Egyptian Arabic in the seventeenth century: a study and edition of Yusuf al-Māṣīhī’s *Dafʿ al-īṣr ʿan kalām ahl Miṣr*
Egyptian Arabic in the seventeenth century: a study and edition of Yūsuf al-Mağribī’s Daf al-iṣr ‘an kalām ahl Miṣr

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ten overstaan van een door het college voor promoties ingestelde commissie, in het openbaar te verdedigen in de Agnietenkapel op vrijdag 23 januari 2009, te 14:00 uur

door

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Faculteit der Geesteswetenschappen
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It was during a semester spent in Cairo that my interest in the Egyptian colloquial was kindled. The importance of the dialect in daily life on the one hand, and the lack of attention and, often, appreciation it received for its prose form on the other were some of the issues that fascinated me. As a result of this initial experience, I decided to write my Master’s thesis about Laban il’āsfūr, a novel by Yūsuf al-Qaṭīd which is written entirely in the Egyptian dialect. Later, in 1999, when I was looking for a suitable subject for a dissertation, Professor Manfred Woidich suggested that a facsimile edition of Daf’ al-∫r ‘an kalām ahl Mīṣr by Yūsuf al-Magribī, which he had purchased in Cairo in the sixties, may be of interest to me. I was immediately charmed by the fascinating descriptions of Egyptian daily life set out in this 17th century word list of the Egyptian Arabic dialect, as I also was by the poems composed by al-Magribī himself and others, and the delightful anecdotes. So, without further hesitation, I decided to prepare an edition and began studying the text.

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Introduction

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

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

1 From now on, abbreviated to دافع عنlam ahī مصر.
2 See GAL II pp. 367-8 and GAL S II pp 394-5. GAL incorrectly cites his year of death as 1609 instead of 1611 and راف عنlam ahī مصر instead of دافع عنlam ahī مصر.
3 No. MS OA 778.
Introduction

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

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

1. Life and works of Yūsuf al-Maġribī. In this chapter, al-Maġribī's family background is discussed, as is his education, career, personal life and literary works.

2. Description of the manuscript. This chapter describes the current physical appearance and condition of the manuscript. It also looks at its previous owners, and examines the different titles given to the work during the writing process.

3. About Daf' al-ṭир 'an kalām ahl Miṣr. In this chapter, the contents of Daf' al-ṭир are described, and al-Maġribī's reasons for writing it are explained. Daf' al-ṭир is placed in its historical context by consideration of the works which influenced al-Maġribī, and an overview of the earlier studies of the book is provided. The final part of this chapter is devoted to al-Maġribī's methodology, such as his placing of entries in context, the use of metalanguage, and the employment of different ways to describe the pronunciation of the entries.

4. The poetry in Daf' al-ṭир. This chapter deals with the poetry composed by al-Maģribī, with special focus on a frequently employed dialectal form of the art, the mawâlî, as well as some poems called mugalâqât and riddles, which were also composed in the form of short poems. An overview of the metres used by al-Maģribī is presented, and the chapter concludes with a description of the non-Arabic (Turkish and Persian) poetry in Daf' al-ṭир.

5. Aspects of daily life. In this chapter, various aspects of daily life which are mentioned in Daf' al-ṭир are discussed, such as food and drinks, drugs and tobacco, medicine, games, clothing and jewellery, and tools and utensils.

6. Linguistic analysis. This chapter is divided into the following subject-matters: Orthography, Phonology, Morphology, Syntax, and Vocabulary. The chapter aims to:

1. Compare the dialectal features of Daf' al-ṭир with modern Cairo Arabic, and establish which have survived, and which have not. To this end, the Egyptian Arabic dictionary by Hinds and Badawi, the dialect atlas by Behnstedt and Woidich, and Woidich's grammar of Cairo Arabic were utilised.

2. Provide more information about the dialect in the 16 and 17th centuries, because knowledge of this period is extremely scarce. The main source of comparison is Hazz al-quhîf bi-šarh qaṣîd 'Abî Šâdîf by Yūsuf al-Širbînī,
Introduction

which was written in 1097/1686, 80 years later than Daf' al-îsr. An extensive study of the dialectal features of Hazz al-qahîf was conducted by Humphrey Davies,4 which was an invaluable aid. An earlier source, Nuzhat al-nufîs wa-muʃîk al-�abûs by 'Ali Ibn Sûdûn al-Baʃbûgânî (1407-1464), into which Arnoud Vrolijk carried out a linguistic study, has also been used for the purpose of comparison, as have some Middle-Arabic texts from the same period.5

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

2 The edition

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

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4 Davies (1981). Some additional remarks about the colloquial features of Hazz al-qahîf can be found in Davies (2005).
6 The edition of the Arabic text can be downloaded for free from the following website:
8 In the introduction to the edition of Kîshîb al-bikâyât al-‘âjîba wa al-‘âjbûr al-barîba, which contains some Middle Arabic characteristics, Hans Wehr states that “diese Mischung [i.e. of Classical Arabic and dialect] gehört zur sprachlichen Eigenart des Textes und darf vom Editor nicht durch Korrekturen verwischt werden” (p. xiv). However, Wehr did somewhat normalize the spelling of the hamsa, as he states on p. xv.
9 One of them was Han den Heijer during his concluding remarks.
Introduction

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

1. The spelling of final یā and َālif maqṣūra has been adjusted, e.g. \(\text{عَلَى} \) has become ٍ\textit{عَلِي} and َفِي ٍ\textit{فِي} to facilitate the reading of the text. Moreover, al-Maġribī’s use of َی and َی seems to be completely arbitrary, and so adjusting this spelling does not interfere with the character of the orthography he used.

2. When the letter یā is the bearer of the hamza, for practical reasons this is consequently written as ٛ, whereas al-Maģribī always uses the variant َ. When the letter does not show any diacritics or only a kasra, I have rendered this as ٛ, whereas when it is clearly written with diacritic dots َ, I have retained this spelling. All other instances of the hamza which differ to modern spelling standards have been kept as they are.

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

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

\(^{10}\) E.g. when َذ should be read as َذ and not as َذ, I have changed it to َذ with the original spelling in the footnote.
Introduction

Because Yūsuf al-Maġribī did not use any kind of layout, it is difficult to see, at a glance, where one entry ends and the next one starts. I have, therefore, emphasised the word /uni0646/uni0648.fina/uni0644.init/uni0648.fina/uni0642.medi/uni064A.init yıqūlūn when it is introducing a new entry (or, sometimes, another expression introducing a new entry, such as /uni0645.fina/uni0647.medi/uni0644.init/uni0648.fina/uni0642.init /uni0646.fina/uni0645.init/uni0648. wı min qıwlihim etc.) by using a different font called al-Battar: /ن fnwaw/inlam/fnwaw/midqaf/inya.11 Al-Maġribī divided his work into chapters and paragraphs, introduced by headings such as /uni1E25ırf ıl-bā/unie2BE and fı/uni1E63l ıl-hımzı. In cases where he has forgotten these, I have added them without further notice. These chapter headings are also in the al-Battar font. Although al-Mağirbī did not place a new chapter or paragraph on a new line, in my text edition, every new chapter and paragraph is preceded by a space. The manuscript contains no form of punctuation, and I have added none.

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

3 Technical aspects

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

11 Al-Mağirbī sometimes uses similar devices, such as making the word larger than those which surround it, or by putting a horizontal dash on top of it, or by writing it in red.
12 See http://www.sil.org/sil/.
characters that I needed, but it is also very pleasing on the eye. For the English
text, I used Gentium SIL, and my a heart-felt thanks, therefore, go out to SIL
International.

In the few instances where Coptic is written, I have used the font of the Coptic
Orthodox Church Network,\(^4\) while for the hieroglyphs I used GlyphBasic.

---

### 4 Symbols used in the text edition

... text lost by accident, for instance, because of a hole in the paper, or because it
is illegible (the number of dots reflects the approximate number of letters that
has been lost)

[ ] text which was crossed out by al-Mağribī

{ } text written in the margin or between the lines

« » quotations from \(\text{il-Qāmūs il-Mu/uni1E25ī/uni1E6D/uniFD3E/uniFD3F}\)

« » verses from the Qur'ān

\* separates verses and lines of rhymed prose; in many instances al-Mağribī used a
(red) comma for this purpose, while on other occasions he did not use any verse
separator; in both cases I have placed the symbol *

\(\backslash\) marks the beginning of a new folio; the folio number is mentioned in the left-
hand margin

\(\cdot\) in a footnote precedes the word as it is written in the manuscript when this
word has been corrected in the text

\(\rightarrow\) in a footnote precedes a comment written in the margin which does not belong
in the main body of the text

---

\(^4\) http://www.copticchurch.net/coptic_fonts/#Download
5 Transliteration

<table>
<thead>
<tr>
<th>Letter</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>a, i, u, ā</td>
<td>ŏ</td>
</tr>
<tr>
<td>b</td>
<td>ť</td>
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<td>t</td>
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<tr>
<td>š</td>
<td>w, ŭ, ō, aw</td>
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<tr>
<td>ş</td>
<td>y, ĭ, ĕ, ay</td>
</tr>
</tbody>
</table>

From the Persian alphabet, the following letters are used:

- p
- ġ

Al-Mağiřibī does not use the letter ġ for q when writing Persian or Turkish; he instead writes ژ, and once uses چ on fol. 118b.

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

The symbol ş is used in the transliteration when we know for certain that a word must contain a vowel, but it is unclear which one it should be, e.g. برسچ چ "belt". Therefore the letter ş does not indicate any phonetic quality.
Introduction

When the letter ی is written in a word, but it is unclear whether it should be read as ی, ی or ی, the transliteration used is ی, for instance, سیف syf. The same goes for و, which in case of doubt is transcribed with ی, for instance, هون hwn.
CHAPTER 1

Life and Works of Yūsuf al-Maġribī

1.1 Birth, family background and education

Yūsuf ʿAbū al-Maḥāsin Ǧamāl al-Dīn b. Zakariyyā b. ʿarb al-Maġribī al-Miṣrī al-ʿAzhari15 (+970/1562-1019/1611) was raised in Cairo. In two of his surviving manuscripts he refers to himself as Yūsuf al-Maģribī, and says the following in his book Buğüıt al-arib wa ǰunyat al-adfāʿ ("The desire of the skillful and the wealth of the cultured"):16

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

The resources which might provide insight into Yūsuf al-Maģribī’s life are, unfortunately, rather scarce. There are a few comments, which he makes about himself, in both Dıf/al-i and his other work, Buğüıt al-arib wa ǰunyat al-adfāʿ, and we also have some remarks made by his biographers. The first biography of al-Maģribī was written by Šihāb al-Dīn A/mai b. Mu/ammad b. /unAmar al-/unAafāǧī (979/1571-1069/1659).17 After being qā/edi in several Ottoman provinces, al-/unAafāǧī was appointed qā/edi in Cairo. He dedicated a chapter to al-Maģribī in his biographical work, Rayḥānat al-ʿalibbā wa zahrat al-ḥayāt al-dunyā.18 Al-/unAafāǧī’s work is more a selection of some of al-Maģribī’s verses than a real biography, since it does not provide us with many details of the subject’s life. It does state al-Maģribī’s full name was Abū al-Maḥāsin Yūsuf Ǧamāl al-Dīn al-Azharī al-Maģribī,19 and that he was born in Egypt.20 The book also mentions his dīwān entitled al-Dehab al-Yūṣufī. Not only did al-/unAafāǧī know al-Maģribī personally, but they were also friends. Al-/unAafāǧī writes about his companion with affection, for instance: "He (= al-Maģribī) often praised me for my pleasant company, and treated me with friendly cordiality."21 They had many things in common: they were about the same

15 The name as given by ʿAwwād (1968) p. 6, based on the information provided by the various biographers.
16 fol. 2a; more about Buğüıt al-arib wa ǰunyat al-adfāʿ will be said in §1.4.
19 Ibid. p. 35-36.
20 Ibid. p. 32.
21 Al-/unAafāǧī (1967) II p. 36.
age (he mentions that al-Maġribī was a bit older)²² and shared an interest in poetry and Arabic linguistics, especially the origins of (colloquial) Arabic words. In al-Ḥafṣā’s case this is demonstrated in his book Šifā al-ghalīl fī kām al-’arab min al-daḥl (“The gratification of the desire concerning the loanwords in the Arabic language”).²³ He also wrote a commentary on the Durrat al-ṣawās of al-Ḥašrī,²⁴ which is interesting because al-Maġribī produced an arrangement of the same work (see §1.4).

Hāǧǧī Ḥalīf (1017/1609-1067/1657),²⁵ historian, bibliographer and geographer, mentions al-Maġribī in his great bibliographical dictionary, Kašf al-žunūn an asānī al-hutub wa al-žunūn. Although he only devotes two lines to al-Maġribī, he nevertheless provides some new information, i.e. the full title of his dīwān al-Ḍahab al-Yūṣufī wa al-mawrid al-aḡb al-ṣaḥī.

Al-Muḥibbī (1061/1651-1111/1699)²⁶ calls al-Maġribī nazīl Miṣr “a stranger residing in Egypt” in his biographical work Ḥalāṣat al-’aḡar fī a’yān al-qarn al-ḥādhī ʿašr.²⁷ He also tells us when al-Maġribī died, which neither al-Ḥafṣā nor Ḥalīf mention. We, therefore, know that al-Maġribī died on 18 Ḟī al-Qa’dā 1019 AH (around 1 February 1611 AD) in Cairo.²⁸ Furthermore, al-Muḥibbī mentions the names of a few of al-Maġribī’s teachers,²⁹ and this will be dealt with in more detail in §1.1.1.

Al-Maġribī provides the following information about his childhood in Dīf al-ʿašr:³⁰ At the age of seven, he went with his father, whose profession is not known, and shared an interest in poetry.

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

²³ GAL II p. 369 and GAL S II p. 396.

²⁴ Durrat al-ṣawās fī awlām al-ḥawāṣ by Abū Muḥammad al-Qāsim b. ‘Alī b. Muḥammad b. ‘Uṯmān b. al-Ḥašrī al-Baṣrī (446/1054-516/1112), best known for his Maqāmāt, see EI II p. 221a (O.S. Margoliouth), GAL I p. 325ff. and GAL S I pp. 486ff. Durrat al-ṣawās is a specimen of the ʿlām-ʿaṭma-literature, see §3.3.1.

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

²⁶ See Ḥalīf (1941/1943) I p. 829.


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


³¹ See fols. 70a-71a.
Life and Works of Yusuf al-Mağribî

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

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

32 In his dictionary, al-Mağribî sometimes refers to colloquial words he heard in the Hīgāz during his stay there.
37 See Raymond (1983) p. 36.
somewhere else. Al-Ṭafaqqar’s information is more reliable, because he was a personal friend of al-Maqrīzī, while al-Muhībbī was from a different generation. Moreover, as we can see from the anecdote from Da‘f al-ṣīr, al-Maqrīzī’s maternal uncles were well-established, famous artisans. This also supports the theory that he must have been born in Cairo.

1.1.1 Al-Maqrīzī’s teachers
Al-Maqrīzī mentions a number of his teachers. He says that at the Ibn Ṭūlūn Mosque, he was encouraged to learn grammar by its imām, a certain shayh Ǧu‘ayb.38 His first teacher at al-Azhar was called sheikh Sanǧar (mu‘addib al-ʿafā’l, “the educator of children”), who taught in the office of a shayh Ǧa‘far.39 This shayh, Sanǧar, is mentioned by al-Maqrīzī in relation to the strange way in which he used to greet his pupils, ʿallāh yikfīk šīr zibbık “may God forgive you the evil of your prick”, which embarrassed the young Yūsuf a great deal.40 Another teacher who taught him ʿilm al-ʿarāḍī (metrics) at al-Azhar was Muḥammad Rakrūk al-Ǧazāʾirī; although all that al-Maqrīzī tells about him is that he died in Medina.41 Two of al-Maqrīzī’s teachers were brothers, namely Ahmad al-ʿAlqamī, with whom he read part of al-Mutanabbī’s dīwān, and Ibrāhīm al-ʿAlqamī, with whom he read the Alfīyya of al-ʿIrāqī.42 The following information is available about his other teachers:

- Ibn al-Gayṭī:43 full name Naǧm al-Dīn Muḥammad b. Ahmad b. ʿAlī al-Gayṭī al-Iskandarī al-Šāfi’ī (910/1504-981/1573).44 He was head of the ṣufī-monasteries al-Šalāḫiya and al-Siryāqūsīya in Cairo. One of his writings is Qiṣṣa al-rāḡ al-nabī.45 Al-Maqrīzī mentions that Ibn al-Gayṭī pronounced the qāf as a ʿāʾ.46
Life and Works of Yūsuf al-Maġribī

- Yahyā al-Aṣṭīfī: full name Yahyā b. Muḥammad b. ʿAbd al-Aṣṭīfī al-Miṣrī, who was a famous poet at that time. He was born in 910/1504 and raised in Dumyāt, but later moved to Cairo. Muḥibbī provides some samples of his poetry. Al-Aṣṭīfī died in 1010/1601-2 in Mecca.

- Two šayḥs of the Bakrī-family: Abū al-Mawāhib b. Muḥammad b. /Alī al-Bakrī al-Miṣrī (973/1565-1037/16.7-8), and Zayn al-ʿĀbidīn b. Muḥammad b. ʿAlī al-Bakrī (d. 1013/1604). Both were sons of Muḥammad b. al-Ḥasan al-Bakrī al-Miṣrī al-Šāfiʿī, called al-ʿustād al-kabīr by Muḥibbī. Of the second šayḥ, al-Maġribī reveals in an anecdote that when he got excited while speaking, some foam resembling the faucial bag of a camel came from his mouth.

- šayḥ ʿAlī al-Maqdisī, full name Nūr al-Dīn /Alī b. Ġānim al-Maqdisī al-Qādirī (9.0/1514-1004/1596), head of the Qādirī order and one of the greatest imams of his time. Al-Maġribī dedicated his work Muḥīḥḥabāt ʿıl-ḥuṣn fī ʿıl-māṣāʾ ʿıl-wīǧh ʿıl-wīǧh ʿıl-ḥuṣn wa ʿıl-ṣāḥa ʿıl-ḥuṣn to him, for which he received a reasonable some of money.

- Yūsuf al-Kurdī, who gave al-Maġribī his name Yūsuf. He was a Qādirī of the Al-Qādirīya-order.

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47 See fols. 29b, 89b, 104b, 122a. Also mentioned by al-Ḥafūǧī (1967) II p. 35.
49 Mentioned in Daʃ al-ir on fols. 5b and 13a.
50 See Kaḥlahā (1961) IV p. 197.
51 See al-Muḥibbī (1975) I p. 117 and p. 145; Muḥammad al-Bakrī does not have his own entry but is mentioned in the entries of his sons.
52 See fol. 47a.
53 Fols. 3a, 5b; he is the same person as šayḥ ʿAlī al-Qudī, mentioned twice on fol. 19b.
54 Such is his name in GAL S II p. 395; EI II p. 772a (Eds.) mentions his name slightly differently: Nūr Dīn /Alī b. Muḥammad b. ʿAlī ʾibn Gānim al-Maqdisī.
56 See fol. 19b.
57 GAL S II p. 395 has dād instead of šād.
58 See GAL S II p. 395.
60 See Daʃ al-ir fol. 14b.
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As well as the teachers mentioned by al-Mağribî in Da‘f al-‘iṣr, Muḥibbî mentions al-Badr al-Qarāfî (Muḥammad b. Yahyā b. ‘Umar Badr al-Dīn al-Qarāfî, 939/1533-1008/1600). The editor of al-Afāǧī (1967) II p. 104 mentions in a footnote that al-Badr al-Qarāfî learned haḏīf from al-Mağribî, but this is unlikely because he was at least 30 years older than him. This information is probably taken from Muḥibbî (1975) IV p. 258 which states that al-Qarāfî heard haḏīf from al-Ǧamāl Yūsuf b. al-qāfî Zakariyā. It is uncertain whether this is our Yūsuf al-Mağribî or not because, although we do not know what his father did, it is unlikely he was a scholar. To complicate matters further, according to al-Muḥibbî, al-Qarāfî was al-Mağribî’s teacher. Al-Muḥibbî also mentions al-Sanhūrī as al-Mağribî’s teacher, who in his turn was a pupil of Muḥammad al-Bakrî.

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

1.1.2 Knowledge of Persian and Turkish

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

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61 For more information about this order, see the endnote to fol. 14b.
64 ‘Izz al-Dīn Abū al-Naḡā Sālim b. Muḥammad al-Sanhūrī al-Miṣrî (probably around 966/1558-9 - 1015/1606), a Mālikī jurisprudent and haḏīf-expert, head of the Mālikī school of Cairo, see EI IX p. 19b (S.A. Jackson). See also al-Muḥibbî (1975) II p. 204.
65 See fol. 5a.
66 This poem will be discussed in §4.3.
67 From Persian ḥešḵa, “Boiled rice without butter” (see Steingass (1975) p. 463) and pilāv, “a rice dish” (ibid. p. 254).
68 See fol. 10a.

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

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

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

1.3 Personal life
Al-Maqrīzī refers to himself as ʾıl-fiqīr several times, indicating that he was a ṣūfī. As Raymond (1983) p. 33 argued, there were many links between the ṣūfī-orders and “official” Islam as represented by al-Azhar. Being an Azhar-educated ʿālim and a ṣūfī were two different things, but were not mutually exclusive. As discussed above, some of al-Maqrīzī’s teachers were ṣūfīs, such as Ibn al-Gayṭī. He also refers to a great number of books written by ṣūfīs, such as Ibn al-ʿArabī, al-Ṣaʾrāwī, and

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44 See fol. 51a.
45 On fols. 2a, 16a, 70a, 105a, 133a.
46 Muḥyī al-Dīn b. ʿAbdallah ibn al-ʿArabī (al-Ṣaḥḥ al-Aḥbar), 560/1165-638/1240, one of the greatest ṣūfīs of Islam, often incorrectly referred to as Ibn Ṭarabī. See EI VII p. 707b-708b (A. Ateş). Mentioned on fols. 2a, 4b, 5a, 42b, 59a, 120b.
47 “Al-Ṣaʾrāwī, ʿAbd al-Wahhāb b. Aḥmad (897-973/1492-1565), Egyptian ṣūfī scholar, historian of ṣūfism, and a prolific writer about many religious subjects during a period
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al-Gazâlî,\textsuperscript{73} to mention just the three most well-known. Al-Mağribî does not reveal to which sufi-order he belonged, mentioning a few, such as the Ḥawâshiyya who abstained from eating meat and fruit and other delicacies.\textsuperscript{74}

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

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

1.4 Literary Works

Al-Mağribî mentions in 	extit{Daf' al-ışr} a few of the other books he wrote. Only one of these survives, 	extit{Tahmis Lâmiyat ibn al-Wardî}. Not mentioned is another surviving work, which is called 	extit{Buğyat al-arîb wa CLUDyât al-ıdîb} (“The desire of the skillful and the wealth of the cultured”). More will be said about this 	extit{Buğyat al-arîb} and the 	extit{Tahmis} in the next paragraph.

The following books are mentioned in 	extit{Daf' al-ışr} but have, apparently, not survived:

1. 	extit{Muğahhabît al-ḥuzn fî al-mâ' wa al-CLUDdra wa al-wâğh al-ḥasan}\textsuperscript{79}

otherwise poor in distinguished figures of learning and piety in the Arab lands.” \textit{EI} \textsuperscript{2} IX p. 316a (M. Winter). Also known as al-Sha’rawî. Mentioned on fols. 5a, 21b, 42b, 52b, 59b, 75b, 114b.
\textsuperscript{73} Abū Ḥāmid Muḥammad b. Muḥammad al-Ṭūsî al-Gazâlî (450/1058-505/1111), see \textit{EI} \textsuperscript{2} II p. 1038b (W. Montgomery Watt).
\textsuperscript{74} See fol. 14b.
\textsuperscript{75} See Hanna (2003) p. 72-73.
\textsuperscript{76} See fol. 6a and §4.3.
\textsuperscript{77} Fols. 9a, 28b, 129a.
\textsuperscript{78} Fols. 12a, 78a.
\textsuperscript{79} Fols. 9b, 19b, 19b, 40a.
2. *al-Muṣallāt*[^26]
3. *Tārjamat al-murabba’ūt al-turkīya*[^25], a translation of Turkish *murabba’ūt*, poems with the rhyme scheme *aaaa, bbbb, cccc*, etc.
4. *al-ʿAlma fi al-alqāḥ al-adabīya*[^82]
5. *al-Badr al-munūr nazm abādī al-ḥīmi al-saḥīr*[^41], an arrangement of *al-ḥīmi al-saḥīr*, a collection of traditions by the famous Egyptian scholar, Abū al-Fadl ʿAbd al-Rahmān b. Abī Bakr b. Muḥammad Ǧalāl al-Dīn al-Ḥudayrī al-Suyūṭī (849/1445-911/1505); this collection in its turn was a summary of the great unfinished collection, *Ǧāmiʿ al-ḥawāṣīf*[^84].
6. *Ašīr al-būstān tarjamat al-Gulistān*, a translation from Persian of Saʿdī’s *Gulistān*[^85] *al-Mağribī* also mentions this translation as *al-Gulistān al-ʿarabī*[^87].
8. *Naẓm Durrat al-ḥawāṣīf*[^89] an ‘arrangement’ and appendix of al-Qāsim b. ʿAlī al-Ḥarīrī’s (446/1054-516/1122) *Durrat al-ḥawāṣīf fi awkūm al-ḥawāṣīf*, which is a specimen of the *Laḥm al-ʿamma* literature, of which more will be said in §3.3.1.

While writing *Dafʿ al-īṣr*, *al-Mağribī* was also working on other projects, which he mentions on one of *Dafʿ al-īṣr*’s final pages. They include the following:

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

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[^26]: Fols. 56b, 66b, 69a, 101a.
[^25]: Fol. 91b.
[^41]: Fols. 60b and 91b.
[^82]: Fol. 101b.
[^85]: See *EI* II p. 914b (E. Geoffroy), *GAL* II p. 180ff. and *GAL* S II p. 178ff.
[^40]: See *F* IX p. 914b (E. Geoffroy).
[^12]: Fols. 10a and 133b.
[^13]: Fol. 109b.
[^2]: Fols. 3a, 8b, and 9a.
[^23]: Fols. 3a, 8b, and 9a.
[^86]: See *EI* VIII p. 719a (R. Davis).
[^88]: Fol. 16a.
[^89]: Fol. 133a.
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- Some treatises and introductions.

In addition to the work referred to above, al-Maġribī also copied some books. His next project would be the translation of Nafahāt al-uns by Mullā Ġāmī.

He also states his intention to continue the history of al-Bā‘ūnī, which ends with the reign of Sultan Barqūq, until Sultan Aḥmad, who ruled in al-Maġribī’s time.

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

1.4.1 A short note on Buġyat al-arīb wa guṇyat al-adīb and Taḥmīs lāmiyāt Ibn al-Wardī

Buġyat al-arīb wa guṇyat al-adīb and Taḥmīs lāmiyāt Ibn al-Wardī are, to our knowledge, the only other of al-Maġribī’s surviving works. Brockelmann describes Buġyat al-arīb as “Sammelwerk über die verschiedensten Dinge”, an accurate description indeed. It is a work in 39 chapters, although al-Maġribī had intended to write 55, and mentions the titles thereof in his introduction. We find that there are such topics as “Names of people called after plants”, “The plural of the days”, “The eyes of horses”, “The feathers of wings”, “Children”, “Breasts” etc. The work was meant as an aid to composing poetry. The manuscript is kept at the Forschungsbibliothek Gotha, under the no. Ms. Orient. A 172. The work was completed in 1002/1593-4, and the manuscript was copied in 1103/1692.

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95 See fol. 30b.

96 Mentioned on fol. 18a.

97 GAL S II p. 395.

98 See fol. 32a.
The Tahmīs is an adaptation of the Lāmīyat (or Waṣīyat or Naṣīḥat) al-iḥwān wa murādīdat al-ḥillān, “a moral poem of 77 verses in the raml metre, long a classic”99 by Abū Ḥafṣ Umar b. al-Muʿaffar b. al-Wardī (689/1290–749/1349).100 The manuscript is kept at the Bibliothèque Nationale de France.101 An example from this tahmīs will be discussed in §4.2.2. The tahmīs was written in Šawwāl 1010 / March-April 1602. Al-Maġribī mentions that this was a difficult time, because his son had died, there was a plague in Egypt102 and he was suffering from disease and a lack of food and sleep.103

99 EI III p. 966b (M. Bencheneb).
100 See GAL II pp. 175–176.
102 Egypt was affected by the plague in the years 1601–1603. See EI XI p. 4a (D. Panzac).
103 See fol. 2a of Tahmīs lāmīyat Ibn al-Wardī.
CHAPTER 2

Description of the Manuscript

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

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

After the death of Yūsuf al-Maġribī in 1611, the autograph of *Daf al-Iṣr* came into the possession of Muhammad ibn Abī al-Surūr al-Bakrī al-Ṣiddīqī (d. 1653?). Ibn Abī al-Surūr produced an abbreviated version of *Daf al-Iṣr* in 1057/1647 and called it *il-Qıwl ılmuqtıfīmā wafıqı luġıt /mīh Miğırı min luğaṭ al-ārab*.

The first folio has some owner marks, but these cannot be deciphered, because the page is damaged. On the last page, fol. 134b, one of the subsequent owners wrote his name and the date Ǧumādā 1095 AH (1684 AD). Unfortunately, most of the name has been erased, making it partly illegible.

At a certain point, *Daf al-Iṣr* passed into the hands of Yūsuf al-Mallāwī Ibn al-Wakīl. No information about the manuscript’s whereabouts can be found for the years after it was with Ibn al-Wakīl; we only know that it finally came into the possession of the Egyptian scholar Muḥammad ʿAyyād al-Ṭāntāwī (1810-1861), about a hundred and fifty years later. Not only has al-Ṭāntāwī been vital to the history of the manuscript, but he is also an important source of information about Egyptian Arabic in the 19th century. Accordingly, al-Ṭāntāwī will be presented to the reader in the following paragraph.

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104 See GAL S II p. 394. The “Abschrift in Halle (ZDMG 45, 480, no. 124)” mentioned there is the abbreviated copy made in the 19th century by the orientalist Thorbecke, see §3.5.
105 I examined the manuscript in May 2001 in the library of the University of St. Petersburg.
107 The relation between *Daf al-Iṣr* and al-Qawī al-maṣṭaḥab will be discussed in §3.4.
108 The only legible part of the name is: “al-fıqīr Muḥammad (…) Ibn al-maḥāfiz al-ṣāḥib Nūr al-Dīn ibn al-maḥāfiz al-ṣāḥib Ṣaʿīf al-Dīn ‘Allī b. al-maḥāfiz (…) al-Ḥāmil. We do not have any additional information about these people. It is unclear whether they owned the manuscript before or after Ibn al-Wakīl.
109 See Ibn Abī al-Surūr (1962) p. 2. This person, also known as Yūsuf b. Muhammad Ibn al-Wakīl al-Milawi, was a copyist, translator and historian, who was active at the beginning of the 18th century. He is mentioned in GAL S II pp. 410, 414 and 637. On the title page of the manuscript of one of his works, *Buğyıt ılmusāmir wığunyıt ılmusāfır*, his name is written as al-Milawi. See Rosenthal (1963) p. 452-4.
Description of the Manuscript

2.1.1 Muḥammad ʿAyyād al-Ṭaḥṭāwī

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

Upon completing his studies, al-Ṭaḥṭāwī held a position as a lecturer at al-Azhar for almost ten years. He gave private lessons to foreigners, such as the orientalists Lane, Fresnel, Perron and Weil, as well as two Russian diplomats, Mukhin and Frähn. Mukhin had read Oriental Studies at the University of St. Petersburg, and in 1839, offered al-Ṭaḥṭāwī the opportunity to teach at the Institute of Oriental Languages in St. Petersburg, when a post became vacant because of the demise of its teacher of Arabic, Demange. Al-Ṭaḥṭāwī arrived in St. Petersburg in 1840. In 1847, he became the third Professor of the Arabic language at St. Petersburg University, and the first Arab to hold the post. He kept this position until his death in Russia in 1861, and was buried in the Volkovo cemetery. Al-Ṭaḥṭāwī left us one of the most interesting sources of Egyptian-Arabic from the 19th century, a work called Tracté de la langue arabe vulgaire (or in Arabic, Aḥṣan al-naḥb fī maʿrifat lisān al-ʿarab). His manuscript collection, containing about 150 manuscripts among which was Daʿf al-ʾiṣr, was bequeathed to

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111 Ibid. p. 25.
113 Ibid. p. 27-8 and EI II p. 167a (I. Goldziher).
116 Ibid. p. 41.
117 Ibid. pp. 44-5.
120 A detailed linguistic study of this work can be found in Woidich (1995) pp. 271-287; a concise description of the book can be found in Sharbatov (1984) pp. 72-75.
the St. Petersburg University library, where they remain. Unfortunately, where and how al-Ṭaṣāwī acquired Daf al-ṣhr is still unknown.

2.2 Physical appearance and condition of the manuscript

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

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

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

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121 Rosen himself refers to this in his letter to Thorbecke, published in Kratchkovsky (1955) p. 369.
122 See Kratchkovsky (1955) p. 372.
123 Here Kratchkovsky (1955) p. 373 erroneously mentions that 12 quires, i.e. 120 pages are missing.
124 Āwād (1968) states in the foreword of the facsimile edition that the manuscript after the missing part continues with the word رَذَف (see p. 11); however, this is incorrect. Indeed the word رَذَف is mentioned: وِقِيلَوْنَ أَيْ الشَّعَاء رَذَفَ السُّحُبَ كَالجَفْفُ (line 3), but the word which is explained here is جَفْفُ, not رَذَف. This becomes clear starting from line four of the same folio where the different plurals of the word جَفْفُ are given. Another indication is that the next explained word is جَفْفُ (fol. 21). Furthermore, the final explained word in the missing part is from the root HFT, because the quotation in lines 1-3 of fol. 21a is from the chapter HFT of al-Qāmūs al-Muhīṭ.
Description of the Manuscript

numbers of corrections, additions and comments added in the margins, which are in the same handwriting as the main body of the text. Any subsequent copyist would have incorporated these corrections in the text. Al-Mağribî wrote Dıf/ıl-i between /ıl-/ıǧǧı 1014 (April-May 1606) and half Ǧumādā ıľ/Iá 1015 (half September 1606). This is a brief period of time considering the size of the work, as he realized himself:

فإن هذا الكتاب حصل في مدة بسيطة، يشكر الله عسروه، فإن ما فيه من المنظم تعلم حال الكتابة مع جريان القلم، وكان نقله من نسخة ثم

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

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

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

Dıf/ıl-ar contains entries for 1406 words in 134 folios. Taking into consideration that 110 folios were lost, the original manuscript in its complete state must have contained around 2560 entries.

125 Mentioned in Dıf/ıl-ar on fol. 1a. On fol. 133a he mentions he started the work half šawal 1014 (beginning of February 1606); probably by the time he reached the end of the book he did not remember exactly when he had started it.
126 See fol. 133a.
127 Fol. 133a.
128 In the margin of fol. 43a.
129 Awwād (1968) has 1371 entries in his index. This difference is due to the fact that Awwād failed to mention some of the entries, such as the entries ıflık, ıflık, mıflık on fol. 61b. Also, some other words, which are not introduced with yıqūlūn, escaped his notice, such as al-ıflık on fol. 69b and kıllı on fol. 62a.
2.3 The title

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

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رآوا في عالم الروبة
فقال وجه في التاريخ
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“They saw in a vision / a light which removed the burden from you
I said, 'In the history / Ali Pasha’ came to enlighten Egypt’.”

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

There is some confusion about the title ُ Faal al-‘īr ‘an kalām ُ Miṣr. Some authors refer to it, erroneously, as ُ Faal al-‘īr ‘an luğāt ُ Miṣr, e.g. GAL II p. 368, including Ibn Abī al-Surūr in his introduction to ُ Qawāl ُ muqtaḍab, even though he possessed the original.134 The confusion is probably due to the existence of a famous work entitled ُ Faal al-‘īr ‘an qudāt ُ Miṣr by Ibn Hağar al-‘Aṣqalānī (773/1372-

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130 Was first luğāt, then changed into kalām, or vice versa, this is unclear.
131 Fols. 51a, 81a, 91a, 101a, 111a.
133 Fols. 51a, 81a, 91a, 101a, 111a, 119a, 129a.
Nonetheless, there is no doubt that al-Maḡribī wrote داَف and not رَاف. Al-Maḡribī’s داَل cannot be mistaken for a راَل. The meaning of the two words is similar, the first being “pushing away”, the second “lifting up”, and therefore “removing”.

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

About Daf’ al-Isr’an kalām ahl Miṣr

3.1 The contents of Daf’ al-Isr’an

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

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

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

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

3.2 Al-Maţribī’s reasons for writing Daf’ al-Isr’an

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

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136 See §3.2.
137 See §3.3.
138 See §3.6 and §3.7.
About Daf' al-İsr ' an kalâm ahl Miṣr

بيان الفاظ يحكم الظاهر بحفظها والحال انها صواب و كلمات تنظير صحتها ولم توافق ما عليه

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

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

ان يردب هذا الكتاب على ابهج تركيب و يهدب ما يقع من عوام اهل مصر بان يرجعه للمصواب,

وهو هذا التعريب معرفا من الفاموس واللغاب مما نحكم بحفظاه انها صواب

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

To check the existence of dialectal words in Classical Arabic, al-Mağribī intended to use al-Qāmūs al-muḥīb by al-Fīrūzābādī140 and al-‘Ubāb al-zāhir wa l-lubāb al-fāhir by Raḍī al-Dīn al-Ḥasan b. Muḥammad al-Ṣaghānī (577/1181-650/1252).141 Yet, contrary to this statement, al-Mağribī did not actually use al-‘Ubāb as a source for Daf' al-İsr in the section of the manuscript that is left for us to read.

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

وكل من هذين نظام اللفاظ المشتركة وتقييم اللفاظ الذي يظهر خطأها على الصواب ما

صنعاً واحداً في علمي وأعمالا الحريري في درة الفاظ بين أهال الخواص وتفاعلها قبل الأجاوبة.

139 Although the sentence kalīmat... al-albāb seems grammatically incorrect, the meaning is clear.
140 See §1.1.1 for full biographical details.
141 See GAL pp. 443-4.
“To the best of my knowledge, neither of these i.e. the arrangement of joint words and the application of the words which appear to be wrong in their correct form, has been done by anybody before. However, al-Ḥarīrī demonstrated the errors of the elite in his Durrat al-ḥawwās, and the majority of these errors need a reply”.

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

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

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

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

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

144 Apparently this is an exclamation used when somebody loses a piece or is being checkmated. See §5.4.
About ِDaʿf al-İsyr ‘an kalâm ahl Misr

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

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

On fol. 133a, at the end of the work, al-Maġribī gives a completely different reason for writing ِDaʿf al-İsyr:

وكان الابتعث لهذا الأمر الغير الإمر انتى قصدت مطالعة الفاموس المحیط

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

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

و يقولون و يرفع كثيرة من النساء فإن ما يعقب أي سريع الغضب والمعجب أنه قال في الفاموس “الزوق كقسم بالسين الحلق” انتهى و محل العجب مواقفهم للمعنى اللغوي وهذا و مثله حملني على وضع هذا الكتاب فإن غالب كلمات أهل على مصري يوافق اللغة.

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

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

145 Fol. 42a.
146 See al-Qāmūs al-Muḥiṭ p. 801c.
3.3 Works that influenced al-Maġribī

3.3.1 Lahūn al-‘āmma literature

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

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

Maṭār (1966) p. 56 refers to some authors who have devoted part of their lahūn al-‘āmma work to words that were considered to be incorrect, even though they were not,152 as well as to authors who devoted a complete work to the dialectal words that can be found in Classical Arabic. As well as Daf al-‘iṣr, Bahr al-‘āwām fīmā āṣāb fī al-‘āwām by Muḥammad b. Yūsuf al-Ṣanbalī (d. 971/1563),153 and al-Qawl al-muṭaḍāb fīmā wāfaqa luqād ‘alī Mīṣr min luqād al-‘arab by Ibn aḍī al-Surūr154

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147 This expression, or the similar lahūn al-‘āwām, is often used in titles of works of this genre, although different titles can be found as well such as Kitāb gaḍanūt al-‘āwām or Kitāb mā taqālū fīhī al-‘āwām, see EI’ V p. 606a (Ch. Pellat).
148 According to EI’ V p. 607a (Ch. Pellat) the Kitāb mā taḥṣaln fīhī al-‘āwām or Risāla fī lahūn al-‘āmma, attributed to al-Kisā’ī (d. 189/805), is probably the first work of the genre.
149 EI’ V p. 605 (Ch. Pellat).
150 Compare EI’ V p. 605 (Ch. Pellat).
151 See Da‘f al-‘iṣr fols. 3a, 8b, 9a and §1.4.
153 See GAI S II pp. 495-6.
154 For the latter see §3.4.
also belong in this category. However, the latter is an abbreviated version of Daf' al-ıṣr.

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

Moreover, Daf' al-ıṣr differs from the Lāhīn al-ʿāmmī literature in that al-Maqrīzī not only mentions mistakes and deviations made in attempts to write Classical Arabic, but also pure dialect words whose meaning cannot be found in any Arabic source, as well as words that have a foreign origin.

3.3.2 Al-Qāmūs al-Muhīṭ
Al-Maqrīzī admired al-Fīrūzābādī’s al-Qāmūs al-muhīṭ. It is almost the only dictionary he refers to in his quest for an explanation of colloquial words. It is safe to say that at least half of Daf' al-ıṣr consists of quotations from al-Qāmūs al-Muhīṭ. Al-Fīrūzābādī was an outstanding and innovative lexicographer, and his dictionary is original in some respects. In order to include as many entries as possible in a limited space, al-Fīrūzābādī left out examples (šawāhid), and used a system of abbreviations of his own invention, for instance ẹ for mawdī "place" to indicate a place-name in general, ọ for balad "town", ẹ for qarya "village", ẹ for

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155 See EI² V p. 605b (Ch. Pellat).
156 Sometimes, notably more towards the end, al-Maqrīzī also quotes from Muhtar al-šibāḥ, an abbreviation of Tāḡ al-hūja wa ẓafī al-ʿarāḥya by ʿIsmā’īl b. Ḥammād al-Ǧawhari (d. ca. 398/1008). See GAL S 1 p. 196 and EI² II p. 495b ff. (L. Kopf).
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ǧāmī “plural”, m for maʻrūf “known” for entries which need not be explained.157 In this way, he succeeded in cramming 60,000 entries into two volumes.158 In al-Qāmūs al-muṭḥīṭ, al-Fīrūzābādī criticizes al-Ǧawhari’s al-Šīhāb, and states in his introduction that: “half the language or more escaped him [al-Ǧawhari]”,159 and adds that it contains “clear delusions and shameful mistakes”.160 Al-Maġribī copied these criticisms without any research, and even added some of his own, for instance:

و يقولون على المركب الصغير زرق وهو صحيح قال في القاموس “الزرق السفينة الصغيرة” وهو

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

Nonetheless, al-Maġribī does not criticize al-Fīrūzābādī when the latter includes in his dictionary words which are obviously not of Arabic origin. A good example is the word mūm “wax; candles”, which is Persian.161 Knowing this language, al-Maġribī must obviously have realized this. Nevertheless, he quoted the following without criticism:

و يقولون ويسع كثيرا من الترك على الشمع موم ويتوهم أنه غير عربي وهو عربي قال في القاموس

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

157 See al-Fīrūzābādī’s introduction to al-Qāmūs al-Muṭḥīṭ p. 32d.
159 See Haywood (1965) p. 87. The edition I used (published by Dār al-Fikr, Beirut, in 1999) even succeeded in comprising the whole work in one volume.
160 Al-Qāmūs al-muṭḥīṭ p. 32c.
161 Ibid. p. 32h.
162 Fol. 4a.
163 Al-Maġribī used an abbreviated version of al-Šīhāb.
165 Daf' al-ʻɪsır fol. 106a.
Al-Maġribî’s friend and colleague, al-Ḥaḏāǧī, was more realistic when he wrote in Ṣifā al-ḡuṭṭī fī ṭī kalām al-ʿarab min al-dhīlī p. 202:

موم ومعنى الشمع فارس (... وكلام القاموس يهم خلالة وهو وهم “mūm meaning “wax, candles” is Persian (...) and the words of al-Qāmūs wrongly suggest the contrary, but this is a delusion”.

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

Finally, we can detect the significant influence of al-Qāmūs al-muḥīṣ in the choice of entries in Dīf al-ṣīr. Sometimes, al-Maġribî mentions a word which he found in al-Qāmūs al-muḥīṣ but has a different meaning in the Egyptian dialect, i.e. the word ġūbūq (fol. 50a) which meant “cloudy” in Egyptian Arabic while ġībūq means “evening draught” in Classical Arabic. One often gets the impression that al-Ma rağī was leafing through al-Qāmūs al-muḥīṣ, and choosing the entries he found interesting even though he had nothing to add to what al-Qāmūs al-muḥīṣ had written, other than confirming that the Egyptians used the word in the same way. There are many consecutive pages in which al-Ma rağī does not introduce any words that cannot be found in al-Qāmūs al-muḥīṣ. This could be the reason why many of those included in Dīf al-ṣīr are of no interest, or are not even worth mentioning in a dictionary of the spoken Arabic of Cairo. Examples are expressions such as șār mufliq “an outstanding poet”\(^\text{167}\) or al-ʿawwāl wa l-āḥīr “the first and the last”\(^\text{168}\).

\(^{166}\) See Haywood (1965) p. 48. This order can be found also in Lisān al-ʿarab.

\(^{167}\) fol. 53b.

\(^{168}\) fol. 93b.
3.4 Daf’ al-‘ısr and al-Qawl al-muqtadab

As explained in §2.2, the Daf’ al-‘ısr manuscript has lost some quires over the course of time. To a certain extent, what was written in the missing section can be reconstructed with the help of another work, known as al-Qawl al-muqtadab fil-mā wāifa li-gāt ‘alā Mīsır min li-gāt al-Arabs (“The abbreviated speech concerning what corresponds in the language of the people of Egypt with the languages of the Arabs”), hereafter referred to as al-Qawl al-muqtadab by Muhammad ibn Abī al-Surūr al-Bakrī. Al-Qawl al-muqtadab is a dictionary of the Egyptian Arabic colloquial, and is based on Daf’ al-‘ısr, but in an abbreviated form. It was written in 1057/1647, and its author, who at the end of the work states his name as Muhammad ibn Abī al-Surūr al-Ṣiddīqī al-Ṣāfīt ʿĀl al-Ḥasan, was a member of a famous Egyptian family, affiliated to the Bakrīya/Sūfī order. Ibn Abī al-Surūr was probably born in 998/1589-90. There is disagreement about the exact date of his death. Opinions vary from anywhere between 1060/1650 and 1087/1676, but Rafeq (1975) pp. 25-27 offers 1653 as being the most likely. Ibn Abī al-Surūr is one of the most important historians from the first half of the 17th century.

Fortunately, Ibn Abī al-Surūr’s abbreviation of Daf’ al-‘ısr is based on the complete manuscript. This helps us to reconstruct some of the entries that were lost. However, he left out all of the words which do not have an Arabic root, depriving linguists of the most interesting aspect of the work. He abbreviated the quotations from al-Qāmūs al-Muḥīṭ, and left out the anecdotes and poetry etc. because he believed that al-Maġribī had a habit of elaborating and digressing from the main purpose of the book. Al-Qawl al-muqtadab is, therefore, a better arranged and more structured document than Daf’ al-‘ısr. However, it lacks much of the charm of its predecessor. We should give Ibn Abī al-Surūr credit for checking the entries in Daf’ al-‘ısr against other dictionaries that were not consulted by al-Maġribī, such as Ibn Manṣūr’s Lisān al-‘arab, Ibn al-Anbārī’s al-Zāhir, and Karā’ al-Naml’s al-Muṣarrad. After Ibn Abī al-Surūr, both manuscripts (Daf’ al-‘ısr and al-
Qawl al-muqtadaď) fell into the hands of Yūsuf al-Mallawī, known as Ibn al-Wakīl.\textsuperscript{175} He copied Ibn Abī al-Surūr’s İl-Qıwl ğıl-muqtı/uni1EeDıb, while keeping İl-Qıwl ğıl-i/uni1E63r open next to it, and added some of the entries that Ibn Abī al-Surūr had left out.\textsuperscript{176} The version of İl-Qıwl al-muqtadaď referred to hereafter is the version published in 1962 by al-Sayyid Ibrāhīm Sālim, and introduced by Ibrāhīm al-Ibyārī. This version contains Ibn Abī al-Surūr’s text, including that added by Ibn al-Wakīl.

 İl-Qıwl ğıl-muqtı/uni1EeDıb contains 863 entries. As calculated previously, İl-Qıwl ğıl-muqtı/uni1EeDıb includes only one third of the entries of İl-Qıwl ğıl-i/uni1E63r, since Ibn Abī al-Surūr and Ibn al-Wakīl did not believe that the rest fit the purpose of İl-Qıwl ğıl-muqtı/uni1EeDıb, and discarded them.

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

1. In İl-Qıwl ğıl-i/uni1E63r fol. 6a: "they say: so-and-so is mıšġūf and in the [Classical Arabic] language mıšġūf means 'crazy'". İl-Qıwl al-muqtadaď p. 111 rewords this as follows: "they say: so-and-so, love šıġıfıhu, i.e. made him go out of his mind, and it is correct in the Classical Arabic language".

2. İl-Qıwl ğıl-i/uni1E63r fol. 69a: "they use the word ğımīl 'beautiful' also as an insult". İl-Qıwl al-muqtadaď p. 134: "they say: so-and-so is ğımīl 'beautiful' of shape for instance".

3. İl-Qıwl ğıl-i/uni1E63r fol. 107a: "they say: so-and-so sleeps much (kı/uni1E6Fīr ıl-niyām), and it is correct as well, just al-Maġribī could not find in al-Qāmūs ıl-mu/uni1E25ī/uni1E6D (see fol. 13b), while Ibn Abī al-Surūr found it in al-Muジャー (see p. 14 of İl-Qıwl al-muqtadaď).

For more information about this person, see §..1.

See the introduction to the edition of İl-Qıwl al-muqtadaď, p. 7, where the introduction which the copiist Ibn al-Wakīl added to the work is published. These additions to the text led Ibrāhīm al-Ibyārī, who wrote the introduction to the edition of İl-Qıwl al-muqtadaď, to believe that he held in his hands a work which contained the complete contents of İl-Qıwl ğıl-i/uni1E63r. This is understandable, because he had not seen İl-Qıwl ğıl-i/uni1E63r so could not compare the two, but he was incorrect.

See §2.2.
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like ṣawm and ṣiyām”. Al-Qawāl al-muqtaḍāb p. 149: “they say: so-and-so sleeps much (kaṣīr al-nawm), which is correct”.

4. Daf al-ṣr fol. 9a: “they say: istmaqqal ‘look’ with your eye”.

Al-Qawāl al-muqtaḍāb p. 141: “they say: muqal ‘to look’ with your eye”.

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

3.5 Earlier studies of Daf al-ṣr

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

After Daf al-ṣr was added to the collection of the university library in St. Petersburg, the first to note the importance of the work was Victor Romanovič Rosen (1849-1908). In 1875, he wrote a letter to the German orientalist Heinrich Thorbecke (1837-1890), in which he described the manuscript and quoted some interesting passages from it, with the aim of encouraging Thorbecke to study the text. This seemed to work, and Thorbecke copied the manuscript, albeit excluding the quotations from al-Qāmūs al-muhīṭ. After his death, along with Thorbecke’s
other scholarly papers, this copy was bequeathed to the library of the Deutsche Morgenländische Gesellschaft. It is now kept in the University of Halle’s library.\textsuperscript{178}

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

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

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

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

\textsuperscript{179} See §3.4.

\textsuperscript{180} See Hijāzī (1968) p. 117.
- Ramaḍān ʿAbd al-Tawwāb published an article in 1969-1970 about Dafʿ al-ʾiṣr, in which he discusses at length several of the linguistic phenomena that appear in it, such as emphasis, metathesis, loss of interdentals, change of vowels etc.
- A review of Dafʿ al-ʾiṣr was published by Maḥmūd Fahmī Ḥigāzī in 1969. He begins with a statement about the title of the manuscript, when it was written, and for what reason. He then proceeds to discuss a number of linguistic characteristics, such as the loss of interdentals and ḥamza, the words of foreign origin, and the words that are specific to certain classes, which al-Maġribī discusses.
- An interesting book by Nāṣir ʿAbd Allāh ʿUṭmān, about the sciences in Egypt in the 17th century, was published in 2006. In it, a chapter is devoted to the work of linguists. Dafʿ al-ʾiṣr is mentioned as one of the most important linguistic documents of that time. Unfortunately, ʿUṭmān was unable to consult the manuscript or the ʿAwwād edition, and therefore only refers to the aforementioned article by Sharbatov.¹⁸¹

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

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

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¹⁸⁴ Ibid. p. 113-114.
One is from Egypt, the aforementioned Šifāʿ al-ġalīl fīmā fī kılām al-ʿarab min al-daḥīl by Šihāb al-Dīn al-Ḥafāği, and the second, from Syria, is by al-Muḥībī (d. 1111/1699), Qıd ıl-sıbīl fīmā fi ıl-luġı ıl-ʿarabīyə min ıl-daḥīl. Hanna describes the last work as follows: "One of his (al-Muḥībī's) aims was to pinpoint colloquial words that were used by the 'āmma. He distinguished them from imported words (daḥīl) with the aim of showing them to be distortions (taḥriṯ), or Arabic words that the 'āmma distorted. He considered the use of the colloquial to be a negative development and one he disapproved of. His work nevertheless indicates that the question had by his lifetime become one of open debate, a significant phenomenon in itself". Here we see the difference to the approach of al-Maġribī, who did not disapprove of the colloquial.

3.6 Al-Maġribī's methodology

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

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

— Ibid. p. 131.
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to explain them. As an example, we can consider the entry kittān “linen” (117b). In this case, al-Maġribī omitted to give a definition of it, and simply corrected its form:

“They say kittān with an i after the kāf, but it is kīttān with an a”.

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

“They say: so-and-so has no idāw/nās, and this is unknown.” He says:’idāw with an i is a washroom, pl. ‘adāwā, like ḥītāwā, and ‘adāh is a tool, pl. ‘adawāt’. So perhaps the origin of their expression idāw/nās is ‘adawāt, which was subject to a change”.

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

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

\[\text{186 I.e., it cannot be found in al-Qāmūs al-Muḥāfīz}\]
\[\text{187 See al-Qāmūs al-Muḥāfīz p. 1133a.}\]
\[\text{188 See §6.1.1.}\]
\[\text{189 For instance miğl → mitl, see Daf' al-İṣr fol. 91.}\]
Al-Maġribī’s treatment of the interdentals will serve as an example of his attitude towards language changes. It is known that in al-Maġribī’s time, the interdentals had disappeared from the dialect of Cairo. Although he does not make a general statement about this matter, he gives evidence of the shift from interdentals to dentals in several entries. The only time he explicitly mentions this change is when, on fol. 11a, he wrote by mistake \( \text{fı̂l ı̂l-bā̂n mûnānāh} \) (“Chapter of the bā with two diacritical points”) and then changed it into \( \text{ıl-muwı̂d̂ı̂} \) (“with one diacritical point”). He then added the following comment in the margin:

“The people who say the tā’ with two diacritical points on top, with them I mean the ‘awāmm.”

He therefore acknowledges that the shift \( tā’ \rightarrow tā’ \) had indeed taken place. Some examples of the loss of interdentals from \( \text{ définîl-ı̂lHITE} \) are:
- \( \text{ı̂l-bā̂n} \) with two diacritical points, while it is \( āl \) with three points;\(^{191}\)
- \( \text{rı̂m} \) (“garlic”) with two points while it is \( \text{rı̂m} \) with three points;\(^{193}\)

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

“We say \( \text{handa} \) (“colocynth”) to \( \text{handa} \) with the šā with a stroke, and this has no cognate [in the literary language], because \( \text{handa} \) is a small brook, and \( \text{handa} \) is water in a rock.”

\(^{190}\) Proofs of this can be found in earlier texts than \( \text{ définîl-ı̂lHITE} \), see Davies (1981) p. 66. For more details see §6.2.2.

\(^{191}\) Fol. 63a.

\(^{192}\) Fol. 96a.

\(^{193}\) Fol. 96a.

\(^{194}\) Fol. 51b.
Although al-Maġribī realised that the colloquial حَصَلُ is derived from حَصَلُ in al-Qāmūs al-Muhīṭ, and, unsurprisingly, reached the conclusion that the description he found there did not fit. 

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

- قِيقَّا “Armenian cucumber”¹⁹⁵ (note also the kasra, while Davies (1981:437) attests ‘āṭāyya for the late 17ᵗʰ century), where one would have expected قِيقَّا (nowadays pronounced ‘atta in Cairo);¹⁹⁶

- نَفُذُ فَلِفَ “spotless”,¹⁹⁷ instead of present-day نَفُذُ;

- رَذَلُ كَتِف “despicable”.

Due to the fact that the shift from interdental to dental had happened much earlier,¹⁹⁸ we may conclude that the above are examples of historical orthography.

Sometimes, al-Maṇīṣī’s explanation of a word is incorrect, mainly because he did not realise (or did not like to admit) that the word had been subjected to certain phonetic changes.¹⁹⁹ A good example is the word مُلاِقَة “spoon”, which had become مِلْوَاقَة in the Egyptian dialect of al-Maṇīṣī’s time (see fol. 49b), and is nowadays pronounced مَلْوَاقَة. Instead of immediately admitting that in the word مِلاِقَة metathesis of the /ین/ and /ل/ has taken place, he gives an explanation that the word has something to do with the verb قَتِلَ “to hang”. He mentions only as an afterthought that it was said to be derived from مِلْقَة:

وَقُولُونَ مَعْلُوقَةً لَهَا بِكَلْ بِهَا وَيُسْرُبُ وَلَمْ اَلْرَا حُيْ فِي الْقَامَوسِ وَالَّذِي فِيهِ دِرْجَةٌ دِرْجَةَ مَعْلُوقَةً كَمَرَأَةٍ يَتَعَلَّقُ بِكَلْ بِهَا وَهُوَ كَأَنَّهُ مَيْكَامُ يَبْقَا مَعْلُوقَةً بِالْكَسْرِ تَعْلَقُ الطَّعَامَ وَالشَّرَابَ أَوْ يَقَالُ إِنَّهَا مَعْلُوقَةً بِتَقْدِيْمِ الْلَّامِ اللَّقَعٍ

¹⁹⁵ Fol. 9b.
¹⁹⁷ Fol. 28a.
¹⁹⁸ Fol. 75b. Sometimes al-Maṇīṣī used a well-known word with the same vowel pattern as the explained word, instead of vocalizing the word; see the next paragraph.
¹⁹⁹ See §6.2.2.
²⁰⁰ See for instance the example رَحَفَة and its explanation as mentioned by Ḥiḡāzī (1969) p. 119.
“They say ma‘laqa to the tool with which they eat and drink. I did not find it in al-Qāmūs, but it says: ‘a man endowed with ma‘laqa, like marhala, hangs on to everything he achieves’, end of the quotation. So perhaps in analogy to this the instrument mi‘laqa with kusr hangs on to the food and drink; or it is said that it is mi‘aqa with preceding lām from ‘licking’.

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

"I learnt that the word ma‘laqa of the Egyptians is incorrect, contrary to the word mi‘aqa with kusr of the mīm of the people of Mecca, as I heard them say in Mecca and other places".

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

"They say kunn kaḏā. It is known that they mean kā‘im kaḏā, which has become lighter [i.e., the hamza has disappeared] because of its frequent use. And ‘al-kanna with an α is the wife of the son or of the brother’.

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

It is clear that al-Maģribī had some understanding of the changes that had affected the language. Therefore, it is sometimes surprising that he did not..."
mention the obvious, as in the following example, where he did not realise (or did not like to mention!) that a verb tertiary hāma‘ū had become tertiary yā‘:

"They say, I ḥabīt the thing, i.e. I have hidden it and concealed it. ḥabūt is not in the language with this meaning, but with another meaning. He said: ḥabībī is the singular of ḥabīya (...); ṣṭahbaynā the tent, i.e. we pitched it and we entered it, and ḥabīyuṭu the tent and ṣṭahbaytuḥu (...)."

3.6.1 Entries and their context

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

"The pure common folk say, 'we are not of this type (qībīl)', with an ī after the qāf and the bā'. They mean qībīl, i.e., belonging to the group of people who behave like this".

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

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

"They say: what are these ḥuzū al-lālit ('superstitions'), which means these things which have no foundation".

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202 Fol. 88b.
203 For more details on īḥnā, see §6.3.2. For preposed dī, see §6.3.3.
The entry here is the word ḥuzu'bulāt, and the Egyptian Arabic element is the interrogative 'ayš / īš “what” (nowadays ē in Cairo, but in many parts of Egypt still pronounced as 'ēš). Note the use of hāḏhi in this example, which is a classicism, unlike the word dī in the previous example.

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

3.7.1 Describing the vocalization of a word
Al-Maḡribī uses two systems to describe the vocalization of a word:
- Vowel signs and description of the vowels
- Comparison with well-known words with the same pattern as the colloquial words that are described.

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

3.7.1.1 Vowel signs and description of the vowels
Al-Maḡribī makes use, albeit infrequently, of the signs fāṭha, ḍammeh, kasra, ṣadda and sukūn to indicate the pronunciation of a vernacular word. He also uses a variety of terms to reflect the pronunciation of the colloquial words he describes. This terminology was not invented by him, but was based upon the system of vocalization used by al-Fīrūzābādī in al-Qāmūs al-Muḥāfīz, who in turn relied heavily on the system devised by al-Ǧawharī in Tāǧ ıl-luġı wı /unie2BFırıbīyı.

Al-Maḡribī often describes in words which vowel was added to which letter. This can be done with verbs, like kasra “to provide with the vowel ə”, ḍammeh “to provide with the vowel a”, ṣadda “to provide with the vowel ı”, or simply with the following: bi-l-kasar “with an ə”, bi-l-ḍammeh “with an a”, bi-l-ṣadda “with an a”, bi-l-ḥarakat “with two a-s”, bi-l-suṣūn “without a following vowel” etc. The word muṭallaq is used to indicate that a word can have an a, ı or u (note that muṭallaq can also mean that a letter has three diacritical dots, while al-Maḡribī also uses it to describe a certain kind of poem, see §4.2.1). Some examples are:

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204 For more details on 'ayš/ēš, see §6.3.5.2.
About Daf' al-Isr 'an kalâm ahl Mısır

They say 'innab 'jubbe', but those who pronounce an i after the 'ayn are wrong; he says in al-Qāmūs: 'unnab like rummān is a well-known fruit';

They say to 'medicinal powder', sufūf, with a u after the letter sīn;

They say, to him happened nıfı 'justice', with an i after the first and second radical;

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

They say, so-and-so is a zındīq 'atheist', pronouncing an i after the zā, but it is with an i;

They say lu'q 'electuary' with a u after the lām while it is with an a;

It is said that ḥizāna cannot have a fatha [i.e., be pronounced as ḥazāna], and that maḥzan cannot have a kasra [i.e., be pronounced as miḥzar]
The last example is a pun on the words *kasr* and *fath*, and could also be translated as “it is said that the safe cannot be opened and that the warehouse cannot be broken into”. This is one of the little linguistic jokes that al-Maġribī likes to make.\(^{11}\)

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

(8b) “They say *martjyya* ‘elegy’ with a *şadda* [of the *yi*], and correct would be without a *şadda*”;

(127b) “They say, I lamented him in a *martjyya* ‘elegy’, which they pronounce with a *şadda*, while it is *martjyya* without a *şadda*”.

### 3.7.1.2 Comparison with well-known words

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

(14a) “They say *riğâb* ‘saliva’ with an *i*, and correct would be *ruğâb* like *jûrâb*”;

(75a) “They say, and this occurs often from the people of the Levant, *rağûl* ‘man’ like *şaddâd*”;

(75b) “They say, so-and-so is *raţî* ‘despicable’ like *katîf*”.\(^{12}\)

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\(^{11}\) For more jokes of this type, see §6.5.3.

\(^{12}\) Although for the word كف the vocalizations *katîf*, *katif* and *kif* are possible (see WKAS I p. 48a), comparison with al-Qâmûs al-Mulût learns that the vocalization *katîf* is meant here.
Although al-Maġribī himself uses this method only sparingly, it is frequently employed in the numerous quotations from al-Qāmūs al-Muhīṭ that can be found in Daf‘ al-‘Ir.

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

(105b) “They say, ‘so-and-so yiktum, holds a secret, with a a after the tā‘, and it is indeed like this, belonging to the category of yanṣur”.

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

### 3.7.2 Diacritical dots

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

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

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

(40a) “They say ziţr ẓ-[tā‘]ir ‘bird droppings’; however, it is dirq with a dāl with a dot”;

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

### 3.7.3 Linguistic terms

Some linguistic terminology found in Daf‘ al-‘Ir includes words like muddi “transitive” and laẓim “intransitive” (although only used in quotations from al-
Qāmūs al-muḥīṭ), etbā “intensification by repeating a word with its initial consonant changed, such as kašīr bašīr”,213 mustarak “homonym”, and ʿaddād: “a word having two mutually exclusive meanings”.214 Al-Maġribī was very fond of using a tawriya or “double-entendre” in his poems.

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

The expression wa ʾiḥya bi-ḥā means that the regular feminine of a given word takes the tāʾ marbūṭa.215

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

Al-Maţribī uses the term al-ġimm al-ġayr al-ʿarabīya “the un-Arabic ʾgimm” to indicate the pronunciation /č/ or /g/ (see §6.2.1), and it can therefore be concluded that the Arabic ʾgimm for al-Maţribī was /g/.

3.7.4 Classification of colloquial words
Al-Maţribī uses a set of terms to describe the conclusions he reached about the origin of colloquial words used by the Egyptians. When a certain word or expression was used by only one group of people e.g. those from a certain class or profession, he used the expressions wa ṣuṣna ʾmin “this is heard from”, wa ḥādā yaqqa ʾmin “this occurs from” and the like. When a word had the same meaning and pronunciation in the Egyptian dialect as in Classical Arabic, he uses such expressions as wa ḫawwa ʾṣabīḥ “and this is correct”, wa lahu munāṣaba / nisba “it has something that corresponds to it [in Classical Arabic]”, wa lahu ʾaš “it has an origin”. The expression wa ʾīh laqāt is used to indicate that a word has several meanings. When explaining what the Egyptians meant to say with a certain word,

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214 EALL I p. 626 (L. Bettini).
215 Another borrowed expression from al-Qāmūs al-muḥīṭ, see Haywood (1965) p. 87.
216 See EALL III p. 88f (T. Iványi) and EI V p. 803a ff (A. Hadj-Salah).
he uses wa yuриdūn or wa yu’nūn “they mean”. When a word diverged from Classical Arabic in meaning or pronunciation, it got the classification wa laysa huṣayyān “this is not linguistically correct”. When al-Maġribī does not find a word at all in al-Qāmūs al-muḥīṭ, he describes this fact in a number of ways: wa lam yu’lam “it is not known” or wa lam yu’lam min al-ḥuṣa “it is not known from the [Classical Arabic] language”; wa lam a’lam lahu munāṣaba / nisba “I do not know anything that corresponds to it”, wa laysa ka-ḍālik “it is not like this”, wa laysa lahu waḅh “it does not have a meaning”. When correcting a “deviation” from Classical Arabic, the following expressions are used: wa al-ṣawāb “and the correct [form] would be”; wa innamā huwa “however, it should be…”. For “to mispronounce / misread”, the verb ṣalḥaũ and its derivatives are used: yuṣalḥaũn “they mispronounce”, taṣḥīf “an” “[it is a] mispronunciation of”, muṣalḥaũ fī “mispronounced from”. Sometimes al-Maģribī makes use of the “telegram style”, for instance when using the word ḥuṣa to indicate that something can be found in Classical Arabic: (1.4a) “and al-biyy in Classical Arabic means ‘the contemptible man’.”

