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A KEY
TO THE EXERCISES IN THE
SPOKEN ARABIC OF EGYPT

THE
TO THE MEMBERS OF THE
SOCIETY ALBANY OF HONOR



A KEY
TO THE EXERCISES IN THE
SPOKEN ARABIC OF EGYPT

BY

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FORMERLY ONE OF THE JUDGES OF THE NATIVE COURT OF
APPEAL AT CAIRO

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A KEY
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SPOKEN ARABIC OF EGYPT

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KEY TO THE EXERCISES

IN THE

SPOKEN ARABIC OF EGYPT

THE STORY OF THE ILL-TREATED BURGLAR

THERE was a robber who went one day to rob the house of a merchant. He climbed on the wall and took hold of the window, (but) the window came out in his hand, (and) he fell to the ground and broke his leg. He picked himself up, and went limping to the Kadi, (and) said to him: "I was going to rob the house of the merchant so-and-so; I climbed on the wall and took hold of the window, (but) the window came out in my hand, and I fell to the ground (and) broke my leg." The Kadi immediately ordered a soldier to go and bring the owner of the house. (The soldier) went (and) brought him, and he came before the Kadi. The Kadi asked him: "How comes it, man, that your window was not properly nailed? See, this poor robber was going to rob your house; he climbed on the wall (and) caught hold of the window, (but) the window came out in his hand, (and) he fell, and broke his leg. Thus, you are now in the wrong." The owner of the house said to him: "And what have I to do with that, my lord? Was it I who fixed the window? That is the business of the carpenter who made it." Said the Kadi: "Bring the carpenter." They went (and) brought him, (and) the Kadi said to him: "How is it that you did not fix this window properly? See, it is owing to you that the robber, who was going to rob this man's house, fell (and) broke his leg." (The carpenter) said to him: "And what have I to do with that, my lord? That is not my business. That is the business of the builder who put the window (frame) in the wall." "Good," said the Kadi; "bring the builder." They went and brought him. The Kadi asked him: "Why didn't you fix this window securely?" The builder said to him: "So help me

A

God, my lord, as I was building this house, there was a sweet girl passing by me, wearing a gown dyed with a beautiful dye. I gazed at her and became unmindful of my work, and failed to fix the window properly." The Kadi said to them: "Go and bring the girl who was wearing this beautiful gown." They went and brought her to him, (and) the Kadi said to her: "Why were you wearing this dyed gown?" She said to him: "What have I to do with this? The fault is with the dyer, who dyed the gown which I was wearing." The Kadi ordered them to bring the dyer. They went and brought him, but he was not able to say anything. Then the Kadi ordered them to go and hang him over the door of his shop. They took him to hang him, but found that he was very tall and the door of the shop too low. (So) they went to the Kadi, and said to him: "This man is very tall, and the door of the shop is small. How are we going to hang him?" The Kadi said to them: "Go and look for one (of) shorter (stature, and) hang him." They went (and) searched for a short one, (and) took him (and) hanged him.

EXERCISE 1

My mother has come. Give me a pen. I saw a black horse. The men (are) here. We wrote the book. The girls struck my mother. The boy fell. The horse (is) pretty. The man (is) old. The wind was strong. He went. The dog bit the girl. The steamboat will come to-morrow. The chair (is) black. The bread (is) fresh. A woman came (or has come). His father (is) a good man. His dog (is) hungry. Her pen (is) bad.

EXERCISE 2

Il-wabûr şughaiyar. Il-ħuşân ga'ân. Il-bêt wiqî'. Şufra kbîra. Gih walad şughaiyar. Iddînî qalam tayîb. In-riggâla ðarabul-walad. Wabûr kebîr gih. Il-ħuşân 'add il-kalb. Gih walad kebîr ðarab il-banât. Raşha kbîra.

EXERCISE 3

The sugar basin (is) on the dining-table. The carriage (is) very bad. The watchmaker will bring the watch to-morrow. I saw the dog in the cucumbers. The gentleman fell off his horse. The little dog bit the cat. The shoemaker brought (or has brought) the pair of shoes. The man gave the horse (some) clover. A very old man has come here. The bachelor has gone (or went) home.

EXERCISE 4

Il-walad yegîb-il-kitâb. Il-bauwâb fataḥ-il-bâb. Lefendî ga'an qawî. Il-faṭatri' idda-l-walad baskawita. Il-kalb shâf-il-qutta fôq-ish-shagara (or ish-şagara). Il-baqar şughaiyar qawî. Iddînî moiya. It-turshî 'aş-şufra. Il-fisqîya kebîra qawî. Iddânî shwaiya. Hat-lî sâ'a.

EXERCISE 5

The man fetched the gun from the house and fired it in his face. Bring the book which is on the dining-table. The master of ceremonies wrote a long letter to his mother. I saw his father, but where is his sister? The mat-maker came yesterday and brought the mats, and the trunk-maker will come to-morrow with the boxes. The confectioner and the fruiterer went to her house and brought the biscuits and the pears. The watchmaker repaired the watch; he is a very clever man.

EXERCISE 6

Is sitt we banâtha râḥu maşr imbâriḥ. Laqêt qalam ruşâş quşaiyar 'aş şufra. Hâtu hina we hât/waraq kamân. Huwa *qalam we-* fawîl qawî; kitfu yigî fôq ish shibbâk. Yigî bukra? Êwa wi yegîb abth we ummu kamân. Ish shibbâk şughaiyar qawî, lâkin il bêt kebîr. Il gumrukshî gih we fataḥ il bâb. Shufte kalbe zughannan fi s sikka. Wâhid 'arbagî 'agûz gabnî li l ḥarbîya. Idda l bint kummitrâya. Ir râgil khulaqî qawî; huwa qarab il walad ish şughaiyar wi l binte kemân.

EXERCISE 7

He bought a dining-table and a cheap chair and brought them to the house. The chair is dearer than the dining-table. Give me a long pencil. The door is prettier than the window. The box is heavy but lighter than the barrel. The girl is taller than my mother, and the boy is shorter than my father. Beer is cheaper than wine, and water is cheaper and better than both. The boy bought a shirt longer than a blanket. He (or it) is the smallest and the prettiest.

EXERCISE 8

Il barâmîl arkaş min is sanâdiq. Il gazmagî illî kân fi l ginêna imbâriḥ atwal min il fakahânî illî gâb it tiffâḥ wi l kummitra 'ala l bêt. Ish sharqâwî ashadde min il 'utuqî; huwa shâl

kharîf fi sandûq teqîl 'ala kitfu. Ik kursî kebîr ketîr, lâkin it tarabêza akbar kamân. It taman aqalle min ginêh; rikhîş qawî. Il kummitrâya akbar we aghla min it tiffâha. Iddînî môz çaiyib we hât tiffâha we barqûqa min ig ginêna. Kalbu lakbar we lahsan.

EXERCISE 9

I found the trunk-maker in the workshop. The boatman brought a large skiff. The stove which is in his house is very small, but it is larger than ours. *✓* saw a hungry dog and a wretched cat on the roof. The shoemaker bought a gun from the cobbler, and carried it on his shoulder. Has the King come? No; the Queen has come. Where is the ball? It was old, and the man threw it in the fountain. The winter has come, but the sun is still hot. A girl sweet as the moon. The boy threw the cat in the well, but a good woman pulled it out from it. A man cook is better than a woman cook. The knife is blunt. */ke*

EXERCISE 10

Il walad rama gazon wiskha fi l ôda; tallahha barra. Hât qizâza kbîra we kubbâya ndîfa. Is siggâda kânit qadîma qawî; huwa shtara gdîda. Daqnu çawîla u wiskha. Dukkânha bi'îda qawî min hina. Il walad çarab il bint iş çughaiyara l miskîna fi 'ênha. Huççe fûça ndîfa fi l ôda we şîl il wiskha. Huwa rama l kûra mish shibbâk; dakhkhalha gûwa. Il mara illî gâbit il bêd 'ala bitna çawîla qawî, lâkin guzha açwal. Ish shamse kânit çara qawî imbârih. Tubha kwaiyisa qawî.

çara?

