe in the tank (Comp. 27).—There was bread in abundance for the poor (Comp. 17).—There was much food (Ex. 21) over for the poor.—Here (Ex. 30) the wine will be in excess (will be abundant) (Comp. 7).—He tasted a little

wine.—I tasted a little honey.—Hast thou tasted this orange (Comp. 6).—I have tasted it.—He will not taste it.—He was terrified by the bull.—He will be terrified of the dog.—They were much frightened.—They were terrified.—My father has aged much.—He also will become aged.—We all will become aged.—He added water to the wine.—He will add nothing.—They increased their goods (means) (Comp. 32).—They will augment the money (Ex. 13).—Thy father has sold (Ex. 35) a jackal.—They sold many partridges (Comp. 19).—To day he will sell many rabbits (Comp. 19).—To day we will see some hares.—Has thy father sold anything.—He has sold a dozen eels.—They brought a Red mullet.—They have brought some Red mullet.—Thy uncle blamed me.—Wilt thou blame me.—I will not blame thee.—He persevered much.—It will last for ever (always).

#### § 4. DEFECTIVE VERBS.

161. Defective verbs are those whose third radical letter is a *ي* or an *أ*.

These weak letters take the pronunciation of *a* in the root by reason of the vowel point preceding them, thus: *بَكِيَ* *beká*; *شَرِيَ* *sherá*; *غَلَا* *ghalá* for *عَلُو*. These verbs are dividid into two classes.

#### *General observation.*

The third radical letter is dropped in the future plural, in the imperative, and in the 3<sup>rd</sup>. persons of the preterite, *except* the 3<sup>rd</sup>. pers sing. *māsc.* bearing this in mind we go on to the.

1<sup>st</sup>. class.

The defective verbs of the 1<sup>st</sup>. class take the *fathha* in the persons of the preterite, and the *kesra* in the remaining persons, and in the future and imperative.

2<sup>nd</sup>. class.

The second radical letter takes a *kesra* in the 1<sup>st</sup>. 2<sup>nd</sup>. persons of the preterite, and a *fathha* in the other persons, and tenses. The *fathha* takes the sound of *a* and the *kesra* that of *i*.

162. Conjugation of the  
defective verb of the 1<sup>st</sup>. class مَشَى msha  
or méshá. He went or has gone.

PRETERITE.

Singular.	Plural.
1 <sup>st</sup> . pers. com. مَشَيْتَ meshîṭ I went (a).	1 <sup>st</sup> . pers. com. مَشَيْنَا meshîna We went.
2 <sup>nd</sup> . pers. com. مَشَيْتَ meshîṭi Thou wentest.	2 <sup>nd</sup> . pers. com. مَشَيْتُمْ meshîṭû You went.
3 <sup>rd</sup> . pers. masc. مَشَى mesha (He) went.	3 <sup>rd</sup> . pers. com. مَشَوْا meshaû They went.
3 <sup>rd</sup> . pers. fem. مَشَتْ meshat (She) went.	

(a) The *e* after the *m* is almost inaudible, because, vulgarly the 1<sup>st</sup>. radical letter, ( notwithstanding the rules of grammar to the contrary ) is *socun*.

FUTURE.

Singular.	Plural.
1 <sup>st</sup> . pers. com. نَمَشِي nemshî I shall or will go.	1 <sup>st</sup> . pers. com. نَمَشُوا nemshîû We shall or will go.
2 <sup>nd</sup> . pers. com. تَمَشِي temshî Thou shalt or wilt go.	2 <sup>nd</sup> . pers. com. تَمَشُوا temshîû. You shall or will go.
3 <sup>rd</sup> . pers. masc. يَمَشِي ïemshî (He) shall or will go	3 <sup>rd</sup> . pers. com. يَمَشُوا ïemshîû They shall or will go.
3 <sup>rd</sup> . pers. fem. تَمَشِي temshî (She) shall or will go. (a)	

IMPERATIVE.

2 <sup>nd</sup> . pers. اَمَشْ emshî Go (thou).	2 <sup>nd</sup> . pers. اَمَشُوا emshîû Go (ye)
---	---

163. *Conjugation of the defective verb of the 2<sup>nd</sup>. class*  
 نَسِيَ ensâ he forgot, or has forgotten.

PRETERITE.

Singular.	Plural.
1 <sup>st</sup> . pers. com. نَسَيْتَ ensit I forgot.	1 <sup>st</sup> . pers. com. نَسِينَا ensîna We forgot.
2 <sup>nd</sup> . pers. com. نَسَيْتَ ensîti Thou forgotest.	2 <sup>nd</sup> . pers. com. نَسَيْتُوا ensîtû You forgot.
3 <sup>rd</sup> . pers. masc. نَسَى ensa (He) forgot.	3 <sup>rd</sup> . pers. com. نَسَوْا ensaû They forgot.
3 <sup>rd</sup> . pers. fem. نَسَتْ ensat (She) forgot.	

(a) The prefixes of the future sometimes take *fathha* in these verbs as they do in the literal conjugation, and sometimes are *socon*.



FUTURE.

Singular.	Plural.
1st. pers. com. نَسِيَ <i>nensa</i> I shall or will forget.	1st. pers. com. نَسُوا <i>nensaû</i> We shall or will forget.
2nd. pers. com. تَنَسَى <i>tensa</i> Thou shalt or wilt forget	2nd. pers. com. تَنَسُوا <i>tensaû</i> You shall or will forget.
3rd. pers. masc. يَنَسَى <i>îensa</i> (He) shall or will forget.	3rd. pers. com. يَنَسُوا <i>îensaû</i> They shall or will forget.
3rd. pers. fem. تَنَسَى <i>tensa</i> (She) shall or will forget.	

IMPERATIVE.

Singular.	Plural.
2nd. pers. اَنْسْ <i>ensa</i> Forget (thou).	2nd. pers. اَنْسُوا <i>ensaû</i> Forget (ye or you).

EXERCISE XXXVI.

- |  |                       |
|--|-----------------------|
| 1. Where did the Ambassa-<br>-dor go to?     | 1. لاين مشى البشور    |
| 2. The Ambassador went to<br>Fez.            | 2. البشور مشى لفاس    |
| 3. Where have the barbers<br>gone to?        | 3. لاين مشوا الحجامين |
| 4. They have gone to the<br>cafe ( Ex. 25 ). | 4. مشوا للقهوة        |

- |   |                                |
|---|--------------------------------|
| 5. He many times forgot me.                                     | 5. نسانني بالتراب ذاالمرات     |
| 6. They have forgotten us.                                      | 6. نسونا                       |
| 7. I will not forget you.                                       | 7. انا ما نساكم شي             |
| 8. You have forgotten my goodness.                              | 8. نسيتموا الخير ذياالي        |
| 9. He threw (out) the (a) stones to the street (Ex. 7).         | 9. رمى (او سيب) الحجارة للزنفة |
| 10. He threw (out) the things to the street.                    | 10. رمى الخوايج للزنفة         |
| 11. Thy aunt (Ex. 29) threw up blood (Comp. 35) from her mouth. | 11. خالتك رمت الدم على فمها    |
| 12. Where are my books.   | 12. باين الكتب ذيااي           |
| 13. I have thrown them to the sea.                              | 13. رميتهم للبحر               |
| 14. I will throw them into the water closet.                    | 14. يرميهم للطاهر              |
| 15. Where did the Fakih walk?                                   | 15. باين سرى (b) البقيد        |
| 16. The Fakih walked in the market.                             | 16. البقيد سرى في السوق        |
| 17. He will walk in the garden.                                 | 17. هو يسرى في الرياض          |
| 18. I will walk on the roof.                                    | 18. انا تسرى في السطح          |

(a) Future in *i* يورمي iormi, defective verb of 1st. class.

(b) Future in *a* يسرى iesra, or isara, defective verb of 2nd. class.

- |   |   |
|---|---|
| 19. He extinguished (a) the light (14) and lay down.                | 19. طَبَى (a) الضَوْ ورَفَدَ                                    |
| 20. Extinguish (thou) this fire.                                    | 20. اطْبِ عِذَا سَى النَّارِ                                    |
| 21. I will not extinguish it until my father comes (143).           | 21. مَا نَطْبِئُهَا شَيْ حَتَّى يَجِي ابِي                      |
| 22. He bought (b) the mūd for thirty ounces.                        | 22. شَرَى الْمُدَّ بِثَلَاثِينَ وَفِيَّتْ                       |
| 23. They bought a horse for 100 ducats.                             | 23. شَرَوْا وَاحِدَ الْعُودِ بِيَّةً مَشْغَالِ                  |
| 24. When (Ex. 20) will he buy it?                                   | 24. يَبِيوقُ يَشْرِيْدُ   |
| 25. He will buy it now.   | 25. دَابَهْ يَشْرِيْدُ  |
| 26. The greyhound (21) has run (c) very much.                       | 26. السَّلُوْدِي جَرَى بِالْوَرَاةِ                             |
| 27. They ran like (101) a greyhound.                                | 27. جَرَوْا بِحَالِ وَاحِدِ السَّلُوْدِي                        |
| 28. He will run on foot more (i.e. faster) than thou on horse back. | 28. هُوَ يَجْرِي عَلَى رِجْلِهِ (d) اَكْثَرَ مِنْكَ بِالْعَرْدِ |

(a) Future in *i* يَطْبِي *ietfi* or *itfi*, defective verb of 1st. class.

(b) Future in *i* يَشْرِي *ieshrī* or *ishrī*, defective verb of 1st. class.

(c) Future in *i*, defective verb of 1st. class.

(d) Literally meaning on his foot.

- |  |  |
|--|--|
| 29. I do not wish to run. (a)  | 29. انا ما كنت أحب شي نجرى             |
| 30. Thy mother this morning<br>has wept.   | 30. بيتامى بكت يه هذا الصباح           |
| 31. He wept for his sins.  | 31. بكى على ذنوبه                      |
| 32. Our lord Jesus Christ wept.  | 32. بكى سيدنا عيسى                     |
| 33. When (Ex. 31) he will<br>know this news (Comp<br>29) he will weep with<br>joy. | 33. حين يعرب هذا الخبر بيكي<br>بالفرحة |

Pronunciation of the foregoing.

- |   |  |
|---|--|
| 8. ... <i>al-khdâr</i> ...  | 21. ... <i>hhatta</i> ...                    |
| 9. <i>Ermâ</i> ( or <i>sîieb</i> ) <i>al-hhe-</i><br><i>jar</i> ... | 22. <i>Shérâ</i> ...                         |
| 10. ... <i>al-hhâdîj</i> ...  | 26. ... <i>jérâ</i> ...                      |
| 11. ... <i>fâmma</i> .  | 28. ... <i>alâ rejlu</i> ...                 |
| 14. ... <i>nel-metâher</i> .  | 31. <i>Bekâ alâ denâbu</i> .                 |
| 16. ... <i>sérâ</i> ...   | 32. ... <i>sîdna âisa</i> .                  |
| 19. <i>Tefâ</i> ...   | 33. ... <i>îaraf</i> ... <i>bel-farhha</i> . |

Vocabulary.

He remained, stayed, rested *ببقى* *békâ*, future in *a*, defective verb of 2<sup>nd</sup>. class.

Not even, not one *حتى* *hhatta*, (142).

In the dark *في اسلاس* *fi-asallas*.

Fasting (*adj.*) *m.* *صائم* *sâim*, *fem.* in *š* (83) *pl.* in *ين* (84).

(a) See note a to No. 6 of Exercise XXXII, page 201.

(He) built بنى *bená*, future in *i*, governs accusative.

(He) fried فلى *kala*, future in *i*, governs accusative.

Cook-maid طبّاخة *tabbakha*.

With what? باش *bash*.

(He) boiled غلى *ghala*.

He dictated فتى *feta*, future in *i*, is followed by prep. ل and an accusative noun or pronoun.

Cordoba, (city) قرطبة *kortoba*.

Vein عرق *ark*, (lit. *aîrk*), pl. عروق *arâk*.

(He) smoked كهى *kéma*, future in *i*.

By fraud, guile, robbery, secrecy 1<sup>st</sup>. بالسرفّة *bes-sarka*; 2<sup>nd</sup>. بالتخبيع *bet-takhbia*.

COMPOSITION 36.

Not even one soldier remained (74).—All of them remained in the mountain (Comp. 4).—We remained in the dark.—She will remain with her daughters (65).—They will remain fasting.—God be-with thee (Ex. 3) (good bye).—Nothing remained (142).—Thy daughter (65) remained sick (Comp. 6).—The Sultan Abderrahman (105) built this fort (Ex. 6).—The Khalifa (Comp. 15) Abderrahman built the mosque (70) of Cordoba.—I will build my house of wood (Comp. 27).—When (Ex. 20) will be build the house.—He will build it next year (Comp. 33).—Who fried these eggs (Comp. 25).—The cook-man (Ex. 21) has fried them.—The cook-maid has fried them.—What wilt thou fry the eggs with.—I will fry them with oil (68).—The cook-man will fry them with butter (Comp. 9).—Has the water boiled.—The milk (Comp. 22) will boil (Ex. 31).—The blood (Comp. 35) boiled in his veins.—He dictated the

letter to me (62).—The master dictated to me.—He will dictate it to me.—Thy son (Ex. 14) smoked secretly.—He will smoke a cigarette (Comp. 30).—I will not smoke (124) before (in presence of) my father.—Those soldiers (74) have smoked much.—We will sit (Ex. 30) and (will) smoke a little (or let us sit down and smoke a little).

EXERCISE XXXVII.

- |   |                                      |
|---|--------------------------------------|
| 1. He met me in the Fez road. (a)                       | 1. لڨاني يي طرينف جاس                |
| 2. He will meet me on the bridge.                       | 2. يلفاني يي الفنطرة                 |
| 3. They went out (Ex. 30) to meet him. (b)              | 3. خرجوا يلفوه (b)                   |
| 4. The kadi went out to meet (c) the Basha.             | 4. الفاضي خرج يلفى الباشا            |
| 5. The robbers (Comp. 15) will go out to meet thee. (d) | 5. السراف يخرجوا يلفوت               |
| 6. The soldier guarded (c) my uncle's garden.           | 6. الممخزني حصى غرسة خالي            |
| 7. Abdelkader will guard my father's vines.             | 7. عبد الفادر يحمصي الدوالي<br>ذبابا |

(a) Future in a يلفى ielka, he will meet. .

(b) Tr. lit. They went out, they will meet him.

(c) Tr. lit. He went out, he will meet the Basha.

(d) Tr. lit. They will go out, they will meet thee.

(e) Future in i يحمصي ihhdi or iehhdi, he will guard.

8. He hired (a) his house for  
twenty ducats. 8. كرى داره بعشرين مثقال
9. He hired it to me for  
twenty five ducats. 9. كراها لي بخمسة وعشرين  
مثقال
10. He will hire me the garden. 10. يكرري لي الغرسة
11. We will hire thee the shop  
(73). 11. نكروا لك المحانوت
12. He complained (b) of me  
to thee Consul. 12. شكّا بيّ للفنصو
13. He will complain of thee  
to the Kadi. 13. يشكي بك للفاضي
14. Thy daughter complained  
of her husband (Ex. 25). 14. بنتك شكمت بزوجها (او  
بزوجها)
15. They complained to the  
Kadi. 15. شكوا للفاضي
16. Complain of me if thou  
wishest (Ex. 31). 16. اشك بيّ اذا حببت (او  
تاحب)
17. The Spanish Consul has  
protected me. (c) 17. حمداني (c) الفنصو ذاصباني
18. He will protect good peo-  
-ple. 18. هو يحمي الناس الملاح
19. I will not protect bad  
people. 19. انا ما نحمي شي الناس  
الفباح

(a) Future in *i*, يكرري iek-rî, he will hire.

(b) Future in *i*, (*lit.* future *o*) يشكي ieshkî, he will complain.

(c) Future in *i*, يحمي iehhmî, he will protect.

- |   |                                   |
|---|-----------------------------------|
| 20. Your manservant struck me. (a)                              | 20. اليتعم ذياكم ضربني (a)        |
| 21. I will strike thee with this stick (Ex. 16).                | 21. نضربد بهذي العصا              |
| 22. The thieves struck me on the Morocco city road.             | 22. السراق ضربوني بے طريق مراكش   |
| 23. The farrier (Comp. 18) demanded (b) of me three dollars.    | 23. السدار طلب متي ثلاثة دورو     |
| 24. They asked an alms (Ex. 28) from my aunt.                   | 24. طلبوا صدفة من خالتي           |
| 25. Will he requist anything of me?                             | 25. يطلب متي شي حاجة              |
| 26. He will demand all (143) thou hast.                         | 26. يطلب مستك كل ما عندك          |
| 27. The muleteer who returned (c) from Larache has become sick. | 27. الحمار الي رجع من العرايش مرض |
| 28. All the Christians (Comp. 15) in Rabat have become sick.    | 28. جميع النصارى مرضوا بے الرباط  |

(a) Triliteral regular verb, future in *a*, (*lit.* future in *i*).

(b) Triliteral regular verb, future in *e*, (*lit.* future in *o*).

(c) Future in *a*, يرجع *ierjaa*, he will return, (*lit.* future in *i*, (يرجع).



- |                              |                        |
|------------------------------|------------------------|
| 29. They returned to Casa-   | 29. رجعوا لدار البيضاء |
| -blanca.                     |                        |
| 30. We will return to Mequi- | 30. نرجعوا لمكناس      |
| -nez.                        |                        |

Pronunciation of the foregoing.

- |                         |                                  |
|-------------------------|----------------------------------|
| 1. <i>Elkanî</i> ...    | 19. ... <i>en-nas al-kébâhh.</i> |
| 6. ... <i>hhedá</i> ... | 20. ... <i>darábnî.</i>          |
| 7. ... <i>dûali</i> ... | 23. ... <i>téléb</i> ...         |
| 8. <i>Kérá</i> ...      | 27. ... <i>erjaa ... méréd.</i>  |
| 12. <i>Eshká</i> ...    | 29. ... <i>en-dar báida.</i>     |
| 17. <i>Hhemánî</i> ...  |                                  |

NOTE. Usually this proper name is pronounced without the article in the common tongue.

Vocabulary.

He recounted, referred to, narrated *حكى* *hhéká*, future in *i*, requires *ل* prep. and accusative.

Fable, narrative, story 1<sup>st</sup>. *خرافة* *kharafa*, pl. in *أت* (62); 2<sup>nd</sup>. *حكاية* *hhekaia*, pl. in *أت* (62).

Lie, (noun) *كذبة* *kedbá*, pl. in *أت* and also *كذوب* *kédûb*.

(He) abhorred, hated, *كره* *kerah*, governs accusative.

It is two years since *من ذي عامين هذي* *hadî áámáin min di*, (tr. lit. This two years from that).

(He) became blind *عمى* *ámá*, future in *a*.

(It) sufficed *كفى* *kéfá*, future in *a*, governs accusative.

(He) doubled, duplicated, folded *ثنى* *tzná* or *téná*, future in *i*, governs accusative.

Load حمل *hámél*, pl. حمول *hhemúl*, and احمال *ahhmal*.  
He hunted صاد *sad*, future in *a*, concave verb of 3<sup>rd</sup>. class (160). It is conjugated vulgarly in the preterite as if it were defective, except in the 3<sup>rd</sup>. persons, e.g.: She hunted صدييت *sadeet*; We hunted صديينا *sadína*, etc. etc. The fut. is regular.  
Duck (noun) بركة *borka*, pl. in ات and also براسى *borak*.  
(He) washed غسل *ghásál*, requires prep. ل and governs accusative.

(He) reached, accomplished, contrived to do or to get درك *dérék*, governs accusative.

From the Sultan (french. chez) من عند السلطان *min and es-súltán*.

(He) desired, wished, wanted 1<sup>st</sup>. بغى *bághá*, fut. in *i*; 2<sup>nd</sup>. حب *hhabb* (155).

COMPOSITION 37.

Our grandfather (Comp. 27) narrated this story.—My grandfather has recounted many fables to us.—They told (related) many lies.—I have hated the lie.—It is two years since my grandfather has become blind.—Those who were in the prison (Comp 15) became blind.—That bedouin (Comp. 23) will remain blind.—He will recount what he saw (Comp. 34) in Arzila (Comp. 21).—We will narrate what has befallen us (Comp. 33).—The bread thou gavest me sufficed (Ex. 23).—Will one mūd of wheat suffice thee?—Will one kola (60) of oil (68) suffice thee.—He doubled the load.—He will double the money (Ex. 13).—I have hunted a gazelle.—Hast thou hunted (pursued) a duck.—Hast thou hunted four ducks.—He ground the wheat in Mohamed's (Comp. 7) mill (57).—

Where wilt thou grind this wheat?—I will grind it in the mill (Ex. 26).—They ground the maize (Comp. 31).—The Ambassador washed (himself) this morning (Ex. 25).—The muleteer (Comp. 14) washed his face at the fountain (Ex. 30).—The barber washed my face.—All that he desired was accomplished.—Will the money be enough? (i.e. will the sum of money accomplish your requirements).—It will accomplish what I desire.—They were able to get, contrived to get (managed to get, succeeded in getting) a present from the Sultan.—They will accomplish nothing.—From whence hast thou come.—I have come from the market (or fair) (Ex. 7).

§ 5. HAMZATED VERBS.

164. The *hamzated* verbs are those which have a *hamza* in one of their radical letters, and are called 1<sup>st</sup>. 2<sup>nd</sup>. or 3<sup>rd</sup>. class according to the *hamza* being found in the 1<sup>st</sup>. 2<sup>nd</sup>. or 3<sup>rd</sup>. radical letter respectively.

Those of the 1<sup>st</sup>. and 2<sup>nd</sup>. class are conjugated like the triliteral regular verb, and those of the 3<sup>rd</sup>. class like the defective verbs.

EXAMPLES.

*Hamzated verb of 1<sup>st</sup>. class.*

Preterite.		Future.
<p>أَمَرَ <i>ámár</i>, (he) Commanded ordered.</p>		<p>يَأْمُرُ <i>îámur</i> (he) Will command.</p>

IMPERATIVE.

Command (thou) <sup>أمر</sup> *ámdr* (literal <sup>أمر</sup> *ámdr*).

*Hamzted verbs of 2<sup>nd</sup>. class.*

Preterite.		Future.
<sup>سأل</sup> <i>sál</i> (he) Asked, claimed.		<sup>يسأل</sup> <i>isál</i> (he) Will ask (or) claim.

IMPERATIVE.

Ask (thou) <sup>سأل</sup> *sal*.

*Hamzated verb of 3<sup>rd</sup>. class.*

Preterite.		Future.		Imperative
<sup>قرأ</sup> <i>kára</i> He' read.		<sup>يقرأ</sup> <i>ik-ra</i> He will read.		<sup>اقرأ</sup> <i>kará</i> Read (a) (thou).

165. The verbs <sup>أكل</sup> *kal*, he ate, and <sup>أخذ</sup> *khad*, he took which both of the 1<sup>st</sup>. *hamzated* class are irregular in their preterites. They are conjugated, either like the defective verbs (161) or as if they were biliteral, and in this latter event the second radical letter takes a *damma* in some places, and a *fathha* in others.

In pronuneciation the *hamza*, and the vowel taken by it are suppressed (41).

(a) The *hamza* is generally suppressed in the vulgar writing, and so these verbs are conjugated as if they were not *hamzated*, and so become confounded with the defective verbs. See No. 161.

PRETERITE.

*I ate, thou atest, he ate, she ate etc. or has,  
hast or have eaten.*

*Singular.*

Defective Conjugation.

1<sup>st</sup>. pers. com. كَيْتِ *klit* or  
*kélit.*

2<sup>nd</sup>. pers. com. كَيْتِي *kliti* or  
*keliti.*

3<sup>rd</sup>. pers. masc. كَلِي *kla* or  
*kéla.*

3<sup>rd</sup>. pers. fem. كَلَتْ *klat* or  
*kélat,*

Bilateral Conjugation.

1<sup>st</sup>. pers. com. كُتِ *kult* or  
*kelt.*

2<sup>nd</sup>. pers. com. كُتِي *kulti* or  
*kelti.*

3<sup>rd</sup>. pers. masc. كَلِ *kal* or  
*kél (a).*

3<sup>rd</sup>. pers. fem. كَلَتْ *klét* or  
*kálét, or kélet.*

*Plural.*

*We, you, they ate or have eaten.*

Defective Conjugation.

1<sup>st</sup>. pers. com. كَلِينَا *kélina.*

2<sup>nd</sup>. pers. com. كَلَيْتُوا *kelitû.*

3<sup>rd</sup>. pers. com. كَلُوا *kelaû.*

Bilateral Conjugation.

1<sup>st</sup>. pers. com. كَلْنَا *kâlna* or  
*kélna.*

2<sup>nd</sup>. pers. com. كَلْتُوا *káltû* or  
*keltû.*

3<sup>rd</sup>. pers. com. كَلُوا *kalû* or  
*kelû.*

(a) The initial | is intentionably omitted.

PRETERITE.

*I took, thou tookest, he took, (or I have taken, thou hast taken, we have taken).*

*Singular.*

Defective Conjugation	Bilateral Conjugation.
1 <sup>st</sup> . pers. com. خَذَيْتَ <i>khadit.</i>	1 <sup>st</sup> . pers. com. خَذَتِ <i>khodtt</i> خَذَتْ <i>khedtt.</i> (a)
2 <sup>nd</sup> . pers. com. خَذَيْتَ <i>khaditi.</i>	2 <sup>nd</sup> . pers. com. خَذَتِ <i>khodtti</i> خَذَتْ <i>khedtti.</i>
3 <sup>rd</sup> . pers. masc. خَذَى <i>khada.</i>	3 <sup>rd</sup> . pers. masc. أَخَذَ <i>khad.</i>
3 <sup>rd</sup> . pers. fem. خَذَتْ <i>khadat.</i>	3 <sup>rd</sup> . pers. fem. أَخَذَتْ <i>khadet</i> or <i>khedet.</i>

*Plural.*

*We took, you took, they took (or have taken).*

1 <sup>st</sup> . pers. com. خَذَيْنَا <i>khadina.</i>	1 <sup>st</sup> . pers. com. أَخَذْنَا <i>khodna</i> خَذْنَا <i>khédna.</i>
2 <sup>nd</sup> . pers. com. خَذَيْتُمَا <i>khaditû.</i>	2 <sup>nd</sup> . pers. com. خَذْتُمَا <i>khodttû</i> خَذْتُمَا <i>khedttû.</i>
3 <sup>rd</sup> . pers. com. خَذُوا <i>khadaû.</i>	3 <sup>rd</sup> . pers. com. أَخَذُوا <i>khadû</i> or <i>khedû.</i>

(a) See note to No. 11 of Exercise 43.

*In the future these verbs are regular e.g.*

<p>1<sup>st</sup>. pers. com. نَأْكُلُ <i>nakul</i> I will eat.</p>	<p>تَأْخُذُ <i>nakhód</i> I will take.</p>
<p>2<sup>nd</sup>. pers. com. تَأْكُلُ <i>takul</i> Thou wilt eat.</p>	<p>تَأْخُذُ <i>takhód</i> Thou wilt take.</p>
<p>3<sup>rd</sup>. pers. masc. يَأْكُلُ <i>iakul</i> He will eat.</p>	<p>يَأْخُذُ <i>iakhód</i> He will take.</p>

IMPERATIVE.

<p>2<sup>nd</sup>. pers. sing. كُلْ <i>kûl</i> Eat (thou).</p>	<p>خُذْ <i>khód</i> Take (thou).</p>
<p>2<sup>nd</sup>. pers. pl. كُلُوا <i>kulû</i> Eat (you).</p>	<p>خُذُوا <i>khodû</i> Take (ye).</p>

EXERCISE XXXVIII.

<p>1. He ordered me to go to the Vizir's house.</p>	<p>1. هُوَ أَمَرَنِي (a) نَمَشِي لِعِنْدِ الْوَزِيرِ</p>
<p>2. He made all as the Sul- -tan's sons ordered him.</p>	<p>2. عَمَلْتُ كُلَّ شَيْءٍ كَمَا أَمَرُوا أَوْلَادَ السَّلْطَانِ</p>
<p>3. The Emperor will com- mand everything.</p>	<p>3. السَّلْطَانُ يَأْمُرُ كُلَّ شَيْءٍ</p>

(a) Lit. he ordered me that I should go **لِعِنْدِ** is composed of the preposition **لِ** and **عِنْدِ**.

- |  |                                   |
|--|-----------------------------------|
| <p>4. He demands (of me i.e. in Ar. I owe him) (a).<br/>twenty derhams Ex. 19.</p> | <p>4. هو كيسألني عشرين درهم</p>   |
| <p>5. He asks of thee (i.e. in Ar. Thou owest him) forty ounces (60).</p>          | <p>5. هو كيسألك أربعين وفيّة</p>  |
| <p>6. He asks of us (i.e. in Ar. We owe him) one hundred ducats.</p>               | <p>6. هو كيسألنا مئة مثقال</p>    |
| <p>7. Thou askest of me (i.e. Ar. I owe thee) thirty dollars.</p>                  | <p>7. اذت كتسألني ثلاثين ريال</p> |
| <p>8. I ask thee (i.e. Ar. Thou owest me) a thousand metzkals.</p>                 | <p>8. انا كتسألك الهى مثقال</p>   |
| <p>9. He enquired after thee. (b)</p>  | <p>9. سأل (b) عليك</p>            |
| <p>10. She enquired for thy father.</p>  | <p>10. سألت على باباك</p>         |
| <p>11. They enquired for you.</p>  | <p>11. سألوا عليكم</p>            |
| <p>12. He will enquire for me.</p>   | <p>12. يسأل عليّ</p>              |
| <p>13. We enquire for thee every day.</p>  | <p>13. كل يوم كتسألوا عليك</p>    |

(a) *Present tense* of سأل, by which our verb to owe is expressed (195).

(b) Not very commonly used vulgarly the verb سألنى *saksu* (Comp. 43) is employed instead, and is conjugated like a defective verb.



14. He read my father's book.

14. قرأ كتاب أبي

15. I have read the first book.

15. قرئت الكتاب الأول

16. Hast thou read the third  
book.

16. قرئت الكتاب الثالث

17. He will read the eighth  
chapter.

17. يقرأ الباب الثامن

18. Read thou the ninth  
chapter.

18. اقرأ الفصل التاسع

19. Read me this news paper.

19. اقرأ لي هذي الكزيطة (a)

20. He read the koran to his  
manservant.

20. قرأ القرآن على متعلمه

21. What did he eat?

21. اش أكل (او كل)

22. He ate an apple.

22. أكل واحد التفاحة

23. I have eaten a pear (Comp.  
18).

23. أكلت واحد اللبناصة

24. I have eaten a water me-  
-lon (Comp. 17).

24. أكلت واحد الدلاحة

25. I have eaten a sweet me-  
-lon (92).

25. كليت واحد البطيخة

26. They ate twenty figs  
(Comp. 21) and thirty  
nuts.

26. أكلوا عشرين كمرمسة وثلاثين  
جوزة

27. They ate a pound of bread  
and two pounds (60) of  
meat.

27. أكلوا رطل ذالكخبز ورطلين  
ذالحم

(a) Is really a Spanish word.

- |  |   |
|--|---|
| <p>28. I will eat a dish of kûskûsu<br/>(Comp. 28).</p> <p>29. Thou hast eaten many<br/>apricots (Comp. 16).</p> <p>30. Thou atest many (a) oran-<br/>ges (Ex. 18).</p> <p>31. My brother saw an ele-<br/>phant (68).</p> <p>32. Have you seen the car-<br/>penter's file (69).</p> <p>33. We have not seen it.</p> <p>34. The Consul's scribe was<br/>seated (Comp. 24) in<br/>the market.</p> <p>35. They have brought the<br/>Princee's horses, and the<br/>Vizier's mares.</p> <p>36. We have seen the mules<br/>(Ex. 7) of the adminis-<br/>trator (Steward).</p> | <p>28. نَأْكُلُ وَاحِدَ الطَّبْسِيلِ ذَاكَ كَسُكُوسُ</p> <p>29. كَلَيْتَ بِالزَّرَابِ ذَالنِيشِ</p> <p>30. كَلْتِ بَلْعِ (a) ذَاللِشِينِ</p> <p>31. خَالِي شَابِ وَاحِدِ الْبَيْلِ</p> <p>32. شَعَبْتُوا مِبْرَدَ النَّتْجَارِ</p> <p>33. مَا شَعَبْنَا شَيْ</p> <p>34. كَاتِبُ الْمَنْصُورِ كَانَ جَالِسًا<br/>فِي السُّوقِ</p> <p>35. جَابُوا خَيْلَ الْأَمِيرِ وَعُودَاتِ<br/>الْوَزِيرِ</p> <p>36. شَعَبْنَا بَغَالَ الْأَمِينِ</p> |
|--|---|

Pronunciation of the foregoing.

- |  |   |
|--|---|
| <p>1. ... <i>némshî nand</i> ...</p> <p>4. ... <i>kâisalnî</i> ...</p> | <p>13. <i>Káll îâm</i> ...</p> <p>19. ... <i>gâzeta</i></p> |
|--|---|

(a) *باع* *batia* is much used in N. Morocco. Probably it is a corruption of *بلا عدد*. Innumerable without number.

22. ... *teffahha*.

30. ... *belaa* ...

26. ... *gáûzá* (sing).

Vocabulary.

Castle citadel *kasba* فصبة *kasba*, pl. in *أت* and *فصابي késábi*.

He began, commenced *بدأ bedá*, future in *a*, requires *ب* or *من* prepositions with a noun.

Question, enquiry *سؤال sūal*; or *مستعينة mesaksia*, pl. in *أت*.

(He) hid, (he) put away *خبأ khāba* (little used vulgarly) *خباع khabbaa*.

(He) filled *ملأ mela*, more vulgarly *عمر ammar*.

Truth, right *حقت hhakk*, pl. *حوفونى hhókók*.

Played upon, struck *ضرب darab*, governs accusative.

Ginbri (small Moorish guitar of two strings) *شبهري ginbri*, pl. *شبابر gináber*. Player upon the ginbri, *شبابري ginabri*.

He remembered, reminded 1<sup>st</sup>. *مثل aákál*, requires prep. *على* and *ان*, accusative; 2<sup>nd</sup>. *تذكر téfekkar*, 5<sup>th</sup>. formation (169) governs accusative, or *في fi*.

He understood *فهم fahám*, (lit. *فهم*), governs accusative.

Infidel, unbeliever *كافر káfer*, pl. in *بين*, and also *كفار koffár*.

Or not? *أولا au lá*.

Nut 1<sup>st</sup>. *جوزة jáûza* or *gáûza*, pl. in *أت* col. *جوز gaúz*; 2<sup>nd</sup>. *جوزة girgáa*, pl. in *أت* col. *جوزة guergáa*; 3<sup>rd</sup>. *فرفوبية karkoba*, col. *فرفوب karkob*.

COMPOSITION 38.

The Sultan abderrahman took this city.—The Moslems took the fort (Ex. 6) of the Christians.—Our general took (Ex. 32) the citadel of Tetuan.—To-morrow (Comp. 29) he will cap-

-ture the city.—The Moslems will take the arms (Ex. 10).—He began at this book (Ex. 5).—He commenced in these words (Comp. 25).—He began by this question.—They have begun to work.—I have begun to build a house.—Where will he begin to read?—He will begin at the first chapter.—He concealed the truth.—He hid me in his house.—He will hide the money (Ex. 13) in the stable (Ex. 19).—They hid the books (Comp. 12).—He filled the sack (Comp. 24) with wheat.—They filled the barrels (Ex. 21) with wine.—He will fill the barrel (Comp. 16) with aguardiente (aniseed Brandy) (Comp. 16).—My master has played the ginbri.—Who will play the ginbri?—He remembered us.—He will remember me.—I will remember my sins (Ex. 36).—The infidel did not understand the truth.—He will understand my words.—Hast thou understood or not?—I have understood you.—Where hast thou bought these dates (Ex. 25).—I bought them in the market.—Thy friend is drunk (80).—The dates are dear (107).—This date (Ex. 25) is very sweet (Comp. 17).—Hast thou a nut?—I have many nuts.

§ 6. DOUBLY IMPERFECT VERBS.

166. Verbs having two weak letters in the root are called *doubly imperfect*, and are conjugated like simple irregular verbs.

In classical Arabic there are *trebly imperfect*, verbs also, i.e. verbs having three weak letters in the root, e.g. <sup>ف</sup>أوى *he entertained*, <sup>ف</sup>وآى *he promised*, but vulgarly they are not used.

The following are examples of doubly imperfect verbs.

Conjugation of the verb *وَفَّى* *ûfa*, he fulfilled  
(or has fulfilled).

PRETERITE

Singular.		Plural.	
1st.	<i>وَفَيْتَ</i> <i>ûfit</i> I fulfilled.	1st. pers. com.	<i>وَفَيْتُمَا</i> <i>ûfina</i> We fulfilled.
2nd.	<i>وَفَيْتَ</i> <i>ûfiti</i> Thou fulfilledst.	2nd. pers. com.	<i>وَفَيْتُوا</i> <i>ûfitû</i> You fulfilled.
3rd. masc.	<i>وَفَى</i> <i>ûfa</i> (He) fulfilled.	3rd. pers. com.	<i>وَفَوْا</i> <i>ûfaû</i> They fulfilled.
3rd. fem.	<i>وَفَتْ</i> <i>ûfat</i> (She) fulfilled.		

FUTURE.

*I shal or will fulfil, etc. etc. etc.*

Singular.		Plural.	
1st.	<i>نُوفِي</i> <i>nûfi</i> .	1st.	<i>نُوفُوا</i> <i>nûfiû</i> .
2nd.	<i>تُوفِي</i> <i>tûfi</i> .	2nd.	<i>تُوفُوا</i> <i>tûfiû</i> .
3rd. masc.	<i>يُوفِي</i> <i>iûfi</i> . (a)	3rd.	<i>يُوفُوا</i> <i>iûfiû</i> .
3rd. fem.	<i>تُوفِي</i> <i>tûfi</i> .		

IMPERATIVE.

Singular.		Plural.	
2nd.	<i>اَوْفِ</i> <i>ûfi</i> (lit. <i>اَوْفِ</i> ).	2nd.	<i>اَوْفُوا</i> <i>ûfiû</i> .

(a) Future literal *يُوفِي*. See note b page 209.

167. Conjugation of the verb سَوِيَ sūa. It, he,  
was worth.

PRETERITE.

*I have been worth, thou hast been worth, etc. etc. etc.*

Singular.	Plural.
1st. pers. com. سَوَيْتَ sūit.	1st. pers. com. سَوَيْنَا sūina.
2nd. pers. com. سَوَيْتَ sūiti.	2nd. pers. com. سَوَيْتُوا sūitū.
3rd. pers. masc. سَوِيَ sūa.	3rd. pers. com. سَوَوْا sūaū
3rd. pers. fem. سَوَتْ sūat.	(or سَوَاوَا sūaū).

FUTURE.

*I shall or will be worth, etc. etc. etc.*

Singular.	Plural.
1st. pers. com. نَسُوِي nesūa.	1st. pers. com. نَسُوُوا nesūaū or نَسُوَاوَا nesūaū.
2nd. pers. com. تَسُوِي tesūa.	2nd. pers. com. تَسُوُوا tesūaū.
3rd. pers. masc. يَسُوِي isūa.	3rd. pers. com. يَسُوُوا isūaū.
3rd. pers. fem. تَسُوِي tesūa.	

IMPERATIVE.

Singular.	Plural.
2nd. pers. اَسُوِ sūa.	2nd. pers. سَوُوُوا or سَوَاوَا sūaū.

168. Conjugation of the verb جاء jaa he came or has come.

PRETERITE.

*I came, or have come, thou camest, or hast come, etc.*

Singular.	Plural.
1 <sup>st</sup> . pers. com. جيت <i>jit</i> .	1 <sup>st</sup> . pers. com. جينا <i>jina</i> .
2 <sup>nd</sup> . pers. com. جيت <i>jiti</i> .	2 <sup>nd</sup> . pers. com. جيتوا <i>jitû</i> .
3 <sup>rd</sup> . pers. mase. جاء <i>jaa</i> . (a)	3 <sup>rd</sup> . pers. com. جاوا <i>jaû</i> .
3 <sup>rd</sup> . pers. fem. جات <i>jaat</i> .	

FUTURE.

Singular.	Plural.
1 <sup>st</sup> . pers. com. نجي <i>enji</i> I will or shall come.	1 <sup>st</sup> . pers. com. نجيوا <i>enjiû</i> We will or shall come.
2 <sup>nd</sup> . pers. com. تجي <i>teji</i> Thou wilt or shalt come.	2 <sup>nd</sup> . pers. com. تجيوا <i>tejiû</i> You will or shall come.
3 <sup>rd</sup> . pers. mase. يجي <i>iji</i> (b) He will or shall come.	3 <sup>rd</sup> . pers. com. يجيوا <i>ijiû</i> They will or shall come.
3 <sup>rd</sup> . pers. fem. تجي <i>teji</i> She will or shall come.	

IMPERATIVE.

Singular.	Plural.
2 <sup>nd</sup> . pers. اجي <i>aji</i> (lit. اجي).	2 <sup>nd</sup> . pers. اجيوا <i>ajiû</i> .

(a) Is conjugated as if were biliteral.

(b) Future literal يجي. Vulgarly however it is conjugated as if not possessing the hamza.

EXERCISE XXXIX.

- |  |   |
|--|---|
| 1. The watchmaker (Comp. 18) fulfilled his word (promise) (col. comp. 25).           | 1. الموكني وقي في كلامه                       |
| 2. The tailor (7) did not fulfil his promise.  | 2. الخياط ما وقي شي في كلامه                  |
| 3. The shoemaker (Comp. 12) will carry out his word.                                 | 3. الحزاز يوفي في (ع-هده) (او وعده)           |
| 4. We will fulfil every thing if God will.   | 4. نوفوا في كل شي ان شا الله                  |
| 5. Be silent, and keep the promise thou gavest me the day before yesterday (Ex. 23). | 5. اسكت واور في الكلبه الي اعطيتني اول البارح |
| 6. Jacob folded (a) his handkerchief.  | 6. يعنوب طوي (a) سبتيند                       |
| 7. He folded the paper and put it (b) on the table.                                  | 7. طوي الكاغط وعباه على الهايده               |
| 8. You will fold the haik (Ex. 17) and will put it on the mule.                      | 8. تطوي الحايك وتعمله على البغلة              |

(a) Future in *i*, يطوي *itai* he will double, will fold.

(b) This word is commonly used in the sense of to put, or to place (152)



9. Fold this letter and close it ( Ex. 32 ).
10. The blacksmith ( 61 ) became tired (a) by the work ( Comp. 8 ).
11. If you ( will ) work much you will become tired.
12. All of them will become tired on the road.
13. You became tired and you did nothing.
14. How long it is! (or, It is a long time) since I have seen thee.
15. He saw me (c) on the roof.
16. He shall see us if God will.
17. See him there! (Behold him yonder! )
18. What did he intend? (c)

9. اطوي هذه البراة وشدها

10. اكداد عيني بالخدمة

11. اذا تخدم بالزراف تعينى

12. كلها يعاوا في الطريق

13. عيتوا وما عملوا حتى شي

14. اشحال الي (b) ما شجبتك شي

15. راني في السطح

16. يرانا ان شاء (d) الله

17. ركتم (او هناك)

18. اش نوى

(a) Future in a.

(b) Literal Translation. *How much that I have not seen you.*

(c) Future in a يرى *ira*, he will see. Not much used vulgarly.

(d) Preterite of the *concave hamzated* verb *شاء* *he desired*, fut. in a *يشاء*.

In this phrase, which the Moors always use when talking of a future event, in obedience to the teaching of the *Koran*, chapter XVIII verse 23, the preterite has the meaning of our present by means of the preposition *ان* *if*, which precedes it.

(e) Future in i.

- |  |  |
|--|--|
| 19. What didst thou intend?                                    | 19. اش ينوي                                |
| 20. What will he intend?                                       | 20. اش نويت                                |
| 21. He will intend an evil to his enemy.                       | 21. ينوي واحد الشر في العدو<br>(او الطليب) |
| 22. He was born in Constantinople. (a)                         | 22. خلف في اسطنبول                         |
| 23. I was born in Granada (Comp. 7).                           | 23. انا خلفت في غرناطة                     |
| 24. Thou wast born in Algiers.                                 | 24. انت خلفت في الجزائر (b)                |
| 25. They were born in Tripoli.                                 | 25. هم خلفوا في طرابلس                     |
| 26. He buried his enemy.                                       | 26. دفن العدو (او الطليب) ذيله             |
| 27. They have buried a Christian.                              | 27. دفنوا واحد النصراني                    |
| 28. Where did they bury him?                                   | 28. باين يدفنوه                            |
| 29. They buried him in the Christian's cemetery.               | 29. يدفنوه في المقابر النصراني             |
| 30. You will bury him in the Moor's cemetery (Comp. 13).       | 30. تدفنوه في المقابر المسلمين             |
| 31. He folded the paper and placed it on the chair (Comp. 13). | 31. طوى الكاغط وعهد على الشلية             |

(a) Trilateral regular verb, fut. in *a* (lit. fut. in *o*), signifies literally created.

(b) جزائر literally signifies islands, i.e. plural of جزيرة island. Vulgarly it is pronounced *zira*, and *zair*. An Algerian, or an islander جزيري *jaziri*, or vulgarly زيري *ziri*.

Pronunciation of the foregoing.

3. ... <i>ahdû</i> ( or <i>waâdû</i> .	18. ... <i>nâa</i> .
6. ... <i>tûa</i> ...	21. ... <i>adûû</i> ( or <i>teleb</i> ) .
7. ... <i>âmelû</i> ...	22. <i>Khalâk</i> ... <i>estambûl</i> .
10. ... <i>âîâ</i> ...	24. ... <i>al-jezdîr</i> .
14. <i>Eshhal lî</i> ...	25. ... <i>trâbles</i> ,
15. <i>Râ-nî</i> ...	26. <i>Defen</i> ...
17. ... <i>temma</i> ( or <i>henak</i> ) .	

Vocabulary.

( He ) roasted شوى *shûa*, future in *i*, governs accusative.

Chickens ( very young ) فلالس *felales*, sing. see No. 92.

Green-pepper ( capsicum ) بليلة *fêfêla*, pl. بلبل *fêfêl*.

Chestnuts ( col. ) فسطان or فسطال *kastal* or *kastan*, sing. in *š*, pl. in ات.

( He ) cauterized, branded كوى *kûa*, future in *i*, requires accusative, and preposition ل.

( He ) vacated, emptied حوى *khûwa*, future in *i*, governs accusative.

Court in the middle of a house ( Spanish patio ) 1<sup>st</sup>. وسط الدار *wôst ed-dar*; 2<sup>nd</sup>. مراح الدار *merâhh ed-dar*.

Boil, tumour, postule, turuncle 1<sup>st</sup>. دمال *demmâl*, pl. دمامل *damamel* ( 92 ) and 2<sup>nd</sup>. حبوبة *hhêbûba*.

Corner ركنة *rûkna*, pl. in ات ( 62 ) .

COMPOSITION 39.

Who has come?—The prince of believers has come ( Comp. 21 ).—The hunter ( Ex. 7 ) has come from the mountain ( Comp. 4 ).—Thy beautiful ( Ex. 7 ) daughter ( Comp. 6 ) has come

from the street ( Ex. 7 ).—The servant-men ( Comp. 15 ) of Ali have come, and have brought the merchant's sugar ( Ex. 7 ).—I have come from the garden and I have brought the butcher's ( Ex. 7 ) mule ( Ex. 7 ).—This afternoon ( Comp. 32 ) the peasant ( Ex. 7 ) will come, and we will see a white ( Ex. 7 ) horse.—Come ( thou ) soon ( Ex. 31 ), and bring me ( Ex. 34 ) the mule.—What did the cook-man ( Ex. 21 ) roast.—He roasted a cock-chicken, and a cock ( Comp. 11 ).—He will roast three ( young ) chickens and five cocks ( Comp. 11 ).—Hast thou roasted the green-peppers.—I have roasted them.—Those Moors have roasted a sheep and a mūd of chestnuts.—The surgeon ( Comp. 14 ) has cauterized the boil which he had on his hand.—They cauterized my wound ( Comp. 35 ). ( Ar. they cauterized me the wound ).—The surgeon will cauterize thee that postule.—I cauterized ( him ) the wound which he had on his foot.—He emptied the sack ( Comp. 24 ).—I have emptied the bottle ( Comp. 9 ).—They vacated the patio.—He will vacate the house.—He will empty this sack of wheat into the chest ( 72 ).—They will empty the chests ( 72 ).—He put ( Ex. 39 ) his haik on the table.—Which of you ( 139 ) put the wheat into the patio?—I put it ( there ).—Where will he put the tiles ( Comp. 21 ).—He will put them in the stable ( Ex. 19 ).—Put ( thou ) the tiles in that corner.

## CHAPTER IV.

### DERIVATIVE VERBS.

169. Derivative verbs are those which, in addition to the primitive radical letters, have in their root one or more auxiliary letters ( 115 ).

The derivatives of the trilateral primitive have ten formations, including the primitive, as shewn in the table hereunder.

TABLE of the derivative formations of the trilateral primitive regular verb كَتَبَ he wrote, or has written.