3.7.5 Other terms and expressions used by al-Maģribī
When quoting from al-Qāmūs al-muḥīṭ, al-Maģribī often simply mentions qāl “he said”. Every now and then he instead uses a phrase like wa a’lam ‘anna “I know that...” (e.g. 78b) or wa fi al-ḥuṣa “and in the Classical language [can be found...]” (e.g. 79a). The end of a quotation is marked with intāḥā “[the quotation] is finished”. Al-Fīrūzābādī was the first one to introduce a number of abbreviations, as mentioned in §3.3. Even though quotations from al-Qāmūs al-Muḥīṭ form a substantial part of Daf’ al-Īṣr, al-Maģribī did not follow al-Fīrūzābādī’s example of using abbreviations, instead writing them in full, perhaps for the sake of readability or clarity.

When al-Maģribī wrote an afterthought or correction in the margin, this is followed by the word ṣalḥ (sometimes abbreviated to صحح, sometimes صحح or صحح),17 which is very common in manuscripts. The word َفاِتَة ُفَتِيْدَة “nota-bene”18 is often employed by al-Maģribī to elaborate on topics of interest that are only indirectly connected to the entry under discussion. He used َفَهْمَاء َفَهْمَاء in the margin to indicate that he is unsure of an entry, and wants to double-check it or consult other dictionaries.

17 “when used for an omission/insertion or evident correction”, EALL I p. 2 (A. Gacek).
18 See EALL I p. 2 (A. Gacek).
3.7.6 List of common nouns and verbs used to indicate word patterns

<table>
<thead>
<tr>
<th>Verbs</th>
<th>Nouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>karuma, yakrumu “to be noble”</td>
<td>ānīr “prince”</td>
</tr>
<tr>
<td>mana’a, yamma’u “to hinder”</td>
<td>katīf “shoulder”</td>
</tr>
<tr>
<td>samī’a, yasma’u “to hear”</td>
<td>hamza “the letter hamza”</td>
</tr>
<tr>
<td>ṭariiba, yatrahu “to become affected with emotion”</td>
<td>tamūr “oven”</td>
</tr>
<tr>
<td>naṣara, yansuru “to render victorious”</td>
<td>Zubayr personal name</td>
</tr>
<tr>
<td>dahlala, yadhulu “to enter”</td>
<td>rummān “pomegranate”</td>
</tr>
<tr>
<td>daraba, yaddhu “to hit”</td>
<td>kisā “garment”</td>
</tr>
<tr>
<td>ḥalasa, yajilu “to sit”</td>
<td>‘ināb “grapes”</td>
</tr>
<tr>
<td>radda, yaruddu “to bring back”</td>
<td>Šaddād personal name</td>
</tr>
<tr>
<td>wadda, yawaddu “to love”</td>
<td>qirṭās “scroll of paper”</td>
</tr>
<tr>
<td>bā’a, yabī’u “to sell”</td>
<td>ẓabūr “patient”</td>
</tr>
<tr>
<td>‘adī, ya’dī “to pass”</td>
<td>šurūf “sparrow-hawk”</td>
</tr>
<tr>
<td>ramā, yarmī “to throw”</td>
<td>‘utūl “glutton”</td>
</tr>
<tr>
<td>ṣadiya, yasdā “to be very thirsty”</td>
<td>nādus “sharp-minded”</td>
</tr>
</tbody>
</table>
CHAPTER 4

The Poetry in Daf’ al-ıṣr

4.1 Dialectal poetry

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

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

All of the mawwāl in Daf’ al-ıṣr are in the bıṣī/uni1E6D metre, which is based on mustıf/unie2BFilun fā/unie2BFilun mustıf/unie2BFilun fā/unie2BFilun ( - - /uni0.C5 - / - /uni0.C5 - / - /uni0.C5 - / - /uni0.C5 - / - /uni0.C5 -). However, they may have the following variations: the first foot can be mıfā/unie2BFilun ( /uni0.C5 - /uni0.C5 -), the second fı/unie2BFilun ( /uni0.C5 /uni0.C5 -) and the final foot is always fı/unie2BFlun ( - - ).

Although al-Maģribī used some Classical Arabic vocabulary in these poems, the metre indicates that in most cases words should be read without i/rāb and tınwīn.

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

220 See Ef’ VI p. 868a (P. Cachia).

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

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

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

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

225 Cachia (1977) p. 83 observes that the last foot is reduced to two long syllables in all pre-eighteenth century mawwāl.
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Sometimes, a short vowel is needed to fit the metre, which is indicated in the transliteration by an ə. Most of the poems are love poems, and the usual vocabulary of this genre is employed: We frequently find words such as “rebuker” (aşıl or aşûl), “passion” (işiq), “moonlight” (nûr al-qamar), “a promise” (wa’d), “ardently in love” (qabb) etc.

A few examples of the mawawil in Daf al-‘İşr are set out below. The first plays with the different meanings of the word bâl:

اصبحت من عشق حبي حال مني البال
وطيب ذكره وأوصافه دوم في البال
ان جا اعادي اضفيه بالحمل والبال
وان رضتي بي بارضه البال يكون ذا البال

اَشَبَّثَتْ مِنْ ۡيِشَبْ حَبِيّ بَلَٰلَ
وۡتَيِبۡ ذِکَرِهِ وَاوۡصَافَهَا دَوۡمُ فِی الْبَلَٰلَ
اَنَّ ۗجَا اَعَادِی اضُفۡیۡهُ بِالۡحَمۡلَۡ وَالبَلَٰلَ
اَنۡ رَضۡتِیۡ بِیٕ بَارِضۡهُ الْبَلَٰلَ ۡکُونَ ذَا البَلَٰلَ

"my mind is busy since I fell for my darling
The scent of his memory and his description are always on my mind
If he comes to me, I will offer him lamb and soft bread
And if he accepts me, this would be the most wonderful thing”.

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

عیون حیبی حلمِی گرز حکتُ
للمصّبّ اکفانٰ لَمَّا ان مشت حکتُ
الافاظّهَا فِی فواد الحبّ قد حکتُ
ونير ضیاءاً لمع لَو الشمس قد حکتُ

‘یعْوَنَ مَعْبَیدَتِ بِیِلِ-ِجاژِلُ قَد حَکَتُ
لِیِلِ-ِشَبّ حَکَن ﺮَّاُ لِمَاذِ حَکَتُ

226 Fol. 66b.
227 Of course, in this and the following poems, he/his/him can be read as she/her/her.
On occasions, this playing with the various meanings of a word produces poems that sound rather far-fetched and artificial, like the following one on the word *tibn*:

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

In the following, the word *قُلُ"* can be interpreted in different ways: as the perfect verb *قَلَ"* “diminished”, the imperative *قُلْ"* “say!”, the noun *قُلْ"* “a small number” and the adjective *قُلُ"* “unique”:

> يا ميَّة القلب صلني إن صرِّي قَل
وعادَلِي فيهك هذا القلب من النَّل
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واصلة في الحسن مفرد في الحبيب قل
مهما نسب من قضائنا يا حبيب قل

yā munyat al-qalb šīnī 'inna sabrī qall
wa- 'āglī lika hādā l-qull min al-qull
wa- 'anta fi l-husna mufrad fi l-hādī al-qull
mahmū tašā min qadāyū yā ḫlībī qul

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

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

من منّ بالواصل لو عارض كما تُصمّ
ململ فوادي وماني الكل قد لملم
مسمس حسيدي بوصله في ولو مسمم
مومز بشيره من الفهوة ولي زومم

man manna bi-l-waṣla li āraq kamā namnam
malmal fa-ḏi wa-ma li-l-kull qaḍ kaṃلام
masmas ḥasādi bi-wasṭūli lī wa-ūa samsam
mazmaz bi-ṣurbūh min alqahwāh wa-li zamzm

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

In ‘Awwād’s index (p. 314), two poems labeled zaḡal actually are mawwāl: those on fol. 46b and 91a. The poem on fol. 11b is also not a zaḡal. It is in Classical Arabic, and it appears that its metre is munsarīḥ, with an irregularity in the last foot. This
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leaves the reader with two poems by al-Mağribi which do not fit the Ḥaṭlilian metres and could therefore be classified as zağil. These are on fols. 103b and 86b.

Furthermore, we find a dūbıyt on fol. 77b, which according to al-Mağribi was famous at that time. It has the usual rhyme scheme, aaba.

4.2 Poetry in Classical Arabic

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

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

ra‘aw fī ʿilām al-ruḥ bi jāḥul al-ʿasr
qafwa ʿuqīd fī al-tārīkh ʿa l-ḥāshiy al-İsr
fa-qulta ʿu qīl al-tārīḥ / ʿalī pāšā yunāwir miṣr

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

216 “A quatrain of a particular metre (fīʿīlun muṭāfī ilīn faʿīlun faʿīlun) and rhyme scheme aaba (called ʿiṣāf) or aaaa.” LF VIII 582b (C.H. de Fouchécour et al.).
213 See §2.3.
232 There was always a pasha sent from Istanbul, the capital of the Ottoman Empire, to rule Egypt.
233 The metre is ḥazāj.
Later, Ali Pasha made some improvements in the city. He illuminated the streets, cleaned up the markets, and closed some of the shops which were selling food to reduce the amount of smoke in the air. Two other examples of occasional poetry in Daf'al-ışr are a poem written by al-Maǧribī to his friend Muhammad Riḍā (fol. 12b-13a) on the occasion of ʿĪḍ al-ʿaḍḥā, and an elegy for a Turkish derwish flute player called Čalāl al-Dīn Mullā ʿṭānkār (fol. 19a).

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

لذي الجمال الرفرف
هل يلبق الرفرف كالألبان كالحمير

li-ṭīl-ṣamālī l-rīfū / wa l-ṭīl-ʿṭālī l-rīfū
lahū yaliṣu l-rīfū / ka l-ʿutni ʿaw ka l-humurī

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

The second example is from fol. 21a and plays with the words kallā “a blunt sword”, kallā “curtain” and kullā “everything”:

شفرة ضد كل كل
والحب وسط كل كل
انسي اريد كل كل
اعمي جميع الأمر

šafratū ḍidī kullah / wa l-ḥibbu wasṭa kullah
ʿinī l-ʿurūdu kullah / ʿaʾnī ṣāmī l-ʿamrī

“The edge of my adversary’s sword is blunt / and my beloved is behind a curtain
and my intended one is the command”.

See fol. 99b.
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I want it all / I mean everything”

These examples, and especially the second one, highlight that these small poems can hardly be described as sophisticated. Al-Maḡribī, however, had a different opinion: “I composed *m[uqalla]ṯār* which to the best of my knowledge no one else has composed. This is a gift from God”.\(^{236}\)

4.2.2 taḥmīs

As we have seen in §1.4.1, al-Maḡribī made a taḥmīs of *Lāmīyat al-ʾihwān wa murṣīdat al-ʾḫīlān* by ʿAbū Ḥaḍī “Umar b. al-Muẓaffar b. al-Wardī (689/1290– 749/1349). The definition of taḥmīs is as follows:

“Taḥmīs involves the addition of three hemistichs to each bayt of a given poem; the rhyme letter of the added hemistichs is determined by the first hemistich of each successive bayt. This extra material usually precedes the original bayt; however, less commonly the bayt may be split and filled (see Cairo, Fihris, iii, 49)—a process normally referred to as taṣṭīr. (The number of added hemistichs may in fact be more or less than three, in which case the term for the poem is variously taḥṭīr [3 added hemistichs], taṣṭīr [5 added hemistichs], etc.)”\(^{237}\)