EXERCISE 11

Where is the man who was in the outer room of the cellar? The bookseller's son will go to the Austrian school. I found a watch on the ground in front of the outer door of your house; whose is it? The water of the river Nile is sweet. The price of the telegram is two pounds. Show me an ordinary (or common) carpet, and a fine one too. Take a first-class ticket for me, and one second-class too. The colour of Muhammad's horse is black. Put the gentleman's luggage in the train; the large (heavy luggage) in the van, and the small (light) in the carriage. The Austrian mail comes to-morrow. The wind has been strong these two days. The English boat started yesterday, and my father started (travelled) in it. The boy who drank the dirty Nile water is ill of cholera. The boatman's son has come in

his father's boat, but all the gentleman's luggage which was in it has fallen into the river (or sea). Bring me just a few more pears, ~~less~~ than the first.

smaller

EXERCISE 12

Hât il burnêta betaht il efendî min il ôda t tahtaniya. Gih fi l 'arabiya betaht abûh. Lundra (Lundura) akwas w akbar ketîr min Maşr. Il kitâb illî kân 'ak kursî f udt iş şufra wiqî' fi l ard. Il kalb iş şughaiyar betâ' it tabbâkh saraq farkha min dukkân il farargî. Ibn il khudârî darab it çalyaniya l maskina *beta' it* we kasar dira'ha. Iş şufra betâ' bêtü 'alya 'an it tanya. Is sa'âtî şallah is sâ'a l qadîma we raggahha 'ala bêt şahibha. Bint il baqqâl kuwaiyisa qawî, we hîya aţwal min ibnu. Irmî l fak-ha n naya; hîya battâla qawî. Hîya mara dîn battâla. Il kalb betâ' il walad shirib il laban betâ' il quţta. Sirdâr (Sidredâr) il gêsh il maşrî inglîzî. Is siggâda khulşit? Êwa ya sidî. Taiyib. Shêyahha hâlan 'al bêt. Laqêt il kitâb betâ' il walad iş şughaiyar 'ala kursî fi l ôda l fôqâniya. Tabbâkha frangiya mush tabbâkh 'arabî. Maşurt il bunduqiya betaht ir râgil kânit 'ôga. *1 d.*

EXERCISE 13

Bring the lamps and prepare the room, for there are (people) guests coming to-night. The water-carriers who brought the water yesterday are very bad (men); they seized (some) girls who were walking along the road, and beat them and threw them on the ground, and robbed them of their money.¹ I saw in the papers that the Egyptian Pashas who went to Stamboul were pleased with the Sultan's reception² (of them). I bought chests of drawers from the market, one of them higher than the others. A cruel man struck the wretched cat which was in Muhammad Efendi's cellar, three hard blows with an axe which was in his hand, and killed it; but the men of the English Charitable Society, who were present, took him to the police-station. The landlord has done the necessary repairs in my garden. The post came yesterday, and brought me letters from my sisters in England. The weather is better to-day; there is a pleasant freshness. The sheets are dirty and the blankets still dirtier. His wife went to market and brought him two eggs and a bit of fresh meat. The telegrams of to-day are more

¹ *Lit.*, stole their money from them.

² *Lit.*, receptions.

important than those of yesterday. The French and Austrian Consulates are built in the middle of the town. The small boys have come. Where are my father's books? I found the papers on the tables. The slippers are in the bedroom. Both your father's boxes are solid. Send me two pens. I want the two books and the paper which are in your hand. Are both the clocks in your room right? I have only smoked two cigarettes to-day. I saw the two dog-carts in his shop; both are very nice. His daughters are all¹ lying ill in the house. Both the trees in my father's garden are higher than yours.

EXERCISE 14

Hât il lambât we huṭṭuhum 'at tarabêzât fi uḍti. Khud il 'ishrinîyât wi ḍḍîni qirshênât bidalhum. Mistakhdimîn il hukûma l maşriya tamallî mashghûlîn. Riglêya bardîn lâkin idêya sukhnîn. Il (or ig) gazzârîn betû' Lundura ghalyîn 'an betû' Maşr. Fih madrassa 'ashân il wilâd² il fransâwiyyîn u wahda tanya 'ashân il wilâd in nimsâwiyyîn we fih me'allimîn ingliziyyîn fi litnên. Huṭṭe futṭên fi l ôda we shîl il wiskhîn. Katabte talat gawâbât li khwâti nnahâr da. Kitâbâtak 'ala kursî f uḍt iş sufra. Il wilâd wi l banât gum ḥawalêya we miskû idêya. Lefendiya khadu l wuṣulât' betû' il kitâbât. Il meraslât gâbu l wirâq³ min il ḥarbiya. Il balakônât betû' il bêtên betuḥna mabniyyîn fôq il ginintên.⁴ Il wilâd yehibbu abbahâthum w ummahâthum. Il gêsh il maşri darab is sudâniyyîn. Darabu darbitên 'ala râsu bi 'aşâya kânit f idu. 'Ênek aşghar min betû'î. Kân fi talat balluwât fi l balad fi lêla wahda. Shufte talat ballônât tayrîn fi l hawa. Yaqâyên we talat sidêriyât naqşîn. Misku l ḥiwânât fi g ganâyîn, we gâbûhum 'al bêt. Kulluhum kaddâbîn. Is sittât mesafrîn in naharda; shêya' il 'afshi btahhum 'ala l maḥaṭṭa. Fih bimbâshiyât we yuzbâshiyât betû' il gêsh linglîzî fi l gêsh il maşri. Il gidârât betû' ginintî watyîn qawî. Il labbân gâb taştên laban bass. Il lughâ l 'arabiya ghanya 'an betû' Urubba. Il behawât gâbu bahlawânât min bilâd it Turk. Fî kâm kitâb fi l kitabkhâna betaḥt akhûk? ulûfât.

+sgl wasl

EXERCISE 15

The grandees dress finely and talk Nahwy, while the rest of the people wear *gallabîyas* and talk Arabic;⁵ but the Efendis

¹ Lit., all of them.

² Or aulâd.

³ Or laurâq.

⁴ For ginênitên.

⁵ See Preface, p. xi.

also and even the Pashas talk Arabic in their houses. The robbers entered the house of the carpenters and stole three planes. The porters who carried the Bey's luggage from the boat broke everything in it, and afterwards demanded their pay. The gaolers opened the prison gate, took a couple of piastres from the prisoners and set them free. The camel-drivers struck the donkey-boys, and the wood-cutters rescued them. The lawyers spoke at great length. The tailors bought three lemons and two oranges and other fruit as well and put them in baskets, and the porters carried them to their houses. The commandants of police are pleased with the chief constables, and the chief constables are pleased with the constables. Buy us two boxes from the trunk-makers and bring them quickly. The carpenters have brought the pieces of wood and are waiting for their money; and the porters too want their pay. Hospital nurses, men and women, are good people.

2 boxes of

1/8

*1/2 of the money
left*

EXERCISE 16

Il kawâlîniya gum şallaḥu kalûnên il bâb betâ' bêti. Il ghassâla gâbit il hidûm, lâkin fên il yâqât wi sh şarâbât? Iddîni qirshên 'alashân iş şaiyâdîn illi mistanniyyîn 'and il bâb. Il imberâtîriya betû' Urubba qadrin qawî. Il khaiyâtîn shêya'û s sidêriyât; humma kwaiyisîn qawî. Ig ginninâriya ikhtiyâriya lâkin gamdîn. Il wilâd khauwâfa ktîr. Iddîhum burtuqâna, humma akkîla qawî kamân. Ish shamse hâra: ilbis burnîttak w uq'ud taht iş şagar. Ig gammâla kânu nâyimîn fi l ard lâkin ig gallâba şahhûhum we mishyu kulluhum. Raştablât betû' il bê wiskhîn qawî.

1/2
1/2
1/2

EXERCISE 17

The men who work in the workshops of the carpenters of Cairo are some of them clever and some of them simple. Tennis balls are white and large, and squash racket ones are red and small. In the garden of Gîza (Ghiza) there are big hyenas and lions and tigers, and small animals as well. The guardians of the fields of the fellaheen carry big thick sticks, and when the robbers come they strike them. The convents of the Copts are some of them very old. The chemist has sent the drugs and the perfumes. The drivers are pleased with their customers. They sell the sheep in the markets. The officers of the Egyptian army are some of them English and some of them Arabs. The sheikhs and the omdas give judgment in the villages. The crows walk

in the gardens, and pick up bits of bread and other things from the grounds. Mice are afraid of cats, and cats are afraid of dogs. Take away the stones from the roads. The Arabs of the pyramids speak English better than the donkey-boys of Cairo. The shafts of the three dog-carts were broken. Who has mended them? The locksmiths' apprentices have come and are asking for their masters' wages. The people from the Fayoum mounted their donkeys and went and bought three loaves from the baker. I have spent five pounds and three napoleons in four days. ~~My~~ ^{His} brothers' horses are unmanageable. The books in his library are all new. The mats are placed before the doors of the rooms. My brothers are dumb, and my father and mother are squint-eyed. Are your brothers' ponies brown or black? There are some wretched dogs sleeping in the stable; turn them out. Our brothers (*or* comrades, friends) have come and want to see the houses. The water comes into the gardens from the pipes of the water-company. The people have come riding on horses and mules and donkeys. The bridegrooms took the brides to their houses. There are large cafés in Cairo. Did you see (*or* have you seen) the temples of the ancients in Upper Egypt? The buffalo-drovers hit their buffaloes on their heads. The old women have gone to their villages. The robbers were wearing cloaks and blankets. The judges sat in the courts and acquitted the prisoners. The centre doors are warped by the sun.