FORMATIONS.	FORMATIVE LETTERS.	EXAMPLES.
1st. primitive.	...	كَتَبَ
2nd.	...̄	كَتَبَ (a)
3rd.	...ا (b)	كَاتَبَ
4th.	...أ	أَكْتَبَ
5th.	...ؤ	تَكْتَبُ
6th.	...اؤ	تُكَاتِبُ
7th.	...اؤء	أَتَكْتَبُ
8th.	...اؤءة	أَكْتَسِبُ
9th.	...اؤءة	أَكْتَبُ
10th.	(c) ...اؤءة	أَسْتَكْتَبُ

170. Note that these formations are not applicable to all primitive verbs, for some have only one derivative, others two

(a) The above are given with the vowels taken by them in the classical Arabic, but it should be noted that vulgarly neither the first, nor the last vowels of the 4th, 5th, and 6th. formations are pronounced (30).

(b) The dots represent the radical letters i.e. the primitive form.

(c) Five other formations are omitted, because vulgarly they are not used.

three or four, and only practice and dictionaries can give an exact knowledge of the formations each verb may have.

The 2<sup>nd</sup>. and 5<sup>th</sup>. formations are in frequent use vulgarly, but the others are very rarely used. Indeed the 9<sup>th</sup>. formation is never used vulgarly.

The quadriliteral verb has four formations, but in the vulgar only one, the 2<sup>nd</sup>. is used. This receives a ت before the first radical letter of the primitive, and corresponds to the 5<sup>th</sup>. formation of the trilateral e.g. تطرف *tetartak* (he) burst; (تزلزل *lit.*) vulg. تزعزل *tézézzél*, It (the earth) quaked.

§ 1. IRREGULAR DERIVATIVE VERBS.

171. The derivatives of the irregular verbs are formed in the same manner as those of the trilateral regular (169) as may be seen in the following table.

TABLE OF DERIVATIVES OF IRREGULAR VERBS.

FORM.	MUTE.	ASSIMILATED.	CONCAVES.	CONCAVES.	CONCAVES.	DEFECTIVES.	HAMZATED.
1st.	حَبَّ	وَصَلَ	فَالَ	سَارَ	مَسَى	أَخَذَ	أَخَذَ
2nd.	حَبَّبَ	وَصَّلَ	فَوَّلَ	سَيَّرَ	مَسَّى	أَخَذَ	أَخَذَ
3rd.	حَبَّبَ	وَأَصَلَ	فَاوَّلَ	سَايَرَ	مَاسَى	أَخَذَ	أَخَذَ or وَأَخَذَ
4th.	أَصَبَّ	أَوْصَلَ	أَفَالَ	أَسَارَ	أَمَسَى	أَخَذَ	أَخَذَ
5th.	تَجَبَّبَ	تَوَصَّلَ	تَقَوَّلَ	تَسَيَّرَ	تَمَسَّى	تَأَخَذَ	تَأَخَذَ
6th.	تَجَبَّرَ	تَوَاصَلَ	تَقَاوَلَ	تَسَايَرَ	تَمَاسَى	تَأَخَذَ	تَأَخَذَ or تَوَأَخَذَ
7th.	أَنْحَبَّ	أَنْوَصَلَ	أَنْفَالَ	أَنْسَارَ	أَنْمَسَى	أَنْأَخَذَ	أَنْأَخَذَ
8th.	أَحَبَّبَ	أَصَلَ	أَفْأَلَ	أَسْتَارَ	أَمْتَسَى	أَمْتَأَخَذَ	أَمْتَأَخَذَ or أَمْتَأَخَذَ
10th.	اسْتَحَبَّ	اسْتَوْصَلَ	اسْتَفْأَلَ	اسْتَسَارَ	اسْتَمَسَى	اسْتَأَخَذَ	اسْتَأَخَذَ

(a) See Note a to No. 169.

172. In the 8th. formation of the assimilated and hamzated verbs the first radical letter resembles the  $\text{ح}$  characteristic of the derivative form by the use of the *shidda*.

The second radical of the concave verbs, the  $\text{و}$  or the  $\text{ف}$ ,

(157) is retained in the 2<sup>nd</sup>. 3<sup>rd</sup>. 5<sup>th</sup>. and 6<sup>th</sup>. formations and is changed into **!** in the others.

Certain of the derivative of the concaves of the first class have, vulgarly, in the second radical a **ي** instead of a **و**, as if they were of the second class e.g. **فَيِّم** *kaiiem* (for **فَوِّم**) *he arose*, 2<sup>nd</sup>. formation of **فَام**, a concave verb of the 1<sup>st</sup>. class; **رَيِّب** *raiieb*, (for **رَوِّب**) (he) (it) *coagulated*, curded, and **تَرَيِّب** *teraiieb*, (for **تَرَوِّب**) *it coagulated* itself, i.e. the 2<sup>nd</sup>. and 5<sup>th</sup>. formations of **رَاب**, also a concave verb of the first class.

In the 2<sup>nd</sup>. 3<sup>rd</sup>. 5<sup>th</sup>. and 6<sup>th</sup>. formations of the hamzated verbs the first radical letter is changed vulgarly into a **و**, for example, **وَأَخَّر** *úkhkhar*, (he) *delayed procrastinated*; **تَوَأَخَّر** *túkhkhar*, *he delayed himself*, for **أَخَّر** and **تَأَخَّر**.

§ 2. MEANINGS OF THE COMMONEST FORMATIONS.

173. The 2<sup>nd</sup>. formation gives the primitive verb a transitive meaning.

EXAMPLES.

Formation.

1 <sup>st</sup> . primitive	<b>فَرِحَ</b>	<i>farahh</i> , he rejoiced.
2 <sup>nd</sup> . do	<b>فَرَّحَ</b>	<i>farrahh</i> , he caused joy, he gladdened, he cheered.
1 <sup>st</sup> . primitive	<b>حَزِنَ</b>	<i>hházén</i> , he was grieved, he mourned.
2 <sup>nd</sup> . do	<b>حَزَّنَ</b>	<i>hhazzen</i> , he caused to grieve, he saddened.
1 <sup>st</sup> . primitive	<b>خَرَجَ</b>	<i>kharej</i> , he went out, he departed.
2 <sup>nd</sup> . do	<b>خَرَّجَ</b>	<i>kharrej</i> , he caused to go out, he sent out.



If the primitive verb be transitive the 2<sup>nd</sup>. formation renders it doubly transitive or energetic.

EXAMPLES.

1 <sup>st</sup> .	formation ( prim. )	كُتِبَ	<i>katab</i> ,	he wrote.
2 <sup>nd</sup> .	do	كَتَبَ	<i>kattab</i> ,	he caused to write.
1 <sup>st</sup> .	do	شَرِبَ	<i>shárab</i> ,	he drank.
2 <sup>nd</sup> .	do	شَرَّبَ	<i>sharrab</i> ,	he caused to drink.
1 <sup>st</sup> .	do	قَطَعَ	<i>kataa</i> ,	he cut.
2 <sup>nd</sup> .	do	قَطَعَا	<i>kattaa</i> ,	he cut into many pieces, or he cut up.
1 <sup>st</sup> .	do	بَكَى	<i>beká</i> ,	he wept.
2 <sup>nd</sup> .	do	بَكَى	<i>bekká</i> ,	he caused to weep (lit. أَبَكَى 4 <sup>th</sup> ). (a).

174. The 5<sup>th</sup>. formation has mostly the meaning of our reflexive verb, and also gives a sort of passive voice to the 2<sup>nd</sup>. formation.

EXAMPLES.

2 <sup>nd</sup> .	Formation	بَدَّلَ	<i>béddel</i> ,	he changed, he removed.
5 <sup>th</sup> .	do	تَبَدَّلَ	<i>tebeddel</i> ,	he changed himself (i.e. his apparent).
2 <sup>nd</sup> .	do	حَرَّكَ	<i>hharrak</i> ,	he moved, he excited.
5 <sup>th</sup> .	do	تَحَرَّكَ	(b) <i>téhharrék</i> ,	he was moved, was excited.
2 <sup>nd</sup> .	do	عَلَّمَ	<i>allem</i> ,	he made to know, he taught.

(a) The 4<sup>th</sup>. formation has also a causative meaning but, vulgarly is but little used. In its stead the 2<sup>nd</sup>. formation is usually employed.

(b) In vulgar conversation the 2<sup>nd</sup>. formation is sometimes used instead of the 5<sup>th</sup>. Thus one says زُوِّجَ *zúuj* (he) was married instead of تزَوَّجَ *tezúuej*.

- 5th. Formation  $\text{تَعَلَّمَ}$  *tallem*, he was taught, he learned.  
 5th. do  $\text{تَنَطَّعَ}$  *tekattaa*, he was cut, cut himself,  
 from  $\text{فَطَعَ}$ .  
 5th. do  $\text{تَوَلَّدَ}$  *talled*, he was engendered, was born  
 from  $\text{وَلَدَ}$ .

175. The 6th. formation generally indicates an action common and reciprocal between two or more persons and as a rule it is used in the plural.

EXAMPLES.

- 1st. Formation  $\text{ضَرَبَ}$  *daráb*, he struck.  
 6th. do  $\text{تَضَارَبُوا}$  *tedárbâ*, they struck each other.  
 1st. do  $\text{فَسَمَ}$  *kasém*, he divided, shared.  
 6th. do  $\text{تَفَاسَمُوا}$  *tekásmû*, they divided, between them.

176. The 7th. and 8th. formations have generally the meaning of the 5th. i.e. they are reciprocal, and passive.

EXAMPLES.

- 1st. Formation  $\text{حَرَفَ}$  *hharak*, he burned.  
 7th. do  $\text{أَنْحَرَفَ}$  *enhharak*, he was burned, it become  
 burned.  
 1st. do {  $\text{حَلَّ}$  *hhall*, } he opened.  
           {  $\text{فَتَحَ}$  *fetahh* }  
 7th. do {  $\text{أَنْحَلَّ}$  *enhhall* } he (it) opened (itself),  
           {  $\text{أَنْفَتَحَ}$  *enfétáhh* } or (he) (it) was opened.  
 1st. do  $\text{فَرَفَ}$  *farak*, he separated.  
 7th. do  $\text{أَنْفَرَفَ}$  *enfarak*, he separated himself or  
 was separated.

- 8th. Formation اِفْتَرَقَ *eftarak*, he separated himself or was separated.
- 1st. do جَمَعَ *jémáa*, he joined, he assembled.
- 7th. do اَنْجَمَعَ *enjemaá*, (vulgarly) he joined himself or was joined.
- 8th. do اَجْتَمَعَ *ejtemaá*, (literally) he joined himself or was joined.
- 1st. do رَفَعَ *erfaa*, he raised.
- 8th. do اَرْتَفَعَ *ertéfáá*, he raised himself, or he was or became raised.

177. The 10<sup>th</sup>. formation indicates usually the petition or the desire of the action signified by the 1<sup>st</sup>. formation.

EXAMPLES.

- 1st. Formation غَفَرَ *ghafér*, he pardoned.
- 10th. do اَسْتَغْفِرُ *estaghfer* or *ettghafer*, (a) he sought pardon,
- 1st. do خَبَرَ (not used vulgarly) he knew, was aware of.
- 2nd. do خَبَّرَ *khabbar*, he made to know, advised, informed.
- 10th. do اَسْتَخْبِرُ *estakhbar* or *ettkhabar*, (b) he asked news, tried to know, he informed himself.

(a) In the vulgar tongue the 10<sup>th</sup>. formation is generally very irregularly pronounced, some letters being suppressed and others doubled. Thus they say سَمَى *senna* or سَمَّى *esenna* or سَمْتَى *estenna*, he awaited, expected, instead of سَمَى *estana* 10<sup>th</sup>. formation of اَنْسَى *sanés* or اَسَانَسَ *esadnés* he became accustomed, instead of اَسْتَأْنَسَ the 10 formation of اَنْسَ.

(b) See above Note a.

- 1<sup>st</sup>. Formation علم (not used vulgarly) he knew.  
 10<sup>th</sup>. do استعلم *estādlem*, he desired to know, or to learn.

§ 3. CONJUGATION OF DERIVATIVE VERBS.

178. The derivative verbs are conjugated like the primitive, but the following remarks should be borne in mind.

1<sup>st</sup>. The initial ا of the 4<sup>th</sup>. formation is generally suppressed in the pronunciation. For example; one says *ata* <sup>طى</sup> *طا*, instead of *aāta* <sup>طى</sup> *اا*.

2<sup>nd</sup>. The initial ا of the 4<sup>th</sup>. 7<sup>th</sup>. 8<sup>th</sup>. 9<sup>th</sup>. and 10<sup>th</sup>. formations is always suppressed in the future: e.g. *infetahh* <sup>فتح</sup> *فت* he (it) will open (himself) (itself), future of *افتح *فت*.*

3<sup>rd</sup>. The ا prefixed to the imperative is dropped in all the formations: e.g. *allem* <sup>علم</sup> *لم* teach (thou) *tekellem* <sup>كلم</sup> *لم* speak (thou).

4<sup>th</sup>. The vowel sound of the preterite, which is *a* or *e* is retained in the future and imperative, except in the 2<sup>nd</sup>. 3<sup>rd</sup>. 4<sup>th</sup>. 7<sup>th</sup>. 8<sup>th</sup>. and 10<sup>th</sup>. formations of the defectives which take *a* in the preterite and *i* in the future and imperative. (a)

(a) Classical the 2<sup>nd</sup>. radical letter in the preterite takes the *fathha* always, and in the future an imperative always the *kesra* except in the 5<sup>th</sup>. and 6<sup>th</sup>. formations when it has the *fathha*; thus 2<sup>nd</sup>. formation *ʿālam* <sup>علم</sup> *لم* he taught, *ʿīlam* <sup>علم</sup> *لم* (he) will teach; 5<sup>th</sup> formation *ʿālam* <sup>علم</sup> *لم* (he) learned, *ʿīlam* <sup>علم</sup> *لم* he will learned.

EXERCISE XL.

- |  |  |
|--|--|
| 1. What did he teach thee?   | (a) أشْ عَلَّيْكَ 1.                             |
| 2. He taught me a trade<br>(craft).                                | عَلَّيْنِي وَاحِدَ الصَّنْعَةِ 2.                |
| 3. We have taught them the<br>song (57).                           | عَلَّلْنَاهُمُ الْغَنَاءَ 3.                     |
| 4. I will teach them the les-<br>-son (Ex. 4).                     | نَعَلِّمُهُمُ الْفَرَايَةَ 4.                    |
| 5. Will you teach me (the)<br>grammar?                             | تَعَلِّمْنِي النُّحُو 5.                         |
| 6. The-master will teach<br>thee (the) grammar.                    | الْيَعْلَمُ يَعْلَمُكَ النُّحُو 6.               |
| 7. He learned the lesson in<br>an hour.                            | تَعَلَّمَ الْفَرَايَةَ فِي وَاحِدِ السَّاعَةِ 7. |
| 8. With whom didst thou le-<br>-arn to write (thou wilt<br>write). | عَلَى مَنْ تَعَلَّمْتَ تَكْتُبُ (b) 8.           |
| 9. I learned to write with the<br>Taleb (I will write).            | تَعَلَّمْتُ نَكْتُبُ عَلَى الطَّالِبِ 9.         |
| 10. He will learn (the) Arabic.                                    | يَتَعَلَّمُ الْعَرَبِيَّةَ 10.                   |

(a) Future in *e* يعلِّمُ *iallem* he will teach. The penultimate letter of the derivative verbs has generally the same vowel sound in the future as in the preterite; but the exception must be remembered. See No. 178.

(b) See note corresponding to No. 6 of Exercise 32, page 201.

- |  |   |
|--|---|
| <p>11. If thou sleepest (wilt sleep)<br/>(a) thou wilt learn little.<br/>(b)</p>     | <p>11. اذا تنعس بالزاي ما تتعلم<br/>شي بالزاي</p>       |
| <p>12. He meditated on God. (c)</p>  | <p>12. هو ختم في الله</p>                               |
| <p>13. He thinks continually of<br/>this orphan (<i>masc.</i>)</p>                   | <p>13. هو ديمبا كيختم في هذا اليتيم</p>                 |
| <p>14. I will think upon those or-<br/>-phans.</p>                                   | <p>14. انا نختم في هذوك اليتامى<br/>(او لايتام)</p>     |
| <p>15. She thinks continually of<br/>her children (sons).</p>                        | <p>15. هي ديمبا كختم في اولادها</p>                     |
| <p>16. I will meditate day and<br/>night upon the law of<br/>God.</p>                | <p>16. انا نختم في النهار وفي<br/>الليل في دين الله</p> |
| <p>17. He replied to (d) the Ge-<br/>-neral's letter.</p>                            | <p>17. هو جاوب (او واجب) على<br/>البراة ذاخلينار</p>    |
| <p>18. They replied to their fa-<br/>-ther.</p>                                      | <p>18. جاوبوا باباهم</p>                                |
| <p>19. That rubicond person will<br/>answer (to) the ques-<br/>-tion (Comp. 39).</p> | <p>19. هذاك الازعر يجاوب على<br/>المسئضية</p>           |

(a) 2nd. pers. future of the verb *نعس* *ndás* he slept.

(b) Literally translated; Thou wilt not learn much.

(c) 2nd. formation.

(d) Lit. واجب 3rd. formation, more commonly in the vulgar *واجب*

- |   |   |
|---|---|
| 20. I answered thy letter.  | 20. جاوبت على براتك                         |
| 21. Answer ( thou ) for me.   | 21. جاوب اثنين علي                          |
| 22. That miser ( Ex. 8 ) does not think ( on anything ) except money. | 22. ذاك البخيل ما كيخمم غير في الدراهم      |
| 23. The weaver gave me this haik for thee. ( a )                      | 23. الدراز اعطاني هذا الحايك ليلك ( او لك ) |
| 24. Did the weavers give thee anything?                               | 24. اعطوك شي حاجة الدرازة                   |
| 25. They have not given me anything.                                  | 25. ما اعطوني حتى شي                        |
| 26. I will give thee my sword.  | 26. نعطيك السيف ذبالي                       |
| 27. Give ( thou ) me that cup. ( b )                                  | 27. اعطني هذيك الطاسة ( b )                 |
| 28. The soldier will give thee the musket.                            | 28. السخزني يعطيك المكحلة                   |

Pronunciation of the foregoing.

- |   |   |
|---|---|
| 2. ... <i>ssanaa</i> .                      | 16. ... <i>fen-nehur. wa fel-lil</i> ...      |
| 5. ... <i>en-nahhû</i> .                    | 17. ... <i>jâ-web</i> ( or <i>wajeb</i> ) ... |
| 10. ... <i>al-arbiya</i> .                  | 19. ... <i>záár</i> ...                       |
| 11. <i>Ida tenáás</i> ...                   | 22. ... <i>ghair</i> ...                      |
| 12. ... <i>khámmém</i> ...                  | 23. <i>Darráz áátá</i> ...                    |
| 13. ... <i>dîma</i> ... <i>îtîm</i> .       | 24. ... <i>darráza</i> .                      |
| 14. ... <i>îtuma</i> ( or <i>al-îtam</i> ). | 27. ... <i>tâsa</i> . ( b )                   |

( a ) 4th. formation of طط

( b ) Spanish word.

Vocabulary.

He finished, concluded, completed, perfected كَمَّلَ *kémmel*, governs accusative.

Building بُنِيَ *benî*, (*masc.*)

He helped, assisted أَعَانَ *aaûen*, 3<sup>rd</sup>. formation, governs accusative, pronoun, and ب (prep.) with accusative noun.

Thing حَاجَةٌ *hhaja*.

Poor fellow, (lit. poorish, poor little fellow) دَرِيوِيَش *derîwish*. See No. 93.

He liked, (it pleased him) أَعْجَبَ *aajeb*, 4<sup>th</sup>. formation, governs accusative pronoun.

Guncase سَرِير *sérîr*, pl. سَرَايِر *seraîr*.

Day after to-morrow بَعْدَ غَدًا *baad ghadda*.

(He) blessed بَارَكَ *bâarak*, 3<sup>rd</sup>. formation, requires prep. فِي.

He bet, wagered تَخَاطَرَ *tekhâtar*, 6<sup>th</sup>. formation, requires prep. ب with a noun, and مَعَ with pronoun.

He sent, despatched, remitted 1<sup>st</sup>. صَرَدَ *sarred*; 2<sup>nd</sup>. سَيِّجَطَ *sâifét*, requires prep. ل with pronoun and accusative noun; 3<sup>rd</sup>. (*classical* أَرْسَلَ *arsel*, not of then used).

COMPOSITION 40.

Did he complete the building.—He finished it.—The masons (Comp. 15) have built the building.—When (Ex. 20) will they complete it.—They will complete it this week (60).—Did anyone help thee (141).—No one has helped me (142).—All of (143) them (everybody) helped him.—He assisted my sister (Ex. 10) Fatma (98).—He will help us with something.—Succour (thou) that poor blind man.—Succour ye that poor or-



-phan ( Ex. 39 ).—Succour ye the orphans ( Ex. 39 ) and God will bless thee.—That lad has pleased thee ( Ex. 14 ).—He has pleased me much.—Did the wine please thee ( Comp. 7 ).—It did not please me.—Did the dates please thee ( Ex. 25 ).—Did the sea-sleeve please thee.—The gun-case pleased us.—You will like the kûskûsû ( Comp. 28 ). ( Ar. The kûskûsû will please thee ).—God has blessed me.—God will bless thee.—God has blessed us.—We have wagered four bundkîs ( Comp. 11 ).—Dost thou wish to bet?—I do not wish to bet with thee.—He sent me to the shop ( 73 ).—He sent him with a letter.—They sent the mule ( Ex. 7 ) with the soldier.—I will send thee the letter the day after to-morrow.—I have sent the balance ( scale ) ( Ex. 33 ) with thy manservant ( Ex. 7 ).—Send me all the wool ( 58 ).

#### EXERCISE XLI.

1. He went to the garden  
and has amused himself  
very much. (a)

1. مشى للغرسه وتبرج بالزرايب

2. They have been amused  
in the sport.

2. تبرجوا في اللعب

3. We will go to the moun-  
-tain and will amuse  
ourselves.

3. نمشوا للجبل وننبرجوا

4. He became angry (b) with  
us, and went to bed  
( Ex. 13 ).

4. انقبض معنا ومشى للبراش

(a) 5th. formation.

(b) 7th. formation.

5. If thou dost ( wilt ) not co-  
-me (a) with me my fa-  
-ther will be angry. إذا ما تجي معي ينفص  
أبوي
6. I became angry with the  
bride and I have aban-  
-doned her. (b) انبفصت مع العروسة وخاليتها
7. He threw himself into the  
tank. (c) 7. ارتدى (c) ( او تسيب ) (d)  
في السهريج
8. They threw themselves  
into the sea and they  
were all drowned. (e) 8. ارتبوا للبحر وكلهم غرقوا
9. That madman (Comp. 15)  
will throw himself from  
the window if they (will)  
do not bind him. 9. هذاك للاحق يتسيب من  
الطافة اذا ما يربطوه شي
10. He busied himself with  
agriculture. (f) 10. اشتغل بالجملاحة
11. My cousin will employ  
himself by writing. 11. ولد خالي يشتغل بالكتابة

(a) See note to No. 27 of Exercise XXX, page 191.

(b) 1st. person preterite of the verb خالى *khalla*, 2nd. formation, *he abandoned, left.*

(c) 8th. formation.

(d) 5th. formation.

(e) 3rd. pers. plural of verb غرق *gharak*, he sank.

(f) 8th. formation.

- |  |  |
|--|--|
| 12. Thy brothers will employ themselves by reading.                        | 12. اخوتك يشغلوا بالقراية  |
| 13. My cousin (son of maternal aunt) was astonished by his friend's death. | 13. ولد خالتي استعجب (a) من موت صا حبه (او تعجب (b) في مرت صا حبه) |
| 14. He 'his surprised at him.  | 14. ينعجب فيه  |
| 15. He begged forgiveness of God.  | 15. استغفر الله  |
| 16. He will beg forgiveness of God.  | 16. يستغفر الله  |
| 17. Ask him forgiveness for thy sins ( Ex. 36 ).                           | 17. استغفريه من ذنوبك  |
| 18. He took (c) from me all I had (143).                                   | 18. زول لي كل ما كان عندي  |
| 19. Thy aunt took the handkerchief from him.                               | 19. خالتك زولت له السبينة  |
| 20. Remove ye this mat from here ( 58 ).                                   | 20. زولوا من هنا هذه الحصير  |
| 21. We will remove this board.   | 21. نزلوا هذي الكشبة   |
| 22. The tailor sewed me (d) a suit ( of clothes ).                         | 22. اخیط لي واحد الكسوة  |

(a) 10th. formation.

(b) 5th. formation.

(c) 2nd. formation.

(d) 2nd. formation.

<p>23. The seamstress sewed thee these trousers. (a)</p>	<p>23. الكتيّاطة خيّطت لك هذا السروال</p>
<p>24. He will sew us the jelab (Ex. 24).</p>	<p>24. يخيّط لنا الجلاب</p>
<p>25. Sew (thou) me this haïk (Ex. 17).</p>	<p>25. خيّط لي هذا الحايك</p>
<p>26. His manservant poisoned (b) him.</p>	<p>26. سمّمه المتعلّم ذبالد</p>
<p>27. Her husband will poison her.</p>	<p>27. يسمّمها الرجل ذبالها</p>
<p>28. His wife will poison him.</p>	<p>28. تسمّمه امراته</p>
<p>29. This devil (spirit) has deafened me. (b)</p>	<p>29. صمّميني هذا الجنّ</p>
<p>30. Those children (Comp. 19) have deafened me.</p>	<p>30. هذوات العيال صمّموني</p>

Pronunciation of the foregoing.

<p>1. ... teférréj ...</p>	<p>10. <i>Eshtëghal bel-felahhá.</i></p>
<p>2. ... laïb.</p>	<p>11. <i>Wâld khalî ... kitaba.</i></p>
<p>4. <i>Enfâkâz ...</i></p>	<p>12. <i>khotek ...</i></p>
<p>5. ... teji ...</p>	<p>13. <i>Wâld khaltî estâjeb ... (or tajjeb) ...</i></p>
<p>6. ... arosa ... khllitsa.</p>	<p>18. <i>Zûûel ... kan aîndî.</i></p>
<p>7. <i>Ertema (or tesîïeb) ...</i></p>	<p>21. ... <i>khashba.</i></p>
<p>8. ... <i>gharkû.</i></p>	

(a) A pair, plural سروال *serâwel*.

(b) 2nd. formation.

22. ... *khaliet* ...

23. *Semmem-û* ...

23. ... *serûal*.

29. *Sammem-nî* ... *al-jinn*.

Vocabulary.

(He) breakfasted (him) (i.e. entertained to breakfast) *فطر* *fettar*, governs accusative pronoun. Is of 2<sup>nd</sup>. formation.

(He) lunched (himself) (i.e. he) *تغدى* *tseghadda*, 5<sup>th</sup>. formation.

(He) lunched (him) (i.e. entertained him to lunch) *غدى* *ghadda*, future in *i*, governs accusative 2<sup>nd</sup>. formation.

He supped, dined *تعشى* *tashsha*, 5<sup>th</sup>. formation.

He dined (him) (i.e. entertained him to dinner or supper) *عشى* *ashsha*, future in *i*, governs accusative 2<sup>nd</sup>. formation.

(He) abandoned *خلى* *khalla*, future in *i*, governs accusative 2<sup>nd</sup>. formation.

(He) prayed *صلى* *sallâ*, future in *i*, governs accusative 2<sup>nd</sup>. formation.

Asha *عشا* (lit. *aisha* or *عتمة atema*). The hour at which Moslems offer the fifth daily prayer, i.e. an hour and a half more or less after sunset, *magreb*, (Ex. 33).

Dohr or dohor *ظهر*. The hour of the second daily prayer of Moslems, i.e. more or less, at 1 30. P. M.

Asar *عصر* or *assr*. The hour of the 3<sup>rd</sup>. daily prayer of Moslems i.e. between noon and sunset.

(He) sang *غنى* *ghanna*, future in *i*, 2<sup>nd</sup>. formation.

He rested, reposed, recovered (as from a sickness) *ارتاح* *ertahh*, 8<sup>th</sup>. formation of *راح*.

COMPOSITION 41.

I arrived at his house and he entertained (or he served me

to breakfast.)—He will entertain thee to breakfast.—They will give thee breakfast.—Give me breakfast.—He lunched at my house.—I lunched with that orphan ( Ex. 40 ).—To day I will dine with the ambassador ( Ex. 21 ).—He will dine with the Vizier ( Ex. 7 ).—My unele gave me dinner.—The cook ( Ex. 21 ) will serve thee with dinner.—Who entertained thee to supper.—Give us supper.—I supped with the englishman ( Ex. 30 ).—He will sup ( dine ) at 8 o'elock.—We will sup at the asha.—He left (left behind him) the carpet ( Comp. 22 ) in the room ( 68 ).—They abandoned their arms ( Ex. 10 ) fled ( Comp. 34 ).—He will leave the load.—Leave (thou) it.—He prayed the magreb ( Ex. 33 ) and will pray the asha.—The Moors prayed the dohor and the asar.—He sang very well.—The singer (Comp. 24) who has come from Marrakesh (Ex. 9) will sing this night (Ex. 32).—He rested from his work (Comp. 8).—The labourers rested (Comp. 15).—I will rest a little (Ex. 30-9).—Sit ( thou ) ( Ex. 30 ) and rest a little.—We will sit, and (will) rest.

EXERCISE XLII.

- |   |                                   |
|---|-----------------------------------|
| <p>1. He chose ( a ) saucepan<br/>( with two handles ).</p> | <p>1. اختار (a) واحد الطنجية</p>  |
| <p>2. They chose this place<br/>( or site ).</p>            | <p>2. اختاروا هذي الموضع</p>      |
| <p>3. He will choose one of these.<br/>two.</p>             | <p>3. يختار واحد من هذا الزوج</p> |

(a) 8th. formatton.

- |  |                                      |
|--|--------------------------------------|
| 4. He needed money and I gave it him.                                  | 4. احتاج (a) الدرهم وأعطيتهم له      |
| 5. My son will need a jelab. Wilt thou give it him?                    | 5. ولدي يحتاج واحد الجلابة تعطيها له |
| 6. I will give it him with much pleasure (literally to "on my head").  | 6. نعطيها على رأسي                   |
| 7. I will need twenty ducats (60).                                     | 7. أنا نحتاج عشرين مثقال             |
| 8. The Moors and the Christians have made alliance (confederated). (b) | 8. المسلمين والنصارى تعاهدوا         |
| 9. The French and the Spaniards will join themselves (together).       | 9. يتعاهدوا الإسبانسييس والصينيول    |
| 10. My mother and my aunt embraced (c) and kissed (each other).        | 10. أمي وخالتي تعانقوا وتباوسوا      |
| 11. He showed him the road   | 11. ورّى (d) له الطريق               |
| 12. We will show the traveller the road to Fez.                        | 12. نوروا للمسافر طريق فاس           |

(a) 8th. formation.

(b) 6th. formation.

(c) 6th. formation of عنق and of باس.

(d) Future in *i*, يورّي *iūrri*; 2nd. formation of ورّى.

- |  |                               |
|--|-------------------------------|
| 13. Who cured (doctored) thee.                   | (a) اشكون داوڪ 13.            |
| 14. The surgeon has cured me.                    | داواني الحجام 14.             |
| 15. The Spanish physician will cure thee.        | الطبيب الصبنيول يداويڪ 15.    |
| 16. He took us (led us) by the hand. (b)         | اڏانا ۽ ڀڃ 16.                |
| 17. Who will lead me to the mountain?            | اشكون ياديني للمجبل 17.       |
| 18. I will conduct thee.                         | انا ناڏيڪ 18.                 |
| 19. Thanks. (lit. tr. God will bless thee). (c)  | الله يبارڪ فيڪ 19.            |
| 20 The "white-washer" wakened me very early. (d) | البياض فيفني بڪري بالتراڻ 20. |
| 21. The blacksmiths wakened me at day break.     | الڪڏادين فيفوني على البجر 21. |
| 22. Waken ( thou ) me early.                     | فيفني بڪري 22.                |
| 23. He became accustomed to the work.            | سانس (اواستانس) بالخدمه 23.   |

(a) Future in *i*, يداوي *idaai*; 3rd. formation of دوى.

(b) Future in *i*, يادى *iaadi*; 2nd. formation of ادى.

(c) See No. 2 of Exercise II, page 9.

(d) 2nd. formation.



24. He will become accustomed to fasting (the fast)	24. يسانس بالصيام
25. Her father married (i.e. caused her to marry.) her (to). (a)	25. زوجهها أبوها
26. Her parents married her, (caused her to marry).	26. زوجهها والديها
27. He married (himself) (to) (b) his cousin. (c).	27. تزوج مع بنت عمه
28. My brother married a shereefa.	28. اخوي تزوج مع واحد الشريفة
29. His sister married a shereef.	29. اخننه تزوجت مع واحد الشريف
30. If God will, they will be married this month.	30. في هذا الشهر يتزوجوا ان شا الله

Pronunciation of the foregoing.

1. <i>Khatar ... tanjiia.</i>	6. ... <i>alá rásî.</i>
2. ... <i>modaa.</i>	8. ... <i>tááhdû.</i>
3. ... <i>wahhed min hadûm ez-zûj.</i>	9. ... <i>al-fransîs ... es-ssba-nîûl.</i>
4. <i>Ihataj ...</i>	10. ... <i>táánkû tebâuesu.</i>

(a) 2nd. formation.

(b) 5th. formation.

(c) Tr. lit. "daughter of paternal uncle"

- |  |   |
|--|---|
| 11. <i>Urra ...</i>                    | 21. ... <i>ala al-fejér</i> ( lit. <i>fejr</i> ). |
| 12. ... <i>mesáfer ...</i>             | 24. .. <i>bes-siám.</i>                           |
| 13. ... <i>dáûak.</i>                  | 25. <i>zûûej-a ...</i>                            |
| 16. <i>Idda-ná ...</i>                 | 27. <i>Tázûûej ... bent ámmû.</i>                 |
| 20. <i>Al-báiyad fíyakni békri ...</i> | 28. ... <i>shérifa.</i>                           |

Vocabulary.

(He) burned ( himself ) i.e. he was burned, **أَنحَرَفَ** *nhrak* or *enharak*, requires **ب** with an accusative.

Heat **سَخَانَة** *skhana* or *sekhana*.

Heat ( of the sun ) **كَايِلَة** *kaïla*.

He covered ( with a garment ) **غَطَّى** *ghatta*; future in *i*, require an accusative and prep. **ب**.

Haik. See Ex. 17 and 22.

He covered himself ( with a garment ) **تَغَطَّى** *tgatta* or *te-ghatta*, requires prep. **ب** with a noun.

He mocked scoffed 1st. **تَمَسَّخَرَ** *temeskhār* or *temeskhār*; requires **عَلَى**; 2nd. **تَمَسَّخَرَ** *temsákhkhar*, (irregular).

Old ( substantive *adj.* ) 1st. **شَايِب** *shaïb* ( signifies literally grey haired ) pl. in **بَيْن**; 2nd. **شَيْخ** *shéïkh*; pl. **شَيْوُخ** *shîûkh*, and **أَشْيَاخ** *shîakh*.

He confounded ( himself ) disarranged itself etc. **تَخَارَوَتْ** *tkharûet* or *tekharuet*.

He travelled **سَافَرَ** *safár* 3rd. formation.

He spilled **هَرَّرَفَ** *harrak*; governs accusative.

Back ( noun **ظَهْر** *dhar*, *dahr* or *dahar*; pl. **ظُهُور** *dhur thâr* or *tehor*).

(He) discharged, fired off shot, **خَرَّجَ** *kharrej*; requires accusative and **عَلَى** with a noun or pronoun.

Shot, (noun) عمارة *amara*; pl. عيابر *amaiar*.

He brought up, educated (american "raised" رَبَّى *rabba*;  
future in *i*, governs accusative.

Fear (noun) خوف *khaûf*.

They met (each other) تلاقوا *tlakaû* or *telakaû*; 6<sup>th</sup>. formation.

(He) entertained ضييف *daïïef*; governs accusative.

The two ships, السراكب بسزوج *al-mrakéb* or *al-marakéb*  
*bez-zuj*.

#### COMPOSITION 42.

The camel driver (Comp. 10) was burning with fever (lit. *heat*).—The kaid's house has been burned (Ex. 10).—He will be burning with fever.—That woman covered her son with the jelah (Ex. 24).—Those fishermen (Comp. 24) covered themselves with their haïks.—What (Comp. 36) shall we cover ourselves with.—That scoffer (Ex. 31) made fun of (mocked) this old man.—He will not make fun of me.—The earth (Comp. 3) quaked (170) and we were much (Comp. 35) afraid.—Will the earth tremble to night? (Ex. 32).—If God will it will not tremble (quaked) (Ex. 13).—He muddled the water in the tank (Comp. 27).—The river (Ex. 31) has been muddled.—I travelled by day and he travelled by night (Ex. 40).—He will travel by sea, and I will travel by land (Ex. 30).—Did you spill the water on the ground.—He spilled the oil on my back.—He fired a shot at (against) a Christian (Ex. 14).—I will fire a shot at them.—They have fired many shots at us.—This (person) brought up his children (Ey. 10) well.—My mother educated me in the fear of God.—Who will educate (bring up) my children?—They met (each other) in the Ceuta

( Ex 21 ) road ( 22 ).—They met each other in the fundak.—  
We met ( each other ) the day before yesterday ( Ex. 23 ) in  
Rabat ( Ex. 9 ).—The two ships met in the strait of Gibraltar  
( Comp. 27 ).—He entertained the poor ( Comp. 17 ) in his house.  
—They entertained us in their house.—Who will entertain us  
to night.—Someone will entertain us.

EXERCISE XLIII.

- |   |  |
|---|--|
| 1. He awaited thee in the house.                    | 1. استاك ( او استاناك ) يه<br>الدار      |
| 2. They awaited us in the street.                   | 2. استونا يه الزنفه                      |
| 3. Await ( thou ) me in the market.                 | 3. استني انتين يه السوف                  |
| 4. I will not wait here.                            | 4. انا ما نستي شي هنا                    |
| 5. He has at this moment called us.                 | 5. عيط علينا يه هذا الوقت                |
| 6. They called them hurriedly.                      | 6. عيطوا لهم بالفلف ( او بالزربة )       |
| 7. Call ( thou ) him.                               | 7. عيط له ( او عليه )                    |
| 8. He paid him all his debts.                       | 8. خاصه يه ديوند كلهم                    |
| 9. He paid me the debt.                             | 9. خاصني الدين                           |
| 10. I will pay thee all that I owe thee ( Ex. 38 ). | 10. نخصاصك كل ما ( او يه كل ما ) كنتساني |
| 11. Pay ( thou ) me what thou owest me ( Ex. 38 ).  | 11. خاصني الي كنتسالك                    |

- |  |  |
|--|--|
| 12. Did he prepare the arms.   | 12. وَجَدَ السِّبَاحَاتِ                                   |
| 13. He prepared them very early.   | 13. وَجَدَهُمْ بِكَوْنٍ بِالزَّأْبِ                        |
| 14. I have prepared (a) them this morning.                                   | 14. وَجَدْتَهُمْ فِي هَذَا الصَّبَاحِ                      |
| 15. Have you prepared the supper (57).                                       | 15. وَجَدْتُمُ الْعِشَاءَ                                  |
| 16. The cook (m.) will prepare it.   | 16. الطَّبَّاحُ يُوَجِّدُهُ                                |
| 17. He passed the night (Ex. 27) in the mountain.                            | 17. جَوَّزَ الْعِشِيَّةَ فِي الْجَبَلِ                     |
| 18. We have passed the day (Ex. 27) without food (without eating). (Ex. 24). | 18. جَوَّزْنَا (أَوْ فِيلْنَا) النَّهَارَ بِلَا مَأْكَلَةٍ |
| 19. I have quarrelled with your brother.                                     | 19. خَاصَمْتُ مَعَ إِخْوَانِي                              |
| 20. Thy cousin (maternal) has quarrelled with them all. (b)                  | 20. وَوَلَدُ خَالَكِ خَاصَمَ مَعَهُمْ كُلَّهُمْ            |

(a) A *shidda* is placed over the *formative* or *auxiliary* letter ت when the third radical letter preceding it has no vowel and is a ط or ظ or ض or ذ or ث and in this case their pronounciation and mark are dropped, e.g. وَجَدْتِ *ájzett*, for وَجَدْتِ *ájzedt*. See *thou receivest* etc. page 51 and the verb. *to take* No. 165.

(b) 3r. formation.

21. We will not quarrel. 21. ما نخاصموا شي
22. He "took out" (173) the  
grass (Comp. 26) from  
the garden. 22. خرج الربيع من العرسة
23. Thy mother took out the  
chocolate from the  
chest. 23. يتاسى خرجت الشكلاط  
(a) من الصندوق
24. He took out the kaftan  
and presented it to me.  
(b) 24. هو خرج الفبطان وهداه لي
25. Who "presented the with"  
this mule? 25. اشكون هدى لك هذا البغلة
26. The administrator pre-  
sented it to me (Ex. 12). 26. هداها لي الامين
27. Will he present me with  
anything? 27. يهدي لي شي حاجة
28. They will not present thee  
with anything. 28. ما يهدوا لك حتى شي
29. We will send out the mare  
to the market. 29. نخرجوا العودة للسوق
30. He broke the cup. 30. هرس (او كستر) الكاس
31. They broke the inkstand  
and the pens. 31. هرسوا الدواية والغاليم

(a) Spanish word.

(b) A species of tunic worm by Moors generally and also by some of the Sultan's soldiers.

32. Wilt thou break the bottle?	32. تَقْرَسُ الرُّصُومَةَ
33. I will not break it.	33. مَا نَقْرَسُهَا شَيْءًا
34. Thou hast broken the plates.	34. أَنْتَ هَرَسْتَ الطَّبَاسِيلَ

Pronunciation of the foregoing.

[ 5. <i>Aïet ... ûdkt.</i>	15. <i>Ujjedtû ...</i>
6. ... <i>bel-klak</i> or <i>kalak</i> ( or <i>bez-zerba.</i>	20. ... <i>khasem ...</i>
8. <i>Khallesû ... diûnû ...</i>	23. ... <i>choklat ...</i>
9. ... <i>din.</i>	24. ... <i>kaftan ...</i>
12. <i>Ujjed ...</i>	25. ... <i>hda</i> or <i>heda ...</i>
14. <i>Ujjed tûm ...</i>	30. <i>Harres</i> ( or <i>késsar</i> ) ...
	34. ... <i>tbâsil</i> or <i>tabâsil.</i>

Vocabulary.

He tarried, lagged, was late *تعطل* *tsattal*.

» » » » » in coming *تعطل على السبيل*  
*taattal ala al-meji.*

Was sold, became sold *انباع* *enbâa*, 7<sup>th</sup>. formation.

Was or became adjusted, conformed, agreed together *اتفق*  
*ettefak*; 8<sup>th</sup>. formation of *وقفى* requires prep. *مع*.

He brought down, laid down 1<sup>st</sup>. *هبط* *habbet*; 2<sup>nd</sup>. *نزل* *nezzel*,  
requires accusative.

He went up, ascended, took up *طلع* *talla*, requires acc.

Store ( noun ) 1<sup>st</sup>. *مخزن* *makhzen*, plural *مخازن* *mekhazen*;  
2<sup>nd</sup>. *خزين* *khazin*; pl. *خزائن* *khazain*.

( He ) freed, saved 1<sup>st</sup>. *سلك* *sellek*; 2<sup>nd</sup>. *فلت* *fellet*; 3<sup>rd</sup>.  
*اعتق* *aatak*, governs accusative and require prep. *من*.

Was or became, freed, saved 1<sup>st</sup>. فلت *felét*; 2<sup>nd</sup>. سلكت *selék*;  
3<sup>rd</sup>. نجي *neja*, fut. in *a*, require prep. عن.

(He) filled عمر *ammar*, governs accusative and requires prep. ب.

Land (noun), ground, soil تراب *taráb*.

Hole (in a garment, vessel or building) ثقب *tzokba*, plural  
أثقاب *tzekab*.

(He) merited, deserved استاهل *estahel*, 10<sup>th</sup>. formation of  
اهل, governs accusative.

(He) mixed خاط *kallet*, governs accusative.

(He) wetted فزعت *fezzeg*, (hard *g* as in egg) governs  
accusative.

Fez Cap. (red cap. worn by Moors) طربوش *tarbûsh*, plural  
طرابش *tarabêsh*.

They forgave (each other) تسامحوا *tesámhhû*, 6<sup>th</sup>. formation.

(He) changed, exchanged (money) صرّب *ssarref*, gover.  
accusative.

(He) asked, enquired, questioned, interrogated سفسس *sakssa*, future in *i*:  
يسئسي *ísaksî*, requires prep. على and an  
accusative.

#### COMPOSITION 43.

To-day (Ex. 12) the letter-courier (Comp. 18) has been  
delayed very much.—They were late (tardy) in coming.—  
The horse was sold for fifty dollars (Ex. 19).—All the oran-  
ges (Ex. 18) have been sold.—It will be sold dear (Comp.  
14).—He agreed with the cafe-keeper (Comp. 16).—They  
agreed with the merchant (Ex. 8).—With whom (139) shall  
our brother deal? (i.e. come to an agreement with?)—He will



(arrange) agree with that Mogador merchant (Comp. 14).—He took up the tables (Comp. 19) and brought down the chairs (Comp. 13).—They brought down the sacks (Comp. 24), filled them (Comp. 38) with wheat, and took them up to the store.—The learned men (86) met together (176) in the mosque (70).—The mountaineers (86) met together in the market.—He saved his sister (Ex. 10) from death (Comp. 26).—They delivered us from the thieves (Comp. 15).—He will deliver him from his enemies (Ex. 17 and 39).—He saved me from death.—He filled the hole with earth.—Didst thou fill the bottle with wine?—Have (Comp. 25) you filled the sack with wheat?—He deserved the pay for his work (Comp. 8).—He will merit the money for his work.—He mixed the wine with water.—My sister mixed it all.—They mixed the wheat with the barley (Ex. 21).—The manservant wetted the fez-cap.—They wetted the barley.—The Kadi (Comp. 7) and the Fakih (Ex. 17) forgave each other.—Didst thou exchange the bundki (Comp. 11).—I will change it.—Who asked for me?—They questioned me about the war (Comp. 27).—He will enquire about my (bodily health) health (Ex. 11).

## CHAPTER V.

### THE PASSIVE VOICE.

179. In classical Arabic the passive voice is formed from the active voice by means of the vowels or accents, but vulgarly the passive voice is entirely in disuse, excepting in the participle. Its place is supplied either by the use of formations

5th. 7th. and 8th. which have a passive signification, ( 174 and 176 ) or by changing the passive into the active voice, i.e. by placing the ablative agent in the nominative with an active verb in agreement therewith, and putting the nominative into the accusative. If the ablative agent in such an instance be not expressed in the sentence the verb is used in the plural.

EXAMPLES.

- 1st. My book was burned انحرق كتابي *enhharak kitsabî*.  
 2nd. The fire went out (extinguished itself) انطفئت النار *entefats en-nar*.  
 3rd. The month ended (became ended) انتم الشهر *entamm esh-shahr* ( or *shahar* ).  
 4th. Everything was created by God كل شي الله خلق *allah khalak kull shî* ( lit. tr. *God created everything* ).  
 5th. The Sultan was hated by the Vizier الوزير كره السلطان *al-ûzîr kerah al-sûltan* ( lit. tr. *The Vizier hated the Sultan* ).  
 6th. Kador was overcome by Joseph يوسف غلب فدور *yâsef ghalâb kaddûr* ( lit. tr. *Joseph overcame Kador* ).  
 7th. The Sultan was hated كرهوا السلطان *kérhû es-sultan* ( lit. tr.: *they hated the Sultan* ).  
 8th. Kador was conquered غلبوا فدور *ghalbû kaddûr* ( lit. tr.: *they conquered Kador* ).

EXERCISE XLIV.

1. The lime-burner was che-  
 -ated (a) by this moun-  
 -taineer.

1. هذا الجبلي غش الجيار

(a) غش *ghashsh*. Future in o, mute verb.

- |  |                                      |
|--|--------------------------------------|
| 2. Thou wast cheated (a) by thy (Ex. 41) brothers.                       | 2. أخوتك غشواك                       |
| 3. That chatterer has been cheated by the lads.                          | 3. العيال غشوا هذاك الهدراوي         |
| 4. This soldier (infantryman) was cheated by the mu-kuddum. (b)          | 4. المتقدم غش هذا العسكري            |
| 5. This mule was bought by me.   | 5. انا شريت هذي البغلة               |
| 6. This dress was sewen by the tailor.                                   | 6. الخياط خييط هذي الكسوة            |
| 7. The charcoal-sellers have been overeome by the fire wood-sellers. (c) | 7. الخطابين غلبوا البحاميين          |
| 8. The jellabs (Ex. 24) were sewen by my unele.                          | 8. خالي خييط الجلاب                  |
| 9. This Frenchman has been overeome by that Spaniard.                    | 9. هذاك الصبنيولي غلب هذا الجرانساوي |
| 10. The Kaliph of Cordoba was conquered by the Christians.               | 10. النصراري غلبوا خليعة فرطبة       |

(a) Tr. lit. Thy brothers will cheat thee.

(b) Arabic word Guardian. Here it means the functionary in charge of a quarter of a town, or in charge of a village, or sanctuary.

(c) Tr. lit. The firewood-sellers overcame the charcoal sellers.

11. The cup was (became)  
broken. (a)

11. تهرس الكاس

12. The bottle will break  
itself (i.e. will become  
broken).

12. تنهرس الرضوة.