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

```
qalī l al-ʾiṣrata ḍillā man ḥasan
wa-rā ḏī l-ʾaṣḥāb ḥillun muʿātin
wa-ʾidā ramta adiyāran fa-smāʾ an
ʾiḥb wa-zur ḍībban tazid ḍībban fa-man / akṭara l-tardādaʾ aṣmāhu l-malal
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\(^{236}\) Fol. 101a.
\(^{237}\) F.X p. 123b–124a (P. F. Kennedy).
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“Reduce socializing, except if you do it well
Only keep as friends those who are trusted
If you wish to visit then listen
Stay away and visit at intervals, so you become more beloved, because who /
passes by very often, is hit fatally by boredom”

4.2.3 Riddles
Al-Maġribī also wrote some riddles in Daif al-ısr. As these were in the form of short poems, it is appropriate to elaborate on them in this chapter. The luğz “riddle” or "enigma" is "generally in verse, and characteristically is in an interrogative form". Al-Maġribī used the riddles to display his linguistic skills. On fol. 21b we find a riddle playing on the word ızharūf, which has the well-known meaning of “sheep” but the less well-known meaning of “colt”:

\[ \text{yā man lahum ḥusnu fahmi / fahhim bihi fi ᾅmāni} \]
\[ \text{fa-hal ra'ayum ḥarūfūn / wa-laya'a 'ibn al-dānī} \]
“Did you see a ḥarūf / that is not the son of a sheep?”

The answer, also rhyming on –nī, follows on fol. 22a:

\[ \text{nā'am ra'aynā ḥarūfūn / wa-laya'a 'ibn al-dānī} \]
\[ \text{wa-gālīka l-muhru haqqa' / ālā štirākī l-ma'ānī} \]
“Yes, we saw a ḥarūf / that is not the son of a sheep”

238 Et' V p. 807a (M. Bencheneb).
239 The metre is muǧtāfī.
240 Ibid.
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And that is indeed a colt / used as a homonym”.

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

हैबबिरानि आँ शडिझिन संदिझ / वá-शाहिझुन qawîना fîhī fiārā
tell me about an honest man / about whom we can rightly say that he iftarā

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

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

اءجيبوا عن فن امسى / يصلي حاملا جروأ
وأمس تبطل وؤافانا / يصي باكبج جروأ
‘ajibā’ an fitan amsa / yussallī kāmīlan ġarwah
wa-lam tuštīl wa-wāfânā / sawān rākibun ġirwah
“Tell me about a youth who went to pray in the evening, carrying a ġarwa. Which did not invalidate [the prayer], then quickly appeared in front of us, riding a short she-camel”.

The following riddle from fol. 36a plays with the inversion, qalb or taqīb, of the word ḥawf “hot, or cold, wind”:

هات قل لي أي لغط / حار فيه واصفو
بجمع الصداین فاعجب = فهو بالتفليب فوه
hāti qul li ‘ayya lafṣ / hāra fihi wāṣafûh
“Come, tell me any word / about which its describers were perplexed”

241 The metre is rámāl.
242 The metre is hazaţ.
243 The metre is rámāl.
244 This is a pun, since ḥār also refers to the “hot wind”.

61
It brings together two opposites, so admire it / because inverted it means ‘his mouth’

4.2.4 The metres of al-Maġribī’s poems
The total number of poems by al-Maġribī with a Ḥallilian metre (including the riddles) is 104. The division of the metres is as follows: ṭalajz 38, bāṣīḥ 27 (including 26 colloquial mawāwil), sarīʿ 6, bāṣīḥ 5, wāfīr 5, ḥazāḥ 5, ramāl 5, mağ̣īz 4, kāmil 3, ūmūl 3, mutadārik 2, mansarīḥ 1. Obviously, the frequent use of the bāṣīḥ is due to the large number of mawāwil, for which the bāṣīḥ is the usual metre. The popularity of the ṭalajz is because of the large number of muṭallaqāt in this metre. The ṭalajz, with its short lines, and especially maḥ̣īk al-ṭalajz, is a particularly suitable metre for improvised poems such as al-Maġribī’s mağ̣īz. Another element which could have played a role is the fact that the ṭalajz was a well-known metre amongst the reading public because of its use in the urğūz or didactic poetry.245

4.3 Non-Arabic poetry
As mentioned previously (see §1.1.2), al-Maġribī knew Persian and Turkish and translated some literary works from these languages to Arabic. The Persian poetry in Daf al-‘ıṣr consists of three quotations from Sa’dī’s Gulistān,246 and one verse247 by al-Mullā Ḥāfiz.248

The only Turkish poetry in Daf al-‘ıṣr is two poems about coffee, both on fol. 6a. The first was composed by a Turk who recited it at a mağ̣īs where al-Maġribī was present:249

قهوة حقنه خلال اولامي دين احق
اصلي يودر يليور قلب ايه اولور هو حق

246 See §1.4.
247 On fols. 10a and 133b.
248 On fol. 86a.
249 “Šams ad-Dīn Muhammad Šīrāzī, Persian lyric poet and panegyrist, commonly considered the pre-eminent master of the jazal. He was born in Šīrāz, probably in 726/1325-6. (...) He is believed to have died in Šīrāz, in 792/1390 (or 791/1389), and his tomb is perhaps that city’s best known monument. Though credited with learned works in prose, his fame rests entirely on his Dilwān.” EI III 55a-b (G.M. Wickens).
250 I thank Dr. Erich Prokosch for his help with the transliteration and translation of these two poems.
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Qahwâ ḥaqqında hâllâl ʻla m (?|7|2) deyen ʻahmaq
 ʻaṣlî bu: nā dersü (?|7|4), blîr qalb-ılîz olur Hüvâ / Hü Ḥaq(q)
 ʻStupid is the one who asks whether coffee is allowed
In short, whatever they say, one knows that inverted it is the Truth!’

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

Ǧählä bäñzär ǧihāndı fıqr olmiz
qıtı yo/uni1E2Bsul ǧihāndı ǧâhildir
Māl-ilâ nāqı/uni1E63ı ġînî /uni1E63înmi! / Ol kişidir ġînî ki kâmildir
“There is no poverty in the world which resembles the poverty of the mind.
Really poor in this world is the ignorant.
Do not consider him rich, who is rich, but incomplete!
Only the perfect is rich”

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

ليس فقر شبه فقر الجهل ً ان هذا الجهل مملق سافل
لا نظن العمي غنى الذات ً ما غني مسا العنا الكامل

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

251 The word ḥaqq was in şûfî terminology a synonym of Allâh; the two terms were used interchangeably. See Chittich (1989) p. 132b and Ernst (1985) p. 29 and 141.
252 In şûfîsm, the concept of al-ɪsîn al-kâmîl, the “perfect man”, comprises the idea that man occupies a leading position in the creation. See EI’ ÎII p. 1239a ff. (R. Arnaldez).
CHAPTER 5

Aspects of Daily life

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

5.1 Food and drinks

5.1.1 Sweetmeats

It seems that Egyptian dietary habits have not changed much over the years. Like today, the Egyptians in al-Maġribī’s time seem to have had a sweet tooth. Al-Maġribī mentions a number of sweets, some of which are still well-known, such as the all-time favourites 

- Kunāfı “pastry made of thin vermicelli-shaped dough” (32b, 33b),
- Qatā’īf “sweet pancakes” (32b),
- Mafattas (32a) “jam made of molasses and other ingredients”,
- Marabbī “honey” (83b). We also find reference to some sweetmeats that are less familiar these days:

- Māmūniyā (109a), a kind of marzipan, apparently named after al-Ma-mūn;
- Hūškanān (10a) and Ḥustankān (38a), which is a pastry filled with almond paste (128b), a popular dish in the seventeenth century which was still known at the time of Aḥmad Taymūr Bāšā but is now, apparently, forgotten;
- Hīṭalīyya, a sweet dish made of wheat

I heard that it is a nisba to al-Ma-mūn, because he introduced it” (109a). Lane I 103a confirms this: “The name مَامُوُنیّा, a certain kind of food; so called in relation to el-Ma-moon”. Al- Ma-mūn, Abū al-Abbās ‘Abd Allāh b. Hārūn al-Rašīd (170/786- 18/833) was the seventh ’Abbasid caliph, see EI VI 331a ff.


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

Nuts were eaten as well: Al-Maġribī mentions ٌ “pistachios” (53a), nowadays called ٌ in Egypt;ٌ ٌ “hazelnuts” (38a), which were called ٌ by the Turks, and chestnuts, which were called ٌ ٌ or ٌ “the one with the little fur” (89a), nowadays known as ٌ.

5.1.2 Savory dishes

ٌ “gravy” (95a) was eaten with bread, like today, and was perhaps wiped up with a ٌ “bread crust” (32b). There were different types of bread:ٌ ٌ (60b) and ٌ ٌ (81a) (both unspecified by al-Maġribī; ٌ is today used for a type of bun, and comes from the Turkish ٌ, while ٌ was used for “coarse bread, soldiers’ bread” in the nineteenth century ٌ, ٌ) (both unspecified by al-Maġribī; nowadays the word is used for “bread ration, coarse bread”;ٌ which is the name of the bread eaten in the Egyptian army these days, which is a kind of old, dried ٌ). People ate ٌ “broad beans” (88a; 110a) and rice, which could be seasoned with pepper and was then called ٌ (88a). Lane describes this as follows:

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

ٌ This is probably in analogy to ٌ, which has the same ending -ٌ.

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


ٌ This is written as ٌ on fol. 88a, but as ٌ on fol. 10a.
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“A dish of boiled rice (called “ruzz mufelfel”, the “piláv” of the Turks), mixed with a little butter, and seasoned with salt and pepper.”

Al-Maġribī also mentions a rice dish, دستلممد/uni0644.medi.preAlef/uni0641.init /uni0647.fina/uni0643.medi/uni0634.medi/uni062E.init /uni1E2B/unie1DDškı f/unie1DDlāw “dry rice” (10a) (from the Persian خشکفا لار خشکنا “boiled rice without butter” and پلار، “a rice dish” which he ate in the homes of his Persian friends.

Food without salt was known as مکفن mukaffın (117b). Part of the basic diet were سیل وبال bı/uni1E63ıl “onions” (65b), توم “garlic” (96a) and سیلم “turnips” (101a). The clarified butter, nowadays called اسمنا, which is used in large quantities in Egyptian kitchens, was called سلا سلا (9a) in al-Maġribī’s time.

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

Thin sheets of dough, called رقاق ruqāq (40b), were used in various dishes and are still eaten. Small savory pastries, such as برقک baryk (56b), and the still popular triangular سنبسک sangūsaq (60b), which is now filled with cheese, minced meat or spinach, are both mentioned in داف al-šir, as are كشک kšk (62a), a dish which is still popular and is prepared with wheat and milk, and نسقنيق naşqanīq “small sausages” (56a). The latter dish is still known in Syria, but in Egypt is now called ضعفر, from the Turkish sucuk. A dish which is no longer familiar in Egypt is ارانيه aranēyya “hare ragout” (11a).

244 See Steingass (1975) p. 463.
245 Ibid. p. 254.
246 We still find ماشى “clarified butter” in Egypt nowadays, although Hinds-Badawi (1986) p. 428b mentions that it is not pure dialect.
247 From Coptic, see Crum (1972) p. 670a.
248 Its popularity is attested to by its use in the following proverbs: فلان اكل كشک عند فلان “so-and-so ate kšk at so-and-so’s house”, which meant “he ate a lot of food till his belly swelled up”, see Davies (1981) p. 458; and حوارا فاح بکش “he is the favourite”, see HB 753a.
251 See Dozy (1927) 1 p. 19a.
5.1.3 Drinks

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

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

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

“Some descriptions refer almost exclusively to using the husks. The description initially given Khāfir Beg of coffee, that it is “cooked from the husks of the seed called ہَب that comes from the Yemen,” is one example.”275 Nowadays in Yemen, coffee is still made from the husks, see Behnstedt (2006) p. 996: “جُرْيَن: كافِير، من الشَاش، مَزَرَب من الشَاش و السْب”.276

Al-Maġribī quotes from a poem created by one of his teachers, ʿAlī al-Maqdisī, in praise of coffee, and there is another about the same topic which al-Maġribī produced.277 He even mentions that when the value of the letters of the word قَاهِو is added up, it has the same numerical value as the word قَوَث.278 To him, this

274 See fol. 5b and 124b; al-Maġribī by mistake mentions the entry یَا یَا twice, first in the chapter یَل and later in the chapter یَا یَا. He actually has another explanation of the word, see the entry یَا in the Glossary.
275 Hattox (1991) p. 84.
276 Both on fol. 5b.
277 Every letter of the alphabet has a certain numerical value. Q = 100, H = 5, W = 6, Y = 10, see EI III p. 595 (T. Fahd).
278 قَوَث: QHWH: 100-5-6-5=116.
QWY: 100+6+10=116.
is proof of its positive qualities. It was the cause of some hilarity when, during a maḥlīs, a Turk who had apparently not mastered the Arabic language pointed out that when the word uco is inverted it reads “it is the truth”. As well as this passage on fols. 5b-6a, the word uco appears five more times in the context of entries in Daf al-ṣīr, and is mentioned in seven poems in total. It is, therefore, clear that the drink had become important in Egyptian society since the time of its first appearance there.

5.2 Drugs and tobacco
Al-Maġribī mentions the use of drugs on a few occasions. The people of Egypt said, for instance:  yākul min al-kuf “he eats of the hashish”. The word kuft is a metonymy: it was first used to describe the state of pleasure caused by hashish, and therefore later also came to mean the drug itself. We can conclude from yākul that the hashish was eaten, not smoked, as still happens today. Sometimes people mixed it (qitaq qitaq al-haṣṣū). Although al-Maģribī does not mention with what, it could perhaps have been the innovation called tobacco (see below). Al-Maģribī mentions the word uco “opium” (117a) as well, although he tells us no more than uco uco, using a quotation from al-Qāmūs il-muṣībī. He also comments that somebody can be  maṣtal “high or stoned, intoxicated” or can be  fi sīla (same meaning). It is unclear, however,

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278 See fol. 6a.
279 A social gathering. For more information about this cultural phenomenon, see §1.3.
280 Fol. 6a. See also §4.3.
281 “they say hunn to the origin of coffee” (110a), uco “they say, when the coffee is being served,  jiba” (124b) “they say: hot coffee” (115a), uco “they say: a coffee cup” (117a), uco “they call the extract of coffee beans  açwa” (130b).
282 On fols. 5b (twice), 6a, 11b, 76a, 99b, and 130b.
283 Fol. 33b.
284 See Dozy (1927) II p. 505b “... Proprement l’état de gaité, d’ivresse, causé par le hachich, et ensuite le hachich meme”.
285 Fol. 89a.
286 Prosper Alpin mentions in his Médecine (1980) I p. 255 that the Egyptians used opium very frequently. Alpin stayed in Egypt from 1581 to 1584.
287 Fol. 80b.
whether he means that such a person was drunk or high. He explicitly mentions that these two words are used frequently by the people from the Hijāz.

Tobacco was a completely new phenomenon in al-Maġribī’s time. He explicitly mentions that in the year he wrote Dıf/unie2BF ıl-i/uni1E63r, i.e. 1014/1606, a new phenomenon called /uni0647.fina/uni063A.medi/uni0628.init/uni0627.fina/uni0637.init/uni1E6Dābġı had come into fashion. 288 This is correct, since we know that tobacco was introduced to Egypt in 1603-1604, 289 and it would be reasonable to assume that it would take some time to become popular with the general public.

What al-Maġribī tells us about it is extremely interesting. Shops which specialized in tobacco were established, and there were even suggestions that other special places should open for it, like coffee houses. He mentions in the margin that one rıf (around 443 gram) is sold for three gold coins (د لون دهام taba dahan). This must be the gold coin called aṣrafi (or ṣarīfī) muhammadī, since this was the only one in use in Cairo in the Ottoman period until the end of the 17th century. 290 Its weight was 3,448 gram. 292 Therefore, 1 ıf of tobacco was worth 10,344 grams of gold. The only thing al-Maġribī can tell us about the origin of tobacco is that it came from the West. He tried it once and did not like it at all because it made him feel dizzy. He further mentions that people smoke it, and for this activity they use the phrase yaṣrūbūn du/uni1E2B/uni1E2Bānıhā “they drink its smoke”. 293 Moreover, he tells us that there was some question about whether it was permissible to smoke while fasting during Ramaḍān. According to a certain šayḫ called al-Zayyādī 294 it was actually allowed, which al-Maġribī believed to be reprehensible. 295

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

289 See EI X p. 753b (R. Matthee).

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

291 See Raymond (1973) I p. 28.

292 Ibid.

293 Also in Turkish, the word for “to drink”, içmek, is used for “to smoke”.

294 This is probably ‘Ali b. Yahya Nūr al-Dīn al-Zayyādī al-Miṣrī al-Šāfi‘ī, d. 1024/1615. He was originally from Mahallat Zayyād in al-Buḥayra, but lived and died in Cairo. He was a famous faqīh and muftī. See Zirikli (1955) V p. 32 and al-Muhbī (online version): http://islamport.com/d/1/tzj/1/144/3525.html.

295 See fol. 75b.
It is natural that such an innovation caused some controversy, even though it nowadays seems incredible that some might have considered smoking during Rama/uniE0Dān to be acceptable. During the Ottoman rule smoking became common place, as was proven by archaeological findings. Ward and Baram (1999) p. 145 state that “archaeologists have noted that clay pipes are among the most plentiful artifacts studies from the era that the Ottoman Empire ruled over the Middle East.”

5.3 Medicine

In al-Qāmūs al-muhājī, many herbs and vegetables are praised for their medicinal properties. These descriptions were copied by al-Maġribī, showing that the belief in the healing power of these plants had not diminished since al-Qāmūs al-muhājī was written in the fourteenth century. For instance, bāqillā “broads beans” were believed to relieve coughing (66a), while fiǧl “radishes” are almost a magical medicine, curing such various ailments as "pain in the joints, jaundice, dropsy, and bites of snakes and scorpions” (86b).

Some of the complaints from which 17th century Egyptians suffered were: šaqāq “a disease which causes cracks in the skin” (47a), šaqyq “a splitting headache” (47a), fītq “hernia, rupture” (51b), ṣaf “chapped skin” (32b), 198

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

Still used nowadays in expressions like ku ˈbi mла’ā “the skin of my heel is cracked”.

Both faṭ and ˈaʃāf are still used in Egypt with the same meaning.
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or فحاة “death rattle” (51a), a condition which once afflicted al-Maġribī.299 Anyone who became ill was normally dependent on the services of the mızıyyin or barber,300 who could stitch up قطب a wound (20a), prescribe a مرهم marham “ointment” (106a) or لقعق luqq “electuary” (54b).301 William Lane did not have a high opinion of them, finding that the Egyptian barbers were “miserably ignorant of the sciences which they profess, and unskilful in their practice”.302

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

5.4 Games

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

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299 See §1.2.
300 Lane (2003) p. 218: “The Egyptian medical and surgical practitioners are mostly barbers”. This remained the case until recently, but barbers or mızıyyin have gradually lost their popularity after doctors reached almost every corner of Egypt. For instance, circumcision was always an exercise practiced by the mızıyyin.
301 These last three words are still in use in Egypt nowadays.
305 See Wieber (1972) p. 291.
306 Da‘ al-‘ir fol. 3a.
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mentions that in the case of marmād, it is the looser who did not see. This term is not found in this specific context in any dictionary, but it is mentioned with exactly the same meaning and explained in Ibn Tağrī Birdī’s al-Nuṣūm al-zāhirā fi ’ulūm Miṣr wa-l-Qāhirā:

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

So, although the term was unfamiliar to an Arabic speaker, it was well-known by the Turkish speaking courtiers. More mysterious is the term marmād quffā (32b). The meaning of the word yidīydīb (13a) is also not entirely clear, although it seems to be related to the noun ḍadalān / didābūn “sentry” (see Hinds-

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309 Ibn Tağrī Birdī (1963) XV pp. 174-175.
310 Ibn Tağrī Birdī (1963) XV pp. 174-175.
311 The meaning of the noun quffā here is unclear. Dozy II p. 680a “annoncez se demander justice d’un tel (un) par (une personne); en annoncez de quelqu’un comme de son égal, ne pas lui donner de titre”.

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

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

5.5 Clothing and jewellery

Al-Maġribī pays a great deal of attention to the different types of clothing worn by the Egyptians. In total, he mentions 27 types of garments or words related to clothing, from the ‘anāma “turban” (103a) to the tārjīl “slipper” (73), and from the tabbān “short under-pants” (110a) to the buḥnaq “veil” (36b). People used to wear a širwāl “drawers” (80b), also called širwāl (80a), which was kept up with a waistband, called dikka (57a) or nayāq (56a). They wore a robe zabūn “inner vest”, a qurṭaq “tunic” or qun (130a) qābā “sleeved robe”, and when it was cold, a woollen cloak which was called ḍu’ā (9a) or ḍu’ā (128b).

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

To these items of clothing we can add some words for jewellery, all of which are well known today: ḥazūm “nose ring” (97a), ḥulḥal “anklet” (72a), dibī “ring” (72b), ṣāq “neckband” (47b), ḡāš “glass bracelets” (101a) (nowadays the diminutive ḡewēša is used) and ḍu’ūm maṣʿūmā “a jingling necklace” (115b).
5.6 Kitchen utensils, tools, and other household items

There are 33 entries about the utensils used in daily life in Daf al-ṣīr. Many of these are kitchen items, such as the ʿakkā “receptacle for clarified butter” (61a), ʿālā “mortar and pestle” (128b), al-maḥrafa “ladle” (31b), luhūqi “small cooking pot” (54a), ʿabriq “ever with a spout” (36b), māʿūn “kitchen pot” (119a), and hewn ʿalā “mortar” (120a). We also find reference to different types of jugs: bāṭiyā “jug” (1.3b), b Established type “vessel for water for washing one’s backside”, ʿallā “earthenware water jar” (89b), and also the pad put under the jug when carried on the head: ḥāwāya (125b). The mention of other items gives us some idea about the things found in the average household at that time: ḍawāya “inkwell” (127a), ḫaq “bit of wool which is inserted in an inkwell” (55a), mardan “spindle” (114a), marqūna “basket” (114a), musalla “thick needle” (91b), misann “whetstone” (115b), masqala “burnisher” (81a), ʿilba “small container” (17a), ʿuqq “small box” (38b), qorwa “basket of palm leaves” (130a), qaffa “basket made of palm stalks” (12b), qandil “oil lamp” (90b), qanṭīyya “glass drinking-bowl” (117b), and mukḥīla “kohl-holder” (90b). The most important thing to note about these items is that they show that Yūsuf al-Maḡribī, an Azharite scholar and muḥāfī, did not believe it was beneath him to show an interest in such everyday things, which were mostly the domain of women. Indeed, that al-Maḡribī was interested in the world of women and children becomes apparent from the presence in Daf al-ṣīr of several expressions used exclusively by them. For these, the reader is referred to §6.5.1.1.

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

312 Al-Maḡribī also mentions that in the Maḡrib, ṭūmaka means “rifle”, because of the similarity between the kohl and gun powder. It is still used with this meaning in Morocco, see Harrell-Sobelman (2004) p. 81a.
CHAPTER 6

Linguistic Analysis

6.1 Orthography

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

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

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

313 In particular, the spelling of the hamza in Dıf al-ı deviates a great deal from modern spelling standards. Blau (2002) p. 32 mentions the total absence of the hamza from ancient papyri, and interprets this as ‘reflecting an ancient orthographic habit preserved also through NA [Neo-Arabic] influence’.
colloquial vocabulary, because this is very much intertwined with the phonology and will, therefore, be discussed at length in §6.2.

6.1.1 hamza and madda
In spelling the hamza, al-Mağribî does not follow the rules of Classical Arabic, and is inconsistent in the way in which he writes it, even within the same sentence.\(^{314}\) The same word is written in different ways, as in the case with nisā’ “women”, which we find in the same sentence as nisā’ (64a), and elsewhere as the variant nisā’ (31a). These examples highlight three of the four ways of writing the final ā in the middle of the word can be written with a madda: al-danā‘a wa al-qamā‘a “vileness and loweliness” (104b); bi‘ān “two structures” (108a).

Moreover, words of the patterns fā‘il and fawā‘il (mediae infirmae) are often written with a madda on the alif, followed by either a hamza under the yā’ or without hamza, e.g. lā‘āfī fī‘āqa “delightful witticisms” (1a), bā‘ihā “her seller” (20a). The madda seems to be used for ā at the beginning of the word and for ā in the middle or at the end.

Although the madda is often used in unexpected places, it is also omitted from those where, according to the spelling rules of Classical Arabic, it should be used. This is quite a common phenomenon in pre-modern manuscripts,\(^{316}\) and there are many examples from Daf‘ al-īṣr. ‘al-īyya “the Qur’ān-verse” (50b); ‘al-īyā “instrument” (78b, 104a), ‘al-īālāt “the instruments” (91a); ‘ār ‘ās “the last”,

\(^{314}\) This had already been observed by Wehr (1956) p. xv in his edition of Kitāb al-ḥikāyāt al-ṣaḥīḥa wa l-‘ahāb al-qalība: “Das Hamza-Zeichen wird völlig unkonsequent verwendet”.

\(^{315}\) Compare the orthography of the word mā in Jaritz (1993) p. 65.

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

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The word "malān" “filled” (101b), and "ālamat" “it hurt” (114a). The word "ālamat” can be read as "al-ān” “now”, but also as "ālāna” “to soften” (58a). What is unusual is the madda written on the wāw: سُبُبَ "evil" (64a; 76a; 113b) instead of the final hamza, or in the middle of a word: وُضُوْعَ "his ritual ablution" (93a).

The omission of the hamza in the middle of a word is quite common in Dāf al-ṣlr. For instance: جِزَان “a part” (6b), جِزَان "the mistake" (78b, in a quotation from al-Qāmūs al-mu’tāf) not only has the hamza been omitted, but so has its bearer, as is the case in شِيْان "a thing" (of which there are many instances, e.g. fol. 85a, 103a etc.),118 al-as’ila (93a) “the questions” and مَسْأَلَة (62b; 121b) “question”. The correct pronunciation for these last words has been indicated by the placement of a kasra or fatha on the sīn. Also worth noting is a very interesting observation made by al-Maġribī on fol. 6b: واعلم ان هنَا فِرْقاَ بِيِنَ الْجَرْحِ بِالْحِمْزَةِ وَالْجَرْحِ بِالْحَمْزَةِ "I know there is a difference between al-ġuz with a hamza and al-ġızā with the soft alif [i.e., the alif without a hamza]." In saying this, does he mean with a “soft” alif that he would pronounce it as al-ġızā rather than al-ġızā, i.e. with tashīl, or is he referring to the root of the word, which is ĠZY? The second option is the most likely because al-Maġribī would have been aware that the word ends with a hamza.

In the words رَآسِ فَأْسِ رَآسِ فَأْسِ “the top of a hoe”, the hamza has been omitted. It could be argued that the colloquial pronunciation رَآسِ فَأْسِ is reflected here, although this is unlikely since it is a quotation from al-Qāmūs al-mu’tāf. There are other cases in which the bearer is written but the hamza itself was omitted, such as in: هَيَا “form” (79a), رَأْسِ "leader" (113b), قَوْمَي "question" (7b), سَوَال “question” (7b), سَوَال “question” (7b), فِتْرَةُ "my heart", عَفَا “regarding it as a good omen” (89b). This can lead to ambiguities. For instance, confusion is caused by كَانَ "he was" or كَانَ "as if". The same goes for لَانَ لَانَ لَانَ لَانَ لَانَ لَانَ لَانَ لَانَ because120 or لَانَ لَانَ لَانَ لَانَ لَانَ لَانَ لَانَ لَانَ لَانَ لَانَ لَانَ لَانَ لَانَ لَانَ Lāni “to be/become soft” (113a).

117 Attested in several places, e.g. fol. 3b, 9a etc.
118 See also Wehr (1956) p. xv.
119 This spelling of مَسْأَلَة is also mentioned in Blau (1966) I p. 100.
120 This is the spelling which al-Maġribī uses for this word in most of the cases.
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When the yā’ is supposed to be the bearer of the hamza, it is more common to find it written with a dotted yā’, as in ليلا’ (40a; 64a; 116a) “in order not to”, which should not to be confused with ليلا’ layyān “at night” (as in for instance fol. 17a). Other examples are بـ r “well” (124a), رـ i’a “lung” (47a), and أـ ارَّاطُ (الله) “if”, preceded by the particle ‘a introducing a question (82a, quotation from the Qur’ān). Often the hamza is written under the yā’ instead of on top of it, e.g. معن ما’iqa “he sobbed” (55a), الترير al-za/ر “the roaring” (108b).

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

6.1.2 Final yā ’/ alif maqṣūra

There are many inconsistencies in the writing of the alif maqṣūra and final yā’, which both appear either with or without dots. Instances of the final yā’ where we would expect alif maqṣūra are: the writing of علي عـل “female” (87b), علي عـل “he gave”, علي عـل “satisfied”; علي عـل “to overstep”, علي عـل “the pregnant woman” (107b), and علي عـل “the Highest”.

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

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322 It does not, according to Lane VI p. 2474c.
323 In the edition of the manuscript I have adjusted this spelling, see Introduction.
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6.1.3 final ā

6.1.3.1 instead of ā
Sometimes a word is spelt with a final yā' where alif would be expected: “stick” (51b, 111a and 132b), al-ṭanīya al-ʿulūya “the upper front teeth” (104b). Sometimes, yā' is used instead of the final alif hamza: Bukhārā “city in Uzbekistan”, and ẖawā’ “air”. The final yā' instead of alif hamza can be seen in almawāda’ “having performed the ritual ablution”. As pointed out in §6.1.2, it is quite common to render the final ā with ʾā.

6.1.3.2 instead of ʾā
The spelling with alif where alif maṣūra would be expected occurs, although not frequently. Two examples are: al-ʾahla “the more beautiful”, and al-ʾāhla instead of al-ʾalhā “the handmill” (95a).

6.1.4 taʾ mahrūṣa
In a few isolated cases instead of ʿā is found in status constructus: “the chess-game” (3a), “the blue of his eyes” (38a), “the capital of the Levant” (39b), “the life of the animals” (56a), “the story of Laylā and Maḥnūn” (108a), and “weak of posture” (108a), and “because of its frequent use” (117b). However, this was probably a mistake by al-Maḡribī, because he changed the word from maḫrūja ṭūqūrī (97b). There are no instances of instead of ʿā.

6.1.5 Interdentals
In a purely Classical Arabic context, al-Maḡribī writes dental plosives in a few cases where we would expect to find interdentals. This is notably in quotations from al-Qāmūṣ al-Munṣī and classical literature, as in the following examples:

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125 Already attested in texts from the first millennium, see Blau (2002) p. 32.
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...“wild pomegranate” (90a), “and its stern” (90b), “like qunfād hedgehog” (96b), “for the menstruation” (109b), and “laudanum” (118a). However, these cases are rare and are probably the result of inaccuracy rather than intent. It could even be that al-Maḡribī had an inaccurate copy of al-Qāmūs al-muḥīṭ. We also find zafār “stench” (115b), instead of the correct “stench”, in a quotation from al-Qāmūs al-muḥīṭ.

6.1.6 Hyphenation
Al-Maḡribī sometimes breaks off words at the end of the line, which can be quite confusing. In the following examples the – denotes the end of the line: خا – لائعته ḥālāṭahu “she mixed it” (8a), قا – نظر fa-nzur “look up” (11b), ألا – صابع al-aḥābī “the fingers” (14a), يا – لائعت ba-li-dāl “with the dāl” (40a), كا – لائعت ka-l-fusṭāṭ “like a large tent” (40b), كأ – وقته kāw-faṭiḥā “like I put it [the arrow] on the bowstring” (53b), آلا – طاعة al-at’tima “the foodstuffs” (65b), وا – رسيته al-ʾasād “the lion” (101b). The reason for this quirk seems to be an attempt to keep the margin neat and not leave a gap at the end, or to not have some lines longer than others.

6.1.7 Historical versus phonetic spelling of the colloquial material
In the spelling of dialect words, al-Maḡribī alternates between historical and phonetic spelling. As an example, words will be taken which had originally contained interdentals, but had become stops in the dialect used at that time.226 This development is often reflected in al-Maḡribī’s orthography: آتل < آتل “tamarisk”, مثل < ميtl “similar”, نذل < نذل naḍī “despicable”, and "شاذّ" > نذل "shādīyya (81a) شاذّة “belonging to the Shādīyya sāfī order”. In other instances where a dialect word had originally contained an interdental, al-Maḡribī uses historical orthography: هذا ﺎ souha “to rave” and “raving” (132b), مرثؤ “elegy” (127b), and ﻣُقْت “cucumis sativus” (9b).

226 As pointed out in the introduction to this chapter, this is only a cursory overview of the orthography of colloquial words; these points will be discussed at length in §6.2.
Phonetic orthography can also be found in the reflection of the shortening of long end vowels which had occurred in the Egyptian dialect, e.g. /uBuBu/ “cry-baby”. The final glottal stop has disappeared and the preceding long ā has shortened. This pronunciation is reflected in the orthography with hā’ at the end of the word instead of alif.

There is also an example of phonetic spelling in the shortening of a long vowel followed by two consonants: /uBuBu/ “edge”.

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

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

327 For more details, see §6.2.10.2.
318 See §6.2.10.1.
329 See al-Qāmūs al-muhī p. 946a-b.
6.2 Phonology
6.2.1 qāf and ǧīm
In Egypt, the pronunciation of qāf and ǧīm are closely connected. In Cairo, Alexandria, and along the Damietta branch of the Nile they are pronounced as /ʕ/ and /g/, while in other dialects they are pronounced as /g/ and /ǧ/. There has been a discussion ongoing for some time about when the inhabitants of Cairo started to pronounce qāf as /ʕ/ and ǧīm as /g/. There are two conflicting theories:

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

2. The second theory, which was first proposed by Blanc (1981), is that the pronunciation of ġīm as /g/ is relatively new to Cairo, and that the final stage of depalatalization of ġīm was not completed until the period 1800-1860. Palva (1997) supports this theory, as does Hary (1996), who suggests that a shift has taken place in the pronunciation of ġīm not once, but twice: from /g/ in the 6th/7th centuries to /ǧ/ in the 12th-13th centuries and back to /g/ in the 19th-20th century.

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330 See Behnstedt-Woidich (1985) II maps 7, 11 and 15.
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Blanc, Hary and Palva mainly used Judeo-Arabic documents from the Cairo Geniza as their sources of information. These were usually written in the Hebrew script. The ġīm is indicated by the letter gimel, to which is added either a supralinear dot ֔ or a sublinear dot ֒ to indicate a more fronted pronunciation. However, caution is required when using the language of these Judeo-Arabic documents as proof of the pronunciation of Egyptian Arabic in general. First of all, it is not at all certain if the reported speech really reflects the dialect of Cairo. Secondly, it is not definitely known whether the Jews of Cairo spoke the same dialect as the Muslims at that time, or if there were any differences. What is, however, known is that the Jewish dialect in Cairo in the twentieth century differed in several ways from the dialect spoken by the Muslims.

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

وينقولون ويسعم من أهل الريف فلان ما دلّ رجل يفتتح الرا وسكون الجيم الغير العربية كجيم ابن جمي المصوص عليها في شرح جمع الجوامع الأصولي للعلاقة المحلي.

“They say, and this is heard from the people of the countryside, ‘so-and-so mā dillā rağl’, ‘what kind of man is that’, with an ı after the rā and no vowel after the un-Arabic ġīm, which is like the ġīm of Ibn Ġinnī, about which is written in the traditional Šahr ġam’ al-ġawāmi’ by the famous al-Maḥallī.”

The passage from Šahr ġam’ al-ģawāmi’ which is referred to is the following:

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338 Blanc (1974) discusses the niktib-niktibu feature of the dialect of the Cairene Jews, although he avoids using the term “Jewish Cairene”. Rosenbaum (2003) p. 546 states: “The language they [i.e. the Jews of Cairo and Alexandria] speak, while of course influenced by the local Arabic dialects, also contains many common elements which are not to be found in the dialects of the non-Jews”.
339 Dıf al-iṣr fol. 75a.
The description “between kāf and ǧīm” was the usual way of describing the pronunciation /g/. According to Blanc (1981) p. 192, this is an indication that this was not the common way to pronounce the ǧīm in Cairo at that time. However, al-Maʿrūbī was speaking of a rural dialect in which this might indeed have been an unusual feature, but this provides only indirect information about the dialect of Cairo. There is also the possibility that the ǧīm in this particular example was pronounced in a way that was unusual for the rural dialect al-Maʿrūbī was speaking of. He might have expected to hear /g/ and, therefore, found the /g/ worth mentioning. In some modern Egyptian Arabic dialects the ǧ is pronounced in a different way before the l. In the West Delta, for instance, the ǧ is pronounced as /d/ when it is followed by an l, while in Middle Egypt it is pronounced as a slightly palatalized g. It is possible that al-Maʿrūbī was speaking of this type of case because it is quite likely that he, with his interest in linguistics, would have noticed such a change.

The second example quoted by Blanc concerns the following passage:

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

Blanc’s assumption that this is also a special case where ǧīm - /g/ was discussed is incorrect. Al-Maʿrūbī does not say that the Egyptians use this word, only that it is used in Turkish, and that in the Classical Arabic language it is pronounced with...
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\[ /k/ \]. Neither of these arguments, therefore, provides us with any information about the pronunciation of \( ġīm \) in Cairo at that time.

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

\[
\text{جَاحَا بَلاَلٍ دَعاها لِلدَّشرِبَ وَقَدْ صَمَّتَ بَعْضٌ عَنْ الْمَوْضِعَ وَهُوَ سَقٍّ الْجَمَالِ يَقُولُ جُوْحُورُ}
\]

"\( ǧa’ā bi-l-ibīl \)" means ‘he called them [the camels] to drink’. I heard one of them [the Egyptians] say at the basin while he was giving his camels to drink, 'ǧūǧū' with an un-Arabic \( ġīm \) which is close to the \( šīn \)."

The \( ġ \) in \( ġūǧū \) should probably be interpreted as \( /č/ \), because it is said to be close to \( /š/ \). We can conclude from this passage that the normal Cairene pronunciation of \( ġīm \) was not at all like \( /č/ \) because al-Maġribī perceived this as being "un-Arabic".

These are the only three passages in \textit{Dať al-işr} where al-Maġribī mentions something about the pronunciation of the \( ġ \). He never states explicitly that the \( ġīm \) was pronounced as \( /g/ \) in Cairo at that time. However, proof of this is indirectly provided in \textit{Dať al-işr} in the form of the following \textit{mawwāl}:\footnote{\textit{Dať al-işr} fols. 6b-7a.}

\[
\text{جَيِّبَتْ مَوْالٍ فِي الْمَحْيَبَ وَهُوَ جَابَ بِبَتَ}
\]

\[
\text{الْوَرَى جَيِّبَتْ قَالُوُ لَيْ حُسْوَدُ جَيِّبَتْ}
\]

\[
\text{وَالْحَبِّ فِي فُهُوْهَ قَالَ لَيْ عَلِيَاء جَيِّبَتْ}
\]

\[
\text{هُوَ جَادَ بُوْسَهُ وَعَضَّ فَمَتَ اَنَا جَيِّبَتْ}
\]

\textit{gabbytá}\footnote{Quoted from \textit{al-Qāmūs al-muḥtī} p. 35a.} \textit{mawwāla fi-l-muhbīb wa ħā gāb byt gabbytá hasādī wa ħā alwāran gabbýt wa-l-ḥabbī fi ṣahwotuh qāl li’alyk-gabbytá wa gād bi-büşuh wa maṣṣah qumt aňā gabbýt}

I brought up a \textit{mawwāl} for the beloved and he brought up back one;\footnote{\textit{Dať al-işr} fol. 11b.}

\footnote{The metre is \textit{bısī}; the schwa has to be added here to fit the metre. See also §4.1.}
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I threw out my envious (adversary) and all mankind said to me: you won (you gave the final answer);
So the coffee beans (nipples) inside his coffee (areola) said to me: we give ourselves to you for free;
He was generous with kissing and sucking, therefore I came.351

The point of this mawwāl is the pronunciation of the word gābbyt. The first word in the first line could be interpreted as the 1st person sg. of the verb gāb. Although in modern Cairene Arabic this would be ġib, the form gābbēt is still found in the Ḥārga-oasis and the Sudan.352 The last word of the first line, gāb byt,353 sounds the same as gābbyt. In the fourth line, it should be read as kābbet “I came, ejaculated”.354 This rhetorical device is called ğınās, “paronomasia” or tawriya, “double entendre”355 and is still encountered in mawwāl in Egypt today. In fact, the fun of the mawwāl lies in the discovery of the hidden meanings of the verse. This is an indication that in al-Maġribī’s time, the ġın was pronounced as /g/, because the association of /g/ with /k/, from voiced to voiceless velar plosive (gābbyt - kābbet), is very plausible. That /ğ/ could be associated with /k/ is less so. In fact, Cachia (1989) p. 142 mentions an example of alternation between /g/ and /k/ in a mawwāl: gāmkān (kām kān). Moreover, Eisele (1997) p. 754 notes that in the zāhūr356 puns, “the most common type of feature change involves voicing or devoicing, and less often a change in emphasis”. He also states that “there are cases interdialectally where the reflex of a word in one dialect might have a vowel with a different quality”.357 It is possible that al-Maġribī uses these dialectal alternations, i.e. gābbyt - ġib, in this mawwāl to fit the paronomasia.

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

351 I thank Ellie Kallas for his suggestions for the translation of this poem.
352 See Behnsted-Woidich IV p. 55a “ġābbēt ich brachte (zu ġāb, yiġīb)”.
353 The šıddı on the bā only indicates that the following letter is a b, i.e. no vowel should be read after ġāb.
354 For both translations see Hinds-Badawi (1986) p. 729a-b.
358 See BW II: Compare map 6 “Reflex von */q/*” and map 10 “Reflex von */ğ/*.”
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instance from Daf’ al-īṣr which could indicate that the qāf was pronounced as //>. Al-Maġribī mentions that the Egyptians say: fulān āiq wālidyh “so-and-so is disobedient towards his parents” (49b). In Egyptian Arabic, the active participle of verbs mediae geminatae is fā‘il, e.g. hāsīs, therefore the active participle form I of the root QQ would be āiq /ā‘i/, while in Classical Arabic, this would be āqī. The only explanation why al-Maġribī would have written āqī, is because it was pronounced ā‘ī and he wrongly interpreted the medial glottal stop as belonging to the pattern of the active participle of the verbs mediae infirmae.

6.2.2 Interdentals
It has previously been confirmed that the interdentals in Cairo Arabic had disappeared long before Daf’ al-īṣr was written. Some instances thereof can be found in the 15th century texts by Ibn Sūdūn. In the Judeo-Arabic zīǧıl entitled Ḥīkiyya ᶜ ḥamm al-nisa‘, which is supposed to be from the 14th century, all interdentals are represented in the text by postdental plosives. Satzinger (1972) p. 42 mentions the occurrence of tā‘ for ṣā‘ in the 13th century, and Blau (1982a) p. 101 notes that most early Middle Arabic texts show signs of the shift from interdentals to plosives. Yūsuf al-Maģribī even mentions explicitly that the ṣ was pronounced as ṣ in the dialect of Cairo:

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

There are many examples of words in Daf’ al-īṣr in which the change from interdentals to plosives is visible. Some of these have been discussed briefly in the section on Orthography (§6.1.7). As in the present day, the pronunciation of the dāl in al-Maģribī’s time was /d/ and examples are: *[NDL] nadīl (92b) “despicable”, *Ṣādīlyya (81a) “belonging to the Ṣādīlyya sufi order”, *[HĐY] ḥadā “close to” (125a), *[HĐRM] yihadīm “to speak quickly” (108a), and *[DBL] to wilt (flowers)” (72a). We have only one example of /ḍ/ > /z/, namely *[DRQ] zrq “bird droppings” (fols. 40a and 42a). In general, al-Maģribī uses the

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362 Daf’ al-īṣr fol. 11a.
historical spelling for sibilants which were originally interdentals, i.e. 
for what we assume was pronounced as /z/, for instance:

\[/\text{hazā}]/ → ḥazā “to talk deliriously” (132b), 
\[/\text{zull}]/ → zull “humiliation” (74a), and 
\[/\text{razil}]/ → razil “despicable” (75b).

The same rule applies for the ā as for the āl, and in Da'f al-šr we find proof
that it was pronounced as /t/. Some examples are: ["ṬL"] atl “tamarisk trees”
(63a), ["ṬFI"] til “dregs (67a), ["ṬMN"] yitammin “to fix the price of” (110a),
["ṬWM"] twn “garlic” (96a), and ["ṬMl"] milt “like” (91b). The last one is
interesting because in present-day Egyptian Arabic only the pronunciation
misl is used, which is a direct loan from MSA. However, in the dialects of the Levant,
the pronunciation mašl is still in use. The expression min hyton “since,
because” (111b) from which is also fascinating. It is unclear exactly what the nūn
at the end indicates; it could be inn, as in ḥēs inn, or it could be an old case ending,
as can still be found in Egyptian Arabic these days in expressions such as ḥāṣbin
āmmi “against my will” and nadrin ‘alayya “I vow (to do so-and-so)”. It is all the
more interesting because al-Maġribī mentions that this expression is used by the
town dwellers, whereas the country folks say ḥisān (111b), which would be a rare
case of /š/ > /š/.

It is likely that the pronunciation as /s/ in loanwords from Classical Arabic also
existed, but this is not evident from the orthography because al-Maġribī never
writes a sīn in such cases. However, in the proverb ["ṭa"] waṭla daras “he removed
Bulayq because he neither ploughed nor threshed” (37b), the rhyme indicates that the pronunciation of ḥaraṣ must have been haras. The trend of using the historical spelling of s > š with źā can still be observed today. It would, for instance, be unacceptable to write a word like ṭawra,
which is pronounced sawra in Egypt, with a sīn: the word’s image would
change too much. In the case of ḏal – zāy, this is less problematic (see ṭarq “drum"
but the historical orthography is often still preferred.

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366 Ibid. p. 624a.
367 Ibid. p. 855b.
368 This is for instance the case in Labun l’asfūr by Yūsuf al-Qa‘īd. This is a novel written
entirely in the Egyptian dialect, yet the author sticks to the etymological orthography of ź > s. See Zack (2001a) p. 200.
Linguistic Analysis

The shift from َذ to َض is reflected in the word َهَدَال ‹ َهَل َال ‗colocynth‘ (71b).

6.2.3 hamza

6.2.3.1 Initial hamza

In Daf al-Iṣr, we find evidence that the initial glottal stop had already disappeared. Where this occurs, it is replaced by a َو, such as َوَدَن, َوَرَتَيَت ‘I showed’ (123a) and َوَجَة َوَجَة ‘cheek’ (119b) (originally َاَذْرَز‘, but َاَذْرَز‘ already attested by Lane VIII p. 3049c). This phenomenon can still be observed today in several dialects. In the word َعَوُّا َعَوُّا ‘brotherhood’ (also attested by al-Ḥafāqī (1865) p. 88) the initial syllable with the glottal stop as its onset has disappeared altogether. There are several examples of this feature in modern Cairene Arabic, such as َحَد َتَأَدُ ‘to take’ and َتَأَدُ َتَأَدُ ‘frame’.

6.2.3.2 Intervocalic hamza

َكَنَ ‘as if’ (117b) is still attested in Egypt: Behnstedt-Woidich (1994) p. 422b ‘َكَنَ ‘as ob: َكَنَ ‘as ob du’. َعَلَة َعَلَة ‘ayla or َدَلَ ‘dependents’ (84b) reflects the disappearance of the hamza so َأَتَلا became َأَتَلا and then َأَتَلا. For the issue of the diphthong see §6.2.8. The word َعَدَنَ َعَدَنَ ‘let’s assume that...’ (117a) is a contraction of َعَدَنَ َعَدَنَ in which the hamza has disappeared.

6.2.3.3 Final hamza

Unfortunately, Al-Maḡribī’s spelling of the hamza is so haphazard (see §6.1.1) that it is impossible to reach a conclusion about either its pronunciation or its disappearance. Instead, we have to rely on those instances where he explicitly mentions that it has vanished, or looks up a word under the َو where in Classical Arabic it would have a hamza. Such is the case in the entry َهَيَب َهَيَب “I hid” (126a), which al-Maḡribī placed in the chapter َو. He looked it up under َحَب (117a) but did not find it there. Other cases of the disappearance of the final

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369 According to ِ‏أَب‏اَذْرَز‏ (200) p. 359 the origin is َأَذْرَز‘, with disappearance of the hamza, so it became َأَذْرَز‘, and after metathesis of َاَذْرَز‘ and َأَذْرَز‘ it became َأَذْرَز‘. The same theory is supported by Davies (1981) p. 71.


371 This is remarkable, because he had already mentioned the verb َعَلَ in the chapter hamza.
Linguistic Analysis

hanza are: 

9. hımzı /uni064A/uni062F/uni0631 /uni0651 ırıdī “bad” (1.7b), ırıfā “to darn” (9a), mahr “a ... full” (111b), melâ “bedsheet” (10b), nayy “raw” (131b), “may God grant you good health” (11a), duffyt “I warmed up” (127a).

6.4 Emphasis

Both emphatization and de-emphatization are attested in Dıf al-ıslr. We find the following examples of the latter:

-suqī “chilly” (44a) (< suq̱k “to hit” (61a) (صنّاق “box” (46a) (< nātīq “endowing with speech (God)” (55b) (نطق “to speak the truth” (41b) (صدق “to applaud” (.5b) (with metathesis of qāf and lām, see §6.2.7.).

The only example of emphatization is the word surm “arsehole” (102b) (سرم). This is a case of secondary emphasis due to the vicinity of the rā' 172.

6.5 Voicing of s and š

The voicing of s and š is attested in Dıf al-ıslr. For instance, in yizdaq “to speak the truth” (41b) (صدق “to speak the truth” (41b) the š has lost its emphasis and has become partially assimilated to the following voiced d. Voicing at the beginning of the word is found in zihāq “lesbianism” (سحاق “to applaud” (25b) (سحاق “lesbian” (سحاق) in zahhāqa “lesbian” (سحاق) (both 43a), in za’līk “pauper” (61a) (صعلك) and zahhā “tortoise” (سرم) (with metathesis of the h and l). 173 In these four examples, it is unclear why the initial s and š would be voiced, because there is no assimilation to a following voiced consonant.

6.6 Assimilation of it-

In modern Cairene Arabic, the t of the passive-reflexive forms (V, VI and VII) can be assimilated to the following letter if this is a s š t d z g or k. 174 The following

173 Al-Magribî suggests a connection with the word zahhā “Small [i.e. reptiles, or insects], having legs, that walk, resembling ants” (definition from Lane III p. 1220c), to which it is not related. See also Hüdâzî (1969) p. 119 and §6.2.7.
examples of this assimilation, which is often indicated with a šadda, are found in Daf al-ỉsr:

\[ t \rightarrow s \]: yıssakka “to hang around” (44a), yıssalla “to try hard to sell his goods” (44b), yıssallaq “to climb” (46a), and yıssawwaq “to go looking for” (46a).

\[ t \rightarrow š \]: yıssammat “to eavesdrop” (46a).

\[ t \rightarrow šıddı > šıddı < šıddı \]: yiššıddıq “to be diffuse in speech” (46b).

\[ t \rightarrow z \]: izzıqqım “to be force-fed”, and izzāwil “to imagine” (79a).

\[ t \rightarrow d \]: yiddıššā “to belch” (1.7a).

\[ t \rightarrow g \]: iǧǧıhrım “to be bold” (96a).

6.2.7 Metathesis

In the case of metathesis, two consonants change places. A well-known example in modern Cairo Arabic is the root GWZ < ZWǦ, e.g. gōz “husband”. There are a few instances of it in Daf al-ỉsr: muwāymı < muyāwımı “day labour” (108b), muwāymı < muyāwımı “day labour” (108b), zıybıq / zēbıq “mercury” (41b), sıyf / sēf “sword” (.6a), unie2BFıylı / /unie2BFēlı “family” (84b), hıwn / hōn “mortar” (1.0a), and hıyf / hēf “open air (36a). However, as Blanc pointed out, the use of the fıt/uni1E25ı “may or may not stand for diphthongs”. Writing the fıt/uni1E25ı before a wāw or yā/unie2BE could simply be conventional for /ō/ and /ē/. This is certainly the case with the word bōsı “kiss” (88b), which was never a diphthong originally because it derives from the Persian bosā. Perhaps al-Maġribī vocalizes

6.2.8 Diphthongs

When al-Maġribī vocalizes a word that originally contained a diphthong, he often places a fatha on top, e.g. ya dawbu / dōbu “just”, nowadays ya dōb or ya dōbık, zıybıq / zēbıq “mercury” (41b), sayf / sēf “sword” (26a), ayla / ėla “family” (84b), hawm / hōn “mortar” (120a), and hıyf / hēf “open air (36a). However, as Blanc pointed out, the use of the fatha “may or may not stand for diphthongs”. Writing the fatha before a wī or yā could simply be conventional for /ī/ and /ē/. This is certainly the case with the word bōsı “kiss” (88b), which was never a diphthong originally because it derives from the Persian bosā. Perhaps al-Maġribī vocalizes

375 See also §6.2.5.
it as bıwsı because, since all ġ’s were initially aw, it could be argued that bıwsı must have been bıwsı. Something similar was noted by Woidich (1997) p. 186-7:

“In the areas of Fayyūm and Bani Swēf, the diphthongs /aw/ and /ay/ are preserved, unlike in Standard Egyptian, the dialect of Cairo. Speakers “know” that Cairo /ē/ corresponds to /aw/ at home. Thus, all words taken over from Standard Egyptian are given an /aw/, even loanwords that historically never contained a diphthong: ‘awāda for ‘āda ‘room’, šawbar for šēbar ‘fertilizer’, talafān for tiliśān, and so on.”

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

6.2.9 Lengthening of short vowels
A few cases of the lengthening of short vowels are mentioned in Daf al-ỉṛ. That of kām < kam (fols. 106a and 106b) is well documented and can be attributed to the need “to give normal length to exceptionally short words”. The explanation of why the word na’am < na’am (106b) would have a lengthened second a could be, that like in modern Cairene Arabic, it should be understood not as “yes” but as “excuse me?”, with a rising intonation. However, na’am with a long a is already attested in al-Qāmūs al-muḥāji. Spitaler (1967) p. 404, noted that some words with the pattern KaKūK have the plural pattern KawāKīK, which normally belongs to words with the pattern KāKūK. We can find two instances in Daf al-ỉṛ in which the pattern KaKūK has become KĀKūK: ĥārūf < ĥarūf “sheep” (21b) and qādūm < qadūm “adze” (104a).

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378 On fols. 57a, 62a, 73b, and 125b.
381 On p. 1049.
These are probably hypercorrections following the same pattern as خازوق Bázūq (39a) and خازون Bátūn (11b). From these examples, it may be concluded that long vowels were shortened in open, pre-stressed syllables, because otherwise this confusion would not arise.

6.2.10 Shortening of long vowels

6.2.10.1 Word-internal

In modern Cairene Arabic, the rule that a long vowel followed by two consonants is shortened applies. That this rule was already in existence in al-Maġribī’s time is attested by the entry حافة “edge” (21b). The same principle is also confirmed in حاز al-quhūf, in the words al-haq and al-hagg. There is an example of this in دار al-îṣr: حاشك zahrak “mind your back!” (7b) < هاشك.

6.2.10.2 Word-final

There are five cases where the loss of the final hamza and the shortening of the ā are found: كاباك “somebody who is always weeping” (56b), حلفا ëalf “alîsa ìzlâ “mouth of the water bag” (83b), وكي vàkî “walking stick?” (132a), and ì.clf “having bushy eyebrows” (35a). There can be no doubt about the pronunciation because the –ı is written with أ. However, in cases where أ is written, nothing can be said about the pronunciation, because of the defective way of writing the hamza employed by al-Maģribī.

6.2.11 Pausal imāla

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

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185 See the next paragraph for the pausal imāla.
186 See §6.1.1.
Linguistic Analysis

this process must have taken place at the end of the nineteenth century, because no sources from the nineteenth century mention the forms without imālā. Moreover, from Muḥammad ʿAyyād al-Ṭanṭāwīs Traité p. vii we learn that there was pausal imālā in the nineteenth century:

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

From the seventeenth century, we have two examples from Hazz al-quḥūf: qarrūfih (name of a vessel) and lībbih “solidified milk and beestings”. There are three more in Dafʿ al-ʿṣr: tarkīh “inheritance” (57a), zarāfīh “giraffe” (24a), and wikih “walking stick?” (132a). These are the only three words that were pronounced with the final imālā, which al-Magrībī indicates with a kasra. There are, however, many others which would have been pronounced in the same way about which nothing is mentioned concerning the imālā.

6.2.12 Vowel changes

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

6.2.12.1 ِ → ِ

Words which have the pattern fiʿāl or fiʿlāl in Classical Arabic have fuʿāl or fuʿlāl in Dafʿ al-ʿṣr, which corresponds to normal usage today: محلة “spleen” (82a), and غربال “sieve for grains (coarse-meshed sieve)” (84b).

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389 See §8.1.1 for more information about al-Ṭanṭāwī.
391 “and they put an ِ after the ُ”, see Dafʿ al-ʿṣr fol. 57a.
392 “and they put an ِ after the ُ”, see Dafʿ al-ʿṣr fol. 24a.
393 His system is explained in detail in §3.7.1.
Linguistic Analysis

6.2.12.2 i > a
Quadriliteral words which have the pattern fi’līl in Classical Arabic have fa’līl in both Daf’ al-ışr’ al-ışr and modern Cairene Arabic. Some examples are: بَرْتِل “bribe” (65b), قَانِدِل “oil lamp” (90b), and زَانِدِق “heretic” (42b).

Words with the pattern mi’fāl and mi’fālā in Classical Arabic have ma’fāl and ma’fālā in Daf’ al-ışr’ al-ışr:

- **ma’fāl**:
  - مَحْمَل “camel litter” (70a), مرَدن “spindle” (114a), and مَاشَم “wrist” (103a). This final example is interesting because under the influence of Modern Standard Arabic it has again become mi’ṣam in modern Cairene Arabic.

- **ma’fālā**:
  - مَدْخْنَاء “smoke funnel” (113b), مَضْطَالَة “stone bench” (15b), and مَضْطَالا “burnisher” (81a).

6.2.12.3 u > l
Daf’ al-ışr’ has the patterns KuKāK(a) and KiKāK(a) for words with the meaning of “waste”. In modern Cairo Arabic, words with this meaning have the same patterns, while in Classical Arabic only the pattern with u is used. In Daf’ al-ışr’ we find: رِضْب “spittle” (14a), and مَشْقَاق “residue that is left after the flax has been combed” (55b), as well as زُبْالَة “garbage” (77a), مُمَاسِم “sweepings” (105b), نُحَالَة “siftings of flour” (92a), and غَسَالَة “washing water” (85a).

6.2.12.4 u > a
Quadriliteral words with the pattern KuKKāK in Classical Arabic have the pattern KaKKāK in modern Cairo’s dialect. There are a few examples of this phenomenon in Daf’ al-ışr’ خَرْطُوم “hose, elephant’s trunk; Khartoum” (96b), صَنْدوُق “box” (47b), and عَرْبُون “down payment” (116b).

6.2.12.5 a > u
Words with the pattern KaKūk in Classical Arabic, have in Dāf al-īṣr the pattern KuKūK like in modern Cairo Arabic: sufūf "medicinal powder" (25a); luʿūq "electuary" (54b); zubūn "customer" (114b).

6.2.12.6 Assimilation of vowels to vowels
In maʿḍīl < muʿḍīl "somebody who puts another straight or corrects his faults" (83a), we see the assimilation of the /u/ to /a/. This is a phenomenon that takes place when the two vowels are separated by a pharyngeal, in this case the /ṭ/. Other examples observed in modern Cairene Arabic are Muḥammad - Muḥammad "Mohammed" and miʿayyah - maʿayyah "festering".

6.3 Morphology
6.3.1 The verb
6.3.1.1 The prefix of the imperfect
The vowel of the prefix of the imperfect is i. It is twice written with kasra in Dāf al-īṣr: yissallāi “to be successful in selling one’s goods” (44b), and yiśšłam “to rage, scream” (102a). Širbīnī also explicitly mentions that the prefix is yi- in his comment on YF “it settles (of a fly)”. An ancient example of this feature has been discovered in a Judaeo-Arabic letter from the 12th/13th century: yiǧī “it comes” and many other instances can be found in the 15th century text Nuzhat al-mufīs.

6.3.1.2 The prefix of form V, VI, quadriliterals
The prefix it- instead of ta- in forms V and VI and the quadrilateral verbs occurs frequently: yiddīššā “to belch” (127a), ītrassīm ʿalā “to guard someone” (97b), ʿizzāqqan “to be force-fed” (98b), yissakkā “to loiter” (44a).

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See Blau-Hopkins (1985) p. 453. This letter is written in vocalized Hebrew script.
The assimilation of the t to the following consonant is discussed in §5.3.6.
Linguistic Analysis

yiṣissallaq “to climb” (46a), yiṣissawwaq “to go looking for” (46a), yiṣṣaddaqq “to be diffuse in speech” (46b), yiṣissammatt “to eavesdrop” (46a), imṣaqqal “to look” (92a), yirzawwil “to imagine” (79a), ittahtih “to stammer” (121a), imṭāraq “to lay down” (36a), ṣidq “to act incorrectly” (87a), itmaqqil “to look” (9.a), yizzāwil “to imagine” (79a), ittifiskil “to act incorrectly” (87a), itmilmil “to be restless” (9.a), and ithirkin “to be worn out” (120a). There are also fourteen instances of ta-, but given the proof of it- it is clear that ta- must be a classicism.

6.3.1.3 The prefix of form VII

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

\[ \text{inbašam “to feel nauseated” (95b), injābah “to be embarrassed” (121b), ināhari, inḥazā “to be embarrassed” (126b), inḥataf lwnuh “he became pale” (lit. “his colour was snatched away”) (22a), indakk “to be weakened (voice)” (58b), inbal “two be embarrassed” (1.6b), intaraf “to be hurt (the eye)” (29b).} \]

The form with it-, which occurs frequently in Hazz al-qahīf,\(^\text{401}\) is not attested in Dīf/īl-i/īl-īr, where all form VII-verbs have the prefix in-, as in Nuzhāt al-nufūs.\(^\text{402}\) The prefix of form VII is it- in Cairo these days, while in- can be found in a few verbs such as inbašat “to enjoy oneself”. In the Sarjyya, the prefix is in.\(^\text{403}\)

6.3.1.4 Vowels of form II, V, and quadrilateral

In modern Cairene Arabic, the same rule applies to the second vowel of forms II and V, and the quadrilateral roots: if one, or both, of the surrounding consonants are emphatic, laryngeal (not \(h\)), pharyngeal, or postvelar fricatives, the vowel is \(ı\). In all other cases it is \(i\).\(^\text{404}\) Therefore, it is nazzil “to bring down”, \(tāla’ to bring up, bahdil “to mess up”, but laḥbat “to confuse”. There are a few indications from Daf al-ṣr that in al-Maqrīṣi’s time the distribution of the vowels was the same as it is today: yinmahalam “to defecate” (106b), yinmahal “to be successful in selling one’s goods” (46b), Eḥāʔ “to tear apart” (39a). More evidence of this distribution of the vowels can be found in

\(^{403}\) See Behnstedt-Woidich (1985) I map 242.
Vrolijk (1998) p. 147, from the 15th century text Nuzhat al-nufūs. For example: yiṣṣayyūh “he shouts” and ahadditak “I will tell you”. The only instance in Daf al-isr where this rule does not apply is ṭaḥassah “to be entrusted to the protection of s.o.”. However, because the classical prefix ta- is used for form V in this example, it could be argued that the vocalization of this word is also classical.

6.3.1.5 Form IV

As explained in detail by Davies (1981) pp. 117-8, the causative role of form IV has been taken over by form II in the dialects, while other form IV verbs have been reinterpreted as form I. An example from modern Cairene Arabic is the pair ti'īb “to become tired” and ta'āb, yiṭīb “to tire” (= at'āb, yut'īb), whereas two instances from Daf al-isr are: rāq “to pour” (40b) > arāq and ṭall “to look down” (82b) > ṭall. Five examples of form IV can be found in al-Maġribī’s glossary: arḥaq “to delay” (41a), asra‘ “to hurry” (44a), akül (107b) awlm “to give a banquet”, ʿaṇf (32a) aqraf “to disgust”, ʿawmā “to make a sign”. From a total of 1406 words, these few instances referred to above seem to indicate that form IV was used infrequently, and that this could be due to the effect of elevated speech. Note also that the form IV aqraf has become form I in modern Cairo Arabic, forming a pair like ti'b and ta'ak: ʿirif, yiʿrif “to be disgusted”, and ʿaraf, yiʿrif “to disgust” (= aqraf, yuqrif).

A special case is the verb “to go”, which is rāḥ (ob and 132a), but is mentioned once as ʿarāḥ: yaqūlūn ʿarāḥ bi-šaḥm kilaḥ “they say: he went away energetically” (101b). This variant can also be found in a text from 1707, a shadow play edited by Paul Kahle: ʿalšik ʿarāḥ mimūk ṣaḏbān “your brother has left you in anger” and ʿarāḥ līn ṣk dāyi “have you lost something?”. In the twentieth century dialect of the Jews of Cairo, the same arāḥ is found for the 3rd sg. masc. In Classical Arabic, we find both ʿarāḥ and arāḥ with the meaning “[he] returned in the evening, or afternoon, to rest”, see Lane III 1179b.

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405 See also Brockelmann (1961) I p. 523.
408 Ibid.
6.3.1.6 The internal passive

The internal passive occurs in only two entries: یل صبی "I lost my patience" (84b) and قتل "to be killed" (89a). The first one can be explained as an expression borrowed from Classical Arabic, and the second by its appearance in the context of Classical Arabic: يقلون فلان العذو مات وقلو بعض لم يمت انا قتل ولا فرق یاقلون فلان مات الـئذو وقلو some say 'he did not die, he was killed', and there is no difference”. In addition, the internal passive can sometimes be found in the context of an entry, e.g. ینقلون فلان مات یاقلون وقلو some say 'he was killed', and there is no difference”. In addition, the internal passive can sometimes be found in the context of an entry, e.g. ینقلون فلان مات یاقلون and یاقلون فلان مات یاقلون "he was caught red-handed" (84b) (the entry here is یاقلون فلان مات یاقلون), but this can be explained by al-Mağribī’s habit of placing the entries in a classical context.

6.3.1.3 The demonstratives

The demonstratives دا, دی and دلله occur in داف al-یسر. The latter is used independently: وقلو دولله کذا او این في دولله طیب "they say: 'those are so-and-so', or 'which of those is good?'”. Davies (1981) p. 161 suggests that the –h of دلله, which also occurs in حاز al-قیف, “may
indicate pausal 'imāla”. Also dā appears only independently: ṭa ma dā allā šikl “that is nothing but coquetry”. Also dā hālā wa-œlbar dā māliḥ “that is the crescent and even bigger, that is beautiful” (100b). The demonstrative dī occurs once in combination with allā, like the aforementioned dī: ṭa dī allā zilla “it is nothing but a mistake” (78b). In two other cases, dī / dī appears as a preposed411 demonstrative, once in combination with a feminine noun: ṭa dī allā l-labka “what is this confusion?” (62), and once with a masculine noun: ṭa dī allā l-labka “what is this confusion?” (88b). This confirms Davies’ findings that “there is no strict correlation between the form of the demonstrative and the gender of the noun”, and that “especially frequent preposed is DY”.412 In Hazz al-Quũf, we find examples such as dī l-anal “this act” and dī l-qatl “these words”.413

In modern Cairene Arabic, the normal order is noun - demonstrative. However, Doss (1979) shows that the word order demonstrative - noun also occurs, and she refers to three constructions in which this can be found:414
1. noun phrases following the vocative ya, e.g. ya dī l-tūba “what a nuisance!”
2. strongly worded commands, e.g. ṭa dī l-tūba “rid us of this job!”
3. curses, e.g. yil ūn abu dī tāsa “damn this life!”.

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

411 No instances of postponed demonstratives are found in Daالف al-iũf.
413 ibid.
414 See Doss (1979) pp. 350-351.