EXERCISE 18

Likwâm betû' Maşr qudm qawî. Il wilâd ga'anin ketîr; iħnikithum tamallî maftûhin.¹ Is sagâgîd mittakla min il 'itat. Il banât likhwât miskul 'imyân min îdêhum u waddûhum 'ala bûyuthum. Il 'urbân ramu ħurabhum 'ash shubbân. Fîh gimâl we tirân we gawâmîs we mi'iz fi l ħishân. Il behawât ishtararu banţalônât gahzîn min 'and il khayâtîn betû' il Muskî. Il 'utaqîya yîşallîhu l gizam il qudâm. It tuggâr ishtararu sagâgîd qudâm wiskĥîn we ba'ûhum ghalyîn li ş şauwâhîn. Il mawâdin betû' il gawâmi' gidâd. Il ħiwa yuq'udu fi l balakônât betû' il lukandât. Ĥuţţ il kitâbât wil waraq 'ar rufûf. Il birak ghuwât qawî. In naggârîn gâbu shawakis²-hum we mabaridhum we rabôhathum. Il mashâyikh diqunhum tuwâl qawî. Ish shunaţ betû' iz zubbât fi l wabûr. Il hawa ţarî lâkin ish shamse ħâra; nazzil is satâyir wî ftaĥ ish shababîk. Hât talat ħifân barsîm

¹ *Or* ħanak-hum tamallî maftûĥ (§ 303). ² See p. 80, n. 1.

'ashân il khêl. Huṭṭ il ghuyân 'al balaliş. Hiṭân bêṭ akhūya quḏâm lâkin gamdîn. Il quḏâh sim'u sh shakâwî betû' in niswân. Il yatâma quşşar. In niswân ad'af mir riggâla. Fih imbêraṭoriya we multîk fi Urubba. Il khêl bardâna;¹ huṭṭi lhum ish shilal. Dawafru tamallî ṭuwâl wiskhîn. Il ukar betû' il ibwâb maksûrîn. Ish shêyâlîn nâs ghushme gubala. Il fallâhîn yish-taghalu fi l ghitân. Shufna diyûl it ṭawawîs il kuwaiyisîn fi g ganâyin. Il bahâyim shirbu moyya min il ḥidân. Widân il ḥumâr ṭuwâl, aṭwal min betû' il ḥuşân. Il meraslât gâbu l bawâlis. I'mâmu wi khwâlu shuraka. Fih isbila fi s sikak. Ana shufte niswân gumâl fi l iryâf. Barâqi' is sittât kânu tukhân.

EXERCISE 19

The Berberis fled from the Dervishes. The Pashas' victorias collided with the officers' dog-carts, and broke the splash-boards and lanterns. Thousands of people came and listened to the bands in the gardens. There are tramways in the street of the Ministries and in all the large streets of Cairo. Horse saddles are one thing and donkey saddles another thing. The table servants working in the houses of the Europeans are some of them Berberis and some of them natives of Dongola, and some of them are clever and some are idle. The boatmen fell from the boats and were drowned in the sea. The robbers stole *burdas* and rugs and gowns from their neighbours' cupboards. Buy us three boxes of cigarettes from the tobacconists. Moslem gentlemen wear tarboushes, but of the Christians some wear tarboushes and others wear hats. I saw some Egyptians abroad wearing black tall hats. The forks, spoons, and knives are laid on the table; please seat yourself. Where are the keys of the balcony doors? Take some pincers and hammers, and pull out the nails from the hampers. The dragomans of the hotels and inns know Arabic and English and French, and other languages as well. The stairs of our house are high. I saw some poor lame children walking with crutches. We caught some mice in the traps. The scholars are contented with the schools and the masters. The French and Russian consuls travelled in the same boat. The birds are building their nests in the shutters of our windows. There are bells attached to our cat's collar. The trip would have been pleasanter without the custom-houses.

¹ Or bardânin (§ 318).

EXERCISE 20

Ū'a l banâdiq! humma malyânîn. Il gawâbât gum fi l wabûr
 il fransâwî wi l garanîl fi t̄ t̄alyânî. Shufte kharabîsh fi şawab'ak.
 Êwa, humma min il maşamîr illi fi ghutyân is sanadîq illi gum
 iş şubh. Il barawîz betû' iş şuwar betû'ak kuwaiyîsîn qawî, lâkin
 kubâr ketîr. Il bêt da maskûn min il 'afarît. Huţţ il marâtib
 'as sarâyîr.¹ Is sagagîd illi fi l uwad il fôqâniyîn aţwal we a'rad
 min il huşr illi fi udt iş şufra. İş şaraşîr tîl'um min il hufar wi
 sh shiqûq. Gibt il fanagîn min bilâd il inglîz lâkin ishtarêt
 libriq betâ' ish shay wi ş şawânî fi d dakakîn betû' il iswâq. In
 niswân yimlu l balalîs min it tira' we yeshîlûhum fôq raşhum
 'ala l bilâd. Ish shubbân yetalla'u l moiya min libyâr fi garâdil.
 Il hammâra bâ'u ga'arîn li ş şauwâhîn fi ş şî'id lâkin kulluhum
 miştana'in. Il gumrukshîya miskû s sanadîq fatahûhum laqûhum
 kulluhum malyânîn ta'abîn. Id dawawîn maqfûlîn innaharda.
 Gâbu salâlim we tîl'um fôq iş şuţûh. Il mehandizîn banu qanâţîr
 fôq it tira' ik kubâr. Il fu'ala yilbisu baranîl/urâd 'ashân ish
 shams. Il 'asâkir is sudâniya shug'an qawî. Iftah kull ish
 shababîk w' qfil ish shamâsî. Haţţêt il 'uşy wi sh shamâsî fi l
 wabûr? 'Allaq is sâkuwât (balfuwât) fi sh shanâkil we huţţ iz
 zakittât, wi s sidêriyât wi l bantalônât fi d dawalîb.

EXERCISE 21

The workmen want three days' pay. My father came on
 Thursday, and brought my four brothers. The robbers stole
 six watches and five carpets and eleven blankets from our
 neighbours' house. The police have seized the fifteen brigands,
 who last year attacked the three towns in Upper Egypt and
 killed twenty-one persons. They brought nine camels and four
 hundred and one horses from Syria. How many Berberis are
 there in your country? Five thousand two hundred and ten
 exactly. He spends every year more than two thousand and
 five hundred pounds. The first day of the holidays the Moslems
 go and greet their friends. Take down the books from the sixth
 and seventh shelf, and leave those which are on the fifth and
 fourth. To-day is the thirty-first of the month. A great fire
 took place in London in the year sixteen hundred and sixty-six.
 The present year is A.D. 1899. I came from abroad on the night
 of the second of September. It is now² the fifteenth of October.

¹ Or sarâ'îr (§ 19).

² Lit., we are now at.