13. The bell (b) was heard.

13. انسمع النافوس

14. The music will be heard  
(i.e. will make itself  
heard) in the window.  
(c)

14. اليوسيفة تنسمع من الطافة

15. The letter was written by  
the Sherif.

15. الشريفي كتب البراة

16. This chapter was written  
by the Fakih.

16. البغيد كتب هذا الباب

17. The prince was obeyed.  
(d)

17. طاعوا الامير

18. The Sultan's son will be  
obeyed.

18. يطيعوا ولد الساطان

19. This book was printed in  
Alexandria. (e)

19. هذا الكتاب انطبع في  
اسكندرية

(a) 5th. formation of هرس.

(b) 7th. formation of سيع.

(c) Spanish word.

(d) Tr. lit. They obeyed the prince.

(e) 7th. formation of طبع.

20. Thy words will be understood (Comp. 38) by all the people. 20. الناس كلها يفهموا كلامك
21. He was known (in acquaintance with). 21. عرّفوه
22. He was "brought in" (i.e. made to enter) by force). (a) 22. دخلوه بالزور
23. This money was gained by me. 23. انا ربحت هذوم الدراهم
24. He was searched for by sea and by land. 24. فتشوا عليه في البحر وفي البر
25. This robber was caught by the soldiers, (police). 25. هذا السارق فبضوه المخزنية
26. The money will be divided into two parts. (b) 26. المال ينقسم على زوج
27. The Bey was tied to a column. 27. ربطوا الباي في واحد السارية
28. He was killed in the prison. (c) 28. اُقتل في الحبس
29. He will be killed in the market. 29. يفتتل في السوق

(a) دخل *dakhkhal*, he brought in, introduced.

(b) انقسم *enkasem*, became divided; 7th. formation.

(c) اُقتل 7th. formation.

- |  |                                       |
|--|---------------------------------------|
| <p>30. All the lieges (subjects) will be governed with gentleness. (a)</p>                     | <p>30. الرعية كلها تدرجكم بالطاعة</p> |
| <p>31. This "zauia" (b) was pulled down (razed) (demolished) (c) by the infantry soldiers.</p> | <p>31. العسكرية طيحوا هذي الزاوية</p> |

Pronunciation of the foregoing.

- |                                      |  |
|--------------------------------------|--|
| <p>4. <i>Mokadem ... ascarî.</i></p> | <p>22. <i>Dakhkhalûh bez-zéz.</i></p>            |
| <p>7. <i>Al-hhattabîn ...</i></p>    | <p>26. <i>... ienkasem alá zûj.</i></p>          |
| <p>9. <i>... fransaûi.</i></p>       | <p>28. <i>Enketél ...</i></p>                    |
| <p>11. <i>Tehârres ...</i></p>       | <p>30. <i>... tenhhekem ...</i></p>              |
| <p>13. <i>Ensemaa en-nakûs.</i></p>  | <p>31. <i>Al-asacariia tiiahu ...</i></p>        |
| <p>14. <i>Al-mûsika ...</i></p>      | <p style="text-align: center;"><i>zaûia.</i></p> |
| <p>19. <i>... entebââ ...</i></p>    |  |

Vocabulary.

Master-craftsmen معلمين *mallemin*.

Was or became hot سخن *eskhan*, future in *û*.

The "mohtasseb" (overseer of markets, weights and measures etc.) محاسب *mohhtseb*, pl. in بين (classical word محاسبين).

Fish (noun) col. حوت *hhot* or *hhout*, pl. in أت (62), unit, حوتة *hhota*.

(a) انحككم *enhekem*, was ruled: 7th. formation.

(b) "Zauia" Literally means corner of an angle. It is a chapel, or sanctuary, containing the grave of some saint.

(c) طيح *tiiahh*, He demolished, pulled down, is the 2nd. formation of طاح *tahg*, he fell (Comp. 34).

Enemy, sing. see Ex. 39, pl. 1<sup>st</sup>. اعديان *aodian* and اعدا *ada*;  
2<sup>nd</sup>. طلبان *tolban*.

Went out (or) was extinguished انطفأ *entefa*; 7<sup>th</sup>. formation.

Was hired (or) became hired انكروى *enkeru*; 7<sup>th</sup>. formation.

COMPOSITION 44.

His words have been well interpreted (Ex. 31) Our son has been scratched by the lads (Ex. 31).—This candlestick was tinned by the tinsmith.—Thou wast robbed (Ex. 31) last year (Comp. 33).—I was loved (Ex. 32) by all.—My sons (Ex. 10) will be loved (155) by their masters (teachers).—They were loved (155).—The door was shut by him (Ex. 32).—They were stung (or bitten) by the bees (Ex. 32).—The water was (or became) heated.—The money was restored (Comp. 32) by the thieves.—The butter has been weighed (Ex. 33) by the mohtasseb.—The fish (col.) have been weighed by the mohtasseb.—Thou shalt be believed (Ex. 34).—Thou wilt be seen (Comp. 34) by all.—He was feared (Ex. 35) by his children.—The fish was sold (Comp. 43).—The sheep will be sold (Comp. 24).—My benefits will be forgotten (Ex. 36).—These stones were thrown (Ex. 36) by our enemies.—The fire we lighted (Comp. 30) has gone out.—This mare was bought by Ali.—The mosque of Cordoba was built by the Kaliph Abderrahman (Comp. 36).—My house was built of wood.—My garden was hired (became hired).—I will be protected by the Spanish Consul (Ex. 37).—The wicked people will not be protected by us (Ex. 37).—That story was related by thee (Comp. 37).

## CHAPTER VI.

### MOODS AND TENSES.

180. As has been already stated (No. 149) the verb in Arabic has only two moods and two tenses. The *preterite* corresponds to the two forms of past tense used by us (e.g. past “ I killed ” perfect past I killed ).

The *future* tense corresponds to our future imperfect. Let us now see how the Moors supply the remaining moods of our conjugation.

#### INDICATIVE.

##### *Present.*

181. To express our present indicative the Moors prefix a كى or a ت to the future: e.g. I make ( or do ) I do make I am making كنعمل *kanamel* or تنعيل *tanamel*. Thou makest, dost make, art making, or art doing كنعمل *katamel*. He makes ( or etc. etc. ) تنعمل *tatamel* etc. etc.

The ت is the prefix used at certain places of the west coasts of Morocco, and the كى that used in the northern provinces.

The Arabic *future* frequently expresses the meaning of our *present* tense even without the prefixing of كى or ت: e.g. knowest thou Kaddor فتدور *taaraf Kaddûr*. I know him نعرفه *naarfû*, instead of كنعرفه *katsaref* and كانعرفه *kanarfû*. If thou workest I will give thee a present اذًا نخدم نعطيك واحد إذا *idâ tekhdem natik wahhed al-hediia*.

The present tense is also expressed by the active participle



or by a verbal adjective: e.g. I go, I am going, I do go, انا ماشي *aná mashî* (or *ghadî*. Thou goest انت ماشي *anta mashî* (or *ghadî*.)

We go, etc. (او غاديين) *hena mashîin* (or *ghadiin*.)

They go, etc. (او غاديين) *hûm mashîin* (or *ghadiin*.)

Finally there are instances in which our present is expressed by the Arabic preterite: e.g. If thou wishest ادا حبيت *ida hhabbiti*, what dost thou wish? اش حبيت *ash hhabbiti*. Nevertheless such sentences may also be rendered by using the present or the future.

#### IMPERFECT PAST.

182. The imperfect past of the indicative is formed by prefixing كان *kan* (158) to the future: e.g.

Sing.	$\left\{ \begin{array}{l} 1^{\text{st}}. \text{ I was making} \\ 2^{\text{nd}}. \text{ Thou wast} \\ 3^{\text{rd}}. \text{ He was} \end{array} \right.$	»	كنت نعمل <i>kânt namel.</i>
		»	كنت نعمل <i>kânti tamel.</i>
		»	كان يعمل <i>kan îamel.</i>
Pl.	$\left\{ \begin{array}{l} 1^{\text{st}}. \text{ We were} \\ 2^{\text{nd}}. \text{ You were} \\ 3^{\text{rd}}. \text{ They were} \end{array} \right.$	»	كانا نعملوا <i>kana namelû.</i>
		»	كانوا تعملوا <i>kântû tamelû.</i>
		»	كانوا يعملوا <i>kanû îamelû.</i>

Sometimes the present tense (in N. Morocco at anyrate) is used with the verb كان *kan* to express the imperfect past.

The imperfect may be rendered also by the preterite of the verb كان and the participle of the verb it is desired to conjugate, e.g. I was going انا كنت ماشي *ana kânt mashî*. Thou wast going انت كنت ماشي *anta kânti mashî*, etc. etc. I was dwelling, (residing) انا كنت ساكن *ana kânt sakèn*.

Thou wast dwelling (residing) أنت كنت ساكن *anta kûnti sakén*. He was dwelling (residing) هو كان ساكن *hûa kan sakén*, etc. etc.

PLUPERFECT.

183. The pluperfect past is formed by putting the verb in the preterite together with the preterite of the verb كان e.g.

Sing.	{	1 <sup>st</sup> . I had made	كنت عملت	<i>kûnt amelî.</i>
		2 <sup>nd</sup> . Thou hadst made	كنتِ عملتِ	<i>kûnti amelî.</i>
		3 <sup>rd</sup> . He had made	كان عمل	<i>kan amel.</i>
Pl.	{	1 <sup>st</sup> . We had made	كننا عملنا	<i>kûnna amelna,</i>
				etc. (a)

FUTURE PERFECT.

184. This tense is formed by placing the future of the verb كان before the preterite, of the verb it is desired to conjugate: e.g.

Sing.	{	1 <sup>st</sup> . I shall have made	نكون عملت	<i>nkûn or enkûn âmelt.</i>
		2 <sup>nd</sup> . Thou shalt have made	تكون عملت	<i>tkûn or tekûn âmelti.</i>
		3 <sup>rd</sup> . He shall have made	يكون عمل	<i>ikûn amel.</i>
Pl.	{	1 <sup>st</sup> . We shall have made	نكونوا عملنا	<i>nkûnû or enkûnû dmélnâ, etc.</i>

IMPERATIVE.

185. The third persons mase. and fem. of the singular and

(a) There are instances, however, in which the pluperfect and the imperfect past are expressed by the preterite alone without using the verb كان.

the 1<sup>st</sup>. and 3<sup>rd</sup>. of the plural which the Arabic imperative lacks, ( or wants ) are rendered by using the future e.g.

Let him make	يعمل	<i>îââmel.</i>
Let her make	تعمل	<i>tââmel.</i>
Let us make	نعملوا	<i>nââmelû.</i>
Let them make	يعملوا	<i>îââmlû.</i>

If the imperative be in the negative all the persons are expressed by the future the negation ما *ma* being placed before the verb, and the word شي *shî* after it; e.g.:

Do (thou) not make	ما تعمل شي	<i>ma taamel shî.</i>
Do (ye) not make	ما تعملوا شي	<i>ma taamlû shî.</i>

#### SUBJUNCTIVE MOOD.

*Present, imperfect, and future tenses.*

186. The present, imperfect past. and simple future of our subjunctive are expressed by the future of the indicative e.g.

I desire that thou make (a) him كتحبب تعمله *kanhhebb taamlû.*

I desire that you make him كتحبب تعملوه *kanhhebb taamlûh.*

He desired that I should (or shall) make him حسب انا نعلمه *hhebb ana neamlû.*

He said that he would make him قال يعمله *kal îââmelû.*

If thou make him I will be happy لوكان تعلمه نكون فرحان *laûkan taamlû enkûn farhhan.*

I would make him, if he should desire انا نعلمه لوكان يحبب *ana naumelû laûkan îhhebb.*

(a) By Translation *him* is used in the above examples as supplying the place of an Arabic masc. noun in the accusative case.

When you will make him I will be happy حين تعمله نكون  
بحران *hîn* or *hhâin taamlû enkân farhhân*.

He will come when I should make him يجي حين انا نعمله  
*îjî hâin ana naamlû*.

*Preterite, perfect, and pluperfect.*

187. To express the subjunctive, preterite, perfect, and pluperfect the Arabs use the preterite of the indicative: e.g.

I doubt (suspect) that he has made him (a) 1<sup>st</sup>. كنشكت هو  
عله *kanshêkk hûa aamlû*; or, 2<sup>nd</sup>. كنشكت بانه عمله *kanshêkk bian-*  
*-nâ* (more vulgarly *bainnâ*) *aamlû*. The word بان is com-  
-posed of the partiele (or preposition) ب, and ان *that*. This  
word ought to be followed by a noun, or a suffixed pronoun,  
but vulgarly it is very little used.

If thou hadst come we would have made him (a) لوكان  
عملناه *lâûkan jiti lâûkan amelnah*; or 2<sup>nd</sup>. لوكان  
عملناه *lâûkan jiti ikân amelnah*. See No. 217.

Sometimes our subjunctive pluperfect is rendered in Arabic  
by the same tense of the indicative (183) e.g.

I would have made him (a) if I would have desired انا  
كنت عملته لوكان كنت *ana kânt ameltû lâûkan kunt*  
*hhabbit*.

If thou had desired we would have done لوكان كنت  
عملناه *lâûkan kânti hhabbiti lâûkan kânnâ amelnah*.

THE INFINITIVE MOOD.

*Present.*

188. Our infinitive present, preceded by another verb, and

(a) See note a page, 299.

with or without a preposition, is expressed in Arabic by the indicative future tense: e.g.

I desire to make *كانههبت نعمل* *kanhhebb náamel*, (lit. tr. *I desire I shall make*).

He came to make *جا يعمل* *jad íamel*, (lit. tr. *he came he shall or will make*).

Man was created to work *خلق للانسان باش يخدم* *khlak or khalak al-insan bash íkhdem or íekhdem*.

EXERCISE XLV.

- |   |  |
|---|--|
| <p>1. I see a liar ( tr. lit. untruthful man ) ( Comp 34 )<br/>( Ex. 8 ).</p> | <p>1. كنشوب واحد الرجل كذاب</p>        |
| <p>2. See'st thou a cowardly soldier ( Ex. 44 ).</p>                          | <p>2. ككنشوب واحد العسكري<br/>خواب</p> |
| <p>3. She sees her husband ( Ex. 25 ).</p>                                    | <p>3. هي كنشوب الزوج ذيالها</p>        |
| <p>4. We see the good mirror ( Ex. 8 ).</p>                                   | <p>4. كنشوبوا المراية المايحة</p>      |
| <p>5. Do you see that scarlet pink.</p>                                       | <p>5. كنشوبوا ذيك الفرنبلة احمر</p>    |
| <p>6. I see a black horse ( Ex. 8 ).</p>                                      | <p>6. تنشوب واحد العود الكحل</p>       |
| <p>7. What art thou doing? ( or making? )</p>                                 | <p>7. اش كتعمل</p>                     |
| <p>8. I am seeing the mosque.</p>   | <p>8. كنشوب الجامع</p>                 |

9. I am complaining of the malefactors (Ex. 37). 9. كُنشكي بالناس الفباح
10. He protects the good people. 10. هو كيحبي الناس الملاح
11. She requests (Ex. 37) (to have) the long table. 11. هي كتطلب المائدة الطويلة
12. We demand our salary (pay wages etc.) (Comp. 25). 12. كتطلبها لاجرة ذيلنا
13. He narrates (Comp. 37) what he heard. 13. هو كيحكى ذي سماع
14. He is hunting (or he hunts). 14. هو كيصاد
15. They are hunting in the mountain. 15. كيصادوا في الجبل
16. He was able to write. 16. هو فدر (او نسمح) يكتب
17. I am not able to eat. 17. ما نفدر شي ناكل
18. We are not able to write. 18. ما نفدروا (او نسمحوا) شي  
نكتبوا
19. Does he bring the rope (Ex. 9). 19. جاب الجبل
20. I do not know. 20. ما نعرفه شي
21. Where goest thou? 21. لايسن ماشي (او غادي)  
انت
22. I am going to Marrakesh (Morocco city). 22. انا ماشي لمراكش

- |  |                                     |
|--|-------------------------------------|
| 23. Where are they going to?                       | 23. لاين ماشيين هم                  |
| 24. They are going to Rabat.                       | 24. هم غاديين للرباط                |
| 25. Whence comest thou?                            | 25. من اين جاي ( او ماجي )<br>انت . |
| 26. I am coming ( or I come )<br>from the prison.  | 26. انا ماجي من الحبس               |
| 27. Where is the jew.                              | 27. باين اليهودي                    |
| 28. He is sleeping ( or he sle-<br>eps ).          | 28. هو ناعس (a)                     |
| 29. The lads are sleeping ( or<br>sleep ).         | 29. العيال ناعسين                   |
| 30. Come ( thou ) if thou wis-<br>-hest.           | 30. اجي اذا نحب                     |
| 31. If he wish, he (may) (can)<br>is able to come. | 31. اذا حبت يفدر يجي                |

Pronunciation of the foregoing.

- |  |                        |
|--|------------------------|
| 16. ... <i>kadar</i> ( or <i>enjém</i> ) ... | 28. ... <i>nádâs</i> . |
| 25. ... <i>jâi</i> ( or <i>mâjî</i> ) ...    |                        |

Vocabulary.

Green almonds جريكة *ferika*, pl. in ات, col. جريك *ferik*.

Old ancient (*adj.*) قديم *kadim*, pl. vulg. قدام *kédâm*, clas-  
-sical قدامآ and قداميم.

Napoleon نپوليون *nápóliîn*.

(a) Present participle of the verb نَعَس See Ex. 40.

( He ) ruled, governed حكم *hhékém.*

( In ) ( during ) ( per ) day في النهار *fen-nehar.*

( In ) ( during ) ( per ) week في الجمعة *fel-jumáá.*

Doorkeepers بوابين *bâûabin.*

He committed sins عمل حرام *amel hharam.*

He ached ( felt pain ) حرق *hharak,* governs accusative.

Head رأس *ras,* pl. رؤس *rîûs* and روس *róós.*

Captain of a ship رايس *râîs,* pure Arabic word pl. رياس *rîâîas.*

COMPOSITION 45.

I was buying ( Ex. 36 ) the stockings ( Ex. 9 ) and thou wast buying trowsers ( Ex. 41 ).—He was buying a rope ( Ex. 9 ).—He was buying two mûds ( 60 ) of wheat.—I was coming ( 168 ) to Tetuan ( Ex. 7 ) and he was going ( 162 ) to Sheshawan ( Ex. 9 ).—I had lighted the candle ( Comp. 30 ).—He had lighted ( Comp. 30 ) the lantern ( Comp. 16 ).—Will the fire ( Comp. 30 ) have gone out? ( Comp. 44 ).—He will have killed him ( Comp. 30 ) on ( in ) the road.—Do not ( thou ) extinguish ( Ex. 36 ) the fire?—Do not thou kill him?—Let us share ( Comp. 30 ) the money ( Ex. 13 ).—Let us sit down ( Ex. 30 ) and rest ( Comp. 41 ).—Dost thou desire these almonds?—I don't want them.—Where goest thou?—I am going to the market.—Abandon ( thou ) not ( Comp. 41 ) thy old friend.—Napoleon was reigning in France ( Ex. 21 ).—The physician did not wish thee to eat, ( or wish that thou eat ) ( 165 ) three times ( 141 ) a day.—He wrote to me that thou wouldst come here ( Ex. 30 ) twice ( two times ) ( 60 ) a week.—Dost thou desire to see the dress? ( Comp. 18 ).—I don't want to see it.—I told him not to open



the door ( Ex. 32 ).—He told (said to) the gatekeepers not to open the gates of the city (or that they should not open the gates of the city).—For whom workest thou? (77).—I work for my father.—If thou think ( Ex. 40 ) upon God thou wilt not commit many sins.—Dost thou need me? ( Ex. 42 ).—I need thee.—The slave ( Comp. 21 ) does not want to work.—May God be with thee.—Dost thou remember ( Comp. 38 ) me?—I remember much about thee.—What pains thee?—My head pains me. (a)  
—I wish to speak ( Ex. 30 ) with the captain.

EXERCISE XLVI.

- |   |  |
|---|--|
| 1. Of what talkest thou?<br>( Ex. 30 ).                     | 1. باش ( او علاش ) كنهدر               |
| 2. I am talking of the war.                                 | 2. كنهدر يے ( او على ) الشّر           |
| 3. I am speaking of the wings of this bird (88).            | 3. كنهدر على الجنحيم ذهذا الطير        |
| 4. With whom talkest thou.                                  | 4. مع من كنهدر                         |
| 5. I am talking with my mother.                             | 5. كنهدر مع يّمّا                      |
| 6. Of whom talkest thou?                                    | 6. على من كنهدر                        |
| 7. I am talking of the Sultan of Constantinople ( Ex. 39 ). | 7. كنهدر على السلطان داسطنبول          |
| 8. How many people ( Ex. 39 ) dwell in this town?           | 8. اشحال ذالناس كيسكنوا يے هذه الپدينة |

(a) See Note a to Exercise XXIX page 257.

9. Four thousand people in-  
-habit it. 9. كيسكنوا اربعة الالف ذالناس
10. What art thou writing  
. (Ex. 29). 10. اش كتكتب
11. I am writing a letter. 11. كنتكتب واحد البراة
12. What desirest thou to send  
(Comp. 40) to Cadiz  
(Ex. 23). 12. اش كتحب تسيعط لئالس
13. I wish to send nineteen  
orange-plants, and ten  
lemon-plants. (a) 13. كتحب تسيعط تسعناشر نفلة  
(a) ذاللسشين وعشيرة  
ذالليمون
14. He who can go with good  
friends will (himself) be  
good. 14. آي يمشي مع لاصحاب  
الدلاح يكون مابح
15. If thou puttest not (Ex. 36)  
the light, thy bed will  
be burned (176). 15. اذا ما تطبي شي الصنو  
ينحرف براسك
16. I want thee to throw those  
stones (Ex. 36) into the  
street. 16. كتحب تسيب هذوك الحجار  
للرنة
17. I had presented thee with  
(Ex. 43) a rose (Ex. 32). 17. انا كنت هديت لك واحد  
الوردة
18. He had irrigated (wate-  
-red) her garden. 18. هو كان اسقى الغرمة ذبالها

(a) نفلة *nokla* plant, pl. نغالي *nekali*.

19. It may be that I may buy ( Ex. 36 ) these spurs. 19. يمكن يشري هذوم المهامز
20. I cannot sell ( Ex. 35 ) my spurs. 20. ما ننتجم شي نبيع المهامز ذيبالي
21. If you had arrived an hour before (156) you would have passed (a) the river easily. 21. لو كان وصلنوا واحد الساعة من قبل يكون قطعوا الواد بالسهولة
22. He had divided (Comp.30) the apple (Ex. 38) in halves. ( Ar. by half). 22. هو كان قسم التجارة في النص
23. If thou lendest (b) money at interest (usury) Comp. 23) thou shalt not be my friend. 23. لو كان تسأب الدرهم بالجايدة ما تكون شي صاحبي
24. If he had not embarked (Ex. 29) on that steamer he should not have been sea-sick (lit. tr. stupified. 24. لو كان ما كان شي ركب في هذاك البابور ما يكون شي داخ (c)
25. If Hamed had come he would have grafted (d) these trees ( Comp. 8 ). 25. لو كان جا احمد يكون لقم هذوم الاشجار

(a) قطع he cut. See No. 173.

(b) سلب *sellef*, he lent. 2nd. formation.

(c) داخ *dakh*, future in *o*, also تدوخ *tedūdakh*, became stupified seasick.

(d) لقم *lakkam*, he grafted.

- |  |  |
|--|--|
| <p>26. I suspect that he has been entertained in the house of his enemy (Ex. 39).</p>              | <p>26. كُنْشَكْ بَانْدَ تَصِيْبِي يِي دَارِ<br/>الْعَدُوِّ ذِيَالِدِ</p>                                       |
| <p>27. He enjoined me (a) to entertain thee (Comp. 42) (or that I entertain thee) in my house.</p> | <p>27. وَصِيَّيْ عَلِي نَصِيْبِكْ يِي<br/>دَارِي</p>   |
| <p>28. If thine enemy should have hunger give (thou) him to eat. (b)</p>                           | <p>28. اِذَا يِيكُونِ الْعَدُوِّ ذِيَالِكْ<br/>بِالْجُوعِ اَعْطِهْ يِاَكْلِ</p>                                |
| <p>29. If he had worked (Comp. 29) he would have gained (Ex. 30) much money.</p>                   | <p>29. لَوْكَانْ خَدَمَ لَوْكَانْ (اَوِيكُونِ)<br/>رَبِيحَ بِالزَّرَابِ ذَالدِرَاهِمِ</p>                      |
| <p>30. If the Cook-maid had fried these eggs with oil (Comp. 36) I would have eaten them.</p>      | <p>30. لَوْكَانِ الطَّبَّاحَةُ كَانَتْ فَلَئِ<br/>هَذُمِ الْبَيْضَاتِ بِالزَّيْتِ<br/>يَكُونُ اَكْلَتَهُمْ</p> |

Pronunciation of the foregoing.

- |                                  |                                    |
|----------------------------------|------------------------------------|
| <p>3. ... <i>jenhhîn</i> ...</p> | <p>14. ... <i>asshab</i> ...</p>   |
| <p>13. ... <i>nokla</i> ...</p>  | <p>18. ... <i>kan eska</i> ...</p> |

(a) وَصِيَّيْ 2nd. formation.

(b) Tr. lit. Give (thou) to him, he will eat.

- |                                       |                                    |
|---------------------------------------|------------------------------------|
| 19. <i>Iemken ... meháméz.</i>        | 24. ... <i>ma ikân shî dakh.</i>   |
| 21. ... <i>wahhed es-sáda men ké-</i> | 25. ... <i>ikân lakkam ...</i>     |
| <i>bél ... kataatsû ... bés-</i>      | 26. ... <i>tedaiief ...</i>        |
| <i>-sehûla.</i>                       | 27. <i>Wassá ...</i>               |
| 23. ... <i>tesellef ...</i>           | 28. ... <i>ikân ... bel-jûa...</i> |

Vocabulary.

(He) renewed جدد *jedded*; governs aecusative.

(He) wintered (passed the winter) شتّى *shatta*, future in *i*.

(He) swore حلبى *hhlef* or *hheléf*, requires prep. ب.

(He) cleaned مسح *msah* or *mesah*, governs aecusative.

(He) cleaned (grain) نثى *nakka*, future in *i*.

(He) cleaned (the well) خپل *khámmel*.

(He) litigated, pleaded, sued at law شارع *sharaa*, requires prep. مع.

(He) wrangled, quarrelled, with. See Exercise XLIII.

(He) forbore, forbore, etc. (tr. lit. He took with patience)

بالصبر (عبنى or عدى) (*aabba* or *ááddá*) *bess-sebár*, future in *i*, governs aecusative.

Sicknesses امراض *mrád*, *merád* or *amrad*; sing. See Comp. 6.

(He) cursed نعل *náál* (classically لعن) governs aecusative.

(He) maintained, nourished قوت *káûûet*, governs aecusative.

My nephew (fraternal) ولد اخاي *wûld khái*.

» » (son of my sister) ولد اختي *wûld kheti*.

My niece (daughter of my brother) بنت خاي *bent khái*.

» » (» » » sister) بنت اختي *bent kheti*.

(He) painted (in various colours) زوف *zâûak*, governs aecusative.

(He) stained (or painted) the hands or feet with “henna”  
حَدَى *hhánna*, future in *i*, governs accusative.

(He) blackened the eyes or eyelids with antimony كَتَمَلَ  
*kahhhhal*, governs accusative.

(He) painted, (or stained) with indigo. See Exercise XXXIII.  
Arms (of the body) ذَرَأَيْنِ *drááin* or *darááin*.

COMPOSITION 46.

He wrote to you ( Ex. 29 ) that you inform him (177) about (upon) the sickness ( Comp. 6 ) of his wife ( Ex. 25 ).—I desire ( Ex. 32 ) that you inform me about the health ( Ex. 11 ) of my son.—Renew (ye) everything.—He had taken me into (Ex. 44) his room (68).—I wrote them that they should winter at a port (71).—He was playing chess ( Comp. 29 ).—I told them that they should swear by God.—Thou mayst not (Comp. 30) judge thy friend.—If they read ( Ex. 38 ) this book they would learn ( Ex. 40 ) much.—They had raised ( Ex. 29 ) their eyes to the sky ( Comp. 3 ).—Thou hadst raised me (172) from the ground ( Comp. 34 ).—May God deliver me ( Comp. 43 ) from that sickness.—If thou hadst arisen (Comp. 37) from bed (Ex. 13) thou wouldst have seen ( Comp. 34 ) a ( Ex. 18 ) beautiful horse.—If thou give ( Ex. 40 ) an alms ( Ex. 28 ) to the poor ( Comp. 17 ) God will bless thee ( Comp. 40 ).—I am not able ( I cannot ) ( Ex. 45 ) to clean this table ( Comp. 8 ).—He does not wish to clean the room ( Comp. 9 ).—Thou litigatest with every body.—He litigates with his father.—Someone is calling ( Ex. 43 ) me.—I am filling ( Comp. 43 ) the jar ( Ex. 42 ) with water.—They are filling the sack (Comp. 24) with wheat (Ex. 9).—He bore the sicknesses with patience.—If thou weepst

for thy sins ( Ex. 36 ) God will pardon thee them ( Ex. 32 ).—If thou cursest people God will not bless thee.—If thou wouldst send me ( Comp. 40 ) thirty dollars I should buy ( Ex. 36 ) a horse in the Tetuan market ( Ex. 7 ).—He maintained his children ( imperfet past ).—I maintained my nephews ( impf. past. ).—He desired to paint the table.—This painter ( Comp. 18 ) knows ( Ex. 17 ) ( how ) to paint, very well.—Thy sister ( Ex. 10 ) painted her hands ( Ex. 33 ) with henna.—My sister stained her eyes with antimony.—Thy mother stained her arms with indigo ( Ex. 33 ).

## CHAPTER VII.

THE VERBS *to be* AND *to have* AS AUXILIARIES.

189. The verb **كان** *kan* whose conjugation has been given in No. 158 is used in a similar tense as our auxiliary verb *to be*.

All the *past* tenses of our verb “to be” are rendered by the preterite of the verb **كان**.

### EXAMPLES.

He was, or he has been or he had been, wise **هو كان عالم** *hûa kan ââlem*.

He was, has been, or had been sick **هو كان مريض** *hûa kan mareed*.

What was there? or what has there been or what had there been? **كان اش** *ash kan*.

190. The present indicative of the verb *to be* ( **كان** ) is not

as in other verbs formed by the future. It is sufficient to give the subject and the attribute, for the verb *to be* to be understood: e.g. *I am sick* in Arabic is rendered merely “I sick; or I am an Englishman I Englishman”.

EXAMPLES.

I am sick إذا مريض *ana marîd.*

Thou art learned عالم انت *anta aalem.*

We are sick أمراض احنا *hhena marad.*

Kaddor is drunken كدور هو سكران *kaddur hua sekeran.*

That is my wife هي مراتي *hadîk hiya marati.*

The tailors are cowards هم خوافين *al-khaîfyatin hâm khawafin.*

191. The impersonal present indicative of our verb *to be* is expressed, 1<sup>st</sup>. by the present participle of the verb كان (197) or 2<sup>nd</sup>. by using the preposition في preceded by the name of the place where the thing referred to exists, and joined by a suffixed pronoun.

EXAMPLES.

There is a man كائن واحد الرجل *kain wahhed er-rajûl.*

There is a woman كائنة واحد المرأة *kaina wahhed al-maraa.*

There are four men كائنين اربع ذالرجال *kainîn arba der-rejâl.*

There are five women كائنين خمسة ذالنساء *kainîn khamsa den-nésa.*

There is a lovely tank in the garden الرياض بييد واحد *er-riadih wahhed es-saherij mezian.*

The remaining tenses are expressed in the manner shewn in No. 185 and following rules.



## CHAPTER VIII.

THE ACTIVE VERBS *to have* AND *to owe*.

192. The Arabic lack our active verb *to have* but its meaning is indicated by using the preposition عند *aind* ( or and ) ( lit. with ) together with the suffixed pronouns ( a ) ( 123 ) e.g.

### PRESENT.

Singular.		Plural.	
1st. I have	عندي <i>andî.</i>	1st. We have	عندنا <i>andana.</i>
2nd. Thou hast	عندك <i>andek.</i>	2nd. You have	عندكم <i>andkâm.</i>
3rd. m. He has	عنده <i>andû.</i>	3rd. They have	عندهم <i>andhâm.</i>
3rd. f. She has	عندها <i>andha</i>		

193. The past tenses are expressed always by placing the 3rd. person masc. preterite of the verb كان before the present tense: e.g.

### PRETERITE.

#### Singular.

1st. I had, or I have had	كان عندي	<i>kan andî.</i>
2nd. Thou hadst, or hast had	كان عندك	<i>kan andek.</i>
3rd. He had, or has had	كان عنده	<i>kan andû.</i>
3rd. She had, or has had	كان عندها	<i>kan andâ.</i>

(a) The active verb *to have* is also ( though not so frequently ) expressed by the prepositions ب, على, and في. I am ( or have ) cold البرد عليّ *al-burd aliya*. Thou art ( or hast ) cold البرد عليك *al-burd alik*, etc. etc.

Plural.

1<sup>st</sup>. We had, or have had كان عندنا *kan andéna.*

2<sup>nd</sup>. You had, or have had كان عندكم *kan andkâm.*

3<sup>rd</sup>. They had, or have had كان عندهم *kan andûm.*

194. The future is composed by putting the 3<sup>rd</sup>. person of the future of the verb كان before all the persons of the present, e.g.:

FUTURE.

Singular.

1<sup>st</sup>. I shall or will have يكون عندي *ikûn andî.*

2<sup>nd</sup>. Thou shalt, or wilt have يكون عندك *ikûn andek.*

3<sup>rd. m.</sup> He shall, or will have يكون عنده *ikûn andû.*

3<sup>rd. f.</sup> She shall, or will have يكون عندها *ikûn andâ.*

Plural.

1<sup>st</sup>. We shall, or will have يكون عندنا *ikûn andena.*

2<sup>nd</sup>. You shall, or will have يكون عندكم *ikûn andkâm.*

3<sup>rd</sup>. They shall, or will have يكون عندهم *ikûn andûm.*

195. The verb *to owe* is also wanting in Arabic, but, in Morocco its meaning is rendered by the verb سال *sal*, he asked, claimed, (164) the creditor being he who asks, and the debtor he who is asked thus: *Thou owest me* is translated *I ask from thee*. *I owe you* is translated *You ask from me*.

EXAMPLES.

I owe thee انت كئسالني *anta katsâlnî*, (tr. lit. *thou askest of me*).

Thou owest me انا كئسالك *ana kansâlek*, (tr. lit. *I ask of thee*).

Thou owest him هو كيسالكه *hûa kaisâlek* (tr. lit. *He asks of thee*).

Thou didst owe him (a) هو كان يسالكه *hûa kan isâlek*, (tr. lit. *He did ask from thee*).

We owed them (a) هم كانوا كيسالونا *hûm kanû kaisalûna*, (tr. lit. *They asked from us*). (Imperfect past).

EXERCISE XLVII.

- |  |  |
|--|--|
| <p>1. The shepherd (pastor)<br/>(Comp. 22) has been<br/>sick.</p>        | <p>1. الراعي كان مريض</p>                |
| <p>2. I was very happy.</p>  | <p>2. انا كنت فرحان بالزواج</p>          |
| <p>3. He was a coward.</p>   | <p>3. هو كان خرواب</p>                   |
| <p>4. What was there in the<br/>street?</p>                              | <p>4. اش كان في الزنقة</p>               |
| <p>5. There has not been any-<br/>-thing (or there was<br/>nothing).</p> | <p>5. ما كان حتى شي</p>                  |
| <p>6. This cloth (Comp. 9) is<br/>good.</p>                              | <p>6. هذا الياق مبيع</p>                 |
| <p>7. The soldiers (Ex. 44) are<br/>drunkards.</p>                       | <p>7. العسكرية سكرانيين</p>              |
| <p>8. There are six horses in<br/>the stable.</p>                        | <p>8. الروا فيد ستة ذاخليل</p>           |
| <p>9. There are twenty sheep<br/>in the market.</p>                      | <p>9. كايين عشرين حمولي في<br/>السوق</p> |

(a) The past tenses are ordinarily expressed by the imperfect preterite.

10. In this house there are twelve rooms. 10. هذي الدار بيها اثناشر بيت
11. There are thirty trees (Comp. 8) in our garden. 11. رياضنا فيه ثلاثين شجرة
12. The year has twelve months. There are 12 months in the year. 12. العام فيه اثناشر شهر
13. There are seven days in the week. 13. الجمعة بيها سبع ايام
14. I have a cupboard. (a) 14. عندي واحد الخزانة
15. Thou hast two cupboards. 15. عندك زوج ذاخرابين
16. We have an inkbottle and a pen. 16. عندنا واحد الدواية وواحد القلم
17. She had five pins (Comp. 32). 17. كان عندها خيسد ذاخلائيل
18. Will I have food? 18. يكون عندي الفوت
19. Art thou sleepy (tr. lit. (Is) the sleep in thee). 19. النعاس بك
20. I am not sleepy, but I am thirsty. 20. ما بي شي النعاس لكن بي العطش
21. He owed me forty ounces. 21. انا كنت كنساله اربعين وفتية
22. Thou owedst him twenty derhams. 22. كان كيسالك عشرين درهم

23. I owed him one hundred ducats.	23. كان يسالني مية مثقال
24. They owed us twenty five dollars.	24. كتنا كذسالوهم خبسة وعشرين دورو
25. I owe thee forty dollars.	25. كتسالني اربعين دورو
26. Thou owest him a hundred ducats.	26. كيسالك مية مثقال
27. How many hairs hast thou?	27. اشحال ذالشعار عندك
28. I have many hairs.	28. عندي بالزاي ذالشعار
29. Have you (the) cistern in your house?	29. عندكم المطبعية ب داركم
30. We have a cistern.	30. عندنا واحد المطبعية

Pronunciation of the foregoing.

14. ... <i>khazana</i> .	19. <i>En-naas bik</i> .
15. ... <i>khazain</i> .	20. <i>Ma biia shê ... al-atesh</i> .
18. ... <i>kâût</i> .	29. ... <i>al-metfiia</i> .

Vocabulary.

Happy, content (*adj. pl.*) فرحانيين *farhhanéen*.

My cousin (daughter of my father's brother) بنت عبيتي  
*bent ammî*.

My cousin (daughter of my mother's brother) بنت خالي  
*bent khâlî*.

Thy cousin (daughter of thy father's sister) بنت عمّتك  
*bent ammtek*.

Thy cousin (daughter of thy mother's sister) بنت خالك  
*bent khalek*, etc. etc. etc.

Things حوايج *hhoâij*; مسائل *mesâil*.

Today I am (feeling) better لا بأس شوي *al-yom la bas shwaî*.

Unoccupied, Empty (*adj.*) خاوي *khâûi*, pl. in بين.

Peseta (coin) بسطة *bessîta*, pl. بساط *besaset*.

COMPOSITION 47.

Hast thou been sick (Comp. 6).—No, sir, (Ex. 28), my sister (Ex. 10) has been sick.—My sons are sick (103).—This morning (Comp. 29) you were happy.—They were cowards (84).—My daughter (65) was very pretty (Ex. 8).—My cousin is beautiful (Ex. 7).—Thy cousin (*f.*) is a liar (83).—What is there in the market?—There are melons (Ex. 21) water-melons (Comp. 17) oranges (Ex. 18) apples (Ex. 4) and pears (Comp. 18).—There are many things.—There are horses (Ex. 7) asses (Ex. 31) mules (Ex. 7) mares (62) and sheeps (Com. 24).—In this room there are two tables (Comp. 19) and thirteen chairs (Comp. 13).—In my garden there are seventy trees (Comp. 8).—Yesterday I was sad (106).—What hadst thou?—He was not good.—There will be no evil (i.e. all will be well) if God will (Ex. 13).—I was chilled (Ex. 18) but today I am better, thanks to God (Ex. 1).—Hast thou some stockings? (Ex. 9).—I have many stockings.—I had a store (Comp. 43).—They had four stores (Comp. 43).—Will they have any store unoccupied.—All the stores are full (Comp. 27) of wheat, of maize, (Comp. 31) and of chick peas (Comp. 23).—I owe him ten dollars.—I owe them sixteen pesetas.—He owes me four pesetas.—They owe us a hundred ducats (60).—I owe you two thousand ducats.

## CHAPTER IX.

### THE PARTICIPLE.

196. There are two kinds of participles viz the *active* and the *passive*. The *active* is that which signifies continuing action e.g. كاتب *kateb*, a writer, he who writes. The *passive* signifies past, completed, action, e.g. مكتوب *mektûb*, written.

197. The active participle of the trilateral verbs, both regular and irregular, is formed by adding an **ا** after the first radical letter.

The second radical of the concaves, and of the hamzated verbs of the second class, informing the active participle is changed into **ي** as will be seen in the following table.

TABLE of active participles formed from trilateral primitive verbs.

FORMATIVE LETTERS.	ACTIVE PARTICIPLE.	ROOT.
..ا.	عَامِل	عمل
..ا.	حَاب	حب
..ا.	واصل	وصل
..ا.ي.	كايين	كان
..ا.	ماشي	مشى
..آ	آمر	أمر
..ا.ت.	مسائل	سأل
..ا.ي.	فاري	قرأ

198. The active participle of the quadriliteral and derivative verbs, is formed by placing a *meem* م, instead of the ي prefix of the future, e.g. from يعلم *iallem*. He will teach, has formed the participle معلم *malleem*, he who teaches i.e. the master craftsman, or teacher, from يسافر *isafar*, he will travel we get مسافر *mesafar*, travelling or he who travels: third formation. Classically the م takes a *damma*, and the penultimate radical a *kesra*, thus معلم *muaallim*, مسافر *musafir* etc.

199. When the active participle takes the place of a verb (181 and 182) it may be treated in the manner as that from which it is formed. Apart from this case these participles may be considered merely verbal adjectives or nouns.

For the formations of the feminine, and the pl. see Nos. 83, 84, 85 and 86.

200. The passive participle is formed by placing a م (*meem*) before the 1<sup>st</sup>. radical letter and adding a و after the second. (80) Some of them however derived from irregular verbs undergo a slight variation, as will be seen in the following table.



TABLE of passive participle.

FORMATIVE LETTERS.	PASSIVE PARTICIPLES.	ROOT.
م . . . و .	مُعْمُولٌ	عمل
م . . . و .	(a) مَحْبُوبٌ	حب
م . . . و .	(b) مَفْعُولٌ	فال
م . . . ي .	(c) مَخْبُوبٌ	خاب
م . . . و .	مَخْبُوفٌ	خاى
م . . . ي .	مَشْرُوفٌ	شرى
م . . . و .	مَسْئُولٌ	سأل

201. The passive participle of the quadriliteral and derivative verbs is formed by putting a م before the root, thus, from *ترجم* *terjem*, he interpreted, we get the participle *مترجم* *meterjem* interpreted, and from *حرك* *hharrek*, he moved, 2<sup>nd</sup>. formation, we get *محرك* *mehharrek* moved.

Classically these participles are formed from the future passive a م with a *damma* being put in, instead of the prefix: thus—

Will be interpreted *يُتَرْجَمُ* interpreted *مُتَرْجَمٌ*.

Will be honoured (4<sup>th</sup>. formation) *يُكْرَمُ* honoured *مُكْرَمٌ*.

Vulgarly the م takes no vowel whatever.

(a) The joined letters are separated in sound by the *teshid*.

(b) The second radical is suppressed.

(c) The و is suppressed.

The feminines, and the pl. of passive participles are formed in the same manner as those of the active. See Nos. 83, 84, 85, 86, and 199.

202. The concordance of participles with nouns is subject to the same rules as have been given for that of adjectives with nouns since the participles in that case are considered adjectives. See No. 103 and following rules.

## CHAPTER X.

### CONCORDANCE OF VERB AND NOMINATIVE.

203. The verb agrees with the nominative in gender, number and person: e.g. The man has come الرجل جا *er-rajel jáa*. The woman has come لامرأة جات *al maraa jáat*. The men have come الرجال جاوا *er-rajaal jáû*.

204. When two or more singular subjects form the nominative the verb is used in the plural, e.g. Mohamed and Ali have come محمد و علي جاوا *Mohammed wa Ali jaû*.

205. When the subjects are of different persons the verb agrees with the 1<sup>st</sup>. person in preference to 2<sup>nd</sup>. and with the 2<sup>nd</sup>. in preference to the 3<sup>rd</sup>.: e.g. Thou and I will go انا و انت نمشوا *ana wa enta nemshiû* (lit. *thou and I we will go*). Thou and he wilt go انت و هو تمشوا *anta wa hûa temshiû*. See No. 121, (lit. *thou and he, you will go*).

206. When the subject expresses an entire species, or a collection, the verb is generally used in the plural: e.g. The chickens have flown اجداد طاروا *al-jedad tárû*. The pigeons have come اكهام جاوا *al-hhaman jáû*, but occasionally, in such

cases, the verb is used in the 3<sup>rd</sup>. person feminine particularly when the verb precedes the nominative: e.g. The chickens have flown طارت أجداد *taret al-jedad*.

## CHAPTER XI.

### INTERROGATIVE SENTENCES.

207. When the sentence contains any interrogative preposition, (or particle), such as (at) (in) where? فإين *fain*; to where? whither? لاين *lain*; أشكون *eshkûn* who? (sing. and pl.) what? أش *ash*; علاش *alâsh*; what? etc. the construction is the same as in English: e.g. Where hast thou been? فإين كنت *fain kûnti*; whither goest thou? لاين ماشي *lain mashî*; who has seen him? أشكون شابه *eshkûn safâ*.

208. To give a sentence an interrogative meaning, when such meaning is not self evident or indicated by some interrogative particle (207) the word شي *shî* or *shai*, is put after verb. Still the شي is often suppressed and the interrogative indicated only by the inflexion of the speaker's voice.

209. When the intherrogative sentence is negative, the word شي *shî* is always used, even when the sentence has an interrogative particle. Has not he told it me ما فاله لي شي *ma kalû li shî*; why hast thou not told it me? علاش ما فالتد لي شي *alash ma kûltih li shî* (210, 211 and 212).

### EXERCISE XLVIII.

1. This ( person ) is a writer

1. هذا كاتب

- |  |                               |
|--|-------------------------------|
| 2. That ( person ) is a thief<br>( Comp. 15 ).       | 2. هذات سارف (a)              |
| 3. My uncle ( maternal ) is a<br>merchant ( Ex. 8 ). | 3. خالي تاجر (b)              |
| 4. My father is patient (Comp.<br>14).               | 4. ابوي صابر (c) (او صبار)    |
| 5. My mother is patient.                             | 5. يتا صابرة                  |
| 6. This bedouin is ignorant<br>( Ex. 14 ).           | 6. هذا البدوي جاهل (d)        |
| 7. Those mountaineers are<br>ignorant.               | 7. هذوك جبالة جاهلين          |
| 8. The book is written (80).                         | 8. الكتاب مكتوب               |
| 9. Thy books are written.                            | 9. الكتب ذياتك مكتوبين        |
| 10. The door was open.                               | 10. الباب كانت مفتوحة (e)     |
| 11. The windows were shut<br>( Comp. 25 ).           | 11. الطيفان كانوا مشدودين (f) |
| 12. This letter was closed.                          | 12. هذي البراة كانت مشدودة    |
| 13. The light was extinguished.                      | 13. الصو كان مطفي (g)         |

(a) Active participle of سرف *he robbed*, Ex. 31.

(b) » » » تجر *he traded*.

(c) » » » صبر *ssabar*, he was patient, he forbore.

(d) » » » جهل *he ignored*, was ignorant of.

(e) Passive participle of فتح *he opened*, Ex. 32.

(f) » » » شد *he shut*, *he closed*, Ex. 32.

(g) » » » طفي *he extinguished*, Ex. 36.

- |  |  |
|--|--|
| 14. The horses are tied.                                       | (a) اُخِيلَ مَرْبُوطِينَ 14.                               |
| 15. The barrel was burst.                                      | (b) الْبَرْمِيلُ كَانَ مَطْرُوقًا 15.                      |
| 16. The dress is sewn.   | (c) الْكِسْوَةُ مَخِيْطَةٌ 16.                             |
| 17. He is needed.  | (d) هُوَ مَحْتَجَّاجٌ 17.                                  |
| 18. He is married.   | (e) هُوَ مَرْزُوجٌ 18.                                     |
| 19. They are married.  | حَمَمٌ مَرْزُوجِينَ 19.                                    |
| 20. Everything is arranged.                                    | (f) كُلُّ شَيْءٍ مَعْدَلٌ 20.                              |
| 21. My uncle wrote a book.                                     | 21. خَالَي كَتَبَ وَاحِدَ الْكُتَابِ                       |
| 22. My aunt wrote a letter.                                    | 22. خَالَتِي كَتَبَتْ وَاحِدَ الْبُرَاةِ                   |
| 23. The thieves stole 20 cows.                                 | 23. السَّرْفَاءُ سَرَفُوا عِشْرِينَ بَقْرَةً               |
| 24. The physician and the surgeon ( barber ) were in the shop. | 24. الطَّيِّيبُ وَالْمُحْتَجِّاجُ كَانُوا فِي الْكُتَابَةِ |
| 25. The Vizier and the General ( Ex. 32 ) entered the city.    | 25. الْوَزِيرُ وَالْخَلِيْفَارُ دَخَلُوا الْمَدِيْنَةَ     |
| 26. My doves are pretty.                                       | 26. الْيَمَامُ ذِيَالِي ظَرَابٌ                            |
| 27. The pigeons have laid eggs.                                | 27. الْحَمَامُ بَاعَضُوا ( أَوْ عَمِلُوا ) الْبَيْضَاتِ    |

(a) Passive participle of رَبطَ he tied up, tethered. Comp. 30.