415 ibid. p. 353.
416 See Woidich (1992) p. 199
417 ibid. p. 214.
Linguistic Analysis

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

A very interesting feature is دَلِلَّ. It only appears after mā in Daf al-isr, which initially suggested to me the meaning of “nothing but”. However, in Nuzhat al-nufūs, the word occurs several times as a demonstrative in combination with a noun, e.g. دَلِلَّ "this man", but also independently. It never occurs in combination with mā though. Therefore, in the examples in Daf al-isr, the expression mā dillā could be translated as “what kind of a ... is this”:


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


6.3.4 The demonstrative particles
In modern Cairene Arabic, there are two demonstrative particles with the meaning “there is...” which are used as presentatives: ِ lhū (m.), lhē (f.), lhūm (pl.) and the invariable ādi. We also find two such particles in Daf al-isr. The first is ādi:

We follow young in the latter in article, and in the plural form اِنَّ. They say: ‘here I am’, or ‘here, I’m going’ (109a). Fischer (1959) p. 176 states that this demonstrative is a combination of the interjection ُ, and the old relative pronomen ِ. In modern Egyptian, ādi can stand alone or be followed by a suffix for the 1st or 2nd person.

The second demonstrative particle found in Daf al-isr is ِ ad followed by the personal pronoun: اِنَّ أَذَا ُعَمَلُ كَذَا أَذَا ِ جَأ" “here, he did such-and-such”, or ‘here he is.” (3b). It is possible that this is a shortened form of ādi, since there are examples of ad + personal pronoun in
modern Cairo Arabic, such as adīk ~ ad-īntı, adīki ~ ad-īntı, adīni ~ ad-ī/uni1E25ni etc.\(^{444}\) In the Dakhla-oasis a form without \(-ı\), e.g. ādnı, is still in use today.\(^{445}\) As mentioned above, ādı can nowadays only be followed by suffixes of the 1st and 2nd person, but this was, perhaps, not the case in the 17th century.

The particle \(i\) was, according to al-Maġribī, used as a demonstrative referring to a person or thing and meaning "that one", "the aforementioned":

"They say 'iyyāh in the shape of an object suffix. They mean with this: 'he is nothing but such-and-such', in the form of the person who inquires, [e.g.] a person tells another person something, and then he doesn’t understand his story so he repeats it, until he understands it, so he says ‘that’s it!’, as if he is saying, ‘now I understand’" (3b).

It is explained a second time: "they say, when they mention a thing, iyyāh 'the aforementioned', with an i after the hamza and a double yā" (123b). It could, however, also be interpreted as an interjection.

At the present time, the particle iyyā seems to have only negative connotations,\(^{446}\) which does not appear to be the case from either al-Maḡribī’s explanation, or the examples he provides.

### 6.3.5 The Interrogatives

#### 6.3.5.1 ızzāy

Ezay ızzāy “how?” was used in al-Maḡribī’s time (see 127b). He correctly retraced it to ay ıyyālı ızzyuh “how is his attire?”

\(^{444}\) See Woidich (2006) p. 49.
\(^{446}\) Hindis-Badawi (1986) p. 47a mentions that it is often used “with a pejorative connotation”, while Woidich (2006) p. 235 mentions its use when the speaker wants to avoid saying a certain thing, e.g. ıṣamu ıyyału “certain photos” for “pornographic photos”. 
6.3.5.2 iš - ayš / ēš

“what?” occurs four times in Dıf al-ışr, while ēš / ēš occurs only once: ēš “why are you running around (?)” (57a), ēš / ēš “what is this confusion?” (62a), ēš “what are these superstitions?” (73b), and ēš “what does he look like?” (1.5b). ēš is a contraction of ēyš “which thing” and has become ē in modern Cairo Arabic. ēš was common in Cairo until the 19th century, and can still be heard today in the Egyptian countryside. As mentioned before, the writing of ē with a short vowel suggests the shortening of the vowel ĕ. ēyš “which thing” and ēyš “yes” are both ancient features which have already been attested to in texts from the first millennium.

6.3.5.3 ymtā

“when” occurs once in Dıf al-ışr: ymtā yikūn “when will it be?” (3b). Al-Mağribī explains that this is either matā plus an extra ‘ay, or that ‘ay on its own is a particle of reply i.e. “yes”. This would suggest that the pronunciation is ‘aymtā. Note that El-Ṭanṭāvy also uses the spelling with an initial sh the same way as ymtā.

6.3.5.4 anā

“which” is an entry in Dıf al-ışr: hāḏā ġā min anā dāhyā min anā karwa min anā maḏara “this came from which

428 See §6.2.8.
disaster, from which place' (3b). Its meaning is explained: "and concerning their saying min anā maḥall for instance, they mean with it min ayy maḥall 'from which place'" (3b). anā can be compared with the present-day āni,\(^{433}\) which Woidich (2006) p. 51 mentions in a similar context to al-Maġribī: safīr f-āni dāḥya "to which damned place did he travel?". No instances of anā were found in other old texts that I consulted.

\subsection{6.3.5.5 fyn}

fīn fyn "where" was used by the Egyptians, while the Arabs and North Africans said wayn according to al-Maġribī: يَقُولُونَ وَيَسْمَعُونَ مِنَ الْعَرَبِ وَالْبَحْرِ وَأُقْبِلُوهُ نَفْسًا "they say, and this is heard from the Arabs and the North Africans: wayn, which means 'where', and this is a mispronunciation of fyn which is fī ʿayn" (120a). It is interesting that al-Maġribī considers wayn a tashīf of fyn, which he apparently approves of because it is a contraction of fī ʿayn. An earlier stage of fyn can be found in Nuzhat al-nufūs, where it is spelled fīyān.\(^{434}\)

\subsection{6.3.6 The diminutive}

In modern Cairene Arabic, the diminutive patterns are no longer productive, but survive as relics.\(^{435}\) Most common is the pattern KvKayyvK, which is found in words such as kuwīsīs "good", suqayyār "small", uṣayyil "few" etc. Davies (1981) p. 132 notes the high frequency of diminutive patterns in Hızz ʾal-quf. In Dīf ʾal-iṣr, however, there are only a few:

KvKyKvK

This pattern is used for the diminutive of quadriliteral roots: بَيْيَزْاقَ "squandering" (38a) and قَرْطَام "safflower" (104b). The latter is also mentioned in Hazz ʾal-quṭāf, as the second element of a kurya.\(^{436}\)

\footnote{The meaning of the words kuro and kuroh in this context is unclear. Al-Maġribī states his intention to explain them in their proper place, but kuroh was not explained and kuroh was in the part of the manuscript that got lost.}


\footnote{See Vrolijk (1998) p. 154.}

\footnote{See Davies (1981) p. 131.}

\footnote{Ibid. p. 136.}
Linguistic Analysis

Kv Kvyy (a)
This pattern is used for roots with a final ûāyāy “sound” (127a) and ūāyīy “a little” (128a).

Kv KKūK
For the diminutive of quadriliteral roots: bolbūl “nightingale” (66b).

Kv KyK (a)
Following the same pattern are: šūyāy “type of bread” (60b) and šūyīy “small pastries” (56b), which are from the Turkish çörek and börek. These loanwords, with a pattern that is unknown in Egyptian Arabic, adjusted to an existing pattern with vowels which resembled the original.438

Kv KK
/yā yā “my father” (124a) could be a diminutive.

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

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

The adverbs ġuwwā “inside” (4a; 123b; 124b) and bīrī “outside” (4a, 123b; 125a) occur frequently in both Daṭ al-īṣr and Nuzhat al-nufūs.443

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

6.4.1 Negation

No instances of mā...š(i) can be found in Dāf' al-ṣir, although it is clear from other texts from the same period that this form of negation was used at that time. The negation with mā is the only kind we find in Dāf' al-ṣir's colloquial material. It is used to negate the perfect: mā qadār yībtam “he could not speak” (95b); the imperfect: mā hādā yihāwwaq fī l-ṣy “this has no effect on it” (38b); prepositional sentences: mā ʿaḍī fīhā ziyān “I have no trick for it” (114b); and nominal sentences: mā ant ḥālā “you are not lacking in good qualities” (8b). The lack of mā...š(i) can probably be attributed to al-Māġribī’s tendency to use a somewhat classicized context for his entries.

6.4.2 Asyndetic clauses

Two examples of asyndetic clauses, i.e. clauses which are not introduced with ʿan, occur: yiqūlūn yā ḣārīya tīrāf ṭīḥūḥ qāḥr yā sayyīdī tīrāf timāwīn “they say: ‘Girl, do you know how to cook?’” She said: ‘Sir, can you provide for your family?’” (119a) and mā qadār yībtam “he could not speak” (95b). In Classical Arabic, the conjunction ʿan should be used in both cases. On one occasion, the conjunction ʿan is also omitted from a Classical Arabic sentence in which the meaning of an entry is explained: māsık qīlbū hu ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭī ṭı

6.4.3 Wishes

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


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

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

- subject + imperfect: 
  الله يرحم سلفك “may God have mercy on your ancestors” (25b), and  
  الله يبتنيه “may God put him in hardship” (67a).

- perfect + subject:  
  قتيله الله “may God fight him” (126b), and  
  حمك الله “may God grant you good health” (11a).

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

6.4.4 The place of the interrogative

As can be seen from the examples in §6.3.5, all colloquial interrogatives occurring in دافع الإصر are placed at the beginning of the sentence. Sharbatov (1969) p. 312 states that the fact that al-Maġribī places īmtā and ī there, while nowadays they are placed at the end, is proof of the final struggle between Coptic and Arabic in the 16th and 17th centuries. This is, however, extremely unlikely. In modern Egyptian Arabic, there is no rule that the interrogative must be placed at the end of the sentence; its position is in situ, i.e. it takes its position according to the function it has in the sentence.449 For example, if the interrogative is the subject it takes the position thereof at the beginning of the sentence: من شاف علي في المدرسة? “who saw Ali in school?” If it is the object, it will be placed after the verb: هسان شاف من في المدرسة? “whom did Hassan see in school?” 450

In the examples from دافع الإصر, the interrogative ī has the function of the subject in all instances and is, therefore, placed at the beginning of the sentence. The temporal interrogative

449 See Woidich (2006) p. 359; the following two examples are also taken from there. More examples can be found in EALL 1 p. 502 (P. Behnstedt).
450 More examples from older sources can be found in Singer (1958) pp. 135-6. Also Munzel (1950) p. 573 notes that ī, when used as the subject of the interrogative sentence, is placed at the beginning thereof. He also points out (pp. 566-8) that in some other Arabic dialects, and even in Classical Arabic, cases have been found where the interrogative is placed at the end of the sentence, thereby ruling out Coptic influence. Diem (1979) pp. 51-2 also finds it unlikely that the influence of the Coptic language has caused this word order. He does, however, suggest that given two possible alternatives, the Coptic substratum may have caused a preference for the construction closest to Coptic. This is also the opinion of Versteegh (1997) p. 106.
Linguistic Analysis

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

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

6.4.5 dann

The particle dann (also tann in modern Cairo Arabic) is used to describe the continuation of an action: Dannuh yiqūl ka'[a] “he says so-and-so all the time” (113b). The origin of dann / tann is *ta'anna “to stay”, not dann “to buzz” as al-Maġribī suggests. Dann is used in the example in combination with an imperfect, while nowadays it is almost exclusively used with the active participle (and sometimes with the imperative).456

6.4.6 šā

In Yemeni Arabic, the word šā has undergone a change from a verb meaning “to want” to a future marker. This process is called grammaticalisation, which is “[T]he change whereby lexical items and constructions come in certain linguistic contexts to serve grammatical functions, and once grammaticalized, continue to develop new grammatical functions”.457 This grammaticalisation of šā had already taken place in al-Maġribī's time: “The people of Yemen say...”458

452 At least, this has been the case in Cairo since the 12th century according to MacCoull (1985) and Rubenson (1996), while EALL I p. 495 (T.S. Richter) names the 13th century. Relics of Coptic have been reported later than that in Upper Egypt, see E F V p. 92b (A.S. Atiya). On the influence of Coptic on Egyptian Arabic, see also Diem (1979) pp. 50-52.
454 In the Delta, we find dann east of the Damietta-branch of the Nile, and tann in the other areas. See BW II map 393.
456 Ibid.
Linguistic Analysis

šā a’f al šā a’rūḥ which is correct, i.e. “I want to do”, or “he wanted” in the case of šā yif al and “I wanted” in the case of a’f al, because šā is always in the perfect tense”.

Since “to want” expresses an intention, and therefore makes it probable that an action will take place in the future, it is easy to imagine how šā became the future marker. In the Yemeni dialects of today, the prefix š- or ša- is still used to express the future or an intention. Watson (1993) p. 62 mentions that ša-expressing intention and the future tense is only used in the first person, which fits al-Maġribī’s first two examples. Deboo (1989) p. 215 only refers to its use as the verbal prefix for future or intention, without specifically mentioning the first person. Piamenta (1990) I p. .4.b gives an example in the third person: "šā-yākul he will eat". Al-Maġribī’s translation of ša a’f al with “I want to do” is inaccurate and should have been “I will do”, because if “to want” was the meaning the speaker intended to convey, then the verb would have to be conjugated. On the other hand, ša-could mean “he wanted to do”, as al-Maġribī states, because as well as being used as a future marker in modern Yemeni dialects, the word ša is also still used as a verb, with the meaning “to want”.

The same situation could have existed in al-Maġribī’s time.

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

6.4.7 qā’id as an auxiliary verb

In the following sentence, qā’id is used as an auxiliary verb expressing continuity: fulān qā’id musāhimm “so-and-so is frowning” (101a). qā’id, with the function of an auxiliary verb, still has the meaning of “to keep doing something” in modern Cairene Arabic. It can be followed by an imperfect, bi-imperfect or participium: wi’a’adt māsī miṣṣī “and I waited for the girl”, a’adt māshī māshī “and I walked farther and farther, and innās a’ādū nādu a-taksī “the people kept calling for the taxi”.

Interestingly, the same process has taken place in

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

6.5 Vocabulary

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

6.5.1 Words used by the various social classes

6.5.1.1 Women and children

It is interesting to note that *Daf al-ısır* pays attention to the speech of women and children. Despite this, it is possible to conclude that reporting the speech of the latter was somewhat problematic for al-Mağribi: ¹⁴ [In the language of children, when they want to walk, [they say] tāţa. The amazing thing is that while writing I hesitated in recording it and said that the language of children should not be written.] ¹⁵ However, it is possible to conclude that al-Mağribi clearly had no problems in writing the dialect down. It can thus be concluded that he was bothered by the question of whether or not to include this entry in his word list because it was “not the done thing” to transcribe children’s language. This is still a live issue today. ¹⁶

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

⁴⁶⁴ For detailed information about etymology, present-day use etc. about all of the entries mentioned in this section, the reader is referred to the Glossary.
⁴⁶⁵ For more information about the use of dialect in modern Egyptian literature, see Zack (2001a).
being naughty people call him 

When they want to scare a child they say 

When they want to scare a child they say 

They say to one another: 

There are a few entries which address the speech of women. An interesting one is 

Still in use nowadays, as well as the variety bu’bu’.

Linguistic Analysis

- اوّل "exclamation of anger" (120b; 123a);
- بقيق سماان من كذا bagt samā‘ im min kaḍā (101a); the meaning is not entirely clear, but could be “suffering from the heat”, since سماان means “hot wind”, although it could also have a metaphorical meaning;
- ام طق umm ṭabaq “calamity; serpent” (47b);
- عيبه يعد "misery" (122a).

6.5.1 The working classes

The language of the working classes is by no means neglected by al-Mağribī, who includes the following expressions used by artisans, traders and construction workers (فصيلة فصيلة (87b)):
- سلا "advance payment" (25b);
- يقوق "to have no customers" (54a);
- مادمي "seller of blankets, mattresses etc." (131a);
- مدميك "course of bricks" (58b);
- صرفان "block of limestone" (27b).

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

This interest in the speech of the working classes could be explained by al-Mağribī’s background: he grew up in a family of artisans who used to deal with traders and the people from the caravans, and he was also the owner of a shop for a brief period. Yet, al-Mağribī’s interest went further than this since he also mentions a number of instances of peasants’ speech:
- حنن "mouth" (57b), which is still used today in rural Egypt with this meaning, while in Cairo it is considered vulgar;
- هلف "coward" (35b);
- تعود جا "he has just arrived" (124a);
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- تَصَّلَّى فِوْقَ الْنَّلَّ “he went up the hill” (presumably to defecate)470 (67a);
- من حيَّنَ “since” (111b), which is the same as the modern هَذَا < حَيَّضُ. It is very interesting that it was pronounced with a شَيْن.
- حَشَّنَ “rough (person)” (113a);
- حَوَّدَ “brother” (لاه) (127a);
- رَجْلَ (75a) نَالَ “man”;
- رَفْ “shelf” (23a);
- ضَافِفْ, يَضْفُف “to be a guest” (29a);
- غُوْشَ “bracelets” (101a);473
- قُرْفْ “disgusting?” (32b);
- وَفَلْحَ “having bushy eyebrows (used as insult to a woman)” (35a).

There are also a number of nautical expressions:
- the names of different types of small boats: زَرَاقَ (42a), سنْبَوْقَ (46a), سنْبَوْكَ (46a; 60b);
- different parts of a boat: خَبْنَ “storage space in a boat” (113a), طَارِمَة “cabin in a boat” (102b), كُوْتُ “stern of a ship” (90b);
- the people who worked on these boats: the رَبْبَانَ “captain” (114a), the كَرَائِي “scribe” (117b) and the نَواْتْيُوتُ “sailors” (131a).

Finally, mention is also made of the speech of the lowest class in society, the slaves. When they are in pain slaves say فيَّ “ai!” (13.a), and when they believe somebody is hideous, they say he is فَسْل (87a).

470 This is described in Huzz al-قَلْبُ, see Davies (2005) pp. 391-2.
471 See also §6.2.2.
472 See also §6.2.3.
473 Nowadays, the diminutive جَيْبَّ is used in Cairo for the singular “bracelet”.

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6.5.1.3 Non-Egyptian Arabic speakers
The language of people from other Arabic-speaking countries does not escape al-
Maġribī’s attention. The following are the words al-Maġribī heard used by the
people from North Africa:
- مُكْحَل “rifle” (91a). Nowadays this word, pronounced مَكْحَل or مَكْحَل, is
still used with the same meaning in Morocco.474 It is so called, as al-Maģribī
explains, because gunpowder looks like kohl;
- درَبَل “garment” (72b);
- زُلعْك “pauper” (59b);
- وَيْن “where” (120a)475 (which is also used by the Arabs according to al-
Maţribī);
- زَمِيل “she-camel” (78b), which was also used by the Sudanese traders.

Al-Maţribī also mentions the vocabulary of those from the Arab peninsula, whom
he sometimes simply calls اَل-عَرَب, and sometimes specifies as the people from the
مُجَاز or the people of Mecca:
- مَسْطَل “intoxicated” (80b);
- سِلْمَة “kiss” (100b);
- زَل “to pass, to leave” (78a);
- ضَل “lost” (active part.) (81b);
- حَمْن “stuff, things” (120a);
- حَصْف “mat of palm leaves, used in the کا/ٍب” (22a);
- فُصْي “date pit” (130a);
- مِلْعَة “spoon” (54b).

There are also words used by the people from the Levant:
- رِيْجَال “man” (75a);
- مِكْس “like this” (63a);
- مِقْف “piece”476 (26b).

475 Harrell-Sobelman (2004) p. 204b “wîyn (not common Moroccan) same as fîyn”.
476 In Egyptian this means “potsherd”, see Hinds-Badawi (1986) 471b.
Linguistic Analysis

It is remarkable that some words, which would nowadays be classified as typically Levantine, were used by Egyptians at that time:
- هن “here” (120b);
- عدَّ وق “cloudy” (50a);
- ناق “small sausages” (56a);
- يلَّا “to speak” (95b).

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

Only one item of vocabulary which is specific to Yemen is mentioned in Dıf/ıll-i (9a), namely the future marker شاء. This has been discussed in §6.4.6.

6.5.1.4 Loan words

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

Fran كثرا من الناس يقول بحضرت الترك شربت قدر يع مثلًا في لم ين لهم على هم الكذب هو القذر

478 Ibid. p. 137.
479 See §5.1.3.
“Many people say in the presence of Turks: ‘I drank as much as a buqq’ for instance. So they make fun of them, because for them [= the Turks] buqq means ‘filth’.”

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

However, al-Maġribī does more than just laugh at the Turks and their language, instead mentioning many words of Turkish origin that had entered the Egyptian dialect. From the way in which he discusses this, it is clear that he does not disapprove of this development, but rather seems to consider it an enrichment of the language. Especially well represented in the category of Turkish loanwords are foodstuffs:  

-  

Hayk “small pastries” (56b) from the Turkish börek,  

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Subya “a sweet drink” (9a) from the Turkish sübye, and  

-  

Sryk “a type of bun” (60b) from the Turkish çörek.

The same can be said of Persian loanwords, which came into the Egyptian language through Turkish, e.g.  

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Sanbūsak “triangular pastry filled with cheese or meat” (60b) from the Persian ششکان سمنوس or ششکان،  

-  

Huskanūn (10a) or هسن،  

-  

Husnanāk (58a) “a kind of sweet-meat” (58a) from هسنانک  

-  

Husak-nān, (lit. “dry bread”)  

-  

Kahk “cookies” (62a) from کک، and  

-  

Kisk “a dish made of wheat and milk” (62a) from كشك.

Not all of the loanwords from Turkish and Persian involve food. There are also several references to musical terms:  

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Yıkāh “the first note, C” (63a),  

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Dwākah “the second note, D” (63a),  

-  

Sīkāh “the third note, E” (63a),  

-  

Čārkāh “the fourth note, F”, from the Persian  

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Čār “four” + Ġāh “time, place” (amongst others).482

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

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Asājūwin (109a) “craftsmen”;  

-  

Ašūn “potash” (109a);  


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- [barásam] “silk” (95a);
- [bı̂ršq] “belt?” (36b);
- [burqul] “crushed wheat” (65b);
- [bı̂stān] “field” (109b);
- [bı̂swa] “kiss” (88b);
- [bı̂xan] “large shop” (113a);
- [bı̂xaj] (126a) [bı̂xaj, bı̂xaj] “scholar; important man”;
- [bı̂yānu] “woman of noble origin” (112b);
- [bı̂xu̯ān] “table” (113a);
- [bı̂yānu] “midwife” (88b);
- [bı̂rzān] “air-hole, sky-light” (114a);
- [bı̂yānu] “customer” or “disease” (114b), the first from the Persian [zǖbūn], the second from [zı̄būn];
- [bı̂zı̄bāb] “cloth of gold” (15a);
- [bı̂zı̄rdımı] “throat” (98b);
- [bı̂zı̄fn] “to curl” (114b);
- [bı̂zı̄n̄u̯a] “carpet, blanket” (78b; 1.7b);
- [bı̂zı̄nba] “whoremonger” (103b);
- [bı̂zı̄nbīl] “basket” (77a);
- [bı̂zı̄n̄u̯a] “ginger” (78a);
- [bı̂sıl̄ḡı̄m] “turnip” (101a);
- [bı̂sysbān] “sesban tree” (15a);
- [bı̂sir̄wāl] “drawers, long trousers” (80b);
- [bı̂sr̄ı̄la] “heave-ho!” (1.8a);
- [bı̂fı̄rā] “para (coin), 1/40th of a piaster” (9a);
- [bı̂fı̄rān] “the queen in the game of chess” (117a);
- [bı̂fin̄ān] “coffee cup” (117a);
- [bı̂fı̄n̄u̯a] “hazelnut” (53b);
- [bı̂qr̄ta] “tunic” (53b);
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- **qunma** “pick-axe” (104b);
- **qulunbara** “sodomite” (103b);
- **karkaddan** / **karkaddam** “rhinoceros” (117b);
- **mizrāb** “spout for draining water from a roof or balcony” (15a);
- **mūm** “wax; candles” (106a);
- **n/nak** “salt” (6.a) in the expression **wila n/nak** “nothing at all”;
- **hindām** “the way somebody looks, his shape” (108a).

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

> I say *ahya šārālya*. He (=al-Fīrūzābādī) says: ‘this is wrong; it should be *ihyā* with *kasr* of the *hamza*, *asr* *ihyā* with *fatḥ* of the *hamza* and the *ṣin*, meaning ‘the eternal one who has not ceased to be’, which is Greek. The people say incorrectly *ahya šārāhya*, and this is wrong according to what the Jewish rabbis declare’.

This expression derives from the Hebrew יִהְיֶה יְהֹוָה Yahweh I am who I am” (the name of God, Exodus 3:14165). Abd al-Tawwāb (2000) p. 365 misunderstands al-Mağribī when he writes that he (al-Mağribī) was under the false impression that the expression is Greek. The whole entry is (almost) completely taken from al-Qāmūs al-muṣīqā p. 1124a. Abd al-Tawwāb refers to the fact that the formula is used in magic, something both al-Qāmūs al-muṣīqā and al-Mağribī leave unmentioned. There are many examples of this formula in Islamic magical amulets, sometimes almost unrecognisably corrupted, such as

> *širāšā širā*,
> *hınširāhyā*,
> *hī širāhī* etc.166

A second word which al-Mağribī believes (rightly) to be Greek is

> *unl al-muṣīqā* “the science of music” (52b), from the Greek μουσική. Yet, there are also other words of Greek origin which al-Mağribī did not recognise as such:

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

166 See Winkler (1930) p. 30ff.
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aznīf (78b) "chisel" from qūnūṣ / qūnūṣ, aflūn (117a) from ʿamūn, bīḍāq "message sent by pigeon" (37b) < nīrāqūn, būṭrīq "leader of a Greek army" (37a) from nāpīrīqūs, bīṭrūq "Patriarch" (56b) from nāpīrāqūṣ, ballān "bathhouse attendant" (110a) from ḫalāqūn, maṣḥānīq "catapult" (38b) from maṣḥānāqūn, and nāwātīyya "sailors" (131a) from ʿawṣīṣ.

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

A few words are mentioned in Dīf al-ṣr whose Coptic origin is confirmed by several authors: ālūm "white cream cheese" (96b), šwnī "storage place for grain" (115b), tīh "bricks" (11b), and ardaḥ "dry measure" (11a). These words were integrated into the Arabic language to such an extent that they found their way into al-Qāmūs ʿilmūnī and were, therefore, not recognised as foreign by al-Maġribī. The only word not mentioned in al-Qāmūs ʿilmūnī is bokla "vessel holding water for washing one’s backside" (66a) which is therefore labelled "unknown".

6.5.2 Curses and insults

Striking is al-Maġribī’s interest in slang, especially insults and abuses. Just to mention a few examples: qāhāba “whore” (18b), qāṭīm "passive sodomite" (105a), waṣl “parasite” (93b), nūjīf “dry snot” (34b), māmḥūn “catamite” (119a), and ʿaḏīna “weak (like dough)” (116b).

Many words with the meaning "to insult" are included: aknāl ikṭāl “to heap insults (on s.o.)” (91b), yinānīf "to insult each other" (131b), saḥb “to insult” (15a), yisṭam "to insult" (101b), yisṭām "to insult" (101b), pīṣḥal “to slander” (80a), raḡāl, yīrīqal "to insult s.o. in his face" (76b), ʿaṣṭāf “to insult” (lit. “to wash”)

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(6a) bāhdī “to humiliate, scorn” (66b), yidārī “to insult” (lit. “to inform someone of his bad qualities”) (127a), and yiliss “to slander” (118b).

Also numerous are curses: nimmil istu “may his ass tingle” (9a), jīllāh ınfu “may God rub his nose in the sand” (98a), jīllāh ıllāh ınfu “may God fight him!” (1.6b), li-l-/uni1E2Bıduww izzīqqım “may the enemy be force-fed!” (98b), su/uni1E2Bām wı lu/uni1E6Dām “filth and slaps!” (100a).

The number of words describing stupidity or weakness of mind is also impressive: sı/uni1E2Bīf “weak-minded”, ści/uni0628/uni0631.fina/uni0637.medi/uni0639.init (17a) fu/uni1E6Dr/unie1DDb “stupid”, f/unie1DDqāfı “silly”, hıbīl “stupid”, mıhbūl “simpleton”, unie2BEıblım “stupid”, tirill “oaf”, b/unie1DDhlūl “silly, foolish”, duhull “simpleton”, d unhlan “simpleton” (73b), and akfaqı “stupid” (17a). Not all of these expressions are in use today. For details, see the Glossary.

The remarkable thing about these entries is that al-Maġribī does not condemn or judge this kind of (sometimes very crude) language. He simply states that these expressions are being used by the people of Cairo and clarifies whether or not they are correct according to il-Qāmūs ıl-Mu/uni1E25ī/uni1E6D. He however does not give a judgement about the use of this kind of words. How frequently they are mentioned does, however, make one wonder if they were included because of their 'entertainment value'.

6.5.3 Puns

Al-Maģribī was very fond of puns, and particularly liked to play with the various meanings of a word. The first example is a pun on the word думал dāll, which means

*486* jūsal has a similar meaning in Egypt today. Compare the Dutch "iemand de oren wassen", "to wash someone's ears", i.e. to scold him.

*487* Although the word luṭām as such does not exist, it is clear that it is formed from the root L/TM "to slap" in the same pattern as suḥām. suḥām is still used these days; both Taymūr (2001) IV p. 96 and Hinds-Badawi (1986) p. 403b mention the variety suḥām ļīfīn used as an adjective ("rotten"), while Taymūr also mentions the variety suḥām wi-hūbīb “filth and soot".
In the following example he uses the word evidence for this:

Egyptian dialects as well. Words not found in these two works were checked with 

In the following, the word coquetry and to indicate:

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

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

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

6.5.4 Daf' al-iqr’s word list and present day Egyptian Arabic

According to 'Awwād488 80% of the words mentioned in Daf' al-iqr are still in use in contemporary Egypt. I have also checked whether or not its entries are still in use anywhere in the country today. As proof of their usage, I checked whether or not the words are mentioned in Hinds and Badawi’s dictionary (1986) and the Arabic-German glossary by Behnstedt and Woidich (1994). This enabled me to cover rural Egyptian dialects as well. Words not found in these two works were checked with

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Accordingly, an investigation of the entries in Dašf al-ışr reveals that of the 1406 mentioned, 903 are still in use in Egyptian dialects today, i.e. 64%. Around 40 words, i.e. 3% were still known in the 19th and at the beginning of the 20th centuries, but have apparently disappeared since that time. Twenty-three entries, i.e. less than 2% are now only found in dialects outside Egypt, such as Syrian and Moroccan, although most of these words belonged to the dialect of Cairo in al-Mağribî’s time. Forty-five entries, i.e. 3% can be found only in Dozy’s dictionary, which is interesting because he included many Middle Arabic items of vocabulary which are not found in either dictionaries of Classical Arabic or modern dialects. Furthermore, 29 entries, i.e. 21% can only be found in dictionaries of Classical or Modern Standard Arabic, such as those by Lane, Hava, Wehr, and Kazimirski etc. Of course, it is not known for certain whether these items were already classicisms in al-Mağribî’s time, but it is clear that he mentions at least some classicisms in his lexicon. Fifteen entries, i.e. 1% are loan words from Persian and Turkish, and can only be found in dictionaries of these languages and have disappeared from the Egyptian lexicon. Finally, there is a group containing 80 entries, i.e. almost 6%, which could not be traced in any dictionary or other reference work.

The discrepancy between 'Awwâd’s findings that around 80% of the entries in Dašf al-ışr are still in use in Egypt, and my own calculation of 64%, can be explained in two ways. First of all, 'Awwâd wrote his PhD thesis in the ‘60s of the last century. In the forty years which have passed, some of the words that were still in use at that time may well have become obsolete, particularly after the departure of thousands of šıwām – who were the users of imported words - from Egypt in the ‘60s and ‘70s. The effect of Egyptianization on the young generation of Turkish descendants is also likely to be a factor. Another explanation is that al-Mağribî mentions a large number of words that are considered classicisms in our time.

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699 These are words that can be found in works such as Spiro’s dictionary (a new impression of the 1895 edition was used), Ahmad Taymûr’s dictionary (it is unclear when exactly Taymûr wrote his dictionary, but he lived from 1871 to 1930), Lane’s Manners and customs (a reprint of the 1860 edition was used) and other works from this period.

700 Note that these also include the taḥjîfa or “misplacements of the diacritical dots”, i.e. nonsense-words which were made by misplacing the diacritical dots, such as بلال الرمان balâl al-ramān “the nightingales of the pomegranate” for تلالايل الرمان talâîl al-samân “the hardships of time”.

701 And some of these were classicisms in al-Mağribî’s time as well.
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However, this does not mean that these words are unfamiliar to (educated) Egyptians. Therefore, it is possible that Awwad counted a number of these words as “in use”, while strictly speaking they do not belong to the dialect.492

6.5.4.1 Semantic change

Some words and expressions found in Daf’ al-’isr are still in use today but have a different meaning. Various types of semantic change are encountered. Below are a few examples of these different categories.

Opposites

There are several instances of words which throughout the centuries have come to mean the opposite of their original meaning. For instance, there has been a shift from a positive to a negative meaning, and vice versa, as in the following example: نیاشع فرنک niqatā’ farwatak “we speak well of you” (129b). When compared with its present-day usage: Hinds-Badawi (1986) p. 654a “اتقا’ fi farwīt(-u) to speak badly of (s.o.) behind his back, spread scandal about (s.o.)”, it becomes clear that the basic meaning of “speaking about someone” remains, but the positive meaning has been replaced by a negative one. Another example is the word مشموم mašmūm (102a), literally “can be smelt”, which in al-’Magribī’s time had the meaning of “smelling pleasant”; nowadays it means “spoilt”, i.e. smelling unpleasant, rotten. The word مرن mirin (119a) meant “hard”, while nowadays it means “pliant, flexible”. Note, however, that in Classical Arabic the word مرن marin has the meaning of “soft and hard” (see Hava p. 717b), i.e. flexible. The word يدرک yidrī (127a) meant “to insult” in al-’Magribī’s time, while in Classical Arabic it means “to praise” (see Lane III p. 964c) and in modern Egypt it has the neutral meaning of “to inform”. The interjection یحیى iḥhiy (120b) was, in al-’Magribī’s time, an exclamation of admiration, while today iḥhiy is an exclamation of disgust.

Metaphor

In the expression ما حاک هذا فی خاطری mā ḥāk ḥādī fi ḥāṭāri “this didn’t come to my mind” (57b), حاک ḥāk which originally meant “to weave”, is used as a metaphor for “weaving a thought”.

492 E.g. the word هناَعا هناَعا hāhunā “here” (fol. 132b).
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In the expression "shut up!" (literally "tie up your neck") (132a), the neck is likened to a waterskin which could be tied up (wiktā yikī) with a string.

In "he is not like him" (129a), the word "cooking" should not be taken literally, but is used in a metaphorical way to express similarity: "he is not his (type of) cooking", as if two people are like two meals which were cooked in a different way and therefore do not look alike. None of these expressions still exist in modern Egyptian Arabic.

Semantic bleaching
When a word is overused it loses its emphasis. A good example is the word very in English, which originally meant "truly". Compare the abovementioned hāyil, which originally meant "terrifying" but in al-Maġribī's time was weakening to "great, wonderful". This is also the case with the word dinaf which appears in the expression dinaf fī l-īsāq “love-sick” (22b). In Classical Arabic, the meaning of dinaf is “having any disease: or emaciated by disease so as to be at the point of death”, while in MSA it is “seriously ill”, while in modern Egyptian it means “oafish”. We see the same with the word dinaf (34b) means “to break the skull” in Classical Arabic, while in the 17th century it had the meaning of “to hurt with words”.

Semantic expansion
When the meaning of a word is expanded over time, this is called semantic expansion. The word biṭūṭa (37b) meant “message sent by pigeon” in al-

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494 In §6.5.1.1.
495 Lane (1955-6) III p. 919c.
499 See Hava p. 794b.
Linguistic Analysis

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

Transfer

With the invention of new concepts, the need for new names arises. In some cases, al-Mağribî presents the older meaning which has since changed. Existing words often get a new meaning, based on similarity in appearance (metaphor) or function (metonymy) with the new concept. For instance, the word قن (111b) used to have the meaning "to administer a clyster": دوا الدارح قن "he administered the medicine to the sick person with a clyster" (111b). With the arrival of the hypodermic syringe it came to mean “to inject”.

The word جب (12a) first meant “bosom” and “bosom of a garment”, and the Arabs often carried things in the bosom of their shirts. When the pocket was introduced, it took over this function and was, therefore, also called جب. Al-Mağribî says the following about this word: يقولون الجب على ذلك الذي يوضع فيه الدراهم بالجيب يقلع الجب (12a) “they say جب to (the place) where they put their money at the side”. It is unclear about which part of the garment al-Mağribî is speaking here. The pocket as we know it today is, according to Kalfon Stillman (2003) p. 170, a European innovation which was introduced to Palestine during the late 1930s and early 1940s. However, this is contradicted by Lane (1955–6) III p. 492c, who mentions that the Arabs had pockets in the 19th century.

Another well-known example of transfer is the word هاتف “the voice of an unseen man” (35b) which now is used in MSA for “telephone”.

500 It is known that the word had this specific meaning at that time, because it is also the only meaning al-ئفادج p. 41 mentions.
502 Ibid. p. 92a.
504 See Lane II p. 492c

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1 Life and Works of Yūsuf al-Maġribī

The subject of this dissertation is a book entitled *Dīf/unie2BF ıl-i/uni1E63r /unie2BFın kılām ıhl Mi/uni1E63r*, "Removing the burden from the speech of the Egyptians", a word list of the Egyptian Arabic dialect dating from the 17th century. Its author is Yūsuf Abū al-Mahāsin Ġamāl al-Dīn b. Zakariyyā b. Ḥarb al-Maġribī al-Miṣrī al-Ġazālī (±970/1562-1019/1611), who was born and raised in Cairo, and was of North-African origin. At the age of seven, and after the death of his father, he went to live with his maternal uncles. They were sword belt manufacturers, and lived in the Ibn Țūlūn quarter, a meeting point for North-African pilgrims where a large concentration of North-Africans resided. Al-Maġribī learnt the Qur'ān in the Ibn Țūlūn mosque. When his uncles left Egypt, he joined al-Azhar after a very short-lived career as a fabric merchant (§1.1). Some of his teachers there were famous scholars, including: Ibn al-Ğaytī (910/1504-981/1573), head of the șūfi-monasteries al-Șalāhiyya and al-Siryāqiyya in Cairo; Yahyā al-Ăsli (910/1504-1010/1601-2), a famous poet; and ʿĂli al-Maqdisī (9.0/1514-1004/1596), head of the Ḥanafī order and one of the greatest imams of the time (§1.1.1).

Details about al-Maġribī’s personal life are scarce. In *Dīf/unie2BF ıl-i/uni1E63r*, al-Maģribī writes that he held a wı/uni1Ew3īfı or official post (§1.2), and refers to himself as ılcı/uni1Ew3īr on several occasions (§1.3), implying that he was a șūfi. In fact, some of his teachers were also șūfis, such as Ibn al-Ğaytī. The influence of Sufism on al-Maġribī’s work is obvious, because in *Dīf al-iṣr* he refers to a great number of books written by șūfis, such as Ibn al-Alrāki, al-Ŷārāwī and al-Ğazāli. Another aspect about his personal life that is known is that he frequented mıǧālis, social gatherings, during which intellectuals discussed all kinds of topics, such as literary and linguistic issues, and also recited poems. We get a glimpse of these in *Dīf al-iṣr*.

Of the twelve titles that are known to have been written by al-Maġribī, other than *Dīf al-iṣr*, only two have survived (§1.4):
- *Taḥmīs Lāmiyıt ibn al-Wırdī*, an adaption of the Lāmiyıt al-īfān wa murṣidat al-ijkstra, a moral poem by Abū Ḥaṣ ʿUmar b. al-Muẓaffar b. al-Wardī (689/1290-749/1349);
- *Buğyıt ıl-ırīb wı ġunyıt ıl-ıdīb*, a work about various topics, meant as an aid when composing poetry.

His other works, which as far as we know have not survived, include translations from Turkish and Persian into Arabic, indicating that al-Maģribī had a good knowledge of these two languages.
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2 Description of the manuscript
The only known manuscript of Dıfünıe2BFılı-i/uni1E63r is the authograph, which is kept in the St. Petersburg University Library (§2.1). It was brought to Russia by Muḥammad ʿAyyād al-Ṭanṭāwī (1810-1861). He was Professor of Arabic at St. Petersburg University from 1847 until his death, when he bequeathed his entire manuscript collection, including Dıfünıe2BFılı-i/uni1E63r, to the university library (§2.1.1).

In its present form, the manuscript consists of 134 folios. Eleven quires, i.e. 110 pages, have been lost over the years. The manuscript is a first draft, and there are a large number of corrections, additions, notes and comments added to the margins. The work was written in 1014-5/1606, and in its present state contains 1406 entries (§2.2).

The book was first entitled al-Faḍl al-ʿāmm wa qāmūs al-ʿawāmm, “The general benefit and the dictionary of the common people”, but al-Maġribī eventually settled on Dıfünıe2BFılı-i/uni1E63r/uni1E63r ıkila mıhl Mi/uni1E63r “Removing the burden from the speech of the Egyptians” (§2.3).

3 About Dıfünıe2BFılı-i/uni1E63r ıkila mıhl Mi/uni1E63r
Dıfünıe2BFılı-i/uni1E63r ıkila mıhl Mi/uni1E63r is an important source of the Egyptian dialect at the end of the sixteenth and the beginning of the seventeenth centuries (§3.1). It is presented in the form of a list of Egyptian Arabic words, which al-Maġribī checked for consistency with Classical Arabic by referring, mainly, to al-Qāmūs al-muḥīṭ, the great dictionary by al-Fīrūzābādī (729/1329-817/1415). As the title of Dıfünıe2BFılı-i/uni1E63r indicates, the author’s aim was to prove that many words of the Egyptian dialect which were considered to be “incorrect” Arabic in fact have their roots in the Classical Arabic language. There are very few works in the same field, which makes Dıfünıe2BFılı-i/uni1E63r of special interest.

Al-Maġribī reveals a number of his reasons for writing Dıfünıe2BFılı-i/uni1E63r (§3.2). He was annoyed to find that many words which he knew to be “correct”, i.e. which were used in accordance with Classical Arabic usage, were claimed to be incorrect by some intellectuals. He mentions a case where someone was laughed at for using a particular expression, while al-Maģribī knew that it was, in fact, entirely appropriate. Therefore, he felt the need to deal with this ignorance by investigating which colloquial words had the same meaning in Classical Arabic. A second reason was his desire to study al-Qāmūs al-muḥīṭ and he, accordingly, combined the two objectives in one book: a work which investigated colloquial Egyptian Arabic words, and checked their meaning in al-Qāmūs al-muḥīṭ.

The idea of writing a book in defence of the Egyptian dialect was unique for the time. The only other works in which colloquial vocabulary was compared with
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Classical Arabic, were those of the laḥn al-ʿāmma genre, “errors of language made by the common people”. As the name suggests, these books aimed to highlight, and then correct, “mistakes” in language, which was quite the opposite to al-Maġribī’s goal. Nevertheless, al-Maġribī was influenced by this genre in the way he set about his task. He was familiar with at least one specimen of the genre: Durrat al-ğawāṣīf awḥām al-ḥawāṣps by Abū al-Qāsim al-Ḥarīrī (446/1054-516/1122), of which he had created an arrangement and appendix. Indeed, he even borrowed some of the terminology used in the laḥn al-ʿāmma literature, e.g. he introduced the dialect word with yiqūlūn “they say”, and the correct form (if he established that the dialect form was not “correct”, which happened in spite of his intentions) by wa al-ṣawāb... “whereas the norm is...” (§3.3.1).

Al-Qāmūs al-muḥīṭ also greatly influenced al-Maġribī, which is logical when considering that studying al-Qāmūs al-muḥīṭ was one of his reasons for writing Dıf ıl-i/uni1E63r. Al-Fīrūzābādī’s influence is apparent in the arrangement of the entries, the so-called rhyme arrangement, which organises roots according to their last radical. It also had a great influence on the choice of the entries in Dıf ıl-i/uni1E63r. Indeed, there are many consecutive pages in which al-Maġribī does not introduce any word that cannot be found in al-Qāmūs al-muḥīṭ (§3.3.2).

Dıf ıl-i/uni1E63r was, in turn, a source of inspiration for another Egyptian scholar, Muḥammad ibn Abī al-Surūr al-Bakrī (±998/1589-1633?)(§3.4). He wrote an abbreviated version of it entitled al-Qıwl al-muqtı/uni1EeDıb fīmā wāfıqı luġıt /unie2BEıhl Mi/uni1E63r min luġāt ıl-/unie2BFArıb (“The abbreviated speech concerning what agrees in the language of the people of Egypt with the languages of the Arabs”). Ibn Abī al-Surūr’s abbreviation of Dıf al-ısr is based on the complete manuscript, which can be useful when reconstructing some of the entries that were lost. However, Ibn Abī al-Surūr left out all of the words that do not have an Arabic root, depriving linguists of the most interesting aspect of the work. He also did some editing work, such as abbreviating the quotations from al-Qāmūs al-Muhīṭ, and omitting the anecdotes and poetry etc. Furthermore, he often reworded the entries and made considerable changes to the text, which decreases al-Qıwl al-muqtı/uni1EeDıb’s value when it comes to reconstructing Dıf al-ısr’s lost entries.

After Ibn Abī al-Surūr, both manuscripts (Dıf al-ısr and al-Qıwl al-muqtı/uni1EeDıb) came into the hands of Yūsuf al-Mallawī, known as Ibn al-Wakīl (18th century). He copied Ibn Abī al-Surūr’s al-Qıwl al-muqtı/uni1EeDıb while keeping Dıf al-ısr open next to it, adding some of the entries that Ibn Abī al-Surūr had left out. There is then a gap of almost two centuries, and the next information we have is that the manuscript had fallen into the possession of Muḥammad ʿAyād al-Taḥfīzi. The sources I have consulted do not indicate how and where this happened. The next person to take
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an interest in Daş al-išr was the German orientalist Heinrich Thorbecke (1837-1890), who copied the manuscript but did not, apparently, use it in his studies. Then, in 1926, Ignatij Julianovič Kratchkovsky (1883-1951) wrote an excellent article about Daş al-išr and al-Maġribī, and in 1968, Daş al-išr was published in Moscow as a facsimile. The text was introduced by 'Abd al-Salām Ahmad 'Awwād in Russian and Arabic, and he also produced extensive indices to it. After the publication of the facsimile edition, some articles about Daş al-išr were published, all highlighting the dialectal materials. Its dialectal poetry has been discussed in several articles by Olga Frolova,505 and more recently, Nelly Hanna (1998) has considered some of the work’s cultural aspects (§3.5).

Strictly speaking, Daş al-išr cannot be defined as a dictionary because the entries often lack a definition. Therefore, “word list” is a more accurate description of the work. As referred to previously, al-Maġribī’s objective of proving the validity of colloquial words was achieved by comparing the entries with al-Qāmūs al-muḥiṣ. Al-Maġribī considered any word to be correct Arabic if it could be traced to an Arabic root and its meaning had a resemblance, no matter how distant, to the meaning of this Arabic root. This meant that the root should not have undergone any phonetic changes, such as from interdental fricative to dental stop. If a word did not have an Arabic root, al-Maġribī stated that it was “unknown” to him. This meant that he had not found it in the Classical Arabic dictionaries. Sometimes, al-Maġribī’s explanation of a word is incorrect, mainly because he did not realise (or did not like to admit) that it had been subjected to certain phonetic changes. For instance, he insists on relating the word ma'laqa “spoon” to the root 1Q “to hang”, instead of recognising (or admitting) that a metathesis of 1a and lām had taken place (§3.6).

In most cases, the entries are not vocalized (§3.7.1). The pronunciation of a word is, however, sometimes demonstrated by either a description of the vowels contained in it (e.g., سفوف 1aamed 5ina.ded “medicinal powder”, with a u after the letter sin), or by a comparison of the entry to a well-known word (e.g., 5alaqal 1aadm “man” like šıdād). Neither of these methods are of al-Maġribī’s own invention: they were simply borrowed from al-Qāmūs al-muḥiṣ, which is another sign of the influence this work had on him.

Al-Maġribī classified the colloquial words in a variety of ways (§3.7.4). When a word could not be found anywhere in al-Qāmūs al-muḥiṣ, he describes this fact with a variety of expressions: ولم اعلم له مناسبة; ولم يعلم wa lam yu'lam “it is not known”; 505 In Frolova (1982, 1995 and 1997).
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"I do not know an occasion that corresponds to it" etc.

In other cases, when correcting a "deviation" from Classical Arabic, the following expressions are used: 

- wa la-šawab “and the correct [form] would be”
- wa innâmâ huwa “however, it should be...” etc.

For "to mispronounce / misread", the verb صَحْف and its derivatives are used: صَحْف “they mispronounce”, صَحْف “it is a mispronunciation of” etc.

These comments also indicate that al-Maġribī was not always able to distance himself from the concept of the laḥn al-‘anma-works, namely that the colloquial was wrong and needed to be corrected.

4 The poetry in Daf' al-‘ısr

There are 26 mawāwil written by al-Maġribī in Daf' al-‘ısr (§4.1). A mawāwil is a non-Classical verse form which could be written in either Classical Arabic or the colloquial. Al-Maġribī’s mawāwil all consist of four lines and contain homonymous rhyme, i.e. the rhyme word is the same in each line but is used with a different meaning. The mawāwil are all in the bāṣī metre. Although al-Maġribī used some Classical Arabic vocabulary in these poems, the metre indicates that in most cases the words should be read without īrāb and ṭanwīn. These poems are generally love poems, and contain the vocabulary that is typical of this genre.

There are also 18 small, two-verse poems in Daf' al-‘ısr, which were composed on the occasion of a taṣfīq, i.e. a word which can be read with fatḥa, kasra or damma (§4.2.1). Al-Maġribī arranged them into quatrains, in which the first, second and third hemistichs end with one of these variants. The fourth ends with another word, thus creating the rhyme scheme āāāb. These poems are all in the rajaz-metre, and are all dimeters (mınhūk al-rajaż). They are called muţallaţāt.

There is also an example from the aforementioned (see §1.4) taḥmīs of Lāmiyat al-‘ıhsān wa muršidat al-ḥillān by Ibn al-Wardī (§4.2.2). Mainly to demonstrate the use of a word, other instances of al-Maġribī’s Classical Arabic poems are scattered throughout Daf' al-‘ısr, as are fragments of those by famous poets such as al-Mutanabbī and Abū Nawās. There are also some riddles (§4.2.3), which are short poems in the interrogative form. In these, al-Maġribī played with the different meanings that a word could have.

The metres most frequently utilised by al-Maģribį are the bāṣī and the rajaz, because of their respective use in the frequently occurring mawāwil and muţallaţāt. The division of the other metres is as follows: sārī 6, ḥaʃf 5, wāfīr 5, ḥażān 5, ramāl 5, muţatt 4, kāmil 3, tawīl 3, mutadārik 2, munsarīn 1 (§4.2.4).
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The Persian poetry in Daf' al-ıṣr consists of three quotations from the Gulistān by Sa'dī (d. 691/1292), and one verse by al-Mullā Hāfiz (726/1325-6 - 792/1390). The Turkish poetry is comprised of two poems about coffee: one by an unknown Turk, and one by al-Maġribī himself. He writes that he composed this poem on the spot during a mağlis; it would, therefore, be safe to say that he thus displayed great skill in the Turkish language (§4.3).

5 Aspects of daily life

Al-Maġribī describes many aspects of daily life in Egypt at the beginning of the seventeenth century. Much attention is paid to food and drink (§5.1), and there is reference to many items which are still known in Egypt today, such as kunāfī “pastry made of thin vermicelli-shaped dough”, kuh al-ʾid “cookies served at the religious holidays” and qaṭāyif “sweet pancakes”. Some of the food stuffs which are no longer available are: ḥuššānak “pastry filled with almond paste”, ḥaṭṭiliyya “a sweet dish made of wheat starch and milk”, ṭuḥāmiyya “marble sweet” (so called because its colour resembles that of marble), kumāğa “dry bread” (from Persian ḵūmāğa), ḥuška falāw “dry rice” (from Persian ḥuška, “boiled rice without butter” and ʾalâr palāv, “a rice dish”) and ʿarnabīyya “hare ragout”. The Turkish and Persian influences in Egypt at the time are obvious from the large number of food stuffs with Persian and Turkish names that are mentioned in Daf' al-ıṣr.

It is also clear that coffee was extremely popular in Egypt in al-Maġribī’s time, because he writes about it frequently and even reveals that it was discussed in a mıǧlis. He mentions that the best type of coffee is not made from the beans, but from the qišr, i.e. the husks (§5.1.3).

The entry about tobacco is particularly interesting (§5.2). Al-Maġribī mentions that in the year Daf' al-ıṣr was written, i.e. 1014/1606, a new phenomenon called ṭibāḥa had come into fashion. Tobacco was indeed introduced in Egypt in 1603-1604.106 Al-Maġribī mentions its price: one ʿatīl (around 443 grams) cost three gold coins. He also mentions that there was some question about whether it was permitted to smoke while fasting during Ramaḍān. According to a certain šaykh called al-Zayyādī it was, although al-Maġribī did not agree.

106 See EI X p. 753b (R. Matthee).
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There are some references to medicine as well (§5.3). Most are descriptions of the medicinal properties of herbs and vegetables. Some common ailments are also referred to, such as شقاقد "cracked skin", فتقر "hernia, rupture", or شقاق "a splitting headache". Different treatments are described, such as مرهم "ointment" and لوق "electuary".

A few entries concern the terminology used in games. Chess was popular, and related terminology is provided, such as قرزان "queen", دست "game" and مرداد, meaning literally "affected by ophthalmia", i.e. somebody who lost a game but does not realise it. Another popular game was the طب "game", which is still played today (§5.4).

Many items of clothing are mentioned (§5.5). Most of these are still in use today, and only a few are currently unknown. Of the latter, there are two examples. The first is the بنيت, which is mentioned in Dozy I 330b as "semble être le nom d'un vêtement", and the second is the كامليت, again mentioned by Dozy II 489b as "espèce de robe". In both cases, Dozy is the only source where I have found a reference to these items. Unfortunately, al-Maġribī’s lack of description or explanation does not bring us any closer to an understanding of the nature of these garments.

The last category discussed in this chapter are the kitchen utensils, tools, and other household goods (§5.6). All of the items mentioned in دیفرسیون are still in use today, showing us how little Egyptian society has changed in this respect over the centuries. Their inclusion in دیفرسیون is also remarkable in the sense that al-Maģribī, as a respectable Azharī scholar, did not believe that it was beneath him to refer to them and make them the subject of his study.

6 Linguistic Analysis
Orthography (§6.1)
The orthography in دیفرسیون does not comply with the standards of Classical Arabic, particularly the use of the هامزه, which is placed rather arbitrarily (§6.1.1). The final ā can be written with َاء, أ and ِاء. Very often, the هامزه in any position is omitted altogether, and the final یاء and alif maqṣūra appear inconsistently, sometimes with and sometimes without dots (§6.1.2). We even find a final یاء where alif would be expected, e.g. عصا "stick" (§6.1.3). In a few cases, مربعة is written without the dots in status constructus (§6.1.4). Sometimes, al-Maģribī writes dental plosives where we would expect to
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find interdentals in a purely Classical Arabic context (§6.1.5). There are also cases of hyphenation, i.e. words broken off at the end of the line (§6.1.6). The colloquial material is sometimes written with historical spelling, following the spelling of Classical Arabic, and sometimes with phonetic spelling, reflecting the colloquial pronunciation. All of these are traits which are characteristic of Middle Arabic texts (§6.1.7).

Phonology (§6.2)
In Cairo, Alexandria and along the Damietta branch of the Nile, qāf and ǧīm are nowadays pronounced as //uni0.BE/ and /g/ (§6.2.1). There has been an ongoing discussion about the issue of when the inhabitants of Cairo started to pronounce qāf as // and ǧīm as /g/. Behnstedt and Woidich (1985) I p. 31-32 propose the theory that the pronunciation // - /g/ is an ancient feature. Another viewpoint, which was first offered by Blanc (1981), is that the pronunciation of ǧīm as /g/ is relatively new in Cairo, and the final stage of the depalatalization of ǧīm was not finalized until the period 1800-1860. Hary (1996) suggests that a shift has taken place in the pronunciation of the ǧīm, not once, but twice: from /g/ in the 6th/7th centuries to /g/ in the 12th-13th centuries and back to /g/ in the 19th-20th centuries. Two examples from Dıf/unie2BF ıl-i/uni0644.fina/uni062C.init/uni0631 rıǧl “man”, which was used in the countryside. Al-Maġribī describes that the ǧīm is pronounced “between kāf and ǧīm”. From this, Blanc concluded that the pronunciation was rıǧl with /g/. Because al-Maģribī found this worth mentioning, this is, according to Blanc, an indication that this was not the common pronunciation of the ǧīm in Cairo at that time. However, al-Maģribī was speaking of a rural dialect, in which this might indeed have been an uncommon feature, but this provides only very indirect information about the dialect in Cairo. There is also the possibility that the ǧīm in this particular example was pronounced as /d/ or as a palatalized /g/ because of the following l, a feature which can still be found in some rural areas in Egypt. This feature could indeed have attracted al-Maģribī’s attention.

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508 In the Western Delta and Middle Egypt, ǧ can become d before liquid and nasal consonants. See Behnstedt-Woidich (1985) I p. 70 (note to map 11). In the Western Delta, it can be pronounced as a slightly palatalized g before the l, see Doss (1981) p. 27.
The second example quoted by Blanc is the word لکن لاسان “brass vessel”. However, al-Maġribī mentions that it is used in Turkish and in al-‛arabiyya, by which he means Classical, not Egyptian Arabic.

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

Al-Maġribī does not make a direct statement about the pronunciation of the qāf. However, he does mention that the Egyptians say دُلَّهُ وَالدِّينَ “so-and-so is disobedient towards his parents”. In Classical Arabic, this would be عاقَّبَهُ, the active participle of the root QQ. In Egyptian Arabic, the active participle of verbs mediae geminatae is fā’il. Therefore, the Egyptians would have said عاقَّبَهُ instead of عاقَّبَهُ. The only explanation of why al-Maġribī would have written عاقَّبَهُ is because it was pronounced عاقَّبَهُ, and he wrongly interpreted it because of the glottal stop in the middle of the word as an active participle of a verb mediae infirmæ.

There are numerous traits which the colloquial material in Dıf/ıl-i/uni1E63r has in common with modern Cairene Arabic. There are many examples of words in Dıf/ıl-i/uni1E63r in which the change from interdentals to plosives is visible. Al-Maġribī even explicitly mentions that the ǧ was pronounced as ǧ in the dialect of Cairo (§6.2.2). It is obvious from many examples that the hamza, in the initial, intervocalic and final positions had disappeared (§6.2.3). Both emphatization and de-emphatization are attested in Dıf/ıl-i/uni1E63r (§6.2.4), and there are also a few examples of the voicing of s; once this is caused by the following d, but in the other examples it is in the word’s initial position and it is not exactly clear why the voicing has taken place (§6.2.5). Many instances of the assimilation of the ǧ of the passive-reflexive forms (V, VI and VII) to the following letter can be found, e.g. يُفَسَّرَ “to eavesdrop” (46a) < يَفَسَّرُ (§6.2.6). There are some examples of metathesis in Dıf/ıl-i/uni1E63r,

509 On fol. 11b.
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amongst which are a few that are still in existence today, such as مَلَاقَة ma'laqa < مَلَاقَة mi'laqa “spoon” and مَسَاقَة saqqāfa < سَفَاق “to applaud” (with de-emphatization of the ج) (§6.2.7). It cannot be concluded with any certainty whether or not the diphthongs had developed into long vowels in the dialect of Cairo, but the writing of the word اَيْش āyš with ⟨i⟩ suggests the pronunciation /iʃ/ or /eʃ/, i.e. a shortening of the vowel ə (§6.2.8). There are some instances of the lengthening of short vowels, e.g. كَم kām “how much?” (106a,b) < كم /uni0634/uni0627 (§6.2.9) and of the shortening of long vowels (e.g. بَكْيَة bakkīya “cry-baby” (56b) < بكية) (§6.2.10). There are also a few examples of pausal imāla, a feature which disappeared from Cairo during the 19th century, but can still be observed in the Egyptian countryside today (§6.2.11). As far as can be judged from the orthography, the vowel distribution is generally the same as in modern Cairene Arabic (§6.2.12).

Morphology (§6.3)
The vowel of the prefix of the imperfect is ⟨i⟩ (§6.3.1.1), and in the perfect the prefix of forms V, VI and the quadriliterals is ⟨it⟩-, although ⟨ti⟩- is also found in some classicisms (§6.3.1.2). The prefix of form VII, however, is ⟨in⟩-, not ⟨it⟩- as in modern Cairene Arabic (§6.3.1.3). The vowel distribution in forms II, V and the quadriliterals is the same as in modern Cairene Arabic, i.e. ⟨i⟩ if the second and/or third radicals are emphatic, laryngeal (not ⟨h⟩), pharyngeal, or postvelar fricatives. In all other cases, the vowel distribution is ⟨a-i⟩ (§6.3.1.4). We also find some instances of form IV and the internal passive, which in modern Cairo Arabic only exist in loan words from MSA (§6.3.1.5-6). It is very likely that these are classicisms and did not belong to the colloquial vocabulary of that time.

The demonstratives were دَا, دَي and دِوَل (§6.3.3). There are two examples of preposed دَي, the first followed by a feminine noun, and the second by a masculine noun. Although this does not represent a solid foundation upon which to build any conclusions, this point does confirm the findings of Davies, who notes that “there is no strict correlation between the form of the demonstrative and the gender of the noun”, and that “especially frequent preposed is دَي”. In modern Cairene Arabic, the normal word order is noun - demonstrative, e.g. ِpiryql da, but in certain expressions the order demonstrative – noun can be found. The function of this word order is to cause an “increased intensity of awareness because of its

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510 However, ⟨in⟩- is still found in the Ṣaṛqīya today, see Behnstedt-Woidich (1985) 1 map 242.
Summary and Conclusions

contrast with the normal word order”, e.g. yādi ṣṣudfa ssāda “what a happy coincidence!”.

The word dillā is a demonstrative which seems to have fallen out of use fairly soon after al-Maģribī wrote Dıf/unie2BF ıño/uni1E63r. In Dıf/unie2BF ıño/uni1E63r, it occurs only in combination with mā: mā dillā “what kind of ... is”, whereas in Nuzhıt ıl-nufūs (15th century) it still appears as a normal demonstrative, both in combination with a noun and independently, while in Hazz al-qubūf (second half of the 17th century) it does not occur at all. The demonstrative particle ‘ādī already existed in al-Maģribī’s time; moreover, the particle ‘ad + personal pronoun was also used, and can still be found in the Dakhla-oasis today513 (§6.3.4).

The interrogatives are the same as in modern Cairo Arabic, except for ınā “which”. This reveals a resemblance to modern ānī (§6.3.5). The diminutive seems to have been used more often than in modern Cairo Arabic, where it is no longer productive (§6.3.6). As for the adverbs, the most interesting is hwn “here”, which sounds decidedly Levantine to modern ears, although it is mentioned in Nuzhıt al-nufūs, and is still used in Egypt’s oases (§6.3.7).515

Syntax (§6.4)
Since the examples of sentences in Dıf/unie2BF ıño/uni1E63r are always rather brief, not much can be learned about syntax. The negation used is always mā; however, this can probably be attributed to al-Maģribī’s tendency to use a somewhat classicized context for his entries (§6.4.1). There are three examples of asyndetic clauses, i.e. clauses where ‘ın is omitted (§6.4.2), one of which is in a Classical Arabic context.

Wishes in Dıf/unie2BF ıño/uni1E63r are either expressed by perfect + subject (as in Classical Arabic) or by subject + imperfect (as in modern Egyptian Arabic)(§6.4.3).

The interrogatives are placed at the beginning of the sentence (§6.4.4). Sharbatov (1969) p. 312 states that the fact that al-Maģribī places imtā and ıš at the beginning of the sentence, while nowadays they are placed at the end, is evidence of the final struggle between Coptic and Arabic in the 16th and 17th centuries. This is, however, unlikely. In modern Egyptian Arabic the position of the interrogative is in situ, i.e. it takes its position according to its function in the sentence. In Dıf/unie2BF ıño, ıš is in all cases the subject of the sentence, and is therefore placed at the beginning of the sentence, just like in the modern Arabic spoken in Cairo.

516 BW IV p. 494b “hawn hier: min hawn hier lang”.
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Furthermore, it has been proven that Coptic was already extinct in Cairo in the 17th century.\footnote{See e.g. MacCoull (1985), Rubenson (1996), and EALL I p. 495 (T.S. Richter).}