The moon rises a quarter of an hour after midnight. At what hour does the boat start? Probably it will start at 10.55 p.m. Very good; get the luggage ready. Where's the third portmanteau? Where were you? I have been to your house five times. Five multiplied by seven makes thirty-five. 20 from 80 leaves 60. How many times does ten, and how many times does eight, go into forty? His age is 41. My father is a very aged man; he is more than 100 years old. How much are you?¹ As to what? the time? No; your age. Muhammad is two years older than Hasan. Take the cheque and bring me £27 from the bank—2 in silver, 4 in half-sovereigns, and the rest in sovereigns.² Two-thirds and five halves make three and a sixth. To-morrow is Sunday, and that is the last day of the month. Did you start at the first of August or at the end of July? He divided 10 by 5. He deducted 18 from 66. It was the 5th of the month when I started. What's the time by you? What's your time? How much did it strike? It struck (*or has struck*) half-past eight. It is close upon 12. It is past eleven. It is quite twelve and a quarter. It wants two minutes to four. How old are you? I am past thirty. She is about 12. He must be about 50 years old. I am just twenty. He is nearly eighty. It is about half-past four.

beginning

EXERCISE 22

Fih tultemiya u 'ishrin kitab 'ar rufuf fi s sâla. Alfên rub'emîya u sabahtâshar râgil mâtum fi l waq'a. Tuggâr in nibît bâ'u khamastâshar alf miytên qizâza u waḥda fi khamast ishḥur. Iṣ sawwâhîn ishtaru ziyâda min tamant alâf siggâda fi l iswâq. Fih suttemiya w arbê'in kharûf u talâta u tis'in gamûs u khamas baqarât u talat mi'iz fi l ḥishân. Is sana dî fih tis'a u 'ishrin yôm fi fibrâyir. Fih itnâshar shahr wi tnên u khamasîn gum'a we tultemiya khamasa u sittin yôm u rub' (*or rub'e yôm*) fi s sana. Tamanya fi talatîn tibqa miytên w arbê'in. Gêt maṣr fi auwil sanat alfe tumnemiyâ sab'a u tamanîn. Sâfir fi tânî gum'a betâ' yanâyir we rigi' fi âkhir ish shahr. Abûya akbar min ummî; 'umru sitta u khamasîn. Il kitâbât humma s sâtît wi s sâbi' fi râbi' raff. Huwa r râgil il wâhid we 'ishrin fi s ṣaff. Disambar âkhir shahr is sana. Kunte 'ashar marrât fi Barîz we khamastâshar marra fi Lundura (*or*

c an .

¹ *Lit.*, how much with you? which may mean either, how old are you? or, what time do you make it/

² *Lit.*, whole ones.

/ ?

Lundra). Rigi'na 'ala Maşr fi tamanya u 'ishrîn nufambar. Itnâşhar min sitta u 'ishrîn tibqa arbahtâşhar. Fih ziyâda min talâta malayîn nafar u nuşş fi Lundra. Tisahtâşhar rub'e sitta u sab'in. Nuşş itnên u nuşş yibqa wâhid u rub'. Is sâ'a talâta. Yigî fi s sâ'a k̄amsa u nuşş. Naqşa talat daqâyiq li s sitta. Nâm fi s sâ'a 'ashara illa rub' we qâm tis'a illa tilt.

EXERCISE 23

Her mother is sitting on her chair and her children are around her. My father looked in her face and said to her: "My daughter, you are the very image of your mother." Where are your cigarettes? I have them in my pocket. Come, young men, I am waiting for you. The man is very rich, and I am pleased, my sister, that you are marrying him (or have married him). He has no brother alive. Her husband divorced her, and she has taken her rags¹ and gone to her father's. Did he beat your brother? No, he beat me; and I and my brother gave him a good blow. The pen you have is my brother's. No, it is mine; our brother gave it me. She is a bad woman, and her husband is just like her. The man by her side is her sister's husband, and the one behind me is her cousin. She came with her. The dish which has no salt in it is not good. Have you seen my overcoat? No; I'm looking for it too. The lady wants you in the drawing-room. His wife struck my daughter. Did they give it to your father. No; to me. Did she give it to you or to me? To you. Is the boy in front of you (f.) your son? Have you any children, woman? No, I haven't. Go to my bedroom and take the carpets which are there on to the roof (terrace) and shake them well. The robbers came to our house in the night and stole our money from us. You left your overcoat in our house. Our poets are more celebrated than those of your country. The coachmen of Cairo are better than its donkey-boys. The lady came with me, and her father was with us too. They are my countrymen, that is to say, we are all from the same country. My brother (or my friend), I told you I was ill. Where are her veils? I gave them her yesterday. I washed my hands in your fountain. They struck the boy several blows on his feet. One of your eyes is smaller than the other. You have taken my writing-book (or ledger), and I want it for tomorrow. Send it me to-night.

¹ I.e., the few old clothes she has.

EXERCISE 24

Shuft id dawâya betahtî? Dauwar 'alêha; hiya kânit imbârih 'at tarabêza fi l maktab. Wiqî' min 'ala huşânu wi nkasaru diri'tu litnên.¹ 'Ammitha binte wâhid shaqî mashhûr. Iftah idêk w ana kubbe (akubbe) 'alêha l moiya. Rabaţu dira'eya wara dahri we ramûni fi l ard we darabûni bi riglêhum 'ala râsî wi ktâfi. Gibte tuffâha 'ashân bintak iş ūghaiyara we kum-mitraytên talâta 'ashân akhûha; iddihum luhum iş ūbh. Gibte qalamak waiyâk? Is sitt illi safrî waiyâh hamâtu. Shufte 'aşaytî? Êwa, shuftiha fi r rukn wara shamsiytak. Haţţêţ mahfadti fên? Haţţêtu 'ala l bashtakhta betahtak bi l waraq illi kân fiha. Walad ūghaiyar haţţê idu fi gêbha we tallâ' minnu kîs-ha, lâkin hiya miskitu min yaqâh we sallimitu l bulîş. 'Andak arq? La, bihtîha le akhûya. Zara'na l bizr (or it taqâwî) fi ginênitna (or g ginêna betâ'itna). Ishtarêţ barsîm li khêlak. Taiyib! iddih luhum (or liha). Uqaf 'and it bêt illi quddâmak. Il 'agala betahtî agdad min betahtak. Nisîţ ismiha. Il khaddâm zêye sîdu. Ish shamse hâra qawî; tuq'ud fîha lêh? Fên kursiya? Waħda sitt qa'da 'alêh. Il khawâga (lefendî) illi miħha iddah li.

EXERCISE 25

Every day I gain (for myself) two piastres. This is what I have to say.² Everybody speaks extremely well of him. Each one is sitting on a chair. Shall I give him five tariff (piastres), or what? Give him anything. Where is the man who was with you (or in your house)? What has happened to him? What has brought you here? I came of myself. They came alone. Every one gets (or will get) his pay. Here we are coming down. This is a servant I have. Is this your son, or whose son is he? Of whom do you speak? (Of) this (man) here at our side. Did you learn the name of this village? Yes; its name is Qina (Keneh). Here's the letter which came by to-day's post. Such and such a night of the month. Who is that man standing there? In the interior of the town, in the "city," that is, in Sidna l Ĥisên and the Gamaliya, and their environs, they say *ir râqil dah* and *il ĥurma diya*. Do you see those people who are standing there? Who is it that has come (or came)? The King himself. The Berberis whom I have as servants (or who are servants at my house) quarrelled with one another

¹ § 74, n. 2.

² *Lit.*, this is the word which is with me.

yesterday; and one of them struck the other in the eye and knocked it out. And you, what did you do? I called for the doctor, (and) he came and put it in again; and I deducted the doctor's fee from the wages of the one who knocked it out. Truly,¹ you did well. One must go and look into the matter oneself. At what time does the boat leave Cairo? He comes to us every two or three days. Everybody, whoever it be—women or men. His tongue was tied by the shock which he received.² Bring me a little bread, whatever it be. Those there standing by the door. Everybody says that he is a ¹⁰ good man. At what time will you come? Which of them is this village? I was walking along the road, and found myself thirsty, so I went and drank some water from the fountain behind your (*f.*) house. Suppose such and such a person came to you, what would you say to him? Whatever road you take ^{3/15} will bring you to the village.

EXERCISE 26

Ahumma dôl ir riggâla illî kânu waiyâya fi l babûr. Nimte fi anî ôda? Akhûya yenâm fi lli wara betaht ummak. Kulle manhu yi'raf shughlu. Qâbilte wâhid imbârih fi l kelubb yi'raf ²⁰ abûk. Kunte dâfi' 'an nafsî. Il walad illi gêt waiya abûh min is si'id dilwaqti khaddâm 'andî. Huwa miggawiz wahda akbar minnu bi khamastâshar sana. Gêt fi anhî babûr? Kulle minkân henâk kân mabsût. Lêh futtî-lî dôl we khadt il ahsan li nafsak? Ligwâz wi z zôgât lâzim tamallî yehibbu ba'd. Illi yishrab ²⁵ 'ashar sagâyir fi l yôm yishrab ketîr. Fî hadde hina? Il kalâm bashqa wi l fi'le bashqa. Il akkhên yiskunu fi bêt wâhid. Il wâhid yeshûf gûwa l uwad. Tamallî beyikkallim 'an nafsû. Gêt liwahdak walla bi ahlak? Gêt ma' abûya w ummî we qaraybî kulluhum. Qarêt il kitâb kullu min il auwil li l ³⁰ âkhir. Iddêt lak ahsan ma kân mi'î. Sêyibtu lêh? 'Ala shân 'addî sbâ'î. Betâ' min il huşân da? Betâ' ir râgil illi nsaraq bêtû mbârih.