(b) » » » طَرُوقٌ he burst. Ex. 31.

(c) » » » خِيْطٌ he sewed. Ex. 41.

(d) » » » اِحْتِجَّاجٌ he needed. Ex. 42.

(e) » » » زَوْجٌ he married. Ex. 42.

(f) » » » مَعْدَلٌ he arranged. Ex. 50.

- |   |                                  |
|---|----------------------------------|
| 28. The apples are dear.                        | 28. التفاح غاليين                |
| 29. The oranges are cheap<br>(Comp. 14).        | 29. اللشيين رخاص                 |
| 30. Who wishes to buy them?                     | 30. اشكون كيحب يشر يهم           |
| 31. Why desirest thou to sell<br>them?          | 31. علاش كتحب تبيعهم             |
| 32. Where wishest thou to take<br>them?         | 32. لاين كتحب تبيعهم             |
| 33. How much money does he<br>ask?              | 33. اشحال ذالدرادم كيطلب         |
| 34. Didst thou buy melons?<br>(Comp. 9).        | 34. شريت شي بطيخ                 |
| 35. Didst thou buy charcoal?<br>(Comp. 9).      | 35. شريت شي بحم                  |
| 36. Did they sell the horses.                   | 36. باعوا شي خيل                 |
| 37. He has not sold the mare?                   | 37. ما باع شي العوده             |
| 38. Desirest thou not to sell<br>this sheep.    | 38. ما كتحب شي تبيع هذا<br>الحوي |
| 39. Why desirest thou not to<br>sell it?        | 39. علاش ما كتحب شي تبيعه        |
| 40. Why hast thou not pra-<br>-yed? (Comp. 41). | 40. علاش ما صلّيت شي             |

Pronunciation of the foregoing.

10. ... *mefṭáhha*.

13. ... *metfi*.

14. ... *merbátin*.

15. ... *metartak*.

- |                     |  |                    |
|---------------------|--|--------------------|
| 16. ... mekhaiieta. |  | 19. ... mezûûejin. |
| 17. ... mahhtaj.    |  | 20. ... maddel.    |
| 18. ... mezûûej ... |  | 27. ... badû ...   |

Vocabulary.

- Powerful, potent فادر *kader*.
- Penitent, (*adj.*) repentant تائب *tâib*.
- Witness (noun) شاهد *shahed*, pl. شهود *shehûd*.
- Present (*adj.*) meaning to be present حاضر *hhader*.
- Complainant, plaintiff شاكى *shâki*.
- Buyer شارى *shari*.
- Roasted (participial *adj.*) مشوي *meshwi*.
- Ruined ( » » ) مهدم *mahdûm* or مهدم *mehad-*  
*dem*.
- Sheltered (part. *adj.*) مدرقى *medarrek*.
- Winds (noun) رياح *riahh*.
- Afflicted (part. *adj.*) مغير *meghâiar*.
- Ready, prepared (part. *adj.*) موجود *mûjûd*; موجود *mûjjéd*.
- Journey, trip, voyage (noun) سفر *sefar*.
- Scratched (part. *adj.*) مخر بش *mekharbesh*.
- Appeased, pacified, reconciled (part. *adj.*) صالح *messalahh*.
- Ploughed, tilled, cultivated (part. *adj.*) محروث *mahrûth*.
- Cut, (part. *adj.*) منقطع *mékatta*.
- Divided (part. *adj.*) منسوم *maksâm*.
- Enraged, angry (part. *adj.*) مجفوس *mefkûs*.
- Boiled » » » مغلي *méghalli*.
- Muddled, disturbed, troubled (part. *adj.*) مخروط *mekharûet*.
- Account, (noun) حساب *hhesab*, pl. ات (62).

COMPOSITION 48.

This ( person or thing ) is powerful.—That ( one ) is penitent.—These men are penitent.—My son was present.—The witnesses were present.—This is the complainant.—That is the buyer.—I wish ( Ex. 32 ) roast meat ( Ex. 5 ).—Everything is ruined in that town.—This spot ( site ) is sheltered from the winds.—The physician was afflicted by the death of his daughter.—I have prepared everything we need ( Ex. 32 ) for the journey.—Thy nephew ( Comp. 46 ) has his face ( Ex. 33 ) scratched.—All of them were reconciled.—That land ( Comp. 3 ) is ploughed.—All the wood ( Comp. 27 ) was cut.—The house was divided in the midst.—I am very angry with them.—The water is boiled.—The water is muddled.—The lime-burner ( or lime-seller ) ( Comp. 24 ) sold me ( Ex. 35 ) the lime ( 58 ).—That highland woman ( 83 ) has sold me the hens ( Ex. 21 ).—Those hens are beautiful ( 107 ) but dear ( 107 ).—The roses ( 107 ) please me much ( Comp. 40 ) ( anglice, I like roses very much ).—I have bought some very pretty pinks ( Comp. 32 ).—I like Comp. 8 ) flowers.—Thou and I will write these accounts.—Thou and he will buy all that ( 137 ) we need.—Abdel-kader and Ali will go to hunt ( Comp. 37 ).—The tailor and the shoemaker ( Comp. 12 ) have died ( Ex. 34 ) in the coffee-house ( Ex. 25 ).

## CHAPTER XII.

### NEGATIVE SENTENCES.

210. Negative sentences are expressed by placing the negative particle ما *ma* before the verb, and the word شي *shî* after it e.g. I have not been ما كنت شي *ma kânt shî*.



I have not (i.e. I do not possess) ما عندي شي *ma andi shi*.

211. When the verb is followed by a suffixed pronoun or the preposition ل with the suffix, the word شي is placed after the pronoun e.g. I have not known him ما عرفتد شي *ma araftû shi*. I have not told it him ما فالت لد شي *ma kult lû shi*.

All such negative sentences may be used interrogatively (209). The inflexion of the voice, of other circumstance will indicate it whether the phrase be interrogative or simple negative.

212. When suffixed pronouns are joined to other prepositions, the شي is placed immediately after the verb, i.e. before the prepositions and their suffixed pronouns, e.g. He did not come with us معنا ما جا شي *ma jaa shi maáná*. He did not come from Centa من سبتتد ما جا شي *ma jaa shi min sebta*. (See rule 211 last sentence).

213. The شي is generally suppressed, when in the negative sentence any of the following words occur. أحد *hhad*, حتى *hhatta*, حتى *hhatta hhad*, حتى واحد *hhatta wahhed*, حتى *hhatta*, nobody; حتى حاجة *hhatta hhaja*, nothing; اومر *aomer*, (with suffixed pronouns) ever, never; بافي *baki*, or ما زال *ma zal*, not yet; غير *ghir*, إلا *illa*, except only; لا *la* or ما *ma*, no neither, ما that, that which, for example:

Nobody has said that ما فالتد حتى احد *ma kalû hhatta hhad*.

No man has seen him ما شافد حتى رجل *ma shafû hhatta rajel*.

He has not said anything ما فالتد حتى حاجة *ma kal hhatta hhaja*.

I will never tell him ما نقولد اومر *aomerî ma enkolû* (228).

He never did it or he never made it عملد ما عملد *aomerû ma amelû*.

He has not yet come ما جا هو بافي *hûa bakî ma jáâ*.

He has not yet told him ما زال ما فالد *hûa ma zal ma kalû*  
( see No. 237 on the particle, yet, not yet ).

I have seen no one except Hamed ما شفت إلا احمد *ma shufts illa hamed*.

Neither Kador nor Ali came ما جا شي لا فتور ولا علي *ma jáâ shî la kaddûr wa la alî*.

He neither ate, drank, nor slept ما اكل ما شرب ما نعلس *ma kél ma sharab ma núás*.

I do not know what to do ما كنعرب ما نعمل *ma kanaraf ma namel*.

In Moorish Arabic the English grammatical rule that two ( or more ) negatives make an affirmation does not obtain. On the contrary the more negatives employed the stronger becomes the negation. Thus it would be *correct* in Arabic to say he *never* said *nothing* to *nobody*. See Arabic examples in rule No. 213.

214. It has been already stated ( see No. 190 ) that to express the present indicative of our verb *to be* it is sufficient to mention merely the *subject* and attribute of the verb. But it should be noted that if the sentence be *negative* a personal pronoun, in agreement with the subject must always be inserted between the words ما *ma* and شي *shî*, e.g.

1<sup>st</sup>. I am not sick ما انا شي مريض *ma ana shî marîd*.

2<sup>nd</sup>. Thou art not sick ما انت شي مريض *mâ anta shî marîd*.

3<sup>rd</sup>. He is not sick ما هو شي مريض *ma hûa shî marîd*.

4<sup>th</sup>. Hamed is not sick ما هو شي مريض احمد *Hamed ma hûa shî marîd*.

5th. Fatma is not sick *فاطمة ما هي شي مريض Fatma ma hia shi marid.*

6th. We are not sick *ما احنا شي مراض mahhena shi merad.*

7th. You are not sick *ما انتم شي مراض ma antum shi merad.*

8th. They are not sick *ما هم شي مراض ma hum shi merad.*

9th. The tailors are not sick *الخياطين ما هم شي مراض al-khaiyatîn ma hum shi merad.*

215. The above examples when the subject is in the first or second person are expressed sometimes, by putting the 3rd. personal pronoun between the *ما* and the *شي*, which 3rd. personal pronoun must agree with the subject in number and gender e.g.

1st. *انا ما هو شي مريض ana ma hua shi marid.*

2nd. *انت ما هو شي مريض anta ma hua shi marid.*

3rd. *احنا ما هم شي مراض hhena ma hum shi marad.*

4th. *انتم ما هم شي مراض antum ma hum shi marad, etc.*

### EXERCISE XLIX.

- |   |   |
|---|---|
| <p>1. The crafts woman did not see this mirror.</p> | <p>1. المعلىة ما شافت شي هذي<br/>المرآة.</p>  |
| <p>2. The traveller did not sell his watch.</p>     | <p>2. المسافر ما باع شي الپكاته<br/>ذیاله</p> |
| <p>3. He did not sell it.</p>                       | <p>3. ما باعه شي</p>                          |
| <p>4. The merchants did not sell me the wool.</p>   | <p>4. التجار ما باعوا لي شي<br/>الصوف</p>     |
| <p>5. They did not sell it me.</p>                  | <p>5. ما باعوها لي شي</p>                     |

- |   |   |
|---|---|
| 6. The Moor (moslem) has not travelled (Comp. 42) with you.                     | 6. المسلم ما سافر شي معكم                   |
| 7. The Moors did not go out from the place (town).                              | 7. المسلمين ما خرجوا شي من البلاد           |
| 8. The camel-driver (Comp. 10) did not restore me the money (Comp. 32).         | 8. اجمال ما رد لي شي الدراهم                |
| 9. Nobody has harmed me (Comp. 32).   | 9. ما ضرني حتى واحد                         |
| 10. No man soever has doubted thee (Comp. 32).                                  | 10. حتى رجل ما شكك بيك                      |
| 11. He has not given me any-thing.  | 11. ما اعطاني حتى شي                        |
| 12. I will never harm him.  | 12. عهري ما نصره                            |
| 13. Thou wilt never tell him (it).  | 13. عمرك ما تقوله                           |
| 14. I never believed him (Ex. 34).  | 14. عهري ما تفمت به                         |
| 15. The Mooress (Comp. 10) has not yet given birth.                             | 15. المسلمة بافيدة ما ولدت                  |
| 16. The peasant has not yet died (Ex. 34).                                      | 16. البلاح بافي ما مات                      |
| 17. The traveller (Ex. 42) whom we saw at the bridge has not yet arrived (156). | 17. المسافر الي شعبنا في النطرة بافي ما وصل |

18. I have not seen more than four camels (*m.*) and one she-camel. 18. ما شعث غير اربعة ذاكجمال وواحد الناقة
19. I have not bought more than one quarter-ewt of wax. 19. ما شريت غير ربع ذالشمع
20. I have not seen either the Moors or the jews (Comp. 27 ). 20. ما شعث لا المسامين ولا اليهود
21. They have neither read, nor written. 21. ما فروا ما كتبوا
22. I am not well (Ar. strong). 22. ما انا شي صحيح
23. Thou art not happy. 23. ما انت شي فرحان
24. The bird (88) is not in the cage (Ex. 34). 24. الطير ما هو شي في النقص
25. The she-ass (Ex. 15) is not in the stable. 25. الكمارة ما هي شي في الروا
26. We are not drunken. 26. ما احنا شي سكرانين
27. We are not jews. 27. ما احنا شي يهود
28. You are not Christians. 28. ما انتم شي نصارى
29. The arms are not in the roomi. 29. السناحات ما هم شي في البيت
30. The birds (Ex. 10) are not in the cage. 30. الطيور ما هم شي في النقص
31. I am not a Moor. 31. ما انا شي مسلم
32. Thou art not a Christian. 32. ما انت شي نصراني

33. The Moors are not co-wards.

34. I am not a Spaniard.

35. Thou art not a Frenchman.

36. You are not tunisians.

37. We are not Tetuan-people.

33. المسلمون ما هم شي خوايين

34. ما انا شي صبنيوي

35. ما انت شي برانسوي

36. ما انتم شي تونسيين

37. ما احنا شي تطاونيين

Pronunciation of the foregoing.

7. ... *belad*.

22. ... *schhîh*.

36. ... *tunssîn*.

37. ... *tsetâweniîn*.

Vocabulary.

I do not fear anything من شي حتى *ma kankhaf*  
*hhatta min shî*.

He slept نعى *naas*.

COMPOSITION 49.

The barley (Ex. 33) has not dried.—I have not sold (Ex. 35) the kidney beans (Ex. 33).—He has not yet prayed (Comp. 41) the magreb (Ex. 33).—They have not yet weighed (Ex. 33) the sheep (Comp. 24).—They have not weighed them.—Have they not brought (Ex. 34) the balance (scales) (Ex. 33).—They have not brought them.—They will not bring me it.—Have they not brought the pens? (Comp. 10).—They will bring them thee.—The sailor (74) have not come (168) from the sea.—The hunters (Ex. 10) will not come with us.—The administrator (Ex. 12) does not fear anything.—My master fears no man.—I will never sell my goods (Comp. 32).—I have ne-

-ver kissed ( Ex. 35 ) my sister ( Ex. 10 ).—Nobody has awakened ( Ex. 35 ) except Hamed ( Comp. 5 ).—Neither the muleteer ( Comp. 14 ) nor the courier ( Comp. 18 ) have gone out ( Ex. 30 ).—I have not eaten ( Ex. 38 ) nor slept.—I am not a coward ( 80 ).—Thou art not good ( Ex. 7 ).—He is not a liar ( 80 ).—She is not pretty ( Ex. 8 ).—We are not merchants ( Comp. 25 ).—You are not thieves ( Comp. 16 ).—The administrators ( Ex. 16 ) are not wise ( Comp. 15 ).—I am not happy.—Thou art not sad ( 106 ).—We are not blind ( Comp. 17 ).—You are not infidels ( Comp. 38 ).—We are not infidels.

## CHAPTER XIII.

### CONDITIONAL SENTENCES.

216. The conditional particle if is rendered in Arabic by the expression لو كان *lûkân* when the verb is in the imperfect, or pluperfect subjunctive, and by إذا *ida* when it is in other tenses.

#### EXAMPLES OF THE USE OF لو كان.

1st. If I bought a book I should read it لو كان انا نشري واحد الكتاب لقان انا نesh-rî wahhed al-kitab nek-rah.

2nd. If I gave thee a letter thou shouldst read it لو كان اعطيتك واحد البراة تقراه لقان natik wahhed al-barâa tek-raha.

3rd. If thou went to Tangier thou shouldst see me لو كان انت تمشي لطنجة تشوفني لقان anta temshî entanja teshûfnî.

4th. I should have money if my uncle (paternal) were here

(a) *lûkan ammi ikûn* لوكان عمي يكون هنا يكون عندي الدرهم  
*hena ikûn andi ed-derahem.*

5<sup>th</sup>. If I had given thee a dollar thou wouldst have bought  
the book لوكان اعطيتك واحد الريال لوكان شريت الكتاب  
(b) *lûkan atitsek wahhed er-riâl lûkan*  
(أو يكون شريت الكتاب)  
*sheritsi al-kitab* (or *ikun sheritsi al-kîtab*).

6<sup>th</sup>. If I had drunk I should have intoxicated myself لوكان  
لوان شريت لوكان سكرت (أو يكن سكرت)  
*lûkan sharat lûkan seket*  
(or *ikûn sekert*).

7<sup>th</sup>. If thou hadst come we would have been happy لوكان  
لوان جيت يكون فرحنا (أو لوكان فرحنا)  
*lûkan jiti ikûn farahhna* (or  
*lûkan farahhna*).

217. When the verb is in the pluperfect the expression  
لوكان is repeated before the second subject in the sentence, or  
يكون in lieu of it, as has been shewn in above examples Nos.  
5, 6 and 7.

EXAMPLES OF THE USE OF إِذَا.

1<sup>st</sup>. If thou drinkest we will drink إذا انت تشرب احنا نشربوا  
*ida enta teshrab hhena ensharbû.*

2<sup>nd</sup>. If thou desirest we shall go to Fez إذا حبيت نمشوا لفاس  
*ida hhabbîti nemshiû enfas* (181).

3<sup>rd</sup>. If thou shalt lose thou shalt pay إذا تخسر تخالص  
*ida tekhsar tkhalles* or *tekhalles.*

4<sup>th</sup>. If he ha arrived tell him to come إذا هو وصل قل له  
يحيي *ida hûa ûsal kol-lû iji.*

(a) The conditional clause in Arabic generally comes first.

(b) The conditional clause may also be expressed by using the pluperfect in  
this manner: لوكان كنت اعطيتك واحد الريال لوكان شريت الكتاب  
*lûkan kûnt atitsek wahhed ar-riâl lûkan sheriti el-kitab.*



EXERCISE L.

- |  |  |
|--|--|
| 1. If the master beat thee<br>you will fear him more.  | 1. لو كان المعلم يضربك تخاف<br>منه اكثر                    |
| 2. If I sold these waistbelts<br>(Ex. 35) I should pay<br>thee what I owe thee.                | 2. لو كان نبيع هذه الكرازي<br>ندفع لك ذي انت<br>كتسالني    |
| 3. If thou hadst come before<br>thou wouldst have seen<br>the Emperor.                         | 3. لو كان جيت قبل يكون<br>شبت السلطان                      |
| 4. If this carpenter had gone<br>to Cadiz he would have<br>found work (Comp. 25).              | 4. هذا النجار لو كان كان مشي<br>لفالس لو كان جبر الشغل     |
| 5. If this embroiderer (Comp.<br>14) had gone to Madrid<br>he would have gained<br>much money. | 5. لو كان هذا الطراز مشي<br>لمدريد يكون ربع بلع<br>ذالدرهم |
| 6. If you had given me a<br>bird I would have given<br>you a cage.                             | 6. لو كان اعطيتوني واحد الطير<br>يكون اعطيتكم واحد الفص    |
| 7. If thou come? I will give<br>thee a present.  | 7. اذا تجي نعطيك واحد الهدية                               |
| 8. If thou fear God, thou<br>shalt lack nothing.   | 8. اذا تخاف من الله ما<br>يخصك حتى شي                      |

9. If we sell the wool we will remain with nothing, (Anglice nothing will be left to us ).

9. اذا نبيعوا الصوف نبقوا بلا شي

10. If thou obey thy father he will love thee much.

10. اذا تسعى بابائى يحبك بالزراى

11. If he had obeyed his parents ( Ex. 35 ) God would have blessed him ( Comp. 40 ).

11. لو كان طاع الوالدين ذياله يـكون بارك الله فيه

12. If you had not absented yourselves from the city they would not have suspected you.

12. لو كان انتم ما غبتوا شي من المدينة ما يكونوا شي شكوا فيكم

13. If thou hadst not bathed (Comp. 35) in the river thou wouldst not have chilled thyself. (a)

13. لو كان ما عمدت شي بـ الواد يـكون ما تروحت شي (او ما يـكون شي تروحت)

14. If thou taste (Comp. 37) this wine thou wilt like it (Comp. 35).

14. لو كان تذوق هذا الخيـر يعجبك

15. If thou do good thou wilt not repent. (b)

15. اذا تعمل الخير ما تندم شي

(a) *teriuahh*, he became chilled 5th. formation. تروح

(b) *endem*, he repented. ندم

- |  |   |
|--|---|
| <p>16. If thou had caught (by hunting Comp. 37) some rabbits I should have bought them.</p>                    | <p>16. لو كان تصاد بعض الغلين<br/>نشر يهم منك</p>         |
| <p>17. If they had caught (Comp. 37) red-mullet I would have bought it from them (from them).</p>              | <p>17. لو كان يصادوا شي سلطان<br/>احوث نشر يه منهم</p>    |
| <p>18. If the war last long they will all die. (a)</p>   | <p>18. اذا يطول الشتر بالزاي<br/>يبوتوا كلهم</p>          |
| <p>19. If the Ambassador would go to Fez he would settle (b) all the questions (i.e. claims, suits cases).</p> | <p>19. لو كان البشطور ييشي لباس<br/>يعدل جميع الدعاوي</p> |
| <p>20. If thou forget God thou wilt commit (lit. make) many sins.</p>  | <p>20. اذا تنسى الله تعمل بالزاي<br/>ذالذنوب</p>          |

Pronunciation of the foregoing.

- |                                      |  |
|--------------------------------------|--|
| <p>3. ... <i>kébél</i> ...</p>       | <p>17. ... <i>sûltan al-hhoût</i> ...</p>      |
| <p>5. ... <i>madrîd</i> ...</p>      | <p>18. ... <i>îtûl</i> ...</p>                 |
| <p>9. ... <i>béla shî</i>.</p>       | <p>19. ... <i>iâddel</i> ... <i>dââûi</i>.</p> |
| <p>13. ... <i>terûâahhts</i> ...</p> | <p>20. ... <i>tamel</i> ...</p>                |
| <p>15. ... <i>tendem</i> ...</p>     |  |

(a) طال *tal*, he became prolonged; future in á.

(b) عدل *addel*, he arranged, settled composed.

Vocabulary.

(He) wounded جرح *jerahh*. Slowly بالعقل *bel-akal*.

(He) imprisoned سجن *séjén*, governs accusative.

For love of God 1<sup>st</sup>. محبة الله ( أو في ) *ala* ( or *fi* )  
*mehhebbā al-lah*; 2<sup>nd</sup>. لله *lillah*.

He pitied, sympathized 1<sup>st</sup>. شفيق *shefak*; 2<sup>nd</sup>. تحنن  
*tehhannen*, requires على.

(He) multiplied, became multiplied كثر *ketsar*.

COMPOSITION 50.

If he should forget me (Ex. 36) I will not be his friend (Ex. 19).—If thou wish we will go to the cafe (Ex. 36).—If thou throw stones on the street (Ex. 36) it may be (Ex. 46) thou shalt wound someone.—If you promenaded in the garden (Ex. 36) that would not happen to you.—If you go up on the roof (Comp. 43) you will take cold (or become chilled) (Ex. 50).—If thou buy the mud at 40 ounces (Ex. 36) thou shalt lose (Ex. 30) all the money.—If thou buy this horse for forty dollars (Ex. 36) and take it to (Ex. 42) Gibraltar (Comp. 27) thou shalt gain seventy.—If thou run (Ex. 36) much thou wilt tire (thyself) (Ex. 39): go slowly.—If he knew this news he would weep for delight (Ex. 36).—If they extinguish (Ex. 36) that light we will be (Ar. remain) in the dark (Comp. 36).—If you do not eat thou shalt become feeble (Ex. 29).—If you wish to (are agreeable to) build my house I will give (Ex. 40) you two thousand dollars.—If the master had dictated (Comp. 36) the letter to me I should have written (Ex. 29) it better (Ex. 17).—If I had smoked in front of my father (Comp.

36) he would have imprisoned me.—If thou find him ( Ex. 37 ) in the street tell him ( Ex. 34 ) to come to my house ( Ex. 38 ).—If the thieves had found us ( Ex. 37 ) in the road, without doubt we would have been killed ( Comp. 30 ).—If the soldier had not guarded ( Ex. 37 ) the vines they would have stolen ( Ex. 31 ) all the grapes ( 107 ).—If the French Consul ( Ex. 44 ) protect me ( Ex. 37 ) I should not fear ( Ex. 35 ) the Basha.—If the beggars beg ( Ex. 37 ) an alms ( Ex. 28 ) of ( Ar. from ) thee give it them for love of God.—If thou give alms to the poor, thy goods will be multiplied.—If you pity the poor God will pity thee.—After they looked at me they fled to the mountain.

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# PART FOURTH.

## THE PARTICLES.

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### CHAPTER I.

219. Our *adverbs, prepositions, conjunctions* and *interjections* are all expressed in Arabic by particles.

When consisting of only one letter the particles are known as *prefixed* or *inseparable*. There are eight of that kind namely.

ك	ف	س	ت	ا	و	ل	ب
1	2	3	4	5	6	7	8

Numbers 4 to 8, inclusive, are not used in the Moorish vulgar tongue.

Particles are joined to the words which form their complements, but are *never* joined to words preceding them.

The following lists, in English alphabetical order embrace the particles most commonly used in conversation.

NOTE. *Most English adverbs* are expressed in Arabic by using a particle and a noun: e.g. gladly بالفرحة *bel-farhha*, with pleasure.

#### A.

ABOUT.—(i.e. more or less زايد نافص *zaid nakess*.)

ABOVE.—من فوق لتحت *min fok en-tahht*, from above to below  
*fok en-tahht*, sometimes على *ala*.

ACCORDING TO.—على *ala*, كيف *kif*: e.g. according to my view  
in my opinion على رأي *ala raî*. According to thy desire:  
As thou choosest مرادى على *ala meradek*; According to  
( what ) he said قال كيف *kif kal*.

ADJACENT.—See *Near*.

AFAR.—بعاد *bâad* ( sing. ) بعيد *baïd*. From afar من بعيد *min  
baïd*. Far from من بعيد *baïd min*.

AFTER.—بعد *bâad*; e.g.: After the coffee بعد القهوة *baad al-  
kahûa*. When used before a verb the expression is بعد ما  
*baad ma*; e.g.: After thou makest ما تعمله *baad ma  
tamelû*. A little while afterwards بعد شوية *baad shûia*.

Sometimes بعد requires to be followed by a suffixed pronoun;  
e.g.: Firstly he wrote to thy father and afterwards my  
brother came لاويلي كتب لموك و بعده جا اخوي *alûeli  
katsb el-bûk wa bâdû jaa khoia*. بعد ما *baad ma* After that  
( i.e. when ) حين *hhîn*; After he came حين جا *hhîn jaa*.

AH.—أه *ah*, أخ *akh*, الله *al-lah* ( lit. God ).

ALSO.—حتى *hhatta*, ثاني *tzani*, كذلك *kadûlek*; e.g.: I also  
will go أنا نمشي حتى *hhatta ana nemshî*.

ALTERNATELY.—بالتوبة *ben-nûba* ( lit. by turn turn about ).

ALTHOUGH.—بعد ما *baad ma*, من بعد *baad min*.

ALWAYS.—ديما *dîma*, دايماً *dâimin*, دايماً *dâimina*. For ever  
الدوام على *ala ed-dûam*.

AMEN.—امين *amin*.

AMIDST.—وسط في *fi wast*, or في west; e.g.; In the midst of the  
market وسط السوق في *fi wost al-sok*.

AND.—و *wa*, often vulgarly pronounced *oo*.

AROUND.—داير *daïr*, pl. ين *in*. Active particle of the verb دار



*dar*, he went around future in *o*; e.g.: Round the city  
داير المدينة *dair al-medina*.

AS.—*فَدَّ kadd* (*adverb* of comparison); e.g.: He is as big as  
abdallah عبد الله *فَدَّ كَبِير هُو hûa kebîr kadd abdallah*.

AS.—The same as, as much as, as many as *فَدَّ kadd*, with a  
suffixed pronoun; e.g.:

As many as thee (thou past)	} فَدَّكَ <i>kaddek</i> .
The same as thee ( » » )	
As much as thee ( » » )	

When followed by a *verb* the phrase is *فَدَّ مَا kadd ma*. As  
they say, as much as they say, as many as they say  
فَدَّ مَا كَيْفُواوَا *kadd ma kaiklû*.

AS TO.—With regard to *من جهة min jiha*. As to the first *من  
جهة الاول min jiha al-ouel*. As to the rest (remainder)  
*من جهة الباقي min jiha albaki*. As to me; as regards me  
*من جهتي min jihitsi*. As regards thee; as to thee *من  
جهتكت min jihitek*.

ASSUREDLY.—See *Certainly*.

AT.—Signifying place or time of some occurrence *في fi* or  
*في fe*; e.g.: He came at night or in the night *جا في الليل jaa fil-lil*. He was at the door *كان في الباب kan fel-bab*.  
Signifying a price or rate, *ب bé*; e.g.: He bought at two  
dollars the *مُد المد der-riâl al-mud*.

## B.

BAD.—*فَبِيح kebèhh* (*adj.*) 3<sup>rd</sup>. formation see No. 80.

BADLY.—*بِالْفَبَاحَة bel-kebèhha*; e.g.: He has done it badly *عمله  
فَبِيح amelû kebèhh*.

BECAUSE OF.—On account of; by reason of *على اجل* *ala ajal*, *على سببة* *ala sebba*, followed by a substantive or a suffixed pronoun; e.g.: Because of thee *على سبتك* *ala sebbtek*, etc. etc. Because of thee *على اجلك* *ala ajelek*, etc. etc.

BEFORE.—(In front of) *فدام* *kuddám*. He went in front *مشى فدام* *mesha en-kuddam*.

BEFORE.—(Antecedent to) *فبل* *kebel*: *فبايل* *kabaîl* or *فبايلا* *keba-îla*. When followed by a verb it is rendered thus: *فبل ما* *kebel ma*. Before (he) comes *فبل ما يحيي* *kebel ma îjî*. When followed by a suffixed pronoun it is rendered thus: *فبل من* *kebel min*. Before me *فبل مني* *kebel min-nî*. Before thee *فبل منك* *kebel min-nek*, etc. etc. Before a noun the phrase is expressed thus: Before the night *فبل الليل* *kebel al-lîl*. A little while before *فبل شوي* *kebel shûai*.

BEFORE.—(In presence of) *فدام* *kouddam*. Before the Sultan *فدام السلطان* *kuddam al-Sultan*. Is used thus with suffixed pronouns; e.g.: Before me *فدامي* *kuddamî* or *فدم-النبي* *kabeltî*, before thee.

BEFOREHAND.—*فبل من* *min kebel*.

BEGINNING.—In or at the beginning) *في اول* *fi aûuel*. *في البدو* *fel bedû*.

BEHIND.—*ورا* *ûra*; *مورا* *mûra*; e.g.: Behind the door *مورا الباب* *mûra al-bab*. Behind me (*او وراي*) *مورايا* *mûraia* (or *ûraia*), from behind *من الورا* *min al-lûra*. (Vulgarly *min laûra*).

BELOW.—*تحت* *tshahts*; When used with suffixed pronouns it requires *من*; e.g.: Below me *تحت مني* *tshahts minnî*.

BETWEEN.—*بين* *bân*; requires to be followed by suffixed pronouns or nouns.

NOTE. This particle is repeated before *each* word it affects thus one says Between thee and me بينك و بيني *bain-ck wa bainî*, literally between thee and between me, etc. etc. etc.

BETTER.—احسن *ahhsen* or *hhsen*. See No. 6 of page 89. اخير *akhîar* or *khîar*. Better than احسن من or اخير من *ahhsen min* or *akhîar min*.

BESOUGHT BESEECH.—رغب *erghab*, requires pronoun in accusative.

BESIDE.—في جنب *fi junb*. حدا *hheda*.

NOTE. These adverbs require suffixed pronouns (123) to complete their meaning; e.g.: حداي *hedâi*, at my side حداك *hhedak*, at thy side etc. etc. etc.

BEWARE.—Look out; stand aside; بالك *balak*, (lit. thy mind) pl. بالكم *balakum* or *balikum*, or رد بالك *rudd balak*, (lit. turn thy mind). These are the expressions used by Moors to warn people to separate or stand aside to avoid some harm to themselves.

BRAVO!—Interjection عفاك *affak*, pl. عفاكم *affakum*.

BUT.—لكن or لاكن *lakin*; but still nevertheless ولاكن *walakin*, ولاكن *walakinni*.

BY.—ب *be*. Denotes the instrument by means of which anything is done. They killed him by blows (of a stick) بالعصا *ketluh bel-asa*.

BY.—(Particle of swearing) ب *bé* or *bi*. By God بالله *billah* or *û*; e.g.: والله *ûallah*, or truth of God. Let him be exalted وحق الله تعالى *û hhak allah tsaalla*.

NOTE. تعالى *taalla* is the 6th. formation of على *alla*, he exalted; he raised. It is very frequently used after the name of God.

C.

CAMP.—Encampment *مَحَلَّة* *mehhalla*.

CERTAINLY.—That is so: Of course; *بِالْحَقِّ* *bel-hhak*. *بِالصَّحِّحِ* *bel-ssaha*. *بِالتَّحْكِيمِ* *bet-tahkeek*. *مَعْلُومٌ* *malâm*, (tr. lit. *known*), passive participle of the verb *عَلِمَ* *alem*; not used vulgarly. (See 1<sup>st</sup>. formation page 268.)

CHEAPLY.—Cheap *رَخِيصٌ* *erkhîss*, pl. *رَخَاصٌ* *erkhass*; e.g.: He bought it cheap (or cheaply). *شَرَاهُ رَخِيصٌ* *sherâh erkhîs*.

COME-ON! COME-ALONG!—Let us go! *يَا اَللهُ* *ya allah*, *يَا اِيَّاهُ* *iâah*, *اَوْ اِيَّاهُ* *iûa*.

COMPLETELY.—*بِالْكَمَالِ* *bel-kemal*.

D.

DAILY.—*كُلَّ يَوْمٍ* *kull iûm*.

DAWN.—*عَلَى الْبَجْرِ* *féjér*, at dawn *أَلَا اَلْفَجْرَ* *ala al-féjér*.

DEAR NIGH IN PRICE.—*غَالِيٌ* *ghallî*, active participle of the verb *غَلَا* *ghalla*, (it) (he) became dear future in *a*.

DELIVERED.—*دَفَعَ* *deffaa*, he delivered, governs accusative of nouns, and particle *لِ* with pronouns.

DIFFICULTY.—*بِالتَّعَبِ* *bel-taab*, with difficulty. *بِالسَّهْوَةِ* *bel-meshakka*.

DISTANT.—See *Afar*.

DOUBTLESS.—No doubt *بِالشَّكِّ* *bela-shikk*.

E.

EARLY.—*بِكْرِي* *bek-rî*.

EARLIER.—*أَبْكَرٌ* *ab-kar* or *b-kar*, followed by the particle *مِنْ*; e.g.: Earlier than thou *أَبْكَرُ مِنْكَ* *b-kar mennek*.

EASILY.—بلا تعب *bela taab* (lit. without difficulty). با ئسهالته *be sehalā*.

ELSEWHERE.—في جهة اخرى *fi jihā akhora* or *okhra*. في موضع اخرى *fi moda okhra*.

ENOUGH.—بركة *baraka*; (lit. blessing) ; خلاص *khalass*. يكفي *ikfi* (lit. it suffices). Requires the suffixed pronouns; e.g.:  
يكفيني *ikfinî*, it suffices me. يكفيك *ikfik*, it suffices you.

EQUITABLY.—See *Justly*.

EVERYWHERE.—في كل جهة *fi kull jihā*.

EXCEPT.—غير *ghair*; من غير *min ghair*; دون *dûn*; من دون *mendûn*; آلا *illa*.

## F.

FAIL.—Without fail; fail not; ولا بد *wa la bidd*.

FAR.—See *Afar*.

FINALLY.—في الاخر *felakher*.

FIRSTLY.—في الاول *fel ûnel*. في البدو *fil-bedû*.

FLOGGED.—See *Thrashed*.

FOLLOWED.—تبع *tebbaa* (he followed), governs accusative.

FOR.—Signifying the dative. See page 57 No. 77.

FOR.—Signifying at the rate of, for so much ب *bé* or *bi*.

But when the phrase in English is rendered *In the...* the

particle used is في; e.g. Five or six per cent (i.e. in the

hundred) في المئة *hamsa wa sitta fi al-mia*.

FOR.—Signifying in search of; for the purpose of bringing or obtaining, مور *mûra*. He has gone for the bread مشى مور *emsha mûra al-khubz*.

FORMERLY.—(i.e. long age.) زمان *zeman*, (sig. lit. time).

FORWARD.—(i.e. go on!) زد *zid*, زد *zid*. (Lit. the 2<sup>nd</sup>. pers.)

sing. of the verb زاد (he) added, increased, augmented, (Comp. 35).

FROM.—من *min*, *min* is also used to express *since* i.e. from the time that; e.g.: From the time that..... من الوقت الذي *min al-wukt elli*. Sometimes it becomes مائي *melli*; e.g. Since he came مائي جا *melli jaa*; Since when وقت من اي وقت *min dai wukt* or وقت من اش من *min ash min wukt*; Since then (lit. from that hour, or time) من ذاك الوقت *min dak al-wukt* or من ذيك الساعة *mindik al-sááá*.

FRONT.—(In front) بعوط *beghart*, and قبالة *kebala*, followed by suffixed pronouns; See *Before*.

FURTHER.—Further than, ليهيد من or لهن من *lehih min* or *lehen min*.

### G.

GENTLY.—Carefully, prudently بالسياسة *bes-siása* واحدة واحدة *wahheda wahheda*.

GLADLY.—بالفرحة *bel-farhha* (lit. with happiness).

GOD.—My God, my Lord يا ربي *ya rabbi* or *iarbi*; Oh God يا الله *ya allah*.

GRATIS.—باطال *batal*.

GRAVE.—(A tomb) قبر *kabr* or *kebar* pl. قبور *kebûr*.

### H.

HA.—هـ *áh*, هـ *há*. Means also behold! e.g.: There he is هـ هو *ha hûa* (lit. behold him).

HALLO!—يا يا *iah ya*!

HANDED.—دفع *defaa*, he handed, governs the acc. noun and particle ل with a pronoun.

HEEDLESSLY.—غفلة على *ala ghafla*, (lit. suddenly).

HENCEFORWARD.— هنا لبقوفى *min hena lifok*.

HEREAFTER.— هنا لثلاث ايام *min hena en-koddam*. Three days hence  
من ذابا ثلاث ايام *min daba teltz iam*.

HERE.— هنا *hena*. Come here لهنا اجي *aji lehéna henaia*.  
Here he is ها ها *ha hâa*. Here she is ها هي *ha hia*. Here  
they are (m.) ها هم *ha hâma*. From here هنا من *min hena*.  
From here هنا من *min hinaiya*.

HEREAFTER.— See *Henceforward*.

HITHER.— حتى لهنا *hhatta ne-hená*.

HOW.— كيفاش *kifâsh*; e.g. I know not how to do  
كيفاش كيفاش *kif kifâsh*; e.g. I know not how to do  
it ما كنعرف كيفاش نعمله *ma kenaraf kifâsh namelu*.

HOW MUCH.— اشحال *eshhal*. At how much, at what rate or price  
باشحال *bashhal*.

HURRIEDLY.— بالبعاولة *belmagháûla*, با جري *be jeri*.

### I.

IF.—(conjunction) اذا *ida*, لو كان *lûkan*. See No. 216.

IGNORANTLY.—(lit. with ignorance) بالجهالة *bel-jehela*, بالغشمية  
*bel-ghashmia*, بلا معرفة *bela mârfa*.

ILLICITLY.— بالتحرام *bel-harram* (lit. by lin).

IMMEDIATELY.— في الساعة *fisa* (في الساعة *fis sâââ*, see *How*).

IMPATIENTLY.— من غير صبر *men ghair ssébar*, or بلا صبر *bela  
ssébar*.

IMPOSSIBLE.— محال *mâhhal*, ما يمكن *ma imken*.

IN.— في *fi* or *fé*, pronounced simply, *f* before the article; e.g.:

In the city المدينة *fel medîna*. In a word (i.e. In short  
in effect الحاصل *al-hhassul* (or better *al-hhassil*). In the  
end, finally آخر *akher* (lit. signifying last) followed by  
a suffixed pronoun and preceded by الى *ila* thus to the  
end الى آخره *ila akherih*.

INSIDE.—*في قلب* *fi kalb*, (lit. in the heart). Inside the city  
*في قلب المدينة* *fi kalb al-medina*.

INSIDE.—*داخل* *dakhal* (active participle of the verb *دخل*  
*dakhal* (he) entered Ex. 30.

INSTEAD OF.—*في عرض* *fi aūd* or *fāūd*.

INSTANTLY.—See. *Immediately*.

INTENTIONALLY.—See *Purposely*.

## J.

JUDICIOUSLY.—See *Wisely*.

JUSTLY.—*بالحق* *bel-lhak*, *بالعدل* *bel-âdel*.

## K.

KNEES.—(Lit. on knees) *ركب على* *ala erkab* (او ركيب) or  
*erkaib*).

KNEELING.—I was on my knees *انا كنت على ركابي* *ana kunt*  
*ala erkabi*, and so on with *all* the suffixed pronoun.

## L.

LASTLY.—*في الآخر* *fel akher*.

LATE.—(*Adverb*.) Is expressed by saying not early; thus: He  
came late *ما جا شي بكري* *ma jaa shi bekrî*, (lit. he did not  
come early). Sometimes however, the participle *delayed*,  
*موخر* *mûkhhkar*; (see No. 172) and the participle *تعطل* *tsattal*  
he lingered delayed, or became delayed, are used.

LEAST.—At the least, at the very least. *بالغليل* *bel-kalil*  
*الآخرية* *al-kherîia*; *افل ما يكون* *kall ma ikûn*; *ولو* *ûalû*.

LEFT (HAND).—*يسارا* *isara*; Towards the left hand side *على*  
*اليسار* *ala al-isar* or *شمالا* *shimala*. The latter expression is



used also to denote the *north*, the speaker being supposed to be facing eastwards towards mecca.

LEGALLY.—According to law *على موجب الشرع ala mûjeb esh-shraa*.

LESS.—أقل *kall*, see page 86 No. 100, requires *من min*; e.g.:  
He made less than Hamed *أقل من أحمد amel kall min Hamed*.

LIKE.—(Adverb) بحال *behhal*, كيف *kif*; e.g. He wrote like a taleb *واحد الطالب واحد (وكيف) كتاب behhal (kif) wahhed taleb*.

LIKE.—Behhal requires to be followed by a noun or suffixed personal pronoun; e.g.: Like thee *بحالك! behhalék*; Like him *بحاله! behhalû*, etc. etc.

NOTE. Algerians use كيف *kifi* also with suffixed pronouns *كيفي kifî* like me. *كيفك kifek* like thee.

LITTLE BY LITTLE.—شوي بشوي *be-shûai shûai*, شوي بشوي *shûai be-shûai*.

LOOK OUT!—See *Beware*.

## M.

MATTER.—(Verb.) It does not matter, no matter *مايصّر شي maïdorr shî*.

MEANTIME MEANWHILE.—مايد *baïd ma*; مايد من *baïd min*, or (better) ماينما *baïnma*.

MERCIFULLY.—بالرحمة *ber-rahma*.

MIDST.—See *Amidst*.

MOHARAM.—(1<sup>st</sup>. month of Moslem year) محرم *moharram*.

MORE.—أكثر *ketâr*; More than *أكثر من ketar min*; More and more *أكثر وأكثر ketar wa ketar*.

MOUTHFUL.—لُفْمَة *lokma*.

MUCH.—بِالتَّرَابِ *bezzaf*; requires particle ذُ فَتَبَّالَة *kebbala*; كَثِير *ketir*; (*adj.*) 3<sup>rd</sup>. formation 80). Very and very much. These same expressions are used as for much. See page 87 No. 102.

N.

NAMELY.—i.e. that is to say يَعْني *iani*.

NEAR.—فَرِيب *kerib*, pl. فَرَاب *kerab*. Lit. adjacent to next, proximate *adj.* of 3<sup>rd</sup>. formation No. 80. See note on participle round example. He sat (him) down near the door. فَرِيبِ الْبَابِ *jeliss kerib al-bab*. They were near the bed كَانُوا فَرَابَ الْبِرَاشِ *kanû kerab el-farash*. Near me فَرِيبِ مَنِّي *kerib minni*. Near thee. فَرِيبِ مَنِّكَ *kerib minek*. From the above it will be seen that فَرِيب *kerib*, governs nouns in the dative with the particle ل.

NEARLY—عَلَيْنِ سَاعَتَيْنِ *alain*; e.g.: Nearly two hours عَلَيْنِ سَاعَتَيْنِ *alain saatsain*.

NEARHAND.—(From nearhand) مِنْ فَرِيبٍ *min kerib*.

NECESSARY.—(It is necessary) لَا بُدَّ *lazem*; لَا بُدَّ *la bedda*.

NEITHER, NOR.—(*Adverb.*) حَتَّى *hhatta*, with the particle مَا placed before the verb of negation; e.g.: Neither can I do this thing حَتَّى أَنَا مَا نَفْعِدُ شَيْءٍ نَعْمَلُ هَذَا الشَّيْءِ *hhatta ana ma enkadar shi namel had eshshi*. When the verb is not expressed the word used is هَكَذَا *hakda* (lit. *thus*) or كَذَلِكَ *kadalek* (likewise) or in the same manner; e.g.: He did not see him, nor did I (see him) هُوَ مَا شَاجِدُ شَيْءٍ وَ أَنَا مَا شَافُوهُ *hûa ma shajid shi wa ana shafu shi wa ana hakda*.

NEVER.—أَبَدًا *abadan*; أَمْرٌ *aomr*, or *aomer*, followed by a suffixed pronoun of the gender number and person of the

subject of the verb; e.g.: I will never see him *عيري ما نشوهد*  
*aomri ma enshûfu*. Thou wilt never see him *عيرك ما تشوهد*  
*aomrek ma teshûfu*, etc. etc. The negative *ما* always in  
such cases precedes the verb.

NEVERTHELESS.—*ولاكن* *walakin*.

NIGHT.—*ليل* *lil*; Last night *الليل في البارح* *al-barahh fel-lil*,  
(lit. yesterday at night).

NIGHTLY.—*كل ليل* *kall lil*.

NO.—*لا* *la*; *لاوا* *lawa*. See No. 210 and following.

NO MATTER.—It does not matter, It is of no consequence *ما*  
*يضرشي* *ma idurshî*.

NOR.—If followed by a verb, is *ما*; but if preceded by other  
parts of speech it is *لا*. See No. 213.

NORTH.—See *Left hand Side* under L.

NOT.—If joined to a verb is *ما* *ma*, and the verb has to be  
followed by the word *شي* *shî*.

NOTHING TO DO WITH.—e.g. I have nothing to do with him *ما*  
*عندي حاجة معه* *ma andi hhaja mah*.

NOTHING.—*حاجة حتى* *hhatta hhaja*. *والو حتى شي* *hhatta shî*.  
*والو* *ûalû*. Nothing more *وكان* *ûkan*.

NOTWITHSTANDING.—*ولاكن* *lakin*. *ولاكن* *ûalakin*. *ولاكن* *ûala-*  
*kinni*.

NOW.—*دابا* *daba*. *دروك* *darok*. *هذا الوقت* *had al-wukt*. Just  
now *دابا عاد* *daba aad*. After a little *دابا شوي* *daba shûi*.

## O.

OF.—*من* *min*. See No. 48, 49 and 76.

OH.—*يا* *ya* as an exclamation of pain or grief. *ويل* *wail*. Woe,  
requires a suffixed pronoun, tr. lit. Woe to me! Woe to  
thee etc. thus: *ويلي* *waiali*. *ويلك* *waialek*, etc. etc.

OH THAT.—Would to God that...! If used in a past sense. امن لو كان *amin ssab lûkan*. In other instances it is امن صاب *amin ssab*. Oh that thou hadst come امن صاب لو كان *amin ssab lûkan jiti*. Oh that he may come امن صاب يجي *amen ssab iji*.

ON.—على *ala*; e.g.: He came on horseback *jaa ala al-aûd*.

ONLY.—Meaning except. See *Except*.

OPINION.—In my opinion على راي *ala rai*; and so on with all the suffixed pronouns.

OPTION.—See *At his Pleasure*.

OR.—او *aû*.

OUTSIDE.—بِئْرًا *barra*, get outside *kheroj en-barra*. From outside من بِئْرًا *min barra*. Outside the city بِئْرًا المدينة *barra min al-medina*. Is usually followed by *min*.

## P.

PARDON ME.—Excuse me. With your permission اسبِّح لي *semahh li*, or حاشا *hhasha*, followed by a suffixed pronoun. حاشاك *hhashak*, حاشاكم *hhashakum*, etc. etc. حاشا in these forms is equivalent to *speaking with your permission* or *saving your presence*.

PASSED THE TIME.—جَوَزَ الوَاقْتِ *jûuez al-wukt*.

PATIENT.—“He was patient with” صَبِرَ *esabar*, requires particle على and accusative pronoun or noun.

PERADVENTURE, PERCHANCE.—رَبَّمَا امن دري *amen dara*, *rubbama*.

PERHAPS.—May be; possibly; يمكن *emken*, يكون *ikân*. When followed by a verb it is يمكن; e.g.: Perhaps he will come

ربما يمكن *iemken iji*. Followed by a past tense it is ربما يكون *rubbama ikûn*. In other instances it is ربما *rubbama*,  
يفذر *ikdar*.