There are three more notable features of syntax:
- the particle ḏa.nn ($\S$6.4.5), which is used to describe the continuation of an action;
- the word qa'id ($\S$6.4.7), which is used as an auxiliary verb expressing continuity;
- the word šā, which was originally a verb meaning "to want", had already acquired the function of future marker in the Yemeni dialects in the 17th century ($\S$6.4.6).

These three features are still in use in this way today.

Vocabulary ($\S$6.5)

$Daf\ al-\text{i-r}$ focuses not only on the speech of the intellectuals of the day, but also on various other social classes such as the artisans, working classes, country people, those from other Arab-speaking countries, and women and children ($\S$6.5.1). Al-Maġribī hesitated about including the final category, because he felt that it was not an appropriate subject for a serious work. So far as the speech of women is concerned, an interesting entry is the word ḥāyil, which was just making its semantic shift from "terrifying" to "wonderful" at that time, which started in women's speech according to al-Maġribī ($\S$6.5.1.1).

The loanwords found in $Daf\ al-\text{i-r}$ reflect the long influence of Turkish and, through it, Persian, on the Egyptian dialect. Most of the Turkish and Persian entries remain in use today ($\S$6.5.1.4).

Striking is al-Maġribī's interest in slang, particularly insults and abuse. Many synonyms of "stupid" are mentioned, as well as a number of words meaning "to insult". Although al-Maġribī does not condemn this kind of language, the feeling exists that he included these entries because he found them entertaining ($\S$6.5.2).

Another means of enriching the book is the use of puns, which are based on words that have more than one meaning, such as ḏa.ll "coquetry" / "to indicate" ($\S$6.5.3).

I have calculated that about 64% of the 1406 entries in $Daf\ al-\text{i-r}$ are still in use in the Egyptian dialects today. ʻAwwād (1968), on the other hand, suggested that this figure was 80%. This discrepancy can be attributed to two factors: firstly, ʻAwwād wrote his thesis in the sixties, and some words have become obsolete in the past 40 years; secondly, ʻAwwād may well have included some words which are not, strictly speaking, dialect but MSA, but are well-known to educated Egyptians.
Summary and Conclusions

I did not count these as belonging to the dialect lexicon. 21% of the entries in Daf al-ısr can no longer be found in the Egyptian dialects of today, but can be related to Classical Arabic, and 3% were still in use in the 19th and at the beginning of the 20th centuries, but have become obsolete since then. Less than 2% are still found only in dialects outside Egypt, such as Syrian and Moroccan, even though most of these words belonged to the dialect of Cairo in al-Mağribi’s time. A further 3% can be found only in Dozy’s dictionary. This is interesting because Dozy included many Middle Arabic vocabulary items, which can be found in neither dictionaries of Classical Arabic nor those of the modern dialects. A further 1% are loanwords from Persian and Turkish, and can only be found in dictionaries of these languages and have since disappeared from the Egyptian lexicon. Finally, almost 6% of the entries could not be traced in any dictionary or other reference work that I consulted.

There are also entries which still exist in modern Egyptian Arabic, although they have undergone a semantic change (§6.5.4.1). In some instances, an expression has come to mean the opposite, e.g. نقطع فروتاك, which meant “we speak well of you” but nowadays means “we speak badly of you”. There are also examples of metaphors which created new meanings, e.g. حاك which literally means “to weave” but was used in the sense of “to come to mind” (“weaving a thought”). Words can have a stronger or a weaker meaning, the latter as a result of frequent use (semantic bleaching), e.g. نعاف “to hurt with words”, which in Classical Arabic means “to break the skull”. A device by which words for new concepts are created, is transfer, i.e. using existing words with a new meaning, based on similarity in appearance (metaphor) or function (metonymy) with the new concept. An example from Egyptian Arabic is the word جيب which originally meant “bosom of the garment” but because of the similarity of function (carrying things in it) got the new meaning “pocket”.

There are only a few sources of the Egyptian-Arabic dialect from this period available. These include Nuzhat al-naﬁs wa-mudhik al-‘abīs by ʿAlī ibn Sūdān al-Balbūgānī (1407-1464), described by Arnoud Vrolijk, and Ḥazzi al-qaḥīf bi-šīr qasīd ʿAbī Šādūf (written in 1686) by Yūsuf al-Širbīnī (17th century), described by Humphrey Davies. Daf al-ısr fills the gap of more than two centuries between these two works, and is therefore an invaluable source of the Egyptian-Arabic dialect in the Ottoman period. Daf al-ısr is unique, however, because this was the first time

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517 E.g. هاما hāmā “here” (fol. 132b).
Summary and Conclusions

that the Egyptian dialect was the subject of a serious study, instead of being the object of ridicule or criticism.
Glossary

The translations in this glossary are based on the explanations al-Maġribī provides for the entries. If no translation or explanation is given by him, but the entry is followed by a statement that he considered its usage to be "correct", it can be assumed that its use in Egyptian Arabic is the same as in Classical Arabic. Therefore, the translation of the Classical Arabic is used as an indication of its meaning. When no indication at all about the meaning of a word is provided by al-Maġribī, the translation is based upon the definitions in relevant dictionaries.

Some words have been added to the list which are not separate entries in the Arabic dictionaries. The references to the most frequently used dictionaries are abbreviated. See the List of frequently used abbreviations in the Bibliography for the full titles.

"ah "exclamation of pain or anger". See HB 2a "ah yes; exclamation of pain". See also ānh.

bb بب "father". Mentioned here by al-Maġribī because of the doubling of the بb. See HB 2b. وتغم ان الباب بالكسر قريب باليس والنسبة له إلى الناس يغلطون "exclamation of pain or anger". See HB 2b. وتغم ان الباب بالكسر قريب باليس والنسبة له إلى الناس يغلطون "exclamation of pain or anger". See HB 2b. وتغم ان الباب بالكسر قريب باليس والنسبة له إلى الناس يغلطون "exclamation of pain or anger". See HB 2b.

brq ببر "'ever with a spout". See HB 3, 4a. ولما الاضطراب فمشترك ينطق على السيف "exclamation of pain or anger". See HB 3, 4a. ولما الاضطراب فمشترك ينطق على السيف "exclamation of pain or anger". See HB 3, 4a.

bn ببن "a fault, defect, or blemish in one's grounds of pretension to respect, and in speech, or language. Particularly the enormity that is committed with one who is termed مأبون "Mābūn "passive sodomite". Lane I 10a "made an object of

4a.

bn ببن "a fault, defect, or blemish in one's grounds of pretension to respect, and in speech, or language. Particularly the enormity that is committed with one who is termed مأبون "Mābūn "passive sodomite". Lane I 10a "made an object of
imputation, or suspected, of evil. Hence, a catamite; one with whom enormous wickedness is committed. See also أَبِهُ (120b) ubbaha “splendour”. See HB 3a and Wehr 2a.

bh يقولون أَبِهُ ويسمع من أهل الصعيد كلمة نعجب “exclamation of surprise, heard from سَعَءَس”. Still used in this way in Upper Egypt today (personal communication R. Mardiros).

tl يقولون على الشجر أَلِل بالمنتهى وانما هو أَلِل بالملئة (63a) اتَّل “tamarisk trees”. HB 6b “أتل tamarisk tree(s)”. For information about اتَّل, see §6.2.2.

tn يقولون اتَّن على الحمارة وانما هي اتَّن (109a) اتَّن “female donkey”. Wehr 3a “اتَّن female donkey, she-ass”. BW IV 1-2: “اتَّن إستلین (O&A 4), in Delta only in “der Beschimpfung” يا-بن il-اتَّن etc. This word is an example of the trend of putting –a after words denoting females, such as اَغُذُ > اَغِذُأ. 

hh يقولون أَحَبَّه بضم الهمزة وتشديد الحا المعجمة عند استحسان “exclamation of admiration”. HB 8b “اَحَبَّه (women in trad. soc.) exclamation of surprise = my (often used sarcastically in badinage)”.

hm يقولون إحِم عند الدخول لفضا الحاجة “ahum”, sound of clearing the throat before going to the toilet, in order to warn the ڭس. HB 9a “إِحْم onomatopoeic for the clearing of the throat”. For the Egyptians believe in ڭس, see Lane (2003) p. 224-5.

hh يقولون أَحَبَّه بضم الهمزة وتشديد الحا المعجمة عند “exclamation of admiration”. HB 9b “إِحَبَّه / إِحْبَر/ exclamation of disgust = ُعُجِّ! shame!”.

d الناس في مصر يقولون حتى بعض الخواص بغير فكرة لأنما هو أَدُو أَهَا “there he is”. This apparently corresponds to the modern اَهُ. In the Dakhla-oasis، اَهَي is still used، see BW 3 359a. See §6.3.4 for more details.

dm يقولون اَكِنَا الخبر بالفأذام وانما هو اَدْم (95a) اَكَنِم “gravy”. See HB 12b and BW IV 2b.
Glossary

'idāwāt nās (123a)Seeing in the image of a "social skill" Dozy 15a "maltreatment": Lane 13c "instrument, tool".

'idīnī (109a)adīnī وquot;here I am". adīni nū. HB 1a "adīnī <Copt. /w pron suff 'adīnī/ demonstrative drawing attention to a following pronoun or noun. 'adīnī qārī here I am". See §6.3.4 for more details.

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

'asīwan (109a)asīwan بquot;craftsmen". It is a plural of a plural: the plural of asītān, plus the suffix of the sound plural -ān, following the pattern āsīlī. The plural is uṣpātū nowadays, see HB 21b. Today, the plural of asītān is uṣātā, see HB 19b, not asītān.

'asālah (123a)asālah "grief". See HB 23b, Wehr 18a.

'yāsūr (123a)yāsūr /yu'sūr/ 'allā بquot;to treat badly". Al-Maqrīzī says the meaning in al-Qānūn al-muḥīt, "to console", does not fit. Dozy 124a "yāsūr, asī, l. aor. i, c. على p. infester, incommoder, tourmenter". This meaning could fit; it is also followed by 'asāalah أسياء: أسياء "to traduce, to damage". See the gloss themselves for 'asāalah أسياء: أسياء 11 أسياء 43 محرفة عنها. وقد ذكرناها أيضاً في (قاية) انظرها هنا.
Glossary

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According to al-Maqribî, this is the nisba of a town in al-Hind. He could mean Osh (Ūš), a large town in Kyrgyzstan. They say, no references found.

ඐේ

They say "potash". Wehr 22b "usahaan" potash; saltwort. Hafağî p. 13 thinks it is Arabized. Steingass 67a "usahaan", išăn the herb alkali, and the ashes which are made from it, with which they wash clothes and the hands after eating". Vollers (1896) p. 636 confirms its Persian origin.

ඐේ

See HB 25a. From the Latin stabulum, see Vollers (1897) p. 312.

ඐේ

"opium". See HB 28a. Lane I 70b "an arabicized word, from the Greek οπιόν, either immediately or through the Persian άπιον". Vollers (1897) p. 294 also mentions its Greek origin.

ඐේ

"daisy". See HB 28a.

ඐේ

"God". (120b) allâh the god.

ඐේ

"divine". Lane I 75b "الله" God, or revelation or inspiration".

ඐේ

الله "food". And the name Allah in Arabic means "to misspell" here, since it is very unlikely that people would mispronounce the word akl in such a way. See also, "so, in that case". For similar spellings / mispronunciations.

ඐේ

And they say "a town in al-Hind. He means either Allah or the name Allah in Arabic means "so, in that case". See HB 37b-38a ummal, Dozy I 36b "الله" et al. (source: Bochoris). According to Brockelmann (1961) II p. 654, 'ummal is derived from 'immalā "if not", which was followed by fa with the meaning of "if ... does not happen, then ...". This was then shortened to 'ummal.
Glossary

'nm

 يقولون على خلوي مامونية لم يعلم وكتبت اسمها مامونية "marzipan". Lane I 103a "mazapan"

'n

 ويقولون اذا كانوا مستغرين شيئا هذا جا من انا داهيه من انا كروه من أنا "which". Compare with the present day 'ani. The latter is not found in HB, where on p. 42a only anh is referred to; I have, however, often heard it in Cairo. Spiro 22b also mentions any (he writes ا with y). See §6.3.5.4.

'nq

 اعر من بيض الاقام "Egyptian vulture", 'azz min byd al-anūq "rarer than the eggs of a vulture". See Wehr 40a.

'ny

 "first". Al-Mağribī does not mention whether it is awwal as in Classical Arabic, or awwil as in the Egyptian dialect (see HB 44a). As with some other entries, the reason why this word was added to the word list is unclear.

'hl

 يقولون آمن من كذا وناسا يقلن اوه يقولون في وقت الغيظ اوه بكسر الالوا المشددة وسكون الهاء وضم الهمزة "exclamation of

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

anger”. On fol. 120b it is specified as women’s speech. HB 45a “ooh exclamation of exasperation”. Wehr 46a mentions āh, āhā, awūh, and āwwāh “ah! oh! alas!”. See also ā.

*yyā

They say “what?”. The shortened pronunciation, ā, suggests that it was pronounced ā, not āyyā. Nowadays, it is ā in Cairo, but ā in many other places in Egypt, such as the western Delta and the oases (see BW IV 10a). See Sharbatov (1969) p. 312. Also mentioned by Ḥafūṣī 17. See §6.3.5.2.

ymtá

Earlier form of īmtā’. Al-Maḡribī explains this is mtá plus an extra ‘ay, or that “ay on its own is a word for ‘yes’. See §6.3.5.3.

yyā

They say “that one”; “the before-mentioned”; “he”. It is used to refer to a person. The Bedouins apparently used īyyāh instead of ḥuwa. HB47a “īyyā- 1. demonstrative particle signalling identity (often with a pejorative connotation)”. See §6.3.2 and §6.3.4.

b

bābā

“form of address to a government official”. Ef’ I p. 838b (F. Taeschner): “The epithet Baba also occurs with non-religious civil servants in the ancient Ottoman Empire”.

bb

bābā “pope, pontiff, patriarch” (HB 48b), or perhaps al-Maḡribī had misunderstood the word bābā. Its origin is the Greek πάππας, which has been attested in Rome since the 4th century with the meaning of “pope”, see LTK VIII p. 36 (H. Tüchle).
Glossary

btl (64a) al-batūl “the virgin (used for Fāṭima, the daughter of Muḥammad)”. HB 52b “batūl /masc and fem adj/ celibate, virgin. illbatūl the Virgin (Mary)”. Lane I 150c: “with the art. ال it is applied also to Fāṭimeh, the daughter of Muḥammad, because she was separated from the [other] women of her age and nation by chasteness and excellence and religion and [other] grounds of pretension to respect”.

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

bgm (95a) bağam “to stare”. See Wehr 54b, HB 55a, Spiro 33b.

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

bhnlq (37b) baḥlāq “to be silent out of fear or stupidity”.

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

bdı (64a) abdāl “substitutes”, pl. of badal. EF I p. 94b-95a (L. Goldziher): “ABDĀL (A.; plur. of badal, “substitute”), one of the degrees in the šifī hierarchical order of saints, who, unknown by the masses (rīğāl al-ğīyib) participate by means of their powerful influence in the preservation of the order of the universe. The different accounts in the šifī literature show no agreement as to the details of this hierarchy. There is also greater difference of opinion as to the number of the abdāl. (...) The vacancies which occur in each of the classes are filled by the promotion to that class of a member of the class immediately below it.”

bdn (109b) baḍūn “garment which covers the upper part of the body”. Spiro 36b and HB 58b
Glossary

“body”. Lane I 169a “a small [garment of the kind called] بُدنَّ, as being likened to a coat of mail”. EF V p. 739a (Y. K. Stillman); “The badan, a short, sleeveless tunic, worn by both sexes and usually associated with the Arabian Peninsula (Dozy, Vêtements 56-8), is shown to have been a fairly common article of feminine attire in mediaeval Egypt.”

bdw (123b) badawi ـ “bedouin”. See HB 59a.

brğm ويقولون فلان برجم اذا كثر الكلام وتستعملونه في صوت الحمام “to chatter; to coo (pigeons)”. No longer used in modern Egyptian, but was still used with the meaning “to mutter” in the 19th century: S. Brio 38b “barjim, or barjam to mutter to one’s self, talk unintelligently, talk incoherently”. Taymur II 129 “بَرْجِمْ: بَرْجِمْ - بَرْجِمْ: “بَرْجِمْ: أي تكلم بما يشبه الرطانة، أو أرغي وأريد بَرْجِمْ”. In Levantine, it still occurs with the meaning “to coo”: Denizaeu 24 “barjam, inacc. ybarjem “roucouler” (pigeon)”.

brr ويقولون برأ نقض جوْةٌ; يقولون نُؤْه ضَرْدَةَ; يقولون فلان جوْةٌ اي ليس خارجا نقض نُؤْه “outside”. HB 64a mentions both ُّرُأٍ and ُّرُؤٍ. *Al-Ḥafāqī 51 “بَرْرٌ”.

brsm ويقولون فِي صنعة الحَرِير براشم اشياء تعمل من الحرير “silk”. *Awwas has دراشم, but the dots of the ُسَن were erased with red ink. The same goes for the word ُبَرْساَم in line 20. Al-Maḡribī’s confusion concerning ُسَن/sīn is reflected in dictionaries: in Turkish and Persian the word contains a ُسَن: Redhouse (1992) 12a “برشم” abrīshem 1. “silk”, Steingass 8a “ابَرْشَم,” abrīshum, abrīshum, “silk”, while in Arabic it has a ُسَن: Wehr 2a “ابَرْشَم,” abrīshum, abrīshim “silk”. Vollers (1896) p. 636 mentions “ابَرْشَم”/seide = ebrīshem.”

brşq ويقولون برشاق السيف والظافر انه غير عربي بَرْشَك “belt?”. It has several meanings in Persian: Steingass 175a “بارشک, a wine or oil press, a belt”, but because it is used in combination with the word “sword”, the meaning of “belt” seems to be the most appropriate.
Glossary

brtl (65b) al-baṛṭil يقولون البرطل شيخ كبير فيفتحون البطل والما من البرطلب “brite”, al-baṛṭil šḥy kāṭir: proverb: “the bribe is a powerful šayḥ”, i.e. “a bribe is an effective tool”. Taymūr, Anḵūl p. 129: “bīrā/uni1E6Dim 66a شيخ كبير: الصواب في البرطل كمرأة وهو والد الولد. المعصوم بالشيخ الولي. الرشوة” 50 Al-Ḥafāǧī منصرف، أي البرطل يحل المشكلات. It is identified as Persian by Littmann (1920) p. 52: “bralt بريط ‘bustechen’. Pers. Lehnwort im Arabischen (pārtālā ‘Geschenk’). - bārtal-kər ‘to bribe.’” Steingass 240 confirms this: “برتل, a gift, a present”.

brtm (95b) yibartam يبترام يقولون فلان بريط عن العبد عليه براطم ولله نسبة قليل (95b) بترام (95b) بترام: “to mutter crossly, grumble”. BW V 361a “brtm yibṛṭēm schnell und undeutlich sprechen [DAX: Baṣ].” Abū Sa’d (1990) p. 71 “بترام برطمة: “… ( ..) to mutter the word…” and al-Maġribī (…) .. to mutter the word”. It is reported that Al-Ḥafāǧī 50 فلان فهم شرط إذا اغتاظ وتنبأ وتهجم وأمر: “شغبت من الغضب ولم يرد على أحد”.

brgl (65b) burqul يقولون برق عينه برغل “big lips”. Wehr يقولون برغل بالبرغل “crushed wheat”. From Persian, see Steingass 176 “burqhol, burqhol, wheat, barley, corn (especially bruised)” and Vollers (1896) p. 637.

brq (36b) baraq jumul ي bèrāق عیبه “to open wide (the eyes)” See HB 67b. Al-Ḥafāǧī 52 فبرق عیبه له أي حوأله إذا تقول العمة “برق عیبه له أي حوأله إذا تقول العمة”.

brqq (36b) harqūq ي bèrاق عیبه “to open wide (the eyes)” See HB 67b. “brāq < Gr πρακτόκονιον> plums”.

brk (56b) baraka ي bèraka البركة بالفتح “blessing”. The reason why this word is included here is that it can be read as baraka, birka and burka (this phenomenon is called taʾfīf, see §4.2.1) and al-Maġribī
composed a few lines of poetry with these words.

brmk

وقولون البرامكة وهم مسويون الى زنمة جد يحيى برامكة “dancing girls?” (no definition given in Da`f al-`isr). Lane (2003) p. 379 mentions the dancing girls from the Ghawázee tribe, who claim descent from the Barámika-family: “Their origin, however, is involved in much uncertainty. They call themselves ‘Baramikeh’ or ‘Barmekees’, and boast that they are descended from the famous family of that name”. This is confirmed by Taymur II 157: “وهي أريف يقولون للغارة أي الرافقة: البرمكية”. Al-Barámika or Al Barnak was an Iranian family of secretaries and wızı̇rıs of the early /uni0.BFAbbāsid Caliphs. Barmak, the grandfather of Ya`bīyā who is mentioned by al-Maġribī, was the ancestor of the Barmakids. He was high priest of the temple of Nawbahār in the 7th century. His grandson, Yahyā b. Ḥālīl b. Barnak, was appointed wızı̇r by Hārūn al-Rašīd. He died in 190/805. See EI² I p. 1033a-1034b (W. Barthold; D. Sourdel).

brn

لبيعون تمر بري وصحيح ويقال: وكل صحيح "type of date". See Lane I 196a. Al-Ḥafāǧī 49 "ثر يبرني بالفارسية معه حمل مبارک لأنّ رئي يبرني حمل ولي مبارک جدّي". Steingass 180a “ثر يبرني، a delicious kind of date”. The origin of the word is unclear. It could be from the Persian بار "load" and بنيك “good”, as al- Ḥafāǧī suggests, or the nisba to a village. Both etymologies are mentioned by Lane I 196a.

brnq

فقولون برئ يبرني وصحيح ويقال: "earthenware pot". HB 70b “برنيث، بريث بريثية earthenware pot or dish glazed on the inside”. BW IV 21b "برنيث Krug für Butterschmalz”. According to Vollers (1896), it is a Persian word. This is confirmed by Steingass 179: “ثر بريث، a drinking-cup of earth or metal”.

brmq

وقولون برئ عيبه وولان برئثة (وامبا المبئاثة والمبرئثة فلم يعلم) ويغيد ان يقال ان مركب من التركبي والعريني يقالن أي واحد ناقث "a youth?”. The meaning of mbrq is not explained by al-Maġribī. HB 71a “1. brnq 1. to cause (the eyes) to stare 2. to stare. ava mitbrnq.” “2. brnq 1. banister 2. spoke (of a wheel)”. The only thing that could fit is Steingass 179a “ثر بريث (probably mis-spelling for the following), a young man, a youth” (“the following” being برنيث, بريث). Al-Ṣabbān describes
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how this word is used for a kind of copper plate in Saudi Arabia: 

أما بالنسبة للأطاق النحاسية التي يستخدمها بأكمل العرسون، فأشاد خالد إلى أنها عبارة عن طبقين من النحاس يطلق عليهما مسمى "برنات" أو "الصبايح"، ويطلق عليهما نوعاً من البريق الذي يغلف الأطاق، ومن خلال ضرهم:

والمثال على ذلك هو تحريك بعض الأصابع لتفت نظر الريان والمايرة، بالإضافة إلى الفاكهة في تقديم العروسون للزوجين: "تقوم بحن الشارب بالصرور وهو يتناول كأساً، صب بهدوءة بارعة". They are called this because they attract the eye. Therefore, a برناقة could be a youth who attracts the eye by his beauty.

ويقولون برق عينه وفانان برناقة (..) واما الريانة والمبراق "decorated, painted". Muṣğam 52 (زيق) الشيء: صيغة بالبريقية 52 فهو "زيق. (البريقية) مُلِح مصنوع من زيت الكتان تدهن به المصروقات و غيرها وهو مسموب إلى بريقة من بلاد إسبانيا (وهو الوريث).

brh (121a) burhaً برهة "moment". See Spiro 43b.

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

bryk ويقولون "small pastries". HB 72b "burāk < ت بَرَک> small pastries with sweet or savory filling".

bzm (95b) abzīm. ويقولون "بوزن" لما يعرف باللغة المروية "buckle" HB 4a and Spiro 2a.

bzq ويقولون "saliva". See HB 75a buzāً.

bstn ويقولون "field". Most sources give the translation "garden": HB 73b, Al-Ḥafāǧī 40, Steingass 207a, and Vollers (1896) p. 657.

bsm ويقولون للمحبب مسمى يفتح الميم بطبقته على اللف. (95b) mabsam
Glossary

“mouth”. See Spiro 46a, Hava 34b, HB 76a and BW V 361a give the meaning of “mouth piece” (of a water pipe).

bsn Confederation of linguistics and philology.

bsm /uni1E25ısın bısın has no meaning but just repeats the sound; compare e.g. xāli/uni1E63 māli/uni1E63 bāli/uni1E63. This is called /unie2BEitbā/unie2BF.

Haywood (1965) p. 74: “/unie2BF is a feature of many languages; it consists of pairing words, by adding to one word another which rhymes with it, and which adds nothing to the meaning, and which may even be, of itself, quite meaningless. Thus “hasan basin” merely means “hasan” (good). In English this is associated with baby talk, as in “dogy-woggy”.”

Woidich (2006) p. 15 mentions a few examples of b-alliteration from Cairo: šēlı bēlı (see below under root ŠYL) “heave-ho!”, fi hēs hēs “at a complete loss”, āyanān bıyınān “openly”, ātātāk basatāk “frantically”.

bšl /uni1E6Drīq “leader of a Greek army”.

Vollers (1897) p. .95 mentions its origin is the Greek πατρίχιος. Al-/uni1E.Aafāǧī 43 “.95b” /uni0642.fina/uni064A.init/uni0631.fina/uni0637.medi/uni0628.init /uni0628/uni0631.fina/uni0639.medi/uni0645.init /uni0645/uni0648/uni0631.fina/uni0644.init/uni0627 /uni0643/uni0631.fina/uni0637.medi/uni0628.init /uni0646/uni0648.fina/uni0644.init/uni0648.fina/uni0642.medi/uni064A.init/uni0648 /uni0649 “leader of a Greek army”. See HB 80a.

bṭrq /uni1E6Drīq “leader of a Greek army”.

Lane I 121c “a (leader of an army), in the language of the Graeco-Egyptian (or Greeks of the Lower Empire)”. Vollers (1897) p. 295 mentions its origin is the Greek πατρίχιος. Serikoff (1996) p. 178: “Al-Bīrūnī stresses the fact that Greek words sometimes sound similar - for example, with patrice (bṭṛq) and patriarch (bṭṛk) - which could lead to mistakes: “These bṭṛqs are in the army something like chief-commanders, and are not to be confounded with the latter whom we have mentioned as clerical dignitaries. Those who fear the ambiguity of the words call the clerical dignitary bṭṛk”.”

bṭṛk /uni1E6Drīq “leader of a Greek army”. See Wehr 77b, Spiro 49a, HB 82a. From the Greek πατρίχιος, see Vollers (1897) p. 295.
Glossary

btq

بَتْقَةُ btiqa “message sent by pigeon”. HB 81a “card”. Wehr 77b “slip of paper), tag; card”. Lane: “a piece of paper”, “price ticket” etc. Al-Magrībī specifically mentions that the word does not mean price-ticket in Egypt. Redhouse (1992) 369a “billet sent by a pigeon”; “a carrier-pigeon”. Apparently, this word came back into the Egyptian dialect through the Turkish language, but with a different meaning. Al-Ḫafāǧī 41 “a billet sent by a pigeon”; “a carrier-pigeon”. Its origin is the Greek πιττάκιον, see HB 81a and Vollers (1897) p. 295.

btl

بَتْلَ bṭṭal “idle, bad”. See HB 83b.

bty

بَتْيَةُ /baṭiya/ “jug”. See Wehr 79b. BW IV 28b “batya die Stelle, an der Teller aufbewahrt werden”. According to Vollers (1896) p. 636, it is derived from the Persian bādiya. This is confirmed by Steingass p. 141: “bādiya, a capacious earthen vessel, in which wine is kept; a large deep jug, cup, bowl”. Bauer 267b mentions that in Palestinian Arabic, the baṭṭja is a “großer Schüssel für Teig und Gastmähler”. Dozy I 98a “plat de bois, jatte”. Barthélemy 50 “gamelle en cuivre étamé; soupière en faïence; cache-pot; plateau de bois pour pétrir”. Qāsim 5.b mentions for Sudanese: “. landfill, a large bowl”. “Does it mean the wood or the land?”

b’zq

بَزْقَةُ /baṭzaqa “to squander”. See Wehr 82a, HB 87b, and Spiro 52a. All mention that the maṣdar is baṭzaqa.

b’w

بَوْحَةُ /ba’aww “bogeyman”: ya’klak al-ba’aww “the bogeyman will eat you!”. HB 88b “bogeyman”. (123b) ba’aww
Glossary

bqbq

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

bq

(37b) yibqaq “to talk much”. Hava 41b “to prattle”. HB 89b, Spiro 53a and Taymūr II p 201 only mention the meaning “to gurgle” or “to blister”. BW V 361b “yibqaq quaken [DAX: BL]”. The Egyptian Arabic word for mouth, bu’” goes back to the Latin bucu, which originally meant “swollen cheek”, but was later also used for “mouth”. Therefore, there is a relationship between bqaq “to talk much” and the modern Egyptian Arabic bu’ “to blister”. See Behnstedt-Woidich (2005) p. 145.

bqq


bql

(37b) buqāl

“seller of legumes”. Nowadays, more general “seller of broad-beans”. Sharbatov (1969) p. 311 points out the frequent use of the suffix -ni in Daf al-Isr for deriving words. Brockelmann (1961) p. 400 notes the frequent use of the ending ān in combination with -i, i.e. -āni, in the modern dialects. So does Spitta (1880) p. 120, who also points out that the suffixes –āni and āwi are frequently used interchangeably, for instance in the name Šārāwī / Ša’rānī.

bqm

(95b) biqšim

“a wood which is
used as a red dye”. Spiro 54a has biqqim “log-wood, red dye”. Wehr 84b, Diem-Radenberg (1994) p. 15, Denizeau 42, and Lane 1 237b have baqam. According to Lane, it could be from the Persian بقم or بقم. This is confirmed by Vollers (1896) p. 637: “بقم, farbiges Holz-bakam”. Al-Ḥafṣī 42 بقم صبيغ معروف ولم يأت اسم بون فعل بالفتح “بقم, unknown but the name was not introduced through the opening”. Steingass 194, on the other hand, mentions that it is Arabic: “A بقم, baqam, Brazil-wood; the red dye extracted from it; [baqami bunafish, Campeachy or logwood;—baqami qirmiz, Sapanwood]”. Täckholm (1974) p. 799 “baqm, baqam Reseda luteola
بقم - بقم”.

bqy “to be talkative”. Spiro 53a “baqq (jutqq), to spout out from the mouth”, 53b “jiqrab baqq, he chatters, he talks nonsense”. Lane I 233a “بَقَ他说, or talked, much”. The word has become tert. inf. Something similar has happened in the dialect of al-ṭjarī as well, e.g. gabbèt I got (gift), see BW IV 55a.

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


bky “somebody who is always weeping”. HB 95b “bakky given to weeping, always snivelling”. Shortening of the long ā at the end of the word: bakka > bakka (see §6.2.10.2). Compare sa’a < *saqqā and banna < banna”, HB 418b and 108a.

blbl “Eloquent as a nightingale”. fasîh mitl ilbulbul
“Eloquent as a nightingale”.

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Glossary

(66b) balbul "nightingale". In Wehr, HB, and Spiro only bulbul. balbul could be a diminutive of bulbul. The patterns KaKUK and KaKUKa are used in modern Egyptian for the diminutive, as in e.g. bint - bəmnūta, see Woidich (2006) p. 96 and p. 100.

(67a) balābul al-rumān "the nightingales of the pomegranate", a mispronunciation or misspelling of "the hardships of time". For more information about this kind of misspelling, see also ًلَم.

b'l'm يقولون صاحب بلعوم أي كبير الأكل فيشمون ًلَم "gourmand, glutton" (lit. "owner of the gullet"). HB 99b "balām gullet, oesophagus".

blq يقولون في اصطلاح خيال النحل الليلي بَلَق "comic poem (used in shadowplays)"). Dozy 1 114a "بلق pl. espèce de poème populaire comique et licencieux".

(37b) Balyq يقولون فطع بلق لا حرب ولا درس (..) لا يريدون الفرس ولعد "name of a proverbial ox"). Kazimirski I 163b "بلق "pl. nom d’un cheval célèbre, excellent à la course, et qui cependant ne rencontrait que des critiques. De là le proverbe: يَحْرُى بُلْق Bouleïk court, et cependant on critique Bouleïk, s’applique à un homme qui fait du bien, et qui n’échappe pas à la censure". Al-Maġribī suggests that here, Bulayq is not the name of a proverbial horse, but an ox, because these were used for ploughing and threshing. The meaning of the proverb remains unclear.

(38a) muballaq "open". Hava 46a "بلق to be opened wholly (door)". Kazimirski I 163a "بلق ٍ" لَفْرَان قفْرَان لَمْ يعلم الذَّل بِعِين البليد (..) فاطظاهر ان بلق

bll يقولون فلان بلق لَفْرَان لم يعلم الذَّل بِعِين البليد (..) فاطظاهر ان بلق
Glossary

The glossary entry for "blm" is: (96b) ablām "stupid". Dozy I 115a “stupid”; 114b “bête, stupid, sans i en parlant d'une femme, 1001 N.” HB 101b balām /adj invar/ dim-witted. Sirbīni has a muwāl on the word ablām, see Davies (2005) p. 6. In the Tjarga-oasis, the word bilām is used for the upper or lower lip of an animal, which is tied with a cord. The cord is then tightened by turning it with a stick, so the owner is able to control the animal with one hand. See BW IV 36a.

The glossary entry for "bln" is: (110a) ballān “bathhouse attendant”. See Wehr 91a. HB 101a and Spiro 56a only mention the feminine ballāna. Taymūr II 223 states that it is only used in the feminine: “بالانة: ولا يقال بالان للرجل، بل يقال: حمامي”. Volders (1897) p. 295, mentions that its origin is the Greek βαλανειον. According to al-Qāmūs ılm-μu/ımām 871c and 1064b, ballān means ımmāmām.

The glossary entry for "blh" is: (121a) ıblılı “imbecilic”. See HB 102b, and Lane I 254c.

The glossary entry for "bndq" is: (38a) bunduq “hazelnuts; guns (coll.).” bunduq is still used in Egypt for “hazelnuts”; the word bunduqıyya is used for “rifle”, and bunduqa is used for “rifle” in rural Egypt (see HB 106a); BW IV 37a mentions bundıga in Bahariyya. Al-Ḥafāġī ıbīm is a muḥāf ıbīm of ımmār ıbīm 42.

The glossary entry for "bnk" is: (56b) bank bk. Dictionnaire des noms de lieu (6e éd.) 119a “bank (long siège) (...) condition (état de l’homme quant à la naissance), guise (manière, façon d’agir)”. Winkler (1936) p. 318 “bank pl. benük Laden, Niederlage, Geschäftshaus”.

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

bhdl (66b) bhdil “to humiliate, scorn”. Spiro 61a “bhdil, to maltreat, disgrace”. HB 109a “bhdil to dishevel, play havoc with, throw into confusion”. Wehr 96a “bhdala to insult; to treat contemptuously, meanly; to expose to ridicule (...); bring into disorder”.

bhll (66b) bhll “silly, foolish”. See Spiro 61b and HB 109b “bhll”. This word is connected to Buhlūl al-Maǧnūn al-Kūfī, who lived in the ninth century and became a prototype of the “wise fool” (ıl-/unie2BFāqil ılm mıǧnūn). See EI 2 I 1.88b-1.89a and Bosworth (1976) II p. .14.

bws (88b) bws “kiss”. See HB 112a, who confirm its Persian origin. Steingass 207a “bosa a kiss”; Redhouse 400b “būsae”. See also Vollers (1896) p. 638. Ḥafagī 46 “بُسُ بَيِّنَ” يَبِينَ “mind”. See HB 103a.

bww (124a) bww “stuffed effigy of a calf/camel”; “stupid”. See HB 114a, Spiro 62a, BW IV 41a and Hava 50.

byl (66b) bāl “mind”. See HB 103a.

byy (124a) byy “father”. BW IV 1a mentions “yābū, yābūy” (B′erl). This is the diminutive of abu, like ḥay “Brüderchen”, BW IV 127b.
**Glossary**

**t**

*tāta* (4b) في لغة الولاد عند ارادة مشيهم تَنَا “said to encourage a little child to walk”. In Egypt *tāta* “to walk” is still used, see HB 120a “exhortation to a child learning to walk”. It could derive from *ṭā* “to step”. In baby talk, emphasis is often omitted. It is also suggested that its origin is Coptic. Youssef (2003) p. 35 “*tāta* من تصاحيفهم يمثل بعض المجامع أي بَنَبَتْي (67α) *yitabbil* “to have sex”. HB 121b “*tubbil* to season, spice”. Ibid Spiro. The only thing (remotely) related in Lane I 333c is “*tajīb* (…) love-sickness”.

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*tātā* in Egypt (110a) tabbān "chopped straw”. See Spiro 68a, HB 1.1b. tātā "short under-pants”. Al-/uni1E.Aafāǧī 60 “Sailors, fishmongers, and bathhouse attendants worked only in *tubbān*, or briefs”.

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*tātā* (110a) tībbān "short under-pants”. Al-/uni1E.Aafāǧī 60 “Sailors, fishmongers, and bathhouse attendants worked only in *tubbān*, or briefs”.

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*tātā* (110a) tībbān "short under-pants”.
§6.4.3. “to heap up, pile up”. For the syntactic structure of wishes, see shok.
I thank Humphrey Davies for this suggestion.

Glossary

(67a) *talata* “hardship”. HB 134a and Spiro 82a: *masdar* of *tal il* “to heap up”. Wehr 116a “*talâlî* hardships”. Qāsim 95a “*talâlî*”.

*tll* يقولون *ثَلَّ* “hill”. Širbīnī writes that the village garbage dump, which is called *kūm, tall* or *‘illiyya*, is the place where the peasants go to defecate, see Davies (2005) pp. 391-2. This could be what al-Maġribī is alluding to when he mentions that the peasants say “he went up the hill”.

(67a) *til* يقولون *يَلمَّ* “belonging to”. HB 136a “*tala* to follow. vn *tulaww*”.

*tn* يقولون *تَن* or *تَن* تَن in ابْعَاقِ المُوسِيْقَى “to hum to a tune”. HB 138b “*tantin* to strum, hum”. Taymūr II 355 “تَنْتَنْ: نَنَ تَنْه, نَنْ تَنْه, وَالصوَابُ بِالْعَدُودِ: صوْتُ الطَّنْطَنْ”.

*tunbl* ولكن العنف من هذا التصحيح نبل وهو شيء يوكل في بلاد جبل الهند مفرج مثل القاط في جبل *بُتِلْ* “betel”. Dozy I 153a “*tantul* betel”, Hava 63a “*tantul* betel”. The leaves of the betel plant are chewed in Southeast Asia and work as a stimulant. The *tasbih* which al-Maġribī talks about, probably refers to the word *tnbl “lazy”*, which he associates with the use of *qār* and betel.

*tnk* يقولون *تَنْك* “strong”. Used by stable men. Perhaps from the Persian *تَنْک* “strong”, see Steingass 330.

*tyn* يقولون البكري والذي لم اعلم تصحيح النب مراَدة النين *تَنْ* to “second”, *al-bakrī wa-l-tn* “the first and the second”. In the Sudan, the expression *tittin* wi-l-bakrī is used nowadays for the first and second round of drinks from the *jabana* (“coffee jug”), see Qāsim 102. Al-Maġribī does not mention whether this expression is used specifically for coffee in Egypt. The word *tini* is also used for a 5 year old camel in modern Sudanese, see Qāsim 102a.

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159 I thank Humphrey Davies for this suggestion.
Glossary

thh (121a) irtahtih "to stammer". See HB 140b.  
thithah "stammering". HB 140b mentions tahtah, Spiro 86a tahtih.

twm (96a) twn "garlic". See HB 14.a .

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

tww (124a) taww "just". HB 142b "taww particle indicating the immediate occurrence of an action". Spiro 86b "taww now, as soon as; taww ga, he has just come; taww ma jiy, as soon as he comes". Fischer (1959) p. 150 "soeben, sogleich, sofort"; p. 151 "vielfach wird taww(ā) mit Personalsuffixen konstruiert, die sich in den meisten Fällen auf das Subjekt des Satzes beziehen". See also El-Tantawy (1981) p. 79.

tyl (57a) til "to fuck". It is a tâshīf of nāk. For more information about this kind of misspelling, see also al-lāl.

tyh (121a) tyh "bewilderment". Wehr 121a "desert, trackless wilderness; maze, labyrinth; haughtiness, pride". It is also the nās ādar of nāk, see Lane I 326a "his mind, or intellect, was, or became, disordered, confused, or unsound".

try (124b) ṣāra "earth", ayn al-ṣūrayyā min al-ṣāra? Proverb: Wehr 123b "(proverbially of things of disproportionate value) what has the ground to do with the Pleiades?".
whether the Egyptians said “gibn” or “gibn”. Al-Mağribī does not mention whether the Egyptians said "gibn" or "gibn".
Glossary

cheese”. HB 148a only gībn. BW IV 56a gubn and gubna in al-Dālīla. Qbara the child, whether child or the child of a man. The child’s cause of cowardice”. HB 148a “gābūn gūbn, to become cowardly”; “gābūn coward”; does not mention maqṣūna. Compare HB 815b “margala manly behaviour”, and HB 151a “margala a quality of being a gādā”; in the same way, maqṣūna could mean “cowardly behaviour”.

\( \text{gībh} \) (121b) injūbūn “to be embarrassed”. See HB 148b.

\( \text{gīdy} \) (124b) gīdyān “jumping like a young goat” (“bokkesprongen” in Dutch). Only mentioned as the pl. of gīdy “kid” in Wehr, HB, Spiro, and Dozy.

\( \text{gīrdq} \) (38a) muqṣūda “emaciated”. No references found. Hava 85a “emaciation”. See HB 148b.

\( \text{gīmr} \) (111b) gīmr “bread”. Spiro 99b “gīrm enormous, large”. HB 157a “gūrna huge quantity, large number”; “gīrm sturdy, robust, large of stature”. Steingass 360b confirms its Persian etymology: “gīrm a body”. In al-Maghribi’s time, the word, apparently, contained only one i, like in Persian, as opposed to two today.

\( \text{gīrw} \) (124b) gīrw “puppy”. See Wehr 144b.

\( \text{gīry} \) (124b) gīrya “bread ration, coarse bread”. See HB 157b-158a, Wehr 145b and Spiro 100b. Soldiers were paid in kind in Ottoman Egypt, with rations called gīrya. One gīrya equalled an arādāb of wheat or other grains. Payment was one gīrya per day, plus one alq, an arādab of barley for feeding the animals. See

One

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One
Glossary


‘gryl بالكس: “wine”. See Hava 86b. Al-
Haṣāfī 67-68 ﾞ جریب (67b) گیررال گریل-
لیب ویفیا جریب (67b) جریب (بی) گیز (بی)
بیفولن اس اد عررا شیخچا بیادون عیبل جریب واقف من جریب ومعاه جریب
سحیح اااا (بی) جریب جریب (بی)
“punishment”, گیژا (بی) قریب مین گیژا (بی)
“this is his punishment and less than his punishment”, i.e.
“he deserves more than this punishment”. See HB 160a.

‘gryb ‘جعیب بیفولن جعیب (11b) گیب ت (بی)
میبین، Bc.”. See Wehr 150b.
Mentioned in Taymūr III 36 with a different meaning: “
“honourable (pl.)”. See HB 167a.

‘gfl بیفولن جفیل فلا او الدایا فيها عیب وی انها
“to be startled (person), to shy (horse)”. Spiro 104b “نافل (بیفل), to shy (horse)”. BW IV 66a “بیفل, یبیفل scheuen (Esel)”.

‘gft بیفولن جفیت الف عنم فیکسرین الففین وان الصوباب جفیت
“eyelid”. See Spiro 104h, and HB 163h.

‘gfb بیفولن جلبا (12a) گلابل "slave". HB 164a "گلاب /adj inv/ 1.
unbroken (of a horse) 2. uncouth, rough (of a person)”. Spiro 104b
does not mention گلاب, but refers to the verb "گلاب (بیگلیب) or
بیتایلیب, to bring, import” and “گللب slave-dealer”. Wehr 153b
“جلاب imported, foreign” “جلاب العید "slave trader”. Dozy I 204a
Maqrīzī’s statement that the word is not known (i.e. he did not find
it in al-Qāmūs al-muḥīṭ), is incorrect, because al-Qāmūs al-muḥīṭ 880c
mentions: “دلمة ت (بی) جیل (بی) جیل (بی) جیل (بی)
“dung”. Al-
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بیفولن احذة الجالیة مع ان الجالیة اهل الدهمیة (بی)
جیلیا (12b) گلی (بی) جیلیا (بی)
بیفولن احذة الجالیة مع ان الجالیة اهل الدهمیة (بی)
Glossary

“tribute paid by non-Muslims”. See Hava 97a. HB 168b “galya expatriate community”. Al-Ḥafṣāǧī 77

They would say that the jūma will come; it was outside Bāb al-Futūh in Cairo, and was surrounded by gardens.

Birkat Ǧānāq, a lake in Cairo”. According to al-Maqrīzī (1998) III p. 751, this lake was outside Bāb al-Futūh in Cairo, and was surrounded by gardens.

“He became crazy”. Lane I 462a “he was, or became, mad”.

Qāsim 140b mentions for Sudanese Arabic: “to shout”, Kazimirski I 341b “to shout”, Crier.

We say that the camel is correct to use the word ǧanāl for a she-camel; that it is correct is confirmed by al-Qāmūs ʾil-muḥāfiz 881b.

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

“bouncing (donkey)”. Al-Qāmūs ʾil-muḥāfiz 455c

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giḥīhūn

swift-footed (ass)”.

Al-Qāmūs ʾil-muḥāfiz 97a. HB 168b

“bouncing (donkey)”. Al-Qāmūs ʾil-muḥāfiz 455c

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Glossary

\( \text{g} \bar{h} \text{rm} \) (96a) \( \text{i} \text{j} \text{g} \text{h} \text{r} \text{m} \) “to brave, defy s.th.”. Dozy I 227b “se targuer, se prévaloir; c. على p. braver, narguer”.

\( \text{g} \bar{w} \text{q} \) (38b) \( \text{g} \bar{w} \text{q} \) “group”. Wehr 176a “ja\( \bar{u} \)q troop, group; theatrical troupe, operatic company; choir (mus.); orchestra, band”. HB 183a “\( \text{g} \bar{a} \) - \( \text{g} \bar{a} \)”; “\( \text{g} \bar{a} \) a 1. musical band, musical troupe 2. theatrical group 3. crowd, gathering, group”. Spiro 114a “\( \text{g} \bar{a} \) theatrical company, group”. Dozy I 235a-b “\( \text{g} \bar{w} \text{n} \text{m} \text{f} \text{r} \text{i} \) última”. According to Bosworth (1976) p. 225 it is a Persian word. Confirmed by Vollers (1896) p. 639.

\( \text{g} \bar{w} \text{n} \) (111a) \( \text{g} \bar{w} \text{n} \text{w} \text{i} \text{n} \) “to go deep or far”. See HB 183b, Spiro 114a-b. BW IV 74a “\( \text{g} \text{w} \text{n} \text{t} \text{i} \text{f} \text{e} \) [SM\( \text{G} \): il’Ašmunēn]”. It could be from \( \text{g} \bar{w} \text{w} \text{a} \) “inside” with an extra /n/. There are some other quadriliteral verbs in modern Cairo Arabic which have an /n/ as the fourth radical, e.g. was\( \text{t} \) “to place in the middle”, see Woidich (2006) p. 64.

\( \text{g} \bar{w} \text{w} \) (4a; 123b; 124b) \( \text{g} \bar{w} \text{w} \text{a} \) يقفلون بَأ نَقْبَضْ جَوْهَةَ ولم أعلم لكل منها أصلاً “to go deep” and جَوْهَةَ (\( \text{g} \bar{w} \text{w} \text{a} \) “inside”). According to Al-Ma\( \text{g} \)rībī it could be from “\( \text{g} \bar{w} \text{w} \text{a} \) “inside” with an extra /n/.

\( \text{g} \bar{y} \) (\( \text{g} \bar{y} \text{b} \)) “to come”. See HB 184a.

\( \text{g} \bar{y} \) (11b) \( \text{g} \bar{y} \text{b} \) يقفلون جَابٌ الشَّيْء بِرَيْدُونَ جَابٌ يَوِيَدُونَ جَابًّا يَوِيَدُونَا جَابًّا “to bring”. See HB 184b. Al-Ma\( \text{g} \)rībī looked it up under G\( \bar{b} \) and did not find its meaning, although he had already, correctly, traced it back to its origin: \( \text{g} \bar{y} \text{b} \). [or opening at the neck and bosom] of a shirt
and the like; (…) [The Arabs often carry things within the bosom of the shirt &c.; and hence the word is now applied by them to a pocket]. Al-Ḥaḍārī 70

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

See HB 185b.

*čārkāh  (63a) čārkāh 

واما بک...فهي فارسية بمعنى الواحد...وهو المستعمل في أول الاعماك يكاه أي الرست والثاني دوكاه والثالث سكة حاركة “the fourth note, F”.

gāh means “time” and “place” (amongst other things), see Steingass 384a and 403b).

Čwčw  (6b) čūčū

كداك قد سمحت بعضهم عند الحوض وهو سئي الجمال يقول چوچو بالجمل الغير العربي القريبة للمشين “sound made to encourage the camels to drink”. For the pronunciation of the Č, see §6.2.1.

hā  (7a) hāhā

“sound made to urge on a donkey”. See HB 187a, ħā. In the Sudan, hāhā is nowadays used to chase away birds, see Qāsim 151b. See also خَح.

habi (57a) habak  “to cause to fit exactly”. Spiro 122a

“habak (juhēbūk) to sew together, unite firmly, weave”. HB 189b “habak (u, i) 1. to cause to fit exactly (…) 2. to be (too) precise with (s.th.)”. Shād’s Čined means “turban”, see Davies (1981) p. 393.
Glossary

**hbw**

The root *ha-ba* can mean "to crawl (of a little child)". See Spiro 122b, and HB 190a.

**htk**

The root *tahtat* means "to crawl" (57a). Its meaning is not clear. On his website, http://theegyptian.org/Ottomanic_Literature.htm, Fayiz Ali mentions: 

"...i.e. "don’t go back and forth in vain", which fits al-Mağribī’s purpose. Denizeau p. 1.7 confirms this: “hōtak, inacc. yhāték tourner sans but, perdre son temps sans savoir que faire".

**hdw**

The root *had* traditionally means "close to". See Spiro 126a “hada near, with (peasant’s talk); hadak with you, close to you”. Nowadays, as in Spiro’s time, it is only used in rural Egypt: BW IV 81b “hada bei [NMā 2: ḍawa; NOD 1: ṣanāh], hadāra bei uns [OD 1:arRiyā, ŠF 119,20]”. Wehr 193b “hada (prep.) and hada, bi-hada opposite, face to face with".

**hdy**

The root *hi* means "kite (bird)". See Spiro 126a, and HB 196a.

**hrṣ**

The root *harṣ* means "you are being cared for?", inta harṣūllah wa-γyraγ furṣūllah "you are being cared for, while another is being neglected?". HB 199a "hīrṣ care, solicitude". HB 650a "farrat μ- to be negligent in keeping a hold on". Lane VI 2377c "μ- a swift horse; one that precedes, outgoes, outstrips, or gets before, others. (...) A case, or an affair, in which the due bounds, or just limits, are
Glossary

exceeded”. It could be from hiri-yu lâh “the compassion of God” and faru-yu lâh “the neglect of God”. See also hrrn يقولون فلان يحارن فالانا ويمكن ان يكون ممها بالفرين “to be refractory”. Dozy I 279b “Ill être rétif”. HB 201b-202a and Spiro 132b only mention form I “to be refractory”.

hzq ويقولون حرق الخط اذا ضمه جدا وحرق وسطه شده "حرق" (38b) hazzqq “to tighten”. See Spiro 133a, and HB 202b.

hmz يقولون حرام وحزمة حرام وحزمة “bundle”. HB 202b and Spiro 133b hizma, Wehr 203b huzma.

hsc ويقولون انا خشتب اي استعنت بيك وفلانا تحسب ب “to be entrusted to the protection of”. See HB 204b.

هسب ويقولون انا خشتب اي استعنت بيك وفلانا تحسب ب "entrusted to the protection of". It has the same meaning as malsub "protégé" (HB 204a, Wehr 206b).

hsk ويقولون في الدعا لمن يسفع خشحة "hair of a grain!”. It is said to someone who coughs, hoping that he is coughing because something other than a disease is irritating his throat. BW IV 85a “Granne” ("beard" [bot.]), Lane II 569a "خبرن".

Various species of thistle, and other prickly plants”.

hsn ويقولون حسن هو الجمال "beauty”. See HB 206a.

حسن يقولون على حال الخد خشته وهي النقطة السوداء "beauty spot”. See HB 206a, and Spiro 136a.

حسين يقولون (…) على شهية المرأة حسية "lust, craving”. No reference found. The fact that it is specific to women could mean it has the same meaning as وحمة, i.e. "craving for a certain type of food (experienced particularly by a pregnant woman)” (HB 926b).

محاسان يقولون فلان له محاسان وهو جميع محصن "charms, good qualities”. See Spiro 136b, and Wehr 208b.

محاسن يقولون الشبع حسن للمبادلة بين المودان لم تعلم له مانسة "Meaning unclear.

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and the Fars in Egypt, the *Lepidium*, commonly known as peppergrasses or pepperworts, is a genus of plants in the mustard family Brassicaceae. It includes about 175 species found worldwide, including cress and pepperweed".

Wikipedia "Lepidium, commonly known as the peppergrasses or pepperworts, is a genus of plants in the mustard family Brassicaceae. It includes about 175 species found worldwide, including cress and pepperweed".

including cress and pepperweed. It includes about 175 species found worldwide, including cress and pepperweed. The species are distributed worldwide, with a high number in the Mediterranean region and Europe. The pebble (8a) ḥuṣṣā ṭāmmāṭ ḥuṣṣātu "he became famous". HB 210a "he embraced him". See HB 211a.
Glossary

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

hfl
(69b) yihaffil يحفل “to stir up, incite (people)”. Lane II 603c form VIII: “exceeding the usual, or ordinary, or the just, or proper, bounds, or degree; acting egregiously, or immoderately, or extravagantly”. Dozy I 305a “amplifier”.

hfn
(111b) hifna محو جفنة “handful”. See HB 214b, and Spiro 144a.

hgf
(21a) hiqf يخف “long and winding track of sand”. See Hava 134b. According to al-Maġribī, it is a classicism only used in poetry. In Farafra, the word huqayf is nowadays used for “escarpment”, see BW IV 89a, as is hikf in Middle Egypt, see BW IV 90a.

hqq
(38b) hqqq يخف “small box” See Spiro 145a, and HB 216b ba’.

hqn
(111b) haqan يخف “to administer a clyster”. Spiro 145a “haqan (jiqin or juqum) to inject”. Idem HB 217a. The original meaning of the word can be found in Lane II 613a: “خفّة المريض”, i.e. [a clyster,] a “medicine put into a محوّلة.” For more information about the word خفّة, see §6.4.1.

hqw
(125a) haqwa يخف “loin”. See Wehr 227a and Hava 135a.

hkk
(57a) štakki b. “to clash with”. See HB 217b.

hll
(69b) haláli خلاجلي “path scabies”. Spiro 145b “halaka a rub, a scratch, the itch”.
Glossary

لاكتشاف "quick". HB 220 "halhil to budge". Wehr 234b "tubailhala to stir from one's place; to move, stir, budge". Lane II "جَلْحَرَ" grave, staid, sedate".

**hlzn** يقولون حلون بطلانون حلون على البأعا الدائر "spiral". See Spiro 149a, and HB 220a. Its original meaning is "snail" (see Lane II 626b), and thereafter "spiral" because of the spiral shape of the snail’s shell. The "spiral minaret" al-Maġribī refers to is the minaret of the Ibn ʿUṣūl mosque, famous for its spiral shape.

**hlf** ويقولون كانوا في جلف أي حرب يعدهم على الخصم "sworn alliance". See HB 220a, and Spiro 149a.

**hlq** ويقولون حلفه بطلانونه على الجمع والحلقة مفردة "alpha". Spiro 149a حلفاء، حلقة "halfa rushes, sg. حلفية halfāja". HB 220b حلفاء، حلقة "halfa [bot] alfa esparto, halfa grass".

**hlm** يقولون جبن حالوم "white cream cheese". See HB 222b, and Spiro 150a. It is a Coptic word, see Crum (1972) p. 670a: 

**hlw** "cheese, now جبن حالوم". This is confirmed by Bishai (1964) p. 42 and Vollers (1896) p. 654.

**hlw?** يقولون طعمه حلو بكسر الحا "sweet, nice". See HB 223a. Here mentioned by al-Ǧawzīya (1983) p. 626a حلو "loving sweets". This is a rejected hadīq according to al-Ǧawzīya (1983) p. 626b المسمى حلو بكسر الحالوة: "64: "what does he look like?" There are two explanations:

1. its origin is حلي "dairy", i.e. "how is his decoration", like in izayyū "how are his clothes";
2. its origin is حالة "situation", like in HB 234a "azzy ḥalāt- like".

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Glossary


hml (70a) hāmilā “pregnant”. According to al-Qāmūs al-muḥīṯ 888b, it can be used both with and without -a. Spiro 153a and HB 226a only mention hāmil.

ويلوقون حمل رجل لنظم معلوم عدد اهل هذا الدين أي ضرف
الرجل فان الحمل عدهم اسم لمطلع وعده بوب كل بيب خمسة أيام تارة
نكر البوث تارة تقبل مثبت الاستشهاد دوبي المدب فالمجموع حمل ولكن

ويلوقون حامل بالافتح أتاما هو محمول بالكبر “camel litter”. HB 226b “mahmal richly decorated camel litter; specifically, that formerly sent each year to Mecca with the Egyptian pilgrim caravan”. Spiro 153b “Holy Carpet”.

hmw (8a) hamā “mother-in-law”. See HB 224a. “hamō “father-in-law”. The wāw at the end could indicate the pronunciation hamō, like giddo “grandfather” and jalo “uncle” today. Another possibility is that the -u has not disappeared. Examples of this can be found in Egypt today, e.g. abu in Kharga, see BW IV 1a.

hmy (125b) hammyyya “fever”. HB 228a “hammyyya zeal, fervour, intensity”. Spiro 154a “hammyyya or humma fever, pl. himmyyāt”; 154b “humma, zeal, diet”.

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Glossary

\textit{hngl} (69b) \textit{yihan\textit{g}il} “hopping and dancing”. See HB 228b, and Spiro 154b. See also HB 193a “ha\textit{g}al to hop on one foot”. Dozy I 331b “danser”. BW IV 79b “hij\textit{la} ein Spiel, bei dem man mit der linken Hand das linke Fußgelenk packt und dann hüpfend versucht, den Gegner umzuwerfen [OÄ 3: B\textit{ē}ri].”

\textit{hndl} ويقولون حصطل على الحنجل بالطاء المماثلة وليس له وجه فان الحنجل الغدير الصغير والحنطلة النماء في الصخرة “colocynth” (a plant with bitter fruits). Boulos IV p. 534 “Handal Citrullus colocynthis حَصْتُل”.

\textit{hnf} ويقولون ابو حنيفة والمقلد، مأله يقولون فيه حنفي والقياس حنفي (21b) أبو حنيفة

\textit{hkr} (57b) \textit{han\textit{k}} ويقولون وقع من اهل الريف على الفم الحنجر “mouth”. Then, as now, it was used by the peasants. HB 229b “↓ (person’s) mouth”. BW IV 99b “\textit{han\textit{k}} Mund”.

\textit{hn:n} (112a) \textit{han\textit{man}} يقولون يا حنان يا منان “compassionate” (one of the attributes of God). Hava 146a “الحانان the All-merciful (God)”. حنان (112a) \textit{han\textit{n\textit{a}}n} يقولون فينة حنانة Hava 146a “tender-hearted”. حنانة “= midday heat. “A pleasant siesta”? وحنن (112b) \textit{han\textit{yn}} والحنيني لقي يلبس ومنه طلعت يا بدر في حنني “a type of garment”. Dozy I 330b “حَنَّي “حَنَّي” semble être le nom d’un vêtement, من البقية التي كانت معها اخرجت: "فميس وساويل وحنيني وفاتية. يقولون في مكان النحسي بحني (70) فلم يعلم فولهم يا حنني “how lovely it is (?)”. Could be a diminutive of \textit{han\textit{n\textit{a}}n}. 177
Glossary

hny

(125b) hamnyt: "I decorated with henna". HB 230a "hanna to dye with henna". Ibid Spiro 155a-b. (125b) hamnyya: "space under the staircase", HB 230a "haniyya low recess". Spiro 155b "hanjya, space under row of fire-hearths or under a staircase, cave".

hh

(121b) hah: "sound made to urge on a donkey". HB 187a "hà sound made to urge on a donkey " gee-up!". See also §6. .

hwb

(12b) hwb: "a weak man". Wehr 246b "hâbâs sin, offence". Lane II 66.c "dù hwbâs a weak man". This is a case of ellipsis: dû hwbâs > hwbâs, see Görlach (1994) p. 133.

hwq

(38b) yìhaωwq mā yìhaωwq "to have no effect (because of its insufficiency)". HB 233a "hawâwâ to suffice, be satisfying".

hwl

(42a) 'ālî l-ḥāl mā "on the condition that". Compare fi-l-ḥāl "immediately", HB 233b. And: (71b) hawâlyh "around it". HB 234a "ḥawâlên /prep, w pron suff ḥawâl-e- (w 1st sing ḥawalayya)/ around, about". Spiro 119b "ḥawalên, round, around".

hwy

(125b) hawwâyâ "pad placed under a jar carried on the head". See HB 235a, Spiro 156a, and BW IV 104a.

hty

(111b) min hyt: "since", hit was used by people from the towns, whereas the peasants used hîšn. Compare –in of the accusatives gásbin âmmi (see HB 624a) and nadrin ’alayya (see HB 855b). HB 235b "hês (also hês ins-) since, as". Spiro 157 "hês, or min hês, because of, since, considering that, whereas". Al-Mağribî believes it is from hîn, with a t or s added in the middle. See also §6.2.2.
Glossary

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

hyf
(21b) hyf “what a pity!”. Wehr 259b “haif, wrong, injustice; (…) what a pity!
too bad!”

hyk
(57b) hāk “to come to one’s mind; to impress (on the heart)”. Wehr 251a
“to weave; (…) to contrive, (…) think up”. Spiro 118a “hāk (jihyk) to
weave”. Hava 153b “hāk, hāk in حاک to impress a.o. (speech)”. Originally
“to weave”, which is here used as a metaphor for “weaving a thought”, see§6.5.4.1.

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

hyy
(126a) hayya “modest”, li yiraf al-hayy min al-layy “he doesn’t know good from
bad”. HB 237b “hayy diffident, modest and well-mannered”. Al-
Maydānī (s.d.) II p. 286 also gives the variant
(126a) hayā “shamelessness”. HB 237b “hayā 1. diffidence, modesty, politeness”.
Spiro 158b “hayā, shyness”.

b

ḥam
(97a) ḥam “raw?”. The meaning is not explained
by al-Mağribī. HB 238a “ḥam <P ḥām- /adj invar 1. raw, unprocessed. (…) 2. inexperienced, naïve”. With the meaning
“raw”: Spiro 160a, also in Persian; see Steingass 442b and Vollers
(1896) p. 659, Littmann (1920) p. 66 “ḥām Baumwollzeug”.

ḥan
(113a) ḥān “raw?”. Weil es nicht erläutert
is, dass es ḥām heißt. Siehe Steingass 442b und Vollers
(1896) S. 546, Littmann (1920) S. 67 “Μαυρισηαζηηηζηη”.

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Glossary

الخانوم أو صاحبه انتهى إلا أن يقال توسعا في الخان فاطقوه على الوكالة
“large shop”. See HB 238b. It is originally Persian, see Steingass 443.

ğiş | (8a; 126a) ḥabīb; ḥabībat | (11b) hidāt; hidābat | (7b) hidil | (8b)

They say that the root ʿāli is correct. It is also pronounced ʿālī. It is a title given to a scholar.

хант | (12b) hāttan | (12b) maḥtūn | (12b) mahritan | (12b)

See Wehr 260a. Its origin is Persian, according to İhsanoğlu 357: “A woman of noble origin”.

یغی | (8b) ḥāji | (8b) ḥājī | (8b) ḥāji | (8b)

It is a title for a religious person or a scholar.

هتف | (8b) ḥāj | (8b) ḥāj | (8b) ḥāj | (8b)

See Prokosch (1983) p. 82 “xāja Lehrer, Schulmeister, Professor; xāja Aristokrat”. See Redhouse 868b “خواجه” and Steingass 479a “خواجه”.

هضر | (8b) ḥāj | (8b) ḥāj | (8b) ḥāj | (8b)

See previous entry.

حيد | (12b) ḥājī, hwājī | (12b) ḥājī, hwājī | (12b) ḥājī, hwājī | (12b)

See previous entry.

See HB 242b “ḥidil (a) to become numb”. Dozy 1 353b
"I engourdir, s’engourdir, stupefier". Wehr 267a "ṣadila to stiffen; to become numb". Lane II 711a "ṣadil, he was, or became, large, and full [or plump], in the shank and fore arm".

(71b) махдил

Glossary

“mustard seeds”, HB .47b “mustard”. See HB 244a, Spiro 168b.

(96b) ало-ардым “hose; elephant’s trunk; Khartoum” (meaning not specified in Daf’ al-ijr). HB 247a “ардым 1. hose, flexible tube. ардым фи elephant’s trunk”.

(21b) һариф “а sheep”. The long а is incorrect. It is a hypercorrection following the same pattern as һәзүәк and һәтәү (see §6.2.9).

(22a) һарфән “senile”. See Spiro 167b and Wehr 273b. HB 247b gives a slightly different meaning: “арфән raving, incoherent (especially from hunger)”.

(47a; 58a) һирка

Glossary
Glossary

morceaux de bois, réunis en forme de coupole, et sur lesquels on étend des pièces de feutre”. Also mentioned in Taymūr 3.232. Steingass 456a “Khurāq a tent, pavilion, tabernacle”; Khurāq (...a three-legged stool; a plank whereon culprits are made to lie to receive castigation; the rack; (...) a chopping or sawing-block”.

١٨٧

hry
(8b) ḥarā ी “shit”. See HB 248b.

hzbl
ويقولون ابن هذه الخرعينات أي الأموي لاتأصل لها (...). والحاصل ان الناس يضمنون الراي في الخرعينات وانما هي مكورة “superstitions”. HB 249a “Izā balāt superstitions”. Al-Qāmūs al-muhīt 893c does not mention that the zāy should be followed by an i, as al-Maġribī claims. جُرِّعُ. i.e. كَفَّدَ عَمِيل. 

hzq
خوارق “dirty trick?”. HB 249a “Izā zāq, impaling machine, stake, peg, (...) iḍḍa ṭah ḥazāq, he fooled him”. Prokosch (1983) p. 81 mentions that it is Mamluk, not Ottoman, which is فآرأق. qazāq.

hzm
خزان “nose ring”. Described by Lane (2003) p. 568 as being worn by women of the lower classes, especially those of the country towns and villages of both Upper and Lower Egypt. HB 249b “İżām, ˈhizam nose ring”.

hzn
خزانة “storage place”. Spiro 169b and HB 249b “cupboard”. Hava 166b “cupboard; magazine, warehouse”. HB 249b “İżān, storage place” (Levantine).

hzy
خزاناً “to be embarrassed; to look for a pretext”. See Spiro 170a İhūza, and HB 249b-250a ˈti̇żi, yihīza.

hst
خزانة “embarrassed”. See Spiro 170a, and HB 249b-250a.

(112b) maḥṣūk “weak (voice)”. HB 250a “İṩṫāk
Glossary

<perh P khausteq> 1. to become weak, out of sorts, tired or exhausted (…) 2. to weaken, exhaust”. Spiro 170b ġustik, ir ġastik, to be indisposed; muṣṭik indisposed”. Dozy I 371a muṣṭeq “incommodé, un peu malade”. Steingass 460a confirms its Persian origin: “muṣṭeq wound; sickness; fatigue”.

ḫsf ويقولون في الشمس خسفت وللقمر كسف والغالب في اللغة استعمالا أن يقال للقمر خسف “to be eclipsed (sun).

HB 251a “ṣ̄fasaf to eclipse”. Since HB does not specify whether this is for the sun or moon, we can assume it can be used for both. In Classical Arabic, خسف is specific for the moon (see Hava 167a).

ḫškān/ḫštnānk وقيلون كا على شي من المأكول قرين الحشكنان والظاهر أنه غير عربي لأن الثاني غير عربي بل فارسي مركب الحشكن هو الناشف وللأن الحبر كفافهم قالوا الناشف والعاشق هما لنغمه فلما الزي الناشف: ويقولون خشتنان وتقدم أنه معرب وإن الأصل بالفارسي خشتن نان أي الخير البابس وكان من هم الأصداد إذ لا يس فيه “kind of sweet-meat”. From the Persian: Steingass 468a “khušk-nān, dry bread, biscuit; a kind of sweet-meat”. Steingass 461b “khisht (…) a kind of sweetmeat”. Davies (1981) p. 367 “XŠTNANK name of a type of sweet pastry. (…) Reference to the dish in NN (105, 3; 105, 9) and DI (10,6; 58, 9) confirms its popularity. The word occurs, however, in more than one form: NN has XŠTNAN as HQ, but DI has in addition XŠKNAN and Dozy:Sup cites XŠKLAN, XŠNANJ and XŠKNANK. From Pers. xušk nān “dry bread” (plus diminutive –ak),” Vrolijk (1998) p. 30 mentions ḥuškanānuk and ḥuštanānuk, “a confection prepared with flour and almond paste, covered with white sugar”. Taymûr III 183 “حَشَتْنَان:” خشتنان.

حشة “xušk nān, dry bread, biscuit; a kind of sweetmeat”.

xshm ويقولون خشمه أي قطن خشمه “to break s.o.’s nose”. HB 252a “xšam (i) to keep under control”. Spiro 172a “xšm, mouth”. Wehr 278b “xšm nose; mouth; vent, outlet”. Lane II 744a “x̄m “the extreme, or most remote, part of the
Glossary

hsn

 hypocrites](11b) maḥṣṣan 1. “having a rough voice”. HB 252a “haṣṣin 1. to roughen, give a rough finish to”.

hṣf

and says that the jargon used by the Śisānīī 1 means “non-beggar”, see Bosworth (1976) p. 159.

hṣl

mat of palm leaves, used in the Ka'ba”. Lane II 750b “a certain Tubba'[a king of El-Yemen] clothed the House [i.e. the Kaabeh] with this cloth, meaning very thick clothes; so called as being likened to the rough kind of woven palm-leaves”. Probably the joke al-Maġribī mentions, is that this cloth also means “basket”: Wehr 281b “ şuṣfa basket of palm leaves”.

hṣy

“lock of hair; string”. HB 254a “uşla tress, lock”. Spiro 173b “üşla, lock of hair”.

hṭa

and says that it means “non-beggar”, see Bosworth (1976) p. 159.

hṭf

acketa rarely”. Taymūr III 189:

”to overstep; to cross”. See HB 257.

hṭṭf

and says that it means “non-beggar”, see Bosworth (1976) p. 159.

hṭṭy

and says that it means “non-beggar”, see Bosworth (1976) p. 159.

hṭṭṭ

and says that it means “non-beggar”, see Bosworth (1976) p. 159.
proverb is explained by al-Maydānī 9 (s.d.) I p. 296.

Which often occurs with verbs med. gem, e.g. " gulp down". HB .66b "satisfying a want of nature".

Country or desert, particularly, such as one takes for the purpose of "offspring". See HB 262a.

"rag/clothes". HB 263b "halqa 1 rag 2 (the only) garment one owns 3 [non-Cairene] clothes". BW IV 121a "xalāq Lappen, Lumpen"; "Kleider".

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

"to toilet". HB 114b and Spiro 27b mention only bêt il-`ādāb and bêt il-`ātha. Wehr 102b "b. al-`alā`i and b. al-`alāb toilet, water closet". Lane II 805a "any open tract of country or desert, particularly, such as one takes for the purpose of satisfying a want of nature". ḥalā signifies the open space between the villages where people go to relieve themselves, and from this the word came to signify the deed itself.

"to gulp down". HB 266b "ḥamm to gulp down, bolt (food)". This quadriliteral verb has been derived from ḥamm with reduplication, which often occurs with verbs med. gem; e.g. šamm - šā`āmīm "to sniff", see Woidich (2006) p. 64.

Hava 186a "nappy (fabric)". Hava 186a "nappy silk or wool fabric; velvet".
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ḥmm (97a) ḥamm “to become rotten”. See Wehr 302a. HB 266b “ḥamm 1 to gulp down, bolt (food) (. . .) 2 to dupe, deceive”; “ḥammim to become soft (of unripe dates picked from under the tree)”. ḥmn (113a) ḥammin “to guess”. See HB 266b. Al-Ḥafāǧī ḥmn “to guess”. It is unclear why Ibn Durayd (author of a dictionary called al-Ṣamhara, see GAL 1 p. 111 and S 1 p. 172) called it muwaład, i.e. “post-classical”.

ḥmy (126b) ḥiyyī “to be defeated”. No references found.

ḥq (183b) ḥnq “quarrel”. See Spiro and Blau (1982b) p. 120. HB 268a “ḥnq lower part of the throat or that part of a garment next to it”; “ḥnq a quarrel”.

ḥn (113a) ḥann “talking through the nose”. See Wehr 263a. HB 267a “ḥanān to speak with a nasal tone”. BW IV 125a “xanna Näseln”.

ḥn “storage space in a boat”. HB 268a “ḥnn (... 2b storage space forward in a wooden boat”. Spiro 183a “ḥnn poultry house”. BW IV 125a “ḥnn, ḥnun ungedecker mittlerer Raum der qtr qafira [Rotes Meer: WiVo 61]”.

ḥwqā “to become rotten”. See Wehr. It is unclear why Ibn ıl-Ǧımhırı ḥqā “to become soft (of unripe dates picked from under the tree)”.

ḥw “quarrel”. See Spiro and Blau (1982b) p. 121 and berqāq “prune de la petite espèce; abricot” (p. 39).

ḥwl (72a) ḥwl “like his maternal uncle”. Lane II 825a “he had maternal uncles”.

ḥw “quarrel”. Wehr 305b “ḥwān, ḥwān (…) table”. Steingass 480b confirms its Persian origin: “ḥwān a table, covered table, and the meat upon it”; 481a “A ḥwān, ḥwān (from the preceding), a dinner-table”. Dozy I 414b ḥw “ou ḥwajā (pers. ḥwān, ḥwān) xe jā (post-classical)”.

chr (186) chr “table”. Wehr 305b “chrān, chrān (…) table”. Steingass 480b confirms its Persian origin: “chrān a table, covered table, and the meat upon it”;

chr “to become rotten”. See Wehr 302a. HB 266b “chr 1 to gulp down, bolt (food) (. . .) 2 to dupe, deceive”; “chrān to become soft (of unripe dates picked from under the tree)”. Hōh “prune” (p. 221) and beraq “prune de la petite espèce; abricot” (p. 39).

hwl (72a) ahwal “like his maternal uncle”. Lane II 825a “he had maternal uncles”.

hwn (113a) ḥwān “table”. Wehr 305b “ḥwān, ḥwān (…) table”. Steingass 480b confirms its Persian origin: “ الوحان a table, covered table, and the meat upon it”; 481a “A PHONE ḥwān, ḥwān (from the preceding), a dinner-table”. Dozy I 414b ḥw “ou ḥwajā (pers. ḥwān, ḥwān) xe jā (post-classical)”.

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table sur laquelle on pose les plats, plateau de bois ou de métal, sur lequel on met ou présente les plats, les coupes, etc.”.

項目 (113a) ญวะน์ “traitor”. HB 270a ญวะน์ untrustworthy, fickle (of affairs, the world etc.), “ญาญิน betrayer, traitor”. Al-Ђافیگی 87-88 ญวัน “traitor”. See HB 270a.

ฎว (127a) ฎวิ “to have an empty stomach”. HB 270a ฎวิ (a) to become empty. il-รกิด ฎวิ “brotherhood”, HB 9b “u-ฎวิwa brotherhood, friendship”. Al-Ђافیگی حَوَة بِضَم الْحَوَاء وْتَشْدِيد الْوَلَاد مَصَادِب بْعَسَى الْحَوَاء مَهْفَعَ مَنْ وُرَد فِي 88 الحديث وِضْرَحُهِ بِالْكَرْمِي فَيْلِس لَحْنَا. See §6.2.3.1 for the disappearance of the initial حمام.

ฎวิ (127a) ฎว “to have an empty stomach”. HB 270b ฎว (i) to be empty (of)”; to be hungry”.

maktad (127a) חלב “emptiness (of the stomach)”. See Wehr 307b ikal. HB 270a mentions حلة as the masdor of หิwi.

ฎหย (97a) ฎหย “disposition”. Spiro 185b-186a “ขีม, secret, thought; ขาเหมิน, he sounded him”. Lane II 837b “ขีม natural, or innate, dispositions or tempers or the like”. Al-Ђافیگی 87 ขีม طبعة معدل ฎหย “noose”. See HB 272b, and Spiro 186b.

ด์ (12b) ด์ “habit”.

ด์บ (12b) ด์บ “habit”.

Glossary
Glossary

See HB 274a, and Spiro 186b.

dāy

وتحملون على المرأة التي تأخذ الولد عند الولادة وهي في العرف "midwife". See HB 274a, from the Persian dāy. dāya, see Steingass 502. İhsanoğlu 365 confirms this: د: كلمة فارسية الأصل تعني الحادثة المفاجئة برجاء الطفل أو أكبر (سامي). وهي من الكلمات الشائعة في مصر حتى اليوم، ولكنها نستخدم بمعنى قابلة.

dbb

يقولون: "dabābī untrustworthy".

Taymür III 238: "دلان يدّب، وكتب، أي مبالغ في الكذب لا يباقي بذلك". Lane III 841c: "One who creeps about with calumny, or slander".

وقولون دلان دين من سرقة ونهوة (...) وله دينتانا أي المنا كالدباب المولوم صح. أو هو من ديب الأراض وكذلك الدبابي.

dbq

يقولون: "yidbāq fi to lay hold of". See HB 277b. Spiro 192a: "dabbaq to be sticky, gluey, obtain, procure".

dbl

يقولون في الزهر ديل أو ديلان وهو مصطلح عن ديل (flowers). HB 277b: "dibīl (a) to wilt"; maṣdar dabīl, dibīl, dabalān. Spiro 192a-b: "dībl (jiḍbal) to wither, fade, decay". For information about دـ, see §6.2.2.

دیلا (72a) dabālān "wilting (flowers)". maṣdar of dibīl.