EXERCISE 27

Have you sown the seeds in your garden or not yet? We sowed them in the month of Tuba. They recognised the man ³⁵

¹ *Lit.*, By God.

² *Lit.*, by the violence of what happened to him.

³ *Lit.*, by whichever road you go. For the use of the past tense *ruht*, see § 473.

by his face. You sat on my chair and I sat on yours. Why do they tie the lambs' legs? When the gentlemen go out in the summer they open their umbrellas lest they should get a sunstroke.¹ Do you know what time it is now? I sit every day for two hours in the downstairs room, and afterwards go up and sit in the room upstairs until midday. Why, woman (or lady), did you strike this little boy? This girl is like her father. The wife cooks for her husband and his children. The work will be finished the day after to-morrow. Why do you sit here every day, girl? Your shoes are worn out. He who steals the egg will steal the hen.² When you stumble across a good horse let me know.³ He who eats well grows fat and thick. The Moslem breakfasts in Ramadan at sunset. Good, I accept this condition. The clothes will dry in the sun. Will you remain in the house or go out? When they seize the robbers they imprison them. He who sits up at night lies down in the day. A mosquito has stung me on my finger. Boys ride donkeys and men ride horses. When you break a glass or anything in the house just tell me so, that I may know. When a person sneezes he says: "Praise be to God, the Lord of the worlds." Was this house inhabited (= let) last year or not? Whenever a man speaks to her she is shy. She fell from the donkey and broke her leg. When the servant comes and knocks at the door I get up and dress at once. You must separate the good ones. Where did you learn this story from? You (*pl.*) must not deny the truth. The wretched people perished of hunger. When we heard the bell we went out and opened the door. He has got well, but his intellect is impaired by the severity of his illness.

EXERCISE 28

Qa'dit 'ala kursî fi l maṭbakh. Lamma tikbarum tishbihu ummukum litnên. Til'um min il bêt fi s sâ'a itnên illa 'ashara we yirga'u ba'de sâ'a. Il bint khaṭafit il 'aṣâya min id akhûha. Fi ani sâ'a fitirt imbâriḥ. Tinkir kulle ḥâga. Lamma n niswân yişrukhu wi r riggâla yidrabu banadiqhum yibrabu l ḥarâmîya. Lamma tunfukh bi l minfâkh in nâr timsik fi l faḥm. Ish shamse tihraq il hashîsh. Lamma yidrâb il garaş lâzim tiftaḥ il bâb. Qafalit il bâb fi wishshî. Ish shamse teqûm fi s sâ'a

¹ *Lit.*, lest the sun take (strike) them.

² *I.e.*, he who steals a pin will steal a greater thing.

³ *Lit.*, give me news.

/k
1e
18?
 arba'a u tilt. Huwa râgil yishhat fi s sikka. Tîrafih, ya bintî? Illî yihzan¹ innaharda yidhaq bukra. Is sakakîn dôl qudmum u tilmum. Mîn ghulut, ana walla nta? Yin'am ba'de shuwayya. Lâzim tishrab in nibît innaharda lahsan yihmad. Warrîni r râgil illî yishhad bi l haqq. Iza qa'adte ganb ish shibbâk tibrad. Lamma yihkumu l qudâ kulle min kân yihmidu hikmithum. Lamma tiktib lî aktib lak. Hutî iz zibda fi s sandûq betâ' it talg² 'ashân tibrad u tigmad. Kasarna karâf we kubbaytên. Mîn yidmânak? Il moiya fitrit, ba'de shuwayya tibrad. Dihkit 'alêh we harabit. In naggâr ik kuwaiyis yiksab kulle yôm 'ishrîn au khamisa u 'ishrîn qirsh. Il wilâd yifdalum fi l bêt li wahdum. Il 'aiya yizman waiyâh. Lâzim tizra'u taqawîku fi sibtimbar.

EXERCISE 29

c
 Why are you hitting the horses? When they were firing the guns were you lying down or not? She goes out every day at two o'clock in the afternoon. The horse is getting fat on the barley. At whom are you laughing? I am laughing at you. Why? Because you are riding your horse like a man who is riding for the first time. What were you doing, my girl, in our neighbour's garden? The work was finished before we returned. Had you (*pl.*) gone out when the doctor came or not yet? We were returning, and still on the road. The more we cried, the more she kept silent. He was running away from his father's house when they seized him. If you come at six o'clock I shall still be out playing with the balls,³ but if you come at seven I shall have returned to the house. When are you going out? I shall be going out at twenty minutes past four. Are they going to ride (*or* drive) to-day or not? No, only the lady will ride. Get away from here. Drink (*f.*) clean water. Stay in the house till I come. Let us open the window. Will the shops be open to-morrow morning? No, they will be closed on account of the holidays. There is a glass broken; who broke it? It's just broken of itself. We were drinking coffee. It was raining and thundering and lightening all day.

¹ For *weeps* read *is sad*.

² Ice-box may also be translated by *tallâga*.

³ This might be understood to be tennis or any other game played with balls.

EXERCISE 30

Kunte betuq'ud fên? Kânit betidhak 'ala êh? Harabte minnu lamma shuftu beyiz'al. Fi bilâd linglîz kânu beyishnuqu l haramiyya, lâkin dilwaqti yihbisûhum. Il moiya kulle yôm betinqaş. Beyitma'um fi mâlha. Kânit betitla' 'as salâlim sallimtên. Kânu beyidrabu bûya fi l bêt lamma gêt. Yekûnu qa'dîn fi l maṭbakh beyidhaku waiya ṭ ṭabbâkh li ḥadde waqt il 'asha. Tekûni ya bittî rigihtî qable ma nikhrug. Rayhîn nishḥat kam sigâra minnak. Il ḥamḍe ḥa-yihraq il bûya. Hatit'ab.¹ Hiya rayḥa titla' fôq il haram. Kḥiṣâra; raḥ tit'ab. Is sitte mabsûta min khaddâminha? Hiya mabsûta min wahid minhum, lâkin it tanyîn tamallî beyiskarum. Ê illî yiskirhum? 'Ala shân êh kunte betuq'ud barra min il bâb bidâl ma ti'mil shughlak? Raḥ timṭur (id dinya). Dakhkhal il ḥuṣân fi r aṣṭabl, raḥ yibrad barra. Ighsil idêk qable ma tuṭbukh ḥâga. Il ḥuṣân kan beyihrab. Il farrân beyiqfil il ḥadd lâkin id dakhakhnî fâtiḥ. Iqfil ish shababîk wi-ftaḥ li'wâb. Kânit is sâ'a betidrâb itnâshar lamma ṭliḥna barra. Tûl in nahâr baqraṣ bi n namûs. Kânit rayḥa tikḥbaṭ 'al bâb lamma fatahitu l bint. Ḥa-yifḍalu hina lamma yirga'u wiladhûm? Khallîha tidkḥul we tuq'ud. 'Ala shân êh zi'lit? 'Ala shân qafalti l bâb fi wishshiha. Kunna benikhrug lamma kânu beyidkḥulûm. Kunte betiktib fôq we kânit 'ashwitak betibrad taḥt.

EXERCISE 31

They are not small. There is nobody but ourselves in the house. A room in which there are no carpets is not nice. Perhaps we shan't hear it. I don't know him either personally or by name. I don't know her, nor does she know me. He neither eats nor drinks. You drink without eating. Have you no brothers? I pay you three pounds every month, and yet you don't do your work properly. Don't you remember this thing? I never in my life heard such a thing as this. Don't you (f.) understand what I say? No; what you say is by no means clear. Weren't you (f.) calling to me? We are not going to beg anything of you. Wasn't your son here before midday? Nothing has happened to them. Isn't she going out all day? Don't do such a thing again. Shan't we sweep a little before we sit down? Have you two piastres? I have neither

¹ Or ḥa tit'ib nafsak.

brother nor sister. It is not I who broke the cups; it's the man who was painting the house who broke them. The stingy man doesn't spend money unless by force (he is compelled). We didn't know that you gained no more than that. If you (*f.*) don't call him, how will he know that you want him? She hadn't appeared when her father came. Don't ride a horse which is lame.