PERPÉTUALLY.—See *Always*.

PLEASURE.—( With pleasure ) See *Gladly*.

PLEASURE.—( At his pleasure ) at his option; at his will على  
مراده *ala meradu*, على خاطره *ala khataru*, and in like  
manner with all the other suffixed pronouns.

POORLY.—بالمسكنة *bel meskena*, بالتدرويش *bel-tedrûish*.

POSSIBLY.—See *Perchance*.

PRAISE TO GOD.—لله الحمد *al-hhamdu lillah*.

PRECIPITATELY.—See *Hurriedly*.

PRESENTLY.—من دابا شوي *min daba shûai*.

PROBABLY.—وفيل *ûakil*.

PROFITED.—صالح *sselahh*; نفع *ensfaa*.

PROFITABLY.—بالبايدة *bel-faïda*; بالنفع *ben-néfa*.

PURPOSELY.—بالعني *belaani*; بالفصد *bel-kussed*.

## Q.

QUICKLY.—See *Soon*.

QUIETLY.—بالهنا *bel-hena*; بالراحة *ber-rahha*,

## R.

REGARDING, RELATIVE TO, RESPECTING.—على اجل *ala ajl* (or  
*ajel*), ( lit. to the cause ). على سببة *ala sebba* ( lit. to the  
cause ).

REVERSE.—( i.e. on the reverse ) بالملوب *bel-maklûb*.

RIGHT.—( To the right hand ) بيينا *îmina*. ( On the right side  
على اليمين *ala al-îmin* ).

ROUND.—( *Adverb.* ) See *Around*.

S.

SADLY; SAD.—بغير *meghaîr* (lit. afflicted); بالمغيار *bel-meghîar*.

SAFELY.—Without risk, securely, under safe conduct; بالامان *bel-aman*.

SAME.—The same بحال *behhah behhal*; كيف كيف *kîf kîf*;  
فد فد *kad kad*.

SECRETLY.—(Deceitfully-with guile) بالتخميميع *be-takhbîa* or  
بالسرفة *be-ssarka*.

SIDE.—من كل جهة *min kûll jiha*. On (or from) all sides, جهة *jiha*.

SILENTLY.—سكت ساكت *saket* (active participle of the verb سكت *sakt*; He was silent, became silent) بسلكموت *bes sékût*,  
بسلكات *bes sekat*.

SINCE.—See *From that time* under F.

SINFULLY.—بالحرام *bel-hharam*.

SLOWLY.—بالعقل *belakal*; بالاتي *bellatî*; بالشوية *bes-shuîa*.

SPENT.—(He spent, dispersed) exchanged (of money) صرف *sséréf*.

so.—In this manner; See *Thus*.

so THAT.—باش *bash*; e.g.: So that I may see *him*; باش نشوجه *bash enshûfû*.

SOMETIMES.—بعض المرات *baad al-marrat*.

SOON.—Quickly; فيسيع *fisa* (for الساعة *fi es-saaa*), دغيا *daghîa*.

SOUND (NOUN).—حس *hhés*; e.g.: Sound of cannon الحدج *hhes al-medfa*.

STILL.—But still see *But*.

STRONGLY.—صحح *sshîhh* (sing. lit. strong healthy) is an  
*adj.* 3<sup>rd</sup>. formation see No. 80.

SUCCESSIVELY.—بالتتابع *bel metabaa*, مورا بعضهم *mûra baadûm*.

SUDDEN, SUDDENLY.—فجأة *ala ghasla*.

SUFFICIENTLY.—بالكفاية *bel kefaia*.

SUN.—The sun rose (أطلعت) الشمس *sharkt* (or *talaat*) *esh shimss*.

## T.

TAKE!—هاك *hak*.

THANKS TO GOD.—Thank God see *Praise to God* under P.

THAT.—(Relative pronoun) see Nos. 137 and 138.

THAT.—(Demonstrative pronoun). See page 139.

THAT.—(Conjunction). That is seldom or never used in Arabic  
Vulgar as a conjunction in the manner we sometimes  
employ it. The *future tense* of verbs is used as a rule to  
render the ideas conveyed by the conditional clauses  
beginning in English with the word *that*.

THEN.—في ذلك الوقت *fe dak al-âkt*, الساعة *fe dik  
al-sâââ*.

THERE.—(In that direction) هناك *hénâk*, ثم *tem*, ثم *temma*.

THERE.—(From there) من هناك *min hinak*, من ثم *min tem*,  
من ثم *min temma*.

THOUGHTLESSLY.—See *Heedlessly*.

THRASHED.—(with a ship) تصبى *âssâ*.

THUS.—هكذا *hakda*; هايدا *haïda*.

TIME.—مرة مرة *marra*; from time to time مرة مرة *marra  
marra*, ساعة ساعة *sâââ, sâââ*.

TO.—Signifying the dative, and with verbs of movement is ل  
*li* or *lé*: من *en* or *ne* (see No. 77); e.g.: To whom لمن *limen*  
or من *nemen*; He said to the man (أو للرجل) *sharkt*

*kal ler-rajel* (or *ner-rajel*). He went to Tangier لي مشى *mesha li Tanja* (or *en Tanja*).

TOGETHER.— مع بعض *ma baad*, with a suffixed pronoun; e.g.:

We will go together مع بعضنا *nemshiû ma baadna*;

We will do it together مع بعضنا *namelû ma baadna*.

You will go together مع بعضكم *temshiû ma baadkum*.

TOMORROW.— غدا *ghadda*; The day after tomorrow بعد غدا *baad*

*ghadda*; Tomorrow morning في الصباح *ghadda fes*

*sebahh*.

TOO.—Meaning also.

TOO.—(Adverb.) is expressed thus: Too much بالزيادة *beziada*,

بزيادة *bez-zaid*.

TOWARDS.— الى *ila*, جهة *enjiha*.

TRANQUILLY.—See *Quietly*.

TRULY.—See *Certainly*.

## U.

UNDER, UNDERNEATH.—See *Below* under B.

UNLAWFULLY.— بالحرام *bel-hharram*. See *By sin*.

UNTIL.— حتى *hatta*, الى *ila*.

UPON.— على *ala*, فوق *fok*. The latter requires من when followed

by a suffixed pronoun. When followed by nouns من is not

required; e.g.: Upon thee, above thee فوق منك *fok mennek*,

etc. Upon or above, all things فوق كل شي *fok kull shî*.

USEFULLY.— بالعبادة *bel-faïda*, بالنفع *bel-néfâ*.

## V.

VAINLY.—In vain باطل *battal*.

VERY.—Is usually expressed by بالزاي *bez-zaf* or كثير *kitzîr*.

VERILY.—See *Certainly* under C.



W.

WELL.—(*Adverb.*) مَلِيح *melehh*, طَيِّب *taïieb*.

WELL, VERY! (*Capital*) sing. عِبَاك *affak* pl. عِبَاكُمْ *affakâm*.

WHEN?— أَيُّ وَفْتٍ *fiûak*, فَيُّوْفْتٍ *fuyak*, فِي وَفْتٍ *fi wakt*, أَيُّ وَفْتٍ *ai wakt*, (for أَيُّ وَفْتٍ مَتَى *emta* or *iemta* for مَتَى *meta* (lit.).

WHEN.—(*Not interrogative*) مِنْ أَيْنَ *hhîn* or *hheîn* مِنْ أَيْنَ *min aîn*.

WHERE WHETHER!— لَأَيْنَ *laîn*; At where فَايْنَ *faîn*; From where مِنْ أَيْنَ *min aîn*.

WHENCE?— مِنْ أَيْنَ *min aîn*.

WHILE.—See *Meantime* under M.

WHILST.—See *Meanwhile* under. M

WHITHER.—لَأَيْنَ *laîn*.

WHO.—*Relative pronoun.* See Nos. 137 and 138.

WHO.—*Interrogative pronoun.* See No. 140.

WHY.—For what reason? لَاش *lash* or *nash*, لَأَيْشَ *lâiâsh* (*corruption of* لَأَيْ شَيْ *la'î shî*).

NOTE. In reply to a question our word "because" is usually omitted; e.g. why didst thou not come! I was busy (not as in English *because* I was busy).

WELLINGLY.—With pleasure أَسِي عَلِي *ala rasi*, (lit. On my head) عَلِي وَعَلِي عَيْنِي *ala rasi wa ala aînî*, بِالْخَطَرِ *bel-khatar*.

WISELY.—بِالْعَقْلِ *bel-akal*.

WIT (TO WIT)—i.e. that is to say namely يَعْزِي *ianî*.

WITH.—When used before persons is مَعَ *ma*. When used before

things is ب *bi*; e.g.: With thee معك *mák*, With us معنا *máná* etc. etc. etc. With the sword بالسيف *bes-éskîn*.

WITHIN.—See *Inside*.

WITHOUT.—(Meaning outside). See *Outside*.

WITHOUT.—(Meaning non possession) بلا *béla*, من غير *min ghair*;  
Without cause (or reason) بلا سببة *bela sebba*; Without  
doubt من غير شك *min ghair shekk*.

WORLD.—دنيا *duniá*, عالم *állem* (this form is little used).

WORSE.—افصح *akbahh* or *kbahh*; requires من, see No. 5 of  
Exercise XVII page 88.

## Y.

YES.—نعم *nám*, إي *í*, اي *ieh*.

YESTERDAY.—البارح *al-barahh*; (أمس *yams*); The day  
before yesterday أول البارح *ûûel al-barahh* or أول امس  
*ûûel amss* (or *yamss*).

YET.—Not yet, باقي *bakî* (lit. sing. remaing). This active parti-  
-ciple agrees with the subject or verb in number and gen-  
-der; e.g.: He has not yet come ما جا هو باقي *hûa bákî ma  
jaa*; She has not yet come ما جات هي باقي *hîu bakîa ma  
jaat*; They have not yet come ما جاوا باقي *hûm bakîin  
ma jáû*.

NOTE. The phrase ما زال *ma zal*; is also used, but generally is invariable,  
but in some instances the plural is ما زالين *ma zaliin*.

## EXAMPLES.

- 1<sup>st</sup>. I have not yet told him ما فلتد ما زال *ma zal mâ kultu*.
- 2<sup>nd</sup>. Thou hast not yet told him ما فلتيد ما زال *ma zal mâ  
koltih*.

3<sup>rd</sup>. He has not yet told him ما زال هو *hûa mazal ma kalû*.

4<sup>th</sup>. She has not yet told him ما زالت هي *hûa mazal ma kaltû*.

5<sup>th</sup>. They have not yet told him ما زالوا (اما زالين) *hum mazal (or ma zalin) ma kalû*.

EXERCISE LI.

- |  |   |
|--|---|
| 1. Whither goest thou?   | 1. لاين ماشي انتين                          |
| 2. I am going to Mequinez,<br>and from there I will go<br>to Fez.              | 2. انا ماشي ليكناس ومن ثم<br>نوشي لجناس     |
| 3. I told thy father to come<br>to my house.                                   | 3. قلت لباباك يجي لداري                     |
| 4. He came on horseback<br>and arrived at nine<br>o'clock at night.            | 4. جا على العود ووصل في<br>التسع ذالليل     |
| 5. We supped at half past<br>ten and layed down (Ex.<br>30) at twelve o'clock. | 5. تعشينا في العشرة ونص ورفدنا<br>في لائناس |
| 6. I have bought the mudd<br>of wheat for forty<br>ounces.                     | 6. شريت المذ ذالزرج ياربعين<br>اوقية        |
| 7. My slave ( <i>m.</i> ) has bought<br>two mudds at sixty<br>ounces.          | 7. العبد ذيابي شري مدين<br>بستين اوقية      |

- |   |  |
|---|--|
| 8. They caught (Comp. 30) him at the door of the mosque.    | 8. فَبَعَثُوهُ فِي الْبَابِ ذَا الْجَمَاعِ                             |
| 9. I was seated on the right and Ali on the left.           | 9. اَنَا كُنْتُ جَالِسًا يَمِينًا وَعَلِيٌّ عَلَى يَسَارًا             |
| 10. Do not do it secretly.                                  | 10. مَا تَعْمَلُهُ شَيْئًا بِالسَّرْفَةِ                               |
| 11. They threw him down. (a)                                | 11. رَمَوْهُ لِتَحْتِ  |
| 12. Come (thou) here and tell me what has happened.         | 12. اَجِي لِهِنَا وَاخْبِرْ لِي مَا وَفَع                              |
| 13. Perchance I have left my knife here.                    | 13. اَمِنْ دَرِي (اَوْ وَاش) خَلَيْتَ هِنَا الْكُذْمِي ذِيَالِي        |
| 14. I have not seen it here.                                | 14. مَا سَجَدْتُمْ شَيْئًا هِنَا                                       |
| 15. I was going in front and my cousin remained behind. (b) | 15. اَنَا كُنْتُ نَهْشِي لِقَدَامِ وَوَلَدِ قَمِي بَعْدِي مَوْرَاي     |
| 16. Go on, man go on!                                       | 16. زِدْ يَا رَجُلْ زِدْ   |
| 17. Come thou inside and sit down.                          | 17. ادْخُلْ لِدَاخِلِ وَاجِاسْ   |
| 18. I was writing inside, and he was reading.               | 18. كُنْتُ نَكْتَبُ فِي دَاخِلِ (اَوْ لِدَاخِلِ) وَهُوَ كَانَ يَفْرَأُ |
| 19. He did it purposely.                                    | 19. عَمِلَهُ بِالْعَانِي   |

(a) He made or adjusted the accounts *حاسب* *khaseb*, 3rd. formation (lit. he counted, reckoned).

(b) When the verbs of movement express the sense of to where. Whither the ل ought to precede the *تَحْتِ*, *هِنَا*, *ثَمَّ*, *قَدَامِ*, *تَبْرًا*, and other adverbs of place. See Nos. 11, 12, 15 and 17 of this Exercise.

20. After we supped we went outside.
21. The thieves were there.
22. They have now gone from here.
23. Do not ( thou ) write now.
24. I am instantly going to lay down the pen.
25. He was sitting at my side.
26. They were at our side.
27. We are at present busy.
28. At the beginning of the year we will arrange accounts. (a)
29. At the beginning of the book thou wilt find the chapter thou seekest.
30. Thou dost everything up-side down.
31. Come thou with us to the mountain and thou wilt pass the afternoon happily.
20. بعد ما تعشينا خرجنا لبرا.
21. ثم كانوا السراق.
22. دابا خرجوا من هنا.
23. ما تكتب شي دابا.
24. في الساعة ماشي ننزل القلم.
25. هو كان جالس حذاي.
26. هم كانوا حذانا.
27. احنا دابا مشغولين.
28. في اول العام نحاسبوا ( او نعملوا احساب )
29. في السبدو ذالك كتاب تجبر الباب الي كتبتش عليه.
30. كتعمل كل شي بالملوب.
31. اجبي معنا للجبل و تجوز العشية بالجرحة.

(a) A better form is وراي *urāia*, that is "behind me".

- |   |   |
|---|---|
| 32. I have seen the Sultan's garden several times.  | 32. شجبت بعض المرات رياض السلطان            |
| 33. There were many soldiers round the fort.  | 33. كانوا بالزاي ذالمحزنية                  |
| 34. They all were arround.  | دايرين بالبرج<br>34. كانوا كلهم دايرين      |
| 35. These carpenters work "time" "about" (alternatively.)   | 35. هذوم النجارة كينخد موا بالنوبة          |
| 36. There is Kador and as yet thou hast not seen him.   | 36. هناك فدور وبافي ما شجند                 |
| 37. My friend was there God bless him.  | 37. ثم كان صاحبي بارك اللد بيد              |
| 38. Amen! (So let it be!)   | 38. امين                                    |
| 39. Last night the Spanish Ambassador arrived.  | 39. البارح في الليل وصل البشطور الصنيول     |
| 40. They say (i.e. it is said that) that some shops were robbed last night. (Ar. they stole from some shops). | 40. فالوا سرفوا البارح في الليل بعض الحوانت |
| 41. The witness appeared before the judge.  | 41. الشاهد حضر فدام القاضي                  |

Pronunciation of the foregoing.

- |   |                           |
|---|---------------------------|
| 15. ... <i>muraia</i> .                   | <i>al-hhesab</i> ).       |
| 28. ... <i>enhhasbu</i> (or <i>namelû</i> | 41. ... <i>hhadar</i> ... |

COMPOSITION 51.

Two witnesses appeared before the Kadi.—First of all I am going ( 181 ) to write a letter.—The post arrived ( 156 ) the day before yesterday, and will leave to-day at twelve o'clock.—The day before yesterday it rained in Tetuan.—Joseph ( 97 ) and Jacob ( Ex. 30 ) formerly were friends ( Ex. 46 ).—I ate ( Ex. 38 ) before twelve o'clock.—He will come before three o'clock.—They arrived at the mountain before me.—I knew ( Comp. 29 ) that news before them ( or before thy *knew it* ).—Prepare ( thou ) ( Ex. 43 ) the supper before my father arrives.—In the month of Ramadan the Moors neither eat nor drink before sunset ( Ex. 33 ).—Many camels come here ( Comp. 10 ).—Stand aside! Beware!—Sit thou here ( Ex. 30 ).—Do not ( thou ) ( Ex. 36 ) go from here.—Where is my stick? ( Ex. 16 ).—Here it is.—Where are my spectacles? ( Comp. 23 ).—They are here.—Where is my handkerchief? ( Comp. 9 ).—Here it is.—I work upstairs ( Ar. above ) ( Comp. 29 ).—The master-craftsman is above.—The tailor cut ( 173 ) the costume from the top downwards ( Ar. from above to below ).—Do not thou do it thus — Answerest thou thy father thus ( Ex. 40 ).—The mail-has not yet arrived.—Hast thou not yet read ( Ex. 38 ) my book?—Oh! my tooth ( 62 ) pains me very much ( Comp. 45 ).—Yesterday I hired ( Ex. 37 ) the house for 20 ducats.—Ali complained ( Ex. 37 ) yesterday to my Consul.—This Spaniard ( Comp. 10 ) struck me ( Ex. 37 ) yesterday in the midst of the market.—I do not work for nothing.—I have bought them cheaply.—Enough, sir, I do not wish more.—Suffices it thee?—It suffices me.—Thou hast done well, bravo!

EXERCISE LII.

- |  |   |
|--|---|
| 1. To day everything is dear.                                | 1. اليوم كل شيء غالي                              |
| 2 Thou hast bought every-thing dearly.                       | 2. شريت كل شيء غالي                               |
| 3. My shop was near the mosque.                              | 3. اكانت ذوالي كان فريب<br>للجامع                 |
| 4. We have hunted nearly an hour.                            | 4. صدينا علين واحد الساعة                         |
| 5. The ducks were (have been) near thee.                     | 5. البواص كانوا فراب منك                          |
| 6. Knowest thou it for certain?                              | 6. كنتعرف بالحق                                   |
| 7. How hast thou heard it?                                   | 7. كيف كنتسمع                                     |
| 8. Thou speakest like a prophet.                             | 8. كتهدر بحال (او كيب)                            |
| 9. That Moor runs like a grey hound.                         | 9. هذالك المسلم كيجري بحال<br>اوحده السلوحي       |
| 10. I do not know how this washerwoman washes (the clothes). | 10. ما كنتعرف كيفاش (او كيب)<br>كتصين هذي الصبانة |
| 11. We will do as thou wishest                               | 11. نعملوا كيف تحب                                |
| 12. Why has the steamer not come?                            | 12. كيف (او كيفاش) ما جا شي<br>البارح             |



13. This is curable. (Ar. this thing has a remedy).

14. How?

15. The master will tell it thee with the book in his hand.

16. I do not wish to hunt with the master.

17. I will not speak with him though he come.

18. He judges everything with equity and with wisdom.

19. If thou goest not carefully in that business they will cheat thee.

20. Wilt thou do me a favour?

21. Wilt thou do it with pleasure? (Ar. wilt thou do it on thy head?)

22. I will do it willingly (with pleasure) (Ar. I will do it on my head and eyes).

23. When wilt thou accomplish what I wish?

13. هذا الشيء عنده الدواء

14. كيف (او كيفاش)

15. المعلم ينولها لك بالكتاب  
في يده

16. ماكنحبت شي نصاد مع  
المعلم

17. ما نهدر شي مع بعد من  
يجي

18. كيحكم كل شي بالعدل

19. اذا ما تمشي بالسياسة في  
هذاسى الامر يغشوى

20. تعمل في واحد الجميل

21. تعمل على راسك (او من  
خاطرك)

22. نعيد على راسي وعلى عيني

23. فيوفى تدرى دي انا كنجبت

24. When wilt thou go out to  
hunt?

24. امتنى تخرج تصاد

25. When wilt thou pay me?

25. يه وقت تخاصمني

26. When I sell the mill I will  
pay the all that I owe  
thee.

26. حين نبيع الرحا نخاصك كل  
ما (او يه كل ما) كتسالني

27. Let me know when the  
post-courier comes.

27. خبرني حين يجي الرقاص

28. I play from time to time  
with my friends.

28. انا كنلعب مرة مرة مع  
اصحابي

29. How much worth is this  
wheat?

29. اشحال كيسوى هذا الزرع

30. What does this wool weigh?

30. اشحال كتوزن هذي  
الصوى

31. As regards me I will do  
all that thou tellest me.

31. من جهتي نعمل كل ما تقول  
لي

32. As for thee (as regards  
thee) thou wilt guard  
the garden.

32. من جهتك تحصى الغرسة

33. Give me a light (Ar. fire)  
(lit. *comfort*).

33. ارا العايفة

34. Give me water.

34. ارا الها

35. They have gone out from  
here.

35. خرجوا من هنا

- |   |  |
|---|--|
| 36. To night they will go out<br>from the city. | 36. في هذي الليلة يخرجوا من<br>المدينة |
| 37. We have come from below.                    | 37. جينا من تحت                        |

Pronunciation of the foregoing.

- |  |                          |
|--|--------------------------|
| 10. ... <i>catzabben</i> ...           | 20. ... <i>jémil</i> ... |
| 19. ... <i>amr</i> or <i>ámmar</i> ... |                          |

COMPOSITION 52.

From where did those rabbits (Comp. 19) come out? (Ex 30).  
 — They came out from here.— I advised them (177) before hand.—Henceforward I will not speak to them.— I do not eat bread for nothing.—They followed us closely. (near at hand).  
 —They came from outside.—We saw you from afar.—We will go out at dawn.—They were all kneeling.— They were thro- wing (Comp. 42) stones at us from all sides.— Thou wilt find (Ex 30) the carpet below the table.—Indeed? (Is that a fact?) ('Truly?') (Verily?) (Really?)— Truly Really.— They robbed him in my presence.—I said it in every body's presence.—I have worked too much.—The enemies were inside.— The thief was hidden (Comp. 38) inside.— They did not find him inside the prison.—We did not rest (Comp. 41) between Tangier and the Fundak.—Since he passed here I have not seen him.—Sin- ce then the hunters (sportsmen) have not come.—Since when? —From (a since) the 1<sup>st</sup>. of Moharrem.— I desire thee to write slowly.— He wishes to read slowly.—After dinner (Ex.24) we will take coffee.— The king arrived first and his army came afterwards (Comp. 6).—After they brought the glasses they began to drink.—The lads hid themselves (Comp. 38) behind <sup>t</sup>he wall. (Comp. 27).—The army was coming behind us.—The

artillerymen (74) placed (Ex. 39) the cannons (Ex. 11) in the rear. (Ar. behind).—I pray (Comp. 41) daily.—My God, help (thou) me! (Comp. 40).—Where did that rogue pass by? (Ex. 31).—He (it) passed through this hole (Comp. 43).—Where did he escape to? (Comp. 34).—He escaped to the mountain.

EXERCISE LIII.

- |   |   |
|---|---|
| 1. Now then, let us go.   | أَوَا يَا اللّٰهَ 1.  |
| 2. Let us go to play.   | يَا اللّٰهَ نَلْعِبُوا 2.   |
| 3. Now then, have you finished it.  | أَوَا كَمَلْتُمُوهُ 3.  |
| 4. The Kaid was promenading on the roof.  | الْقَائِدُ كَانَ يَسْرِي فِي السَّطْحِ 4.   |
| 5. Where are the seats?   | جَائِنِ الْكُرَاسِي 5.  |
| 6. Where are the flags?   | جَائِنِ السَّنَاجِفِ 6.   |
| 7. I want a flag.   | كُنْتَحِبُّ وَاحِدَ السَّنَجْفِ 7.  |
| 8. Indeed the cannons are here.   | بِالصَّحِّ الْهَدَاجِعُ هُنَا 8.  |
| 9. In the future (henceforward) he will not cheat me (Ex. 44) if God will.                    | مِنْ هُنَا لِقَدَامِ مَا يَغْشَانِي شَيْ 9<br>أَنْ شَاءَ اللّٰهُ                        |
| 10. In short (finally) I do not want to quarrel with him. That is all (lit in Ar and peace.). | 10. الْخَاصِلُ مَا كُنْتَحِبُّ شَيْ فِخْاصِمِ<br>مَعَهُ وَالسَّلَامُ (أَوْ وَكَانَ) (a) |

(a) The phrase *هذا ما كان* *Hada ma kan*, "that (is) that which" "was" is also used.

11. What bringest thou? 11. اش كمتجيب
12. I bring a haik instead  
of a jelab. 12. جبت واحد الحمايك بي  
عوض الجلاب
13. The notary came instead  
of the Kadi. 13. جا العادل (a) في عوض  
الفاضي
14. In the middle of the gar-  
-den there is a hoe and a  
basket (didst thou find). 14. في وسط لرياض جبت واحد  
الباس وواحد الفبة
15. He fell in the middle of the  
street. 15. طاح بي وسط الزرفة
16. Dost thou sell handker-  
chiefs? 16. كنتبيع السباني
17. No. Thou wilt find them in  
another place. 17. لا تجبرهم في موضع اخر
18. Formely I used to sell  
them (Ar. I was selling  
them). 18. زمان كنت بيعهم
19. God is every where. 19. الله في كل جهة
20. In vain wilt thou hide thy-  
self (b) from him. 20. باطل تختبع منه

(a) Signifies literally, "just", "right", but in Morocco it has the meaning of Notary, Plural of *عادل* *adul*.

(b) *تختبع* *Tekhabba*. He hid himself 5th. Formation.

21. Verily I tell you, that this labourer deserves (is worth) (Comp. 43) the wage. (Comp. 25).  
21. بالحق كقولكم هذا الخذام  
كيسر حل لا جارة
22. Go, thou to my room and upon the table thou wilt see a bottle and a plate of sweets.  
22. امشي لبيتني وتشووب جوف  
المائدة واحد الرضومة وواحد  
الطيسيل ذا الكلاوات
23. They were in front.  
23. هم كانوا بغيرطنا
24. He was living in front of our house.  
24. هو كان يسكون فدام دارنا
25. I was reading then more than now.  
25. انا كنت نقرأيه ذاسى الوقت  
اكتر من دابا
26. Thou wert working more than now.  
26. انت كنت تخدم في ذيك  
الساعة اكتر من دابا
27. They destroyed (a) the citadel entirely.  
27. هدموا القصبه كلها
28. This (thing) happens amongst the women  
28. هذا الشي كيوقع بين النساء
29. Between us will be no question (dispute, claim).  
29. بيننا (اوييني وبينك) ما تكون  
حتى دعوة
30. That is to say all of them are thieves.  
30. يعني هم كآهم سراف

a) هدم Hedem, he destroyed, razed, ruined.

- |   |   |
|---|---|
| <p>31. All of them were sleeping<br/>in the fort except the<br/>watchman.</p> | <p>31. كلهم كانوا ناسمين في<br/>البرج غير العساس</p>    |
| <p>32. They all struck me except<br/>this one.</p>                            | <p>32. كلهم ضربوني من غير (او من<br/>دون) هذا</p>       |
| <p>33. I eat everything except<br/>pork.</p>                                  | <p>33. انا كنا كل كل شي دون<br/>اللحم دا الحلوب</p>     |
| <p>34. They all stole except this<br/>shepherd.</p>                           | <p>34. كلهم سرفوا من غير هذا الراعي</p>                 |
| <p>35. We bore all with patience<br/>except the toothache.</p>                | <p>35. كنعدّي كل شي بالصبر دون<br/>الكريف ذ الاضراس</p> |

Pronunciation of the foregoing.

- |   |   |
|---|---|
| <p>10. ... <i>û es-selam (a û kan)</i>...</p> | <p>29. ... <i>duûa</i>.</p>   |
| <p>13. ... <i>al ââdel</i> ...</p>            | <p>31. ... <i>assas</i> ...</p>                                       |
| <p>20. ... <i>tetekhaba</i> ...</p>           | <p>33. ... <i>al lehham del-hhalluf</i>...</p>                        |
| <p>22. ... <i>hhalaûat</i>.</p>               | <p>35. ... <i>al-hherik ded-deras</i> (lit.<br/><i>al âdrâs</i>).</p> |
| <p>27. <i>Hedmû</i> ...</p>                   |   |

COMPOSITION 53.

Thou wilt easily leave (Comp. 41) that which thou lovest not (155) from thy heart n.<sup>o</sup> 65).—They easily conquered (Ex. 44) all their enemies (Ex. 17).—Finally they deprived (Ex. 41) him of his clothes (Ex. 21) and beat him very much.—The general went out (Ex. 36) to the outside of the city, and beheld (Ex. 29) the sea with a telescope (Comp. 23).—They threw (Ex. 36) him outside, and beat him to death (219).—I have tethered

(Comp. 30) him strongly.—We will listen to thee (Comp. 29) with pleasure.—Thanks to God we have dined (Ex. 38) well.—I am going (181 towards my town (Ex. 17).—It is raining towards Tangier.—I will not rest until (I reach) Mequinez.—I am going towards Saffi.—I will not return (Ex. 37 until night.)—The soldiers ran towards (Ex. 36) the river.—They will not arrive (156) until daylight.—I will not rest until I finish it (Comp. 40).—The spanish army (Comp. 6 and 10) came as far as here.—I will reach as far as there.—To day I have not read the newspaper (Ex. 38).—To day I have not eaten even a mouthful.—He did it ignorantly.—He will share it (Comp. 30) equally.—They did it illicitly. He works impatiently.—The Administrator (Ex. 12) presented himself unexpetedly.—Impossible?—Undoubtedly.—They have all seen him.—He was seated at the left of the Consul.

EXERCISE LIV.

- |  |  |
|--|--|
| 1. Never did I see a man<br>more wise than this.     | 1. عمري ما شفت واحد الرجل<br>عالم بحال هذا       |
| 2. Thou hast never seen as<br>pretty a flag as this. | 2. عمرك ما شفت واحد<br>السنه جف طريي بحال<br>هذا |
| 3. He will never buy it.                             | 3. عمده ما يشريد                                 |
| 4. We will never forget thy<br>kindnesses.           | 4. عمرا ما ننسوا خيرك                            |
| 5. I have never eaten so<br>sweet an orange as this. | 5. عمري ما اكلت واحد اللشينة<br>حلوة بحال هذي    |



6. I have never tasted "küs-  
-küs".

6. عمري ما ذقت الكسكو

7. They have never seen  
that mosque.

7. عمرهم ما شافوا هذاك الجامع

8. Hast thou seen the Em-  
-press?

8. شيت السلطانة

9. Never.

9. أبدا

10. Never. will I do that  
never.

10. عمري ما نعيلاه أبدا

11. The Kadi will arrange it  
according to law.

11. القاضي يعدله على موجب  
الشرع

12. We will sit down near the  
fountain.

12. نجلسوا فراب للعين

13. He placed the slippers  
near my feet.

13. عمل البلغا قدام (او لعند)

رجلي

14. He sat down near me.

14. جالس فراب مني

15. Sit ye down near me.

15. اجلسوا فراب

16. We will write together.

16. نكتبوا مع بعضنا

17. We will breakfast toge-  
-ther.

17. نبطروا مع بعضنا

18. We will walk (promenade)  
together.

18. سَروا مع بعضنا

19. I will sit down at your  
side.

19. نجلس حداكم

- |   |   |
|---|---|
| 20. Sit ( thee ) down far from me.                  | 20. اجلس بعيد مني                               |
| 21. I wish to see thee from afar.                   | 21. كنتحبت نشوفك من بعيد                        |
| 22. Be ye seated at a distance (far) from me.       | 22. اجلسوا بعاد مني                             |
| 23. I have been far from here.                      | 23. كنت بعيد من هنا                             |
| 24. Will I come back later?                         | 24. نرجع في الساعة                              |
| 25. Do not (thou) return.                           | 25. ما ترجع شي                                  |
| 26. Later on we will see the minarets. (a)          | 26. من دابا شوي نشوفوا المينايير                |
| 27. After he filled the carafe he gave me to drink. | 27. بعد ما عير البرادة شربني ( او اعطاني نشرب ) |
| 28. The army went out at day-break.                 | 28. خرج العسكر على البجر                        |
| 29. Do not (thou) speak wickedly ( badly ).         | 29. ما تهدر شي بالفحاحة                         |
| 30. He did it badly.                                | 30. عملد فييح                                   |

Pronunciation of the foregoing.

26. ... *menâir* ...

COMPOSITION 54.

I do not like him who speaks badly ( wickedly ) ( Ex. 30 ) to morrow—I will begin ( Ex. 38 ) to work ( Comp. 29 ).—The

(a) Minarete and almenara come from the Arabic word *منارة* *menara*, noun of place, which signifies *literally*, the spot where the light is placed, candlestick lighthouse.

physician (86) will arrive (156) to morrow morning.—The day after to morrow I will speak with the watchmaker.—I do not wish to work any more.—My daughter (65) is more beautiful (Ex. 7) than the Empress (Comp. 12).—My master is wise (Ex. 14) but roguish (Ex. 31).—No more than three soldiers came (71).—Each day (142) it pleases me (Comp. 40) more and more.—We saw him beyond the river.—He did it well.—I do it better.—I will fold (Ex. 39) the paper (70) better than you.—This handkerchief (Comp. 9) is better than thine.—Hast thou brought anything else?—I have not brought anything.—I will not spend less than you.—How many dollars have you spent?—I have spent at least two hundred dollars.—How many horses were in the camp?—There were at the least two thousand horses.—Will you come to morrow with me to the mountain?—If you do not come, at least send your son.—How many horses shall we need to go to Fez?—At least five horses.—Tell him to give us at the least one mudd of barley.—They were all there except the Vizir (Ex. 7).—While they were sleeping they stole (Ex. 31) all that was in the house.—I think (Ex. 40) often upon the orphans (Ex. 40).—The master craftsman thinks much about his mother.—They have brought much wine.—Many people have come.—You are very angry (Ex. 14).—He is very tired (Ex. 14).—It has not tired (Ex. 39) me at all (Ar. nothing).—I fear (Ex. 35) nothing.—This is good (Ex. 39) for nothing.—I dont know anything (Ar. *I do not know nothing*).—Hast thou brought anything else?—No more than this.—I do not like either this or that.—Neither Joseph nor Ali have worked today.—I believe that ten thousand men have arrived at the enemies camp.—It

doesn't matter, although twenty thousand may come we will conquer (Ex. 44) them easily.—God will be with us and there is no conqueror (Ex. 26) but God.—I have never tasted so good a wine as this.—Oh God; help me.—He will come or he will write a letter.—Give me the horse or the money.—Oh that I may sleep to night!—Oh that he may arrive well! (in health!). —Oh that he had written yesterday!—Oh that thou mayest gain (Ex. 30) much money!—Oh that thou wouldst buy me a cap!

EXERCISE LV.

- |   |                                     |
|---|-------------------------------------|
| 1. For whom are these books?                            | 1. لمن هذوم الكتب                   |
| 2. For my master.                                       | 2. لمعلمي                           |
| 3. Why dost thou buy those oranges?                     | 3. لاش كنتوري هذوم اللشين           |
| 4. To eat them.   | 4. باش ناكلهم                       |
| 5. Why dost thou look at the sky?                       | 5. لاش كنتشوب في السما              |
| 6. To see the moon.                                     | 6. باش نشوب القمر                   |
| 7. Thou answerest worse than thy brother.               | 7. انت كتواجب افبح من اخاك          |
| 8. Excuse me if I have inconvenienced thee. (a)         | 8. اسمع لي اذا بسلت عليك (او صدعتك) |
| 9. With your permission I will speak about this affair. | 9. اسمع لي نتكلم على هذا الامر      |

(a) *bessel* بسل, *ssada* صدع, *nakkam* نكم, and *nakked* نكد, signify be inconvenienced, importuned.

- |  |  |
|--|--|
| 10. He has done it perfectly.  | 10. عملته مستم (a)   |
| 11. The interpreter speaks Arabic perfectly: (b) but he does not know Spanish. | 11. المترجم كيهدر بالعربية متفوننة (او مستمئة) لكن ما كيعرب شي الصبنيولة |
| 12. I understand Arabic: but I cannot speak it.                                | 12. انا كنههم العربية ولاكن ما نفدر شي نهدر بها                          |
| 13. We eat poorly.   | 13. احذا كناكلوا بالمسكنة  |
| 14. He speaks little, but with wisdom.   | 14. هو كيتكلم شوي لكن بالعقل   |
| 15. I have heard a few words.  | 15. انا سمعت شوي ذالكلام   |
| 16. We have little work.   | 16. عندنا شوي ذالكخدمة   |
| 17. I will learn little by little.   | 17. نتعلم بشوي شوي   |
| 18. We will sit down a little.   | 18. نجلسوا واحد الشوي  |
| 19. I will drink a very little.  | 19. نشرب واحد الشويوش  |
| 20. He will be worth twenty dollars more or less.                              | 20. يسوى عشرين ذالريال زايد نافص   |
| 21. Why art thou working?  | 21. علاش كتخدم   |
| 22. I am working for my father.  | 22. كندخدم على بابا  |
| 23. I have done it for thee.   | 23. عملته على سبتك   |
| 24. Have the artillerymen died?  | 24. مانوا الطبيجية   |

(a) See note a page 197.

(b) متفون *metkûn*. Passive participle of the verb تفن *tekan* he possessed some tongue, or faculty.

25. By God, may he be exalted, they have died! (a)

25. وحق الله تعالى إلا ماتوا

26. Let them rest in peace! (Lit. May God have mercy on them).

26. الله يرحمهم

27. They took us out forcibly.

27. خرجونا بالرز

28. Here they sell by pounds or by ounces, as thou desirest.

28. هنا كينباعوا بالرطل أو بالوفية  
كيب تحب

29. He gave me two ducats for my work.

29. اعطاني مثقالين على خدمتي

30. I will sell it all to thee for one thousand ducats.

30. نبيعد لك كلد بالبي مثقال

31. We are ready to die for our conuntry.

31. احنا موجودين باش نپوتوا  
على بلادنا

32. The sewant has gone for the doctress.

32. المتعلم مشى مورا الدوا

33. They sent me (to procure) for charecoal.

33. سبطوني مورا الفحم

34. Desirest thou to exchange thy horse for my mare?

34. كتحب تبدل العود ذبالك  
بالعودة ذبالى

(a) After the oath forms *الله حق* *hakk allahû*, and *والله* *allahu* (123) the affirmative verb is repeated but is preceded by the particle *لا* *illa*; e.g. *والله لا* *wallah illa matâ*.

- |   |  |
|---|--|
| 35. Where did he pass (to-wards?)   | 35. من اين جاز   |
| 36. He has not passed here-abouts nor there, nor above nor below, nor behind, nor in front. | 36. ما جاز لا من هنا ولا من ثم<br>لا من جوفى ولا من تحت<br>لا من الورا ولا من فدام |
| 37. He did not go out for (by reason of) fear.  | 37. ما خرج شي بالخوف   |
| 38. If thou sellest at this price thou wilt gain ten per cent.                              | 38. اذا تبعد بهذا الثمن تربح عشرة في المئة   |
| 39. He wishes to collect five per cent per month of interest.                               | 39. هو كيمحب يتخاص (a) خمسة في المئة ذالبايدة كل شهر                               |
| 40. He was travelling by sea.   | 40. هو كان مسافر في البحر  |
| 41. I dont like travelling by land.   | 41. ما كيمعجبني شي نسا-<br>جر<br>في البر   |

Pronunciation of the foregoing.

- |   |                               |
|---|-------------------------------|
| 8. ... <i>besselt âlic</i> (or <i>ssedda-atek</i> ) | 26. <i>Allah ierhhemum.</i>   |
| 11. ... <i>metkâna.</i>                             | 31. ... <i>mûjûdîn.</i>       |
|   | 39. ... <i>itekhalles</i> ... |

COMPOSITION 55.

Why hast thou sold (Ex. 35) the sword? (Comp. 24)

(a) *tckhles*, he collected, was paid.

—Because I have no money.— Why will that ruddy (Ex. 29) man look (Ex. 40) at me?—Because he desires (Ex. 32) to know thee (Comp. 29)—I am seated because I do not wish to work (Comp. 29) uselessly. —The prisoners (Comp. 15) went out (43)suddenly from the prison.—First he built (Comp. 36) a fort (Comp. 38) and then a house for himself.—Probably the mail courier will not come (168) today.—May be he will come.—Perhaps he passed the night (Comp. 34) at the fondack.—May be he is remaining on the road.—He does it intentionally.—What dost thou answer me? (Ex. 40)—I tell thee what he has given me nothing.—I have nothing to do with him; it is necessary that thou hand me the money.—I beseech thee to have patience with me.—Probably I will hand it thee during this month.—Probably he will come to see me.—Perhaps he wrote the letter and they have not received it.—Perchance a letter has come for me?—At day break we hear the cannon shot (Comp. 29).—I was kneeling when they entered my room.—I pray on my knees.

EXERCISE LVI.

- |  |  |
|--|--|
| <p>1. They will judge according to law.</p>                                    | <p>1. يحكمونه على موجب الشرع</p>           |
| <p>2. I will go to sleep according to thy wish.</p>                            | <p>2. نمشي ننعس على مرادى</p>              |
| <p>3. According to what I have understood the weaver does not wish to bet.</p> | <p>3. كيف فهمت الرزاز ما يحب يتخاطر شي</p> |



- |  |  |
|--|--|
| <p>4. I will do it in accordance with the opinion of the wise men (the learned).</p> | <p>4. انا نعمله على الراي ذالعلما</p>      |
| <p>5. Each one works according to what he is able.</p>                               | <p>5. كل واحد يخدم فده ما يقدّر</p>        |
| <p>6. Do thou as thou best may (or). Do thou thy utmost.</p>                         | <p>6. اعمل فده ما تقدّر (او اعمل جهدك)</p> |
| <p>7. Thou canst travel safely.</p>  | <p>7. تقدّر تسافر بالامان</p>              |
| <p>8. Art thou going to send me the weights? (the balance.).</p>                     | <p>8. ما شي تسيط لي الميزان</p>            |
| <p>9. Yes, Sir. just now.</p>  | <p>9. نعم يا سيدي دابا عاد</p>             |
| <p>10. Dost thou wish to help me? (Comp. 40).</p>                                    | <p>10. تحبّ تعاوني</p>                     |
| <p>11. Yes, Sir. With much pleasure.</p>   | <p>11. ايد ياسيدي على راسي و على عيني</p>  |
| <p>12. If thou help me I will give thee a present.</p>                               | <p>12. اذا تعاوني نعطيك واحد الهدية</p>    |
| <p>13. Have you finished the building.</p>   | <p>13. كملتوا البني</p>                    |
| <p>14. Yes. We finished it yesterday.</p>  | <p>14. اي كملناه البارح</p>                |
| <p>15. Dost thou like cuttle-fish (lit. does cuttlefish please thee).</p>            | <p>15. كيحبهوك اللواين</p>                 |

16. Yes, I like them very much  
(lit. they please me  
very much).

16. ايد كي عجبوني بالتراب

17. I see him always (con-  
-stantly) in the street.

17. ديما كنشوجد في الزنقة

18. The lazy man always is  
in the street.

18. المعكاز دايمًا في الزنقة

19. Seek thou always the  
opinion of the wise man.

19. اجتنس ديما على الراي ذا الحكيم

20. I will ever remember  
(Comp. 38) God.

20. على الدوام نتبكر الله

21. He took the money silently

21. فبض الدراهم بالسكات

22. I do not wish to go without  
a musket.

22. بما كنشحب شي نمشي بلا

(او من غير) مكحلة

23. Without doubt he will  
come today.

23. اليوم يسجي بلاشك

24. They have told me that  
the Administrators are  
in the Custom-house,  
but I did not see them.

24. فالوالي لامنا في دار العشور

لكن انا ما شجنهم شي

25. Without me you cannot  
assemble to amuse your-  
-selves. (a)

25. من غيري ما تنسججوا شي

تنججوا

a. It should be noted that the Particle بلا vulgarly requires to be followed by a Suffixed pronoun preceded by ب, e. g.: Without me بلا بي belâ biia: belâ bik; without thee, etc. etc.

26. Without thee we cannot  
(assemble) do anything. 26. من غيرك ما نستجـمرا شي  
نعملوا حتى شي
27. He loves no one except  
his wife. 27. هو ما كيتحب غير امراته
28. I think only of God. 28. ما كنا نختمم إلا في الله
29. The attorney will speaking  
about the law suit. (Case,  
question, claim acu-  
-sation). 29. الوكيل كان يهدر على الدعوة
30. Above every thing love  
God. 30. حسب انتم الله اكشرف من  
كل شي
31. He was travelling (moun-  
-ted) on a mule. 31. كان مسافر راكب على واحد  
البعثة
32. The dishes are on the table. 32. الطبا سبل على المائدة
33. All of them went out su-  
-ccessively. 33. كلهم خرجوا مورا بعضهم
34. I also have quarrelled  
with the neighbour. 34. حتى انا خاصيت مع الجار
35. My wife also has quarrelled  
with the neighbours. 35. حتى امراتي خاصيت مع  
الجيران
36. Nor do I wish to quarre  
with that drunkard. 36. حتى انا ما كنا نحسب شي  
نخاصم مع هذالك السكران
37. Didst thou not enjoy thy  
self? (Ex. 41) Nor I  
either! (Lit I likewise) 37. ما بقوت شي انا كذلك

- |                               |                    |
|-------------------------------|--------------------|
| 38. It is as small as a flea. | هو صغير فد البرغوث |
| 39. It is as big as a camel.  | هو كبير فد الجميل  |
| 40. Thou art as big as I.     | اننت كبير فدي      |
| 41. I weigh as much as thee.  | انا كنوزن فذكت     |

Pronunciation of the foregoing.

- |  |                                  |
|--|----------------------------------|
| 5. ... <i>kadd ma ikdar.</i>                             | 29. <i>Al-ûkil ... dâûûa ...</i> |
| 6. ... <i>kadd ma tekdar</i> ( or ...<br><i>juhdek).</i> | 31. ... <i>rakeb ...</i>         |
| 18. <i>Al mâgâz. ...</i>                                 | 35. ... <i>jîran.</i>            |

COMPOSITION 56.

Thy sons rose early.—The servants rose earlier than thou.—The boys (little boys) came very early.—Art thou still writing?—Is he still sewing?—Thy mother is not awakened yet.—We have not yet supped.—Dost thou wish a cigarette? Take! (i.e. Take one).—He sleeps calmly.—They hid themselves behind the door.—He was meditating (Ex. 40) sadly upon the death.—He was, sadly upon his father's grave.—Finally he said he would not go out from his house. I desire that thou employ the time usefully.—Let us go! we will go to the garden.—Truly he deserves (Comp. 43) the wage.—I write sometimes at night.—I go out often to the garden.—The tailor and the shoemaker were drunk.—The muleteers and the cameldrivers arrived very early.—I have not yet eaten (dined).—Have you not prayed yet?—We have not prayed yet.—Have they not yet bought the basin (Ex. 42).—They have not bought it yet.—The physician has not cured me yet.—He will come and he will cure thee if God will. —It is finished thanks to God!.



# APPENDIX I.

## MOORISH MEASURES WEIGHTS AND MONIES.

### MEASURES OF LENGTH.

*Kama*.—فامة *kama* sing.; فامتين *kamtain* dual; فامات *kamats* pl. فاما نص *nuss kama*, half a kama. Inches centimetres.

*Kala*.—فالة *kala* sing.; فالتين *kaltain* dual; فالات *kalats* pl.; فالة نص *nuss kala*, half a kala. فالة ثلث *tâlt* or *tûlût kala*, third of a kala. ربع فالة *rbaa* or *erbaa* or *ruba* or *râbûa kala*, fourth of a kala; ثمن فالة *tâmn* or *tâmîn kala* or ثمن ذالخالفة *tumun del-kala*, an eighth of a kala.

*Draa*.—ذراع *draa* or *derâa*, ذراعين *draîn* dual, ذروع *dârûa* (pl.) (lit. أذرع *adrûa*). نص ذراع *nuss draa*, half a draa. ربع ذراع *rbaa* (or *erbaa*) *deraa*, etc. etc.

*Pace*.—خالفة *khalfa*, sing. or خطوة *khatûa*; خالجات *khalfats* pl. or خطوات *khatûat*.

*Foot*.—قدم *kdem* or *kedem*, sing. اقدام *kdam* or *kedam* pl. (lit. *akdam*.)

*Span*.—شبر *shber* or *sheber* sing.; شبرين *shberain* dual; اشبار *shbar* *shebar* (lit. *ashbar*.)

*Hand*.—فتر *fter* or *feter* sing.; فترين *fétrain* dual.

*League*.—فرسخ *fersakh*; sing.; فراسخ *ferasakh* or *frasakh* pl. or ساعة *sââa* (hour.)

*Mile.*— ميل *mīl* sing.; أميال *mīal* pl. (for lit. *amīal*).

In some place a land measure called مرجع *marjāá*, (dual مرجعين *marjaain*, pl. مراجع *mrajaa* or *marajaa*) is used. It contains 384 square kalas.