دیلا (72a) dabla يُقولون في في الدعا على الاعاد على قلبهم ديلة "lump". Lane III 850: ديلة "a severe, or heavy calamity or misfortune; ديلة a certain malady in the belly; ديلة plagu e, pestilence"

دیلا (72b) dibla يُقولون على الخاطئ ديلة "ring". HB 277b: "dībla 1 ring or band of one width (in contrast with ḥātim (q.v.) in case of a ring for the finger)”. Spiro 192b: "dībl, plain betrothal ring". Lane (2003) p. 566: "A finger-ring without a stone is called 'debleh,' or 'dibleh.'"

dby

يقولون: "yidbīf to walk leisurely". See Lane III 850b and Dozy I 424b.
Glossary

dğl (72b) dağğâl “the Anti-Christ”, see HB 278b.

Its literal meaning is “the deceiver”. Its origin is the Syriac adjective dağâlû. The dağğâl is the personage who will appear before the end of time and let chaos rule until all mankind converts to Islam. The Antichrist does not appear in the Qur’ân, but is mentioned in the traditions. See EI II p. 75bff. (A. Abel) and EQ I p. 107bff. (N. Robinson). Al-Maǧrîbî does not comment on the fact that since dağğâl is an adjective, it should be al-mâšî al-dağğâl and not masîh al-dağğâl.


(“mâdîna” madhâna) “smoke funnel”. Spiro 194b and HB .8.a “chimney, funnel”.

* dr (113b) dûra “corn”. HB 282b “dûra maize, corn”.

drb (13b) durrâbû “one part of the door of a shop (the door is divided into an upper and lower part)”. HB 282b “durrâbâ: bâba xuâs wi-îd durrâbû (now it’s the month of) Baaba, come in and close the gate (against the cold)”. Dozy 429b “dûrâbû: d’une boutique. Quand la porte d’une boutique est partagée en deux, dans le sens de la largeur, chacune de ces deux parties s’appelle dûrâbû”.

(13b) durb “large door”. Lane III 867a “a wide gate of a sâka”. HB 282b “durb 1. path, way, route (...). 2. main lane (in a neighbourhood)”. Spiro 195a “durb, lane, street”. Al-Hafîjî “durb, جمع دروب الباب والمدخل الضيق” 95.

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Glossary

drq

and Spire 197a.
drk

which reflects the original Persian pronunciation. Al-/uni1E.Aafâǧī 94

lowest level; descending steps”. Hava .03b ”
dırık

Taymūr III .61 ”

other than”. Hava .03b ”

exalts the state, or condition, of such a one; and

Yiddarī

a shield”. See HB 286b.
dr

of a policeman or a watchman”. Taymūr III 261

the name)”.
dry

successor’s name”. See HB 286b.
drm

them to winnow; to insult”. HB 288a “to winnow”, p. 287b ”

to inform, winnow, scatter”. In

could be used as a euphemism for “to insult”, i.e. to inform s.o. (of

his bad characteristics), see §6.5.4.1.
dry

a police or a watchman”. Taymūr III .61 ”

clothing”.
dryq

and Spire 197a.
drk

“darak [obsol] area of watch or patrol, beat”. Spire 197a “darak, beat

of a policeman or a watchman”.
drm

which derives from the Greek

δραχ/uni3BCή

a silver coin, generally in value about twopence sterling”. The Persian

diram in turn derives from the Greek ðραχ/uni3BCη, see Vellors (1897) p. 297.
dry

a patrol”. HB .86b

a police or a watchman”. Taymūr III .61 ”

other than”. Hava .03b ”

to belch”. Dozy I 7.6.2.86b, and Spire 197a.
dbl

“Du’bal (personal name)”. EI 56 II p. 4.248 (L. Zolondz) “Du’Bil, poetic nickname of Abū


148/765 and died 246/860.”

EI

(58a) dark “beat, area of a patrol”. HB 286b

“darak [obsol] area of watch or patrol, beat”. Spire 197a “darak, beat

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exalts the state, or condition, of such a one; and

Yiddarī

a shield”. See HB 286b.
Glossary

dık (58a) daʾiːk “to rub”. See HB 291a. Spiro 19a-b only mentions form I.

dık (127a) daʾiːtu “deceive” which only appears in “I invited him”. See HB 291a.

dık (72b) dajāl “rancour”. Dozy I 447a “haine couverte, perfidie”. Lane III 886b “badness, corruptness, or unsoundness, or a bad, a corrupt, or an unsound, state or quality; and a thing that induces doubt, or suspicion, or evil opinion”.

dık (22b) daff “tambourine”. HB 294b “daff, duff tambourine, larger than the riqāʾ”.

dık (127a) dariːf “I warmed”. See HB 295a.

dık (39b) duqāq “lupin flour, used as soap”. Spiro 202b “duqāq lupines in powder (used as soap by the poor)”. HB 296b “duʿil’ powder, duʿil’ ittirmis lupin flour”.

dık (39b) dqq “lupin flour, used as soap”. Taymūr III 272: “ذق نبات” See also duʿil’.

dık (39c) duqaq “joke”. Lane III 895c “And you say, he was, or became, subtle, nice, obscure, abstruse, etc, in his speech, or language”. Therefore, a duqaq could be a subtle joke.

dık (39b) daqiq “lupine, used as soap”. See Lane III 896c.

dık (39b) midaqqa “trestle”. Spiro 202b “large trestle”, HB 297a “wooden pestle”.

dık (58b) dakhāda “the sound of something being rammed down?”. HB 298a: dakhāda is the maṣdar of “dakādīk to tamp down, ram, beat or press down, level out”.

dık (58a) ḏakk “to neglect (one’s duty)”. Lane III 898c “to break, to demolish”. Dozy I 453a “glisser, couler adroitement;
charger, bourrer; altérer, falsifier; escamoter, excroquer”. It is still used in the Sudan with this meaning: Qāsim 246b “ذُکُت: تجاهل”

And in (58a) indakk “to rush upon s.o.”. Wehr 334b “to be rammed”. HB 298b “indakk passive of dakk”; “dakk 1. to tamp down 2. to stuff 3. to flatten 4. to tighten the weave of (cloth)”.

And in (58b) indakk “to be weakened (voice)”. Hava 212a “ذُکُت: to be ill”; “ذُکُت: to weaken a.o. (illness), to exhaust (a beast).

And in (57a) dikka “waistband”. See Spiro 203a, and HB 298b. Lane (2003) p. 30 mentions the dikkeh as a waistband for ladies to keep their trousers up. Al-Ḥaṣafī 60 “ذُکُت: what is number six in the counting of the women’s belt.

And in (58a) dikka “wooden bench”. See Spiro 203a, and HB 298b.

didl

And in (73a) dalūl “minion, one who is submissive or ineffective”. BW IV 140b “Dalūl: to dangle, hang down”.

And in (39a) indalāq “to throw oneself on”. Wehr 335 “to dash forward (people)”. Spiro 204a “indalāq to be poured out, spilled”. HB 300a “to be poured away, be spilled”; “talā’ala to tag after, latch onto”.

And in (39b) dilq “long ragged cloak worn by Persians”. BW IV 141a “Dilq: the patched garment of ‘ūfīs, also worn by clowns (eg., Ir., Syr.-Pal.)”.

And in (73a) dill “coquetry”. Wehr 334a “dill proper, dignified conduct; coquetry, flirtation”.

Glossary
Glossary

(73a) *dālāl* and *dānāq* are used to refer to coquetry. See HB 301a, Spiro 204a.

(73a) *dallāl* and *dānāq* are used to refer to mediator. HB 301a “dallāl, mediator”. Spiro 204a “dallāl, mediator, crier”.

(62a; 75a; 105a) *dilā* and *dimīšq* are used to refer to a kind of wheat that comes from that area.

(97b) *yidāndim* (97b) *yidāndim* and *yidāndim* are used to refer to a kind of wheat that comes from that area.

(58b) *modmāk* and *modmāk* are used to refer to a kind of wheat that comes from that area.

(58b) *damwāk* and *damwāk* are used to refer to a kind of wheat that comes from that area.

(113b) *dandin* and *dandin* are used to refer to a kind of wheat that comes from that area.

(22b) *danafī l-ikṣ* and *danafī l-ikṣ* are used to refer to a kind of wheat that comes from that area.

(22b) *danafī l-ikṣ* and *danafī l-ikṣ* are used to refer to a kind of wheat that comes from that area.

(40a) *dānāq, dānāq* are used to refer to a kind of wheat that comes from that area.

(95) *dānax, dānax* are used to refer to a kind of wheat that comes from that area.

(246) *dānax, dānax* are used to refer to a kind of wheat that comes from that area.

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Glossary

**dhn**

"grain or fruit" etc.

" يقولون دُهُن يقول كذا أي جمله ديدن فال "الدين والديدان والديدان العادة" فقالوهم دُهُن يفعل كذا ليس لغويًا (...) ويتمكن حمل قولهم "constantly". **dann-tann**. HB 139a “quasi-verb indicating 1. the continuousness or habitualness of an action or state (...). 2. the immediate succession of one action or state to another”. Spiro 84b "tann, or dann, always, constantly". The origin of **dann / tann** is **ta’anna** “to stay”, not **dann** “to buzz” as al-Maġribī proposes, see §6.4.5.

**dhq**

"man of importance".

See Wehr 341b “dihqān”. Lane III 924c **dughān**, also written **dughān** “ذَٰغ٣٤٨٧ man of importance”. ... a merchant; and one who manages affairs firmly, or strongly, with sharpness”. Al-Ḥafṣī 99 “ذَٰح٣٤٨٧ دُهُن الأعياد man of importance”... a merchant; and one who manages affairs firmly, or strongly, with sharpness”.

Steingass 549a “dihqān, duhqān chief man or magistrate of a village, prince or head of the farmers; a husbandman, cultivator of the ground; a historian; a minstrel, bard”.

**dhl**

"simpleton". See Spiro 207b and HB 307a. Lane III 984a “ذَٰه٣٤٨٧ دُهُن عُلَم٣٤٨٧ "A man who cares not for ornament and the anointing of himself". KuKuKK is a pattern that is frequently used for negative characteristics, see Woidich (2006) p. 94.

**dhy**

"clever". HB 308b “ذَٰه٣٤٨٧ Duḥa, sagacity, shrewdness, fineness; rāgil duha, sagacious man, prudent man, clearheaded man”.

**dwb**

"hardly". HB 962a “yadōb barely, (only) just, hardly"; also mentions yadōbūk, but not yadōbu. Spiro 208a-b “dēb (ja), almost, just enough, hardly, when”. BW IV 146a “ya-dawbh bāyin er ist noch kaum zu sehen".
Glossary

This example comes from Farafra. Fischer (1959) p. 156 mentions ja ḍīb “kaun” for Cairo, but without the suffixes. He relates it to ya ḍīb “oh trouble, oh pain!”

* dwkā

ودما بك ... فهي فارسية معنى الواحد ... وهو المستعمل في "الثاني الألفام بكة أي الرابس والثاني دوكة والنثالت سكة جاركة" "the second note, D". HB 313b “dōkā -P du-gāh- [mus] the note D". Steingass 546 "du-gāh, Name of a musical note". For more details on گاه, see چارگاه.

dwl

ويقولون دولة كذا أو اش في دولة طيب Dowla "those". HB 273a mentions dealer as well as the varieties ḍālī, dōlā, dōlāt, dōlāk, and dōlan. Vrolijk (1998) p. 151 mentions the occurrence of ژول "دوان" "those" as the subject of a verbal clause. Davies (1981) p. 161 refers to DWL and DWLH. See also §6.3.3 for the demonstratives.

dwy

ديوي (127a) dawy "sound". HB 315a “to resound, make a ringing sound", mašdar: day and dawy; Spiro 210a “dawy buzz, noise, sound".

(127a) duwāy “sound”. See also §6.3.6 for the diminutive.

(127a) dawāyya "inkwell". See HB 315a. The shift from dawī to dawāyya is the same as in ًاأصأ > أصأ and mīnār (ميرهأ) > mīrāya.

dydb

ويقولون عن لع نالن في مي رابك في اللغة ما ينسبه وهو الذيد السبب والطبعية للفاعل وهو "to explore?" (used in the game of chess). Dozy I 480b "ديي" I reconnaitre les lieux, les observer, les remarquer". In HB 282b and Spiro 210a-b only the noun: daddībān, daddībān "sentry". It is unclear what the meaning of the verb is in the context of the game of chess.

dyk

ويقولون صاحب الدبوب "roosters". Pl. of ḍīk. See HB 316a.

dyn

ديه (113b) dāyān "دیه" and يعو قل الديهان الفقه والفاضلي والحاكم Dāyān
Glossary

“creditor”. HB 317a “dayyāna creditors”; 317b “dayyān Judge (epithet of God)”. Spiro 190a “dayjān, or mudājin, creditor”.

“humiliation”. Spiro .54a and HB 377b “zull humiliation”.

“the man of the whale, Jonah”. See EQ III p. 5.a (H. Busse).

“thickened fruit juice, fruit purée”. HB 3.1b “rıbābı, ribābı musical instrument with one or two strings, with a small resonance box usually made of coconut, held vertically and played with a bow”. Spiro .14b “ribābı, violin, native fiddle”.

“clover”. See HB 3..a. BW IV 154a “ribbı, irbıbb ausgewachsener Klee, der für Samen geerntet wird”. It is untrue that ıl-Qāmūs ılmu/uni1E25ī/uni1E6D does not mention it: ıll-ılmu/uni1E25ī/uni1E6D 8.b.

“jam”. See HB 3.1b, and Hava 239b. Lane III 1024b “marabbā مرببا مرببا، مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریب مریb
Glossary

made [or preserved] with زُبْن [or inspissated juice, &c. (...)]: you say ُرَجاجَل [ginger so preserved]. This was originally an adjective, but has become a substantive.

rbk (59a) irtabak  يقولون فلان ارتابك في الأمر إذا لم يقدر على الخلاف منه  “to become muddled, confused”. See HB 325a, and Spiro 216b.

rbn (114a) rabbän  يقولون زبان السفينة “captain of a ship”. HB 325a “rabbän captain, skipper”. According to Vollers (1896) p. 641 it is a Persian loanword derived from raḥbar. This is confirmed by Steingass 566: “راهب, a road-guide”. Al-ṭɑḥfɑğī 107 also mentions its non-Arabic origin: “ربان: صاحب سكان السفينة”.

rby (127b) rādī  يقولون خيبر رادي إذا كان كبيرا “large”. Unclear whether it means “large” in general or only applies to a certain type of cucumber. Lane III 1024a “ Revel increasing, or augmenting”.

rty (8b; 127b) rāğā  يقولون راقيمة “to lament”. See HB 337b “rasta”.

rgb (14a) rāğab  ويقولون رجب المركب أي المعظم وهو صحيح رجب. “to fear, be impressed”. Lane III 1033c “ He was frightened, or afraid”.

rgl (14a) murağūb “venerated”. See Lane III 1034c.

rgl ويقولون رجل المركب رجل ولا اعلم تصصححة فان الرجل ضد الراجل “man”. See HB 327b. Al-Magribī believes its origin is the diminutive of رجل (see 75a).

rjj (75a) raggal  ويقولون وسمع من أجل الريف فلان ما دلّ رجل فتحت الراجل وسكن الحجم الغير العربي كجم ابن جنج منتصف عليها في شرح جميع الجوازم الأصولي للعلاقة المحلي “man” (rural). For the “un-Arabic َجِم” see §6.2.1. Lane III 1045a mentions ْرَجاجَل | رجاج | رجال.
Glossary

(75a) rağğād “man”. Al-Maġribi’s conclusion that this is Sānī is correct; see Frayha (1995) p. 63a: “raddāl, riddāl homme”.

(75a) riğla “purslane”. See HB 328b, and Spiro 219b.

(75a) iṛtīgāl “type of slipper”. "improvisation”. HB 328b “irtagal to improvise”.

(75a) tarjil “type of slipper”, The word also occurs in Alf Layla, see Dozy: vêt, p 187.” Almkvist (1893) p. 332: “Der allgemeine Name für 'chaussure' ohne Hinsicht auf die Form ist in Ag. wie in Syr. 'welcome!'.

(75a) mır/uni1E25ıbı “improvisation”. HB 3.9b “TRJYL, Pl TRAJYL name of a type of peasant shoe (syn. s. JWAD and ZRBWN, q.v.) (S: 206, 8; 206, 19). The word also occurs in Alf Layla, see Dozy: vêt, p 187.” Almkvist (1893) p. 332: “Der allgemeine Name für ‘chaussure’ ohne Hinsicht auf die Form ist in Ag. wie in Syr. “type of slipper”.

rḥb

(75a) iṛḥb “make room, clear the way”. (14a) marḥaba(n) “welcome”. HB 329b “marḥaba noun equivalent in usage to the English interjection ‘welcome’.”

rḥl

(75a) rḥla “a great man of learning to whom one journeys”. See Lane III 1054b.

rḥm

(97b) ruḥāmiiyya “kind of sweetmeat”. No references found in any dictionary; however, there are plenty of recipes on the internet (e.g. http://saihat.net/vb/showthread.php?t=114332). It consists of crumbled cookies covered with white cream. The “marble effect” is created by making dark lines on the cream with chocolate. Also called ḥīwā ar-ruḥām.
Glossary

**rdb** (11a) ardbb “dry measure”. HB 14a “ardbb <Copt> dry measure of 198 litres, ardeb”. Spiro 9a “ardabb measure for cereals (=197.75 cubic litres)”. Crum (1972) 305b “(...) measure of grain &c, ἀρδάβη η’. Its ancient Egyptian origin is also mentioned by Vollers (1896) p. 653.

**rdk** (59) rdk “the straps of the camel litter”. Kazimirski I 1848a “رصد - زودن”. It could it be some kind of decorative tassel.

**rdm** (97b) radam “to fill up with earth”. See HB 333a “radam (i)”, Spiro 222b “radam (jirdim)”. BW IV 161b “radam, yirdim ֳ½ mit Erde bedecken, zuschütteten”.

**rdn** (114a) radyñ “well-straightened spear”. Lane III 1070b "رمج رضني" a well-straightened spear”. It is supposed that it was given this name after a woman called Radayna, who used to straighten spears.

**rıdım** (118b) al-ridoñiyya "the straps of the camel litter". It is still a neighbourhood in present-day Abbāsiyya; see Behrens-Abu Seif (1985) pp. 1 and 74.

**rıdın** (114a) mardin, mardan “spindle” HB 333b “mardin, mardan spindle”. Hava 248a “مريندون spindle”.

**rığın** (114a) marjuna “basket”. BW IV 158b “marjuna, marağin Vorratskorb”. Hava 244a “مرجين ‘basket’.

**rıği** (127b) radı “bad”. See Spiro 222a, HB 333b.

**rıği** (75b) rağlı “despicable”. HB 335a “rizil impertinent, insolent”. Wehr 389a “زئيل rağlı low, base”. Lane III 1073c mentions the pronunciation زئئل، زئئل and زئئل with the symbol ﺟ.
Glossary

rzq

Bequloon azrak ‘alā allāhu mawlamum an azrak: azrak ‘alā allāhu
azrak lāsuw ‘u li ‘allāhu lā yitumum mā ‘a‘umuhum baina ‘ummuhūm ‘a‘umuhum lā yitumum ‘a‘umumu wajibul ‘ummuhūm la wajibul ‘umumu ‘alla
“God provides for all” (proverb). See HB 335a
and Spiro 223b for this proverb. Al-Maqrizi does not approve of
this saying, because according to him God is not obliged to provide.

rizq

Bequloon ‘razuk: ‘razuk ‘alā ‘alla
Glossary

(76b) mirsāl “messenger”. See HB 336b. Lane III 1084b “one who sends the morsel [that he eats] into his fauces: or who throws forth the branch from his hand, when he goes in a place of trees, in order that he may hurt his companion. A short arrow, or a small arrow”; in the entry لَرَدِّ مُرَسَّال 1083b لَرَدِّ مُرَسَّال “is also called لَرَدِّ مُرَسَّال, as being likened to the arrow thus termed”.

rsm يَقُولُونَ الرَّسم علی فلان اي لا تَفَارَقهُ لِي بَعْلُ (١٠٨٧) تَفَارَقُوهُ تَفَارَقُوهُ “to guard someone”. 

itrissim 'alā fulān is an imperative, meaning َلا تَفَارَقُوهُ “do not abandon him”. Wehr 339a form V “to follow (s.o.’s footsteps, an example, etc.).” Dozy I 526b تَرَشَمُ بالعَلْمٍ (...) Etre posté quelque part, afin de garder un prisonnier”.

(98a) rassim 'alā “to have a person guard someone”. Dozy I 526b 

p faire garder quelqu’un à vue; aussi c. على عُلْمٍ لِي بَعْلٍ رَنَّمَ "il le fit garder à vue par vingt mamlouks”

rsn قَوْلُونَ رَسَن الدَّابَّةٍ (١١٤٠) رَنَّمَ “rope with which an animal is led”.

Wehr 393b “rasan halter”. BW IV 163a “rasan Führungseil des Kamels”. Lane III 1086a “a rope, or cord, with which a camel is led”.

Al-ţafāqī "رسَن مِّقيلُ هو فَارِسٌ عَرَبُوُّ قَدْيَمًا" 107.

rśm قَوْلُونَ رَشْمَهُ النَّحي رَنَّمَ إِذَا ظُهِرتُ عَلَيْهِ حَرَاةٌ رَنَّمَ “to make a mark”. HB 338b 1. “rašam 1. to make the sign of the cross 2. to mark with the sign of the cross”; Lane III 1090c "رَنَّمَ a mark, an impression”.

rsf يَقُولُونَ فِلَان يَرَشَفُ ای بَحُكمُ الرَّصَفَ وَالضِّربَ أو الْحَيْطَ "to do something well". Lane III 1094a “رَصَفَةٍ" It was firm, or sound; or firmly, or soundly, or well, executed, or performed”. HB 340a “to pave”.

rdb يَقُولُونَ فِلَان يَرَضَبُ بَلَاکَسِر لِفِرقٍ “spittle”. Lane III 1096a "رَضَابَ “Saliva”.

rtl يَقُولُونَ فِلَان رِطَلْ بِكِسْرِهُمَا يَرِدُونَ اهْنَعَهُ رَخَاةَ كَمَا يَقُولُونَ "رِطَلْ (76b) ritil
Glossary

"weak, soft". Lane III 1102a "a man soft, lax, or uncompact".

(76b) raṭl "a unit of weight". Spiro 228a "raṭl, pound weight". HB 341b "raṭl unit of weight equal to 449.28 grams". The weight of the raṭl changed over the centuries, while it also depended on the commodity. Therefore, it could vary from 400 to over 900g. See El VI (E. Ashtor, J. Burton-Page) pp. 118b-119a. Vollers (1897) p. 298 believes it is derived from the Greek ἄργα.

rtn "to speak in an incomprehensible language, to gibber". HB 341b only mentions form I: "raṭān to speak in an incomprehensible language, talk double-Dutch". Ibid Spiro 228b "to speak in a foreign language". Dozy 535b form III: "parler avec quelqu’un, quand il est question d’un calomniateur". According to Lane III 1103a form III means the same as form I: "he spoke to him with a barbarous, or vicious, speech; or ... in a language not generally understood; ... or he gibbered".

rtn "someone who speaks an incomprehensible language", or "raṭān incomprehensible language". HB 341b "raṭāna incomprehensible language, double-Dutch (applied especially to Nubian)". Spiro 228b "raṭān, act of speaking in a foreign language, a foreign language".

rb "a certain kind of pigeon". Lane III 1104b mentions that "hamāma raṭḥyya...a certain kind of pigeon"; Lane III 1104b mentions that "hamāma raṭḥyya...a certain kind of pigeon", or "the pigeon that is loud, or strong, in its cry, or voice".

rf: "nosebleed". See Wehr 400b.

r'q "loaf of bread". Another example of putting the dots in the wrong place (tāṣāf):
Glossary

For more information about this kind of misspelling, see also al-’ālā.

r'īn
يقولون فلان ارض او عده رعونه وربما استعملوه في وصف المحبوب حيث قالوا ارض يلعب دله في المونت رعنا يريدون الخفة والنضاش
"frivolous". HB 342a "ar'ān hubristic, pushy and headstrong". Spiro 229a "nervous, irritable, impatient". Wehr 346a "lighthearted; stupid, silly; thoughtless; unsteady". Dozy I 537a "أَرْضٌ simple, qui se laisse facilement tromper".

rgf
يقولون رغيف خبز". See HB 342b "rigf".

rgl
يرغيل رغيل فلان أو برغيل اذا كان يسبه في وجهه "to insult". BW IV 166b: "yirgil: yirgilik sie verprügeln dich (OAE 1)" ("they give you a beating"). Dozy I 538b "appliquer des feuilles d’or ou d’argent sur le cuivre". Kazimirski I 890a "يا رغيل". Term de dédain dont on appelle ou apostrophe une servante, esclave"; "أَرْضٌ (...) 2. Qui a encore son prepuce, non circoncis. 3. Qui a les testicules trop longs." It could be that the verb means saying any of these last three phrases to a person, thereby insulting him.

rgm
يرجم امرأة "to rub s.o.’s nose in the sand to humiliate him". HB 342b "ragam to force". Lane III 1113b: "رَجُمَ الْأَكْنُدُ "his nose clave to the earth; he was, or became, abused, or humbled".

rff
يرفف رميه ترفف وتقدم ان الرفف اختلاج العين وغيرها "to twitch", 'yīn tirff" I have a premonition". HB 345a: "aff 1. to twitch, flutter. ‘ēn bi-tirff 1 have a premonition"

ويفقولون مثلًا الفناجين على الرفف (انظر قولة شب الطافق وفره انثة) "مصمم للآلياف". Lane III 1116c: "رَفّ فَمَا شَعَصَى" a thing resembling a مَطَافٍ [i.e., a kind of arched construction, app. like the مَطَافٍ described and figured in the Introduction to my work on the Modern Egyptians."
Glossary

rfq  (40b) marfaq convenience, facility, anything conducive to ease or comfort. HB 345b “marfa’ convenience, facility, anything conducive to ease or comfort”. Hava 263a “Marfa’ dar”.

rfy  and they call the appartenences of a house as kitchen, well, privy”.

rqb  “raqabān, a man thick or large in the neck”. HB 346a “ra’abn: abu ra’abn having no feathers on its neck (of a chicken)”.

rqraq  “to become soft, relax”. HB 346b “ra’ra’ 1. to weaken, soften up”.

rqq  “thin sheets of dough”. HB 347b “raqq, wafer-like cakes”. Spiro 232b “raqq, wafer-like cakes”.

rkk  and they call a man thick or large in the neck”. HB 346a “ra’abn: abu ra’abn having no feathers on its neck (of a chicken)”.

rmd  “raqabān, a man thick or large in the neck”. HB 346a “ra’abn: abu ra’abn having no feathers on its neck (of a chicken)”.

rmk  “to intend to take (a thing)”. Lane III 1158b “Ramk in man” he remained, stayed, dwelt, or abode, in the place”. In the Sudan it is today used with the
Glossary

meaning of “to conspire”, see Qāsim 301b: “وأَمَرَأَةَ وَفَلَى مَعاَمَةً أوًّا
وما يَعْلَى وَطَدَّةً وَفَلَى مَعاَمَةً “restoration”. See HB 353a.

rhm

rhl

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Glossary

See HB 355a. Al-Ḥafaṭī 206 "مُعَمَّرَةً: ما يوضع على الجرائح معرَب عن "الجوهر""

rwb
(6b) rāḥ: "to go". See HB 355.
(10b) arūḥ: "to go". See §6.3.1.5 for form IV.

rwān
(114a) rawān: "air-hole, skylight". HB 358b "rēšān <P raušan> [obsol] air vent, skylight". Spiro 239a "rōšān, air-hole, skylight". Its Persian origin is confirmed by Steingass 594a "روزن, rauzan, a window; an aperture in the middle of the house for allowing the smoke to escape", İhsanoğlu 380 "روش: خلق روش" and Vollers (1896) p. 623.

rwq
(40b) rāq: "to pour". Wehr 427b form IV "to pour out (a liquid)".

rwk
(59b) rwk: "public property". HB 359b "rōk, general, common estate".

rwb
(13b) rāyīb: "curdled milk". See HB 355b.

ryb
(14b) rāb: "to make suspicious". HB 360b "irtāb to become suspicious". Wehr 429b "rībā i to disquiet". Lane III 1175c "(…) The man was, or became, confused, or disturbed, in his affair, or case, or in his reason, or intellect, and his opinion; or confounded, or perplexed". Dozy 1 574a "ريب I voir de quelqu’un ce qui inspire des soupçons et ce qu’on désapprouve".

ryf
(23b) rīf: "countryside". See HB 361b.
Glossary

ryq (41a) riq “saliva”. See HB 361b. Spiro 241b “ryqa, or lyqa, sponge inside a native inkstand”. In Classical Arabic, both riq and riqa are correct, see Lane III 1203a.

ryl riyal “a silver coin”. Dozy I 576a-b “réeal, écú, piastre forte, piastre d’Espagne, monnaie d’argent, Alc. (real moneda de plata)”. Derived from the word “real (de plata)”, first issued in Spain and Portugal at the end of the 14th century, see EI2 VIII p. 563b (G.S.P. Freeman-Grenville). This is probably the reason why al-Maġribī mentioned that it was heard from the North-Africans. During the 17th century, the “piaster espagnole”, riyal, became a popular foreign currency in Egypt, see Raymond (1973) I p. 21.

rim “left-overs of a slaughtered animal, after the meat has been removed”. HB 361 “rım scum, foam”. Lane III 1204a “a share that remains of a slaughtered camel: or a bone that remains after the flesh of the slaughtered camel has been distributed”.

ryn “blackness of the heart”. Lane III 1204c “رَمْب “rust that overspreads the sword and the mirror”; “the like of rust, covering the heart”, “blackness of the heart”.

Z

zbb (14b) zabīb “penis”. HB 364a “żibb”, Lane III 1208b “żibb”.

zbrq (14a) muzabraq “adorned”. See HB 364b, and Spiro 245a.

zbq (41b) inzabiq “to dart in”. HB 365a
Glossary

“zabaq to dart (in or out), slip away, flee”. Spiro 245b “zabaq to dart, escape”.

zbl (77a) zubāla “garbage”. HB 365a “zibāla”. See 5.62.12.3 for the vowels of words meaning “waste”. (77b) “zbl” “leave … alone! (imp.)”. HB 365a “zabal (i) [slang] to avoid like dirt, treat with contemptuous indifference”.

zbn (61a) zibūn “shit (abus.)”. HB 365a “zibūn, zibūn, or zubān (from P zubān). Its Persian origin is confirmed by Steingass 610b “zubān an eager purchaser” and Vollers (1897) p. 292. (114b) zubūn “customer”. HB 365b: zibūn, zubūn, or zubān (from P zubān). It is found both in Turkish: Redhouse (1968) p. 1276a “zebun (…) P infirmity, indisposition, weakness” and in Persian: Steingass 610b “zubān (…) a vest worn under another garment”.

zīg (77b) zaqāl “disease” (Turks). It is found both in Turkish: Redhouse (1968) p. 1276a “zebun (…) P infirmity, indisposition, weakness” and in Persian: Steingass 610b “zubān, weak, infirm, helpless”.

zīh (23b) zahāf “to crawl (little child)”. HB 366a “zahaf (also sahaf) to crawl, creep”. (23b) zahāfa “palm-branch with which the house is swept”. HB 366a “zahāfa (…) zahaf palm leaves”. Lane III 1217c “zahāfa the thing, generally a palm-branch, with which the house, or chamber, is swept, to remove the dust and cobwebs from the roof and walls”.

See also

sense post-classical”. See also

well known; [a vulgar sort of unmeasured song or ballad” in this sense post-classical”. See also

indifference”. (Turks). It is found both in Turkish: Redhouse (1968) p. 1.76a

remove the dust and cobwebs from the roof and walls”.

palm-branch, with which the house, or chamber, is swept, to

“palm-branch with which the house is swept”. HB 366a “zahāfa (…) zahaf palm leaves”. Lane III 1217c “zahāfa the thing, generally a palm-branch, with which the house, or chamber, is swept, to remove the dust and cobwebs from the roof and walls”.

see §6...1..3 for the vowels of words meaning “waste”.

to avoid like dirt, treat with contemptuous indifference”.

palm-branch with which the house, or chamber, is swept, to

an inner vest; (…) a thing that is cut so as to fit the body, and worn”. The word has a Persian origin: Steingass 610 “zabān (…) a vest worn under another garment”.

in Turkish: Redhouse (1968) p. 1276a “zebun (…) P infirmity, indisposition, weakness” and in Persian: Steingass 610b “zubān, weak, infirm, helpless”.

in a vulgar sort of unmeasured song or ballad” in this sense post-classical”. See also
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zhq  يقولون فلانا رحاحة وتستعمل الرحاح ويصبح على أباد الراي
"lesbianism". Wehr 466a "musāhāta and sīhāq triday, Lesbianism", HB 402a "sāhāq to engage in lesbianism". Lane IV 1319c "سحاحة [Fricatrix; quae conficitur libidinem alterius explet; (Golius, from Meyd)]; an epithet of evil import, applied to a woman”. See §6.2.5 for the voicing of the s.

رحاح (43a) zahhāq “lesbian”. See زحح

zhl  يقولون فلان في رحل اذا كان مغناطا ورحل كفر كوكب من
الرحاح هناك في القاموس ولم يصفه بشذاعة ويجوز وفي ذكرني ان الصيفي في
"Saturn". فلان في رحل fulān fi zuhal
"so-and-so is in a rage". HB 366a “zuhal Saturn. hāzū zuhal his luck is bad. nāhār zuhal he’s having an unlucky day”. Saturn is associated with negative feelings according to El XI p. 556a (W. Hartner): “Saturn’s nature is cold, dry and male, and it is characterised as black, malefic and generally of bad omen. It is called “the greater star of misfortune” (al-nāḥs al-akbār), Mars being the lesser.”

zhlf  يقولون رحلة على البداية المسماة سلحة وناثي وانما
رحاح (23b) zalīfa رحلة the z hål السلاجقة كما في القاموس دواب صدار لها ارجل تمشي به السمل. HB 366a “zalīfa, zulhīfa tortoise. Also zilīfa, zulhīfa, sīhīfa”. Ḥiḡāzī (1969) p. 119 describes the change this word has undergone as: voiceless sin became voiced zayn; metathesis of lām and ḥā, see §6.2.5 and §6.2.7.

zhlq  يقولون رحلة وقع (41b) tazhalq“to slip”. See HB 366b and Spiro 246b.

zhrf  يقولون زخيف المكان اذا حصنه
"to adorn”. See HB 367a.

zhm  يقولون فلان في زغم اذا كان في تعاظم والرحم في اللغة المعن
"pride, arrogance”. HB 367a "zihm (…) 2. unbearable (of people)".

zdq  وينقولون ولكن يقع من العين فلان يردق اي يصدق وهو
"to tell the truth”. HB 499a "sāda, sāda (u) to tell the truth". In yizdɑq, the s has partly been assimilated to the d, see §6.2.5.
Glossary

zrb (15a) zarb “enclosure made out of reed and palm fibres”. HB 367a-b: “zarbiyya hedge, fence, enclosure”; “zirfa 1. pen, bye (for livestock)”. BW IV 183a “zarb Zau (Hecke)”.

zrbb ويقولون للغمسا المعولم زربب وله اصل (.) وهو زيرب زربب (15a) zarbāb the stem of zarbāb is a verb of the same form as zarb. In the sense of “cloth of gold”. Al-Qāmūs ı1-mu/uni1E25ī/uni1E6Dıllı and Ibn Abī al-Surūr have zirāb. Al-Magribī retraces zarbāb to the Persian zarbāf: from zar “gold” and bāf “weaving”. This is correct: Steingass 613b “zar-bāf, brocade, cloth of gold”. Redhouse 1007a “zar-āf, 1. a weaver of cloth of gold. 2. cloth of gold”.

zrdm يقولون مسلا زردمة اي خفقه زردة (98b) zardama “throat”. Lane III 1225c “the place of swallowing”; “some say that the word is P. [in origin; app. holding it to be arabicized from the Pers. زردام, which signifies the “windpipe”]. Al-Ḥaafiği 114 “زردة زردمة وردمة أذا عصر حلقه” “μερις ξυρίδης ζρενής” “زردمة”. Steingass 614 “zardam, windpipe”.

zrf (24a) zarāfī “giraffe”. HB 369a “zarāf a giraffe”. See 96.2.11 for the pausal imāla.

zrfn يقولون زرق عيفسون الما وليس من لغتهم زرف (114b) zarfrin “to curl”. Lane III 1227a “A ring of a door: (Mgh, 1:) or [a ring] in a general sense”. Steingass 618 “zungrin, an iron ring for holding the bolt or chain of a door”.

zrq فإن فلت ما معنى قولهم “العدو الأزرق” (41b) ‘azraq al-adunw ‘al-a‘razq arch enemy”. Kazimirski 1987a 1 “ennemi acharné”. The colour blue has negative connotations: HB 369b “adna zar’a abusive epithet for a Copt. nāhu azra’ he is cunning. haṣullu il-bala l-aza’ ‘ala gittitū I’ll destroy him!” etc.

وزرق زرق الطائر وانما هو ذرق بالذال المعجمة، وقولون ذرق “droppings (of a bird)”.
Glossary

Wehr 357a "därq droppings, excrement (of a bird)". Also ڑ is correct, see Wehr 437a.

(41b) zurāq “to pierce”, Wehr 437a "wives’” to hit, pierce”. HB 369a “zura’ (a) (.) 2. to give a piercing sidelong glance”.

(41b) mizrāq “to sharpen”. HB 369b "mizrāq” lance, javelin”.

(42a) za’lāq “to shout”. See HB 371a “za’a.”

(42a) yīza’āq “to whisper something under the breath. It is the four-radical equivalent of za’āq “to shout”.

(78a) za’lā “to become bored, fed-up”. HB 371a “zil (a) 1. to become cross, become irritated (.) 2. to become distressed”. Spiro 250a “to be angry, offended, irritated, annoyed, bored”.

(59b; 59b; 61a) za’lāk, za’lāk "lance, javelin", Spiro 249a “mizrāq lance, javelin”.

(80a; 80a) za’lārīyā “a she-camel, a she-camel” (also za’lārīyāh).

(98a) za’mūm “covered with dust”. According to Lane 1233c, a she-camel “of which one knows not whether there be in her fat or not”. Kazimirski 1 993a “guests” (also gūmān).

(78a) zaqal “to become bored, fed-up”. HB 371a “zil (a) 1. to become cross, become irritated (.) 2. to become distressed”. Spiro 250a “to be angry, offended, irritated, annoyed, bored”.

(42a) zaqqaq “to quiver, to tremble”. See HB 371a “za’qaq”.

(24a) zaqqūf “to lift something up”. HB 371a “zaqqūf”.

(42a) zaqqūf “to lift something up”. HB 371a “zaqqūf”.

(39b) zaqqūf “to lift something up”. HB 371a “zaqqūf”.

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(39b) zaqqūf “to lift something up”. HB 371a “zaqqūf”.

(39b) zaqqūf “to lift something up”.
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chirp, twitter”. To tickle is zaż¿aż nowadays, see HB 372a. ‘Abd al-Tawwâb (2000) p. 364 mentions the shift from q to g as a common phenomenon in Sudan and some villages in the south of Iraq, and refers to another example from Egypt: لآ أضر مسئ غامد. Dozy I 597a رکز “chatouiller”.

زقزق يقولون زق الحمام اي اطعامها الفرح “to feed”. HB 374a “zu” (a) to push”. Lane III 1238a “to push”. It is still used with this meaning in the Sudan, see Qâsim 322b. يقولون على الطريق زقاق وعلى الصراب باليد رق (98b) zaqâq رق يقولون على الطريق زقاق وعلى الصراب باليد رق (42b) zaqāq “alley”. HB 374b “zu’û” dead-end alley or lane, cul-de-sac”.

زقزق يأتي يقولون للعبدو أزُق أو أكلا الرقم وهو صحيح لأن الرقم طعام اهل النار فهو دعاء عليه ان طعامه يكون كذلك “to be force-fed”. See HB 375a. (98b) zaqūm “force-feeding”. Hava 292a رق رق رق انف الح🏗ب tree; deadly food; food of cream and dates”.

زكزك يقولون محل زكرك او فلان له محل زكرك يريدون زيتة “to adorn”. No references found.

زكزك يقولون محل زكرك او فلان له محل زكرك يريدون زيتة “adorned”. See Lane III 1240a.

زَلْف ويقولون على الماء زيوف وما علنت له سنة الا انه قال في القاموس الولغة الاجنبية الخصرا فيمكن ان يوجد من هذه جامع الخصرا او ان زيوف “sideburns”. Taymur IV 42 يذكر زيوف “sideburns” مسببا في الزييف 24b. Nowadays, these are called sawîlif, see HB 425a.

زَلْف ويقولون في مجونهم على المغاربة الولغة اي القصعة “large dish”.

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See Hava 294a زلَّةْ زَلَّةْ a full [reservoir of water such as is called] مَصَفَّة مَصَفَّة. Dakhla "zelefa Blechschluessel" (BW IV 190b). It is unclear why the Egyptians would call the North-Africans like this. It could relate to زَلَّةْ "sideburns".

(24b) zalaf "to exaggerate". Wehr 442a zalaf "to exaggerate". HB 376b "zalaf to slip" itzallaf "to fawn (to s.o.). Lane 1245a زَلَّةْ "he added, or exaggerated, in his discourse".

(4.b) لَيَل "to slip". HB 377a "zala (a) to slip". Lane III 1246a زَلَّةْ "he slipped".

(42b) zalq زَلْقَ زَلْقَ "to slip". HB 377a "zala (street) mud". Lane III مَكَان زَلْقَ "a slippery place".

(78a) zıldız "to pass; to leave" (Hiğaz / Mecca). Kazimirska I 1002b زَلَّ زَلَّ "passer rapidement". Lane III 1241c "He (a man) passed along quickly". It is still used in modern Yemeni Arabic: Piamenta (1990) I p. 203b "to leave, quit, part with (..), to go", as well as in Central Arabia: Kupershhoek (2005) p. 132 "zill 'to pass; to disappear", see also Behnstedt (1992-2006) p. 505.

(78a) zîll٣ "sideburns". It is unclear why the Egyptians would call the North-Africans like this. It could relate to زَلَّةْ "sideburns".

(78b) zîllîf زَلْلِيَّ زَلْلِيَّ "to exaggerate". Wehr 442a zalîf "to exaggerate". HB 376b "zalîf to slip, trip" itzâllîf "he slipped".

(42b) zîllı "to slip, trip". Hava 294a "mud". Hava 294a زَلْلِيَّ زَلْلِيَّ "to slip, trip". HB 377a "zala (street) mud". Lane III zَلْلِيَّ "a slippery place".

(78a) zîllı "to exaggerate". Wehr 442a zalîf "to exaggerate". HB 376b "zalîf to slip, trip" itzâllîf "he slipped".

(42b) zîllı "to slip, trip". Hava 294a "mud". Hava 294a زَلْلِيَّ زَلْلِيَّ "to slip, trip". HB 377a "zala (street) mud". Lane III zَلْلِيَّ "a slippery place".

(78a) zîllı "to exaggerate". Wehr 442a zalîf "to exaggerate". HB 376b "zalîf to slip, trip" itzâllîf "he slipped".

(42b) zîllı "to slip, trip". Hava 294a "mud". Hava 294a زَلْلِيَّ زَلْلِيَّ "to slip, trip". HB 377a "zala (street) mud". Lane III zَلْلِيَّ "a slippery place".

(78a) zîllı "to exaggerate". Wehr 442a zalîf "to exaggerate". HB 376b "zalîf to slip, trip" itzâllîf "he slipped".

(42b) zîllı "to slip, trip". Hava 294a "mud". Hava 294a زَلْلِيَّ زَلْلِيَّ "to slip, trip". HB 377a "zala (street) mud". Lane III zَلْلِيَّ "a slippery place".

(78a) zîllı "to exaggerate". Wehr 442a zalîf "to exaggerate". HB 376b "zalîf to slip, trip" itzâllîf "he slipped".

(42b) zîllı "to slip, trip". Hava 294a "mud". Hava 294a زَلْلِيَّ زَلْلِيَّ "to slip, trip". HB 377a "zala (street) mud". Lane III zَلْلِيَّ "a slippery place".

(78a) zîllı "to exaggerate". Wehr 442a zalîf "to exaggerate". HB 376b "zalîf to slip, trip" itzâllîf "he slipped".

(42b) zîllı "to slip, trip". Hava 294a "mud". Hava 294a زَلْلِيَّ زَلْلِيَّ "to slip, trip". HB 377a "zala (street) mud". Lane III zَلْلِيَّ "a slippery place".
Glossary

Français

(zlm) mazalla

(zmr) zammar

(zmq) zamqa

(zmk) zámik

إنقلت قولهم محلة أقدم هن يعيشون فتح الزاويا فالجواب لا قال

مزيلة ومزلة "slippery ground". Hava 293a 

تقلل قولهم محلة أقدم هن يعيشون فتح الزاويا فالجواب للقول محلة "slippery ground". HB 377b mentions the verb “zail to slip”.

يقولون قلوم ومضمه من على زلائم حبيبه بيدون الخفاة "lip". HB 378 “zailūma, pl. zalālim, trunk of an elephant”.

يقولون طبل وزمر الطبل كما في المقامار معروف الذي يضرب به "to play an instrument", HB 378b-379a “zammar 1. to pipe, play on a musical wind instrument”. Spiro 255b “zammar to play the zummāra”. In al-Maqrīzī’s time it could apparently also be used for instruments other than wind instruments.

قلت قول الناس الآن زوم الرجاء ما مناسبته بالنحواب أن

الزمورة هي الصوت وبر زوم معرفة قولهم زوم كأنهم يشيرون إلىها فكانه "to wash". HB 379a “zamzim 1. to wash (s.th.) in water from the well zamzam”. Dozy I 603a l "marmottes des prières, des passages du Coran; boire de l’eau de zamzam".

يقولون زمبا أو حصل علينا زمبا (62a) zammar

(99a) zamzim إلى الأصل (62b) zamqa "to be bored". See HB 379b “zimmi, zuwu (a) to feel bored, fed up or weary. vn zuwu.”. Dozy 1 603b "زعم I. biffer dans Freytag la signif. ira exclam. dans le passage des 1001 N. qu’il cite, il faut lire le verbe زعم (voyez), au lieu duquel on trouve aussi زعم dans d’autres passages de l’éd. de Breslau. - s’échapper, échapper.” .

(42b) zamq "boredom". See ذمع zamqa.

(59b) zámik في القاموس ورمزه عليه حَرَشَ حتى اشتد عليه غضبه ورمزه الفرقة ملائما

وأماك غضب شديدًا والزم زم زم حركة عضل غضب أو احتم قصير (...). ولائنا زمك بوجها من قوله الزمك حركة الغضب لأنا زمك المحبوب هو غيظه وغضببه على العاشق غاية ما فيه أنهم سكنوا المحترق تحفيظا "angry". Hava 296a "زمل "زمل" anger". Dozy 1 603b "زمل "زمل" s’imprégnner, incruster"; "bien juste (habit)"; "زمل "زمل" s’emploie pour désigner ce qui est très-court; on dit
Glossary

proverbially: "زمل: الزوكة من "فلا طالب الزمل". Qāsim 326b "Oil of jasmine" or "signifies the jasmine itself". Dozy I 605a
زمل (زمل) zamm ". Lane 1.48a "zamm (juzumm), to tie together". Taymūr IV 258a "zamm (juzumm), to tie together". "لقد نزلت عليه حديث، فقلت له: "زمل". Zāmil (زمل) zāmilı night jasmine; flower-de-luce". Lane 1.56a "Oil of jasmine" or "signifies the jasmine itself". Dozy I 605a "Zambač Pancreatium maritimimum roman, the son of the Jewish king, to whom the cameo was presented by the emperor of the east. The cameo was a gift from the emperor to the son of the Jewish king. Roman, the son of the Jewish king, to whom the cameo was presented by the emperor of the east. The cameo was a gift from the emperor to the son of the Jewish king."
Glossary

zrbl  يقولون على التلفظ زرنبل (77a) zrenbl يقال “basket”. See HB 381b. It was originally Persian, see Steingass 624a.

zngbl يقولون زنجيل بكسر الرياح وهو بالنحو كما في القرآن كأنه "ginger". HB 381b mentions zangabl, g anzabl, zuraabl. Al-Ḥafṣī zanjīl معرب وهو عروق في الأرض وليس شجر وا لعبنا كما " 114 زنجيل معرب وهو عروق في الرمي فتا إنا هو بكسرها وقيل.

zndq يقولون زنديق فيشتكون الرياح وإنما هو بكسرها (42b) zn̄diq "atheist". HB 382a zindī, Wehr 445a zindiq. Al-Ḥafṣī zn̄diq. Zn̄diq ليس " 112 زنديق ليس من كلام العرب إنما تقول العرب رجل زنديق وزنديق أي شديد الريح.

znq يقولون زنق فلانا وهو مرنوق أي ضيق عليه (43a) zn̄aq "to squeeze, corner". See HB 382b, Dozy I 607a. مرنوق (43a) mazn̄aq “cornered, squeezed into a confined space”. See z̄naq.

zhq يقولون زوحت رجل فلان مثل عروت زهك (43a) zahhāq "to make stumble". Dozy I 609b II “faire glisser”. HB 384b only mentions “to cause to be fed up”.

zhm يقولون في مدينة مصر باب الزهوة (99b) bāb al-zuhūma زوحة: باب الزهوة ولها ماسحة فلان الزهوة والزهمة بضمها ريح لحم سمن متن اتهرا وباب الزهوة كان عند الطباخون لحل كثيرا "Bāb al-Zuhūma, one of the gates of Cairo”. Lane 1264a "the odour of fat and stinking flesh-meat; a fetid odour". See text edition, endnote on fol. 99b.

zwrq يقولون على المركب الصغير زورق (42a) zωrqaq "small boat". See HB 386a zōra, Hava 288a زو رق.

zwf يقولون زوبق زوحف (25a) zωw fa "hyssop". Hava 301a زو ف"hyssop". HB 386b "zaf [bot] hyssop".

zwq يقولون موزق أو زوحة روق (43a) zawwaq "to ornament". See HB 386b. Dozy 1 614b روق “to ornament, also at fig., flatter, peindre en beau, chamarrer, orner de broderies”.

zwk يقولون في الشمع فلان ازوك أو يا ازوك بريدون ان في مبهمه (60a) azwak
Glossary

"walking in a crooked way (insult)"). Al-Qāmūs al-muhīṭ 848a.a

"lokal": Mzīnī l-nûrāb, m-tarīfin l-nabīkīn l-imnī, m-taḥānī"). HB 387a "zūk stifle (horse)").

zwl

zwl "say what one likes": HB 387a (98a) yizzūm/əlā, "to imagine". HB 387a only mentions form II: "zūwil to practise (a profession), pursue (an interest)"); "marwala sundial". Lane III 1271c "they laboured, exerted themselves, strove, struggled, contended, or conflicted, one with another, to prevail, overcome, or gain the mastery or possession or to effect an object". Dozy I 614b form III: "asiduare; observer, étudier assidûment". Qāsim 331b "to do a work; to perform, to effect, to do, to bring to an end". HB 387a (79a)

zwm

zwm "zīwil ʿalā, "zam (u) yizzūm/əlā, "to imagine". HB 387a only mentions form II: "zūwil to practise (a profession), pursue (an interest)"); "marwala sundial". Lane III 1271c "they laboured, exerted themselves, strove, struggled, contended, or conflicted, one with another, to prevail, overcome, or gain the mastery or possession or to effect an object". Dozy I 614b form III: "asiduare; observer, étudier assidûment". Qāsim 331b "to do a work; to perform, to effect, to do, to bring to an end". HB 387a (79a)

zwy

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of Zawila/Zuwayla (nowadays in South-Western Libya), from whom the Fāṭimids recruited a corps of zawila soldiers. See EI XI p. 466a-b (K.S. Vikør).

zybq  
(41b) zaybaq  
Wehr 451a zaybaq (زيqq). HB 387b zeeba’. Dozy I 616b “زیق” vif-argent’.

zyf  
(25a) zayyyif  
“forged”. Lane III 1278a “bad, or such as are rejected, or returned, because of adulterating alloy therein”. HB 389b “itzayyyif or izzayyyif to be counterfeited, be forged (of money in particular). iiva mizayyyif”.

zyq  
(25a) ziyaf  
“forged”. Lane III 1278a mentions زیاف as the pl. as well as رايين. See also زیاف .

zyq  
(43a) zyya  
“collar”. See Hava 303a, Wehr 453b, and Lane III 1278a. Spiro 261b “zyq, long narrow slip”, HB 389b “ژیق 1. edge, border 2. strip”.

zyb  
(114b) ziyin  
“trick”. Its etymology is unknown. Most dictionaries (Hava, Wehr, Lane, HB, Spiro) only mention “embellishment”. Dozy I 620b “avarie”.

S

sbb  
(15a) sabb  
“to insult”. See HB 393a.

sbsb  
(15a) sabsib  
“to be lank (hair)”. Wehr 458b “tasabsaba “to be lank (hair)”. In HB 395a, it is divided between 2 entries: “sabsib’ to take great pains with (one’s hair)”. “sabsib’ to flow, stream”. Dozy 625b “سبب I سيب of the hair” taper, t. de perruquier, faire fenfler les cheveux”.

sb’  
(43b) saba’, sab’a  
“lion, lionsness”. See HB 395b.

“ceremony marking the seventh day after the birth of a child”. See HB 395b.

(43b) sabba’  
“to do something seven
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_times_. HB 395b “sabba’ 1. to make seven 2. to complete seven days”.

sbq ـ{siba} qa سباق "precedence". See HB 396b, Wehr 460b, and Lane IV 1300b. Dozy 628a “prompte soumission”; “anciennes relations ou anciens services”.

sbk يقلوون سبکه اذا باع وعله على طريق النشيه فان الأصل في سبك the original meaning is “to mold, melt, cast” (metal), see Lane IV 1300c. Compare English “liquid assets” i.e. assets that can easily be changed into cash, and German “flüssig machen” i.e. “to turn into cash”.

sbl يقلوون في سبيل الله اذا تجها من شخص اخطا في شيء "path", fi sabil allāh “for the sake of God”. See HB 397a. Al-Magribī mentions its use as an exclamation of amazement when somebody makes a mistake.

sbhл سهلال سهلال “lazy”. Wehr 461b “sabāhīla people without work, idlers, loafers”. HB 397b “sabahīlā haphazardly, any old how”; “sabḍihālī aimless, careless, vague”.

sby سويب سويب "a sweet drink". See HB 398a. From Turkish, see Redhouse 1086b: "سويبه سويبه: مشروب بيض اللون يصنع "97 "سويبه" من أشياء مثل اللوز وبذور الشمام".

sg سج سج "rhymed prose". See HB 400a.

sgf سجف سجف يقلوون سجف السجف ويكر وكتب الستر جمع سجف وجمع ثلاثي "curtain". Hava 310a “curtain; fringe of a garment”, HB 400a “sijāf trimming, ribbon, facing”. Spiro 270a “sijāf, edging, border”. Lane 1310b “سيجف: a curtain; a veil"; 1310c "سجف: borders of a garment, or piece of cloth". It seems al-Magribī means "curtain", since he says its use is in accordance with al-Qāmūs al-mu'lim, which says it is a satr.
Glossary

ṣǧl  (ṣǧill) “register”. This is the document upon which somebody’s sins are recorded, see EI’ X p. 538b (f.C. de Blois): “There is also a ḥadīṯ according to which, on the Day of Judgement, God will show the Muslim 99 scrolls (ṣǧill), each one extending as far as the eye can see, on which his sins are registered”.

shl  (ṣḥāla) “soot”. Although the word ḥṣām does not, as such, exist, it is clear that it is formed from the root Ṭṭm “to slap” in the same pattern as ṣḥām. ṣḥām is still in use today; both Taymūr IV 96 and HB 403b mention the variant ṣḥām iṣṭīn used as an adjective (“rotten”), while Taymūr also

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mentions the variant suḥām ʿiḥbāb “filth and soot”. Lane IV 1326a: “crock, or black matter, [that collects upon the outside] of a cooking-pot”.

shn 
(115a) sāhīn “hot”. See HB 404a. 
(115a) sāhīn “hot”. See HB 404a.

sdm 
(100a) sādīn “repenting”. Hava 315b “grieved, repenting”.

sdy 
(127b) sādā “of no avail”. Hava 315b “of no avail, useless”. Lane 1336c “left, left alone, or neglected”.

srdq 
(45b) sarrādiq “canopy covering the courtyard of a house”. Hava 318a “cloth-tent”. HB 406a “sarrādi temporary pavilion of appliquéd or patterned cloth set up in a public place for funeral receptions or other large gatherings”. Al-Ḥafṣī “Serād q Mūrr Sārārđ q Wālī 121 Serād q Mūrr Sārārđ q Aḥaṭā mā hālāt fī lātāt al-faḍālīl wa-hā mā hāmad fī lātāt al-dār”.

sr 
(44a) asrā “to hurry”. HB 409b “asrā’ to speed up, accelerate”.

srwl 
(80a) sirwāl “drawers, long trousers”. HB 410b “loose breeches or trousers gathered at the waist and very full in the seat”. Hava 319a “full trousers, drawers”. According to Vollers (1896) p. 643, the word is derived from the Persian šāvār.

sry 
(127b) tasarrā “to take as a concubine”.

Wehr 471a, under the root SRR: “tasarrā (and tasarrara) to take (ب ʿ to hā a woman) as concubine (سارة surriya)”.

(44a) yisātā “to be witty, use one’s eloquence to make
fun of s.o.”. HB 412a “saṭa‘ to shine brightly”. Lane IV 1359a “chaste in speech; or eloquent; (.) fluent in speech.

**sff**

 يقولون فلان مسطول وثكراً ما يسمع من اهالي الحجاز وهو في مسطول وحدهاو “intoxication” (Hīgāz). See Spiro 278a. Nowadays “a trip, a “high” (see HB 412b). Lane 1359a “said of a medicine, it intoxicated him; but it is a vulgar word”.

 مسطول وقيل “191 سبيلان فالربيد صوابه مسطل وقيل هو دخيل عرب وأما قول العمام لأكيل سبطلا. See البج مسطول وصرفه عامة مبتدلة ولا أدرى أصلها.

 يقولون وقع مسطل فلان إذا عشق “80b) waq‘a saṭ falān “to be madly in love with s.o.”. Literally “to fall intoxicated”.

 Dozy I 653a “سيتل VII (...) être ravi en extase, s’extasier” (BC) and 832a “saṭfel enchanter, ravin en admiration” (Bc). HB 412b 1. “saṭfal any intoxicating agent 2a. doped, stoned, high 2b. intoxicated, drunk”.

**sq**

 يقولون لما يشف سقوف بعض السببية وهو سقوف كصور “medicinal powder”. See HB 417b, Hava 323a, and Wehr 480.

**sfq**

 يقولون سقوف فلان يحظى كما على آخر سقف “84b) saqq “to strike hands in a bargain; to applaud”. Hava 324b سقف “to strike hands in a bargain”. Hava 399b سقف “to strike hands in (a bargain); سقف to clap the hands; to applaud”. HB 506a “ṣa‘a deal, bargain”, “ṣaffa‘ to applaud”.

**sfy**

 يقولون شكله في رجلة سفافة والصواب سفات “a thorn”.

 Nom. un. of سفافة (see HB 416b). Dozy 660b مفافة “fou, sot” (comme سفافة). BW IV 208b “ṣafya Granne”.

**sqf**


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sāqiyə “water-wheel”. See HB 418b.

sikāh “to bow one’s head”. Dozy I 668b “saluer quelqu’un en baissant la tête”.

sāqī “to hit”. De-emphatization of the šād (see §6.2.4). HB 420b “sakk(...) 4. to hit, punch”. Lane IV 1208c “sakk(...) he struck him”.

sīqīm “ceiling”. See HB 418a.

sǎqīf “to applaud”. Metathesis (see §6.2.7) and de-emphatization (see §6.2.4); sāqaf - sāqaf (see also §6.2.4). HB 418a “to clap, applaud”.

stūdī “amateur, dilettante”. See Steingass 4. to hit, punch”. Lane IV 1.08c “to hit”. De-emphatization of the third note, E.”.

sii “illness”. Wehr 485a, mentions sikkı and sīqım. ibid Hava 327a. HB 418b suqm. Dozy I 664a “stupid, dull, or wanting in intelligence”. For the de-emphatization of stūdī, see §6.2.4. stūdī is “three” in Persian (Steingass 710b) and gāgh means “time” and “place” (amongst other things), see Steingass 1074a. Steingass 711: “sii-gāh, a musical note.”

sikkı “to loiter, hang around”. See HB 420b.

sīqqıf “roofed passage”.

sfft、“amateur, dilettante”. See Steingass 4. to hit, punch”. Lane IV 1.08c “to hit”. De-emphatization of the third note, E.”.

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sīqım “ceiling”. See HB 418a.

sōq “to applaud”. Metathesis (see §6.2.7) and de-emphatization (see §6.2.4); sāqaf - sāqaf (see also §6.2.4). HB 418a “to clap, applaud”.

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sqqf “ceiling”. See HB 418a.
Glossary

 Egyptian

 "stamped coin". lā sikka wandal hindam "a coin without a stamp or a picture, head or tail on it". HB 420b only mentions the verb sakk "5 (also sak) to mint (money)". Hava 327b 327b "بِسْكَة ... stamped coin".

 Dozy 666a "(... monnaie, argent monnayé".

 skm

 يقولون مسکن شرعی وهو صحيح ويجوز مسکن بکسر الفا "house". See HB 421b. بکسر الفا is an error and should be read as بکسر الكاف.

 slgm

 يقولون سلمج وهو صحيح فال سلمج كجعفر نبت معروف "turnip". See Wehr 490b. Dozy I 671b "navét long et grand". Steingass 757b شالغم, a turnip, rape". Al-حافضي 121 "سلمج بالسین نوع من الخضروات".

 sl

 ويقولون فلان يسلم الشيء يريدون أنه يسعى في نقل ممناع "to be successful in selling one's goods". HB 424b mentions the noun sīl'a "commodity". Dozy I 674b "سلم حجام". II سلم maquignonner, user d'artifice pour couvrir les vices d'un cheval".

 ويقولون في رقعة العدوة سلة وهي زيادة تحدث في البطن كالعامة "cyst". See Wehr 493a, and Hava 331b. Dozy 675a "سلة goître, tumeur grosse de nature spongieuse à la gorge".

 slf

 يقولون الله برجم سلفك ولسان يسلم أي يقرض وكلاهما لغوي "ancestors". See HB 425a.

 ويقولون وهم أهل الحرب أعطاه سلفه لشي يعطي للصعاب حتى سلفه "slave". "advance payment". Wehr 493b "سلمف" sīl'a loan; (cash) advance".

 يقولون الله برجم سلفك ولسان يسلم أي يقرض وكلاهما لغوي "to lend". See HB 425a.

 slq

 ويقولون سلف النحيم ملا إذا علاته قال "to boil". See HB 425a sala'.
I thank Ms. Mahasen Abu Mansour for this information.
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smi Wikipedia:.radius

smm Wikipedia:smew (45a) summa "reputation". See HB 431a. The word ریا should be read as ریا "by opinion and reputation".

smbūq Wikipedia:smew (101a) summa "poison that kills on the spot". Hava 334b "poison killing on the spot". The vocalization can be simm, summ, or samm, see HB 432a.

smbūsık Wikipedia:smew (101a) summa "suffering from the heat?". Hava 334b "s&aacute;moom, pestilential hot wind". Dozy 680a "le fort de l'&eacute;te et de l'hiver (...). De m&ecirc;me le pl. سموم ; ceux de l'&eacute;te, la canicule". EQ II 455b "those against whom judgment (q.v.) has been given, are exposed to the burning Samūm wind and scalding water".

smbūsık Wikipedia:smew (60b) sambūsık "triangular pastry". Dozy I 690a-b mentions the varieties سموم , سمومة , سموم , سمومة "pâtisserie (...) rissole, sorte de pâtisserie (triangulaire, M) de viande hachée et enveloppée dans de la pâte". HB 433b sambūsık. It is originally Persian: Steingass 700a "sambūsık, a pie; سمومة sambūsık, a kind of triangular pastry, a pie"

smbq Wikipedia:smew (46a) sunbūq "small boat". See Wehr 506a sunbūq. According to Volland (1896) p. 651, this is a loanword which originates from the west coast of India.

snbk Wikipedia:snbq (46a; 60b) snbūk "small boat". See Wehr 506a sunbūq. sunbūk, sunbūk, sunbūk, sunbūk "small boat". See Wehr 506a sunbūq, sunbūk, sunbūk, sunbūk BW IV 218a "sunbūk: kleine Feluke [Port Said]; Rettungsboot [NOD2]; kleines Floss [Damietta]". Al-Ḥaṭṭāfi 118 "sunbūk سنتوک سنتوک مصقت تستعمله " أهل الحجار وغير به في المكاسب وقبل من سبت لكلادية على الشخشي ولم تره " in كلامهم قديما". See also sunbūq "box". Lane 1445a sunbūq "box".
Glossary


**snn**  (115b) *misann*  مِسَانٍ  "whetstone". See HB 436a.

**shm**  (101a) *musahhim*  مُسَاحِحٍ  "whetstone". See HB 436a.

**shy**  (50a) *al-suhā*  عُلَامَةٍ  "the Suhā-star, a star in Ursa Major", ُضَالَٰعِرْسُ مَجُورٍ  "so-and-so is of high rank". HaVa 442b “itsawwa or issawwa” = "to go looking for". HB 442b “itsawwa or issawwa” (..) 2. to go shopping, go buying”. Spiro 295b “issawwa to purchase, buy”. Al-Ma‟āribi means “he goes looking for trouble / mischief.”


**swq**  (46a) *ṣāqī*  حُضُورٍ  "rear guard". See Wehr 517a.

**swk**  (60b) *siwāk*  سَيْوَكَ  "stick used for cleaning the teeth". See HB 442b; "miswāk = siwāk".

**swy**  (128a) *smāwān*  سَمَانْ  "stick used for cleaning the teeth". See. See Wehr 519b.

**sybw**  (15a) *sibawayh*  سِبْلَاوِه  "stick used for cleaning the teeth". See. See Wehr 519b.

*According to al-Ma‟āribi this should be سَمْانْ  "they are alike, are the same". Nowadays sawa in Egypt, see HB 443a.*
“Sībawayh, personal name”, huwwa Sībawayh zamānu “he is the Sībawayhi of his time”. The etymology proffered by al-Maġribī is incorrect. GāL I p. 99 mentions: “Eigentlich Sēbōe, d.i. Koseform wohl von Sēboxt, s. Nöldeke, SBWA, Bd. 116, 404; durch Volks-etymologie auf sīb Apfel und bōy “Geruch” bezogen”. EI p. 524a-b (M.G. Carter): “In practice, he is never called anything but Sībawayhi, explained by folk etymology as Persian for “Apple fragrance” or even “30 scents”, though actually a nickname, Sēbōe “Little Apple” (Nöldeke, apud Brockelmann, I, 100)”.

sysbn (15a) sẏṡḃān “(Misspelling) “sesban tree”. HB 411a “saz̨aḃān, sǐs̨i̇ḃān, saẏs̨ȧḃān <P s̨i̇s̨ȧḃān> sesban, Danchi plant”. Wehr 523a “Sesbania aegyptiaca Pers.” Steingass 716b “Sesban, plant”, BOulos IV 550 “Saisaban Pycnocyclı tomentosa, Sesbania sesban”.

syf (26a) sẏf  “sword”. See HB 446a. It is unclear why it is mentioned by al-Maġribī since it is such a well-known word. Vollers (1897) p. 298 believes its origin is the Greek ξίφος. See also §6.2.8 for the diphthong.

syq (46a) sẏq̨ȧn “legs”, pl. of sāq. In Upper Egypt the plural with this pattern is usual, as in bāb – bībān, see BW II map 347.

sym (101a) sẏm̨a “appearance”. Wehr 524a “mark, sign, characteristic; mien, expression”. BW IV 225b “bīs̨i̇m̨it kalb in Gestalt eines Hundes” (Bahariyya).

šām (101b) šāmī “Levantine”. In Egypt, the variant without hanza is used: HB 448a “šāmi 1. pertaining to the Levant, especially Syria and Lebanon”.

šbb (15b) šabbāb “young men”. Initially, al-Maģribī believed that šabbāb
Glossary

was an incorrect plural of šabb, but he corrects himself in the margin: "to give (children) a treat". See HB 449b, and Spiro 301b.

volatile, or the last word [šabb] is an inf. n. used as an epithet applied to a pl. number. 

and... 45a "to steal away, slink away". Wehr 489a

meaning He went away with such a thing covertly, secretly, or clandestinely". Wehr 489a tasallada “to steal away, slide away”.

and... 45b “to make go away”. Lane IV 1396a “to make go away". štabl (79b) štabl

"to make go away". Lane IV 1396a “to make go away". štabl (79b) štabl

"to make go away". Lane IV 1396a “to make go away". štabl (79b) štabl

See also... 79b maštal

"he put him in a difficult position". Hava 309a “he put him in a difficult position". Hava 309a

See also... 79b maštal

"narrow road", lašab ma‘ah maštal “he put him in a difficult position". Hava 309a “narrow road". The word maštal was probably no longer understood in al-Mağribi’s time, so it was confused with the more familiar maštal (“plant nursery”).

See also... 79b maštal

"he put him in a difficult position". Hava 309a “narrow road". The word maštal was probably no longer understood in al-Mağribi’s time, so it was confused with the more familiar maštal (“plant nursery”).

See also... 79b maštal

"he put him in a difficult position". Hava 309a “narrow road". The word maštal was probably no longer understood in al-Mağribi’s time, so it was confused with the more familiar maštal (“plant nursery”).

and... 101b štam

"to insult". See HB 452b.

See also... 10a štaww

"winter- (adj.)”. HB 452b “štaww winter, wintery”.

See also... 10a štaww

"winter- (adj.)”. HB 452b “štaww winter, wintery”. Al-Hafṣālī 133-136 "štaww winter, wintery”. Al-Hafṣālī

See also... 10a štaww

"winter- (adj.)”. HB 452b “štaww winter, wintery”. Al-Hafṣālī 133-136 "štaww winter, wintery". Al-Hafṣālī
Glossary

šhm

1. šhm “grease, fat”, bi-šhm kilāh “brisk, energetic”. Lane IV 1513b [lit. I met him, or found him, with the fat of his kidneys,] meaning, in his state of briskness, liveliness, or sprightliness.

šh

1. šhāna “hatred”. Lane IV 1514b “rancour, malevolence, malice, or spite; or vehement hatred, and enmity; as also Šahin & Şahin, disputation with”. HB 454b “to quarrel with, dispute with”.

šdq

ويقولون لكثير الكلام يشدق والاظاهر ان الأصل ينددق “to be diffuse in speech”. See HB 456b, Spiro 307a, and Lane IV 1520b.

šdl

ويقولون الطائفه شاذليه والشيخ او الحسن شاذلي شاذل “belonging to the šādiliyya šuľ order”. Nowadays pronounced as šzdli and šzdli.

šdn

ويقولون في الأشعار شاذن وهو بالadal المهملة “gazelle”. See Wehr 538b. Classicism used in poetry.

šr

ويقولون الباب مفتوح مشرع أو فنل مهونك مشرع وله ‘مشرع’ “open to the street (door); disgraced”. See HB 451a “ṣurrā or šurrā a 1. window in or over a door”. BW IV 235a “Šarīa Öffnung zur Heizkammer des Backofens”. Hava 360b form I “to open upon a street (door)”. Lane IV 1534b form I: “open to the street, or entrance, communicated with the road”. Dozy I 747b form II “ouvrir une porte, une fenêtre, une tente, à sous-entendre à l’extérieur”.

šrf

شلف (26a) šārif “old (fem)”. Wehr 546a “šārif old (camel mare)”; idem Lane IV 1538b. Dozy 749b “vieux et décrépit”.

šrk

ويقولون شريك للخبر المخصوص ولعله غير عربي مثل فريد “type of bread”. HB 463b “šerek <T çörek> type of bun”. It is a Turkish word; see Redhouse 735a "çörek". 1. bread 2. a cake or...
Glossary

loaf, commonly sweetened”. Ihsanoğlu p. 352: "جوَزُك: نوع من الكعك”.

širwāl وقوله شروال باللغة ثانوية لم بقل فيها معرفا وهي مستعملا "drawers, trousers". Steingass 679b only mentions سروال "drawers, trousers". and that it is Arabic. Redhouse (1968) p. 1022b. ElF IX p. 67a (W. Björkman) mentions both širwāl and šarwāl.

šaf شطف (26a) šataf ”to rinse”. See HB 465b, and Dozy 1759b.

šaf شطف وقد علم أن قولهم فلان شطف فلانا شفطه أذا سبه ولم يقب "to insult". غسال has a similar meaning in Egypt today. Compare the Dutch "iemand de oren wassen”, "to wash someone’s ears”, i.e. to scold him.

šaf شطف (26a) šafa "a sign of distinction of the nobles”. Dozy 1 I 759b. "شطفة" Sous les sultans mamlouks, drapeau, proprement la pièce d’étoffe qui en forme la partie essentielle; ce drapeau flottait au-dessus de la tête du sultan et formait l’attribut de la souveraineté”.

šl شغل يقولون الناز تشعر "to flare up”. See HB 468a.

šgfy ويقولون فلان مشغوف ويقولون في اللغة المشغوف المتوجون "passionate, crazy (about something)”. See HB 468b. Hava 369a "شغف "to feel a passionate love for”. Lane IV 1567a “مشغوف” مشغوف "insane, or mad; مشغوف بمال "one to whom property is embellished (or rendered pleasing) so that he loves it”.

šsf بيضشم على "to yearn for". See HB 469b.

šf ويقولون في الشفة يحضرون الأول ويبذلون انما هي الشفة "للفتح والتحقيق؛ يقولون شفة وانما هي شفة محسف “lip”. See HB 470b.

šqdf وقولون شذف على "camel litter, sedan chair". Hava 371b "شذف "a kind of sedan".

٢٣١
Glossary

šfq (26b) šaqf “pot sherd; piece” (Levant). HB 471b “šaqf a (pot)sherd”. Dozy I 774b “šaqf, vulg. šaqf : pot de terre...; débris de pot cassé, tesson, têt”. Barthélemy 399 šaqf “morceau, pièce”. See also Almkvist (1893) p. 293.

šqq (47a) šqqa “disease which causes cracks in the skin”. See Lane IV 1578b. BW IV 242a “šqqa, šqqa Schrunde” (Kharga); 242b “mūṣīṣqīṣ schrundig, mit Schrunden bedeckt” (Kharga).

šqlb (4eb) šqal “piece of fabric”. According to Lane IV 1578a-b, it can be either šqal “half, or a piece, of a garment”, or šqal “a piece split of a garment or piece of cloth”. HB 471b “ša’a 1. a split, a cut. 1b half (of s.th. (split) in two parts, e.g., a half-round of Arab bread, a buttock, a side of beef).” Dozy I 773a “šakka” (shakka) ( ...) proprement pièce d’étoffe”.

šqqı “to prick”. holes far apart”, “splitting headache”. Lane IV 1578c “headache”. Wehr 561a “hemicrania, migraine”.

šqlb (15a; 15b) šqalb “to turn upside down; to change”. HB 472a “ša‘lib to overturn, flip over”. The root was originally QLB “to overturn” with an old causative š. Brockelmann (1961) I pp. 520-1 mentions that there are three causative suffixes in the Semitic languages: ša > sa, ha and ‘a, of which ša > sa and ‘a still exist in Arabic. See also Kamil (1963) p. 29 for the causative with ša-. “a piece split of a garment or piece of cloth”. HB 471b “ša’a 1. a split, a cut. 1b half (of s.th. (split) in two parts, e.g., a half-round of Arab bread, a buttock, a side of beef).” Dozy I 773a “šakka” (shakka) ( ...) proprement pièce d’étoffe”.

škrm يقولون للقصر شَكْرُم وليس لَغْيَا فَعَّالًا تَحْرِيف مِن شَكْرُم “short”. No references found.

škk (60b) šakka “to do neatly (sewing)”. Lane 1582c “he (the sewer) made the stitches far apart”, “they placed their tents in one row, or series, in one regular order, near together”. HB 473b “to prick”.

škl ويقولون ما دا الا شكل فيكسرون الدين وليس فيه شيءٌ 1. شكل (81a) škl
Glossary

شامل: "coquetry". Wehr 564a "šikl coquetry, coquetishness". HB 474a “appearance”. Kazimirski I 1260a “1. ressemblance (quant à la forme) 2. image, figure 3. coquetterie”.

šmrdl

ويقولون شكل من الشكل ويكسر

škm

يشكل الفرس وهو صحيح من الشكل والشكلة في

šlk

اللجم الحديثة المعرضة في فم الفرس “to bridle”. See Wehr 565a. HB 474b “šakam to curb, restrain”.

šlf

ويقولون شللها مثلا للمرأة التي تأخذ درهم من الطالب لها

šılıq

"prostitute". Dozy I 782b "shalla prostitute".

شكل في (47a; 58a) štalaf

اهم يصفحون انشق علی الحركة انشق علی الجرکه

شكو "to inform on". Hava 375a "to inform on". "to perceive stealthily, to have suspicion of". Hava 375a "to perceive stealthily, to have suspicion of". štalaf seems to be a nonsense-word, a corruption of štalaj by changing the diacritical dots. For more information about this kind of misspellings, see also. لله

šlq

ويقولون انشق على الشبي، أي اخبره به أو أظهره له شكل

شكو "to throw". Wehr 566a "to split lengthwise". Hava 375a "to strike; to crumble down (wall)". Dozy I 782b "I tomber en partie il fouetter, flageller".

šılaq

ويقولون انشق على الشبي، أي اخبره به أو أظهره له ونشقل النحاس

شكو "to throw". Wehr 566a “to split lengthwise”. Hava 375a "to strike; to crumble down (wall)". Dozy I 782b "I tomber en partie il fouetter, flageller".

šılaq

وهم مهمل فلاته شللها حتى اهم يقولون خذ من الفجل الوق

شكو "insolent (women)". Taymür IV p. 226. والشلل الآن عند العامة الطويلة ولطويلة. وربما قالوا: شللها. ومن حكم

šılaq

الجنازات: كل من الفجل الوق، واشرب من النحم العزق، وسمن من النبات

šılaq

الخ، وخذ من النسوة الطويل. HB 476a “šala/ invar/ ill-bred, insolent, abusive. in-niswän šala/ döl those foul-mouthed broads". Dozy I 782b "أمة شللها" أمة شللها. mègère, pecque, femme sotte et impertinente".

šmrdl

ويقولون ويسمع من اهل الصعيد الشيخ شمردل اسم شيخ

šmrdl

(81a) šmardal

ويقولون ويسمع من اهل الصعيد الشيخ شمردل اسم شيخ
There is a neighbourhood called "Shar\textsuperscript{3}ed\textsuperscript{3}" in al-Fa\textsuperscript{3}n, a town in the governorate of Ban\textsuperscript{2} Su\textsuperscript{3}ayf, see www.marefa.org. Lane 1596c states: "Shar\textsuperscript{3}ed\textsuperscript{3}" is a youth, strong and hardy, and in the like sense applied to a camel.

In al-Fa\textsuperscript{3}n, a town in the governorate of Ban\textsuperscript{2} Su\textsuperscript{3}ayf, see www.marefa.org. Lane 1596c.

"having the qualities of a bad omen?". Hava 378a "small dagger worn under the clothes". More probably, it has nothing to do with a dagger (al-Ma\textsuperscript{2}r\textsuperscript{3}b\textsuperscript{2}'s suggestion), but is a contraction of m\textsuperscript{2} a\textsuperscript{4} (from šim\textsuperscript{4}l "bad omen") like m\textsuperscript{2} a\textsuperscript{4} (having the qualities of a g\textsuperscript{2}d\textsuperscript{2}a, HB 151a), which is the admiration formula m\textsuperscript{2} a\textsuperscript{4}  elative, see Brockelmann (1965) p. 175.

"smelling pleasant". HB 479b "smelling spoiled". Is pass. part. "smelt". Spiro 321b "flowers which have perfume". Lane IV 1594b "a thing that is smelt; such as any sweet-smelling plant". See §6.5.4.1.

The moustache is a sign of masculinity, see HB 480b.

The third type of necklace is called 'libbeh'. It is composed of hollow gold beads, with a bead of a different kind (sometimes of a precious stone, and sometimes of...
Glossary

(26b) šnnif شفف “to please the ears”. Hava 379a “to adorn a.o. with earrings; to adorn (speech)”. HB 481b “to embellish (the nose) with a šnāf” (= nose-ring). Lane IV 1606b “he adored and embellished his language”.

(27a) šnnif شفف “shameful, disgraceful” (60b) šawwk شوک “to prick”. See HB

(115b) šunūn شن العورة “to launch an attack”. See Wehr 569b.

“nonsense word rhyming with būnūn, ‘and they lived happily ever after’”. Taymūr IV 250-1 mentions šunūn, which is always referred to in combination with šē: da šē wi šunūn “that is something good, beautiful”. Al-Maqrīzī’s statement that neither šen nor bīn have an equivalent in Classical Arabic is incorrect, since bīn is the gen./acc. of šīn “boys, sons”.

(102a) šīhm شهم “clever”. HB 484a “šāhm /adj invar/ gallant, decent, gentlemanly”. Hava 380b “šāhm شهم “sharp-minded, clever; energetic”. Lane IV 1613c “šāhm شهم “hardy, strong, sturdy etc.; clever etc.”

(27a) šīf شف “to see”. Originally meant “to polish”, see Lane 1619b.

(27a) šīf شف “afraid”. See Lane 1619b “afraid of”. Lane IV 1619b “afraid of”. Lane IV 1619b “afraid of”. Lane IV 1619b “afraid of”. Lane IV 1619b “afraid of”. Lane IV 1619b “afraid of”.

(27a) šayāfa شفاة “medicine for the eye”.

Kazimirski I 1289a “šayāfa شفاة ”tout remède pour une maladie d’yeux”.

Hava 382b “eye-wash, eye-powder”.

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Hava 382b “eye-wash, eye-powder”.
Glossary

487a.

šwn (60b) šwka “a thorn”. HB 487a “šōka 1. a thorn, a splinter, a spine, a fish bone”.

šwh (60b) šwka “might, strength”. Wehr 577b “(...) furor of fighting, bravura, bravery, valor, verve, dash, élan”. Hava 383a “power, might”. Lane IV 1621b “vehemence of might or strength”.

šwl “to rage, scream”. Lane IV 1592b “شَلَم desfigured, be deformed”. Kamal (1997) p. 6. mentions that its origin is Coptic: (..)

šwn “storage place for grain”. Kamal (1997) p. 62 mentions that its origin is Coptic: (..)

šw “disfigured, be deformed”. HB 487b and Vollers (1896) p. 654 confirm its Coptic origin.