EXERCISE 32

Ma tiḥarshe ba'd is sâ'a ḥidâshar. Illi yenâm badrî ma yindamsh. Ish shughle ma yikhluṣṣe qabl il maghrib. Ana mush rayḥ aḥraqu. Ummak ma tirkabshe? Ma raqaṣitshe abadan. Ma ti'taṣṣe (or ti'taṣṣhe) quddâmî tamâḥ. Ra'adit id dinya u baraquit lâkin ma naṭaritshe. Ma kaltish wala shiribtish ḥîl in nahâr. Ma yil'abshe bi l bilyardu aḥsan minnak. Mush tiftaḥ lu-l bâb? Ma fish fi l bêt 'êsh. Ma ḥaddish misik fihum? Mush tuq'ud u tiskut? Talla'it kîs-ha min gêbha wala ti'rafshe hiya. Ma tinzil-luhumsh. Ma tishtimsh ir râgil illi ma shatamaksh. Ma simi'nahshe lamma gih. Ma tikhtafûsh minnî. Ma timṭurshe ketîr fi Maṣr. Ma yinshafûsh abadan. Ma tisma'ûsh. Ma nirga'she qable yôm ig gum'a ba'd id ḍuhr. Ma ghalabtish wala ghilibtish.

EXERCISE 33

I am going to bind two books at the binder's. His head is hardened.¹ Go North for a year, and don't go South for a day.² The stove is smoking very much; we must clean it to-morrow morning. Throw me one ball, don't throw me them all. Remember me to your children.³ You who have learnt the story, tell me about it. All right; I will explain it to you. You seller of clover, why are you loading your donkey so heavily? Why do you ill-treat it, you brute? God ill-treat you as you have ill-treated it. Bring us the paper to sign. Didn't you employ these Berberis in your house? Gardener, don't water too much; you'll spoil the roses. Fetch up rubble, boy, for the builder. The camel-driver was going to make his camels kneel. Get an upholsterer⁴ to make us two mattresses. She is going to speak

¹ *I.e.*, he is a blockhead.

² A popular saying.

³ *Lit.*, salute your children for me.

⁴ Naggid means "to furnish," or "to card wool," or "to make a mattress," &c.

to you (*f.*) about the matter. Bring down this table from the terrace. Don't you (*pl.*) take it outside. These people consider the dog unclean.¹

EXERCISE 34

Shahhîlû; ma tşabbarûnâsh. Biţţaffish is riggâla dôl lêh? /r
 Il quţta kânit biddauwar 'ala wiladha ţûl in nahâr. Ana rayh ca
 a'allimak 'arabî. Ma bat'abshe min in nuzûl; illi yeta'abni
 t ţulû'. Inta saraqte qalamî; ragga'û-li. Tisallif-li khâmsa.
 ginêh? Is sikka mush meballâta. Il hikâya tedahhakak (or /h
 tekhallik tidhak.) Mush raḥ tifassaḥ il walad? Ana ma-sad-
 daqshe (asaddaqshe) kalâmak abadan. Ana nafsî raḥ-afassal
 il qumâsh. Ba'd il ghadâ raḥ nefarragak 'ar raştablât.
 Betî'milî êh, ya bint? Baqashshar (fi² 1) bisilla.

EXERCISE 35

He quarrels with me every day. We are going to meet them at the station. Who is attending him? The doctor who attended me when I was ill last year—he it is who is attending him. God bless you. Is he in business alone? No; he has associated some one else with him (or taken some one into partnership). He is newly married; are you not going to congratulate him? Whenever she's passing by here these children annoy her. Those two boys there are going to run a race. Look out, lady. We are betting money with one another on the race. This girl is always contradicting me (or opposing what I say). They were insulting one another in front of our house, when a policeman came and took them to the station. Are you never going to leave me alone? Why do you quarrel with that boy, girl? We beat them at tennis.³ Do you say (*i.e.* did you say) khanqûh (they quarrelled with) him or khanaqûh (they strangled him)? God blesseth the hairy man and blesseth not the hairy woman.⁴ /we

EXERCISE 36

Il wilâd kânu beyila'bu l banât. Ana-qablak (aqâbilak) barra d dukkân. Ma qarabtûsh; kutte basse badâfi' 'an nafsî. Iza 'amalte kede ma-samḥak (asâmiḥak) abadan. Tisafrû emta?

¹ *I.e.*, an unclean animal.

² See § 570, p. 317. h!

³ Or any other game played with balls.

⁴ Popular saying. *Cf.* Reading Lesson XIX.

- /² Ana-msâfir ma' il babûr illî yeqûm is sâ'a tnên u nuşş we sitte daqâ'iq (or itnên we sitta we talâtîn) ba'd id duhr. Ma kânûsh bisa'dûnâ (beyisâ'idûnâ); 'amalnâh binafsina. 'Adûk mush tamalli yigî şahbak 'alashân ti'amlu tayib. Mush rayhîn yi'arûdu (or yi'arrađu) buđa'ithum fi sh shababîk betû' id dakakîn. Işrif il fulûs min gêbak w ana ahasbak ba'dên. Lamma tkhanqum şâlihhum akhûya. Inta mas'ûl we lâzim tehâfiz 'an kulle hâga.
- /³

EXERCISE 37

It wasn't possible for me to get my letters ready before the post left.¹ I charge² you to remain here; that is, you will be responsible and answerable for everything. You must make the cooking rather nicer to-day, as there are guests. When they caught the robbers they were running away in a hurry. When you came to my house did I not treat you with honour? Perhaps we will ride (or drive) together to-morrow.

EXERCISE 38

15³
/
Kutr ir rusûm kân beyifqir il bilâd. Mush raş yimkinak tiktib-lî bukra? Huwa râgil muhsin qawî; kulle yôm beyihsin. Kuwarak betû' it tanis ma-zmanûş ziyâda 'an shahrên talâta. Lâzim tikhbirhum qable nahâr ig gum'a. Yimkin ni'tla' barra l lëla. Humma mas'ûlîn, mush ana. Lissa fih mushrikin ketîr fi d dunya. Ma-kramûnîsh ketîr.

EXERCISE 39

The outer door of our house locks from the inside. A great deal of wine was drunk at our house to-night. Speak to us in Arabic, so that your words may be understood by everybody. A bad servant is dismissed. This stone must be lifted away from here. We were bumped by a carriage in the street in front of your house. A very great deal of money was spent on this building. The sun used to be worshipped among the Persians. When the total is added up we shall know the whole amount.³ That man is very quick-tempered and quarrelsome; he gets angry whenever you speak to him. He is recognisable by his foolishness. She is asking of God that our Lord bless her with a child.

¹ Lit., before the starting of the post.

² For the use of the past tense see § 473.

³ Lit., the amount of the whole.

EXERCISE 40

Ithabasû fi l ginêna betâ'ithum. Itmasakit qable ma wişlit 'ala bêt bintiha. Il bâbên betû' uqt in nôm betahtî yitfithu li gûwa. Iz zaketta kamân, hatta t taqme kullu lâzim yitghisil. Ma tuq'udshe henâk lahsan titrifis min wâhid min il khêl dôl. Itrafad¹ lêh? 'Alashân ma-tlafatshe li-l-bêt lamma ghibna. Iza li'ibte miħhum titghilib. Izzêy titkhidim iza kân ma fish fi l bêt khaddâm. Il wilâd ithamalu 'ala dahr ig gamal. Hitta zughaiyara-tshatafit. Shil ik kubbâya di lahsan titqilib.

EXERCISE 41

The horse was rolling in the grass because he² was hot, and might perhaps get cool. We were blessed with this horse; I mean we were lucky (with it). His wife was spying on him when he was smiling at some~~body~~ from the window. God be praised,³ this charlatan has now left me in peace, and gone away from me. The road is now covered with a little sand; there is no water or mud on it. He was once a friend of mine, but from the day that he was advanced in the government (service), he has given himself airs and looked down upon me. Our horse ~~has only been~~ ridden with the saddle; he hasn't yet been tried in the carriage. He is a cruel man, (and) deals roughly with people in talking (to them); I mean he speaks harshly to them. After he had recovered from his illness, the pain returned to him again. He dealt arbitrarily with me, and said to me, "Do this and that." He is much annoyed with himself about what he has lost.

EXERCISE 42

Kânu beyikkallimu zaman tawil ma' ba'd. Il kitâb ithaffaz 'andu sinîn. Iza ghalabtu fi l li'b hayithammil minnak. Işh shababik itrakkibu mbârîh bass. Il arđiya lâzim tişşabbin taiyib we titghisil bi hamd il finik. Iz zaketta betahtu tfaşşalit-lu min il khaiyât. Il kutub itrattibu 'ar rufuf.⁴ Itfađdal uq'ud. Il gazma tnaddaft kulle yôm iş şubh. Rayhîn nitfassah shuwaiya ba'd il 'ashâ. Il balıyât it'allaqu kulluhum wara l bâb. Hiya rah titfarrag 'al bêt.