## MEASURES OF CAPACITY.

### LIQUIDS.

*Kola.*— فلة *kolla* sing.; فلتين *koltain*, dual; فلال *klel* or *kalel*, pl.:  
فلة نص *nūss kolla*, half a kola, etc. etc.

*Quarter.*— ربعية *rubai* or *rubaiā*.

*Stone.*— (Half a quarter) (lit. eighth) ثمنية *tsumniā*, half a sotne. نص ثمنية *nūss tumniā*, etc. etc.

This measure is used for *oil* only which is the only liquid of commercial importance in Morocco. There is another measure however for *milk* which varies in size in different localities namely كيل *kail*, dual; كيلين *kailain*, pl. اكيال *kīal* or *akīal*, half a kail; نص كيل *nuss kail*.

### DRY MEASURE.

*Mudd.*— مدّ *mudd*, sing.; Used for Grain; مددين *māddain*, dual; pl. مدود or امدود *mdūd*, *medūd* *mdad* or *amdad*, half a mudd; نص مدّ *nūss mūd*, quarter mudd; ربعي *rubai* or *rubaiā*, eighth, ثمني *tumnī* or *tumni*, half an eighth of a mudd; نص ثمني *nūss tumni*.

The mudd varies greatly in size in different localities.

### WEIGHTS.

*Hundredweight.*— فنطار *kantar*; فنطارين *kantarain* dual; فناطر *kenatar* or *kenatār*. نص فنطار *nūss kantar*, half kantar; ربع

- rbaa or rubâ sing.; ربيعين rubâin dual; ربات rbaat rbaat or rubaat pl.; ربع نص nûss rbaa, half a quarter (a stone) وزنة uézna, a quarter of a quarter (half a stone.)

NOTE. In some parts of the west coast a nother dry measure, called the خروبة kharroba, dual, خروبتين kharrobtâin pl. خواريب khrâreb or kharareb, is used.

Pound.— رطل rtal or ertal sing.; رطلين ertlâin or rtalâin dual; ارتال artal and رطول rtul or ertel pl.; ربع نص nûss rtal, half apound; اربع اواف arbaa ûak, quarter a pound (lit. tr. 4 ounces.

Ounce.— وفية ukîia sing.; وفيتين ukiitâin dual; اواف ûak and وقيات ukiiat pl.; نص وفية nûss ûkîia, half an ounce; ربع رباا ûkîia, quarter ounce.

Ducat.— مثقال sing. metskal; dual مثقالين metskalâin; pl. مثافل metsakel or mtakel. (a)

Nûaia.— نوايا nuaîia pl. نوايات nuaîiats. (a)

The equivalents in European weights of the foregoing are not given because they vary greatly in different localities even though known by the words given above.

## MONIES.

### GOLD.

Moorish gold pieces.— بندكي bendkî or béndek,î pl. بنادق bnadek or benaduk. Value 65 ounces (ûkias). Half bendkî نص بندكي nûss bendekî 32½ ounces.

### SILVER.

Ducat.— (An imaginary piece money) مثقال metkal sing.; dual

(a) These two weights are those used for Gold, silver precious stones, and perfume essences.

مشكاليين *metzkalaïn*, pl. مشافل *mtakel* or *metakel*. Value 10 ounces 40 moozûnats.

*Derham of 4 ounces.*— ذاربع اواق *derham d-arbaa âak*, pl. in ات *at*. Value 4 ounces or 16 moozûnats.

*Derham of 10 moozûnats.*— درهم عشرة وجودة *derham d-aashra âjuh*. Value 2 ½ ounces or 10 moozûnats.

*Derham of 8 moozûnats.*— درهم تهنية وجودة *derham temni ujûh*. Value 2 ounces or 8 moozûnats.

*Derham of 7 moozûnats.*— درهم سبع وجودة *derham de-sebaa âjuh*. Value 1 ⅓ ounces or 7 moozûnats.

*Derham of 4 moozûnats.*— ذاربع وجودة *derham d-arba âjuh* or وفية *ukûia*; pl. اواق *aâak*. Value 1 ounce or 4 moozûnats.

*Moozûna.*—(Imaginary value) (a) sing. موزونة *mûzûna*, dual وجذيين *âjhain* (literally translated “two faces”), pl. موزونات *mûzûnats* or وجودة *âjuh* (lit. “to faces”).

COINS ISSUED BY THE LATE SULTAN MULEY AL HASSAN AND  
PRESENT SULTAN MULEY ABD-AL-AZIZ.

1<sup>ts</sup>. *Dollar* ريال *riâl* (invariable for dual and pl.), 5 pesetas Spanish.

2<sup>nd</sup>. *Half dollar.*— نص ريال *nûss riâl*, pl. نصاص الريال *nssass er-riâl*. 2½ pesetas Spanish.

3<sup>rd</sup>. *Quarter dollar.*— ربع الريال *rbaa* or *rûba er-riâl*, pl. in ات *at*, 1¼ pesetas Spanish.

4<sup>th</sup>. *Derham hassani.*—Half peseta 1<sup>ts</sup>. درهم حسني *derham hassani*; 2<sup>nd</sup>. زوج بلايين *zâj blaïn*; 3<sup>rd</sup>. فروش *kersh* or *guersh*, pl. فروش *krush* or *grûsh* 50 centimos of a Spanish peseta.

<sup>a</sup> Value 6 fluses.



5th. *Belian*.—1<sup>st</sup>. نص حسنـي *näss hasani*; 2<sup>nd</sup>. بليون *belian*;  
3<sup>rd</sup>. كريتش *kriësh* or *grüesh* pl. in ات *at*. 25 centimes of a  
Spanish peseta.

COPPER.

*Piece of 4 fluses*.—اربعـة ذالـفـلـوس *arbaa dal-flûs* or *felûs*.

*Piece of 2 fluses*.—1<sup>st</sup>. زوج فلوس *zûj flûs*; 2<sup>nd</sup>. ثمنية *temnia* (a)

*Piece of 1 flûs*.—فلس *fels* pl. فلوس *flûs*. In the vicinity of Te-  
-tuan the *fels* is called also دبلون *doblon* pl. *dbalen* or  
*débulen*.

As at present forcing monies are even more commonly in  
use in Morocco than Moorish coins it is thought advisable to  
give the names of the foreign most kuwen generally 'current  
amongst the Moors.

GOLD.

- |          |   |  |
|----------|---|--|
| Spanish. | { | <i>Doubloon</i> .—Sing. دبلون <i>doblon</i> , pl. دبالن <i>dbalen</i> . Value<br>1 ounce of gold.  |
|          |   | <i>Half doublan</i> .—Sing. نص دبلون <i>näss doblon</i> ½ an of gold.  |
|          |   | <i>5 dollar piece</i> .—1 <sup>st</sup> . ليبرة <i>libra</i> , pl. in ات <i>at</i> ; 2 <sup>nd</sup> . ربع دبلون<br><i>râba doblon</i> , pl. in ات <i>at</i> . |
| British. | { | £ <i>Sterling</i> .—ليبرة انكليزية <i>libra ingliza</i> .  |
| French.  | { | <i>Louis d'or</i> .—لويـز <i>luiz</i> . 20 franc piece.  |
|          |   | <i>Half louis d'or</i> .—نص اللويـز <i>näss al-luiz</i> ; 10 franc piece.  |
|          |   | <i>Quarter louis d'or</i> .—الـريـال ذابـب <i>er-riâl dhab</i> ; 5 franc<br>piece.   |

(a) The word *temnia*, which signifies "eight" daibtless has its origin in some  
ancient money whose value was the fourth of a flûs

SILVER.

Spanish.	{	Dollar.—1 <sup>st</sup> . <i>دورو dâro</i> , (inv. dual and pl.); 2 <sup>nd</sup> . <i>ريال rîal</i> (inv. dual and pl.); 3 <sup>rd</sup> . <i>ريال كبير rîal kbîr</i> ; 4 <sup>th</sup> . <i>ريال بو مدفع rîal bâ medfaa</i> .
		Half dollar.— <i>نص الريال nûss er-rîal</i> sing.; <i>نصاص ذا الريال nessass der-rîal</i> pl.
		Quarter dollar.— <i>ربع الريال ruba er-rîal</i> sing.; <i>ربعات rubat er-rîal</i> pl.
		2 pesetas piece.—1 <sup>st</sup> . <i>زوج بسيط zâj bésasét</i> ; 2 <sup>nd</sup> . <i>زوج بساسط zâj bsaset</i> .
		1 peseta piece.— <i>بسيطة besseta</i> .
		2½ real vellon piece.— <i>زوج بايون ونص zâj beliân û nûss</i> .
		Half peseta.— <i>زوج بلاين zâj blaîn</i> .
French.	{	5 franc piece.—1 <sup>st</sup> . <i>ريال فرنسيس rîal fransîs</i> ; 2 <sup>nd</sup> . <i>ريال صغير rîal saghéér</i> .

COPPER.

Spanish.	{	10 centimos of a peseta.— <i>عشرة وجودا aashra ûjûh</i> .
		5 centimos of a peseta.— <i>خمسة وجودا khamsa ûjûh</i> .

As it is hardly possible to give a general idea of the moors method of counting money the form in which they reckon, is indicated in detail as follows, beginning with the "flus."

1. Flûs. *فلس filss*.
2. » *زوج فلس or ثينية ذا الجلس Zây flûs, or tennia del-flûs*.
3. » *نص موزونة Nûss mâzâna*.
4. » 1<sup>st</sup>. *اربعه ذا الجلس Arbaa del-flûs*.
- 2<sup>nd</sup>. *ستاشر فلس Settashar filss*.

5. Flus.	1 <sup>st</sup> .	خمسة دالبلوس	<i>Khamsa del-flûs.</i>
	2 <sup>nd</sup> .	عشرين جلس	<i>Aashrîn filss.</i>
6. «		موزونة	<i>Mâzûna.</i>
7. »		موزونة و جلس	<i>Mâzûna û filss.</i>
8. «		موزونة و ثمانية	<i>Mâzûna û temniâ.</i>
9. »		موزونة و نص	<i>Mâzûna u nâss.</i>
10. »		و جهين غير ثمانية	<i>Ujain ghair temniâ.</i>
11. »		و جهين غير جلس	<i>Ujain ghair filss.</i>
12. »		و جهين	<i>Ujain.</i>
13. »		و جهين و جلس	<i>Ujain û filss.</i>
14. »		و جهين و ثمانية	<i>Ujain û temniâ.</i>
15. »		و جهين و نص	<i>Ujain û nâss.</i>
16. »		ثلاثة غير ثمانية	<i>Tlata ghair temniâ.</i>
17. »		ثلاثة غير جلس	<i>Tlata ghair filss.</i>
18. »		ثلاث و جوة	<i>Telt ûjâh.</i>
19. »		ثلاثة و جلس	<i>Tlata û filss.</i>
20. »		ثلاثة و ثمانية	<i>*Tlata û temniâ.</i>
21. »		ثلاثة و نص	<i>Tlata û nâss.</i>
22. »		أربعة غير ثمانية	<i>Arbaa ghair temniâ.</i>
23. »		أربعة غير جلس	<i>Arbaa ghîr filss.</i>
24. »	1 <sup>st</sup> .	أربع و جوة	<i>Arbaa ûjâh.</i>
	2 <sup>nd</sup> . or	درهم بلوس	<i>Derham flûs.</i>
	3 <sup>rd</sup> . or	وفيد	<i>Ukiia. (ounce).</i>
	etc.	etc.	etc.
30. »	1 <sup>st</sup> .	خمسة و جوة	<i>Ilhamsa ûjâh.</i>
	or	خمسة موزونات	<i>Ilhamsa mâzûnatz.</i>
	etc.	etc.	etc.
36. »		ست و جوة	<i>Sett ûjâh.</i>
	etc.	etc.	etc.

42. »		سمع و جود	<i>Sebaa ûjâh.</i>
	etc.	etc.	etc.
48. »	1st.	ثمنية و جود	<i>Temniâ ûjâh.</i>
	etc.	etc.	etc.
	2nd. or	وفيتين	<i>Ukiitain.</i> ( 2 ounces 8 mu- -zûnatz ).
	etc.	etc.	etc.
66. »		احداشر موزونة	<i>Idashar mâzûna.</i> ( 11 mu- -zûnâtz etc. ).
72. »	1st.	اثناشر موزونة	<i>Tnashar mâzûna.</i> ( 12 mû- zûnatz ).
	2nd. or	ثلاث اواق	<i>Telt aûak.</i> ( 3 ounces ).
	etc.	etc.	etc.
96. »	1st.	سناشر موزونة	<i>Settashar mâzûnatz</i> ( 16 mû- -zûnatz ).
	2nd. or	اربعة اواق	<i>Arbaa ûak.</i> ( 4 ounces ).
120. »		خمسة اواق	<i>Khamsa ûak.</i> ( 5 ounces ).
	etc.	etc.	etc., and so on to.
10 Ounces. } 1 Metzcal. }		مشفال	<i>Metzkal.</i> ( 10 ounces ).

MEASURES OF TIME.

Century	}		فرون	<i>karn.</i> sing.
			فونين	<i>karnaîn.</i> dual.
			فرون	<i>korûn.</i> pl.
Year.	}	1st. }	عام	<i>aâm.</i> sing.
			عامين	<i>aamaîn.</i> dual.
		2nd. }	عوام	<i>aaûam.</i> pl. not used.
			سنة	<i>senâ.</i> sing.
			سنين	<i>snîn</i> or <i>seniâ.</i> pl.

Month.	{	شهر <i>shar</i> or <i>shaher</i> . sing.
		شهرين <i>shahraîn</i> . dual.
		شهور <i>shûr</i> or <i>shehûr</i> . pl.

The Moslem year has twelve months the names and sequence are as follow:

1<sup>st</sup>. محرم *mohârrem* or vulgarly العشور *al ashûr*. It has 30 days.

2<sup>nd</sup>. صفر *ssafar* or vulgarly, شاع العشور *shaa al-ashûr*. It has 29 Days.

3<sup>rd</sup>. ربيع الاول 1<sup>st</sup>. *rabia al-ûuel* المولود 2<sup>nd</sup>. *al-mulud* It has 30 days.

4<sup>th</sup>. ربيع الثاني 1<sup>st</sup>. *rabia et-tani* المولود 2<sup>nd</sup>. *shaa al-mûlûd*. It has 29 days.

5<sup>th</sup>. جمادى الاول *jûmada al-ûuel*. It has 30 days.

6<sup>th</sup>. جمادى الثاني *jumada et-tani*. It has 29 days.

7<sup>th</sup>. رجب *rêjêb*, or *rjeb*. It has 30 days.

8<sup>th</sup>. شعبان *shaaban*. It has 30 days.

9<sup>th</sup>. رمضان *ramdan*, or *ramadan*. It has 30 days. See page 115.

10<sup>th</sup>. شوال *shual*, or. vulgarly. العيد الصغير *al-aid ess-ssagher*. It has 29 days.

11. ذوالنعدة *dul-kaada*, or. vulgarly. باين الاعياد *bain al-aiad*; It has 30 days.

12. ذوالحجة *dul-hajja*, or vulgarly العيد الكبير *al-adi al-kêbir*. It has 29 days-and in 30 days.

All the months commence with the moon.

Week. جمعة sing. *jumaa*. dual. جمعتين *jumataîn* pl. جمعات *jumast*.

The week is divided into seven days whose names are as follows:

Sunday.	نهار الاحد	<i>nehar al-hhad.</i>
Monday.	نهار الاثنين	<i>nehar letnîn or el-letnîn.</i>
Tuesday.	نهار الثلاثاء	<i>nehar et-telata.</i>
Wednesday.	نهار الاربعه	<i>nehar al-arbaa.</i>
Thursday.	نهار الخميس	<i>nehar al-khemîs.</i>
Friday.	نهار الجمعة	<i>nehar al-jimûaa (for jâmuaa).</i>
Saturday.	نهار السبت	<i>nehar es-sebt.</i>

Day. —	{ يوم <i>Iâm.</i> sing. يومين <i>Iâmain</i> dual. أيام <i>Iiam</i> (for <i>aiiam</i> ). pl.         }	Day of 24 hours.

The day time, i.e. time during which the sun is above the horizon. نهار *nehar* sing. نهارات *neharat* pl.

The Moors use the following terms to indicate the different periods of the day.

1st.	البجور	<i>al fjer, or féjér (for al-fejir)</i> Day break.
2nd.	الصباح	<i>ess-ssebah</i> , early morning.
3rd.	الضحى	<i>ed-deha</i> S. a. m.
4th.	الغالي الضحى	<i>ed-deha al-aali</i> , about 10 a. m.
5th. }	الاولى	<i>al-ûûli, or al-ûûéli</i>
	الاعلام	<i>al-aalam.</i>
	الزوال	<i>es-zaûal.</i>
6th.	الظهور	<i>ed-dhor</i> (lit. <i>dohr</i> ). See page. 277.
7th.	العصر	<i>al-âssar</i> (lit <i>assr</i> ). See page. 277.
8th.	المغرب	<i>al-maghreb</i> . See note of page 210 sunset.
9th.	العشا	<i>al-âsha</i> See page 277.
10th.	نص الليل	<i>nâss al-tîl</i> , midnight.

Moors who understand the hour of the clock count them in the same manner as Europeans, and express them by the cardinal numbers thus "the one", the two, three" etc. e. g:

Hour. —  $\left\{ \begin{array}{l} \text{ساعة} \text{ } \textit{saââ.} \text{ sing.} \\ \text{ساعتين} \text{ } \textit{sââtain.} \text{ dual.} \\ \text{ساعات} \text{ } \textit{saats.} \text{ pl. and } \text{سوايع} \text{ } \textit{suaia.} \end{array} \right.$

Half hour.  $\text{نص ساعة} \text{ } \textit{nûss-sâââ.}$

Quarter hour  $\text{ربع ساعة} \text{ } \textit{rûba saââ.}$

Five minutes.  $\left\{ \begin{array}{l} \text{درج} \text{ } \textit{darj.} \text{ sing.} \\ \text{درجین} \text{ } \textit{darjain} \text{ dual.} \\ \text{Ten minutes.} \\ \text{ادراج} \text{ } \textit{draj} \text{ (for } \textit{adraj}) \text{, pl.} \end{array} \right\}$  literally tr. "Step"

$\left\{ \begin{array}{l} \text{قسم} \text{ } \textit{kasm.} \text{ sing.} \\ \text{قسمین} \text{ } \textit{kasmain} \text{ dual.} \\ \text{literally tr. Division.} \\ \text{قسمات} \text{ } \textit{kasmats} \text{ pl.} \end{array} \right\}$

### THE ERA OF THE HEGIRA.

The Era used by the Arabs and indeed by all mohammedans is called the *hégira*, هجرة *higra*, (i.e. Emigration, abandonment flight), and it began on the day in which mohamed fled from Mecca to medina. The first year of the Hegira began on 16 July 622 of the Christian era.

The years composing the Hegira era are lunar and contain eleven days less than our solar years.

The Hegira era is divided into cycles of 30 years of which 19, called common, are of 354 days, and the remaining 11, called intercalated, have one more that is 355 days each. The intercalated years of the cycle are Nos. 2, 5, 7, 10, 13, 16, 18, 21, 24, 26 and 29.

The correspondence of the Hegira years with those of the Christian era is found by the following method.

Divide the Hegira year by 33, then subtract the quotient from the divided (the given Hegira year), and add 622 to the difference.

To find the Hegira year corresponding to any given Christian year, subtract 622 from the given year, divide the resulting difference by 32, and add the quotient to the divided.

EXAMPLES.

Let 1286 be the hegira year to which it is desired to find the corresponding Christian year.

$$1286 : 33 = 38 \frac{32}{33} \text{ (say 30).}$$

$$1286 : 39 = 1257 \quad 622 = 1869 \text{—The Christian year required.}$$

Let 1869 be the Christian year to which it is desired to find the corresponding hegira year.

$$1869 - 622 = 1247.$$

$$1247 : 32 = 38 \frac{31}{32} \text{ (say 39).}$$

$$39 + 1247 = 1286 \text{ the Hegira year required.}$$

NOTE. The years are divided by 33 and 32 respectively for the reason that Christian year makes 33 of the Hegira, and "vice versâ"

CHRONOLOGICAL TABLE.

Shewing the dates of the Hegira era corresponding to the Christian years from 1872 to 1972.

The asterisk indicates the Hegira intercalated years and the D, the day of the week. The line \_\_\_\_\_ over the year closes the Hegira cycle of 30 years.

Era of the J. C.	Era of the Hegira.			
1872	1289	March	11	D. 2 i. e. Monday.
1873	1290	»	1	D. 7 i. e. Saturday, etc.



Era of the J. C.		Era of the Hegira.		
1874	1291	February 18	D. 4	
1875	1292*	» 7	D. 1	
1876	1293	January 28	D. 6	
1877	1294	» 16	D. 3	
1878	{	1295	January 5	D. 7 of 1878
		1296	December 26	D. 5
1879	1297*	» 15	D. 2	
1880	1298	» 4	D. 7	
1881	1299	November 23	D. 4	
1882	1300*	» 12	D. 1	
1883	1301	» 2	D. 6	
1884	1302	October 21	D. 3	
1885	1303*	» 10	D. 7	
1886	1304	September 30	D. 5	
1887	1305	» 19	D. 2	
1888	1306*	» 7	D. 6	
1889	1307	August 28	D. 4	
1890	1308*	» 17	D. 1	
1891	1309	» 7	D. 6	
1892	1310	July 26	D. 3	
1893	1311*	» 15	D. 7	
1894	1312	July 5	D. 5	
1895	1313	June 24	D. 2	
1896	1314*	» 12	D. 6	
1897	1315	» 2	D. 4	
1898	1316*	May 22	D. 1	
1899	1317	» 12	D. 6	

Era of the J. C.	Era of the Hegira.				
1900	1318	May	1	D. 3	
1901	1319*	April	20	D. 7	
1902	<u>1320</u>	»	10	D. 5	
1903	1321	March	30	D. 2	
1904	1322*	»	18	D. 6	
1905	1323	»	8	D. 4	
1906	1324	February	25	D. 1	
1907	1325*	»	14	D. 5	
1908	1326	»	4	D. 3	
1909	1327*	January	23	D. 7	
1910	1328	»	13	D. 5	
1911	{	1329	»	2	D. 2
		1330*	December	22	D. 6
1912	1331	»	11	D. 4	
1913	1332	November	30	D. 1	
1914	1333*	»	19	D. 5	
1915	1334	»	9	D. 3	
1916	1335	October	28	D. 7	
1917	1336*	»	17	D. 4	
1918	1337	»	7	D. 2	
1919	1338*	September	26	D. 6	
1920	1339	»	15	D. 4	
1921	1340	September	4	D. 1	
1922	1341*	August	24	D. 5	
1923	1342	»	14	D. 3	
1924	1343	»	2	D. 7	
1925	1344*	July	22	D. 4	

Era of the J. C.		Era of the Hehira.			
1926	1345	July	12	D. 2	
1927	1346*	»	1	D. 6	
1928	1347	June	20	D. 4	
1929	1348	»	9	D. 1	
1930	1349*	May	29	D. 5	
1931	1350	»	19	D. 3	
1932	1351	»	7	D. 7	
1933	1352*	April	26	D. 4	
1934	1353	»	16	D. 2	
1935	1354	»	5	D. 6	
1936	1355*	March	24	D. 3	
1937	1356	»	14	D. 1	
1938	1357*	»	3	D. 5	
1939	1358	February	21	D. 3	
1940	1359	»	10	D. 7	
1941*	1360	January	29	D. 4	
1942	1361	»	19	D. 2	
1943	1362	»	8	D. 6	
	1363*	December	28	D. 3	
1944	1364	»	17	D. 1	
1945	1365	»	6	D. 5	
1946	1366*	November	25	D. 2	
1947	1367	»	15	D. 7	
1948	1368*	»	3	D. 4	
1949	1369	October	24	D. 2	
1950	1370	»	13	D. 6	
1951	1371*	»	2	D. 3	

Era of the J. C.	Era of the Hegira.			
1952	1372	September	21	D. 1
1953	1373	»	10	D. 5
1954	1374*	August	30	D. 2
1955	1375	»	20	D. 7
1956	1376*	»	8	D. 4
1957	1377	July	29	D. 2
1958	1378	»	18	D. 6
1959	1379*	»	7	D. 3
1960	<u>1380</u>	June	26	D. 1
1961	1381	»	15	D. 5
1962	1382*	»	4	D. 2
1963	1383	May	25	D. 7
1964	1384	»	13	D. 4
1965	1385*	»	2	D. 1
1966	1386	April	22	D. 6
1967	1387*	»	11	D. 3
1968	1388	March	31	D. 1
1969	1389	»	20	D. 5
1970	1390*	»	9	D. 2
1971	1391	February	27	D. 7
1972	1392	»	16	D. 4

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## APPENDIX II.

### THE IRREGULARITIES OF THE MOORISH DIALECT OF ARABIC.

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In the beginning of this work we mentioned, and we have had occasionally to revert to it, that the *vulgar Arabic* wanders very frequently from the rules of *classical* or *literal* Arabic. To make the difference more easily understood we propose to show in this appendix the principal irregularities observable in the Arabic vulgar of Morocco when compared with the literal both as regards the preliminary observation we made and in relation to all the parts of speech:

#### PRELIMINARIES IDEAS.

##### § 1. LETTERS OF THE ALPHABET.

1<sup>st</sup>. The pronounciation of some letters of the alphabet is different to that which they have in other moslem countries, and even within the Moorish Empire one finds different pronounciations of the same letter, as has been shewn in chapter II page 2.

2<sup>nd</sup>. The initial *alif*, (both the "uniting" and "separating") is frequently suppressed in the vulgar speech.

EXAMPLES.

Vulgar.		Literal.
أمرأة <i>mraa</i> , woman.		أَمْرَاءُ <i>emratun</i> .
أحمد <i>hhmed</i> , Hamed.		أَحْمَدُ <i>ahmadu</i> .
أمواج <i>muaj</i> , waves.		أَمْوَاجُ <i>amuajun</i> .

3rd. When the hamzated *alif* is initial a *lam*, is frequently placed before it.

EXAMPLES.

Vulgar.		Literal.
لارنب <i>larneb</i> , hare.		أَرْنَبُ <i>arnabūn</i> .
لامين <i>lamīn</i> , administrator.		أَمِينُ <i>aminūn</i> .

4th. The hamzated *alif* is sometimes changed into و.

EXAMPLES.

Vulgar.		Literal.
وخر <i>ūkhkhar</i> or <i>ūkahkhar</i> , he hindered.		أَخْرُ <i>akhkhara</i> .
ونيسة <i>ūnīsa</i> , ( <i>f.</i> ) intimate friend.		أَنْبِسَةُ <i>anīsatun</i> .

5th. Ordinarily the *alif* of the article preceding a word beginning with a hamzated *alif* is not pronounced, and in this event the *lam* of the article takes the *fatha*.

EXAMPLES.

Vulgar.	Literal.
لابيض <i>l'biad</i> (adj. or noun) the white.	الابيض <i>al-abiadu.</i> الاحمر <i>al-ahmaru.</i>
لاحمر <i>lehmar</i> (adj. or noun) the red.	

6th. The letters ض and ط are sometimes changed into ط.

EXAMPLES.

Vulgar.	Literal.
مریط <i>mrît</i> , sick.	مَرِيضٌ <i>marîdûn.</i>
موضع <i>mótád</i> , place, site.	مَوْضِعٌ <i>mâûdiaân.</i>
ظهر <i>thar</i> , back.	ظَهْرٌ <i>dahrûn.</i>
عظم <i>atam</i> , bone.	عَظْمٌ <i>aadmân.</i>

7th. In like manner we have observed in some places the very rare conversion of the غ into ع; e.g.: عرسة *aarsa*, garden, for غرسة *gharsa*, pl. عراسي *ârasî* for غراسي *ghârasî*.

8th. The ل is changed into ن, and “vice versa”.

EXAMPLES.

Vulgar.	Literal.
سناح <i>snaḥ</i> , arms weapons.	سِلَاحٌ <i>silâḥûn.</i>
زئولة <i>zénzla</i> , earthquake.	زَلْزَلَةٌ <i>zalzalatûn.</i>
نول <i>nâûl</i> , colour.	لَوْنٌ <i>laûnân.</i>
نعل <i>nââl</i> , (he) cursed.	لَعْنٌ <i>lââdnâ.</i>

9th. The *s* of the personal pronouns *س*, *هو*, *ها*, *هي*, and *هم*, is very frequently dropped in pronunciation.

EXAMPLES.

Vulgar.	Literal.
قتل <i>kétlu</i> , (he) killed him.	قَتَلَهُ <i>kátáláhû</i> .
قتلها <i>kétla</i> , » » her.	قَتَلَهَا <i>kátáláhâ</i> .
قتلهم <i>kettum</i> , » » them.	قَتَلَهُمْ <i>kátálâhum</i> .
ما هو شي <i>ma-û-shî</i> , not or is not.	مَا هُوَ شَيْءٌ <i>mâ hûâ shâiûn</i> .

10th. Vulgarly the *ta merbâta* is not pronounced if a suffixed pronoun does not follow it. (See page 5 No. 20.)

EXAMPLES.

Vulgar.	Literal.
مدينة <i>mâina</i> , city.	مَدِينَةٌ <i>madînatûn</i> .

11th. The *y* in the plurals of the formation, *أ. ي. ي.*, is also, not pronounced.

EXAMPLES.

Vulgar.	Literal.
سلطان <i>slâten</i> , Sultans.	سُلَاطِينُ <i>salatînû</i> .
صناديق <i>ssnadak</i> , boxes.	صُنَادِيقُ <i>ssnadikû</i> .

§ 2. VOWELS AND ORTHOGRAPHIC SIGNS.

1st. The vowel of the 1st. radical letter of trilateral nouns is frequently changed into *sokun* contrary to the rules of clas-



-sical Arabic and this also happens in some persons of the preterite tense of some verbs.

EXAMPLES.

Vulgar.	Literal.
ذهب <i>dhab</i> , gold.	ذَهَبَ <i>dahabun</i> .
رجل <i>rijel</i> , foot.	رَجَلَ <i>rijlun</i> .
سمن <i>smen</i> , salt butter.	سَمِنَ <i>samnun</i> .
كتب <i>ktéb</i> , he wrote.	كَتَبَ <i>kataba</i> .
كتبت <i>ktébt</i> I wrote.	كُتِبْتُ <i>katabtû</i> .
كتبنا <i>ktebna</i> we wrote.	كُتِبْنَا <i>katabna</i> .

2<sup>nd</sup>. In like manner the vowel of the 1<sup>st</sup>. radical in the vulgar idiom is always suppressed when the 2<sup>nd</sup>. radical is followed by a prolonging letter (No. 29) in verbs and particles as well as nouns. This is a rule which has almost no exception.

EXAMPLES.

Vulgar.	Literal.
نهار <i>nehar</i> . day.	نَهَارٌ <i>naharûn</i> .
مدينة <i>medina</i> , city.	مَدِينَةٌ <i>madinatun</i> .
قلوب <i>klub</i> , hearts.	قُلُوبٌ <i>kâlûbân</i> .
جبال <i>jibal</i> , mountains.	جِبَالٌ <i>jibalân</i> .
بنييت <i>bnît</i> , I built. (a)	بُنِيْتُ <i>banaitû</i> .
بنينا <i>bnîna</i> , we built. (a)	بُنِينَا <i>banaina</i> .

(a) The *ي* of these examples is vulgarly a letter of prolongation.

Vulgra.	Lulgar.
هنا <i>héna</i> , here.	هَنا <i>huna</i> .
شمالا <i>shmalá</i> , to the left.	شَمَالاً <i>shamalan</i> .
حذا <i>hhda</i> , in front of or at side.	حَذَا <i>hida</i> .
حذاك <i>hhdak</i> , at thy side.	حَذَاكَ <i>hhidaka</i> .

3<sup>rd</sup>. The same suppression takes place when the 2<sup>nd</sup>. radical letter is followed by a ي or a و preceded by *fatha*.

EXAMPLES.

Vulgar.	Literal.
شرى <i>shra</i> , he bought.	شَرَى <i>shara</i> .
شروا <i>shráû</i> , they bought.	شَرُوا <i>sháraû</i> .
بنى <i>bna</i> , he built.	بَنَى <i>bana</i> .
بنوا <i>bnaû</i> , they built.	بَنَوْا <i>banau</i> .

4<sup>th</sup>. The *fatha* followed by a ي is often changed into *kesra* and followed by و with a *damma*.

EXAMPLES.

Vulgar.	Literal.
ليل <i>lil</i> , night.	لَيْلٍ <i>lailân</i> .
زيت <i>zit</i> , oil.	زَيْتٍ <i>zaitun</i> .
فَيَّقَ <i>fiiak</i> , he awakened.	فَيَّقَى <i>faiïaka</i> .
عليك <i>alik</i> , upon thee.	عَلَيْكَ <i>alaïka</i> .
كيف <i>hif</i> , how?	كَيْفٍ <i>kaïfa</i> .

Vulgar.	Literal.
نوبة <i>nauba</i> , time occasion.	نُوبَةٌ <i>naubatûn</i> .
زَوَّجَ <i>zâûej</i> , he married.	زَوَّجَ <i>zawûâjâ</i> .
تَزَوَّجَ <i>tzâûej</i> , he was married.	تَزَوَّجَ <i>tazawûâja</i> .

5<sup>th</sup>. The *kesra* is frequently changed *fatha*, 1<sup>st</sup>. in the 2<sup>nd</sup> radical of the participial masc. agent, and 2<sup>nd</sup>. in the penultimate letter of the pl. of formations . . . ا . . . and . . . ا . . .

EXAMPLES.

Vulgar.	Literal.
خالق <i>khlak</i> , creator.	خَالِقٌ <i>khalikân</i> .
جامع <i>jamaa</i> , he who col- -lects, mosque.	جَامِعٌ <i>-jamioun</i> .
فناطر <i>kanatar</i> , bridges.	فَنَاطِرٌ <i>kanatirû</i> .
صناديق <i>ssâddak</i> , boxes.	صَنَادِقٌ <i>ssanadikû</i> .

6<sup>th</sup>. The *sokum* of the 2<sup>nd</sup>. radical letter borne by the tri-literal nouns of classical Arabic is frequently changed into *fatha* in the vulgar.

EXAMPLES.

Vulgar.	Literal.
بحر <i>bhhar</i> , sea.	بُحْرٌ <i>bahhrun</i> .
لحم <i>lham</i> , flesh.	لَحْمٌ <i>lahhamûn</i> .
فجر <i>fjêr</i> , dawn.	فَجْرٌ <i>fajrûn</i> .

7<sup>th</sup>. The vowel of the 2<sup>nd</sup>. radical is changed vulgarly into *sokun* 1<sup>st</sup>. in the feminine and the pl. of the agent or active participle; 2<sup>nd</sup>. in various persons of the trilateral regular verb, and 3<sup>rd</sup>. in some persons of formations derived from verbs.

EXAMPLES.

Vulgar.	Lulgar.
سكنت <i>sakna</i> , inhabitant (fem.)	سكنت <i>sakinatûn</i> .
ساكنين <i>saknîn</i> , inhabitants.	ساكنين <i>sakinîna</i> .
مسافرة <i>msâfra</i> , traveller (fem.)	مسافرة <i>musafirâtûn</i> .
كتبت <i>kétbét</i> , she wrote.	كتبت <i>katabat</i> .
كتبوا <i>kétbû</i> , they wrote.	كتبوا <i>katabû</i> .
اكتبوا <i>tkétbû</i> , you write.	اكتبوا <i>taktûbûna</i>
يكتبوا <i>tkétbû</i> , they will write.	يكتبوا <i>iaktûbûna</i> .
صالحت <i>ssalhhét</i> , she paci- -fied.	صالحت <i>ssalahhat</i> .
صالحوا <i>ssalhhu</i> , they paci- -fied.	صالحوا <i>ssalahû</i> .
يصالحوا <i>iissalhu</i> , they will pacify.	يصالحوا <i>iâssalihûna</i> .
تصارفوا <i>tdarbû</i> .	تصارفوا <i>tadarabû</i> .

Vulgar.	Literal.
انفتحوا <i>enféthu</i> , they be- me opened.	انفتَحُوا <i>infatahû.</i>
ارتفعوا <i>ertefaû</i> , they were raised.	ارتَفَعُوا <i>irtafaau.</i>
استغفروا <i>estaghfrû</i> , they be- sought pardon.	اسْتَغْفَرُوا <i>istaghfarû.</i>

8th. In regard to the vowels of the 3<sup>rd</sup>. radical, and other final consonants it has been already noted that they are omitted in the vulgar tongue, ( see No. 30 ). If to the final consonants suffixed pronouns are joined, one notes a change of vowels and *socons* in the radical letters as will be seen in the following.

EXAMPLES.

Vulgar.	Literal.
أذن <i>âden</i> , ear.	أذِنَ <i>udnân.</i>
أذني <i>udni</i> , my ear.	أذِنِي <i>udni.</i>
رجل <i>rjel</i> , foot.	رَجَلَ <i>rîjlân.</i>
رجلي <i>rjeli</i> , my foot.	رَجَلِي <i>rîjli.</i>
قلب <i>kalb</i> , heart.	قَلَبَ <i>kalbun.</i>
قلبك <i>kâlbek</i> , thy heart ( invariable ).	قَلَبَكَ <i>kalbâka</i> (a) (noun).

(a) It is to be observed that the declension of nouns in classical Arabic: e.g. *kalbuka* which becomes in the accusative case *kalbuka* and in the genitive *kalbi-ka*; is not used in the *vulgar* Arabic of Morocco. This must be remembered in the following examples.

Vulgar.	Literal.
فلبها <i>kalba</i> , her heart.	فَلْبُهَا <i>kalbuha</i> . (noun)
فلبه <i>kalbû</i> , his heart.	فَلْبُهُ <i>kalbûhû</i> . (noun)
براة <i>bra</i> , letter.	بَرَاتٌ <i>baratun</i> .
براني <i>brati</i> , my letter.	بَرَاتِي <i>baratî</i> .
برانك <i>bratek</i> , thy letter.	بَرَاتُكَ <i>baratûka</i> .
دار <i>dar</i> , house.	دَارٌ <i>darûn</i> .
دارك <i>darek</i> , thy house.	دَارُكَ <i>daruka</i> .
داره <i>darû</i> , his house.	دَارُهُ <i>daruhu</i> .
دارنا <i>darna</i> , our house.	دَارُنَا <i>darûna</i> .
كتب <i>ktéb</i> , he wrote.	كَتَبَ <i>kataba</i> .
كتبه <i>ketbû</i> , he wrote it (m.)	كَتَبَهُ <i>katabahu</i> .
كتبت <i>ketbet</i> , she wrote.	كَتَبَتْ <i>katabat</i> .
كتبتها <i>ketbetha</i> , she wrote it. (f.)	كَتَبَتْهَا <i>katabatha</i> .
يترك <i>îtrek</i> , he will aban- -don.	يَتْرُكُ <i>îatrûkû</i> .
يتركه <i>îterku</i> , he will aban- -don it.	يَتْرُكُهُ <i>îatrûkûhû</i> .
يتركهم <i>îterkûm</i> , he will aban- -don them.	يَتْرُكُهُمْ <i>îatrûkûhum</i> .

9th. Two consonants following each other, or joined by a *shidda* are formd in the vulgar either with *sokun*, or without a vowel.

EXAMPLES.

Vulgar.	Literal.
فَنطْرَةٌ <i>kantra</i> , bridge.	فَنْطْرَةٌ <i>kantarātûn</i> .
تَرْجِمَانٍ <i>turjman</i> , interpreter	تُرْجُمَانٌ <i>turjumanân</i> .
مُتَرْجِمَةٌ <i>mtérjema</i> , interpreted.	مُتَرْجِمَةٌ <i>mutarjümetûn</i> .
بَطَّرَتْ <i>tettret</i> , she entertained to breakfast.	بَطَّرَتْ <i>fattarat</i> .
عَلَّمُوا <i>aallmû</i> , they taught.	عَلِّمُوا <i>aallmâ</i> .
تَعَلَّمُوا <i>taaallmû</i> , they learned.	تُعَلِّمُوا <i>taâallamû</i> .

10th. Lastly in the vulgar the vowels of preformative letters are often suppressed, in participial and other verbal nouns as well as in verbs.

EXAMPLES.

Vulgar.	Literal.
يَكْتُبُ <i>ikteb</i>	يُكْتُبُ <i>iaktûbû</i>
تَكْتُبُونَ <i>tkébû</i> , you will write.	تُكْتُبُونَ <i>taktûbûna</i> .
يُتْرَجِّمُ <i>iterjem</i> , (he) will interpret.	يُتْرَجِّمُ <i>iûtarjimû</i> .

Vulgra.	Literal.
يرُدُّ <i>irûdd</i> , he will restore.	يُرُدُّ <i>iaruddû.</i>
يقول <i>ikol</i> , he will say.	يَقُولُ <i>iakûlû.</i>
مترجم <i>mterjem</i> , interpreted.	مُتَرْجِمٌ <i>mûtarjamûn.</i>
مكتمل <i>mkémmel</i> , finished, perfected.	مُكْتَمَلٌ <i>mâkammalûn.</i>
مسافر <i>msafer</i> , traveller.	مُسَافِرٌ <i>mûsafirûn.</i>
مصلى <i>mssalla</i> , place of pray- yer.	مُصَلَّى <i>mussalla.</i>
مدرسة <i>mdarsa</i> , colleges.	مَدْرَسَةٌ <i>madrasatun.</i>
مدارس <i>mdarés</i> , colleges.	مَدَارِسُ <i>madarisû.</i>
مفاتيح <i>mfatahh</i> , keys.	مَفَاتِيحُ <i>mafatihû.</i>

## PARTS OF SPEECH.

### § 1. IRREGULARITIES OF THE ARTICLE, NOUX AND PRONOUN.

1<sup>st</sup>. We have already observed that the **ل** of the article sometimes takes a *fatha*. See page 406.

2<sup>nd</sup>. The dual number is not used in nouns; the only exceptions being some few nouns which express measures of time, length, capacity weight and some others. See page 37 n<sup>o</sup>. 60. These duals do not have the termination, **ان** — *anî*, of the literal nominative, and instead there of they have **ين** — *ain* for all the cases.



EXAMPLES.

Vulgar		Literal	
عَامَيْنِ	<i>ââmaîn</i> , two years, (in-	Nom.	عَامَانِ <i>aamani</i>
	-variable for all cases).	Gen. etc.	عَامَيْنِ <i>aamaîni</i>
شَهْرَيْنِ	<i>shâhraîn</i> , two months.	Nom.	شَهْرَانِ <i>shahrani</i>
	(invariable)	Gen. etc.	شَهْرَيْنِ <i>shahraini</i>

3<sup>rd</sup>. The regular masculine plurals have always the termination *ين in*, for all the cases, and never have the termination *ون ûn*, or *ûna* which according to classical rules indicates the nominative, for example:—

Vulgar		Literal	
مُسْلِمِينَ	<i>mselmîn</i> , invariable	Nonr.	مُسْلِمُونَ <i>mûslimûna</i> .
	mohamedans	Gen. etc.	مُسْلِمِينَ <i>muslimîna</i>

4<sup>th</sup>. The termination *ات at* of the regular feminine plurals is used vulgarly for all the cases, e.g:

Vulgar.		Literal.	
مُسْلِمَاتِ	<i>mselmat</i> , (inv) moha-	Nom.	مُسْلِمَاتُ <i>muslimatûn</i> .
	medans (women)	Gen. etc.	مُسْلِمَاتِ <i>muslimatin</i> .

5<sup>th</sup>. In the irregular plurals of the formations . . . . .  
and . . . أ . . , the first letter, whether radical or not, drops its vowel, as has been elsewhere observed.

EXAMPLES.

Vulgar.		Literal.
جبال <i>jbal</i> , mountains.		جِبَالٌ <i>jibalûn</i> .
قلوب <i>klûb</i> , hearts.		قُلُوبٌ <i>kûlûbûn</i> .
فناطر <i>knatér</i> , bridges.		فَنَاطِرٌ <i>kanatirû</i> .
مبارد <i>mbaréd</i> , files.		مَبَارِدٌ <i>mabaridû</i> .

6th. The initial **ل** of the plurals of formation . . . **ل** is suppressed.

EXAMPLES.

Vulgar.		Literal.
الوان <i>lûan</i> , colours.		أَلْوَانٌ <i>alûanûn</i> .
ابراج <i>braj</i> , forts.		أَبْرَاجٌ <i>abrajun</i> .

7th. In moorish vulgar Arabic there is no true declensing because the final sings are suppressed; See page 13 N<sup>o</sup>. 30, one form alone being vulgarly used for all the cases in determinate as well as indeterminate nouns.

EXAMPLES.

Vulgar		Literal
الكتاب <i>al-kitab</i> , (inv.) book.	The {	Nom. كِتَابٌ <i>al-kitabû</i> .
		Gen. كِتَابٍ <i>al-kitabi</i> .
		Acc. كِتَابًا <i>al kitábâ</i> .
الكتاب <i>kitab</i> , book, (Inv.)	{	Nom. كِتَابٌ <i>kitabûn</i> .
		Gen. كِتَابٍ <i>kitabîn</i> .
		Acc. كِتَابًا <i>kitabên</i> .

8<sup>th</sup>. In the adjectives the plural masculine is, ordinarily, used for the feminine also.

9<sup>th</sup>. There are but few adjectives having grammatical comparative and superlative forms, and even these few drop the feminine form, and are pronounced irregularly.

EXEMPLES.

Vulgar.		Literal.
اصغر <i>ssaghar</i> , less. (Inv.)		أَصْغَرُ <i>assgharû</i> . (m.)
		صُغْرَى <i>soghra</i> . (f.)

10<sup>th</sup>. In the typical form of the diminutive the following irregularities vulgarly occur: 1<sup>st</sup>. The first radical letter loses its vowel; 2<sup>nd</sup>. The *fatha* of the second radical letter is changed into *kesra*; 3<sup>rd</sup>. The ي with *sokun* which characterizes the diminutive takes *fatha*, and in some cases is doubled by means of the *shidda*.

EXAMPLES.

Vulgar.		Literal.
فلييب or. فليب <i>kliéb</i> or. <i>kliiéb</i> , little heart.		فُلَيْيبُ <i>kolaibûn</i> .
كلييب or. كلييب <i>kliéb</i> or. <i>kliiéb</i> , little dog.		كُلَيْيبُ <i>klaibûn</i> .

11<sup>th</sup>. In the cardinal numerals from three to ten, inclusive, the masculine form is used for both genders as a rule.

EXAMPLES.

Vulgar.	Literal.
ثلاثة <i>teleta</i> , three.	{ masc. ثَلَاثَةٌ <i>talatatûn</i> .
	{ fem. ثَلَاثُ or. ثَلْثُ <i>talatûn</i> .

Vulgar.	Literal.				
خمسة <i>khamsa</i> , five.	<table border="0" style="display: inline-table; vertical-align: middle;"> <tr> <td style="font-size: 3em; vertical-align: middle;">{</td> <td style="padding-left: 0.5em;">masc. خَمْسَةٌ <i>khamsatûn</i>.</td> </tr> <tr> <td style="font-size: 3em; vertical-align: middle;">{</td> <td style="padding-left: 0.5em;">fem. خُمُسٌ <i>khamsûn</i>.</td> </tr> </table>	{	masc. خَمْسَةٌ <i>khamsatûn</i> .	{	fem. خُمُسٌ <i>khamsûn</i> .
{	masc. خَمْسَةٌ <i>khamsatûn</i> .				
{	fem. خُمُسٌ <i>khamsûn</i> .				

12<sup>th</sup>. Nevertheless the feminine form is used when the numbers are joined to the numerals مِئَةٌ or مِائَةٌ *mîa*, أَلْفٌ *âlef*, and in certain other instances.

EXAMPLES.

Vulgar.	Literal.
ثلاثمِئَة <i>teltmîa</i> , three hundred.	ثَلَاثُ مِئَاتٍ (a) <i>talatûmaiâtin</i> .
خمسمِئَة or خمسمِائة <i>khams-mîa</i> , five hundred.	خَمْسُ مِئَاتٍ <i>khamsûmiâtin</i> .
ثلاث أيام <i>telt îiam</i> , three daily	ثَلَاثُ أَيَّامٍ <i>talatu aîîamin</i> .

13<sup>th</sup>. The numerals from 11 to 19 inclusive are pronounced vulgarly with so much irregularity that the word عَشْرٌ ten always drops its ع and sometimes its ر also, they remain invariable in both genders.

EXAMPLES.

Vulgar.	Literal.				
أحد عشر or أحد عشر <i>hhadash</i>	<table border="0" style="display: inline-table; vertical-align: middle;"> <tr> <td style="font-size: 3em; vertical-align: middle;">{</td> <td style="padding-left: 0.5em;">masc. أَحَدٌ عَشْرٌ <i>ahhada aashara</i>.</td> </tr> <tr> <td style="font-size: 3em; vertical-align: middle;">{</td> <td style="padding-left: 0.5em;">fem. إِحْدَى عَشْرَةٌ <i>ihhada aasharata</i>.</td> </tr> </table>	{	masc. أَحَدٌ عَشْرٌ <i>ahhada aashara</i> .	{	fem. إِحْدَى عَشْرَةٌ <i>ihhada aasharata</i> .
{	masc. أَحَدٌ عَشْرٌ <i>ahhada aashara</i> .				
{	fem. إِحْدَى عَشْرَةٌ <i>ihhada aasharata</i> .				
or <i>hhdashar</i> , eleven.					