šwh “deformed”. HB 487b “šawwh, šawwah ... 2. to be defaced, be disfigured, deformed”.

šwy “grilled meat”. Wehr 578b “šwā, šawa broiled, or grilled, meat, and the like”.

šwyya “a little”. See HB 488a. šwyya is indeed the diminutive of šay.

488a. 

š뉨 “(10a) yiyelam “to rage, scream”. Lane IV 1592b “شَلَم desfigured, be deformed”. Dozy I 783a “شَلَم sparkles of anger”. Dozy I 783a “شَلَم rendre quelqu’un perplexe”. Another verb with the pattern KwKak that is mentioned by al-Mağribi is (1.8a)

šw “(115b) šwma “storage place for grain”.

šwh “disfigured, be deformed”. HB 487b and Vollers (1896) p. 654 confirm its Coptic origin.

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šwy “a thorn”. HB 487a “šōka 1. a thorn, a splinter, a spine, a fish bone”.

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šwy “a thorn”. HB 487a “šōka 1. a thorn, a splinter, a spine, a fish bone”.

šwh “disfigured, be deformed”. Kamal (1997) p. 6. mentions that its origin is Coptic: (..)
In the Yemeni dialect of today, the prefixes š- or ša- express the future or an intention. See also §6.4.6.

**šyb**

(15b) šabūba “ardent love”. Lane IV 1639b “excessive love”. HB 493a “šabūba passionately (in love). mugram šabūba head over heels in love”.

**šbn**

(116a) sībūn “soap”. Vollers (1897) p. 311 mentions that its origin is the Latin sapo. According to Room’s etymological dictionary (2002) p. 575b: “soap (…) Old English sāpe, from Germanic, rel. to Latin sapo, saponis and so to French savon”.

**šyan**

(115b) tašiyən “to be naughty”. See HB 490a. Spiro 328b has iššən.

**šyl**

(128a) šyla byla "heave-ho!”. See HB 490b. Spiro 300b “altogether, without weighing or count”. It was originally Turkish, see Redhouse (1992) p. 1142b: "sheylə shyle adv. So, in that manner, in such manner. بوتنه - adv. So, so; not so very well.”

**šym**

(102a) šāmya "whirlpool”. Dozy I 812a “شيميا “شيميا tourbillon”. His source is Dictionnaire français-arabe of Ellious Bothor. HB 491a “šāmya eddy, whirlpool. - also šīmya.”

**š**

(9a) šān mentions that its origin is the Latin sānus. See Redhouse (199.) p. 114.b: “altogether, without weighing or count”. It was originally Turkish, see Redhouse (1992) p. 1142b: "sheylə shyle adv. So, in that manner, in such manner. بوتنه - adv. So, so; not so very well.”

**šān**

(116a) sybān “nits (coll.)”. HB 397b “sībān coll n/ eggs of hair-lice, nits”. In Classical Arabic, the sg. is صبان, صبيان صبّان and the pl. is صبيان, صبيان, i.e. the root is ŞB. However, in Egyptian
Glossary

Arabic this plural now has the function of collectivum, and therefore has a nomen unitatis stūna; it is, thus, placed under the root šBN here, as in HB; al-Maqrīzī also places it under the N, not under the B.

šbw

(128a) šawwa

“young and strong”. Lane IV 1629b: šawwa is the maṣdar of “He was a youth, or boy, or child”, HB 495a “having spine or backbone, stout, solid”.

šhf

(27a) šahāyf

 يقولون مثال الفائحة في صحابي فلان وهي جمع صحيف

 synonym of كتاب, see Lane IV 1655b. 

حرف منحني

 ويقولون صحيف تارة بفتح الحم مشموم

 و لكن هو مثل الميم “copy of the Qur’an”. HB 497a only gives the pronunciation mushaf. Hava 390a gives the three pronunciations.

šbn

(116a) šāhn

 يقولون صحح صيني مثال صحح “plate”. HB 497b “šāhn 1. plate, dish”. šāhn šinī is related to šiniyya “tray” as a result of ellipsis.

šdf

 ويقولون فلان بصدف أي ينظر وصدفته ابن

 “to see; to come across”. HB 499a “sadaf (a) to happen by chance”, form III “to come across, chance upon”. Lane IV 1665c I “he turned away from”, III “he found him”. Dozy I 824a form I “vulg., pour la IIIe, rencontrer”.

(27b) šadda

 وقال الناس كانت صدفة يريدون انها نادرة “rare”. HB 499a “sadafa chance, chance circumstance, coincidence”. A coincidence does not happen often, it is, therefore, rare.

šdq

(47a) miṣđaṭ

 يقولون صداق هذا كما أي الذي يصدهله “touchstone”.

 Hava 393a “touchstone; test, criterion”. HB 499b “miṣdaṭ (also miṣdāṭ) li-kalamak... confirming your (truthful) words...”

 ويقولون نعر كذا على صدقات مولاة مثلا

 “charitable deeds”. See HB 499b.

šrf

(27b) šarrāf

 ويقولون صراف وصیرفی “money changer”. See HB 502a.

 The fu’āl-form according to Fleisch (1961) I p. 358 “donne du vocabulaire expressif: adjectives (augmentatifs ou diminutives) qui
Glossary

peuvent être substantivés”.

(27b) syrafi: “money changer”. Lane IV 1683a “مصرف "A money-changer".

(27b) șarafan: “block of limestone”. Lane IV 1683b “الصرفان "block of
dates". No source has been found which gives the meaning of
“limestone”.

ṣrm:  يقولون على حجاره نخرج من الجير صرفان

(102b) sarm: “arsehole”. HB 502b "ارد [coarse] arsehole". Hava 319a "ارد anus, end of the rectum”.

Al-Mağribī did not find its meaning in al-Qāmūs al-muhīt, because the word is written with a

ṣīn in Classical Arabic. The emphasis occurred because of the vicinity of the emphatic rā; see §6.2.4.

ṣlb: ويقولون مصطلة لذي يجلس عليه ويدم ان الصواب

(15b) maṣṭaba: “stone bench”. See HB 826b, and Hava 319b.

Vollers (1897) p. 293 suggests that its origin is Aramaic.

ṣlk: الصولوك كعصفور القفير وتصعبان افتقر وهذا الذي يقول فيه

(61a) ṣulūk: "poor”. See HB 506b, "عوترك وقد يدبل الراي صادا”.

ṣlf: ويقولون صصاف قائل وهو شجر الخلافة


ṣff: ويقولون فلان من صفي مثلاً أي من حريي

(28a) ṣaff: "group”. HB 506a "صاف 1. row, line, rank”. Dozy 1 834a "bande, essaim; troisième

partrie d'une compagnie; ligue entre des tribus”. Lane IV 1693c “a

company of men standing in a rank”.

ṣql: ويقال للصصاف صصاف بتقديم اللفظ

(47a) ṣaqla: "lightning”. Lane IV 1690c mentions صصاف صصاف صصاف صصاف صصاف صصاف

rejected word. HB 503b only mentions ṣaʔa / ʔaʔa. See §6.2.7 for

information about metathesis.

ويقولون خطيب يصف كأنه إذا تكلم لا

يستطيع أحد يتكلم وكأنها اول على من عادة صاعقة

See Hava 401b, and

Wehr 607b.

ṣql: يقولون مصطلة فيفتحون الميم وليس كذلك قال والمصطلة

(81a) maṣqala: "burnisher”. See HB 507a maṣqala. Hava 401b
**Glossary**

شلف

شلف (81a) *şelf* “meaningless rhymeword to naziif”, *naziif* “spotless”.

شلي

شلي (126b) *şalāya* “mortar and pestle”. See Lane IV 1722a-b, HB 510a: “şalāya [rur] wooden mortar and pestle”. BW IV 268a: “salāya (...) Palmstumpf, Palmwurzel (ausgehöhlt als Mörser verwendet, daher vielfach şalāya = hölzerner Mörser”.

شمل

وشمل (81a) *şmûl* “type of bread”. It seems its origin is Turkish; see Redhouse 1195a: “somun 1: a loaf (of bread)”.

شندو

وشندو (47b) *sandûl* “box”. See HB 435a *sandûl*. *sundûl*. According to Vollers (1896) p. 651, the word was originally Indian.

صنع

صنع (46a) *yişsamnat* “to eavesdrop”. See HB 511a. Dozy I 1845b: “... and *V être aux écoutes; c’est pour que Bc a dans le même sens; on écrit aussi* "صنع"”.

صنف

صنف (28a) *şarf* “type”. See HB 512a. Lane IV 1739b “صنف a sort, or species”.

صنان

صنان (116a) *şann* “stencil”. Lane IV 1730b “صنان a stink, or stench; (...) as also *صنان* “a stink, or stench”. HB 512b “şonn strong
Glossary

odour, reek (particularly of urine or onions)”; ibid. “ṣūrān = ṣamm”.

ṣālī (81b) ṣālī “whinnying”. See HB 513a.

ṣawwā (128b) al-ṣawwā “a sign for the guidance of travellers, consisting of stones; (...) rugged and elevated ground, but inferior to a mountain”. According to al-Qalqashandi (1987) III p. 423, al-Ṣawwā is the elevation on the side of al-Qāhirah, upon which the Citadel is built: “(...) the town and its vicinity”.

ṣāri (128b) kāni ṣāri “kind of date”. Lane IV 1752b “a sort of dates of El-Medeeneh, black, and hard to chew”. Sayhān is a river in eastern Turkey, see EI IX p. 112a (C.P. Haase), but it is unclear if there is any link between this river and the tamar ṣayhān.

ṣaf (28b) ṣaf “summer”. See HB 517a.

ṣīn (116a) dānī “mutton”. See HB 518a. Dozy II 3a “viande de mouton”.

ṣāb (15b) ṣāb “similar, like”. Lane IV 1781b “...a like (of a thing and of a person).” Wehr 630b “kind, sort; similar, like”. Dozy II 6b “espèce”.

The glossary entries include various terms with their meanings and references to previous notes. The text provides definitions for terms like odour (reek), stench, whinnying, and specific geographical and cultural references such as a sign for the guidance of travellers and a river in Turkey. The glossary also includes entries for dates and similar terms. Each entry is followed by a reference to a page or another source for further reading. The text is structured in a clear and organized manner, facilitating easy reference and understanding.
Glossary

(1a) ḍabārīya “tax”. See HB 520b.

(9a) ḍāf “the支柱” (ji ḍāf).

(16b) ṭābīb “the ṭābīb-game”. HB 528a “game for two players with stone counters and four strips of palm branch, each strip having one green and one white side; the strips are thrown against a vertical surface and the

بيقولون ضعف فينحوون العين، وهي له ويضم مع سكون العين ضعف والثالثة فتح الضاد وسكون العين واضعه جعله ضعيفا “weakness”. See HB 522a.

بيقولون في غناهم بكتب حتى مليت الحوض للشفه واصطفى ضعف جمال العرب ضفه ورا ضعف الضف الجماعة “group”. HB 523a “ṭaffa group (usually as part of a profession)”. Lane IV 1795a “ضفة a single act of pushing, pressing, crowding, or thronging, together upon water.”

بيقولون فلان في الصحرا ضال أي انه ناه وتحت وقع هذا كثيرا من العرب “lost (active part.)” (Arabs). In Egypt, the verb is still used in this sense, but the active participle is ḍālīl, see HB 523b.

بيقولون ضا وهو صحيح قال المجيدي ضانا واصطفى ضانا “to shine”. HB 526b only mentions “ḍawa to gleam, shine, give off light” and “adā to light, illuminate”. Spiro 354b only gives ḍawa. Dozy II 15a “ضاء I s’emploie dans la langue vulgaire pour briller”. It could be a classicism.

(81b) ḍāl “guest (m. and f.)”. Lane IV 1814b confirms that it is used for the masculine and feminine, as well as the plural.

وفيقولون عدنا ضيف ولو كانت امرأة ضيف “guest (m. and f.)”. Lane IV 1813c “alighted at his abode”. Spiro 348a “ḍāf (jūdyf), to add, entertain, give hospitality”.

(1a) ḍāf “to shine”.

وقد وافقت العامة من الفلاحين الصواب في هذة ضاف ضيف حيث بقولون في دعوتهم يا فلان ضيف وضفت فلانا أي كنت ضيفا عنه "be a guest". Lane IV 1813c “ضيفة I alighted at his abode”. Spiro 348a “ḍāf (jūdyf), to add, entertain, give hospitality”.

(1a) ḍāf “to shine”, “ادعى to shine, give off light” and “ضاء "to shine", "ضاء "to shine".

(16b) ṭābīb “the ṭābīb-game”. HB 528a “game for two players with stone counters and four strips of palm branch, each strip having one green and one white side; the strips are thrown against a vertical surface and the
Glossary

various combinations of green and white govern the movement of the stones on a grid drawn in the dust". Both the game and the pieces with which it is played are called ʿāb, see Lane (2003) p. 346-349. See also Dozy II 65b.

(16b) ʿāb “the strip of palm branch with which the ʿāb-game is played”. See طاب.

(9a) ʿaṭa “to bow one’s head”. See HB 540a.

(16a) šāṭab “to pat”. See HB 530b, and Dozy II 21b.

(19a) šāṭṭāb: šāṭṭāb it came just as (and when) wanted”. The word ططاطط means “A broad piece of wood, with which one plays with the ball”, see Lane V p. 1821b. So, the expression would mean that the ball has hit the ططاط in exactly the right place.

(16b) šāqa “tobacco”. Nowadays یلغ (see Wehr 110a). See §5.2 for more information about the use of tobacco.

(47b) šāṭṭab “to crush down”. یا šāṭṭabat al-samāʿ al-a al-ard mà fa aluh “(even) if the heaven would crush on the earth, I would not do it”. HB 532a “šāṭṭaḥ” šāṭṭaḥ “šāṭṭaḥ 1b to crush, bend”. For the prefix ta-

of form V, see §§6.3.1.2.

(47b) šabbāq “to travel the world”. Dozy II 23b šabbāq il parcourut toute la terre”. HB 532a šabbāq “to fold; to crush; to fit together; to apply; to compare; to syncopate; to work shifts; to extend (a drawn game) by doubling the score”.

(47b) muṭṭabq “complete”. Wehr 647a “muṭṭabq entire, complete” Hava 426b “covering, overwhelming”. Spiro 361a “ṣaflu muṭṭabaq, a stupid piece of ignorance”. Lane V 1827c-1828a “And ًmuṭṭابق is used
by the vulgar for [مُطْبَق عَلَيْهِ الحُنُونَ [which is for عَلَيْهِ المُطْبَق - meaning upon whom insanity is made to be continual].

They say (47b) umm ṭabāqa ٍ which means calamity; serpent.

Lane V 1827a “and ṭabāqa [in like manner] means calamity”; “and ṭabāqa [in like manner] are said to signify the serpent”.

They say ٍ which is for عَلَيْهِ المُطْبَق - meaning upon whom insanity is made to be continual.

Glossary

tabl ٍ which means calamity; serpent.

Lane IV 1829b “oven”. Lane IV 1830c “bakery”. Littmann (190) p. 80 “Ofen”.

Lane IV 1830c “cabin in a boat”.

Lane IV 1830c “cabin in a boat”. According to Vollers (1896) p. 645, the word was originally Persian. This is confirmed by Steingass 805: “fārāmat, a wooden building of a circular form

See §6.12.1 for the shift from i to u.

verb which means calamity; serpent.

Lane IV 1830c “cabin in a boat”. According to Vollers (1896) p. 645, the word was originally Persian. This is confirmed by Steingass 805: “fārāmat, a wooden building of a circular form
Glossary

\textit{tff}

قولون اَيضاً طلَّ على وجه النَّاما صاحب من قولهم خذ ما طلَّ
ك واختارى ما طلَّ وامكِن
(30a) \textit{taff} طلَّ "to present itself (opportunity)"
with "to throw himself on". HB 541b “to gush out”. Dozy II 47a
"se jeter sur". Kazimirski II 86b-87a "Se présenter de manière à
pourvoir être pris, saisi; prêter le flanc. On dit: خذ ما طلَّ لك
Prends ce qui se présente à toi, profite de l’occasion"; form X "être proche,
être à portée, et prêter le flanc".

وقولون برَضى بدون الطَّلف وهو صحيح أي برَضى بالقلِف
"trivial". See HB 541b. Lane V 1858b “little in quantity".

\textit{tfl}

وقولون على الوَلد الطَّلف "boy". See HB 541b.

وقولون طلَّ للذي يعسل به ولم يعلم طلَّ "fuller’s earth: clay
used for washing". HB 541b "tafl clay, especially potter’s clay". Lane
V 1860c "طَّلف" dry clay (K.) of the dial. of El-Yemen". Dozy
II 48b-49a "طلَّ terre à foulon, (...) on en fait usage dans les bains
pour nettoyer la peau et surtout les cheveux".

وقولن قول الناس فلان يطلق عليه البسكال "to sponge, be a parasite". See HB
541b, and Hava 434a.

(82b) \textit{mutaffil} "spongeing". See "بطف".

\textit{tqq}

وقولون إذا وقع شيء طلَّ وهو حكاءة صوت الحجاجة
"bang!", قال \textit{tqq} "he fell with a bang". Onomatopoeia imitating
the sound of something that falls. HB 542a "\textit{ta} (...) 2. to crack, make a
cracking noise". \textit{āl} is often followed by an onomatopoeia, imitating
the sound of something falling. A few examples are found in BW IV
400a-b: "\textit{marra} wi\textit{dha} gāl dāradib aufeinmal machte es "knack", gāl
dārib er fiel um, gāl, īgūl dibb mit einem Plumps hinunterfallen".

\textit{tlq}

وقولون فلان له شأن طلق ويدون أنه صاحب
"eloquent". Lane V 1872c "طق الشناء "eloquent".

\textit{tlf}

وقولون طلق عليه أو طلق من الطاقة
"to look down (on)". HB
545b "\textit{talf} (...) 2b to command a view". In Classical Arabic form IV
means "to look down upon" and form I "to rain". See Lane V 1861-2.

with an arched roof".

\textit{erg}

مثلاً: "he fell with a bang". Onomatopoeia imitating
the sound of something that falls. HB 542a "\textit{ta} (...) 2. to crack, make a
cracking noise". \textit{āl} is often followed by an onomatopoeia, imitating
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400a-b: "\textit{marra} wi\textit{dha} gāl dāradib aufeinmal machte es "knack", gāl
dārib er fiel um, gāl, īgūl dibb mit einem Plumps hinunterfallen".

\textit{tem} "to look down (on)". HB
545b "\textit{tem} (...) 2b to command a view". In Classical Arabic form IV
means "to look down upon" and form I "to rain". See Lane V 1861-2.
Glossary

(82b) ینلم “fine rain”. See Wehr 658b.
Proverb: “a fine rain from a lover is like a downpour”, i.e. we take criticism from a loved one more harshly.

(102b) ینلم "ab¬d ینلم “somebody who stammers”. According to al-Qāmis al-muhīḥ 1022c, it means someone who speaks Arabic incorrectly. Dozy II 61a “ئمنان "annoner, parler, lire en hésitant”.

(98a; 10.b) ینلم wa ینلم “tremendous riches”. Lane III 1151a “tremendous riches”. Lane III 1151a "grand nombre, masse, foule. “ringing, buzzing”. See Lane IV 1883b.

(116a) ینلم "to bow one’s head”. Lane IV 1882a p. “ئنامن ظهره "he bent down his back”.

(30a) ینلم “to be suspicious; طغِد “ئفتثث "he suspected him; كا ظفتغ "he made his mind to approach a coveting of such a thing”. Dozy II 63b V “être très-avide”.

(116a) ینلم and ینلم "bundle of cane”. Lane V 1883b "بکسر الطا "ئنلم "a bundle of reeds or cane”. Al-Ḥafṣī 151 “ئنلم "a bundle of cane”. Lane V 1883b "مطغ "ئنلم "bundle of cane”. Lane V 1883b "بکسر الطا "ئنلم "a bundle of reeds or cane”. Al-Ḥafṣī 151 “ئنلم "a bundle of cane”. Lane V 1883b "مطغ "ئنلم "bundle of cane”. Lane V 1883b "بکسر الطا "ئنلم "a bundle of reeds or cane”. Al-Ḥafṣī 151 “ئنلم "a bundle of cane”. Lane V 1883b "مطغ "ئنلم "bundle of cane”. Lane V 1883b "بکسر الطا "ئنلم "a bundle of reeds or cane”. Al-Ḥafṣī 151 “ئنلم "a bundle of cane”. Lane V 1883b "مطغ "ئنلم "bundle of cane”. Lane V 1883b "بکسر الطا “للم "ئنلم “ringing, buzzing”. See Lane IV 1883b.

(116a) ینلم "ringing, buzzing”. See Lane IV 1883b.

(116a) ینلم "bundle of cane”. Lane V 1883b "بکسر الطا "ئنلم "a bundle of reeds or cane”. Al-Ḥafṣī 151 “ئنلم "a bundle of cane”. Lane V 1883b "مطغ "ئنلم "bundle of cane”. Lane V 1883b "بکسر الطا "ئنلم "a bundle of reeds or cane”. Al-Ḥafṣī 151 “ئنلم "a bundle of cane”. Lane V 1883b "مطغ "ئنلم "bundle of cane”. Lane V 1883b "بکسر الطا "ئنلم "a bundle of reeds or cane”. Al-Ḥafṣī 151 “ئنلم "a bundle of cane”. Lane V 1883b "مطغ "ئنلم "bundle of cane”. Lane V 1883b "بکسر الطا “للم "ئنلم “ringing, buzzing”. See Lane IV 1883b.
Glossary

“similar, like”. HB 548b “tahy cooking”. It could be metaphorical: “he is not my type of cooking”.

**ṯw̱b**

(16b) ṯw̱b “to bow one’s head in greeting”. No references found.

**ṯw̱f**

And they call the land of the dead “the town of the dead”. See Lane IV 1894b. HB 556b “ṯūf aperture(s), opening(s) (especially in the wall of a mud-brick house)”. Al-Ḥaḍāṣ 147 mentions that it is Persian: “مطاق: فارسي”.

**ṯw̱q**

“window”. See Lane IV 1894b. HB 556b “ṯūq ‘necklace, collar’.

**ṯy̱b**

(16b) muṭāyaba “joke”. See Wehr 676b.

**ṯy̱f**

(30a) ḥyāl “apparition, spectre”. HB 554b “ṭif 1. spectre, apparition. 2. image, shadow”. HB 272a “ḥyāl 1. shadow”. Lane V 1905c “ṭif, an apparition, a phantom, a spectre, or an imaginary form, (خِيَال) coming in sleep”.

**ẕṟf**

(29b) mustazraf “used up in all instances of its use in all contexts”.
Glossary

“elegant”. This is a book; its official title is al-Mustaṣraf fī kull fann mustaṣraf by Ŧahāb al-Dīn Muḥammad b. Āḥmad Abī al-Fāth al-Bāṣīhī (ca 1388-ca 1446).

(30a) turf "woollen cloak”. Lane V 1933b “sort of woollen garment of the kind called ‘sort of woollen garment of the kind called

(9a) 'abādā "woollen cloak”. Lane V 1933b “sort of woollen garment of the kind called

(8b) ‘aʃbalı "space between garment and chest”. See HB 558b. Lane V 1931c “the base of the sleeve”. Dozy II 89a with kasra or fatha: “poche de sein”.

(8a) 'abdallı "the base of the sleeve”. Plural of the name ‘Abdallah. fa‘ālīla is the plural used for groups of people, see Fischer (1987) p. 56.

(16b) ‘abb "space between garment and chest”. See HB 558b. Lane V 1931c “the base of the sleeve”.

(by) "he does not care about it/for him". Lane V 1933a "he does not care about it/for him". Lane V 1933a and it signifies also: I do not care for, mind, heed, or regard, him; or I do not receive with approbation anything from him, nor anything of his discourse; I do not hold him to be of any weight or worth; do not esteem him”. It seems that al-Maġribī confuses the two verbs, because both "he does not care about it/for him". Therefore, contrary to what al-Maġribī states here, the expression used by the Egyptians is the correct Classical Arabic.

(121a) yu’ba’ū lā yu’ba’ū bih "he does not care about it/for him". Lane V 1933a and it signifies also: I do not care for, mind, heed, or regard, him; or I do not receive with approbation anything from him, nor anything of his discourse; I do not hold him to be of any weight or worth; do not esteem him”. It seems that al-Maġribī confuses the two verbs, because both "he does not care about it/for him". Therefore, contrary to what al-Maġribī states here, the expression used by the Egyptians is the correct Classical Arabic.
Glossary

“In cold or cool weather, a kind of black woollen cloak, called 'abaye,' is commonly worn.” Lane (2003) mentions in the footnote that it is also called 'abāyah (sic) and 'ābā. HB 561 "'abīya sleeveless woollen robe (usually black) worn by men over a galabiyya". يقولون عابية وله اصل العبابة ضرب من الأكسية كالعبادة "woollen cloak". See ٢٠١ عنية.

\\( \text{tb} \) (16b) 'atūba وقولون عنية الباب يريدون ما يلي سفل الباب “threshold”. See HB 561b.

\\( \text{trs} \) (30b) 'atraasa يقولون بلا غرسره أي بلا شدة وله مصروف عند عرفة "resistance". See Spiro 384a. HB 562 "‘atra to resist, balk”. Al-Maġribi relates it to ‘atrafa, although al-Qāmūs al-muhīt p. 500c has an entry ‘atra. Dozy II 93b "roideur, impétuosité de mouvement".

\\( \text{trş} \) (30b) 'atrafiq وله قول العامة فلان غرسرقه اكتفنا عن عريف "wicked”. There could be a relationship to Hava 452a "to lay violent hands on", 452b “عرس "hot-tempered", with the Turkish ending -ği.

\\( \text{tq} \) (48b) 'atīq ويقولون في الصديق انه العقيق من العقيلة الحسن وسمي به "beautiful”, surname of al-Ṣiddiq (Abū Bakr). Lane V 1947c "العقيق is an appellation applied to Es-Siddeek, i.e. to Aboo-Bekr as a surname, because he was said by the Prophet to be freed from the fire [of Hell]: or because of his beauty, or comeliness". ويقولون حمله على عائقة هو موضوع الردة من المنكب أو ما بين المنكب والعنق “shoulder”. See HB 562a.

\\( \text{tl} \) (83a) yītla ويقولون العتالين ويعتون الأحمال وهو صحيح "to carry". See HB 562b.

\\( \text{tm} \) (83a) arṭal ويقولون العتاليين ويعتون الأحمال "porter". See HB 562b, and Lane V 1949a.

\\( \text{tn} \) (83a) atāla ويقولون نفاو السحل بالعنقة "crowbar”. See HB 562b, and Spiro 384b.

\\( \text{tnm} \) (102b) atīm ويقولون عتبى الحمام "fluttering of the wings". Al-Qāmūs ٢٠٢ـ. يقال عن جمّ الطرف تعليماً: "رفف على رأس الإنسان ولم يبعد“.
Glossary

بقولون عجره "roughness in speech". See Lane V 1959b.

بقولون عجل بقرأة "calf". See HB 564b.

عجمية "weak (like dough)". HB 565a "huwwa lissa 'ağna he is still young and impressionable". Lane V 1968b-c "soft, or yielding"; "weak in his body and in his intellect"; "stupid, foolish".

يقولون عوجة قال العوجة بالحجار النمر المجس والوجحة "pressed dates". See HB 565a. Lane V 1969a "a sort of dates (...) and, in El-Hijâz, the dates that are stuffed (محجوب) [or pressed into a compact mass, while moist, in the receptacle of palm-leaves or skin, as are the dates called عوجة in the present day]".

يديم الديم كان إذا وهو ظاهر الصححة اي عد ان ذلك إذا أي افاض انه غايه of (88a) "let’s assume that...". This is a contraction of, see §6.2.3.2. HB 565b "add (..) 2. to consider (..) ‘iddini ‘alt kidâ (even) supposing that I said so".

ويقولون فلان يعمل ماعدل فلان والمعدل هذا مستعمل في صيحة القباني وكأنهم يشيرون الى أنه يكشف حال المخفي ونحوه "somebody who puts another straight or corrects his faults". (qabbbâni - one who weighs with a steelyard, see HB 685a). HB 567a "addil 1. to put right, set straight 2. to amend, modify 3. to point out and correct faults". Spiro 388a "mu‘addil average, rate". (HB gives mu‘addal for "average"). mu‘addil > ma‘addil as in Muhammad > Mahammad, see §6.2.12.6.

يقولون معدن يفتش الدال وما هو معدن يكسرها "metal". See HB 568a.

يدون "enemy". HB 568b "‘addaww enemy”.

يقولون وسر العدو قال عدو ضد الصديق "enemy". HB 568a "‘addaww enemy”.

يقولون سر العدو قال عدو "by the secret of the ‘Adawi” It seems to refers to someone from the ‘Adîy-tribe, whose members were apparently known for keeping secrets. The expression is
Glossary

found only four times by Google, in such contexts as "I was longing to know the secret" and "what is the secret?" It should not be confused with the similar-looking expression surat al-adaw "the contagious disease spread", because al-Magribī indicates that the pronunciation is 'adaw and that it is an oath, introduced with wa-

"down payment". See HB 56b. Lane V 1994b "a portion of the price, whereby a bargain is ratified"; "a thing that is paid by the purchaser of a commodity, or by the hirer of a thing, on the condition that if the sale or hire have effect, it shall be reckoned as part of the price, and otherwise shall not be reclaimed".

"long-faced". Lane IV 1994a "the contagious disease spread", because al-Magribī indicates that the pronunciation is 'adaw and that it is an oath, introduced with wa-

"having in Arab face"; i.e. long-faced; opposed to the "long-faced". Lane IV 1994a "the contagious disease spread", because al-Magribī indicates that the pronunciation is 'adaw and that it is an oath, introduced with wa-

"to oppose" (North-African). Harrell-Sobelman (2004) p. 253b confirms its use in Morocco: "'aqad to oppose, to be in opposition to, to object to".

"assistant of the teacher of the kutāb". See HB 572b. Lane V 2016a "it is now used as meaning a monitor in a school, who hears the lessons of the other scholars".

"sweat". See HB 573b. The reason why al-Magribī mentions this very common word is that he composed a qasīda which ended with it.

"ending in a hook/curl which passes under the line (letter)". Dozy II 121a Beaussier donne pour 'afrq faire la boucle d'une lettre, p.e. "faites la boucle du n" sous 'afrq le n. Il a: (lettre) qui se termine en crochet recourbé à droite [lisez à gauche],
Glossary

passant au-dessous de la ligne sur laquelle on écrit; ce sont les caractères "س س ى ن م ل ف". Note also the r – l shift.

rqb

"to hamstring an animal". See Lane V 2022b.

rql

"to hinder, complicate, make difficult". There seems to be a link to عرق بالكس صفرة البيض "obstacles". See Wehr 711a. HB 574a only mentions the verb: "'ar'il to hinder, complicate, make difficult". There seems to be a link to عرق بالأمور and عرق بالأمور with the meaning of "difficult affairs". Therefore, the expression "to hamstring an animal" would literally mean "let’s cut our hamstrings" and therefore “let’s remove the obstacles”.

rm

"heap, pile". Lane V 2024b "heaps of reaped wheat and of barley"; "a place in which sand is collected". BW IV 308b "Haufen von gedroschenem Getreide" (Delta and Middle Egypt).

rnd

"nuisance, pest, troublemaker". According to al-Qāmūs ıll-mu/uni1E25ī/uni1E6D and the suburbs of Cairo. Later, the patrol of the Nile and the approaches to the port of Suez were added to their tasks. See Čezzär (1962) p. 32 fn.

rb

"night guard". Dozy II 124a "milice bourgeoise". The original meaning is "single" (see e.g. Wehr 713b). This is a metonymy; the word 'azab "bachelor" is used for the night guard in general, which mainly consists of bachelors. From the early days of the Ottoman conquest of Egypt, it was the task of the 'azabs to guard the approaches to the Citadel and the suburbs of Cairo. Later, the patrol of the Nile and the approaches to the port of Suez were added to their tasks. See Čezzär (1962) p. 32 fn.

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Glossary

عَرب mean “having no spouse”.

"عَزال" (83b) azal "musical mode". Dozy II 125b: "عَزال mode de musique, Descr. de l’Egypte XIV, 29".

عَزال (83b) azal "musical mode". See "عَزال" (83b) azal "musical mode". See 

ويلقولون فلان عَزال عن الناس اطفلوا الجميع على المفرد مبالغة "عَزال" (83b) azal "musical mode". Kazimirski II 248a: "عَزال troupe d’hommes". HB 577b "انْوَذَ عَرْض، backing".

"العُزال" (83b) azal "mouth of the water bag". Lane p. 2036c: "العُزال غَلِالة “the lower mouth of the leathern water-bag called مَزادة”. Also note the disappearance of the hamza and the shortening of the a, see §6.2.10.2.

"عَزْل" (128b) azel "group of supporters". Kazimirski II 248a: "عَزْل troupe d’hommes". HB 577b "انْوَذَ عَرْض، backing".

"عَزال" (129a) azal "state of mourning". Lane V 2039c: "عَزال ‘مُرَكَّز، state of mourning, when relations and friends come to console the bereaved’.

"مُعَسَّف" (30b) mu’assaf "tiresome". Reprimand said to a child, literally meaning “tiresome”. Wehr 716b form II: "to overburden, overtask, overtask". Lane V 2044c: "عَكْسَهُ he fatigued, or jaded, him, namely, his camel, by journeying". Dozy II 127b: "II contraindreye".

"عَزال نحل" (83b) azal nahl "work, task, labor, job, occupation". Dozy II 116b: "عَزال نحل ولا يحتاج إلى نحل لأن العمل 

رب ما يهتم. Dozy II 116b: "II contraindreye".
Glossary

"honey". The Egyptians add nahl because there are two types of asal: asal abyaq or asal nahl “honey” and asal iswid “molasses” (see HB 578b).

ugly and old, withered”. HB 580a ašmān “hopeful, expectant” does not fit the meaning here; the meaning of the word has apparently changed over the ages. This can be explained by the fact that the verb has two meanings in Classical Arabic: عَمْمَ “to be dried up” and عَمْمَ “to give hope to, to hope for” (both Hava 475a). Kazimirski II 264 confirms the meaning given by al-Maḡribī: “عَمْمَ avidite, convoitise. 2. maigreur et dessechement du corps qui en est la suite 3. vieillard decripit 4. vieille femme decripite 5. celui qui marche d’un pas lent, a pas rapproches et le dos courbe. 6. grande vieillesse, decrepitude”.

See HB 580b.

See HB 581a. Lane V 2059b “a party, or company, of men who league together to defend one another”.

صحم “wrist”. In Classical Arabic it is pronounced miṣam, as it also is in modern Egyptian Arabic: HB 582b "miṣam wrist". The pronunciation with i probably returned in modern Egyptian Arabic under the influence of MSA.

"coarse, rude”. Kazimirski II

... عضل “very cunning; very bad, evil”.

"stupid’. No references found.

“devoid of good qualities, such as knowledge and good manners”. Lane 2083a عطُّلُ and عطُّلُ destitute of property and of discipline, or good qualities and attributes, of the mind”. Kazimirski p. 288a 1. Dépourvu de biens, qui n’a rien. 2. Ignorant, illettré".

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Glossary

\texttt{tn} (116b) \textit{`aṭān} “putrid”. Lane IV 2084b “stinking”.

\texttt{ff} ويقولون عنف عليه الذئب مثلاً عن ان عنفٍ يعنى تباعد، فهو يقضي “to gather (of flies etc.).” See HB 587a.

\texttt{fq} و xuyên عنفه اي مسكه بذلة وكذلك عنف العود للضرب على “to grab violently”. See HB 587a, and Dozy II 144b.

\texttt{fqa} (49a) \textit{īflaq} وعنف “beanpole (a very tall and thin person)”. Not found with this meaning. In the consulted dictionaries, the meaning of “wide and loose vagina” is given, e.g. Al-Qāmūs al-muhāfiz p. 819a “العفل” (... الفرح الواسع الروخ) and Kazimirski II 302b “عفن”. Interestingly, Ibn `Abbād (online version: http://islamport.com/d/3/lqh/1/54/431.html) refers to the opposite of the meaning given in Daf al-īṣr, i.e. “a short fat man”:

\texttt{fn} (116b) \textit{`affān} “to rot”. HB 587a “toaffin 1. to rot, cause to decay or go mouldy. 2a to rot, go putrid”. In MSA, this is form I (see Wehr 731a). In the 19th century it was used in Egypt in form II, as it is today (see Spiro 403b).

\texttt{qq} ويقولون عنف فلان عاق وذلية والصواب عاق وذلية ... فيكون اسم “disobedient, disrespectful”. The active participle of verbs med. gem. is KĀKIK in modern Egyptian Arabic, e.g. šāmīm “smelling”. Therefore, Egyptians would say عاق “āqīq / āqī” and not āqq like in Classical Arabic. عاق is therefore a sign that they pronounced the qāf as a glottal stop, see §6.2.1. Lane p. 2097b “unudatif, disobedient, refractory, or ill-mannered, to his parent, or father”.

\texttt{qy} (116b) ḥayūn “gold”. See Lane IV 2118b.

\texttt{kf} ي يقولون في السبّ فلان عطرب بيردود عدم الكيس والعطانة “stupid”. There could be a relationship to “awkward, clumsy”, see Hava 491b.
Glossary

\(\text{kk}\)

(61a) \(\text{akk}\) “to mess up”. See HB 592a.

(61a) \(\text{akka}\) “receptacle for clarified butter”. See Lane IV 2119a.

\(\text{km}\)

(103a) \(\text{akam}\) “rope or string to bind goods”.

See Lane IV 2122c. Kazimirski II 332b “Un livre ou pièce d’étoffe, ou couverture dans laquelle on enveloppe ses effets. 2. Corde avec laquelle on raffermit les paquets sur le dos de la bête de somme”.

\(\text{lb}\)

(17a) \(\text{ilb}\) “small container”. See HB 592b.

(61a) \(\text{alla}\) “soldier’s food/pay”. Lane V 2131c “Un des aliments de l’armée; aussi nourriture des ambassadeurs et d’autres personnes; appointements, paye, pension, solde, traitement, gages”.

(31a) \(\text{alla}\) “fodder seller”. See HB 593a.

\(\text{lq}\)

(49a) \(\text{mu’aq}\) “ending in a hook / curl which passes under the line (letter)”. See HB 592b.

(49b; 54b) \(\text{ma’alaq}\) “spoon”.

HB 593b “ma’alaq 1. spoon”. From a metallic case with metathesis of \(\text{l}\) and \(\text{a’}\) (see §6.2.7).

\(\text{lqm}\)

(103a) \(\text{alqam}\) “colocynth”. See Lane V 2138a “a’lam”. Boulos IV p. 522 “Alqam Ephedra aphylla”.

\(\text{lk}\)

(61a) \(\text{yilak}\) “to talk confusedly”.

HB 594a “\(\text{alak}\) (i) to chatter, prattle, babble on”. Spiro 408b-409a “\(\text{alak}\) (ji’ikk) to chatter, talk too much, talk confusedly”.

Hava 495b form II: “to talk nonsense”. Lane V 2138a “\(\text{alak}\) he chewed it”. Dozy II 163a form I “rumine”.

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Glossary

paroles, parler d’une manière confuse”; form II “baliverner, bavarder, rabâcher”.

II

ويسعون بنو العائلات أولاد الرجل من “sons of a man by different mothers“. See Wehr 741b.

(86a) bani al-‘allat

ونقولون فلان معلول وقيق معلول "sick, ailing". HB 594a "all 1. to make sick and weary". Spiro 407b “ma‘̄lūl sick, patient, poorly”.

الـ1

يقولون عنوان الكتاب بالله "book title". Mentioned in Lane V 2146c. HB 606a “i‘mwan(also ‘i’wan i.) 2. title(of a book).”

٢

يقولون السلام عليكم بكسر الكاف يسمع من بعض الآرائ (107b) ’alykum “upon you”. This pronunciation can be attributed to vowel harmony in Turkish. The pronunciation ’alikum is possible if the suffix -kum follows the rules of the fourfold suffixes. However, the kasra could also be a way of writing ’alikum, since Arabic has no other way to write the vowel ُ. See Kissling (1960) p. 18, for the rules of vowel harmony in Ottoman Turkish.

ويقولون قاعد في علّيّة وابيّة من عنايم يا قاعدته (84a) ‘ilīyya, ‘alāli very high up”.

٣

ويقولون فلان تُسك بعملته اي بسرقه "in the act, redheaded". HB 601b “‘amlā deed, act (usually bad) … miskūh f- amlīta they caught him in the act, they caught him redheaded”. Lane V 2159b “theft”.

٤

ويقولون لمن يكون طيلة جدا عملاق "giant". See HB 602b ’imlāq.

٥

يقولون عنام وهو صحيح "turban". See HB 603a ’imāma.

٦

يقولون بحبر عنام "Gulf of Oman". Nowadays, it is also known as ḥalīf ‘Umān.

٧

ويقولون عناب ولكن من كسر عنبه لم يصبح "jujube fruit". See HB 604a. Lane V 2167c and Hava 503a have عُناب.

٨

ويقولون في مداولاتهم ذنفه والعنقه في است كله مطلقه (49b) unfaqā "neck".
Glossary

"a few hairs between the lower lip and the chin". See Lane V 2175a.

"to delay" (see BW IV 3.9b). HB 610a.


This is from the root WR. This is a pun; ariyya "loan" is pronounced ariya "naked (f.)".

"to impede". HB 610a. "awaq to delay". It is also used in Upper Egypt with the meaning "to delay" (see BW IV 329b). HB 610a. "a' to hamper, impede".

"I lost my patience". Wehr 770b-771a. "sabruhū and ul seseruhul" (Il) to lose patience". See §6.3.1.6 for more information about the internal passive.

"poor and miserable". HB 610b. "awil lazy and incompetent". Dozy II 191a. "vil, méprisable". It is untrue that al-Qāmūs al-muḥīṭ does not refer to this meaning as al-Magribi claims, because on 934b "عَالَةٌ "affection", he refers "عالَة" is mentioned. This is under the root YL, while al-Magribi looked under 'WL.

\begin{align*}
\text{Glossary} & \\
\text{"a few hairs between the lower} & \\
\text{lip and the chin". See Lane V 2175a.} & \\
\text{"to delay" (see BW IV 3.9b). HB} & \\
\text{610a.} & \\
\text{"to embrace". Kazimirski II 387a. "II 1. Saisir} & \\
\text{quelqu'un au cou, par le cou". Dozy II 182a.} & \\
\text{This is from the root WR. This is a pun; ariyya} & \\
\text{"loan" is pronounced ariya "naked (f.)".} & \\
\text{"to impede". HB 610a. "awaq to delay". It is also used in Upper} & \\
\text{Egypt with the meaning "to delay" (see BW IV 329b). HB} & \\
\text{610a. "a' to hamper, impede".} & \\
\text{"I lost my patience". Wehr 770b-771a. "sabruhū} & \\
\text{and ul seseruhul" (Il) to lose patience". See §6.3.1.6 for more information} & \\
\text{about the internal passive.} & \\
\text{"poor and miserable". HB 610b. "awil lazy and incompetent". Dozy II 191a. "vil, méprisable". It is untrue that} & \\
\text{al-Qāmūs al-muḥīṭ does not refer to this meaning as al-Magribi claims, because on} & \\
\text{934b "عَالَةٌ "affection", he refers "عالَة" is mentioned. This is under the root YL,} & \\
\text{while al-Magribi looked under 'WL.} & \\
\end{align*}
Glossary

“family”. HB 610a.” عائلة، عائلة “faţ render “family”.

'wn يقولون فلان عني انا كان فلان ولم يعلم عناي “telltale, betrayer”. Dozy II 192a "mouchard, denonciateur”.

'wh يقولون في الدعا عناة “disease”. See Wehr 772b.

'yb يقولون هذا الشيء معروف وهو صحيح “defective”. See HB 612a.

'yd يقولون ويسمع من النسا يرى عضه اجحعل له النالف عضه “misery”. HB 613b “ėda, ṭa ḫa a mess, a bad condition. halithum ba’īt ṭāda their life turned to misery”.

'yd يقولون عاف المنشي فلم يقمله آفا "to turn down (food or water)”. Lane V 2211c عاف (root 'yd) “he disliked it, or loathed it, namely food, or water, (...) and would not drink it”.

'q يقولون فلان الالم في العوب وهو نهج احمض مضي في طرف "the star Capella”. See Lane 2199c fulān fī ıl-/"so-and-so is of high rank”. Compare فلان في السهى.

غ

gbb يقولون عاف سلام الالح وهو صحيح للأن عاف بالكسر معناد عافية "after”. See Lane VI 2222a. Classicism.

غباب يقولون فلانة سميت لها غابة "double chin”. Lane VI 2222b غباب "the flesh that hangs down under the part beneath the chin and lower jaw”.

غابب وسمعنا النسا تستعمل هذه المادة فلانة عببة "menstruation”. The meaning of the verb عابب is “to return at regular intervals”, see Lane VI 2221a. Kazimirski I 429a "action de mettre l’intervalle (au moins d’un jour)”.

غجدب المغصوب كمعناد الشاة تحلب بوما وترك بوما "ewe that is milked every other day”. Hava 515a “ أغجدب "to visit a.o. every two
days; to water (cattle) every two days; to yield (milk) every two days (she-camels)."

\textit{gbq}\ (50a) \textit{gurbāl} (84b) \textit{gurbāl} "cloudy". It is not used in Egypt nowadays, but it is in Syria; see Barthélémy p. 569 \textit{gurbu yağboq} “devenir étouffante, manquer d’air, etre nuageuse (journée)”, \textit{gabq} “manquant d’air et de lumière”.

\textit{gtn}\ (103a) \textit{injatam} “to speak unclearly, speak Arabic incorrectly”. Lane VI 2228c-9a “**ghīm** He had an impotence, or an impediment, or a difficulty, in his speech or utterance; and a barbarousness, or vitiousness, therein, especially in speaking Arabic”.

\textit{grb}\ (84a) \textit{gāribu} “withers”; \textit{nizil alā gāribu} “he hurt him (lit. hit him in the withers)”. Lane VI 2224a “The kāhel [or withers], of the camel”.

\textit{grbl}\ (84b) \textit{gūrbīl} (18a) \textit{gūrbīl} "cloudy”. It is not used in Egypt nowadays, but it is in Syria; see Davies (1981) p. 49c “an upper chamber”. In modern Egyptian Arabic it is only used in loanwords from literary Arabic. See also Davies (1981) p. 428, where the word is used in a colloquial context.

\textit{grf}\ (31b) \textit{girīf} “fat”. HB 620b “gāraf to eat in large mouthfuls”. The connection could be that somebody who \textit{biyāruf}, eats in large mouthfuls, becomes \textit{girīf}, fat.

\textit{grf}\ (31b) \textit{gursa} “small room”. Lane VI 2249c “an upper chamber”. In modern Egyptian Arabic it is only used in loanwords from literary Arabic. See also Davies (1981) p. 428, where the word is used in a colloquial context.

\textit{grq}\ (50a) \textit{mażraq} (31b) \textit{mażrağ} “ornamented with silver or gold”. See Hava 522b, and
Glossary

Lane VI 2251c. Al-Ḥaḍārī 165 غرق: المغرق برئة اسم المفعول الفعلة " غرق" للمطرء بالذهب في السيروج و نحوها عامية (85a) ٣ؤل ٣ؤل يقال "spun thread". See HB 622a.

(85a) ٣ؤل يقال "wash water". Lane VI 2259c "washing water". In modern Cairo Arabic, the nominal form Kikā/Kukā is often used for words meaning "waste, refuse" such as zibāla "garbage" and kūnā "sweepings", see Woidich (2006) p. 98 and §6.2.12.3. "with which one has washed the thing".

(85a) ٣ؤل ويلامس والمغسل وكل صحيح ظلم مغسل "somebody who has performed the ritual ablutions". See HB 623a, and Lane VI 2258c.

(85a) ٣ؤل ويلامس والمغسل وكل صحيح "corpse-washer". See HB 623a, and Spiro 430a.

(85a) ٣ؤل ويلامس والمغسل وكل صحيح ظلم مغسل "naive". Lane VI 2261a "not knowing anything". HB 623b "1. naive, inexperienced 2. crude, raw".

(129a) ٣ؤل تغّف "nap". See HB 626a.

(18a) ٣ؤل مغسل "defeated". See HB 626a.

(31b) ٣ؤل لمغسل "rude". Wehr 798a "agafl uncircumcised; rude, uncivilized".

(50b) ٣ؤل فات "to pay a debt". Lane VI 2284b "the pledge was, or became, a rightful possession to the receiver of it when not redeemed within the time stipulated". Hava 533a "to be forfeited (pledge)". Not in HB, except in form II "to finish all one's supplies, sell out". The original meaning of غرق is "to close", also means "to pay (a debt, a bill)" (see HB 404b). Al-Ḥaḍārī
Glossary

غلق: الغلق ضد الفتح معروف ويفعال غلق الرهن إذا استحققه من رهن "166 عنده وهو عربى فصيح". ويقولون للفتح غلب "168 رهن". See HB 628b غلب. See also BW غلب.

**GLM** (103b) جيلم "boy, young man". Wehr 798b "boy, youth, lad".

**GMQ** ويقولون في الصباح غمد ضد الصباح "dark (colour)".

Nowadays غم، see HB 631a and Spiro 435b.

**GMY** (129a) غمم "to blindfold". See HB 631b. Lane VI 2298b "to cover". Compare also استباح "hide and seek".

**GNY** (129b) غنی "freedom from need", مَلَانَ غنیا "he cannot do without him". Lane VI 2303b "... he has not freedom from need of it, or him";

غنی or غنیا has the same meaning as غنیا. HB 632b-633a غنی "(ان) غنیا(an) it allows one to dispense with (...). لَغ نَغ أن there is no dispensing with, as in مَلَانَ غنیا "he can't do without her".

**GW3** وقوله البس يعادى من كثرة الناس لذَیلَ (129b) عادى "to buzz (crowd)".

Nowadays in Cairo عادى, see HB 634a. عادى is a diminutive, see Woidich (2006) p. 98.

**GWG** وقولهم البس يعادى من كثرة الناس لذَیلَ (129b) عادى "to buzz (crowd)".

HB 616a only mentions the noun: "كلاغا noise, uproar, tumult"; ibid Spiro 424b. Dozy II 1984 "كلاغا the mixed multitude, or the low, base, vile, &c., of men, bore, or pressed, or crowded, (as though mounting,) upon him".

Nowadays "كلاغا" غمد "crowd".

HB 616a "كلاغا noise, uproar, tumult". Wehr 805b "كلاغا mob, rabble riffraff; noise, clamor, din, tumult". Steingass 899b "كلاغا (...)

a noise, cry, tumult, uproar".

**GYB** ويقولون مغيب فلانا أي غيب عنه ولامره في اللغة "recess". See HB 616a.

Nowadays "مغيب" غم "to absent oneself (from)". HB 634b "مغيب ان to absent oneself for a
long time, be late”. Sharbatov (1969) p. 312 mentions it as an example of how 4-radical verbs are formed. According to Kamil (1963) pp. 45, 4-radical verbs beginning with m can generally be attributed to participia which have become verbs, the m serving as the first radical. See also the examples mentioned by Kamil (1963) pp. 45-7. In HB, some instances can be found in modern Egyptian Arabic, e.g. p. 815a mırgil “to make a man of s.o.”, p. 811b itmagram “to act or behave in a cruel, ruthless way”, and p. 820a mazla “to become slimy”.

Гыл

“rancour”. See Lane VI .319c.

Умм Гыллана

“a kind of tree (lotus tree?)”. Lane 2319b “the trees called "عضاء" or "the lote-trees". HB 634a “умм Илглана mother гула (in children’s stories)”. The tree which is, according to al-Maḍribi, another name of the same tree is, according to Hava 335b, the “gum-acacia-tree; mimosa, Egyptian thorn”.

Гым

يقولون أمي غائلة فلان أي نام من حقدة الباطن الخفية “pimp?”. No references found.

EMAIL

يقولون الغوال وهو ضد الطرفة كان يسمع مرير سالم أو طالب يا واجد فال “good omen”. Lane VI 2325c "a good omen, contr. of مأطرة, it is when a man is sick, and he hears another say يا سالم (o safe); or seeking, and hears another say يا واجد (o finder).” HB 637b "فال، فالم فام "fill, fill omen".

فتق

يقولون فلان ضعيف يفتق حصل له “hernia”. See HB 640a.

فتق

“rendered fragrant by mixing in
Glossary

some other substance”. Lane VI 2331c “(... he drew forth the odour of the musk [or increased its fragrance] by the admixture of some other thing”.

fīl ويقولون ولا فُتْلَةً إلا طلب من أحدهم شيء مثلاً أي لا يعطي شياً “thread”; wa-lā fūṭa’ “not a thread (absolutely nothing)”. Lane VI 2334b “(... I do not avail, or profit, him, (…) and in like manner (…) فُتْلَةً”. HB 640b “thread”.

fīl ميقلن وهم الحجاج فلان فِتْلَةَ أي لم يبر النبي صلى الله عليه وسلم ولبعل من القداموس له نسية وأي يقولون لمن حج ولم يبر النبي صلى الله عليه وسلم فلان فِتْلَةَ بالله والجن والмыслانه ان استخرج في مشتية حيث لم يبر الفجر الشريف “to go on pilgrimage without visiting the grave of the Prophet”. Not found with this meaning. Lane VI 2342c form I, “he or it was or became thick, and soft, or flaccid” II “he made it broad”. Dozy II 243a form II “efrayer”.

fīl يقولون الفنجر يهضم فيكسرون الفا واما الفنجر بالضم وضمتيِن فِتْلَة “radishes (coll.)”. See HB 642b.

fā'l يقولون فلان فِتْلَةٍ يعني انه شجاع أو متمبر على غيره في شيٍّ “manly, courageous”. Lane VI 2346a “a male of animals, (...) stallion”, “masculine”. HB 643b “stallion, male. Energetic man”.

fīm ميقلن وهم الحجاج فلان فِتْلَةَ أي لم يبر النبي صلى الله عليه وسلم ولبعل من القداموس له نسية وأي يقولون لمن حج ولم يبر النبي صلى الله عليه وسلم فلان فِتْلَةَ بالله والجن والмыслانه ان استخرج في مشتية حيث لم يبر الفجر الشريف “to go on pilgrimage without visiting the grave of the Prophet”. Not found with this meaning. Lane VI 2342c form I, “he or it was or became thick, and soft, or flaccid” II “he made it broad”. Dozy II 243a form II “efrayer”.

fīm يقولون الفنجر يهضم فيكسرون الفا واما الفنجر بالضم وضمتيِن فِتْلَة “radishes (coll.)”. See HB 642b.

fīl يقلن وهم الحجاج فلان فِتْلَةَ أي لم يبر النبي صلى الله عليه وسلم ولبعل من القداموس له نسية وأي يقولون لمن حج ولم يبر النبي صلى الله عليه وسلم فلان فِتْلَةَ بالله والجن والмыслانه ان استخرج في مشتية حيث لم يبر الفجر الشريف “to go on pilgrimage without visiting the grave of the Prophet”. Not found with this meaning. Lane VI 2342c form I, “he or it was or became thick, and soft, or flaccid” II “he made it broad”. Dozy II 243a form II “efrayer”.

fīm يقولون الفنجر يهضم فيكسرون الفا واما الفنجر بالضم وضمتيِن فِتْلَة “radishes (coll.)”. See HB 642b.
he (...) wept until his voice became stopped, or until his breath became stopped”.

Glossary

Hebrew

hebrew (55a) fīḥma "short, ironic summary", HB 655b “fızlaka 1. [joc] (short) comment”. Hava 552a “sum total; recapitulation”. Webh 821a “brief summary, resume, survey, outline, abstract, epitome”. Its origin is the word fa-

Arabic

اللغة العربية (61a) faŻlaka "short, ironic summary", HB 655b “fızlaka 1. [joc] (short) comment”. Hava 552a “sum total; recapitulation”. Webh 821a “brief summary, resume, survey, outline, abstract, epitome”. Its origin is the word fa-

Vollers (1897) p. 3.0 believes its origin is the Italian "discord". HB 645a "brief summary, resume, survey, outline, abstract, epitome". Its origin is the word fa-

French

firtik (61a) fırtık, see Hava 549a. See also fırtık “to defeat”. HB idem p. 49a, mentions "obsolete". İhsanoğlu p. 308: "fırtık, see Hava 549a. See also fırtık “to defeat”.

Fortuna

fn. 1. “argent (métal) .. fedda, pièce de monnaie de billon qui a cours en Égypte; 1/40 d’une piaster” (Kazimirski II 604b). Redhouse 43. “argent (métal) .. fedda, pièce de monnaie de billon qui a cours en Égypte; 1/40 d’une piaster” (Kazimirski II 604b). Redhouse 43. "argent (métal) .. fedda, pièce de monnaie de billon qui a cours en Égypte; 1/40 d’une piaster” (Kazimirski II 604b). Redhouse 43. "argent (métal) .. fedda, pièce de monnaie de billon qui a cours en Égypte; 1/40 d’une piaster” (Kazimirski II 604b). Redhouse 43. "argent (métal) .. fedda, pièce de monnaie de billon qui a cours en Égypte; 1/40 d’une piaster” (Kazimirski II 604b). Redhouse 43. "argent (métal) .. fedda, pièce de monnaie de billon qui a cours en Égypte; 1/40 d’une piaster” (Kazimirski II 604b). Redhouse 43. "argent (métal) .. fedda, pièce de monnaie de billon qui a cours en Égypte; 1/40 d’une piaster” (Kazimirski II 604b). Redhouse 43. 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Glossary

frdzq (52a) al-farazdaq

"I make a distinction between". 
HB 652a "fara' (lit. ...) to separate", 652b farra' "to make a distinction, differentiate".

frq (52a) afraq byn

"rooster with a split crest; white rooster". Hava 559a "аf'аq "having parted teeth, hair, or a parted beard. White cock". Lane VI 2386b "a cock whose comb is divided; a white cock".

fržn (117a) färız

"the queen in the game of chess". Lane VI 2366b "the queen of the game of chess, (…) or what occupies the place of the wezeer to the sultan". From the Persian فرزن "the queen at chess" (Steingass 918a). Wieber (1972) p. 321 “Dame (im Schachspiel); abgeleitet aus فرزین".

frt (65b) faratulloh

"I make a distinction between". See Dozy II 252a "discerner, observer, remarquer". HB 648a "fараз 2. to scrutinize". BW IV 349a "faraz w jem. untersuchen"; "itfarzan, yitfarzan genau untersuchen", in the eastern dialects (SARQYYA). Hava 554b "to observe, to look at".

fr₁n (117a; 117a) far₁wn

"I make a distinction between". See Faulkner (1962) p. 89.

frq (52a) fāraq ybn "I make a distinction between".

Steingass 917b "Afráz, a cake baked in the oven; (...) or what occupies the place of the wezeer to the queen of chess, (...)

Al-Mağribī is a folk etymology:"discerner, observer, remarquer". HB 648a "fărız 2. to scrutinize". BW IV 349a "faraz w jem. untersuchen"; "itfarzan, yitfarzan genau untersuchen", in the eastern dialects (SARQYYA). Hava 554b "to observe, to look at".

The origin of the word "pharaoh" is "Pr-3 Great House, palace: later sultan". From the Persian فرزن "the queen of the game of chess, (…) or what occupies the place of the wezeer to the woman of the game of chess". Lane VI .366b "the queen in the game of chess". Lane VI 2366b "the queen of the game of chess, (…) or what occupies the place of the wezeer to the sultan". From the Persian فرزن "the queen at chess" (Steingass 918a). Wieber (1972) p. 321 “Dame (im Schachspiel); abgeleitet aus فرزین".

The explanation offered by al-Mağribī is a folk etymology: فَرزُن "Awn fled". The origin of the word "pharaoh" is "Pr-3 Great House, palace: later Pharaoh", see Faulkner (1962) p. 89.
Glossary

2386b تريق فاروق "the most approved sort of theriac, and the most esteemed of compounds; because it makes a distinction between disease and health". The pattern KÄKÜ (in modern Cairo Arabic KaKūK due to shortening of the first vowel) is frequently used for instruments, see Weidich (2006) p. 93. See also §5.3 for more information about theriacs.

frk ويقولون فريك فيكسرون الفا وانما الفريك كامير الخفوك من الحب "cooked wheat". HB 653a "fırık green wheat which has been cut and roasted". Hava 559b "fırık wheat cooked with butter".

frn ويقولون في سههم فلان زيل مفارک "crumbled dung". Wehr 831b "fırın to rub; II = I". HB 653a "farak 1. to rub 2. to rub to bits, crumble". See also "zil".

frh ويقولون حمار فوئ بكس الفا وتشديد "lively (donkey)". Wehr 832b "fırıh lively, agile, nimble, swift (animal)". Lane VI 2390a "färö "... it is applied as an epithet to a hackney and a mule and an ass, (...) meaning brisk, lively".

frw ويقولون كنا نقطع فورا أي كنا نذكرك بالمحاس "fur"; ىقاطع farwatak "we speak well of you". HB 654a "at-ta' fi farwita(-u) to speak badly of (s.o.) behind his back, spread scandal about (s.o.)". The expression has changed from positive to negative, see §6.5.4.1.

fistq ويقولون بندق وفستق "pistachio nuts". Nowadays also pronounced fuzdu (see HB 654b); this pronunciation with d was probably influenced by the word bunduq. The word's origin is Persian, see Vollers (1896) p. 646 and Steingass 250 "pistā, The pistachio nut".

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Glossary

**fsq** (fīṣqyya) "wash basin; grave". HB 657a "fāṣiqya fountain", idem Spiro 456a; neither of them gives the 2nd meaning. Lane VI 2396b "a post-classical word, [arabicized, from the Lat. "piscina"], ... now commonly applied to a basin, or shallow pool, of water, in the court of a house, or in a room, generally having in the centre a fountain that throws up water". Volland (1896) p. 616 also mentions its Latin origin piscina. The second meaning of "grave" is confirmed by Taymūr V p. 60: "... and Winkler (1936) p. 219: "Die Massengrufß heißt durchgehends: fīṣiq̱je pl. fīṣiq̱i".

**fs̱l** وَيْقُولُونَ فَسَقَتْ قَسْقَةٌ "adulterer". See HB 657a.

**fs̱kl** فَسَكَلْتُ قَسْكَلْ "to act incorrectly".

**fsṭl** فَسَتَلَّ قَسَّتَلَّ "head of the penis". Lane VI 2402a "the head (or glans) of the penis".

**fs̱l** فَسَتَلْ قَسَّتَلْ "I do not interfere". Lane VI 2406a "he weaned [the suckling from his mother, or the young infant from sucking the breast]".

**fsy** (yīṣiq) "to be bent". Lane VI 2408a FSY does not fit: form I “he separated the thing from the thing; or removed it therefrom”, form III “he separated himself from him; left, forsok, or abandoned him”. It is more likely that it is derived from the root FS, with emphasis of the s: Lane VI 2394c "... He was, or became, such as is termed fīṣiq̱ haṣṣa, ḍīṣiq̱ having a protuberant breast, or chest, and hollow back; &c.: or having a protuberant breast, or chest, and the lower part of the belly prominent (... or whose spine enters into [or turns inwards between] his haunches".

**fs̱y** فَسَيْ "bent". See.

*And with this: 3. The root fayy is also a noun in the 10th century Arabic, with the meaning "date pit" (Mecca). Taymūr V p. 63."
Glossary

fdl

 pel sio l'ez b1 tel sio (87b) al-faâla li-faâla "what is left is for the distinguished / outstanding". See HB 661a.

ftm

 pel sio ruvement into a.esi ay t'ez b1 ruvement "to wean (masdar)".

This expression is mentioned in HB 663a.

fl

 pel sio l'meza naa ai t'ez b1 ruvement "labourers". HB 664a mentions fa'ala and fu'ala as the pls. of fi'sâl. Al-Hafâghi 171 "Qaul "Under all æss. and doing is what is best for him, and his ësual ërvice.

fgy

 pel sio fâiya naa (130a) fâiya "flower of Lawsonia inermis, or Egyptian privet (henna)". See Lane VI 2423a.

fâqf

 pel sio spo-lien y in fâqafa (52b; 53a) faqâqa "silly, stupid". Ibn Abî al-Surûr p. 126 "The fâqafa is the ëm: the fâqafa or the hand. Kazimirski ii 622a "fâqafa" masc. Sot, stupid".

fâm

 pel sio "having buck teeth". Lane VI 2429a "He had the lower central incisors prominent, so that they did not close against the upper, or so that the upper did not close against them when he (the man) closed his mouth: so in the 1: or he had the lower jaw long and the upper short: but accord, to the IS, he had the upper central incisors prominent, so that they did not close against the lower: the epithet applied to him is "fâm".

fy

 pel sio spo-lien y in fâqafa; pel sio spo-ly in fâqafa "Koran-teacher". HB 666a "fi'ti". The final h of faqîh has disappeared.

fhk

 pel sio faâla fi-faâla fi fi-faâla "to make fun of, mock". HB 667a "ifâkâkh to engage in light-hearted conversation, kid around". Hava 572b "ifâkâkh to enjoy a. th.; to slander a.o. jestingly". Lane VI 2432b "ifâkâkh to engage in light-hearted conversation, kid around". Dozy II 283b "bo jever de quelqu'un, jover de la vue de quelqu'un; se moquer de".

fîlî

 pel sio filî filî "Koran-teacher". HB 666a "raisin-seed, date-stone".

The final h of faqîh has disappeared.
Glossary

"pepper”. See HB 669b. Al-Ḥafṣī (1896) p. 650 mentions its Indian origin pippali through the Persian pilpil. See also Steingass 254.

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Glossary

(61b) muťluk “ill-starred, unfortunate”. Wehr 851b “muťluk ill-starred, unlucky, unfortunate”.

(61a) falak and you say the name falak. See HB 670b. Sharbatov (1969) p. 314 claims that al-Mağribī mentions a saying “from al-Qāmūs al-muhāšt,” but this is not a saying; it is a quote from al-Qāmūs al-muhāšt. As a result, you cannot use it to support your argument. I have also mentioned elsewhere that falak means “universe.”

(130a) falq “to open wide (door, window)”. See HB 671b. BW V p. 94b “Eselsfohlen falq [BEDU:Gar]”.

(54a) fundaq “hazelnut”. Steingass 939b “hazelnut”.

(61b) falaka and you say falaka. See HB 710a, and Spiro 465b.

(117a) finqān “coffee cup”. It is Persian, see Hava 576b, Taymūr V p. 77, Vollers (1896) p. 646, and İhsanoğlu p. 439. Confirmed by Steingass 258b “finqān a bowl, a cup”.

(53b) funduq “to place the notch of an arrow on the
deltoid”. See HB 670b, Spiro 466b, and Taymūr V p. 80. Confirmed by Hava 580b “funduq, death-rattle”. Dozy II 286a “funduq, death-rattle” render "to place the notch of an arrow on the
deltoid".

(61a) funduq “to open wide (door, window)”. See HB 671b, Spiro 466b, and Taymūr V p. 80.

(54a) mafandaq “wide open (door)”. See HB 672b, Spiro 466b, and Taymūr V p. 80.

(61b) falaka and you say falaka. See HB 6710a, and Spiro 465b.

(54a) fundaq “hazelnut”. Steingass 939b “hazelnut”.

(53b) funduq “to place the notch of an arrow on the
deltoid”. See HB 670b, Spiro 466b, and Taymūr V p. 80. Confirmed by Hava 580b “funduq, death-rattle”. Dozy II 286a “funduq, death-rattle” render "to place the notch of an arrow on the
deltoid".

(54a) mafandaq “wide open (door)”. See HB 672b, Spiro 466b, and Taymūr V p. 80.

(61b) falaka and you say falaka. See HB 6710a, and Spiro 465b.

(54a) fundaq “hazelnut”. Steingass 939b “hazelnut”.

(53b) funduq “to place the notch of an arrow on the
deltoid”. See HB 670b, Spiro 466b, and Taymūr V p. 80. Confirmed by Hava 580b “funduq, death-rattle”. Dozy II 286a “funduq, death-rattle” render "to place the notch of an arrow on the
deltoid".
bowstring”. Hava 580a “to make a notch to (an arrow)”. In Classical Arabic, form II has the meaning of “making a notch in an arrow” and form IV “to place the notch of an arrow on the bowstring”, see Lane VI 2461a.

fwl

يعقولون الفول قال هو بالضم حب كالحمص والبافلا، يقولون شئ وقول

“broad beans”. See HB 678a.

fwy

يفقولون فلان قيل إذا صار سمينا وكأنهم بهمهم بالفعل

“very”. See HB 678a.

fyl

يفقولون فلان قيل إذا كأنهم سببوا وهم يجبرون بهمهم بالفعل

“to become big and fat”. See HB 680a.

fywm

يفقولون الفيوم على البلد المعروف

“Fayyoum”. See HB 681a-b.

q

qāqā

يقولون هذا إذا دعوا شخصًا ويقولون هذا لما

“clucking”. qāqā is the imitation of the clucking of chickens, therefore this sound is used to make someone seem ridiculous. Kazimirski II 836a “سَقَرُ، مَهْ، شَجَرُ “glousser (se dit des poules), “تُقَ,”

sot, stupid”.

qbb

يقولون قَبَب جلدي مثل تغущ بداني ولم امناسبا له

“to stand on end (hair)”. See Wehr 864a. HB 682a “to rise, swell”. Spiro 473b-474a “سَرَأَسُ قَبَبَ، يَمَعَيْيَ، قَبَبَ، my hair stood on end”.

q qbqāb

يقولون قبب جلدي مثل تغущ بداني ولم امناسبا له

“dome”. See HB 682a. Vollers (1896) p. 617 believes its origin is the Persian gunbed. Steingass 1098

“گنبد، an arch, vault, cupola, dome”.

qqb

يقولون لما يلبس بالرجل قفاب

“wooden pattens”. See HB 683b.
Glossary

ث�ب 88b $muqabala$  "meeting, confrontation; collation of two texts; opposition of two stars". Lane VIII p. 2983a (Suppl.) "ذاء" قاله "class of men". In HB 684a only "اذبلة tribe". Hava 586a "class of man". Dozy II 3105b "les chefs des tribus; genus, species".

ثلب 88b $qubla$  "kiss". See e.g. Hava 586a. In Spiro 475a it is mentioned, but only as a verb: "ذبلة to kiss, go southward".

ثلب 89a $qıbbil$  "capability, susceptibility". See HB 684a.

ثلب 89a $qıbbilıya" capability, susceptibility. See HB 684a.

ثلب 88b $qabl$  "class of men". Hava 586a "class of men"; "from this side, from this point of view".

ثلب 88b $qabl$  "class of men". In HB 684a only "اذبلة tribe". Hava 586a "class of man". Dozy II 3105b "les chefs des tribus; genus, species".

ثلب 88b $qabl$  "class of men". In HB 684a only "اذبلة tribe". Hava 586a "class of man". Dozy II 3105b "les chefs des tribus; genus, species".

ثلب 88b $qubla$  "opposite". HB 684b "اذبل 1. facing, opposite". Hava 586a "اذبله opposite, in front of him".

ثلب 88b $qubla$  "opposite, in front of him". Hava 586a "اذبله opposite, in front of him".

غب qbl  يقولون لما يلبس بالرجل قباب ووصف الفرج مقبق بالمقبق والذقن صحيح وإن كان الفرج يطفئ على الكاذب والعمل الباهر "making a sound (vagina)". Hava 583b "اذبله to emit a sound". Lane VII 2478a "ذاء" said of the الفرج العاين الكبير الماء (..) said of the woman by reason of the act of the إبلاغ "it made a sound". "penetration".

غب qbl  يقولون عند الفابلة وهو قابل لذي كأنه يكون على وجود "capable of, susceptible to". See HB 684a.

غب qbl  يقولون قابل من هذا الفابل أو ما قابل من هذا الفابل "class of men". Hava 586a "class of men"; "from this side, from this point of view".

غب qbl  يقولون وهم الحوم الصرف ما أحنا من دي الفابل يفتح الفابل وألا ويريدون معنى الفابل أي من الجامعة الذين يعلون مثل هذا وهو بعيد عن "class of men". In HB 684a only "اذبلة tribe". Hava 586a "class of man". Dozy II 3105b "les chefs des tribus; genus, species".

غب qbl  يقولون قابله وبوسعه "kiss". See e.g. Hava 586a. In Spiro 475a it is mentioned, but only as a verb: "اذبلة to kiss, go southward".

غب qbl  يقولون للإعادة أو العرض مقابلة وهو صحيح معمى وواجد له الفابل والمغارة تكتب محل قابلة عارضة وهمي معمى وقابلية التي جعلها على مقابلته أو قابلة كل صحيح "opposition". HB 684b "اذبلة meeting, encounter". Hava 586b "اذبلة مقابلة" مقابلة "opposition". Lane VIII p. 2478a (Suppl.) "اذبلة "ى " class of men". In HB 684a only "اذبلة tribe". Hava 586a "اذبله class of man". Dozy II 3105b "les chefs des tribus; genus, species".

غب qbl  يقولون قابلة الشيء بضم الفابل أي تجأمة وهو صحيح "opposite". HB 684b "اذبل 1. facing, opposite". Hava 586a "اذبله opposite, in front of him".
Glossary

$qbw$ (130a) qabā “sleeved robe”. Hava 586b “قباب” man’s gown with full sleeves”. Dozy II 307b “قباب” chemise en laine”.

$qtl$ (126b) qātalahu ʾallāh “may God fight him!” Wehr 870b “lit.: may God fight him! i.e., approx.: damned bastard!” In Daf al-ṣr it is used as an expression of appreciation, as in Lane II 735b: “it is used in lieu of praise, to charm a person against the evil eye”. This is a wish with perfect + subject, see §6.4.3.

$qtm$ (9b) qattil “to be killed”. Spiro 476b only mentions the passives inqatal and itqatal, as does HB 686a. See §6.3.1.6 for more information about the internal passive.

$qty$ (89a) qatal “to mix (drugs)”. al-Qāmūs al-muhīt I, p. 942c “قلت الشاّب: مَرْجُحُ بالباء”.

$qyb$ (18b) qabba “sweet pancake”. So called by the Turks, while the Egyptians say qabba (see §6.4.3).

$qbf$ (31b) qabf “coarse, fat”. HB 686b “القهف lower part of a date-palm branch, rude, unpolished”.

$qdf$ (72a) qāḍifā “sweet pancake”. So called by the Turks, while the Egyptians say qāḍifā (see §6.4.3).

$qdm$ (104a) qādīm “adze”. See HB 690a, and Spiro 470a. The normal spelling is without ḏ. It is probably a hyper-correction, see §6.2.9.
Glossary

qrb

(19a) qurūn “in front of”. See HB 689b.

(10b) quddām “in front of”. See HB 689b.

qrf

(32a) araf “to disgust”. See HB 695b “araf “filth, something disgusting”.

(32a) qirf “to disgust”. See HB 695b “araf “filth, something disgusting”.

qrq

(53b) qurataq “tunic”. Hava 599b “G tunic”. The word was originally Persian, see Steingass 964 “A tunic qutāqa (P. کرتو) a kind of garment”; 1021 “kurta a tunic, waistcoat, jacket; a long loose-skirted undergown or shirt; a shirt”.

Al-Ṭafāği 177 “توقط لباس شبه باللباس ج قرط وآله أحد بالفارسية کرتو”.

qrtm

(10b) qarytm “safflower”. Wehr 887a “qiritim, qurtum safflower (Carthamus tinctorius)”. HB 694b “qurtum safflower, safflower seeds”. Spiro 483b “qurtum, safflower, wild saffron”. Boulos 532 “Gortom Stachys aegyptiaca جُرطَم”. The diminutive is often used in Egyptian Arabic for plant names, e.g. qubbūra “Clinus lotoides L.”, see Woidich (2006) p. 100, dabrēg “common vetch”, see Woidich (2006) p. 103. See also §6.3.6 for the diminutive.

qrs

(32a) araf “to disgust”. See HB 695b “araf “filth, something disgusting”.

(19a) qurūn “in front of” and a kind of garment”; 10.1 “a tunic, waistcoat, jacket; a long loose-skirted undergown or shirt; a shirt”.

(32a) araf “to disgust”. See HB 695b “araf “filth, something disgusting”.

(32a) qirf “to disgust”. HB 695b “araf “filth, something disgusting”.

(19a) qurūn “in front of” and a kind of garment”; 10.1 “a tunic, waistcoat, jacket; a long loose-skirted undergown or shirt; a shirt”.

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(19a) qurūn “in front of” and a kind of garment”; 10.1 “a tunic, waistcoat, jacket; a long loose-skirted undergown or shirt; a shirt”.

(32a) araf “to disgust”. See HB 695b “araf “filth, something disgusting”.

(32a) qirf “to disgust”. HB 695b “araf “filth, something disgusting”.
Glossary

qızıl “he is charming/he is boring”. HB 695b “‘irfa luck (of a deal), way things turn out (on a deal)”. Taymûr V 114 “نَبَتْ أَذى زَمْهَة خَفيفِة: ” إِنْ لَنَّ القَرْفَةَ – أَيِّ الْمَدَارِ صَنِينَ – أَجْوَدَهَا مَا كَانَ خَفِيفٌ كُلٌّ”. It is the equivalent of the modern dammu ّحْشَف / dammu ّتَيْل “he is funny / he is boring”.

قَلَفَ (53b) يَغْرَرَقَ to cackle, laugh”. HB 696a “‘ارَّا’ to chortle, cackle”. Spiro 484a-b “qırra, to say witty vulgar things with play on the words”. Wehr 888b “qırray to cluck (hen)”. Ibid “qırrara to make a rumbling noise, (...) to guffaw, laugh continuously and loudly”.

قَرْنَاَنَّ (89a) qırrın “a kind of water bird”. Hava 601a “قَرْنَٰي نَافعَة وَالقَرْنَانَ كَرْمِكَ طَأْرُ دَوْ حَرَمَ لا يَرُى الاَّ فَوْقَ عَلَى وَجِهِ السَّمَّى” “kind of plungeon, diver”.

قُرْم (104a) qırm “говорит Флам Qāmūs ilarfıه “basket of palm leaves”. BW IV 376b “gırıwiyya großer Vorratskorb; Korb, Tasche; Transportkorb; eine runde aus Palmblätter geflochtene Tasche” (used in Upper Egypt).

قُزُم (104b) qızmu “говорит Флам Qāmūs ilarfıه “pickaxe”. See HB 699a, and Spiro 486a. Prokosch p. 107 gives the Ottoman-Turkish قُزُم as its origin. This is confirmed by Ilsanoğlu p. 442 and Vollers (1897) p. 309.

قُزُن (130b) qızzwı “говорит Флам Qāmūs ilarfıه “greedy”. The quotation is from al-Qāmūs al-muhīṭ p. 1191c, entry
Glossary

QZW. Al-Mağribī was under the impression that the wāw is part of the root, and the nūn is not. An entry "QZN does not exist in al Qāmūs al-muḥīṣ. Taymūr V p. 124 " قُوْنٌ : لَفَقْصِرَ جِدًا ، هُوَ الفَجْرُ ، وَفِقْنَٰهُ ” السِّمَ تُوْنَا ، وَمِنْ أَمْمَاثِهِمْ : رَّلِيٌّ قُوْنُ النَّمَالِ ... الْعَنْظُوُمُ فِي كَرَاسَ الأَمْمَالَ .
Taymūr Anṭāl (1986) p. 224 no. 1302: "رَّلِيٌّ قُوْنُ النَّمَالِ بِهِفْعُكَ وَرَلِيٌّ إِشْوَهُ " آيَةُ الْأَرْضِ يُفْهَعَ . حَنَّاءٍ 604ب " قُوْنٌ to be mean, paltry".

qastal / qastal / قَاستال يقولون أكنا قاستال أو قاستال لم يعلم وهو (89a) "chapped skin". HB 699b " يُفْهَعَ أَكِنَا قَامْسَا . حَنَّاءٍ 609ب " قَامْسَا "fate, lot". HB gives a translation of قَامْسَا as "division, a (fated) lot". Ibid Spiro 468b.

qisma / قَيْسَمَا يقولون هذا يعني قَيْسَمَا "oath; truce; swearers"; "portion of the allotter". Dozy II 346a-b " يُفْهَعَ أَنَّ قَيْسَمَا فَيْهِمُ قَيْسَمَا "he will abstain from a bad habit which he has contracted". HB 699b " قَيْسَمَا "is a division, a (fated) lot". Ibid Spiro 468b.

qisf / قَيْسِف ويقولون في حلق قِسْفٍ وليس في الغلة بمعنى المرض وآما هو قَيْسِفٍ (fate, lot) "chapped skin". HB 701b " قَيْسِفَا قَيْسِفَةُ ، قَيْسِفَةُ ، قَيْسِفَةُ "over two thousand "bread crust". HB 701b " قَيْسِفَا قَيْسِفَةَ "bread crust of bread, rind (of hard cheese)".

qisb / قَيْسِب ويقولون الخوارات للجزائر القصاب "butcher". Spiro 489a
Glossary

“land-surveyor”. Hava 608b “butcher; flute-player; land-surveyor”.
Dozy II 354a “il ne faut pas prendre, je crois, dans le sens de “joueur de flûte”, mais dans celui de “boucher.”” In Syria it is still used with the meaning of “butcher”, see Denizeau p. 421 “boucher”, while in Egypt the word used for “butcher” is gazzār.

قسطل (89a) qṭṭl “chestnut”. See قسطل.

قشف (32b) qṣf “to make a tuck in, sew a fold in (a garment etc.)”.

قصل (89b) qṣl “to stitch up (a wound)”. Hava 610b “to stitch (clothes)”. HB 706a “to make a tuck in, sew a fold in (a garment etc.).”

قطرب (20b) yṭqṭrb “to walk with a swagger”. No references found.