¹ Or itrafat.

² Lit., his body was hot, &c.

³ Lit., the praise (is or be to) God.

⁴ Or 'al urfuf.

EXERCISE 43

The woman was blessed by the presence of the sheikh at her house. He was winking to me to seize him. That (*or* this) man spoke very roughly to me, so that I was annoyed¹ at what he said.² This driver not only refused his fare, but took liberties with me, and struck me with his whip. My servant doesn't quarrel with anybody. Why do you revile these people, and insult them without reason? This man, who has been assisted in all his work by me, didn't even say "Thank you" to me. His brothers are partners with him in the house. They were wrangling with one another behind the mosque. If you chance to meet Salim, remember me to him.

EXERCISE 44

K. 116
Betitkhâniq kulle yôm waiya guzha. Iṣṣâdifna waiya khûk (akhûk) imbâriḥ ba'd id duhr. Kânu beyitbaḥsu waiya ba'd tûl in nahâr. Rayḥin nissâbiq waiya ba'd. *is* It'âshirna waiya ba'd zaman ṭawil. Huwa mishshârik waiya 'ammiha³ fi shughl. Bettiddâkhil inta lêh? Da mush shughlak. Yimkin nitqâbil waiya khûk il lêla 'and ish shêkh. 'Alashân êh tamallî betishshâkil waiya l 'agûza di l maskîna?

EXERCISE 45

K. 107!
This is not my pen; mine has got changed in your hands. His feet (*or* legs) sprawled apart; each one going in a different direction.⁴ Shoes, the leather of which⁵ isn't good, soon get torn apart. He (*is*) much pleased with what you say. Bring the pretty vase which came from abroad. No;⁶ I have it in the pantry, broken. He is a good man and humble, trusting in God. When the robber was seized did they find the money with him? No; it had been swallowed by him. That man is always gazing fondly at his wife, and she, too, is devoted to him. The food should be cooked with a little more precision. She will be sorely vexed at what has befallen her. This rope is old

¹ *Lit.*, anger came upon me.

² *Lit.*, his words.

³ *Or* (and more usually) meshârik 'ammiha fi shughl.

⁴ *Lit.*, and each one went. The expression is used of a person tripping and sprawling on the ground.

⁵ For the construction see § 381.

⁶ *I.e.*, I can't.

(and) won't twist. What's the matter? Hasn't the dinner been dished up yet? We sat lounging against the back of the carriage. He turned over on the other side. Has the bread been baked? No; it hasn't been baked yet.

EXERCISE 46

Ma nbasattish ketir qawî imbârih min it tiyâtru? Il baqara ma tinhibishe qabl il maghrib. Sa'tên we tultemît ginêh taqrîban insaraqû min wâhid min idrâgi. Ihna mabsûtin ketir leinne raştablât itnaqalu min quddâm bêti. Talâta min in niswân il masakîn inqatalu u waḥda ngarahit. Kull in nâs betû il balad ingama'it barra bet il 'umda. Il khashab hayintiḡib fên? Hatinhîbis talat sinîn. Ig ginêna kan lâzim tinḡiriḡ mush bass il bêt. Sitte kubbâyât w arba' fanagîn inkasaru n naharda. Immasak fi l maḡaṭṭa lamma kan rayḡ yeqûm.¹ Gawâbâtu ma kânûsh inkatabu qabl id duhr. Iḡman bêtak laḡsan yinḡiriḡ.

betna

EXERCISE 47

Every night they gather together and chat until after midnight. I honoured your brother for your sake. Where is he? Here he is, working in the garden. His statement is contradictory (or varies); at one time he says one thing and at another time another thing. The dough is about to rise now. We have latterly given up drinking coffee and smoking cigarettes. He has acquired great wealth, and has become richer than his brothers. I trusted that you would lend me these books. He was living together with us, but he has now gone to be by himself. Attend to your business.

EXERCISE 48

Betirti'ish lêh? 'Andak ḡimma?² La', ana barti'ish min il barde bass. Huwa mirtifi' talatt imtâr min il ard. Kânit betirtikin 'ala il hêt. ḡiya miqtidira. Lâzim astilif kam ginêh min akhûya. I'timid 'alâ lla. Inta mishtirik waiya 'ammak walâ la'? Ma tishtighilshê abadan ba'd is sâ'a ḡidâshar bi l lêl. Il bâb infataḡ lamma kunte bastinid 'alêh fe wiḡi'te fi l ard.

¹ It would be more idiomatic to say miskûh fi l maḡaṭṭa we huwa rayḡ yeqûm, or qâyim (§§ 505, 575).

² Or sukhûniya.

Ana raḥ artaga' 'an shurb ish shay. Tisallif li khamsa ginêh? La', ana nafsî ma'zûr. Hîya kânit zamân ghanya qawî lâkin dilwaqti ftaqarit. Kunna mashghûlin ketîr tîl innahâr.

EXERCISE 49

When the clothes are washed they turn blue. Bluish flowers will come out of this tree. The colour of the paint of our house has somewhat faded; that is to say, it is not what it was originally. When I was in England my colour was white intermingled with red, but I now seem¹ to have got browned by the frequent sun.² I thought this tree was dead, but now all its leaves have become green. The eyes of the children of the fellaheen became affected with ophthalmia, because they don't wash their faces or keep the flies away from them. When the paint dries it will get dark.

EXERCISE 50

Gismiha kullu şfarre min il 'ayâ. Wishshu ħmarre min kutr ig gary. Işmarrêna ktîr mish shams lamma kunna benirkab kulle yôm fi l khala. Il bâya lli fi l hêta di, hatisfarre lamma tiqdam. Il qumâsh da ilwânê ħgraddit tamây; lâzim yinsibigh. Wishshiha baqa mizridde qawî; baftikir yekûn 'andiha sukhûniya (or sukhûna, or ħimma).

EXERCISE 51

When we went out of the house our idea was to go on foot as far as the citadel; but when we were halfway we found the walk too far for us, and got into a carriage. I was going to say this³ to him, but I thought it was rather too severe. Seeing that you have spoilt his book, you must find him a good one in place of it, even if you have to buy it.⁴ She always takes me for a donkey and a simpleton; I mean she imagines that I am inexperienced (and) don't know anything. These men are bad (characters); be on your guard against them. Why did you steal this thing? You see the devil got the better of me and misled me, and I stole. They take oath against me, that when they meet me in the road they will seek a quarrel with me.

¹ *Lit.*, (it is) appearing on me (§ 330, Rem. c).

² *Lit.*, the excess of the sun.

³ *Lit.*, these words.

⁴ *Lit.*, even if with money.

With whom (at whose house) is this woman employed? They extract rose-water from flowers. The Moslem finds a blessing in the presence of the Koran in his house. I have now got to understand the work a little. Of course he wants to gain something every day so that he may get his living. The lady thought the man was nice, and took him into her service. We are going to call these four men as witnesses in the affair. We were much astonished at your statement. We made his acquaintance long ago, and we got to know one another. Didn't you hear me when I knocked at the door? No; I was fast asleep, and didn't hear a single knock. I fathomed his intelligence, and found it like a child's.¹ Which is the nearest road—this or that? When he comes you must receive him, and make him sit down. When they had acquired possession of the land² they built it over with houses. He confessed himself beaten by me.

EXERCISE 52

Ishtarêtu leinni starkhaştu. In nibît da ma yistaħmilshe ziyâda 'an sana. Kunte mistakhdim 'ande min qable ma khaddimak il Musyu A.? Yimkin tistaghrab 'ala kalâmî, lâkin bardu şahîh. Itnên riggâla starsadu li t tuggâr barra l balad, qatalu wâhid minhum, we garrahu t tânî. Ma stas-hilsh ish shughlî we 'ashân kede ma qiblûsh. Is sikka dî mistab'ada 'an dî. Ish shughle lissa ma stakmilsh. Istanzil 'an agaztu li wâhid min il mistakhdimîn it tanyîn. Mîn rah yistaqbil il berins 'ande wuşûlu fi skandariya? Ma'lûm ma tistarzaqshe lamma tekûn kaslân. Lêh betistaghshimnî? Ana ma staghshimtaksh, bass istaghrabte 'ala innak istaghibte nafsak li walad şughaiyar. Ma tista'gilshe ketîr; lissa badrî. Lâzim tista'gil ish shughlî shwaiya.