(a) Or it may be put in the accusative ثَلَاثِ مِئَاتٍ *talatamiâtin*, or in the genitive according to rule.

Vulgar.

Literal.

or اربعتاش or اربعتاش or arbaatashar, fourteen.	}	masc. اَرْبَعَةُ عَشْرَةَ arbaaata aashara.
		fem. اَرْبَعُ عَشْرَةَ arbaâa aashrata.

14<sup>th</sup>. In the personal pronouns, suffixed as well as separate, the 2<sup>nd</sup>. person feminine singular, and the 2<sup>nd</sup>. and 3<sup>rd</sup>. persons feminine plural are not used. The classical duals أنتِما *entâma*, and هما *hûma* are the vulgar plurals. Instead of نحنُ *nahnû*, احنا *hhna*, we, is used vulgar.

15<sup>th</sup>. The classical duals and plurals of the demonstrative persons are not vulgarly used. See page 139.

16<sup>th</sup>. The classical pronoun الَّذِي *alladî*, which, its feminine its dual in distinct cases and its plural, are all included in one invariable form vulgarly namely ذ *d* or ذِي *dî*, لِي *li* or إِلَيَّ *elli*. See page 145.

17<sup>th</sup>. The classical pronoun مَنْ *man* or *men*, who? is expressed vulgarly by اشكون *eshkûn* when it is nominative or accusative. Similarly اش *ash*, and اش من *ash men*. what? which? is used instead of the classical form أَيَّ *aiiû*.

EXAMPLES.

Vulgar.

Literal.

اش من كتاب what (or which) book?	}	أَيَّ كِتَابٍ <i>aiiû kitabin</i> .
ash men kikab		



dropped, and a *ي* is inserted between the formative letters and the last radical, thus:—

EXAMPLES.

Vulgar	Literal
حَبَّيْتُ <i>hhabbît</i> , I loved.	حَبَّبْتُ <i>hababtû</i> .
حَبَّبْنَا <i>hhabbîna</i> , We loved.	حَبَّبْنَا <i>hababna</i> .

6<sup>th</sup>. The *و* of the assimilated verbs is, vulgarly, retained, though literally it is almost always dropped; thus:—

EXAMPLES.

Vulgar.	Literal.
يُوصِلُ <i>iûssal</i> , He will arrive.	يَصِلُ <i>iassilû</i> .
تُوصِلُ <i>tûssâl</i> . Thou wilt arrive.	تَصِلُ <i>tassilû</i> .

7<sup>th</sup>. The defective verbs in *و* are conjugated vulgarly like those ending in *ي* although, oddly enough, the *و* is never so-undred, neither in the preterite nor the future. The defective verbs which take a *kesra* with the 2<sup>nd</sup>. radical in the literal preterite have vulgarly a *fatha* in the 3<sup>rd</sup>. persons, thus:—

EXAMPLES.

Vulgar.	Literal.
شَكَيْتُ <i>shkît</i> , I complained.	شَكَوْتُ <i>shakaâtû</i> .
شَكَيْنَا <i>shkîna</i> , We compla- -ined.	شَكَوْنَا <i>shakauna</i> .
يَشْكِي <i>îshkî</i> , He will com- -plain.	يُشْكُو <i>îashkû</i> .

بقي	<i>bka</i> , he remained.	بقي	<i>bakiia</i> .
بقت	<i>bkat</i> , she remained.	بقيت	<i>bakiiat</i> .

8th. The hamzated verbs in the 3rd. radical are conjugated as if they were defective, thus:—

Vulgar.		Literal.	
فريت	<i>krit</i> , I have read.	فُرِيتْ	<i>karatû</i> .
فرينا	<i>kriina</i> , we have read.	فُرِينَا	<i>karana</i> .

See other irregularities of the hamzated verbs, page 244.

9th. Yet in those tenses and inflections wherein the literal and vulgar conjugations are alike as regards the consonants, a considerable difference is observable in the vowels of the primitive as well as the derivative verbs. We purposely omit to give examples for a whole work would be needed to demonstrate all the irregularities of the vulgar as compared with the literal conjugation. See p.p. 179, 180, 181, 182, 194, 195, 200, 206, 213, and 260.

10th. The 2nd. radical of the active participles derived from primitive verbs which literally take *kesra* have *sokun* in the vulgar feminine and plural, thus:—

Vulgar.		Literal.	
ساكنة	<i>sakna</i> , Inhabiting (fem.) (inhabitant.)	سَاكِنَةٌ	<i>sakinatûn</i> .
ساكنين	<i>saknîn</i> , Inhabitants (pl.) (inhabiting).	سَاكِنِينَ	<i>sakinîna</i> .

11th. The م servile, of the active and passive participles of the quadriliteral and derivative verbs which in the literal



take *damma* have usually *sokun* in the vulgar, except that of the 5<sup>th</sup>. formation of the trilateral regular verbs which take *fatha*, thus:—

Vulgar.	Literal.
مترجم <i>meterjem</i> , translated, interpreted.	مُتَرَجِّمٌ <i>mâtârjamân.</i>
معلم <i>maallem</i> , master-craf- -tsman.	مُعَلِّمٌ <i>mûaallimân.</i>
مسافر <i>msafer</i> , traveller.	مُسَافِرٌ <i>musafirân.</i>
متعلم <i>metaallem</i> , appren- -tice	مُتَعَلِّمٌ <i>mûtaaallimân.</i>

12<sup>th</sup>. The م servile of passive participles derived from as-similated primitive verbs which literally ought to have *fatha*, take, vulgarly the *damma*, thus:—

Vulgar.	Literal.
موزون <i>mûzân</i> , weighed, measured.	مُوزُونٌ <i>mauzânân.</i>
موسوق <i>mûsûk</i> , loaded (on a ship).	مُوسُوقٌ <i>maûsûkûn.</i>

### § 3. IRREGULARITIES OF THE PARTICLES.

1<sup>st</sup>. The irregularities observable in the particles consist chiefly in the suppression or change of the vowels, or accents, thus:—

EXAMPLES.

Vulgar.	Literal.
على <i>ala</i> , upon.	عَلَى <i>aala</i> .
كَيْفَ <i>kif</i> , how.	كَيْفًا <i>kaifa</i> .
هنا <i>hna</i> , here.	هُنَا <i>hûna</i> .
هناك <i>hnak</i> , there.	هُنَاكَ <i>hûnaka</i> .
هَكَذَا <i>hakda</i> , thus, so, (in this manner).	هَكَذَا <i>hakada</i> .
عند <i>aand</i> , with (or near).	عِنْدَ <i>aînda</i> .
قَبْلَ <i>kbel</i> , before (anterior to).	قَبْلُ <i>kablû</i> .
قَبْلَ مَا <i>kbel ma</i> , before that Latin ( <i>preusquam</i> ).	قَبْلَ أَنْ <i>kabal an</i> .
اليوم <i>al-îâm</i> , to day.	الْيَوْمَ <i>al-iaûma</i> .
بِلا <i>bla</i> , without.	بِلا <i>bîla</i> .
و <i>û</i> , and.	و <i>Wa</i> .

2<sup>nd</sup>. Many English particles are expressed in literal Arabic by nouns and pronouns in the accusative and without the article. But in the vulgar the *tanwin* is nearly always suppressed, thus:—

Vulgar.	Literal.
كثير <i>ktîr</i> , much	كَثِيرًا <i>katîran</i> .

فليل <i>klil</i> , little ( few ).	فَلِيلًا <i>kalilan.</i>
داخل <i>dakhel</i> , within.	دَاخِلًا <i>dakhilan.</i>
بَرًّا <i>barra</i> , (a) outside.	بَرًّا <i>barran.</i>
فَرِيْب <i>krīb</i> , near.	فَرِيْبًا <i>kariban.</i>
بعيد <i>ba'id</i> , far.	بُعَيْدًا <i>baa'idan.</i>

3rd. Indeterminate nouns in the accusative are expressed by the same nouns preceded by the article and some preposition, and this is the most usual rendering in Arabic vulgar, thus:—

Vulgar.	Literal.
فِي اللَّيْلِ <i>fel-lil</i> , at night.	لَيْلًا <i>lailan.</i>
بِالْحَقِّ <i>bel-hhak</i> , in truth, verily.	حَقًّا <i>hhakkan</i> , (used also vulgarly sometimes).
عَلَى غَفْلَةٍ <i>ala glafa</i> , suddenly.	غَفْلَةً <i>gaflatan.</i>
فِي الْبَرِّ <i>fel-berr</i> , by land.	بَرًّا <i>barran.</i>
فِي الْبَحْرِ <i>fel-bhhar</i> , by sea.	بَحْرًا <i>bahhran.</i>
فِي الْأَوَّلِ <i>fel-âuel</i> , firstly.	أَوَّلًا <i>auualan.</i>

Finally we would note that these grammatical differences and many others, which for brevity, we omit, are observable not merely in the language of the ignorantly vulgar who in every country speak their tongue incorrectly, but also in that of the very this and cultured people, although in writing, educated people follow the rules of the literal.

(a) In this examples, and other the *fatha*, is sometimes sounded without the

THE DIVISION OF THE SYLLABLES.

Grammarians divide the Arabic syllables into the *simple* or *open* and the compound or closed. The *simple* are formed by a consonant and vowel followed, sometimes, by a prolonging letter, e.g.: كَ *ka*, بَ *bi*, فُ *fu*, كَا *ka*, بِي *bi* فُو *fû*. The compound consist of two consonants, one with a vowel, and one without a vowel e.g.: بَلْ *bal*, سِلْ *sil*, كُنْ *kun*.

In Moorish Arabic vulgar, besides the foregoing, there are following sillables.

1<sup>st</sup>. Those composed of two initial consonants and a long vowel, e.g.: بِلَا *bla*, مَدِي *mdi*, كَلُو *klû*.

2<sup>nd</sup>. Those composed of two initial consonants, a long or short vowel, and another consonant e.g.: بِنَات *bnat*, بِنِيْت *bnit*, فِلُوْب *klûb*, مَسَاْف *msaf*, بَحْر *bhhar*, كَتَب *kteb*, شَرَب *shrab*.

3<sup>rd</sup>. Those composed of a consonant, long vowel, and another consonant, e.g.: سَاكِي *sak*, بَاب *bab*, بِيْر *bir*, بُوْل *bûl*.

4<sup>th</sup>. Those composed of a consonant, vowel, and two other consonants, e.g.: فَط *kant*, تَرْج *turj*, فَط *fett*.

5<sup>th</sup>. Those composed of two initial consonants, a vowel and two other consonants e.g.: كَتَبْت *ktebt*, شَرَبْت *shrabt* فَرْنِيْ *kronf*, سَفَرْج *sfarj*.

6<sup>th</sup>. Those composed two initial consonants, a vowel, and one or two final consonants e.g.: نَحْرَفِي *nhrak*, نَحْرَفْت *nhrakt* ( used for أَنْحَرَفِي *enhhrak*, or *enhharak*, etc. 7<sup>th</sup>. Formation.).

From the foregoing it results that a word which classically has two or three syllables, has in the vulgar only one, Thus:—

Vulgar.	Literal.
بَحْر <i>bhhar</i> .	بَحْرٌ <i>bahh-rân</i> .

سمن <i>smen.</i>	سَمْنٌ <i>sam-nun.</i>
نهار <i>nhar.</i>	نَهَارٌ <i>na-ha-rân.</i>
فلوب <i>klûb.</i>	فَلُوبٌ <i>kû-lû-bân.</i>
كتب <i>kteb.</i>	كَتَبُ <i>ka-ta-ba.</i>
كتبت <i>ktebt.</i>	كُتِبْتُ <i>ka-tab-tu.</i>

Similarly words of three, four five syllables in the classical have in the vulgar only two, Thus:—

Vulgar.	Literal.
مركب <i>mar-keb.</i>	مُرْكَبٌ <i>mar-ka-bûn.</i>
مكتوب <i>mek-tûb.</i>	مُكْتَوَّبٌ <i>mak-tû-bûn.</i>
مدينة <i>mdina.</i>	مَدِينَةٌ <i>ma-di-na-tân.</i>
فناطر <i>kna-tar.</i>	فَنَاطِرٌ <i>ka-na-tî-rû.</i>
ترجمة <i>terj-ma.</i>	تُرْجُمَةٌ <i>tar-ja-ma-tun.</i>
فنطرة <i>kant-ra.</i>	فَنْطَرَةٌ <i>kan-ta-ra-tun.</i>
تعلموا <i>taall-mû.</i>	تَعَلَّمُوا <i>ta-aal-la-mû.</i>
ساكنين <i>sak-nîn.</i>	سَاكِنِينَ <i>sa-kî-ni-na.</i>
مسافرة <i>msafra.</i>	مُسَافِرَةٌ <i>mû-sa-fi-ra-tûn.</i>
مساقرين <i>msaf-rin.</i>	مُسَاقِرِينَ <i>mû-sa-fi-ri-na.</i>
سفرجلة <i>sfar-ÿla.</i>	سَفْرَجَلَةٌ <i>sa-far-ja-la-tûn.</i>
فرنجلة <i>kronf-lu.</i>	فَرَنْجَلَةٌ <i>ka-ran-fu-la-tûn.</i>

Finally, words which in literal Arabic have five or six syllables have only three in the moorrish dialect. Thus:—

Vulgar.		Literal.
يَتَعَلَّمُ <i>it-aal-lem.</i>		يَتَعَلَّمُ <i>ia-ta-aal-la-mû.</i>
يَتَعَلَّمُوا <i>it-all-mu.</i>		يَتَعَلَّمُوا <i>ia-ta-aal-la-mû.</i>
مَتَعَلِّمَةٌ <i>met-aall-ma.</i>		مُتَعَلِّمَةٌ <i>mu-ta aal-li-ma-tûn.</i>
مَتَعَلِّمِينَ <i>met-aall-mîn.</i>		مُتَعَلِّمِينَ <i>mu-ta-aal-li-mi-na.</i>

### THE ACCENT.

As an orthographic sine to indicate that greater intensity of sound is to be given to the syllable accented, the *accent* is not known in Arabic writing. Nevertheless in common conversation it is indispensable to observe the accent of Prosody upon pain of not being understood by the natives. The division of the syllables in moorish Arabic being so irregular, as we have just shewn their accents in Prosody necessarily are equally irregular. The pronunciation having been accentuated in this Edition we judge it convenient to set forth some rules, learned by experience. (a)

1<sup>st</sup>. Every simple syllable, followed by a letter of prolongation (See N.o 29. page, 12) is *long*, and is pronounced with the same clearness and space of time as in English. e.g.: ساكن *sâken*, inhabitant; كاتب *kâteb*, writer; فولة *fûla*, bean; سورة *sûra*, chapter of the Koran; سيرة *sîra*, conduct; مدينة *mdina*, city; فرحان *farhhân*, happy; كذاب *kiddab*, liar; ترجمان *turjman*, interpreter; زرزور *zarzôr*, starling, rice, biad; فردير

(a) We have consulted our excellent friend, and learned Arabist D. Juan Quijada, frequently on this little studied subject, and have to thank him warmly for the data which with his accustomed goodness, he has supplied to us.

*kasdir*, tin; صالح *ssúlahh*, peaceful, (person); جواب *jawab*, he answered.

2<sup>nd</sup>. When a word has two prolonging letters the first one is accented and is *long*, as has been shewn in rule 1, e.g.: بارود *bárud*, gunpowder; بيبان *bīban*, doors; ساكنين *sáknin*, inhabitants; كاتبين *katbin*, writers; مكتوبين *mektūbin*, writings, or (plu) written; مربوطين *merbātin*, tied (plu); قالوا *kālu*, they said; يقولوا *ikólu*, they will say; ساقوا *ssálhhu*, they pacified; يصاروا *idárbu*, they fought (between themselves); غرناطي *ghurnati*, native of, or pertaining to Granada; كتابي *kitābi*, my book; بناتي *bnāti*, my daughters.

3<sup>rd</sup>. In dissyllabic words which drop the prolonging letters the accent is usually placed on the *first* syllable, and is *short*, e.g.: مركب *márkeb*, ship; عسكر *adskar*, army; شهرين *sháhrain*, two months; قرنين *kárnain*, two centuries; شبرين *shébrain*, two spans; كلمة *kélma*, word; خدمة *khédma*, work; مرسى *mársa*, port; ملك *málik*, king; كحل *kóhal*, black (plu.) negros; هما *háma*, they; شربت *shrábti*, didst thou drink; نشرب *néshrab*, I will drink; ترجم *térjem*, he interpreted; نترجم *nterjem*, I will interpret; علم *adllem*, he taught; تعلم *taullem*, he learned.

4<sup>th</sup>. In like manner the *short* accent is placed upon the first compound syllable even when the second syllable ends in the letters و, ا, or ي preceded by their respective vowels, for in these instances they are not considered prolonging letters, e.g.: خدمي *khódmi*, knife; محزني *mkházni*, soldier; طبجي *tabji*, artilleryman; جبلي *jébli*, mountaineer; قلبي *kálbi*, my heart; شربنا *shrabna*, we drank; وصلنا *ussalna*, we arrived; قلنا *kolna*, we said; جلبنا *jibna*, we brought; نمشي *nemshí*, I will go; تشرى

*teshri*, thou wilt buy; *يشري ishri*, (or *iéshri*), he will buy.

Plurals terminating in *وا u*, may be subjected to this rule  
4<sup>th</sup>. e.g.: *شربتوا shrábtu*, you did drink; *شربوا shárbu*, they drank; *نترجموا ntrjmu*, we will interpret; *حببوا hhabbu*, they loved; *قلتوا koltu*, you said; *جبتوا jibtu*, you brought.

5<sup>th</sup>. All the dissyllabic words not comprised within the foregoing rules are generally accented on the first syllable which is short, e.g.: *أذن úded*, ear; *أكبر ákbar*, greater; *أنا ána*, I.; *أنت énta*, thou; *أنتم éntum*, thou (some people pronounce *them, nta, ntem*, suppressing the *أ*); *ألف álef*, thousand; *إلى íla*, to, towards; *إذا ída*, when, if.

6<sup>th</sup>. The plurals of the formation *جعلاء* or *أ . . .* (lit. *جُعلاء*) sometimes vulgarly have two syllables, e.g.: *فجها fok-ha*, and at other times three e.g. *أولها ao-la-ma*. In the former example comes under rule 4<sup>th</sup>. and in the latter the accent on the first syllable is also short, i.e. the ante penultimate syllable.

7<sup>th</sup>. Similarly the accent on the first syllable of trisyllabic word of the formation *جعلاء* or *ة . . .* is short, e.g.: *بركة bára-ca*, blessing; *صدقة ssadaka*, alms.

8<sup>th</sup>. The rest of the trisyllabic words have, ordinarily the accent on the penultimate, which is *short*, e.g.: *متعلم metáal-lem*, apprentice; *متعلمين metadllmîn*, apprentices; *كيتعلم kaita-allem* he learns; *كشربوا kanshárbu*, we drink; *ترجمنا terjém-na*, we have interpreted; *ترجبتوا terjémtu*, you have interpreted. In some districts the following words are exceptions to this rule; *تكلمت tkéllemti*, thou spoked; *تكلمنا tekéllemna*, we spoke; *تكلمتوا tekéllemtu*, you spoke; *استعفرت estágfarti*, thou begged'st pardon, and the like which are *short* by accented in the ante-penultimate syllable.



9th. The plurals in ات are, ordinarily, accented on the penultimate syllable e.g: مرات *marrat*, times; جمعات *jumdat* weeks; فامات *kámat*, fathoms; وقيات *ukiát*, ounce; باشاورات *bashadorat*, ambassadors; براوات *bráwat*, letters; باشاوات *bas-háwat*, bashas; طبسات *tbislat*, little plates; مفتحات *mfithat* little keys.

### OBSERVATIONS.

1st. In these RUDIMENTS we have not accented monosyllabic words except when they were preceded by the article.

2nd. Passive participles derived from assimilated verbs belong to those under rule 1st. and are accented on the second syllable because the first و is not considered as a prolonging letter e.g: موسوف *musúk*, shipped (masc.). موسوفة *musúka* (fem.). shipped; plu.: موسوفين *musúkin*, instead of *mausúk mausúka, mauzúkin*, See page 424.

3rd. Plural nouns of the formation بيسان *bibán*, किसान *ki-sán* coming under rule 2nd. have sometimes been accented on both vowels, because it appeared to us that equal emphasis was, vulgarly, laid on them. Still Señor Quijada is of opinion that the accent inclines more on the 1st. syllable than on the second and so, for this reason we have included these plural nouns under rule 2nd.

4th. We have located the accents of the duals page 38 etc. in like manner, because many moors emphasize the pronunciation of the á in the termination *ain*, but according to the explanations Señor Quijada has been good enough to make, it appears that this pronunciation is impure.

5th. In the dissyllabic words the *short* accent is someti-

-mes so slight that even moors, and Europeans who have spoken Arabic from their infancy can scarcely tell on which syllable lies the emphasis. To this class belong some quadriliteral nouns and verbs coming under rules 3<sup>rd</sup>. and 4<sup>th</sup>. c.g: خلخال *khalkhal*, يعطر *iftar*, نمشي *nemshi*, etc. etc.

6<sup>th</sup>. Some authorities are of opinion that the accent of a word should not suffer any alteration when to it is joined a suffixed pronoun. Still, in practice we observe that many moors carry over the prosodical accent to the penultimate syllable when a suffixed pronoun is added.

EXAMPLES.

Without Suffixes.

With Suffixes.

ضربوا <i>dárbu</i> , they struck.	}	ضربونا <i>darbûna</i> , they struck us.
		ضربوني <i>darbûnî</i> , they struck me.
شافوا <i>sháfu</i> , they saw.	}	شافونا <i>shafûna</i> , they saw us.
		شافوكم <i>shafûna</i> , they saw you.
تعطي <i>táati</i> , thou wilt give.	}	تعطينا <i>tadtîna</i> , thou wilt give us.
يعطي <i>iaâti</i> , he will give.		يعطيكم <i>iaâtikum</i> , he will give you.

يشري *ishri*, he will buy:

يشريهم *ishrihum*. he will buy  
them.

ورا *ûra*, behind.

{ وراي *urâia*, behind me.  
{ وراانا *urâna*, behind us.

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KEY

TO THE

ARABIC COMPOSITIONS

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# KEY TO THE ARABIC COMPOSITIONS.

## PRELIMINARY IDEAS.

### COMPOSITION 1.

عندك التار \* عندي التار \* عندك السمن \* عندي السمن \*  
عندك الفرقة \* عندي الفرقة \* عندك الإبرة \* عندي الإبرة \*  
عندك الذهب \* عندي الذهب \* عندك الكاس \* عندي الكاس \*  
الكاس \* عندك الما \* عندي الما \*

### COMPOSITION 2.

شُبِّتِ الفنطرة \* شُبِّتِ الفنطرة \* شُبِّتِ الدودة \* شُبِّتِ الدودة \*  
شُبِّتِ السلوفا \* شُبِّتِ السلوفا \* شُبِّتِ الطريف \* شُبِّتِ الطريف \*  
شُبِّتِ الشمس \* شُبِّتِ الشمس \* شُبِّتِ الشيس \* شُبِّتِ الشيس \*  
العود \* شُبِّتِ العود \* شُبِّتِ الحيار \* شُبِّتِ الحيار \*

### COMPOSITION 3.

عندك العود \* ما عندي شي العود \* عندك الكاس \*  
ما عندي شي الكاس \* جبَّتِ الصورة \* ما جبَّتِ شي الصورة \*  
جبَّتِ الصوف (او الـموجبة) \* ما جبَّتِ شي الصوف \*

سَجَّتِ البَدْنُفُ \* ما شَبَّتْ شَيِ البَدْنُفُ \* بَإِيْنِ بَاتٍ \* بَاتٍ  
يِے البَدْنُفُ \* بَاتٍ يِے طَنْجَةٌ \* اللّٰهُ خَلَقَ السَّمَا وَالأَرْضَ \*

COMPOSITION 4.

بَإِيْنِ كَنْتِ \* كَنْتُ بِے المَدِيْنَةُ \* اِنِّ شَبَّتِ \* شَبَّتِ  
البَدْنُفُ \* شَبَّتِ اَبُو البَدَا \* ما شَبَّتْ شَيِ اَبُو البَدَا \* كَنْتِ  
يِے السُّوْفُ \* ما كَنْتُ شَيِ يِے السُّوْفُ \* جَا البَوَابِ \* ما  
جَا شَيِ البَوَابِ لَكِنْ جَا البَرَّاحِ \* جَبَّتِ الهَدِيَّةُ \* ما جَبَّتْ شَيِ  
الهَدِيَّةُ \* كَنْتِ يِے اَجْبَلِ \* ما كَنْتْ شَيِ يِے اَجْبَلِ \*

COMPOSITION 5.

جَا اِخَاك (اَوْ اِخْوَك) \* جَا اِخِي (اَوْ اِخْوِي) \* اَشْكُوْنَ  
جَا \* جَا اَحْمَدُ \* اَشْ جَابِ \* جَابِ لَـاَسْوَاسٍ \* شَبَّتِ  
لَاجِبَالٍ \* ما شَبَّتْ شَيِ لَاجِبَالٍ \* شَبَّتِ لَاقِيَالٍ \* شَبَّتِ  
لَاقِيَالٍ \* جَابِ الكَاسِ \* ما جَابِ شَيِ الكَاسِ \* جَابِ المَا \*  
ما جَابِ شَيِ المَا \* اَشْكُوْنَ شَاهِ المَدِيْنَةُ \* اِخَايِ شَاهِ  
الهَدِيَّةُ \*

COMPOSITION 6.

الْحَجْرَةُ كَانَتْ فَاَصْحَمَةٌ \* اللُّشِيْنَةُ كَانَتْ كَبِيْرَةً \* السَّاطَانَةُ كَانَتْ  
يِے المَدِيْنَةُ \* العَسْكَرُ كَانَ كَبِيْرًا \* بَابَاك (اَوْ اَبُوْكَ) كَانَ يِے  
اِحَاوَاتِ \* بَابَا (اَوْ اَبُوِي) كَانَ مَرِيْضًا \* البَنْتُ كَانَتْ يِے  
البَدْنُفُ \* بَنْتُكَ كَانَتْ مَرِيْضَةً \* المَرِيْضُ كَانَ كَبِيْرًا \* بَنْتُكَ



كانت في الحانوت \* بابا شاى القلب \* فلبى كان مريض \*  
الدار كانت كبيرة \* شبت البركب \* شبت المركب في  
اليرسى \* شبت الحجرة \* ما شبت شي الحجرة \* ما شبت  
شي الجيش (او العسكر) \*

## THE ARTICLE.

### COMPOSITION 7.

شربت اللحم ذالجزار \* شربت خم الجزار \* شربت الملح  
متاع امخزن (او ذامخزن) \* شربت ملح المخزن \* شربت  
شراب تاجر غرناطة (او الشراب ذالتاجر ذغرناطة) \* شربت  
الدواية والفلم ذالكاتب ذالباشا \* شربت غرسة ابوك \* شربت  
الرياض ذصاحبى \* هذاك الفاضي ملىح \* هذيك العيلة (او  
الذرية) مزبانة \* شبت غرسة علي \* ما شبت شي الغرسة  
متاع علي \* ما جا شي متعلم محمد \* ما جا شي فنصو صبانية  
(او الفنصو ذصبانية) لكن جا باشا طنجة \* هذا الفلاح جاب  
بغلة (او واحد البغلة) \* واحد الرجل جاب خمر التاجر \* واحد  
لامرة كانت في الرياض ذالفاضي \* عندك الكتاب الصغير \*  
ما عندي شي الكتاب الصغير \* جاب العود الكبير \* شبت الدار  
الصغيرة \* شاى الدار الجديدة \* ما شاى شي الدار الجديدة \*  
شربت عود ابيض (او واحد العود ابيض) \* شربت عود  
ابيض \* شربت عودة كحلا (او واحد العودة كحلا) \*

## GENDER.

### COMPOSITION 8.

هذا الما بارد \* شبتوا اليا البارد \* شعبنا الما البارد \* كنتشوب  
النهار الصاچي \* كنتشوب النهار الصاچي \* اخدمه فاصحة \*  
الخدمه فاصحة \* المايدة طويلة \* شبتوا المايدة الطويلة \* شجة  
المايدة الطويلة \* شجتوا الشجرة الكبيرة \* شعبنا الشجرة الكبيرة \*  
شبتوا المكانة الصغيرة \* شعبنا المكانة الصغيرة \* شعبنا الپراية  
الصغيرة \* عينك صغيرة \* رجليك صغيرة \* شبتوا هذي الفرنجة  
المبيضا \* شعبنا هذي الفرنجة المبيضا \* كنتشوب ذاك النط  
لايص \* شعبنا النواره الكمرا \* تونس كبيرة \* جاس كبيرة \*  
اخاك عنده واحد الفلم مليح \* عندي واحد الرياض كبير \*

## NUMBER.

### COMPOSITION 9.

اشحال من فالة ذالملب شريت \* شريت فالتين ذالملب \*  
اشحال من مد ذالزرع شريت \* شريت مدين ذالزرع \*  
اشحال من فلة ذالزيت شريت \* شريت فلتين ذالزيت \*  
اشحال كتوزن هذي الشمع \* كتوزن فنطارين وربيعين  
ووفيتين \* اشحال كتوزن هذي الزبدة \* كتوزن رطلين \*  
اشحال كيسوى هذا العجم \* كيسوى مثقالين ووجهين \* ما  
شبت شي صبي \* ما شبت شي عمك \* ما شبت شي

عمتي \* ما شجبت شي عمّتك \* ما جبت شي الجبن \* ما  
جبت شي الجبن لكن جبت الرضومة \* ما عندك شي فرعة  
ابوي \* ما عندي شي فرعة ابوك لكن عندي الفرعة متاع  
عمك \* ما عندك شي السبينة متاع عمّتي لكن عندك السبينة  
ذعمي \* اشحال ذاليوت عندها بتتك \* عندها زوج بيوت \*  
اش كشوب \* كشوب هذي الفرزيلة البيضا \* كشوب زوج  
ذالخيل وزوج ذالكلاب \*

COMPOSITION 10.

شابوا زوج ذالبراش ذالطيور \* شجبتوا ابراج المسلمين \* شجنا  
ثلاثة ذالابراج \* متعلم علي ما شاب شي اعراس المسلمين \*  
شجبت الديار ذالمسلمين لكن ما شجبت شي البيوت ذالسهلات \*  
البنات ذالفنصو الصبنيول ملاح \* المتعلم ذمحمّد شرت زوج  
ذالقوم \* المتعلم ذعلي شرت ثلاثة ذالكجمال \* من اين جاوا  
الجبال \* جاوا من الفصر \* اش جابوا \* جابوا زوج ذالكجمال  
وثلاثة ذالنفات \* ما شجبت شي كلاب الصيادين \* اولاد  
الفايد مزوجين \* اش فبضت \* فبضت واحد السنينة \*  
فبضت واحد الهدية \* اش تلّبت \* تلّبت واحد الجنوي (او  
الخذمي) \* تلّبت واحد البراة \* باين جبرت هذي البراة \*  
جبرت هذي البراة في الرياض \* جبرت زوج ذالكناوي  
(او ذالخذمي) في الطريف \* اش تلّبت \* تلّبت ثلاثة  
ذلامواس \* اش جبرت في الطريف \* جبرت ثلاثة ذالبيار \*

COMPOSITION 11.

جبتوا العيسان \* جبنوا العيسان \* اخذتية شافوا شي فنظرة \*  
اخذتية شافوا زوج فناظر \* جبتوا لفوادس \* جبنوا الفوادس \*  
المسلمين عندهم شي مدارس \* المسلمين عندهم بالزراى  
ذالمدارس \* اشحال ذالمغارب جبتوا \* جبنوا اربعة ذالمغارب \*  
شعبت الدرابت ذداري \* شعبت الدرابت ذدارك \* اشحال ذالبنادق  
عندك \* عندي اربعة ذالبنادق \* جبنوا المجات ذدارك \*  
جبتوا الرضاييم \* جبنوا مخاطبى \* اخاك شرى زوج سباني \*  
شعبنا زنايف طنجد \* اشحال ذالكوانت شريتوا \* شرينا اربعة  
ذكوانت \* اشحال ذالكوابس شريتوا \* شرينا اربعة كوابس \*  
اش شروا البحرية \* البحرية شروا اربعة ذالسنانر \* اشحال  
ذالمدافع شروا الطبجية \* شروا اربعة ذالمدافع \* اشحال ذالبرارج  
شريت \* شريت ثلاثة ذالبرارج \* عندي اربعة ذالديوك

NOUNS AND THEIR CASES.

COMPOSITION 12.

جات يماك (او امك) \* جات يما (او امي) \* جات  
اختك \* جات اختي \* جات عيتك \* جات عيتي \* شعبتوا  
السلطان \* شعبنا الملك \* شعبتوا السلطانة \* ما شعبنا شي  
الملك \* جهرت اخراز \* جهرت اخراز \* كمشوب القمر \*  
كمشوب القمر \* وصل ولسد السلطان \* وصل الطيبيمب

ذالوزير \* وصل طبيب الوزير \* اش جاب \* جاب الدواء  
لاخاي \* جا المعلم \* جاب الكتب لي (اوليلي) الك (او  
ليلك) \* جاوا النسا ذالفاضي \* جابوا واجد الهدية لك \* يا  
رتي عاوتي \* اعد الفادر اجي \* اعلي شعت الكتب ذبابا \*  
ما شعت شي كتاب ابوك \* اش شرينوا \* شرينا واحد  
العوطة \* شرينا ثلاثة ذالزيروف

COMPOSITION 13.

من اين خرجت \* خرجت من مراكش \* من اين خرجت \*  
خرجت من الجامع \* من اين خرج المعلم \* خرج المعلم من  
المدرسة \* البحري خرج من البحر \* المسلم نفى في الجبل \*  
طبيب السلطان نفى في المدينة \* البواب نفى في الباب \* التراح  
نفى في السوف \* البحري نفى في المرسي \* لامين خرج من  
الديوانة \* الفايد خرج من السوف \* باين عملت السنائر \* عملت  
السنائر في المركب \* باين عملت الرضايم \* عملت الرضايم على  
الفايدة \* عملت البنادق على الشلية \* واد الباشا جا بلا  
عود \* الصياد جا بلا مكحة \* الصيادين جاوا بلا كلاب \*  
الغلاحين جاوا بالبيسان \* الطبجية جاوا باليدافع \* صاحبك جا  
مع الطبجية \* الجمالة جاوا بالجمال \* اخاي جا مع باباك \*  
من اين جيت \* جيت من المقابر \* شعت عمك في المقابر  
ذالمسليين \*

## FORMATION OF ADJECTIVES.

### COMPOSITION 14.

عبد الفادر كان كاتب الباشا \* ابوي كان عطار \* النط كان  
مربوط \* ولدي كان مسجون \* الكتاب كان مكتوب \* احمد  
كان فصير \* ولدي سمين \* السوق ذنطاون واسع \* الصومعة  
ذاجامع عالية \* عمي كان حمار \* عمك كان برحان \*  
المتعلم ذا حيد كان سكران \* معلم اخاي كان طراز معلم  
ولدي تجمام \* ولد عمي كان خباز \* ولد عمي صبار \* هذا  
المخزني تونسي \* ابوي كان باسي \* جابوا واحد الثوب  
اخضر \* هذا الالب اخضر \* هذا الملب ارزق \* الملب لازرق  
غالي \* هذي السبئية صفرا \* هذي الصوف رخيصة \* البحم  
كان غالي \* الخبز كان رخيص \* طيب السلطان كان اسكندراني \*  
هذا التاجر صويري \* هذا العيل شامي \*

## THE GENDER AND NUMBER OF ADJECTIVES.

### COMPOSITION 15.

جبرت المبحارج \* جبرت المبحارج بـ الطريف \* من اين  
خرجوا المساجن \* المساجن خرجوا من الحبس \* سكان تظاون  
خدّامين \* من اين خرجوا الطلبة \* الطلبة خرجوا من المدرسة \*  
لاين مشوا \* مشوا للجامع \* جبرت السراق \* السراق خرجوا  
من الحبس \* وصلوا الحكمام \* الحكمام وصلوا اليوم \* الحكميا جاوا

اليوم \* هذوم المسلمين مكناسين \* هذوم البحرية اسكندرانتين \*  
هذوم السمخرزية باسين \* كتاب الوزير تونسين \* متعلمين الكليقة  
تطاونين \* البتاية باسين \* هذوم المسلمين عور \* هذوم النصاري  
عرج \* هذوم الفياذ صاع \* هذوم الرجال حنق \* هذي  
السبتية خضرا \* هذي الشاشية حمرا \*

### DIMINUTIVE NOUNS.

#### COMPOSITION 16.

هذوم المسلمين شافوا عوتلك في البلاصة \* البحرية ما شافوا  
شي وليدك \* عوتلي فبض واحد البريرة \* البواب فبض خمسة  
ذالبريات. \* شرينا واحد الفبيقة \* عوتلك اعطاني واحد  
البويصة \* هذاك البحري اعطاني هذا البريل \* ما عندي شي  
الفبيقات ذالكجار لكن عندي السليلات ذالكبلي \* شرينا واحد  
الغبير \* ولد عتلك اعطاني واحد الكوتيس ذالماحياة \* البحري  
اعطاك خمسة بريلات ذالماحياة \* هذا الكبلي اعطاك واحد  
السليلة ذالمشماش \* بابا اعطاني واحد الكويرة \* تلقت واحد  
الميتح \* هذا التاجر اعطاني واحد الطيسل ذالروز \* هذي  
المعيزة كحبيحلت \* هذوم الهعيزات ككبيرين \* هذا الفط  
بويوض \* ولدك فصيصر \* اولاد الطالب فصيصرين \* هذي  
الزينة طويولة \* هذي الخيرة سخيخنة \* الفهواجي اعطاني  
واحد الفهوية \* شرينا خمسة ذالكثيرات \* كلابين شري هذي

الدويوة \* بنتك طريفة \* شربت هذي المويدة \* ابوي شرى  
هذي المويدة \* عك شرى هذي السوينية \*

## COMPARATIVES AND SUPERLATIVES.

### COMPOSITION 17.

هذي البطيخة حلوا اكثر من السكر \* هذي الدلاحة باردة  
بحال الثالج \* ما شبت شي واحد الرجل كذاب اكثر من هذا  
الكواز \* هذه الامراة درويشة على عمتي \* هذا الطير اطرب من  
هذاك \* عهد الغادر احن منك \* يما احن من عمتك \* الفهر  
اصغر من الشيس \* الجزار سارق اكثر من الخياط \* احمد  
اسمن من فتور \* البحرية ابيض من الطلبة \* حدادين تطاون  
خدامين اكثر من الحدادين ذطنجة \* الخياطين سكايرية بحال  
الجزارة \* لامير عالم اقل من البفيه \* الغراب اكحل بالزاي \*  
هذي اكيامة ايضا كثير \* يوسف هو السعيد بين (او ذ)  
الرجال \* هذا لاعمي هو الزغبي في الدراويش \* اش  
شريت \* شربت واحد الفقة كبيرة بالزاي \* شرينا واحد البهويل  
صغير بالزاي \* علي شرى واحد الفناطريبي بالزاي \*  
عويلي اطرب عن عويلك \* عويلك اطرب من عويلي \*  
لامير ارزن من الوزير \* اخوي خدام اكثر منك \* الطالب  
كيعرب اكثر مني \*



## CONCORDANCE OF NOUNS AND ADJECTIVES.

### COMPOSITION 18.

هذا الحمار عنده واحد العيب كبير \* هذا الجمل عنده بالزواي  
ذاليوب \* هذا هو العيب الكبير \* شربنا واحد الدار الجديدة \*  
شعبنا الدار الجديدة \* اعطاني واحد الكسوة جديدة \* اعطاك الكسوة  
الجديدة \* جاب الكسوة الرماديا ذيتا \* تلقت كتابي  
الاحمر \* اعطاني كسوتي ايضا \* اعطاني كسوتي اخضرا \*  
عبد الغفور كان سعيد \* مبد الكريم كان احسن من فتور \*  
عبد الرحمان كان عتيان \* صامن بابا رزين \* الشجر منور  
(او منورين) \* الرمان طايين \* السرجل طايين \* اللنجاص  
ملاح \* ما جا (او جاوا) شي عسكر السلطان \* الناس كانوا ي  
البنديق \* التجارة ي حانوت الحداد \* الطراز والطار كانوا  
ي حانوت ذالفهواجي \* اليطار والسمار كانوا ي حانوت  
التاجر \* الزواف والحجام مشوا لشبشاون \* الموكني اعطاني  
واحد المشكاة \* اليرفاس جاب بالزواي ذالبروات \* باطية  
ويماك صحاح \* ابو البدا وابو الفاسم جابوا بالزواي ذالدراهم \*  
البناي والفايد عندهم بالزواي ذالدراهم \* احاكم والغنيه شروا واحد  
البغلة مزيانة \*

### NUMERALS.

### COMPOSITION 19.

عندي اثناشر فيس \* المعلم عنده ثلاثة ذالامواس \* صاحبي عنده  
3

زوج اولاد وثلت بنات \* هذي لامرأة عندها خمسة ذالعويلات \*  
شرينا ستة ذالشليات \* عندنا زوج ذليادي وثلاثر شلية \*  
جارنا عنده خمسة ذالاولاد \* شرينا ثلاثين شجرة \* فبصت سبعة  
ذالبروات لبابا \* جهوت ثمنية ذالفوم \* بابا شرى اربعة ذالفلين  
وتسعد ذالحجل \* الحزار اعطاني رطلين ذاللحم \* يفيت ثلت  
شهور في الحبل \* العام فيه اثناشر شهر \* الجمعة فيها سبع  
ايام \* فبصت اربعة وعشرين بندفي \* فبصت اربعة  
ذالمتافل \* انا كنسالك اربع مية مثفال \* كنسالي ثلت الاب  
مثفال \* انا كنسالك مية وستة ذالمتافل \* كنسالك مية واربعة  
وثلاثين دورو \* كنسالي الب وخمسة ذالبليون \* شرى مية  
لشينة \* شرى فنطارين ذالصوب \* اشحال من سنة عندك \*  
عندي سمعتاشر سنة وتسعد شهور وسبع ايام \* اشحال ذالدراهم  
عندك \* عندي سبع الاب مثفال وعشرين الب درهم \* اشكون  
بدع ( او خرّج ) البارود \* واحد البرايلي بدعه \* فاش من عام  
خرجه \* في عام الب وثلاثية واثنين وثمانين \*

COMPOSITION 20.

اشكون جا \* جا الرقاص \* البارح جا الرقاص الاول \* اليوم  
وصل الرقاص الثاني \* البارح فبصت البراة الاولى واليوم فبصت  
الثانية \* اش فريت \* فريت السورة الاولى ذالفران \* فريت  
السورة الخامسة ذالفران \* فريت الباب التاسع ذهذا الكتاب \*

البصل العاشر في الورقة الثلاثين \* المجتي خرج من مكناس  
نهار الاحد \* ولدي خرج من الصويرة نهار الاثنين \* المجتي  
وصل مراكش نهار الثلاثة \* السلطان وصل لباس نهار الاربعة  
يعني في ( او يوم ) العشرين من رمضان \* يوفى وصل  
لاسكندرية \* وصل لاسكندرية في العام العاشر من الهجرة \*  
هذا الكتاب هو الخمسين \* هناك الكتاب هو الثمانين \* يتا  
ولدت الولد السادس \* كل ولد ورث فسمته من عشرين في  
المال \* اش من ساعة هذي \* الثلاثة واربعة دفايق \* الثلاثة  
ونص \* الخمسة غير ربع \* الستة ودرج \* السبعة ودرجين \*  
اعطاني نص رقانة \* اعطاني نص بطيخه \* شرى نص دلاحة  
( او النص ذواحد الدلاحة ) \* شبت واحد الخطاي كبير  
بالزاب \* اشحال ذالدرهم عندي \* عندي موزونة \* شريت  
ثنية ذالديار \* شبت تسعة ذالهدن \*

## PERSONAL PRONOUNS.

### COMPOSITION 21.

انا شريت واحد الشطابة \* انا شريت واحد الزياتة \* انت  
شريت ثمانية ذالشاطب \* انت شريت اربع ذالزيات \*  
هو شرى واحد العبد \* انتين شريت ستة ذالعبيد \* هي شرت  
واحد الفنبود \* احنا شعبنا واحد اجنازة \* اليوم شعبنا زوج  
ذاجنايز \* احنا شرينا واحد السلّة ذالكرموس \* هو عنده النار \*

المتعلم عنده رطلين ذالزبدة \* احنايا شعبنا بيمر غرسة باباكن \*  
انتم شعبتوا الملاح ذنطاون \* انتم شعبتوا الهبتاح ذالدار ذبابا \*  
هم عندهم صورة مريم \* الطرفان فباح \* احنا عندنا الصوف  
ذالتاجر \* احنا عندنا واحد المكحلة طويانة بالزراي \* احنا  
شرينا واحد الكذمي ظريبي بالزراي \* انت شعبت السبا  
والارض \* انتم عندكم واحد القلب مليح بالزراي \* انتم عندكم  
ششرين جبل \* انتم عندكم شي رضاييم \* عندكم شي زيوب \*  
عندنا ستة ذالزيوب \* اشكون عنده اللك لهذي البراة \* انا  
عندي اللك لهذيك البراة \* عندكم لاجور \* عندنا البين  
اجورة \* انا واياك نشروا هذي الرحي \* انا واياك نمشوا  
لمكناس \* انت واياه تخبوا للغرسة ذعمي \* هذا هو الحداد  
ذالعرايش \* هذاك هو الفايد دارزيلة \* هو باشا جاس \* هو كان  
امير المومنين \* هذوم هم امنا اسفي \* هم الامنا ذالصويوة \*

## SUFFIXED PRONOUNS.

### COMPOSITION 22.

بيوفى شعبت الحومة ذيانا \* البارح شعبت الحومة ذبالكم \*  
متى كنت في الفشينة ذيايالي \* اليوم كنت في الفشينة ذبالك \*  
جابوا زريئة التاجر \* جابوا الرريئة ذبالد \* جابوا الحصير \* الحصير  
ذيالها جديدة \* شريتوا المصربة ذيانا \* اعطاني اللقاط \* اعطاك  
اليعلب \* اعطيتك الزبدة \* اعطيتها الكجن \* الراعي اعطاني

الكلب \* الفهواجي اعطانا اناى مايح بالزراى \* اعطاهم فهرة  
مليحة بالزراى \* اعطاكم واحد البرادة جديدة \* ولده مشى  
معكم \* عيهم \* مشى معنا \* عمتكم جات مع المعلمة ذيابي \* انا  
جبرت الخاتم ذيالك بالذهب \* انت جبرب الدبالج ذيابي  
ذالنفرة \* انا كنتهم بيكم \* كنتهم بيك ويهم \* انا كنتهم  
فيه ويها \* قبضت براتك وعملتها على اليايدة \* فيوف قبضت  
براني \* قبضتها البارح \* قبضتها اليوم \* باين شافوا الحية \*  
شافوها في الطريف \* الراي شاب زوج ذاكياى في رياض  
الفاصي \*

COMPOSITION 23.

اشكون باع لك هذي الصوفة \* هذا البدوي باعها لي \*  
اشكون باع لك هذا الزرع \* هذاك الجبلي باع لي \*  
فيوف باع لك \* اليوم باع لي \* بعث له البول \* بعثهم  
له في السوق \* بعثهم لي فدام فذور \* بعث لها واحد  
الشريط اخضر \* بعث لها في الخانوت بتاي \* سلف لي كتابه \*  
سلف لي \* سلف لك العودة متاعد \* سلفها لك \* سلف له  
الندراهم \* سلفهم له بالجايدة \* سلفهم له بالرهن \* سلفهم لهم  
بالجايدة \* باع لي البول \* باعهم لي غاليين بالزراى \* باع لنا  
الحمص \* باعهم لها البارح \* الراعي ذيالك عيط لي \* الراي  
ذيابي عيط عليك \* المتعلم ذيابي عيط له \* العبد ذياها عيط

علينا \* صاحبي عيط لكم \* الضامن ديالنا عيط لهم \* الإمام عيط  
لي \* هو باع لي المناظر ديالك \* شري في فالس واحد  
المراية ذالهند \*

## DEMONSTRATIVE PRONOUN.

### COMPOSITION 24.

هذا هو الحجام ديالنا \* الحجام متاعنا جاب هذوم لامواس \*  
الحوات جاب هذي الشبكة \* عمي كان جالس في العتبة  
ذالباب \* هذاك هو الزرب ذالغرسمة متاعي \* هذاك النام  
ذالرصاص متاعي \* جا الغتاي ديالك \* هذا الغتاي مليح كثير \*  
ذيك الكوشة هي متاعنا \* انا بعث هذي الكوشة للحيثار \* انا  
شريت هذا التبن في السوق \* ذاك السكين ذياي \* المتعلم  
ذياي شري هذوم السكاكين \* هذوك السكاكين هم ديالنا \*  
هذي الشكارة ذالدرهم ديالهم \* هذيك الرضومة خاوية \* انا  
عندي واحد خرصمة ذالذهب \* انت عندك زوج خرص  
ذالبضة \* انت شريت هذوم الخرص في حانوت التاجر فتور \*  
هذه الطابطة مليحة بالزاي \* طابطة تطاون مليحة بالزاي \* من  
اين چبت هذوم الزراي \* جبنتهم من الرباط \* الزراي ذالرباط  
ملاح بالزاي \* فيوف كنت في الرباط \* كنت في شهر  
جمادى الآول \* هذوم هم المتعلمين ديالنا \* هذوك هم الحواي  
متاعكم \* هذا الكبش عنده بالزاي ذالعيوب \* هذاك الكبش  
عنده واحد العيب كبير \*

## RELATIVE PRONOUNS.

### COMPOSITION 25.

هذاك العنود آلي عندك هو ذيابي \* اليشموم ذالنوار ذي جبرت  
يى الزنفة متاعي \* ما كنبب شي لاجره ذي كتعطيني انت \*  
ما كنبغي شي الدراهم آلي كتعطيني انت \* البلاح آلي جاب  
النوار تطاوني \* المسلم آلي باع البطيخ كان فصري \* آلي باع  
الصوب كان بيضاوي \* المسلمة ذي شرت اجداد يى احبس \*  
آلي شرت البيضات مشت لدارها \* كنشوب النجمة آلي  
كنشوب انت \* كنشوب كل ما شريت \* خالص كل ما  
شري \* نخلص كل ما تاكل \* وبيت الكلمة ذاعطيت \* البحمام  
ما كيغرف ما يبطر \* البلاح ما كيغرف ما ياكل \* التاجر ما  
كيغرف ما يشري \* البحمام آلي جاب هذا البحمام غالي \*  
الطباخ آلي هدرت معه يى هذا الصباح هو يى داري \* البندق  
آلي باب فيه ولد عمي كبير بالزاب \* احبس آلي هرب منه  
السارف كان مشدود \* الحمار آلي ولده مريض وصل اليوم \*  
الحداد آلي بنده يى داري خسر الهال ذباباه \* المسافرين آلي  
كنت معهم يى البندق ناتوا يى الطريف \* الطالب آلي زولت  
له الكتب بات يى داري \* هذا هو المعام آلي هدرت عليه \*  
هدوم هم التجار ذي هدرت عليهم اليوم \* علاش اعطيتني هذا  
الشغل \* اختراز آلي شعت يى هذا الباح مشغول \* علاش

بعت البول ذابا شربت \* علاش كنتعطيني الاجارة ذي ما كنتبني  
شي \* ما كنتحب شي هذي الاجارة \*

COMPOSITION 26.