قطرب (20a) qṭṭrb “to stitch up (a wound)”. Hava 613b “to make a tuck in, sew a fold in (a garment etc.).”

قطرب (20b) yṭqṭrb “to shun company”. Hava 614b “to stir about”. Lane VII 2543b-c “he hastened, sped, or went quickly”; “he moved about his head: and made himself to resemble the (…) فطرب “a certain bird; a bird that roves about by night and does not sleep”; “a thief who is skilful, or active, in thievishness; the male of the kind of demon called دراغ (ب) a young, or little, jinnee; a young, or little, dog; (…) a species of melancholia”).

قطرب (20a) qṭṭrb “somebody who shuns company”. Kazimirski II p. 767a “1. sorte de demon ou d’ogre. (…) 12. melancolie qui fait fuir la société des hommes”.

قطف (32b) qṭṭřf “sweet pancakes”. HB 709a “qṭṭřf’l šmall pancakes stuffed with nuts or other sweet filling fried and moistened with syrup or honey”. Spiro 494b “native cakes fried...
Glossary

in butter (eaten with sugar or honey). Al-Ḥafṣī 176: “مما يُؤكِل صحيح على التشبه لأن القطيفة دار معمل.”

قناطر "walking slowly". Hava 616b. In HB, Spiro, and Dozy, only with the meaning "to pluck." (3b)

قائم "passive sodomite". Davies (1981) p. 449 "QTYM 'passive sodomite; unmarried man.' - "the QTYM in the language of the country folk is the passive sodomite (شيخ البنيا) and, in another usage (بيلاجا 'عرار) one who is unmarried.'" Dozy II 377a "قطم "sodomy," bardache, mignon".

قائم (105b) قائم "sodomy." See قائم.

قائم "Basement of a house, overlooking water" (al-Ḥafṣī was a canal in Cairo which has since been filled in). Hava 617a "قائم "ceiling; closet". Al-Ḥafṣī 178 "قائم "basement". According to Vollers (1897) p. 302, its meaning is "sewer" and its origin is the Greek κοιτών. Its specific meaning of "basement overlooking water" can be found in the glossary of the Islamic Art Network: "In Egypt, it was the space in a house that overlooked water. Most of the houses overlooking the ponds in Cairo (بكرت الفيل or al-azbakyya) had a قائم as its basement." http://www.islamic-art.org/glossary/glossary.asp

قائم "basked made of palm stalks". See HB 711b قائم.

وما قول لأبي الشطرنج مرامة قامة فيه مكانه على التشبه بالطرف. Meaning unclear. There could be a relation to HB 711b "واسِقَ من قِرَ "il-قائسة overlooked as trivial, unjustifiably disregarded", or with Hava 619b "قد من الناس "rabble". See also مرام.

قائم "to shiver with cold". See Hava 619b, and HB 711b.

يدعون النافقة للرفقة الذاهبين للسفر مع أن قائل رفع والقائمة قائلة "walking relatively slowly". Hava 616b. In HB, Spiro, and Dozy, only with the meaning "to pluck." (3b)
Glossary

اراجع السبب بذلك تقولوا بأن ترجع كما قالوا في الصحراء المهملة مقامة
بشار البغوز "caravan". HB 712a "فلام" caravan.

قولون "locksmith", it is, however, unclear why this would be an insult. Dozy II 384b "فلام" caravan.

الفائل "large bell". Taymūr V p. 155 خطط المغربي 1/200 المفقات: هي في مجاز "large bell". Dozy II 399b mentions only the pl.: "فلام" caravans; the source is 1001 Nights.

قولون "earthenware water jar". See HB 716a, and Hava 621b.

فالم a pun: HB 72a "حفرلي فلام sharpen me a pencil!".

واعلم ان الترك يقولون على محب الغلمان فتنة وعلى علي محب النسا زنده واصله بالفاضي غلام يره ورده الغلام علمون وزن الأمرة "sodomite". From Persian, see Steingass 891b: "philam-bāra a sodomite". Redhouse 1348a "غلامية" (vulg. qulampara) a pederast". See also زنده.

قولون "lice". See HB 718a "aml.

قولون اكس اكس القمة ايا الكامنة "sweepings". See
Glossary

qmn

 putequmun qumun “kiln”. HB 718b “'amīna <prob Gr kaminos> kiln”. Spiro 502a “qamyn, kiln”. Dozy II 407a “qimun “fournaise”. Its origin is the Greek καμινός, see Vollers (1897) p. 302.

qndl

 "oil lamp”. See HB 719a.

qnsl

 "glass drinking-bowl”. HB 720a “'inif, ianif to become revolted or disgusted”; “'inif to be disgustingly bad”. Dozy II 414a “'inif to become revolted or disgusted, 2. to be rancid (nut); to stink (greasy hands); to be dusty”. Dozy II 414a “'inif to be covered with dry slime”; “to loathe a.o. or a.th.”

qnm

 "oil lamp”. See Vollers (1897) p. 300.

qntf

 "glass drinking-bowl”. HB 628b “'inif to be disgustingly bad”. Dozy II 414a “'inif to be covered with dry slime”; “to loathe a.o. or a.th.”

qntm

 "consul”. HB 719a, Spiro 502a and Dozy II 412 “consul”.

qndl

 "kiln”. HB 719a, Spiro 502a and Dozy II 412 “consul”.

qnsl

 "glass drinking-bowl”. HB 628b “'inif to be disgustingly bad”. Dozy II 414a “'inif to be covered with dry slime”; “to loathe a.o. or a.th.”

qntf

 "glass drinking-bowl”. HB 628b “'inif to be disgustingly bad”. Dozy II 414a “'inif to be covered with dry slime”; “to loathe a.o. or a.th.”

qnm

 "coffee”. Lane (2003) p. 332 says the following about coffee: “The cup of coffee, which, when it can be afforded, generally accompanies the pipe, is commonly regarded as an almost equal luxury, and doubtless conduced with tobacco to render the use of wine less common among the Arabs; its name, “kahweh”, an old Arabic term for wine, strengthens this supposition.” “It was imported into Egypt between the years 900 and 910 of the Flight (towards the end of the fifteenth century AH.

qntm

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or the beginning of the sixteenth century of our era, or about a
century before the introduction of tobacco into the East).” The
Italian botanist and physician, Prosper Alpin, who lived in Egypt
from 1581 to 1584, was the first person to describe the coffee plant
and the use of coffee in European literature. According to him, the
groins were called bonou ban and the drink itself caova. See Alpin
more details on coffee, see §5.1.3.

$qwf$

Wehr 933a “long palaver; idle talk, prattle, gossip”. HB
references found.

$qwm$

“swindling”. Kazimirski II 835b form V “Refuser à quelqu’un
son dû”.

$qwl$

“swindler”. See

$qwq$

“cackle”. Spiro 471b “rumour, gossip”, “stature”. See HB 724a, Spiro
472a.

$qwf$ (33a) $qwf$

$qwm$

$qwq$

$qwq$

$qwq$

$qwm$

$qwq$ (53b; 54) $qwq$

$qwf$

$qwm$

$qwf$

$qwq$

$qwf$ (33a) $qwf$ “swindler”. See.

$qwq$

$qwf$

$qwerq$

$qwm$ (33a) $qwm$

$qwq$ (54a) $umw$ $qwyq$

$qwf$ (33a) $qwf$

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Glossary

cackle”, said to somebody to make him look ridiculous. Taymūr V

* qyl (112a) qyyālı “midday heat, siesta”. HB 726b

qyyālı “midday heat, hottest part of the day”. Spiro 506b “qayjāla, mid-day heat”. Hava “قئنة mid-day; siesta”. See also حئنة.

k

kaka (10a) itkākā “to hesitate, be cowardly”. Hava 639a كَايْتَ كَأَنَا “to draw back; to run away (thief); to be weak, cowardly”. Lane VII p. 2581a كَايْتَ كَايْتَ he drew back, or retired, and was cowardly”; “نَكَأَنَا, he was prevented, or hindered”; “ناييتا كايتا كايتا he hesitated in his speech”.

kbl (90b) kubālī يقولون على المواضيع الكبالي حتى رأيتها في قصة الحيلة وتع ما كانت تجل ميلها وهما تجل بين الكبالي “lady’s maids”. They are also mentioned in Hazz al-qlīhff in a scene where a bride is being prepared for her wedding: ونأتي اليها الكبالي see Davies (2005) p. 17.

kby (130b) kābī “ashen (complexion)”. See HB 733b, and Hava 642b.

ktā (10a) ktá “a sweetmeat?”. Lane VII 2589c a plant resembling the جَرْجُرِيج, which is cooked and eaten”, 2592a كَتَأْنَا a kind of أَفْق; what rises (from the milk) above the water, the latter becoming clear beneath it”. However, خشمان is a kind of sweetmeat, and al-Maġribī calls it katā “the companion of خشمان” so it probably does not resemble a plant or cottage cheese. In Persian, كنē kate means “rice boiled in water”, see Junker-Alavi
(1968) p. 595a. It could be a dessert made with rice.

kdf (33a) *kitāf* “handcuff”. See Hava 644a. Not in HB, but it does mention the verb (p. 736a): “*katīf* 1a. to bind the arms of, truss up”. Spiro 511b “*dāru akṭāf* they tied his hands together behind his back”.

ktl (90b) *kutla* “heavy weight”. HB 736b “3. [phys] mass”. Spiro 512a “*kutla* beam, bulk, lump, mass”.

ktm (105b) *yiktum* “to keep a secret”. See Spiro 512a *katam* (*jiktim*). Lane VIII 2998c (Suppl.) “he concealed, or suppressed, a secret”.

ktm (117b) *kittān* “to bite with the edges of the teeth”. It is called this because of the similarity to *kāk*.

ktm (90b) *kutlim* “stern of a ship”. See Wehr 990b *kautal*.

ktn (117b) “stern of a ship”. See Wehr 990b *kautal*.

khk (62a) *kaḥ* “*kaḥ* cookies baked for religious feasts”. See HB 737b. It was originally Persian, see Steingass 1007b. *kāk* “*kāk* baked biscuit; dry bread” and Vollers (1896) p. 654. Al-Ḥafūẓī 192 “*kāk* cookies baked for religious feasts”.

khk (91a) *mukhla* “*mukhla* container for storing *khol*”. Harrell-Sobelman (2004) p. 81a “*mukhla*, *mokhla* 1. rifle 2. container for storing *khol*”. It is called this because of the similarity in appearance of *khol* and gunpowder. Ahmad Čezzār, who wrote a report on Egypt in 1785, made the interesting observation that “[the Magribīs] are a gun-shooting people similar to Albanians”, see Čezzār (1962) p. 26.

khk (90b) *mukhila* “*mukhila* vessel (usually of brass) for *khol*”. Lane (2003) p. 36 mentions the pronunciation *mukhulah*.

kdm (105b) *kadım* “*kadım* bruise, bruise, vessel (usually of brass) for *khol*”. HB 740a only mentions the noun: “*kadm* bruises, bruise, bruise, bruise...
Glossary

contusion”. Hava 647b “कदम to bite with the edge of the teeth”.

kdy "to sieve wheat”. HB 741a "kurbāl coarse-meshed riddle (used in threshing)”, ibid. Spiro 515a. Hava 649b “to cleanse (wheat)”. BW IV 411a “kurbāl, yikarbīl h mit dem großen Sieb kurbāl - krbīl sieben”.

krbl "to sniff up a smell”. HB 744a “to absorb an odour from surroundings (of fod, and the like)”. Hava 651b “to sniff and raise the head (ass)”.

krswn "an important person”. Unknown. See endnote on fol. 118a.

krf "to laugh at s.o.”. HB 744b “karkar (...) 3. to laugh at length”.

krkdn "karkadin / karkadam karkādun, a sort of unguent; name of a fragrant flower; red”. Dozy II 434a. Hava 649b “kādī, yikarbīl h mit dem großen Sieb kurbāl - krbīl sieben”.

krkr "laughter and playing”. See HB 744b.
Glossary

krkm

(106a) **kurkum** يقولون في غاية الموال عجبت كركم بما كركم بما كركم “turmeric”. See HB 745a. Al-Ḥafāḍī p. 193

Vollers (1897) p. 650 believes that the word’s origin is Indian.

(105b) **ikram** يقلون إذا رأى أحدهم في لحية صاحبة يقلون من فضاء “show some respect!” (said to someone whose looks are somehow embarrassing, e.g. food in the beard). Compare HB 745b “akramak allāh no offence taken! (said in the event of unseemly words or behaviour)”.

(117b) **kārima** يقولون فلان كریماً في المركب كریمًا “respectful way of referring to one’s sister; the eye”. HB 745a “kārima. 1. formal mode of reference to a daughter 2. a kiss on the hand”. Spiro 517a “kāryma, daughter”. Hava 652b “precious thing; any noble part of the body; noble-born lady; daughter”.

(117b) **karrām** يقولون على اخت الاعمال كرمه وكذلك على العين وهو صحيح "scribe on a boat". Dozy II 460b “le scribe d’un bâtiment”, Dozy’s source is Ibn Battūta. This word is still used with the meaning of “scribe” in eastern Arabia, see Holes (2001) p. 455a.

ksf

(22a; 33b) **kasaf** يقولون في الشمس خسفت والقمر كسف والغالب في اللغة استعمالا ان يقال للشمس خسفت والقمر خسفت وقولون “to eclipse (sun or moon)”. HB 750b-751a does not mention this as a verb, only as a noun: “kusūf eclipse; kusūf ḫsams solar eclipse”. HB 251a “ḥasaf 1. to eclipse”. Spiro also fails to mention kasaf as a verb, only as a noun: p. 519b “kusūf shame, shyness, eclipse of the sun”.

kšk

(62a) **kšk** ويقولون طعام كشک ويقولون ان اسمه الرمز والاسم مثل “kšk, sour milk a dish made of wheat and milk”. HB 753a-b “kšk <P kashk> 1. dish of a creamy consistency based on chicken stock thickened with milk or yoghurt and flour 2. small round cakes made of crushed green wheat, salt and sour milk and dried hard to be eaten either uncooked or stewed in a stock as 1”. Spiro 521a “kšš, cakes of flour and milk (for cooking with minced meat)”. Also mentioned in Davies (1981) p. 458, Almkvist (1893) p. 388 and Vollers (1896) p. 647. Its Persian origin is confirmed by Steingass 1033b: “kšk, sour milk

kik

(62a) **kik** ويقولون طعام كشک ويقولون ان اسمه الرمز والاسم مثل “kik, cakes of flour and milk (for cooking with minced meat)”.

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dried; a sort of condiment made of butter-milk; a kind of thick pottage made of wheaten flour or barley-meal with sheep's milk to which is added flesh or wheat”.

kfn (117b) makaffan “unsalted”. Hava 660b طعام ظفر: لا ملع فيه١٣٥٦.

klb (126b) yā kalb mā aṣṣaru ولالان يستعملون غير هذا كان يقال يقال بما اشتهرو “clever dog!”. This is an example of a negative expression which can be used to express something positive.

kll (91a) al-kull wa-l-ba’d “everything / body and anything / body”.

klm (106a) makaltam يقولون فلاة جميلة مكلفة بالاً المغلفة واما هي كلمة “plump”. Dozy II 490b “مكلفة” charmnu, 1001 N; mais مكلفة “semble signifier qui a la barbe touffue”. Al-Qāmūs al-muhīf p. 1042b “امرأة مكلفة”.

kly (131a) yiktāli يكلي الذي يقال: “to fix his eye on?”: Hava 662a “كالا” to fix (the eyes) on; “كالا” “to be sleepless (eye)”. Lane VII 262a: “he he was preserved, or guarded, himself from him or it; had a care of, or was cautious of, him or it”.

km (106a; 106b) kām يقولون كام وهي إشباع فيها كام الاستفهامه: يقولون نعمة أي نعم وهو مثل قولهم كام أي كم يستخدم الحرف “how much, how many?”. See HB 762b. This is one of the original 2-radical words, which have become 3-radical in Egyptian, due to the need that was felt to lengthen exceptionally short words, such as kura > kōra, yad > i’d, fam > fim etc. See also §6.2.9.

kmā (10a) kamā وقيلون كما جا وعما راح ولم أعلم له وجهًا وسماية للمراد سمعت ان الكاف للمفاجأة ولهذا يصح قولهم كما جا “like”, “he came like he went”. It is unclear why al-Maqrīzī labeled this as “unknown”, unless he had another meaning in mind.

kmğ (10a) kmāgā “كماجا ضم الكاف (…) الخبر الماضي لم يعلم كماجا “dry bread”. Taymur V 249 كماجا: وقيل كماجا: تلاقى في بعض بلاد الافتر “كماجا” كم就行了 وجهاتها على النوع الطريف من الخبر، وعلى الخبر الذي على وجهه
Glossary

kml

kānīyīn 1. to rest, repose, conceal oneself. Hava 666a “to conceal, to keep (a girl) from sight”.

knn

kāna (117b) kān 1. to hide away, shut away (s.o.) 2. [non-Cairene] to hide away, shut away (s.t.h.). Spiro 527a-b “to rest, repose, conceal one’s self”. Hava 666a “to conceal, to keep (a girl) from sight”.

kpf

kāfyya “square piece of fabric worn on the head”. See Dozy II 500a, who mentions that its origin is the Latin cuffia. See also Vollers (1897) pp. 316-7, who refers to the relationship to Italian cuffia and Spanish cofia.

kwk

kūkā (62a) kūkā “somebody from India”. See Kūkā, in Iran. See Kennedy (2002) map 32.

kny

kānī “somebody from India”. See Kānī.

kyf

kipf 33b kipf “hashish”. HB 773a-b “(...) 2. addiction 3. narcotic”. Hava 671b “well-being, enjoyment; caprice, humour”. Dozy II 505b “Proprement l’état de gaité, d’ivresse, causé par le hachich, et ensuite le hachîch même”. See §5.2 for more information about the use of drugs.

The passage above contains glossary entries with their definitions and etymologies. The key terms include "kānīyīn" which means "to rest, repose, conceal oneself", "kāna" which means "to hide away, shut away (s.o.)", and "kāfyya" which refers to a square piece of fabric worn on the head. The glossary also includes references to the origin of these terms, such as the Latin cuffia, and historical places and terms like "Kūkā" in Iran. The passage provides etymological information and definitions for these terms in a historical and cultural context.
Glossary

kyl

"to heap insults on s.o.". Spiro 531a “kayjil lbh bil qalam, he slapped him”. Wehr 997a “to heap abuse on s.o.”.

I

lbb

"mind". HB 776b “lubb (. ) 3. mind, reasoning power”; “lubb 1. a single libb seed 2. base of the neck 3. gold necklace (of the choker type)”. Spiro 534a “libb pith, pulp”; “libba, necklace, slight slap”. Hava 674a “لبب “heart, mind, intelligence”.

lbq

معرفة عن انسان شمل اختر كتلك ملتهب شبا (122a) "labqū "نلقة, necklace, slight slap". See Hava 675a. HB 776b "labqū "skilful". See Hava 676a. HB 779a "labqū "well-spoken, polished in manners and speech".

lbd

من اللام قولهم شه لبئة ايك كبير قد ياسبه وانظر قوله تعالى علل لبئة "numerous". Hava 675b "لبيب ولا لببة". HB 778a "لبيب "Numerous flocks, extensive property”.

lbk

"confusion, trouble". See Spiro 533b. HB 779a mentions labba as one of the mazdar of the verb labak "to confuse, muddle”.

lbq

"resin". Spiro 534a “libīn smack, slap at the face” خذف الابن, لبان هو محترف من الابن بالدمعة ايك كانا لهما "resin of frankincense, olibanum”. It was chewed in order to keep the gums healthy, see EF V p. 786b (A. Dietrich).

ltm

"to land s.o. in a situation". HB 780b “latītim to veil or cover the lower face of; 2. to bind the jaw (of a corpse, to prevent it falling”). Spiro 353b "tilattim to cover a part of the face”. Lane VIII p. 3007c “لاطيم a kind of muffler for the mouth”.

lbn

"confusion, trouble”. See Spiro 533b. HB 779a mentions labka as one of the mazdar of the verb labak “to confuse, muddle”.

lbq

"confusion, trouble”. See Spiro 533b. HB 779a mentions labka as one of the mazdar of the verb labak “to confuse, muddle”.

lbb

"mind". HB 776b “lubb (. ) 3. mind, reasoning power”; “lubb 1. a single libb seed 2. base of the neck 3. gold necklace (of the choker type)”. Spiro 534a “libb pith, pulp”; “libba, necklace, slight slap”. Hava 674a “لبب “heart, mind, intelligence”.

ltm

"to land s.o. in a situation”. HB 780b “latītim to veil or cover the lower face of; 2. to bind the jaw (of a corpse, to prevent it falling”). Spiro 353b "tilattim to cover a part of the face”. Lane VIII p. 3007c “لاطيم a kind of muffler for the mouth”.

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lhf

لْحَافٍ (لْهَافٍ) lhāf “bed cover”. HB 782a “quilt”, Hava 680b “sheet, … blanket”. Al-Ḥāfīẓ “لْحَافٍ لْغَطاء وْدَدار ٢٠٠ لْحَافٍ”.

lhq

يَلْحَق (يَلْحَق) yilḥaq “to overtake”. And it is said (54a) that yilḥaq. HB 782b “ليْحَى’ أَوْ لَاحْتَ” to reach, catch up with”. Hava 680b “ليْحَى’ أَوْ لَاحْتَ لْعَقَ” to overtake, to reach a.o. or a.th.”.

And it is said (54a) that lāḥAQi “small cooking pot”. HB 784a “لَاحْقَيْ” type of shallow cooking pan”. Spiro 537b “lahāgy saucepan with handles”. Dozy II 520b “لَاحْقَيْ لحَقَيْ” poêle, ustensile de cuisine pour frire”.

lnn

لَاهٍ (لَاهَانُ) lāhān “melodies”. Plural of lāhin, see HB 784a.

lhy

يِلْحَيْ (يِلْحَيْ) yilḥay “to befriend somebody against somebody else”. Hava 682b “ليْحَيْ لْأَاخْي”. “to befriend, to court a.o.;” “بْ لْيِلْحَيْ” to backbite a.o.”.

ldn

لَادَنَ وْلَادَنَةٍ (لَادَنَ لَادَنَة) lādan “laudanum”. Hava 683b “لَادَنَة لَادَنَة” laudanum”. The words لَادَنَة لَادَنَة lādan wālāmi can be found on the internet in lists of ingredients of مَيْرَن “chrism”. According to http://www.stgeorgecz.org/Forum/viewtopic.php?t=307, it is the resin of the Gum elemi tree.

And it is said (118a) that يَاشَمُ لَادَنَ yasham lādan “to dispute much/violently”. Lane VIII (Suppl.) 3009b “لَادَنَ لْعَدَ” to dispute violently” (Wehr 1012a) with -in for the accusative (like modern ٍقَشَنٍ ان, see HB 624a).

lzq

لُزَقُ (لُزَقُ) lazq “to stick to”. In Classical Arabic it follows the pattern of "لَزَقَ عَلَى لَزَقَ عَلَى لَزَقَ عَلَى لَزَقَ لْزَقَ لْزَقَ لْزَقَ” to stick to”. Not so in the Egyptian dialect: HB 786a lizi “to stick” (intransitive), laza’ (transitive, originally form IV). Al-ṣaḥīḥ b does not mention the vowel pattern. Al-Ḥāfīẓ “لْزَقَ لْزَقَ لْزَقَ لْزَقَ لْزَقَ لْزَقَ” to stick to”.

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lsn

“to slander”. HB 788a “lāssān (...) to speak unkindly or slanderingly”.
Spiro 539b “lāssān to hint, speak”.

lītm

يقولون في لسان العرب كما وهو صحيح أي في لغتهم “language”. HB 788a “(...) (foreign) language, (foreign) tongue”.

līq

يقولون في السِمْح وَلِغَةَ النَّاطِي بِهِ (أي وبالأول) هو “slaps”. HB 790a-b “lāṭam to slap”; “lātmn a slap”.
Similarly Spiro 541a. See also

mīl̲q̲a̲q̲a̲

وقد علَّمت أن قول أهل مصر مَعْلَمَة لا يصح بخلاف قول أهل مكة “spoon” مَعْلَمَة.

l̲af̲q̲a̲q̲a̲

يقولون لَفْقَة لَفْقَة بِضَمَّ اللَّام وَانَّها هو يبْحَثُها “electuary”. HB 791b “luʾaʾ, liʾaʾ electuary”. Hava 689a “Luʿaq” luctus, electuary”.

l̲a̲q̲a̲f̲a̲

يقولون لَفْقَة لَفْقَة إذا تَناولْه بسِرْعَة وَلفْقَة عَنْدَ الموت ولَفْقَة أولَ الْوَلَد في الْلُغَة (...). وَلَمْ يَبْلِغَا الْبَنُوْيَة، ويقولون لَفْقَة أو لَفْقَة أَنَّهُ كان في السِمْح أو بِأَيْدِي مَا يَرْمُونَه “to catch; to be in death agony”. Hava 693b “لَفْقَة لَفْق (أَنَّهُ)” Taymur V p. 289 also gives the meaning “to catch”.
HB 796a “laʾaf 1. to catch 2. to be laboured (of breathing, heartbeats).Spiro 544a “ajyān bijlqaf, he is at death’s door”;

l̲a̲q̲q̲a̲

يقولون لَفْقَة لَفْقَة أَنَّهُ كان في السِمْح أو بِأَيْدِي مَا يَرْمُونَه “to steal; to slap”. Hava 692a “to lap; to be loose (horse-shoe); to rumble (belly); to strike (the eye) with the hand”. Dozy II 550a “toucher, mettre la main à, ou sur quelque chose”. Taymur V p. 289 “لاقَة: هو يعْتَمَدُ اللُّصَاصَ، أي يَغْتَبِبُ النَّاس”

l̲a̲l̲q̲a̲

يقولون لَفْقَة لَفْقَة أَي حِركَتَهُا وَهُوَ صَحِيح “to move (a
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th.)”. Hava 692a “to agitate a th.”. HB 796b “1. to make unsteady or unstable, cause to wobble 2. to be hesitant (in speech)”.

lkk

lkn

lmq

lwq

lyq

lyl

lyy

لُكْلَكَ "a person who does things in a slapdash way”.
Wehr 798b “laklik to do (s.th.) in a slapdash way, do (s.th.) carelessly and badly”.

 krista, kalkat "foreign and defective accent”.

لَيَّقَ "crooked".

لَيْنَ “speaking Arabic incorrectly”. See Wehr 1029a. HB 798b lakna, lukna “foreign and defective accent”.

لَمْكَ "well-off". Lane V .135b mentions it under the root مَلَكٌ: “well-off”.

لَوْيَةً “foreign and defective accent”.

لَيْلُ "nights (dim.)”. Diminutives with the pattern كَعَكْنَا or كِكَنَا occur in modern Egyptian Arabic, see Woidich (2006) p. 98. See also §6.3.6.

لَيْيَ "he doesn’t know good from bad”. HB 806b mentions laya as one of the maṣdars of the verb lawa “1. to bend 2. to twist 3. to writhe”; "توّي ‘ala layy on an empty stomach”, Wehr
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1038b (ya’rifu l-hayya) he doesn’t know enough to come in out of the rain, he wouldn’t know a snake from a garden hose”. The meaning of hayy is unclear; it is possible that it only serves as a rhyme word, to hayy.

m

mtl (91b) mitl “like thing, equivalent”. HB 823b only mentions the pronunciation with s, which is borrowed from MSA. In Syria, the variant with t is still in use, see Barthélemy p. 777 mtl. mitl is still mentioned by Willmore (1919) p. 446. Nallino (1939) p. 316 still mentions mitl for the countryside, so it appears that it fell out of use in the 20th century.

mtl يقولون تمثل قول فلان قال في القاموس تمثل اسم بيا ثم تمثل آخر ثم أخر أنه يفظاه انه لا يقال تمثل إلا بهذا التكرر “to quote”. See Wehr 1047a.

mǧš (119a) ibn al-Mağišūn “Ibn al-Mağišūn (personal name)”. ‘Abd al-Malik b. al-Mağišūn (d. 212/827) was one of the four Medinan disciples of Malik b. Anas, al-Mağišūn (personal name)”. /uni0.BFAbd al-Malik b. al-Mağišūn (d. 91b) was one of the four Medinan disciples of Mālik b. Anas, andere “to mock at each other”. Wehr 1049b, MǦN form VI: “to mock at each other”.

mǧn ي tjmaǧin ي tjmaǧin “to joke with each other”. Wehr 1049b, MǦN form VI: “to joke with each other”. ماجين ماجين (118b) majūn “joking”. Wehr 1049b “majūn buffoonery, clowning; shamelessness, impudence”. See also ماجين


mrtk ي تمرک ي تمرک “blâmable, suspect dans ses mœrs”, “residue of gold”. Al
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Hafta 208. Its origin is Persian, see Steingass 1210a “A mardak, in P murtak, litharge or dross of silver.”

mrq

و يقولون فلان مرق أي اغناط جدا وكان من مرق السهم من مرق (55a) mraq “to be infuriated”. HB 818a “maraq to go at a fast pace”. Spiro 562b “to pass, dart”. Hava 717a “to pierce through (the game: arrow)”. BW IV 447b “mara vonbeigehehe, märig; ana märig ich gehe weg (Assuan).” The meaning given by al-Maġribī is still found in modern Sudan: Qāsim 738a “مرق من البند جاور الحدود وخرج عن الأدب”.

mrn

وأما مرق الطعام فقال فيه المرق الطبع بالعجلة وأكثر مرة القدر “bouillon”. See HB 818a.

mzrb

ويقولون مزراب لمجرى الماء قال في الفاموس والمزراب “spout for draining water from a roof or balcony”. See HB 367b. According to al-Maġribī, this is from the Persian mraz “border” and āb “water”. This is confirmed by Steingass 1214a “مز ماز a limit, border, boundary of a country. مزراب mizrab A canal, conduit, waterpipe”; p. 1a “آب, Water”. Redhouse 1809b “مزراب “mizrab 1.a a spout from a roof”.

mzn

مزن (119a) māzin (personal name). The name of several Arab tribes, see Ef VI p. 953b (G. Levi Della Vida).

msq

ويقولون علم الموسيقى يفتح القاف للعلم وبالكسر موسيقى “music”. See HB 824b. From the Greek μουσική. موسيقى (52b) mūsīqī “musician”. See HB 824b.
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māq

"residue that is left after the flax has been combed". Hava 722a “residue rubbish of carded wool, floss-silk; tow, oakum”. BW IV 451a “māq Palmbast aus dem jungen Ableger; māq Werg (Boot)”. Taymūr V p. 362.

mamšāq

"scribe, writer". Taymūr V p. 36. “scribe, writing or drawing”. In Egypt, people say "Egypt, Cairo". In Egypt, people say masra (see HB 826a); in Classical Arabic it is māsr, see Lane VII 2719b.

māsr

"Egypt, Cairo". In Egypt, people say masra (see HB 826a); in Classical Arabic it is māsr, see Lane VII 2719b.

mṭrq

"to lie down". Taymūr V p. 374.

mṭy

"female weaver", see Lane VIII (Suppl.) 3034b.

m’k

"to rub". See Hava 727a, Dozy II 610b. In modern Egyptian m’ak, see HB 290b.

m’lībk

"Village in East Lebanon. It was famous for its cotton industry, see E’s V p. 556a (E. Ashtor). Dozy (1845) p. 82 describes the balabakkī fabric as white cotton."
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mın (119a) màūn “kitchen pot”. See HB 828b. Spiro 552a “bowl, dish, receptacle”.

mqsl قولون فلاً يتمفصل أو عنده فصلة أي خفة ويتحر في “to struit”. See Hava 792b.

mlq قولون فلان اتمقل بعينك “to look”. Wehr 916b “ملق” “to look, eye, regard”. مقلة “nice”. HB 831a “mālih, mālih 1. good, nice” (it is longer used in Cairo, although HB does not mention this). According to BW IV 455a, the word is still used in the oases, Middle Egypt, and Upper Egypt.

mkn قولون فلان عده شکكل اي ممکن ول أعلم شکله يضم الدم و عام “power, ability”. HB 830a “mukn solid (of quality), sound”. Similarly, Spiro 578a; also doesn’t mention a noun. Hava 730b “مکن” مکن “power, vigour; power, ability”.

*mlh قولون وسمع من النسا ملیح هايل وليس الهايل الا من “nice”. HB 831a “mālih, mālih 1. good, nice” (it is longer used in Cairo, although HB does not mention this). According to BW IV 455a, the word is still used in the oases, Middle Egypt, and Upper Egypt.

mlq قولون والبلقة واصل البلقة لغة الشفاد السمالا والمعاق كراباب “nice”. HB 831a “mālaq open space, waste land, (used, e.g., for games etc.)”. Spiro 579a “mālaq open space”; “mālaqa certain undefined distance, league”. BW IV 456b “malaqa weiter Hof im Haus [XAR: St]; Platz, Ort [OÄ 3: B‘eri, Isman]”. Wehr 1081a “malaqa Egyptian mile, league, the distance of approximately one hour’s walk”. Hava 734a “ملقا” ملقة “flat and smooth stone; league of distance; open space”.

mlk قولون ملكت العجین وهو صحيح “to knead (dough)”. See Hava 734b.

mlml قولون الانمل في النبي أي انقل وهو صحيح “to be restless”. See HB 833b.

mlw قولون ملو فجعة اما ملو فلا يفص لله مهمور اي مل و المحلة ملآ الكف “a ... -ful (e.g. a handful)”. HB 834a “malw quantity sufficient for one filling. malw kabbāa a glassful”. HB 214b “حیف” حیف “...”.

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**mnl**  
قولون اليا وطيرة الملاية للملحة المعلومة والصحيح ملال "bedsheet". HB 834a "milâya bedsheets", ibid. Spiro 578b. mly ملاية (10b) "milâya "bedsheet". The same applies here as for dawâ - dawâya (see DW 8a).

**mngq**  

**mndl**  
"odoriferous wood". HB 836a "mandal [magic] contemplation of the surface of a reflecting liquid such as ink or oil (for the purpose of divination)". Spiro 582b "mandal magic, clairvoyance". Also Taymûr V pp. 401-2 mentions only the liquid of "witchcraft". Hava 760a "handkerchief". HB 836a "handkerchief". Al-Ḥafâǧī 217 "مندل". مندل البلد بالهندي يحلب منه العود المنديلي ذكي الشذا والمنديل المطر قلت "وهمن يغلطون فيه ينفظون المندي نفسه يكون بعدا آخر مندل". المندل (92b) "mandal". See HB 836a.

**mnn**  
قولون يقولون لملحة النجهر من وهو ما قطع على شجر البول "sticky substance produced by oak tree-lice". HB 837a "mnn honeydew-producing species of aphid that attacks plants". BW IV 459b "mnn ein Baumwollschatdling, eine Art Mehltau". Hava 736a "منن Manna, viscous substance collected from the ash-tree". منن (11a) منن "benevolent". HB 837a "mnn 1. to disburse, bestow in a condescending fashion 2. to enumerate favours one has done (for s.o.)". Spiro 581a "mnn to grant, be benevolent".

**mny**  
قولون نزلا من عفوه الي مما "Munâ, town close to Mecca". See EI VII 65a (Fr. Buhl).
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ntf

(106a) **mūm** (mūm) ب يقولون ويسمع كثيراً من الترك على الشمع موم ويوههم انه غير عربي وهو عربي “wax; candles”. This is a Persian word: Steingass mom, mūm wax; a wax-candle”. Al-Ḥafṣī 202 موم بمعنى “...” وكلام الفاموس يوهم خلافه وهو وموم”. See also 83.3.2.

mwn

(55b) **nātiq** ب يقولون بجارية تعرفي تطبخي فالت با سبيلي تعريف تمون تو من يوجد “singing birds”. For the de-emphatization of the ث, see §6.2.4.

nāna

(10b) **nāna** ب يقولون نانا أو نانه سمعت ان بعض العلماء الناقلاً نقل عن “stop!”. Taymūr I p. 165 mentions that it means “تَةَكَ” اسكت! “Nabi disk the phrase” “stop!”; “stop!”. See HB 848a, and Spiro 593b. Dozy II ***47b “very”***. 

ntq

(55b) **nātiq** ب يقولون وقعت من مري الطير سبحان الناقة من الحاويا الذي نق الأعلى يريد الناقلاً أي المنطق له والذين يريدان الأعلى المنطق ان عده الصناديق فين.“endowing with speech”. Lane VIII (Suppl.) 3034b “...”

nġl

(92a) **nāl** B يقولون النجل السعيد على الوالد وهو صحيح وتطلق النجل أيضاً بعل “son”. See HB 850a, and Spiro 593b.
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**nhl**  (92a) *nahl*  "gift, donation". Hava 755b "nahl: to give a th., freely to a.o.". Kazimirski II 1216b mentions both nahl and nahl "donation".

**nhm** (106) *yirtnahham* "to defecate". HB 852a "nahuhn to take (a child) to defecate or urinate".

**ndl** (92a) *nahal*  "to slap", HB 854a "nahul to sift, sieve". Ibid Spiro 595b and BW IV 466b. Al-Ḥafāǧī mentions both the words used in the phrase "nahal". The women sieve by hitting the sieve with their silver bracelets; therefore, the word for "to sieve" has also taken on the meaning "to slap".

**ndm** (92a) *nahala*  "siftings of flour". HB 854a "nahala siftings of flour, bran".

**nqz** (92a) *nahum*  "call him!" (imperative). HB 856a "nadah to call (to), call out (to). (...) rāḥ indah-u (or indah-la or indah la) go and call him".

**nqz** (106b) *nadhān* "repentant". See HB 852b. From *ndm*.

**nqz** (106b) *nadhān* "repentant". See *ndm*.

**nqz** (122b) *indah ʿulih* "call him!" (imperative). HB 856a "nahdah to call (to), call out (to). (...) rāḥ indah-u (or indah-la or indah la) go and call him".

**nqz** (122b) *nadahuh kaff* "to slap". Hava 760b "nadah to urge (a beast), to repel a.o., to call out a.o.". HB 856a "nahdah to call (to), call out (to)".

**nqz** (56a) *nazāq* "unsteady". See Hava...
It was called half-dirham, the Egyptian para, also known as "composition", see HB 864a. It could be translated as "starch". See HB 864a and Spiro 601b.

١٠٦٦b nasiim "breeze", araq min al-nasim “more gentle than a breeze”, HB 861b “nisiim, nasim breeze”.

١٠٦٧a nasiif وظف علم صحة قولهم نشف من الخوف وللخيل انه نشف على “to stiffen (with fear)”. HB 863b “nisif 1. to become dry (..) dammi nisif my blood curdled (with fear)”. وظف علم صحة قولهم نشف من الخوف وللخيل انه نشف “stingy”. Spiro 601a “rāgil nisif miser, stingy”.

١٠٦٨b nisāf لحفرة بندقها "towel". Spiro 601a “manṣafu bath towel”.

١٠٦٩a (56a) istansāq استنشق “to sniff up”. See HB 864a.

١٠٧٠b nasal وظف علم حكايات عجبية في النخل يقول شرحها وكذلك النخل "to pick s.o.’s pocket”. See HB 864a.

١٠٧١b nisāṣāl لحفرة بندقها "towel". Spiro 601a. "pickpocket” See HB 864a, and Spiro 601b.

١٠٧٢b nisāa يقولون فنان وهو صحيح معرف بالحفرة "pickpocket”; يقولون النشا لنفسه "starch”. HB 864b “nisāa starch” from naṣāa (NṣY). Al-Hafāġi 226 “تار" the Farsi name of a vegetable". النشا منتج فarsi معرف حرف شروط تحفيظها كما قالوا للطمساء منا. Steingass 1402a “ناشا a (for nashāstaj) starch”; p. 1402b نشامه nisāa starch”.

١٠٧٣b nisās ويقولون ذلك العلماء النشا وليس قصصها في اللغة والذي فيها نشا كناب "composition?”. It is unclear what this refers to. It could be inišā “composition”, see HB 862a.

١٠٧٤b nisṣ fayda وظف علم فضه واناما هى "silver coin". Davies (1981) p. 475 “نِشَّ (also NSṣ) or Nṣ: FLWS or Nṣ: FLWS JDD, pl ANṢAṣ of ANṢAṣ FLWS JDD name of a silver coin, viz., the Egyptian para, also known as mu‘ayyid or mayyid”. It was still in use in the 19th century. Its name nisṣ “half”, referred to the silver half-dirham, the mu‘ayyid, first minted by the Sultan al-Mu‘ayyid. It was called para by the Turks, see Lane (2003) p. 572. Raymond
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(1973) 1 p. 34, mentions that the para / nisf fid’a was used throughout the entire Ottoman period. See also.

nṣf

مُنصف

(34a) munsaf

"just, fair; a trick?". HB 866b-867a “nṣaf 1. to relieve of injustice 2. to treat nicely” form IV = form I. Hava 775a form IV: “to be fair, impartial” etc. Hava 775a “مُنصف trick”. So, it could be either “playing fair” or “playing unfair (with a trick)”. Lane VIII 3033b (Suppl.) “he did justice to him”.

و يوجد إن تصدق بالحركات أي انصاف وهو صحيح

867a “nṣafa: ya ni haswa (hiyya, humma) lli nṣafa is he (she, they) any better?” Wehr 1139b “nṣaf and nṣafa justice”.

nṭf

يقولون طرف الرجل فيعتقدون إن الطفرة خاصة بـاً رجل وانتاما

اللغة “sperm”. See HB 869a.

nṭl

(92b) nṭl

"disaster?” (used as a negative description of somebody). Hava 779b “تُبِئُ "calamity, distress”. Lane IV 1359b “تُبِئُ "a man tall, or long, in body”. Spiro 604b “nṭil good, useful”.

nty

يقولون فلان ينطوي الآخر إذا تسافر وله أصل ناطعي

"to insult each other”. Hava 780a “نتي "to struggle together; to strive to outstrip o.a.; تنافس الكلام to discuss, to dispute”. Kazimirski II 1287b “Rivaliser de longueur avec un autre”.

n′q

(56a) nṣaq

نق "to croak (crow)". Hava 782b “nṣaq "to croak (raven)”. HB 871b “nṣaq "to cow of a crow)".

n'l

(92b) nṣal

يقولون جعلت للمرموكة نعا جديدا وليس له هنا

"sole of a shoe". See HB 872a.

n'm

يقولون افع صاحا وإنما هو عم صباحا: يقولون إذا ذكر أحد ونعم أو وعنه به

"to make pleasant; to be gracious to". Wehr 1150a “امام: امام "الله صباحا" "amam: amamala to be gracious to, bless”. Spiro 606b “امام to confer upon, bestow".

يقولون إذا ذكر أحد ونعم أو وعنه ونعم

(106b) wi-n'm “praise be upon him”.

301
Nowadays, dikka (or loose part of breeches) turned down at the top, and sewed, and through which the band of trousers; tuck", does not give the plural. Lane VIII p. 6c

"worm found in date-stones, in the nostrils of sheep".

"to teem with (e.g., lice); to be itching". Incorrectly mentioned as "lice); to be itching". Dozy II 693a-b, comme traduction de siccæ narium sordes, Payne Smith 1368" (Thesaurus Syriacus). Lane VIII p. 3036a (Suppl.) "portions of dry mucus". Hava 784b

"obituary notice". See HB 873b.

"to speak tenderly to". See HB 874b.

"melodious voice", HB 874a "najama, najma 1. tune 2. note of the musical scale". Hava 785a "نغم، نغمة melody, melodious voice". 

"to teem with (e.g., lice); to be itching". Incorrectly mentioned as "lice); to be itching". Dozy II 693a-b, comme traduction de siccæ narium sordes, Payne Smith 1368" (Thesaurus Syriacus). Lane VIII p. 3036a (Suppl.) "portions of dry mucus". Hava 784b

"obituary notice". See HB 873b.

"to speak tenderly to". See HB 874b.
Glossary

**nfl** يقولون فلان طلع نافل / في اهله مثلا ايا فاق عليهم وله نسبة “superior”. HB 878a “nfl supererogatory acts of devotion”; “nfl an extra amount (usually of land) added at a time of partitioning to compensate for some defect”. Hava 790a “nafla” supererogatory work or prayer; voluntary gift; grandson”. Lane VIII p. 3036c “nafla” what accedes to, or exceeds, the original; a voluntary gift, by way of alms, or as a good work; a deed beyond what is incumbent, or obligatory; supererogatory prayers”.

ومن تصريفاتهم فلان نقيل أي نقيل وليس له معنى مع ان النقيل “fat” / it is a taṣḥif of taṣqil “heavy”, with a pun on nafil “what exceeds the original” (the difference is only in the diacritical dots) and fil “elephant”. HB 878a “nafil supererogatory acts of devotion”. Lane VIII 3036c (Suppl.) “nafil” what accedes to, or exceeds, the original”. Dozy II 714a “nafil” bātard”. For more information about this kind of misspelling, see also أَنل.

**nfnf** يوقفون ينقشف حواليه إذا تمثل عنه ودارا “to be sniffing around somebody constantly”. HB 878b “nfnf (..) 3. to have a runny nose and be constantly blowing it or sniffing”. Spiro 607a “nfnf to sniff”.

**nqf** يقولون نففة بالكلام أو نفقة إذا كان يوديه بكلماته “to hurt s.o. (with words)”. Hava 794b “nqîf to break (the skull)”. Dozy II 724a “nqîf donner une chiquenaude a quelqu’un, et aussi: lancer contre lui une petite pierre avec les doigts”.

**nql** يقولون فلان ينقش في ما ينفعل به نقل قطم النمل النقل ما ينفعل به على الشراب وقد ينفعل عليه “a dessert of dried fruits or nuts”. HB 883a “nqîl mixed nut(s)”. Spiro 613a “nqîl dessert, dried fruit”.

**nqnsq** يوقفون فلان ينقش في الأكل مثلا وياكل نفاق “to nibble”. HB 883b “nannî to eat sparingly, pick or nibble at one’s food”. Spiro 610a “nqnsq, to eat slowly, delicately or sparingly”.

ويقولون فلان ينقش في الأكل مثلا وياكل نفاق “small sausages”. Wehr 1168b “nqnsq small mutton sausages (syr.)”. Barthélemy p. 847 “saucisson de viande de mouton faiblement
Glossary

assaisonné et qu’on fait frire dans le beurre, lat. lucanica”. This etymology is confirmed by Vollers (1897) p. 317. See also Dozy II 718. Taymūr V p. 397. ويرى الأب المذكور أن المعنى، أصلها في اللغة “الطلق، مَنْحَبَتَنا، فجرفنا الغاء باللفظ... باللام بدل الهمزة ثم حرفت باللفظي “الفئاء: اسم لأحد الأعماة وله مِمَّنْحَبَتَنا المخمل” 201. It is still used in Syria today, with a mīm: مَنْحَبَتَنا. مَنْحَبَتَنا، see ’Abd al-Rahūm (2003) IV p. 1506. He suggests it is derived from the Greek loukanikon, or the Latin lucanica.

nmm

 يقولون نفوذ الشيء وتفاهمه أي خياره وكل

 صحح “choice, the best”. HB 883b “ناقاوة (.) selection, choice, pick”. He does not mention the variant with يَا. Neither does Spiro 613b: “ناقاوة choice, excellent”.

nqy

 يقولون أكلنا المثمرة وربما تفاهيمها أي نواها

 HB 884a “ناقية 1. a pip, a pit, a kernel”; Spiro 610b “ناقة, or nawa, stones of fruits, sg. ناقية, or نواجا”. BW IV 481b “ناقية Dattelkern [WD 1: Idfīna, BW P. 22.55; WD 4: Itāy il-Barūd]; ناقية, نا a Kern: نا وييت miymi Aprikosenkern [NMÄ 1: Fay, izZirbl]”.

nkf

 ويقولون فلان ينافك ويحاذل نوا، ويعلم في اللغة “to argue”. HB 885b “نافك to tease, needle, pester”. Hava (35a) ينافك “choice, the best”. HB 884b “ناقف to discuss, to dispute together”.

nkh

 يقولون يشمنا النكهة ولن أصلى

 Nikol “flavour”. See HB 885b.

nmk

 يقولون ولا النمك مبالغة في عدم اعتزال شيء

 ولم نقم له مناسبة عربية ولكن فارسية فان النملك بالفارسي الملح فكان النقال “salt: not even a grain of salt, nothing at all”. HB 886b “nimkī fussy, finicky, fastidious”. nimkī could be derived from someone who is very particular about how much salt he wants in his food. The word namak / nimak is Persian: Steingass 1426b “نامک, نامک, salt”.

nml

 يقولون في سههم النظيف نقلت اسمه أو نقل

 “may his ass tingle”. HB 886b “namml 1. to cause to tingle or have pins and needles 2. to tingle, have pins and needles”.

nnm

 يقولون فلان نوم على الريحان وهو صحيح وكثير النم

 “(92a) nammilat istu تّمّلت استه "may his ass tingle". HB 886b “namml 1. to cause to tingle or have pins and needles 2. to tingle, have pins and needles”.

(107a) namnām ينام على الريحان وهو صحيح وكثير النم
Glossary

“scandal-monger; basil”. HB 887a “nammām scandal-monger”. BW IV 482b “ninīma Klatsch, Verleumung [BA: Ma, Gab]”. Al-Ḥāfīẓī 232 نامم معرف وأهل مصر يسمى الريحان الدقيق “elær بالطرد نامم”. Dozy II 732b “nimmām menthe, serpolet”; “nimmām للنامم عن ني. d’act. dans le sens de calomnier”. The meaning of the expression الريحان is: “so-and-so is more of a scandal-monger (nammām) than basil (nammām)” (with a pun on the two different meanings of the word). In modern Egyptian Arabic, the comparative can be formed with ḫan instead of elative + min, see Woidich (2006) p. 150.

nym

ينمī (119b) ninnī “pupil of the eye”. See HB 887b. Dozy II 735b “ني نيني” (esp. niha), نيني (81b) nāhiq “braying (donkey)”. HB 888b “nabḥa to bray (of a donkey)”.

نح

وينقولون كثيرهم في الفرس خزائ صاحب وفي الحمار حينما “braying (donkey)”.

نح

ينقولون ما لي نهمة للفتى وهو صحيح فالنهمة بلغة الهمة “energy, strength”. See Spiro 616a.

نح

ونويي (131a) nawāṭiyya “sailors”. Spiro 616b “nuṭyy sailor, pl. nutyja”. Dozy II 741b “νοῦτης” dans le Voc. فيونية. م. Flipps sous. سوء نويي. pl. نويي. Freytag sous. Type de câble dont on se sert sur les navires pour punir les matelots”. From the Greek ναυτῆς “sailor”, see Vollers (1897) p. 304; he also mentions the pl. nawāṭyiyā. nawāṭiyya is a double plural: nawāṭ plus the plural ending -iyā.

نح

ينتمي (107a) tanawwīm “to attain puberty”. When a boy attains puberty, he builds a place to sleep, i.e. he does not sleep with the women anymore. Hava 809b “نتمي”.

نح

ينتمي (107a) mansāma “sleeping place”. HB 893a “manāma grave”. BW IV 485a “unterer Teil des Dreschschlittensitzes [Où 4: Silwa]; gemauerter Schlafplatz auf dem Vorratsturm [Bēri]”. Hava 810a “نتمي”.

نح

ينتمي (107a) niyām “sleeping-place”. HB 810b “niyām niyām”.
Glossary

“to sleep (māṣdar)”. Mentioned in Hava 809b as one of the masdars of nām. It is the same pair as “to fast”.

nyf (35a) nayyif “more than”. Hava 808b “excess, redundance”.

nyk (62b) nyyk “to fuck (māṣdar)”. HB 894b “nāk [coarse] to fuck”.

nyy (131b) nyy “raw”. See HB 895a. Its origin is in the Arabic "hāhā" جال "to sleep (māṣdar)". HB 894b "nāk [coarse] to fuck”.

h

hāhā (10b) hāhā “hurry up!”. Lane VIII 2873a

hāhā (35a) hāhā “more than”. Hava 808b “excess, redundance”.

hbl (94a) habīl “he called the camels to food, or provender, by the cry of the shepherds”. HB 899a “mabbil crazy”. Spiro 621b “mabbil silly, foolish”.

hbw (132a) habw “blasts (of fire)”. See HB 898b.

htf (35b) ḥāṭif “the voice of an unseen man”. See Hava 814b, and HB 899b.

hgl (91b; 95a) muḥaggal “to impair (the reputation of)”. Hava 817b “muvallat to smear, ruin”, Lane VIII 3014(Suppl.) “a fornicatress, or an adulteress”.

hğm (108a) yihāğim “to deceive with false arguments”. HB 901a “hāğim to attack, assault”. Spiro 623a
Glossary

mentions only forms I and V, with the meaning “to attack”. (see HB 628a), while Dozy II 221b gives for the translation “combattre quelqu’un par des sophismes”.

hğn يقولون على الجمل هجين مع أن الهجين نما هو في الجمل “hybrid (camel), with a father of good stock and a mother of bad stock”. HB 901a “hğn 1. hybrid (particularly with a father of good stock and a mother of poor stock) 2. racing camel(s), dromedaries”.

hdrm يقولون فلان يهدم الكلام وله اصل قيل الهاءمة سرعة “hırmı to speak quickly”. Hava 822b "hırmı to speak, to read quickly".

hdl يقولون ضربه بالسيف هدل كفه مثلما يمكن ان تكون له هدل “bdal “to cut down”. HB 902a "bdal “to cut or chop down”.

hdı يقولون فلان هذا من الهذىان وله اصل قال هذي هيدي هذى “hırdı “to talk deliriously”. HB 907a "hırdı “to rave, talk deliriously, vn hazıyán”.

hr’ يقولون هرآ وهو في شعر المتنى “هرآ “foul speech”. HB 905b "هرآ “to feel agitated, fume”. Hava 823a "هرآ “indecent, foul speech”. Lane VIII 2889a “هرآ “he was very foul in his speech: or was very incorrect, or faulty, therein”.

hrkn يقولون إهلكن على الذي في ولم تبق له قوة “hıkrın “to be worn out”. See Spiro 625a. Dozy II p. 755b "هركل "faible, caduc, debile”.

hrr يقولون هرئاك التوب اي اذبه “hıray “I have worn out (clothes)”. HB 905b “هرى “هرى 1. to cause to disintegrate”. Spiro 625a “hıray “to wear out, use up”.

hrm يقولون شيخ هرم والهريم اقصى الكبر “hırmı “very old, decrepit”.

HB 905a “hırmı/fem adj/ old and seedy (of a woman)”. Hava 825b
Glossary

hrwl
(94a) yiharwil "to walk fast". See HB 905b.

hff
(35b) haff "to come to (one's mind)". HB 908a "haff 1. to blow past, pass quickly by 2. to appropriate quickly for oneself 3. to give a quick going-over to 4. to assail with"; "nifs-(u) haffit-(u) ... to have a sudden yen or a desire".

hfhf
(35b) muhaftf μηθέης مهنة "meaningful, having purpose". See HB 908a-b.

hfy
(35a; 13.b) hafyya "weak, coward". HB 908b "haftiyya /masc and fem adj/ insignificant, light-weight (of people)". Spiro 626b "haftja, weak, feeble".

hky
(63a) hakkī bi-l-hakkī عدم الهككي ‘awkward of the judgments’; ‘without precision/with corruption?’”. Awwād incorrectly mentions هككي. HB 909a "hakk to stagger from weakness".

hlf
(35b) hîlf "coward" (rural). HB 909b "hîlf ‘worthless’. Hava 833b "hîlf ‘hirsute, thick-bearded’. Two informants told me that it means ‘tall and strong, but with a weak personality’, like in huvva tawîl wi hîlf. Both classified hîlf as ša bi, ‘vulgar’.

hll
(94b) hall "to start (the new month)". HB 910a “hall to appear, reach its season, start. ı̇s-haár ıllî yhîll the coming month”.

istahall
(94b) istahall "to begin (new month)". See Wehr 1208a; HB 910a “to begin, start”.

yihırwil
(94b) yihırwil "to begin (new month)". See HB 910a; HB 910a “to begin, start”.

yihırwil
(94b) yihırwil "advanced age, decrepitude".
Glossary

“to be lucky”. HB 910b “hallil 1. to say la ilāha illa lāh. 2. to cheer”. Spiro 626b “to hoot, vociferate”. Dozy II 768a “faire des acclamations”.

they themselves, and they (108a) halumma يقعون وينفع من الحنوث إلى هلم يعتقدون ان الى هلم وهمان وهمان “now”. Dozy II 770b “halumma very abundant, very numerous”. Hava 834a “همان come on, come to me”; “همان the south”.

they here”. Lane VIII p. 3044c (Suppl.) “همان come”.

they themselves, and they (108b) hylim, yihylim ويقون هليم او هيليم اذا كان كبير المردود ويقون هليم ان يтурق ولهم يطم “to be hesitant/restless”. Wehr 1210a “هيلام languid, listless, slack, limp”.

they themselves, and they (95a) muhalhal يقولون همِّهل للنوب الغير المحكمة وهو صحيح قال “thinly (badly?) woven”. HB 910b “هيللil to make tattered, wear out”. Hava 832b “همِّهل to weave (a stuff thin”.

they themselves, and they (95a) hamayil يقولون همابَي اي كبير والهمامات اشارة إلى سواءي وأيام ولهم يطم “water wheels”. BW p. IV 492a “ hammāla ein von zwei Zugieren getriebenes Schöpfwerk” [WD en WD 4]. Does not mention the pl. Lane VIII p. 3045b (Suppl.) “همام” it (water) overflowed, and poured forth”; p. 3045c “همام” flowing abundantly with tears”.

they themselves, and they (95a) hamayili “big (as water wheels)”. See همابَي

they themselves, and they (108b) humam يقولون اللبم الهمام اضع الهما وهو صحيح قال الهما “Humam” (personal name).

they themselves, and they (108b) hamhim يقولون همهم بمفعول وهو صحيح “to mumble”. See HB 913a.

they themselves, and they (120a) himyan يقولون على كيس هميان وله اصل هو الساس. Hava 837b “هميان P purse of a girdle, waist-band, sash”. Al-Ḥafāqi هميان: ما يشدّه به الوسط مربع وسموا به “هميان”. Steingass 1512b “A هميان: seri’s purses, long purse or scrip, especially hung at the side; a girdle, belt; a money-belt”.

hlm

hlhl

hlhl

hlm

hmm

hmhm

hmy
Glossary

hnā

(132b) hana; hāhanā. مفتوحات من مفردات إذا أردت النها "here".

Nowadays hina in Eg. Ar (see HB 913a); hāhanā is a classicism. Al-Mağribi does not mention whether they said ħuna or hina.

hndm

(108a; 108a) hindām. هندام يقولون فلان له هندام وهو معرّف لاندام; ويقولون هندام "the way somebody looks, his shape". Steingass 108a "andām the body; a member, a limb; stature, figure, form (of the body)". HB 914a "hindām attire". BW IV 492b hindām Aussehen" (from Eastern Delta).

hnn

(60a) hindām. هندام ويقولون لا سكة ولا هندام هو على طريق التشبّه أيضا "picture". See سكة بالعربي المسكوك بخلاف الذي ما عليه سكة فانه عدم هندام.

hńhin

(120a) hannī. هنّي يقولون ويسعم من العرب من يريد المكان ينام ويقول هنّي "stuffs, things" (Arabs). Lane VIII p. 3045c (Suppl.) "Henī" (1.0a) "a thing: and a penis: and the vulva of a woman". Dozy II 775a puts it under the root HNW: "Henī et Henī chose en général, soit mauvaise et honteuse, soit bonne et louable". BW IV p. 493a "ihniyy und dergleichen, und so weiter; das Dings da; ihniyyūt pl. Dinger".

hñhn

(120a) hanhin. هانحين يقالو ويسعم من النساء فهمي للطفل حتى ينام ولم يعلم. هنّه "to rock and sing a baby to sleep". HB 914b "hanhin to rock and sing (a baby) to sleep". - also hanin. The variant nanin is also used today. According to Youssef (2003) p. 37, hanhin is Coptic.

hny

(11a) hannūk. هانعك وقيل هناك الله وتقدم انه مهار وان الصحاب هناك يهنّك الا أنه يجوز التسهيل فباله "God grant you good health". HB 915a "hanna 1. to make happy 1b. to grant good health to (of God)".

hh

(122b) háli. Háli يقولون هله إذا كان أحدهم تعبا واستراح من حمل شيء إذا وضعه هله "expression of relief".

hwı

(95a) hāyil. Háyil يقالو ويسعم من النساء مليع. Háyil "wonderful". HB 916b "hāyil wonderful, marvellous". Dozy II 776b “étonnant, étrange, extraordinaire; beau, magnifique”. Originally it meant "dreadful", but acquired a positive meaning (like fazī "terrible"; "terrific" in modern Egyptian).
Glossary

**hwn**

- "mortar". HB 917b “hôn mortar”.

**hwy**

- says “mortar”. HB 917b “hôn mortar”.

**hytl**

- “mortar”. HB 917b “hôn mortar”.

**hyf**

- "to become weak (crops)”. HB 920a “hăf 1. to be petty, be trivial 2. to be unable to get one’s share”. It is not clear in the context.

**hyk**

- "like this". Frayha p. 191a “hēk, hēk, hēk”.

**hykl**

- "sanctuary". HB 920b “hēkāl sanctuary (of a church)”. Al-Ḥaḍārī 236

Other translations and definitions are also provided for various terms, along with references to the sources used.
Glossary

hām (108b) "distracted (by love)". HB 920b "hām to be distracted (especially by thoughts of one’s beloved)".

hayyôn (120b) "easy". See HB 917a and Spiro 620b.

hīna "ease". See Hava 841b.

hīh (51a; 122b) "get off! be gone! again, once more!" HB 920b "hēh /interj/ hurrah!".

wāh (122b) wāh wāh "expression of pain". HB 958b "waḥwaḥ to moan or groan with pain"; HB 921b "wāwaw [children] hurt place".

wān (119b) wānā "cheek". See HB 925a, and Dozy II 792a. Lane I 26b "AJA" "the ball, or elevated part, of the cheek". VIII p. 304c "The ball, or elevated part, of the cheek". See §6.2.3.1 for the disappearance of initial hamza.

wāl (93a) walâh "stuck (figuratively)". See HB 928a.

wâjim (107b) wâjim "craving (pregnant women)". See HB 928b.

wâdâk (62b) wâdâk "to season or condition (s.o.), cause (s.o.) to mature

"exclamation of encouragement when somebody is telling a story". Hava 845b "get off! be gone! again, once more!" HB 920b "hēh /interj/ hurrah!".

"cheek". See §6.2.3.1 for the disappearance of initial hamza.

"stuck (figuratively)". See HB 928a.

"craving (pregnant women)". See HB 928b.

"to use". Spiro p. 636b "waddâk, to instruct, train". HB p. 930a "waddâk 1. to season or condition (s.o.), cause (s.o.) to mature
2. to fire (pottery) in a kiln (of pottery). Hava “to season (food) with grease”. Dozy II 801a “wāzīn, form, dress, habituèr”.

wdn

Because none of the sources describe the word with a double wāzin.

wlr

Pour

wry

Pour

wrq

Pour

wrk

Pour

wzn

Pour

Glossary

2. to fire (pottery) in a kiln (of pottery). Hava “to season (food) with grease”. Dozy II 801a “wāzīn, form, dress, habituèr”.

wāzin

Because none of the sources describe the word with a double wāzin.

wāzin

Pour

wrq

Pour

wrk

Pour

wzn

Pour
Glossary

balākṣar ʾay āliwān “a coin with the right weight”. Hava 867b “having full weight (money)”. Sprio 640a “wāzūn or mawzūn drunk”.

wšl
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**Glossary**

“shut up” (lit. “tie up your mouth”).

*Hava* 892a “he became silent”.

**wlm**

(107b) *awlām* “to give a banquet”. See *Hava* 894a.

**wyl**

(93b) *tīwahīl* “to lament”. See *HB* 956b.

**wmy**

(3b) *awmā* “to make a sign”. *HB* 1200b “wāmā, supposition, conjecture, sign, hint, wink.” The fact that al-Magrībī wrote it with a *yā* indicates that it was pronounced without the final *ḥamza*, otherwise he would have written it with an *alif*.

**whl**

(93b) *min awwil wahlā* “from the first moment”. See *HB* 958b and *Hava* 898a.

**whm**

(107b) *mawhūm* “deceived”. See *HB* 958b.

**wy**

(132a) *way* “exclamation of pain” (slaves). *Hava* 899a “wāy, 1 of admiration with ب و or ل of sorrow with ِّ.”

**wyl**

(93b) *wil* · *wyl* or suffix “woe is...”. *HB* 959a “wel agony (...)* ya-wel... woe is...”.

**wym**

(108b) *muwāymā* “day labour”. *HB* 959b “miwāyma approximation”; p. 966b “miwāya work on a daily basis”. In *muwāyma* there is metathesis of the *wāw* and *yā*, see §6.2.7.

**wyn**

(120a) *wīn* “where” (Arabs; North-Africans).

According to *BW* IV 510b, this is used in Egypt by the *Awlād Ali* and in Upper Egypt. Its use is also attested in modern Moroccan, see Harrell-Sobelman (2004) p. 204b: “*wyn* (not common Moroccan) same as *fyn*”, as well as in the Sudan, see Qāsim 852b.
Glossary

yā

و يقولون يا ما فعل فينا مثل وعل الأصل يا ما أكثر ما عمل "how often". See HB 960b.

yāḥ

يقولون يأله والذي في القاموس يأله بالأبل قال لها يأله يأله "exclamation made to encourage the camels?". HB 960a "yāḥ /interj/ exclamation of surprise". Al-Mağribī does not specify its use.

ysmn

يسمن "jasmine". See HB 963a. Al-Ḥafūǧī ياسمين ياسمون وان شئت أغنيه على نون قال الأصمعي فارس " 244 "الاربع".

ykāh

وما بك... فهي فارسية بمعنى الواحد ... وهو المستعمل في أول الاغنام يكاه اي الرست والثاني دوكاه والثالث سكاه وجاكاه وهو "the first note, C". HB 963b "yakk <P yakk- one (in dice)". HB 963b "yukāh <T yegāh from P> [mus] 1. name given to the note G below middle C. 2. mode in Arabic music beginning on bottom G and having B flat and F flat". The word is Persian, a combination of يكاه "one" and گاه "time, place". See Steingass 1532 and 1074.
As previously mentioned (see §3.3.2), *Daf’ al-īṣr* contains many quotations from *Qāmūs al-Muḥić*. In fact, there are virtually no entries that are not supported with a quotation. The number of quotations is around 1430, an average of almost 11 per folio. In this edition of the text, I have indicated a quotation from *Qāmūs al-Muḥić* by putting the quoted text between angle brackets: « ». Since mentioning the differences between the quoted text and that found in *Qāmūs al-Muḥić* would result in a large number of endnotes, I have instead chosen to present the quotations which differ from *Qāmūs al-Muḥić*’s text in this index.

Only instances in which the wording is essentially different are mentioned. Cases in which al-Maġribī only rearranged the word order are omitted, e.g. *Daf’ al-īṣr* 83b is a rearrangement of the wording of *Qāmūs al-Muḥić* which does not change the essence of the text.

When there is a substantial difference, for instance different wording is used by al-Maġribī, this is specifically indicated in the following way: QM (page number), … > …., for instance QM 796a, 5.1 > …., means that *Daf’ al-īṣr* has … and *Qāmūs al-Muḥić* has … When it says e.g. QM 797c – …, this means that *Qāmūs al-Muḥić* is not mentioned in *Qāmūs al-Muḥić*.

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48. باب النص (Chapter 48)
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49. باب النص (Chapter 49)
    -QM 1017b

50. باب النص (Chapter 50)
    -QM 1018b

51. باب النص (Chapter 51)
    -QM 1019b

52. باب النص (Chapter 52)
    -QM 1020b

53. باب النص (Chapter 53)
    -QM 1021b

54. باب النص (Chapter 54)
    -QM 1022b

55. باب النص (Chapter 55)
    -QM 1023b

56. باب النص (Chapter 56)
    -QM 1024b

57. باب النص (Chapter 57)
    -QM 1025b

58. باب النص (Chapter 58)
    -QM 1026b

59. باب النص (Chapter 59)
    -QM 1027b

60. باب النص (Chapter 60)
    -QM 1028b

61. باب النص (Chapter 61)
    -QM 1029b

62. باب النص (Chapter 62)
    -QM 1030b

63. باب النص (Chapter 63)
    -QM 1031b

64. باب النص (Chapter 64)
    -QM 1032b

65. باب النص (Chapter 65)
    -QM 1033b

66. باب النص (Chapter 66)
    -QM 1034b

67. باب النص (Chapter 67)
    -QM 1035b

68. باب النص (Chapter 68)
    -QM 1036b

69. باب النص (Chapter 69)
    -QM 1037b

70. باب النص (Chapter 70)
    -QM 1038b

71. باب النص (Chapter 71)
    -QM 1039b

72. باب النص (Chapter 72)
    -QM 1040b

73. باب النص (Chapter 73)
    -QM 1041b

74. باب النص (Chapter 74)
    -QM 1042b

75. باب النص (Chapter 75)
    -QM 1043b

76. باب النص (Chapter 76)
    -QM 1044b

77. باب النص (Chapter 77)
    -QM 1045b

78. باب النص (Chapter 78)
    -QM 1046b

79. باب النص (Chapter 79)
    -QM 1047b

80. باب النص (Chapter 80)
    -QM 1048b

81. باب النص (Chapter 81)
    -QM 1049b

82. باب النص (Chapter 82)
    -QM 1050b

83. باب النص (Chapter 83)
    -QM 1051b

84. باب النص (Chapter 84)
    -QM 1052b

85. باب النص (Chapter 85)
    -QM 1053b

86. باب النص (Chapter 86)
    -QM 1054b

87. باب النص (Chapter 87)
    -QM 1055b

88. باب النص (Chapter 88)
    -QM 1056b

89. باب النص (Chapter 89)
    -QM 1057b

90. باب النص (Chapter 90)
    -QM 1058b

91. باب النص (Chapter 91)
    -QM 1059b

92. باب النص (Chapter 92)
    -QM 1060b

93. باب النص (Chapter 93)
    -QM 1061b

94. باب النص (Chapter 94)
    -QM 1062b

95. باب النص (Chapter 95)
    -QM 1063b

96. باب النص (Chapter 96)
    -QM 1064b

97. باب النص (Chapter 97)
    -QM 1065b

98. باب النص (Chapter 98)
    -QM 1066b

99. باب النص (Chapter 99)
    -QM 1067b

100. باب النص (Chapter 100)
     -QM 1068b
List of Quotations from al-Qānūn al-Muhìṭ

QM 1052b
QM 1053a 
QM 1054a

QM 1056b
QM 1057a
QM 1059b
QM 1060b
QM 1062b
QM 1064b
QM 1066b
QM 1069a
QM 1071a
QM 1072a
QM 1073a
QM 1074a
QM 1075a
QM 1076b
QM 1077b
QM 1080a
QM 1082c-1083a
QM 1084a
QM 1085b
QM 1086a-b
QM 1087a-b
QM 1090c
QM 1091a-b
QM 1092a
QM 1093a
QM 1094a
QM 1095a
QM 1096a
QM 1097a
QM 1098a
QM 1099a
QM 1100a
QM 1101a

107b.png
111b.png
List of Quotations from al-Qānūn al-Muhīṭ

QM 1101a

QM 1.04c

QM 1117b-c

QM 1126b-c

QM 1122b

QM 1122b

QM 1122b

QM 1130a

QM 1131b has and

QM 1131c has

QM 1131a has

QM 1134a has

QM 113b

QM 113b

QM 1148c

QM 1148c

QM 1148b-c

QM 1149b-c

QM 1151a

QM 1151b-c

QM 1151c

QM 1152a has

QM 1152c

QM 1152c

QM 1152b

QM 1155b

QM 1155b

QM 1163b has

QM 1166c

QM 270c

118a

118b

118b

118b

118b

118b

118b

118b

118b
List of Quotations from al-Qāmūs al-Muhīṭ

QM 1179c has loosely based on QM 1180b has
QM 1187c has
QM 1186c has
QM 1189a has
QM 1187c-b-c has fragments from QM 1205b has
QM 1210a-b has
QM 1211a-b has
QM 1219b-c has
QM 1199b-c-c has
QM 1194b-b has
QM 1194a has
QM 1190a has
QM 1190b has
QM 1196a has
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List of frequently used abbreviations


EI³: *Encyclopaedia of Islam, 3rd edition*. www.brillonline.nl


JAL: *Journal of Arabic Literature*

JAOS: *Journal of the American Oriental Society*

JSAI: *Jerusalem Studies in Arabic and Islam*


ZAL: *Zeitschrift für arabische Linguistik.*

ZDMG: *Zeitschrift der Deutschen Morgenländischen Gesellschaft.*


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Willcocks, William, Syria, Egypt, North Africa and Malta speak Punic, not Arabic In Egypt During the Forty Years of the British Occupation. Le Caire: Imprimerie de l’IFAO, 1926. 3rd ed.


Deze studie heeft als onderwerp het boek *Daf' al-iṣr 'an kalām ahl Miṣr*, “het verwijderen van de last van de spraak der Egyptenaren”, van de Egyptische auteur Yūsuf al-Maġribī. Dit boek werd geschreven in 1606. In hoofdstuk 1 worden al-Maġribī’s achtergrond, opleiding, carrière en persoonlijke leven beschreven. Hij werd geboren in de jaren ’60 van de zestiende eeuw. Zijn familie was van Noord-Afrikaanse afkomst en woonde in de Ibn Tulūn-wijk, die populair was onder Noord-Afrikaanse emigranten. Al-Maġribī kwam uit een familie van handwerklieden, maar wist zich door zelfstudie en het volgen van lessen aan de Azhar op te werken tot geleerde. Hij kende Perzisch en Turks en vertaalde naar eigen zegen enkele werken van deze talen naar het Arabisch. Er zijn slechts drie werken van al-Maġribī bewaard gebleven:

- *Tahmiś Lāmiyat ibn al-Wardī*, een bewerking van de *Lāmiyat al-iḥwān wa mursidat al-ḫilāl*, een religieus gedicht van Abū Ḥafṣ ʿUmar b. al-Muẓaffar b. al-Wardī (1290–1349);
- *Buğyat al-ārīb wa ẓuyyat al-adīb*, een werk over uiteenlopende onderwerpen, bedoeld als hulp bij het componeren van poëzie;
- *Daf' al-iṣr 'an kalām ahl Miṣr*, een woordenboek van Egyptisch-Arabische woorden en uitdrukkingen.

In hoofdstuk 2 wordt een beschrijving gegeven van het enige bewaard gebleven manuscritp van *Daf' al-iṣr*, dat zich bevindt in de bibliothek van de Universiteit van St. Petersburg (MS OA 778). Het manuscritp in zijn huidige staat is slechts de helft van het oorspronkelijke manuscript; de andere helft is in de loop der eeuwen zoek geraakt. Het manuscript werd in de 19e eeuw naar Rusland meegenomen door de Egyptische geleerde Muḥammad ʿAyyād al-Ṭaḥjāwī (1810–1861), hoogleraar Arabisch aan de Universiteit van St. Petersburg, die zijn manuscriptencollectie naliet aan de universiteit. De oorspronkelijke titel van het boek was * İl-Fīlām wa-qāmūs il-muẓamm*, “Het algemeen nut en het woordenboek van het volk”, maar deze werd in de loop van het schrijfproces veranderd in *Daf' al-iṣr 'an kalām ahl Miṣr*.

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van de Egyptenaren met de taal van de Arabieren”. Ibn Abī al-Surūr liet alle lemmata weg die geen Klassiek-Arabische wortel hadden, wat zijn werk aanzienlijk minder waardevol maakt voor de bestudering van het Egyptische dialect. In 1968 werd Dıf/al-ısr gepubliceerd als facsimile-editie met een inleiding en indices van de hand van ‘Abd al-Salâm Ahmâd ‘Awwâd, maar een editie van het manuscript was nog niet eerder verschenen.

Hoofdstuk 4 beschrijft de poezie in Dıf/al-ısr. Er zijn een groot aantal mıwâwîl van de hand van Yûsuf al-Maġribî. Een mıwwâl is een niet-klassieke versvorm bestaande uit vier regels, waarvan de laatste regel steeds eindigt met hetzelfde woord, dat echter iedere keer een andere betekenis heeft. Er zijn ook een aantal gedichtjes naar aanleiding van een tâlîf, een woord dat met a, i of u gelezen kan worden. Verder is er een groot aantal versregels van bekende dichters zoals al-Mutanabbî, die geciteerd werden om het gebruik van een bepaald woord te demonstreren.

Hoofdstuk 5 geeft een overzicht van de vele aspecten van het dagelijks leven die in Dıf/al-ısr aan bod komen. Er zijn vele lemmata die betrekking hebben op eten en drinken, drugs en tabak, medicijnen, spelletjes, kleding en juwelen en huishoudelijke artikelen. Vooral de informatie die al-Maġribî geeft over tabak is zeer interessant, aangezien tabak in 1604, slechts twee jaar voor het schrijven van Dıf/al-ısr, voor het eerst werd ingevoerd in Egypte.

Hoofdstuk 6 bespreekt de verschillende taalkundige aspecten van het Egyptisch-Arabisch aan het begin van de zeventiende eeuw. Gezien zijn achtergrond, kunnen wij ervan uitgaan dat al-Maġribî de volkstaal van het Cairo van toen weergeeft. Het eerste aspect dat besproken wordt, is de orthografie die gehanteerd wordt door al-Maġribî. Deze wijkt in verschillende punten af van de gebruikelijke orthografie van het Klassiek Arabisch. Vooral de schrijfwijze van de hamza is sterk afwijkend en vrij willekeurig. De paragraaf over de fonologie toont aan dat de q en ǧ hoogst waarschijnlijk uitgesproken werden als /ɣ/ en /g/ in Cairo, een onderwerp dat al lange tijd een punt van discussie is onder de specialisten. De inderdentalen waren in die tijd al verdwenen uit het dialect van Cairo. Andere interessante aspecten zijn emfase, metathese, de verkorting van lange klinkers en pausaal-imāla. In de paragraaf over morfologie wordt aangetoond dat de klinker van het prefix van het imperfectum i was en dat het prefix van stam V, VI en de vierradikalige werkwoorden it- was, zoals tegenwoordig. Ook de distributie van de klinkers binnen de tweede en vijfde stam en de vierradikalige werkwoorden was gelijk aan de huidige situatie. De demonstraties waren da, di en dwâh, maar er was ook een demonstrativum dîlî, dat in Dıf/al-ısr alleen voorkomt in combinatie met mâ (mâ dîlî) en kennelijk vrij snel daarna in onbruik raakte. Wat betreft de
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vraagwoorden is *anā* “welk” interessant, omdat het een voorloper is van het moderne *āni*. De informatie over de syntaxis is spaarzaam, aangezien de voorbeeldzinnen in *Daf al-ɪs̱r* altijd kort zijn en veel invloeden van het Klassiek Arabisch bevatten. Toch kunnen er een aantal conclusies worden getrokken. Wensen werden uitgedrukt door perfectum + onderwerp (= verbum + subject zoals in Klassiek Arabisch) of door onderwerp + imperfectum (= subject + verbum zoals in modern Egyptisch-Arabisch). Het partikel *dānn* werd gebruikt om continuïteit uit te drukken, evenals het participium *ā'id* (letterlijk “zittend”). Al-Maġribī vermeldt dat in het Jemenitisch het woord *šā*, oorspronkelijk een perfectum met de betekenis “willen”, de functie van prefix voor het futurum had gekregen, zoals het nu nog steeds gebruikt wordt in Jemen. In de paragraaf over het vocabulaire wordt aandacht besteed aan de woorden en uitdrukkingen die kenmerkend waren voor verschillende klassen, zoals handwerklieden, vrouwen en kinderen, en sprekers van andere Arabische dialecten. Er wordt beargumenteerd dat 64% van de in *Daf al-ɪs̱r* genoemde lemmata nog steeds in het hedendaagse Egyptisch-Arabisch gebruikt worden. Andere woorden komen tegenwoordig alleen nog in het Modern Standaard Arabisch voor (.1%), waren nog in gebruik in de 19e/ begin 20e eeuw maar zijn sindsdien in onbruik geraakt (3%), kunnen nog wel in andere Arabische dialecten worden gevonden, maar niet in het Egyptisch (2%), zijn alleen maar te vinden in Dozy’s woordenboek, dat ook Middel-Arabisch bevat (3%), of komen tegenwoordig alleen nog maar in Perzisch of Turks voor (1%). 6% van de in *Daf al-ɪs̱r* genoemde woorden werden in geen enkel naslagwerk teruggevonden. Tenslotte worden enkele voorbeelden genoemd van de semantische veranderingen die in sommige gevallen hebben plaatsgevonden.

Wat *Daf al-ɪs̱r* zo interessant maakt, is dat het een van de weinige bronnen voor het Egyptisch-Arabisch uit deze periode is. Twee andere bronnen zijn *Nuzhat al-mufīs wa-muḍḥik al-ʻabūs* van `Alī ibn Sūdūn al-Baštūbī (1407-1464), beschreven door Arnoud Vrolijk, en *Hazz al-quhūf bī-šarḥ qašīd ʻAbī Šādūf* (geschreven in 1686) van Yūsuf al-Šīrbinī (17e eeuw), beschreven door Humphrey Davies. *Daf al-ɪs̱r* vult de lacune van meer dan twee eeuwen tussen deze twee werken en is daarom een zeer belangrijke bron voor het Egyptisch-Arabisch in de Ottomaanse periode. Wat *Daf al-ɪs̱r* echter werkelijk uniek maakt, is het feit dat het de eerste poging was om het Egyptische dialect op een serieuze, wetenschappelijke manier te bestuderen, in plaats van het belachelijk te maken of te bekritiseren.
Curriculum Vitae

Liesbeth Zack (born in Hoorn, the Netherlands, 1974) received her Gymnasium diploma from the Werenfridus Scholengemeenschap in Hoorn in 1993. Between 1993 and 1998, she studied Arabic Language and Culture at the University of Amsterdam. In 1997, she moved to Egypt where she worked on her Master’s thesis. In 1998, she obtained her Master’s Degree in Arabic linguistics cum laude, and from October that year worked as Assistant Librarian at the Netherlands-Flemish Institute in Cairo (NVIC). From 1999, she also worked as a teacher of Arabic at the same institute, teaching Egyptian Arabic, Dialectology, and Sociolinguistics to students of Arabic from Dutch and Flemish universities, as well as courses of Arabic grammar and conversation to Dutch residents of Cairo. Since 2006, she has been working as a lecturer in Arabic at the University of Amsterdam, where she teaches both Egyptian and Modern Standard Arabic. She has been carrying out the research which resulted in this dissertation since 1999. Liesbeth is married to Rami Mardiros.