اشهو هذا \* هذا واحد الضرب \* اشكون فتله \* فتله هذا  
الصياد \* اشهي هذي \* هذي جملة \* اشنهم هذوم \* هذوم  
هم الحلاب ذالغابة \* اشكون فتاهم \* فتاهم الفنصو \* فتاهم  
الفاصو \* الجزار فتله هذا الحلوب \* مع من يمشي الرحوى \*  
الطخان يمشي مع المتعلم ذياي \* نمشي معك للطاحونة \*  
اشكون هو الي كنتحب \* انا كنتحب ييا \* ذمن هذوم  
الحلاب \* متاع الجزار \* لمن اعطيت الزرع \* اعطيت للمتعم  
ذياك \* مع من هدرت \* هدرت مع الوزير \* في من  
كيشك \* كيشك في باباس \* علاش هدرت \* هدرت  
على الدوا الي اعطاس الطيب \* واش كنتختم \* كنتختم في  
الپوت \* علاش كنتختم \* اشكون فيكم غلب \* غلب ولد عمك \*  
اشكون هم الي جابوا هذا الربيع \* الحصادين جابوه \* اشكون  
هم الي جابوا هذوك الالواح \* النشارين جابوه \* اشهي  
صنعتك \* انا حصاد \* هذا نشار وذاس نجار •

INDEFINITE ADJECTIVAL PRONOUNS

COMPOSITION 27.

ما فريت شي في النهار كده (او كامل) • احبس كده كان



معمّر بالسراف \* آخوّمه كلها كانت معبّرة باليهود \* جدتي باع  
البلاغي كلهم \* انا شريت بلغة \* طاح الحايط كلّه \* طاحوا  
الحشب كلهم \* انحرفت الدار كلها (او كاملة) \* ماتوا كلهم  
(او كاملين) \* في الشر \* عرفوا الناس كلها (او جميع الناس) \* في  
الموغاز ذجل طارق \* جميع المخزّية مشوا للشباشون \* جميع العسكر  
ذالسلطان مشوا للريي \* فلع الشعار كلهم \* هذا الريبي فلع  
جميع الفرع ذي كانوا في العرسة \* جاب الحير ذي كان في  
الكوشة كامل (او كلّه) \* جميع العيلات شروا الكساوي ذياهم \*  
هو شري الشعير آي كان في السوق كامل \* شبتوا السلطان \*  
كلهم شاجوه \* هذا الشي كلّه ظريبي \* هذا الشي كلّه مزيان \*  
جدتي شرت الجداد كلها \* اجران كلها في الصهريج \*  
الصهريج كلّه معمّر بالجران \* عندنا بعض الخوخ \* شريت شي  
حاجة \* ما شريت حتى حاجة \* ما جا حتى نجران \* عندك  
شي جل \* عندي بالزاي ذالجمل \*

COMPOSITION 28.

جاوا زوج ذالرجال واحد خراز واخر خياط \* واحد نجران واخر  
حداد \* فيهم بتاية وفيهم نشارين \* كل من يشرب بالزاي  
ذاخمر يسكر \* جميع آي يحبظ الوصايات دالله ييشي للجمّة \*  
كل من يمشي لعندي يشرب واحد الكاس ذالشراب \* كل من  
يجي من الدراويش لعندي يقبض زوج بلوس ذالصدفة \*

جہرت واحد السنسلة ذالذهب ۛ الزنفة ۛ عندک شي سنسلة  
 اخرى ۛ لا يا سيدي لاکن عندي خانم اخر ۛ عندک شي  
 دبالج اخرين ۛ لا يا سيدي لاکن عندي خوص اخرين ۛ  
 عندک شي لوحه اخرى ۛ عندي لوحه اخرى ۛ شربنا عجل  
 اخر ۛ عندنا عجول اخرين ۛ في الروا ۛ عندنا بالزای  
 ذالعجول ۛ انا وحدي اکت الکسکسو کڈ ۛ انت وحدک  
 اکت الکسکسو کڈ ۛ هو واحدہ اکل اللشپين کڈها ۛ هي  
 واحدها اکت الرمان کڈ ۛ هم واحدہم اکلوا الخاوب کڈ ۛ  
 بلان البلاني سرف العود ذبالک ۛ بلان سرف المکحلة  
 ذبالک ۛ بلانہ کانت في الغرسة ذبالک ۛ في النهار البلاني  
 شری العود ۛ في الساعة البلانية جا ۛ في النهار البلاني ينزل  
 الشتا ان شا الله ۛ في الشهر البلاني يموت جدک ۛ

## PRIMITIVE TRILITERAL REGULAR VERBS.

### COMPOSITION 29.

عرفت الحجام ذبالي ۛ عرفته في هذا الصباح ۛ عرفني في  
 ازيلة ۛ عايشة عرفتك في اسمي ۛ غدا نعرفه ان شا الله ۛ  
 يعرفني الحبار ۛ عايشة تعرفکم ۛ انت تعرفه ۛ من اين عرف  
 هذا الخبر ۛ عرفنا کل شي في اسمي ۛ عرفتموا الفراية احسن  
 منهم ۛ انا عيان من اجل (او لانتي) (a) لعبت بالزای ۛ

(a) Vulgarly these are pronounced *lānni*, *lānnum*, *lānnek* etc. instead of *lianni*, *liannum*, *liannek* etc.

البنها كانوا عيانيين لأنهم (a) خدموا كثير \* انا نلعب السنطرج \*  
 الطالب خدم شوي \* نخدموا في الليل \* تابعوا في الليل \*  
 اسمع بطرت \* بطرت \* اش نبطروا \* نبطروا انبز  
 والسمن \* البشصور سمع كلامي \* هذيك النصرانية سمته \*  
 انا سمعت كل شي \* سمعته \* نسمعك \* هدي النصرانية  
 تسمعك \* اسمعوا \* اكلت شوي لكن شربت مريح \* شربت  
 شوي \* شربوا بالزاي \* طلغوا للسطح \* الحمار هبطوا (او  
 نزلوا) الروا \* هذاك البدوي يطلع للصومعة \* هذا المخزني  
 زل (او هبط) من الصومعة \* تطلع للسطح \* اطلع يا محمد \*  
 دابا نطلع \* دابا طلع الحمار \*

COMPOSITION 30.

اشكون فتش علي \* باطمة فتشت عليك \* شعلت الشمعة  
 وانطقت \* اشكون شعل الفنديل \* أتي شعلته \* اشعل  
 النار \* كل واحد شعل الكرو ذباله \* فبضاه من الأذنين \*  
 المخزني فبضد من الثب \* فبضوني (او شهروني) من ذراعي \*  
 افبضد \* فبضد \* يربطوكم في واحد السارية \* نربطوا لهم  
 رجلهم ويدعم \* اربط هذوك الخيل في هذي الشجرة \* هذوك  
 البدوين ربطوني بالحبال \* هذاك الطنجاري فبضني بالزاي \*  
 فبضونا بالهدرة ذبالهم \* نفسم مالي بين الدراويش \* نفسم المال  
 على اقسام \* فسيه على زوج \* انا فسيت الـروز بين

(a) See note a page 20.

الدرأويش \* فسبت البطور على ثلاثة ذلافسام \* نفسبوا هذي  
المشماشة \* فتله بواحد السيب \* انت فتلتهم بواحد الكييه \*  
افتل هذاى الكلوب ذالغابة \* السراق فتلوا صاحب \* باي  
تونس حكم رعيته بالطايفة \* يما حكمت دارها مليح (او مستقم) \*  
اشكون يحكم هذا الجنس \* حتى واحد ما يحكمه \* هو  
حكم على صاحبي \* اشكون يحكم عايد \* انت تحكم عايد \*

### QUADRILITERAL PRIMITIVE VERBS.

#### COMPOSITION 31.

برشطنه بالغيص \* برشطناكم بالما \* خالتك برشطنتني بالزيت \*  
فرفصني \* نفرصك \* فرفصتونا \* فرمد داره \* فرمدوا الجامع  
الكبير \* بردع الحمار \* بردعت البغلة \* بردعت الغلته \*  
بردع انت هذاك الحمار \* نحنح العود ذيايالي \* نحنحوا  
الخيال ذياللك \* هرظ (او نهق) الحمار ذياللك \* هرظوا الحماير  
ذالحمار \* معوق الفظ ذياللك \* معرفوا النظوط ذيايالي \* طنطق  
البلارج \* طنطقوا البلارجات \* سنبل النصح \* سنبل الشعير \*  
سنبلت التركيا \* يسنبل الشعير \* بجمعت النعجة ذياللك \*  
ببعوا النعاج ذيايالي \*

### MUTE VERBS.

#### COMPOSITION 32.

الخلييار شك في الكلمة ذيايالي \* شكيت فيك \* خالتي شكيت

فيكم \* هو ديما يشك فيك \* شكيت في \* شكوا فينا \*  
 هذاك الطاليان ضرني بالزاف \* احتجام ما يضركم حتى شي \*  
 ضرينوني \* ضرونا \* انا ما ضريت حتى واحد \* ضرينوني  
 في المال \* شكني بواحد لابرة \* شكيتك بواحد الخلال \*  
 شكونا بالمزراق \* يشكك بواحد الخدمي \* يشككم بالمزراق \*  
 شمت شي حاجة \* انا ما شيت حتى شي \* يشم هذي  
 الوردة \* شم هذي الوردة \* شوا هذي الفرنيلة \* رشيت  
 الورد \* انا رشيتهم بـ هذا الصباح \* رشا الفرنبل \* المعلم  
 يرشهم في هذي العشية \* الغنيه رشنا بما زهر \* نرشك بما  
 ورد \* رد لي الدراهم \* السلطان يرد لك مالك ان شا الله \*

### ASSIMILATED VERBS.

#### COMPOSITION 33.

اش وقع \* ما وقع حتى شي \* اش وقع لك \* ما وقع لي  
 والو \* وقعت له شي حاجة \* ما وقع له حتى حاجة \* كيف  
 وقع هذا الشي \* هذا الشي وقع على غبلة \* يوقف وقع الموت  
 ذاخلينار \* وقع في العام البايث (او لاؤل) \* وقع في الشهر  
 البايث \* بـ العام الفابل ما يوقع شي هكذا ان شا الله \* كيف  
 وقع هذا الشي \* وقع هكذا \* في الشهر الجاي ما يوقع شي هكذا \*  
 باين وفي خال \* وفي في سبتة \* وقعوا في نص الطرين \* انا  
 وفيت بـ الغرسة ذالحجام \* وفي في الباب ذصاحبته \* ورث  
 اله ذالريال في باباه \* هذوم العيال ورثوا المال ذباباهم \* هذاك

يورت الال ذباباه \* انا ورثت السُدس في المال \* انت  
ورثت الثالث في المال \* ورث اربعة ذخوانم ذالذهب \*  
للبارح وسق الزرع كلة \* في هذي العشية يوسف الصوف  
كلها \* اليوم نوسفوا الكمص ذالتاجر يوسف \* المركب موسوف \*  
المركب ذبالنا كان موسوف في دار البيضا \*

### CONCAVE VERBS.

#### COMPOSITION 34.

اش شجتوا \* شجنا واحد الجردة \* شجت اكفة ذيابي \* ما  
شجتها شي \* شاب للسا \* شُب للسا وتشوب النمر  
والنجوم \* بعد ما شابوني هربوا للجبل \* واحد الحجر طاحت  
عليه وقتلند \* طاحوا من السطح \* اختك طاحت من السطح \*  
طححت في واحد البيير \* هذا البرج طاح في العام البايث \*  
لاين طاحوا \* طاحوا للارض لكن فاموا \* باين بيث  
السلطان \* بيث بة مكناس ويخرج من ثم على العجر \*  
العسكر ذالسلطان بات في الفصر \* من اين جازوا العسكر \*  
جازوا من (او على) هذاك الواد \* جازوا من السفنطرة \*  
هجزوا على السوف \* جز من هنا \* البارح جازوا الجراد \*  
طار بلارج \* طارت الجدادة \* طارت ذيك الحجلة \* طاروا  
الحجل \* طار الباز \* يطير هذاك الغراب \* هذاك الترزور  
يطير فيسع \* الجداد ما يطيروا شي \*

COMPOSITION 35.

سال الدم من الجرحه ذیالذ \* من هنا ما یسئل حتی شی \*  
طاب العنب \* طابوا الکرموس \* یے هذا الشجر یطیبوا  
البطیخ \* یے هذا الشجر یطیبوا اللنجاص \* ولدی عام البارح  
یے الواد \* البحریة عاموا یے البحر \* یے هذا العشیة نعوم  
یے الصهریج \* شاط الخبز للدرایش \* شاطت الماکلة بالزای  
للدرایش \* هنا یشیط الشراب \* ذاق واحد الشوی ذالشراب \*  
انا ذفت واحد الشوی ذالعسل \* ذفت هذی اللشینة \* ذفتها \*  
ما یدوفه شی \* خاب من الثور \* یخاب من الکاب \* خابوا  
بالزای \* یخابوا \* ابوی شاب بالزای \* حتی هو یشیب \*  
نشبوا کلنا \* زاد الما للخیر \* یزید شی حاجتہ \* زادوا  
المال ذیالهم \* یزیدوا الدراهم \* ابوک باع واحد الذیب \*  
باعوا بالزای ذالجمل \* الیوم بیع بالزای ذالثلین \* الیوم  
نشوبوا شی ارانب \* ابوک باع شی حاجتہ \* باع واحد  
الطزینة ذالنون \* جابوا واحد السلطان ذالحوت \* جابوا شی  
سلطان الحوت \* لامنی خالک \* تلومنی \* ما تلومک شی \*  
دام بالزای \* دیما یدوم \*

DEFECTIVE VERBS.

COMPOSITION 36.

ما بقی حتی مخزنی \* بقوا کلهم یے اجبل \* بقینا یے

اسلاس \* يبني مع بنائه \* يبفوا صايدين \* ابني على خير \*  
ما بفي والو \* بنتك بفت مريضة \* السلطان عبد الرحمان  
بني هذا البرج \* اكلية عبد الرحمان بني جامع فرطبة \*  
بني داري بالخشب \* متي بيني الدار \* نبيها في العام  
القابل \* اشكون فلي هذوم الميصات \* الطباخ فلاحم \*  
الطباخة فلتهم \* باش تفلي الميصات \* نفايهم بالزيت \*  
الطباخ يفليهم بالزبدة \* غلي اليا \* الكليب يغلي دغية \* غلي  
الدم في الروف ذباله \* فتى لي البراة \* فتاها لي المعلم \*  
هو يفتيها لي \* ولدك كهي بالسرفة \* يكمي واحد الكرو \*  
ما نشرب شي الدخان فدام بابا \* هذوك المخزنية كپوا  
بالزاي \* نجلسوا ونكپوا واحد الشوي \*

COMPOSITION 37.

جدنا حكي هذه الخرافة \* جدي حكي لنا بالزاي ذاخرائف \*  
حكوا بالزاي ذاالكذوب \* كرهت الكذوب \* هذي عامين \*  
من ذي (او باش) عي جدي \* الي كانوا في الحبس  
عموا \* هذاك البدوي يعمسي \* هو يحكي ما شاى في  
ازيلة \* نحكوا كل ما وقع لنا \* كفاني الكبز الي اعطيتني \*  
يكبيك مذ الزرع \* تكبيك فلة ذالزيت \* ثنى الكهل \*  
يشني الدراهم \* صديت واحد الغزالة \* صديت واحد  
البركة \* صديت اربعة ذالبراك \* رخي الفمخ في رحا



محمّد \* جاين ترحي هذا الزرع \* نرحيد في الطاحون \* رخوا  
التركي \* البشور غسل في هذا الصباح \* الحمار غسل  
وجهه في العين \* الحمام غسل لي وجهي \* درك كل ما  
حب \* يدرك الدراهم \* يدرك ما يحب \* دركوا من عند  
السلطان واحد الهدية \* ما يدركوا حتى شي \* من اين  
جيت \* جيت من السوف \*

### HAMZATED VERBS.

#### COMPOSITION 38.

السلطان عند الرحمان أخذ (او خذى) هذي المدينة \* المسلمین  
أخذوا (او أخذوا) برج النصارى \* الخيلناار ذيلنا أخذ فصة  
تظاون \* غدا ياخذ المدينة \* المسلمین ياخذوا السناحات \*  
بدأ من هذا الكتاب \* بدأ من هذا الكلام \* بدأ من هذا  
السؤال (او هذي المسفمية) \* بدأوا (او بدوا) يخدموا \* بديت  
نمني واحد الدار \* من اين يبدأ يفرا \* يبدأ يفرا من الباب  
لاول \* حبا (او خبعت) الحق \* خبعتني في دار \* يخبا (او  
يخبعت) الدراهم في الروا \* خبعتوا الكتب \* ملا (او عمر) الشكاره  
بالزرع \* ملوا (او عمروا) البراميل بالشراب \* يعمر البرميل  
بالما حياة \* معلمي ضرب الكنبري \* اشكون يضرب الكنبري \*  
غفل علينا \* يغفل علي \* نغفل على ذنوبي \* الكافر ما فهم  
شي الحق \* يفهم كلامي \* فهمت او لا \* فهمت \* من

این شریٹ ہڈوم التمر \* شریٹھم من السوفی \* صاحبک  
سکران \* التمر غالیین \* ہڈی التمرۃ حلواتہ بالزای \* عندک  
واحد الجوزۃ \* عندی بالزای ذالجوز \*

## DOUBLY IMPERFECT VERBS.

### COMPOSITION 39.

اشکون جا \* جا امیر المؤمنین \* جا الصیاد من الجبل \*  
بتک المریانۃ جات من الزنفۃ \* جاوا منعلمین علی وجابوا سکر  
التاجر \* جیت من الغرسۃ وجبت البغلۃ ذالجزار \* یے ہڈی  
العشیۃ یجی البلاح ونشوفوا واحد العود ایض \* اجیۃ دغیۃ  
وجب لی البغلۃ \* اش شوی الطباخ \* شوی واحد البلاس  
وواحد الجروج \* هو یشوی ثلاثۃ ذالبلاس وخمسۃ ذالبواریح \*  
شویت الجبل \* شویتھم \* ہڈوک المسلمین شواوا واحد الکوی  
ومت ذالفسطال \* التجام کوی له الحمبۃ (او الدقال) ذی  
کان عندہ یے یدہ \* کواوا لی الجرحۃ \* التجام یکوی لک  
ہذاسی الدقال \* انا کویت له الجرحۃ ذی کانت عندہ یے  
رجلہ \* خوی الشکارۃ \* خویت الرصومۃ \* خواوا وسط  
الدار \* یخوی الدار \* هو یخوی ہڈی الشکارۃ ذالزرع یے  
الصندوق \* ہم یخویوا الصنادف \* عمل اکایک ذیلد علی  
المایدۃ \* اشکون بیکم عمل الفمخ یے وسط الدار \* انا  
عملت \* بابن یعمل لاجور \* یعیلھم یے الروا \* اعمل لاجور  
یے ذیک الرکنۃ \*

DERIVATIVE VERBS.

COMPOSITION 40.

كَمَلُ الْبَنِي \* كَمَاهُ \* الْبِنَايَةُ كَمَلُوا الْبَنِي \* حَيَوُفٌ يَكْمَلُوهُ \*  
يَكْمَلُوهُ فِي هَذِهِ الْجَمْعَةِ \* عَاوَنَكَ شَيْءٌ أَحَدٌ \* مَا عَاوَنِي حَتَّى  
وَاحِدٌ \* كَأَنَّهُمْ عَاوَنُوهُ \* هُوَ عَاوَنَ اِخْتِي فَاطِمَةَ \* يِعَاوَنُوا بَشِي  
حَاجَةً \* عَاوَنَ أَنْتَ هَذَاكَ الْبَصِيرَ الدَّرِيوِيشَ \* عَاوَنُوا أَنْتُمْ  
هَذَاكَ الْيَتِيمَ الدَّرِيوِيشَ \* عَاوَنُوا الْيَتَامَى وَاللَّهُ يَبَارِكُ فِيكُمْ \*  
اَعْجَبَكَ هَذَاكَ الْعَيْلَ \* اَعْجَبَنِي بِالزَّأبِ \* اَعْجَبْتِكَ هَذَاكَ  
الْعَيْلَةَ \* اَعْجَبْتَنِي بِالزَّأبِ \* اَعْجَبَكَ الشَّرَابَ \* مَا اَعْجَبَنِي  
شَيْءٌ \* اَعْجَبُوهُ الشَّيْرَ \* اَعْجَبُونَا اللَّوَايِنَ \* اَعْجَبْنَا السَّرِيرَ  
ذَلِكَ هَكَذَا \* يَعْجَبُكُمْ بِالزَّأبِ الْكَسْكَسُو \* اللَّهُ بَارِكُ فِي  
اللَّهُ يَبَارِكُ فِيكَ \* اللَّهُ بَارِكُ فِيْنَا \* تَخَاطَرْنَا بَارِعَةً ذَالْبِنَادِقِ \*  
كَتَحَبَّتْ تَخَاطَرُ \* مَا كُنْهَبَّتْ شَيْءٌ نَتَخَاطَرُ مَعَكَ \* صَرَدَ (أَوْ  
سَيِّطَ) لِي لِأَحَانُوتِ \* صَرَدَهُ بِوَاحِدِ الْبِرَاةِ \* صَرَدُوا الْبَغْلَةَ مَعَ  
الْمَخْزَنِئِ \* نَصَرَدَ لَكَ الْبِرَاةُ بَعْدَ غَدَا \* صَرَدْتَ الْمِيزَانَ مَعَ  
الْمَتَعَامِ ذِيَالِكَ \* صَرَدَ لِي الصَّوْبُ كُلِّهَا \*

COMPOSITION. 41

وَصَلَتْ لِدَارِهِ وَجَطَّرَنِي \* يَبْطَرِكُ \* يَبْطَرُوكُمْ \* جَطَّرَنِي  
أَنْتَ \* نَعْدَى فِي دَارِي \* نَعْدَيْتُ مَعَ هَذَا الْيَتِيمِ \* الْيَوْمِ

نَتَغَدَى مَعَ الْبَشُورِ \* هُوَ يَتَغَدَى مَعَ الْوَزِيرِ \* خَالِي  
 غَدَانِي \* الطَّبَاحُ يَغْدِيكَ \* اَشْكُونُ عَشَائِي \* اَشْكُونُ  
 يَعْشِينَا \* عَشُونَا \* تَعْشَى مَعَ الْاَنْكَلِيزِ \* يَتَعْشَى فِي الْاَتْمَانِيَةِ \* نَتَعْشَوُ  
 فِي الْعِشَاءِ \* خَلَى الْزُرِّيَّةَ فِي الْبَيْتِ \* خَاوَا السِّنَاحَاتِ  
 وَهَرَبُوا \* يَخَلِي الْاَكْمَلَ \* خَلَدَ اَنْتَ \* صَلَّى الْمَغْرِبَ وَيَصَلِّي  
 الْعِشَاءَ \* الْمُسْلِمِينَ صَلَّى الطُّهْرَ وَالْعَصْرَ \* عَنَى مَلِيحٌ بِالزَّابِ \*  
 الْغَدَايَ ذِي جَا مِنْ تَرَكَشْ يَغْتِي فِي هَذِي اللَّيْلَةِ \* ارْتَاحَ مِنْ  
 شَغْلِهِ \* ارْتَاحُوا الْاَكْدَامِيْنَ \* نَرْتَاحُ وَاَحَدَ الشُّوَيْ \* اجْلَسْ  
 وَارْتَاحُ وَاَحَدَ الشُّوَيْ \* نَجَاسُوا وَنَرْتَاحُوا \*

COMPOSITION 42.

الْحَجَّالُ اِنْحَرَفَ بِالسَّخَانَةِ \* اِنْحَرَفَتْ دَارُ الْاَيْدِ \* يَنْحَرِفُ  
 بِالسَّخَانَةِ \* ذِيكَ الْاِمْرَاةَ نَطَّتْ وِلْدَهَا بِالْجَلَابَةِ \* ذُوِي الْحَوَاتِنِ  
 تَعَطَّوْا بِحَيَاتِكُمْ \* بَاشْ تَعَطَّوْا \* هَذَاكَ الْاِحْرَامِي تَمْسُخِرُ عَلٰى  
 هَذَا الشَّابِ \* مَا يَتَمْسُخِرُ شَيْ عَلَيَّ \* تَنْزَلَتْ الْاَرْضُ وَخَفْنَا  
 بِالزَّابِ \* تَنْزَلُ الْاَرْضُ فِي هَذِي اللَّيْلَةِ \* مَا تَنْزَلُ شَيْ اِنْ  
 شَا اللّٰهُ \* تَخْرُوطُ الْمَا ذَا الصُّهْرِيحِ \* تَخْرُوطُ الْوَادِ \* اَنَا سَافِرْتُ  
 فِي النَّهَارِ وَهُوَ سَافِرٌ فِي اللَّيْلِ \* هُوَ يَسَافِرُ فِي الْبَحْرِ وَاذَا نَسَافِرُ  
 فِي الْبَرِّ \* هَرَفْتُمَا الْمَا فِي الْاَرْضِ \* هَرَفَ الْزَبْتِ عَلٰى ظَهْرِي \*  
 خَرَجَ الْعِمَارَةُ عَلٰى وَاَحَدِ النُّصْرَانِي \* اَنَا نَخْرُجُ وَاَحَدَ الْعِمَارَةِ  
 عَلَيْهِمْ \* خَرَجُوا بَلَعُ ذَا الْعِيَابِرِ اَيْنَا \* هَذَا رَبِّي مَلِيحٌ اَوْلَادِهِ \*

يَمَا رَبَّنِي عَلَى خَرَبِ اللّٰه \* اشْكُونِ يَرْبِي اَوْلَادِي \* نَلَاؤُوا  
 فِي طَرِيفِ سَبْتِ \* يَنْلَاؤُوا فِي الْبَدَنِ \* اَوَّلِ الْبَارِحِ تَلَاؤِنَا  
 فِي الرِّبَاطِ \* الْمَرَكَبِ بَزُوجِ نَلَاؤُوا فِي الْبَوْغِازِ ذُجْبِلِ طَارِفِ \*  
 صَيِّبِ الدَّرَاوِيشِ فِي دَارِهِ \* صَيِّبُونَا فِي دَارِهِمْ \* اشْكُونِ  
 يَصَيِّعُنَا فِي هَذِي اللَّيْلَةِ \* شِيْ اَحَدِ يَصَيِّعُنَا \*

COMPOSITION 43.

اليوم تعطل بالزراف الرقاص \* تعطوا على لهجي \* العود  
 انباع بخمسين ذالريال \* انباعوا جميع المشين \* ينباع غالي \*  
 اتبغف مع الفهواجي \* اتبغفوا مع التاجر \* مع من يتبغف  
 اخانا \* يتبغف مع ذاك التاجر ذالصورة \* طاع الميادي وهبط  
 (او نزل) الشوالي \* نزلوا الكناشي عمروهم بالفتح وطلعوهم  
 للخزائن \* العليا انجبعوا في الجامع \* الجباله ينجبعوا في  
 السوف \* سلك (او جلت) اختد من الموت \* جلتونا من  
 السراق \* يبلتند من العديان ذباله \* سلكني من الموت \*  
 سلكنا من الموت \* عهر الشبته بالشراب \* عهرت الرضومة  
 بالخير \* عهرتوا الكنشته بالزرع \* استاهل الاجارة على الخدمة  
 ذباله \* يستاهل الدراهم على الخدمة ذباله \* خايط الشراب مع  
 الماء اختي خايطت كل شي \* خايطوا الفصح مع الشعير \*  
 المتعام جزك الطربوش \* جزكوا الشعير \* الفاضي والبقير  
 تسامحوا \* صرقت البندقي \* نصرقت \* اشكون سفصي علي \*  
 سفصوني على الشر \* هو يسفصي علي صحتي \*

PASSIVE VOICE.

COMPOSITION 44.

ترجعوا كلامه ملىح \* العيال خربشوا ولدنا \* الفزدار فردر هذي  
الحسكة \* سرفوك في العام لاؤل \* الناس كآها حيونى \*  
اولادي يمحبوهم المعلمين \* حبوهم \* هو شد الباب \* النحل  
عضوهم \* سخن الها \* السراف ردوا الدراهم \* السمحتب وزن  
الزردة \* يتيفوا بك \* كآهم يشوفوك \* اولاده خابوا متد \*  
الحوت انباع \* الحوالى يباعوا \* ينسوا الخير ذيابي \* العديان  
ذيلنا سيبوا هذوم الحجار \* انطبت النار الي شعلنا \* علي شوى  
هدى العودة \* الحليقة عبد الرحمان بنى الجامع ذفرطمة \* بنوا  
داري بالخشب \* انكوت الغرسة ذيابي \* فنصو صبانة  
يحميني \* احنا ما نسحووا شي الناس الفباح \* انت حكيت  
هذيك الخرافة \*

COMPOSITION 45.

انا كذت نشري التفاشروانت كنت تشري السراول \* هو كان  
يشري واحد الحبل \* كان يشري مدين ذالزرع \* انا كنت  
ماجي لتطاون وهو كان ماشي لشبشاون \* انا كنت شعلت  
الشمعة \* هو كان شعل الغدار \* يكون انطبت النار \* يتون  
فتلد في الطريف \* ما تطفي شي العافية \* ما تفلد شي \*

نفسيو الدرامم \* نجلسوا ونرتاحوا \* كتحب هذوم البريك \*  
 ما كتحبهم شي \* لاين ماشي انتين \* انا ماشي للسوفى \* ما  
 تترك شي صاحبك القديم \* نپوليون كان يحكم في فرانسه \*  
 الطيب ما حب شي تاكل ثلاثة ذالذوبات في النهار \* كتب  
 لي تحي لهننا مرتين في الجمعة \* كتحب تشوب الكسوة \* ما  
 كتحب شي نشوفها \* فال له ما يفتح شي الباب \* فال  
 للباوين ما يفتحوا شي البيان ذالمدينة \* لمن كتحدم \*  
 كتحدم لبابا \* لوكان تختم في الله ما تعبل شي بالزاب  
 ذالحرام \* كتحباجني \* كتحباجك \* العبد ما كتحب  
 شي يخدم \* الله يكون معك \* كتحفل علي \* كتحفل عليك  
 بالزاب \* اش كتحرفك \* كتحرفني راسي \* حرفتي الضرسة \*  
 حرفوني الصروس \* كتحرفوني الصروس \* كتحب نهدر مع  
 الرايس \*

COMPOSITION 46.

كتب لكم تحبوه بالمرض ذامراذ \* كتحب تحبوني  
 بالصحة ذولدي \* جددوا انتم كل شي \* كان دخلني في  
 بيت \* كتبت اهم يشبوا ب واحد المرسي \* كان يلعب السنطرج \*  
 فال اهم يحلبوا نالقه \* ما تحكم شي على صاحبك \* لوكان  
 يفرأوا هذا الكتاب يتعلوا بالزاق \* هم كانوا رجدوا عينهم للسمآ \*  
 انت كنت فيقيني من الارض \* الله ينجيني ( او يعفني ) من  
 ذاك المرض \* لوكان فمت من البراش يكون ( او لوكان )

شجت واحد العود مزيان \* إذا تعطي الصدفة للدراويش الله  
 يبارك فيك \* انا ما نغدر شي نيسح هذي المائدة \* هو ما  
 كيجت شي ييسح البيت \* انت كتشارع مع الناس كلها \* هو  
 كيشارع مع باباه \* كيغيط لي شي واحد \* كنعمر الطنجية بالما \*  
 كيعمروا الخنشة بالنمخ \* هو كيعتي (او كيعدي) البرص  
 بالصبر \* إذا تبكي على ذنوبك الله ييسح لك \* إذا تنعل  
 الناس ما يبارك شي الله فيك \* لو كان تسيبط لي ثلاثين  
 ذالريال نشري واحد العود في السوف ذتطاون \* كان يفتوت  
 اولاده \* انا كنت نفوت اولاد اخاي \* هو حب يزوف  
 المائدة \* هذا الزواف كيغرب يزوف ملىح بالزراف \* اختك  
 كسحتي يدها \* اختي كسكتل عينها \* يهاك وشمت ذارعينها  
 بالنية \*

COMPOSITION 47.

كنت مريضة \* لا يا سيدي اختي كانت مريضة \* اولادي  
 مراض \* في هذا الصباح كنتوا جرحانين \* هم كانوا خوافين \*  
 بنتي كانت ظريفة بالزراف \* بنت خالتي مزيانة \* بنت  
 خالتك كذابة \* اش كايين في السوف \* كايين البطين  
 والدلاح واللسين والتجاج واللكاص \* كايين بالزراف ذالمسايل \*  
 كايين الخيل واحمير والبغال والعودات احوالي \* هذا البيت بيد  
 زوج ذاليادي وثلاثر شلية \* الغرمة ذياي فيها ستين شجرة \*  
 البارح كنت مغير \* اش كان عندك \* ما كنت شي ملىح \*



ما يكون باس ان شا الله \* كنت مروح لكن اليوم لا باس  
شوي الحمد لله \* عندك شي تفاشر \* عندي بالزراى  
ذالتفاشر \* انا كان عندي واحد الخزين \* هم كانوا عندهم اربعة  
ذالخزين \* يكون عندهم شي خزين حاوي \* جيع الخزين  
معقرين بالزرع وبالتركيا وبالحص \* هو كيسالني عشرة ذالريال \*  
هم كيسالوني ستاشر بسطة \* انا كنتساله اربعة \* ذالبساط احنا  
كنتسالوهم مائة مثقال \* انتم كنتسالونا البى مثقال \*

COMPOSITION 48.

هذافادر \* هذاك تايب \* هذوم الرجال تايبين \* ولدي كان  
حاضر \* الشهود كانوا حاضرين \* هذا شاكي \* هذاك شاري \*  
انا كنتحب اللحم مشوي (او مشوية) \* كل شي هدم (او  
مهدوم) في ذيك الهدينة \* هذا الیوضع مدرق من الرياح \*  
الطيب كان مغیر على الیوت ذبتند \* عندي موجود كل ما  
کیخصنا للسعر \* ولد اخاك عنده وجهه مخربش \* كلهم كانوا  
مصالحين \* ذيك الارض محروثة \* الخشب كد كان مقطع \* الدار  
كانت مسمومة في النص \* انا مفضوص بالزراى معهم \* الها  
مغلي \* السما مخروط \* الجيار باع لي الجير \* هذيك الجبابة  
باعت لي الجداد \* هذوم الجداد مزيانين لكن غاليين \*  
الورد كيعجبوني بالزراى \* انا شريت شي فرنبلات مزيانين  
بالزراى \* النوار كيعجبوني \* انا وانت (او آيات) - نكتبوا  
هذوم الحسابات \* انت وآياه (او هو) تشروا كل ما یخصنا \*

عبد القادر وعلي يهشوا \* يصادوا الحيتايط واخزاز ماثوا في الفهوة \*

COMPOSITION 49.

ما ييس شي الشعير \* ما بعث شي اللوية \* بافي ما صلي  
المغرب \* ما فيس ما وزنوا \* احوالى ما وزنوهم شي \* ما جابوا  
شي اليزان \* ما جابوه شي \* ما يجييوه لي شي \* ما جابوا  
شي الفلوم \* يجييوهم \* لك البحرية ما جاوا شي من البحر \*  
الصيادين ما يجيوا شي معنا \* لامين ما كيهخاف حتى من شي \*  
معلي ما كيهخاف حتى من رجل \* عمري ما نبيع امال ذيابي \*  
عمري بست اخني \* ما جاف غير احمد \* ما خرج لا الرفاص ولا  
الكمار \* ما اكلت ما نعست \* ما انا شي خواي \* ما انت  
شي مليح \* ما هو شي كذاب \* ما هي شي طريقة \* ما احنا شي  
تجار \* ما انتم شي سراق \* لامننا ما هم شي عالمين \* ما انا  
شي جرحان \* ما انت شي مغير (او حزان) \* ما احنا شي  
بصرا (او عميان) \* ما انتم شي كابرين \* ما احنا شي كابرين \*  
بيهم بنايتة وبيهم نشارة \* شي منهم بنايتة وشي منهم نشارة \*  
نبطروا بالخبز ولسمن \*

COMPOSITION 50.

لوكان هو ينساني انا ما نكون شي صاحبه \* اذا تحب نيشوا  
للفهوة \* اذا تسيب احجار للزنتة يمكن تهجرح شي احد \*  
لوكان تسروا في الرياض ما يوقع لكم شي هذاك الشي \*  
اذا تطلع للسطح تتروح \* اذا تشري المد باربعين اوقية تخسر

جبيع الدرهم \* اذا تشري هذا العود باربعين دورو وتعيه  
 لجهل طارف تريح ستين دورو \* اذا تجري بالزاب تعي  
 امش بالعفل \* لوكان يعرب هذا الخبز يمكي بالفرحة \* اذا  
 يطبعوا هذاك الصو نبقوا في اسلاس \* اذا ما تاكل شي  
 تصعب \* اذا تحبوا تبنوا داري نعطيكم العين ذالريال \* لوكان  
 المعام فتى لي البراة يكون كتبها احسن \* لوكان كميت فدام  
 بابا يكون سجنى \* اذا تافاه في الزنفة فل له ييجي  
 لعندي \* لوكان السراف لفونا في الطريف يكون فتلونا بلا شك \*  
 لوكان المخزني ما حضى شي الدوالي يكون سرفوا العنب  
 كلب \* لوكان الفنصو البرنساوي يحميني ما نخاب شي من  
 الباشا \* اذا الدراويش يطلبوا منك الصدفة انطها لهم على  
 محبة الله \* اذا تعطي الصدفة للدراويش يكثر مالك \* لوكان  
 تشفق على الدراويش الله يشفق عليك \* بعد ما شاور بے  
 حربوا للجهل \*

COMPOSITION 51.

زوج ذالشهود حضروا فدام القاضي \* انا ماشي نكتب واحد  
 البراة فبل من كل شي \* الرفاص وصل اول البارح وييشي  
 اليوم في الاتولي \* اول البارح نزل الشتا بے تطاون \* يوسف  
 ويعفوب فبل كانوا اصحاب \* انا كنت ناكل فبل في  
 الاثناس \* هو ييجي فبل الثلاثة \* وصلوا للجهل فبل مني \*  
 انا عربت هذاك الخبز فبل منهم \* فبل ما يوصل ابوي وجد

انت العشا \* في الشهر ذرمضان المسلمين ما ياكلوا ما يشربوا قبل  
المغرب \* بالزاي ذاكجمال ماجيين من هنا \* بالك رَد بالك \*  
اجلس هنا \* ما تمشي شي من هنا \* واين العكاز ذياي \* ها  
هو \* واين المناظر ذياي \* ها هم \* واين السبينة ذياي \*  
هاهي \* انا كنتخدم لـبوف \* المعلم راه لـبوف \* الخياط  
قطع الكسوة من جوف لتحت \* ما تعملد شي هكذا \* هكذا  
كنتجاوب باباك ( او لـبـاباك ) \* الرفاص بافي ما وصل \*  
باي ما فريت. كتابي \* اخ كنتحرفني بالزاي العروسة \*  
البارح كريت الدار بعشرين مثقال \* علي شكى بي للفضو  
البارح \* هذا الصبنيول ضربذي البارح في وسط السوق \* ما  
كنتخدم شي باطل \* شريته رخيص \* خلاص يا سيدي ما  
كنتحبت شي اكثر \* يكبيك \* يكميني عيانه مليح تباك \*

COMPOSITION .52

من اين خرجوا هذوك الفلين \* خرجوا من هنا \* خبرنهم من  
فيل \* من هنا لقدام ما نتكلم شي معهم \* ما كناكل شي  
اخبز باطل \* تبعونا من قريب \* جاوا من برا \* شبناكم من  
بعيد \* نخرجوا على البحر \* فبصرونا على غبلد \* كلهم كانوا  
على ركبهم \* سيبوا لنا الحجار من كل جهة \* تحجر الزريرة  
تحت الهايدة \* باحق \* بالصح \* سرفوه ودامي \* فالد فدام  
الدنيا كآها \* انا خدمت بزايد \* العديان كانوا لداخل \*  
السارف كان مختبعا لداخل \* ما جبروه شي في فلب ( او داخل )

الحبس \* من طنجة إلى الهندق ما ارتاحنا شي \* من وقت  
 إلى جاز من هنا ما شغنته شي \* من ذاك الوقت ما جاوا شي  
 الصيادين \* من أي وقت \* من اليوم لاولي ذا المحرم \* كنا حبت  
 نكتبه بالعفل \* هو كسحت نفرا بالعفل \* بعد الماكلة نشربووا  
 الفهوة \* لاولي وصل السلطان وبعده جاوا العسكر ذباله \* بعد  
 ما جاوا الكيسان بداوا يشربوا \* العيال تخبغوا مورا الحايط \*  
 العسكر جاوا وانا \* الطبخية علوا المدافع من الورا \* انا  
 كصلي كل يوم \* يا ربي عاوني \* من ابن جاز هذاك  
 الحرامي \* جاز من هذه الثنبة \* لاين هرب \* هرب المحمل \*

COMPOSITION 53.

تخلي بلا تعب آي ما كسحت شي من فلبك \* غلبوا بالسهولة  
 جميع العديان ذبالهم \* إلى آخره (او الحاصل) زولوا له الكساي  
 ذباله وعصاوه بالزاي \* الكليمار خرج بوا من المدينة وشاي  
 للبحر بواحد المراية ذالهند \* سيموه لبرا وفلوه بالعصا \* ربطتند  
 صحيح \* نسعوك بخاطرنا \* نخدم على راسي وعلى عيني \*  
 الحيد الله أكلنا مليح \* انا ماشي كجهة بلادي \* كينزل الشنا  
 كجهة طنجة \* ما نرتاح شي حتى لمكناس \* انا ماشي  
 حتى لاسفي \* ما نرجع شي حتى للليل \* العسكرية كانوا يجبروا  
 كجهة الواد \* ما يوصلوا شي حتى تطلع (او تشرق) الشمس \*  
 ما نرتاح شي حتى نكلمه \* العسكر الصبنيول وصلوا حتى لهذا \*  
 ما نوصل شي حتى لهذاك \* اليوم ما فريت شي الكزيطه \*

اليوم ما اكلت شي واحد اللثمة (او حتى لثمة) \* عبد  
بالجهالة \* نسموه بحال بحال \* عماده بالحرام \* كيهخدم من  
غير صبر \* كلامين حضر على تجلدة \* محال \* بلا شكت \* كلام  
شابوه \* كان جالس على اليسار ذالذندو \*

COMPOSITION 54.

انا ما كنهحب شي الي كتهدر بالفباحة \* غذا نبتا نخدم \*  
الطيب يوصل غذا في الصباح \* بعد غذا نهدر مع الموكني \*  
ما كنهحب شي نخدم اكثر \* بنتي طريفة اكثر من  
السلطانة \* معلمي عالم لكن حوايي \* ما جاوا غير (او إلا)  
ثلاثن ذالمخرنيتة \* كل يوم كيغصبيني اكثر واكثر \* شبناه لهن من  
الواد \* عمله مايع \* انا كنعلمه احسن \* انا نظوي الكافط اخير  
منك \* هذي السبينة احسن من السبينة ذياكت \* جبت شي  
اخر \* ما جبت حتى شي \* انا ما نصرف شي افل متك \*  
اشحال ذالريال صرفت \* بالفليل صرفت مينين ذالريال \*  
اشحال ذانخيل كانوا في السحلة \* بالفليل كانوا البين ذانخيل \*  
تمشي معي غذا لاجبل \* اذا ما تيشي شي لاخرية سيعط  
ولدك \* اشحال ذانخيل كيخصنا باش نمشوا لباس \* افل ما  
يكون كيخصنا خبسة ذانخيل \* فل له يعطينا واو مد ذالشعير \*  
كاهم كانوا ثم غير الوزيو \* بينما كانوا ناعسين سرفوا كل ما كان  
في الدار \* انا كنهخدم بالزاي ذالمرات في اليتامى \* المعلم  
كيخصم بالزاي في يماه \* جاوا بالزاي ذالشراب \* جاوا بالزاي

ذالئاس \* انت بفصان بالزاي \* هو عيان بالزاي \* ما عييت  
والو \* انا ما كندخاي حتى من شي \* هذا الشهي ما كيصلح حتى  
شي \* انا ما كنعرب حتى شي \* جهت شي اخر \* هذا  
وكان \* انا ما كندحت لا هذا ولا هناك \* اليوم ما خدم لا يوسف  
ولا علي \* كيظهر لي وصلوا للمحلة ذالعديان عشرة الاب  
ذالئاس \* با يصتر شي بعد ما يجيوا عشرين الب نغلبوهم بلا  
تعب \* الله يكون معنا ولا غالب الا الله \* عهري ما ذفت  
واحد الشراب بحال هذا \* يا ربي عاوني \* يجي او يكتب  
واحد البراة \* اعطني العود او الدراهم \* امن صاب نتمس في  
هذي الليلة \* امن صاب يوصل على خير \* امن صاب لو كان  
كتبت المارح \* امن صاب تربح بالزاي ذالبلوس \* امن صاب  
تشري لي واحد انطربوش \*

COMPOSITION 55.

علاش بعث السكين \* بعث لاني ما عندي شي بلوس \*  
علاش يشوب في هذاك الازعر \* يحب يعرفك \* انا جالس  
لاني ما كندحت شي نخدم باطل \* امساجن خرجوا بالكري  
من الحبس \* في الاول بنى واحد البرج وبعده بنى واحد  
الدار ليلد \* عتي هذا البراة للمحمارة \* وفيل ساجروا بكري \*  
انباعت دار الفاضي \* وفيل تنباع غذا \* وفيل يجي اليوم  
الرفاص \* يمكن يجي \* يمكن يبات في الجندق \* يمكن  
يفي في الطريق \* كيعمله بالعاني \* اس كتواجبني \*

كثرت لك هو ما اعطاني حتى حاجة \* ما عندي حاجة  
معد لا بد تدفع لي دراهمي \* كثير غيبك تصبر علي \* ربنا  
ندفعه لك في هذا الشوار \* يمكن يصحبي يشوطني \*  
ربما يكون كتب البراة وهم ما فبضوها شدة \* امن درى جات  
شي براة ليالي \* على العجر سبعا الحس ذاليدع \* انا كنت  
على ركابي حين دخلوا ليبيتي \* انا كنت علي ركابي \*

COMPOSITION 56.

اولادك فاموا بكوي \* المتعلمين فاموا ابكر منك \* العيال جاوا  
بكوي بالتراي \* بافي كنتيب \* بافي كنه خيط \* بيتاكت بافية  
ما فامت \* بافيين ما تعشينا \* كنتحبت واحد الكرو \* حاس \*  
هو كينعس بالهنا \* تخبعتوا مورا الباب \* البخزنية كانوا يجبروا  
مورا السارق \* كان يختم مغير في الموت \* كان مغير على الفبر  
ذبابه \* بة لآخر فال ما يخرج شي من داره \* كنتحبت  
تجوز البافت بالبايدة \* يا الله نيشوا للغرس \* بالحق يستعمل  
لاجرة \* كنتيب بعض المرات في الليل \* كنتخرج بالتراي  
ذالمرات للرياض \* الخياط اختراز كانوا سكرانيين \* الخبارة وانجمه الله  
وصلوا بكوي بالتراي \* بافي ما اكلت \* بافيين ما صليتوا \*  
بافيين ما صليتوا \* بافيين ما شروا الطنجية \* بافيين ما شروها \*  
الطبيب بانبي ما داواني \* هو يصحبي ويداويك ان شا  
الله \* انتم اكلت الله \*











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