EXERCISE 53

Look out! don't splash me with the water. This man is always bragging in his talk and speaks only of himself. They shear the sheep's wool with shears. I must sound the man as to the matter. Husbands and wives don't always love one another. Moslems go on their pilgrimage in the month of Higga. Your horse is getting very thin; perhaps his fodder is not sufficient. Has the clover been cut or not yet? She had

¹ See § 586.

² *Lit.*, piece, plot (of land).

put (*or* was putting) her hat on the table. All the bottles are put (*ready*) and arranged in rows on the sideboard. What concern have you in this matter? It's not your business. Is your mind deranged or what? You (*f.*) must mash the potatoes and make them soft. I don't think he will come to-day. This flannel (*or* flannel shirt, *&c.*) won't shrink in the wash. Drink (*f.*) this medicine; perhaps it will cure you.¹ It wasn't right for him to beat these poor people. The ball, after it had sunk, rose to the surface of the water. Mind that dog doesn't bite you. Since you are ill, you must keep yourself from cold. The horse coughs a little to-night. All right; give him a bran mash, and put the cloth on him. It is raining slightly.

EXERCISE 54

Middî îdik ya bint we limmihum min 'ala l arđ. Lêh ma radditsh² il bâb? Şahb il bêt betâ'î rah yerimm il bêt min fôq li taht. Khallîna nkubb in nibît fi qizâza fargha. Bihiddu l bêt il qadîm fi sh shâri' gambina. Shuwaiyit nibît ma tđur-raksh. Ba'de ma fakkêt ir rabta huţţ id dubâra fi wâhid min id durđg betû' il bashtakhta bta'tî. Miskûh we huwa binuţţe 'ala l hêt. Azinn is sikak masdûdin. Min fadlak warrina l biyût il marmûmin.³ Kânit bitbusşe mish shibbâk il bahri illi yeţulle 'ala ginênitna. Il higgâg ma yekûnûsh rig'u qable âkhir ish shahr. Kullina kunna binshidde min giha wahda. Bashimme riha baţţala nahyit il ballâ'a. Il hitta dî lâzim tekûn barrânî; ma trinnish abadan.

EXERCISE 55

This servant is new in my house. They confessed against themselves. This poor woman is deserving of charity. I continued at the work all day. The rope was pulled from both directions. I felt myself much injured by your words. Take yourself off! Get away from before me! He is a very great friend of mine. This matter is driving me mad. The fields are bounded on all sides. Has the matter been verified or not yet? The binding of the book was scratched by me. God grant you compassion.⁴ I was inquiring for your house. We were keep-

¹ *Lit.*, you will get well (*or* better) on it.

² *For* raddêtsh (§ 11).

³ In the original for *were burnt down yesterday read have been repaired.*

⁴ Said to a beggar (§ 583).

ing out of the cold. The books were stowed on the shelves. Was the door put to or open? We all collected in the road. Do you (*f.*) frequent his uncles? She considered the money insufficient.

EXERCISE 56

K₂ Ma yistihaqqish qirsh. Ĥatitballe madâm ma fish ma'âk (or ma ma'akshe) shamsiya. Il bêt lâzim yitramm. Ukhtak bitganninî. Il khirfân yingazzû bukra. Il ĥusân inkhadde we shabb. Qizâzît ĥibr inkabbit 'ala siggadtak. Yistaqlilu l mahiyât betuĥhum ketîr. Il ĥashîsh ma nĥashshish is sana dî. Ma kânitshe misti'adda lamma nadahte 'alêha. Istigan-nêtak lamma ĥattêt riglak fi n nâr. Lissa ma ĥaqqaqnâsh il mas'ala. Il qizâza mush lâzim tinĥatte 'as sufra.

EXERCISE 57

My brother has been annoyed with me for a long time, (and) doesn't speak to me.¹ This cat is now getting accustomed to us. I blamed him very much in this matter. Why? Don't blame him; he is excusable. She is always getting annoyed without reason. You must keep yourself a little back. They were keeping back and sitting at a distance from me. The *me'addin*² calls to prayer every day at noon. My father doesn't allow me to frequent people at night. Who has given him this book? I. The Egyptian army has made prisoners some of the soldiers of the dervishes.³ The binding (cover) of this book is marked. Stand a little way off from me, because the weather is hot. You must insist⁴ upon his taking the money to my house. She risked her life and threw herself into the river (or sea). I will venture⁵ with you, let come what may. He never shows any leniency to his servants (in exempting them) from work. He will see me without my seeing him. Do harm to him as he has done harm to you. They make fun of me all day long. She wasn't harming you (*f.*)

¹ The original should be yikallimnîsh.

² Nahvy mu'azzin.

³ *Lit.*, soldiers from those of . . .

⁴ In the original read ti'akkid.

⁵ For these uses of the participle see § 498.

EXERCISE 58

Inta nafsak raḥ tākul it tiffāḥa dī walla ḥatiwakkilha l ḥuṣān ? Kānit mit'akkida 'ala innak ma khadtish id dawa. Allifit qamūs w agrūmiya. Iza azal lī, arūh. Iṣ ṣagara ha titmir¹ lamma ye'in awānu. Ma tistāhilsh ugritak leinnak ma tishghilsh. Mīn khad il baskawit min id dulāb? Nuṣṣuhum mittākil. Ana rayḥ asta'zin minnu 'ala inni akhud hidma min hudūmu l quḍām w addīha li r rāgil illī kan beyishḥat imbārīḥ fi sh shāri' beta'na. Il maḥkama akhkhariḥ simā' qadiytak li galsit bukra. Il bēt mit'aggar li sitti. It'akhkhart. Ma t'akhizniṣh, sa'tī mit'akhkhara. Tigi twannisna l lēla. Beyi'mil zēye ma yasha'. In sha llah nira'ik² hina bukra.

EXERCISE 59

When the time arrives we'll go to his house. You won't find anything like this with us. I was not present in the stable when they stole the horses. They were going in the direction of the river. The boat stops at a spot where³ there is only a little water and gets stranded. You will leave me desolate when you go. He is a man who has become wild like a savage beast. He stopped, entangled in his speech. She will alone succeed to her father and mother. Put the door to a little so that no one may discover us. They will obtain provision from God. He has been living in Egypt for a long time, and has had children and grandchildren there. This camel is laden with a load too heavy for him (= too heavily laden). This man has grown wild in the hills. She has given birth to twins. Has the tree put on its verdure or not yet? You (*pl.*) shouldn't have incited him to strike her. Be good enough to weigh this letter for me.

EXERCISE 60

la? Kan wishshiha mitwaggih qiblī. 'ēni tūga'nī. Kānit hidumha mitwahḥalīn. Rigliha kānit betūram min qurṣ (or qarṣit) in namūsa. Khalli l bāb mitwārīb shuwayya. Ma twiddīsh. Kan lāzim yitwizīn il gawāb. Uqafi ya bint, laḥsan tuqa'i min

¹ Or (as is more educated) titmir, or titmur. Titmar is also said.

² Better neshūfak.

³ For the use of the pronoun see § 383.

'as salâlim. Hiya tûşif lak il bêt. Kunna wişilna l haram gable ma til'u min il lukanda. Betûsiqu himirkum ketir. Ana-twaşşat lak fi l mas'ala. Wassah li shuwaiya min fadlak. Ma twaqqafsh il 'arabiya fi wušt ish shâri'.

EXERCISE 61

The slackness of business¹ leaves the goods on one's hand. When the bread became dry we soaked it in water. His mother begged a few piastres of me, but I wouldn't² give them to her. The queen succeeded her uncle (reigned in her uncle's stead). My colleagues want to make me give up smoking. Cattle yawn like human beings. Why didn't you call for assistance when they struck you? Our cook (*f*) has married a deaf and dumb man. I escaped from the hands of the police and jumped into the river. You mustn't assault and insult people. She holds her head high (*or* exalts herself) and imagines that she is some one great. When you (*f*) got up didn't you tell me to get the breakfast ready? We were making him lie down on the ground so that we might see him properly. The soldiery surrounded the houses. He assisted me with a few (half) piastres from his own pocket. Our room has turned quite black from the smoke of our neighbour's stove. Whom are you engaging for this work? This woman squints with both eyes. Tell (*f*) me who struck you. This man doesn't fear God. There is absolutely nothing that frightens him. Do you see this man, or do you not see him?

EXERCISE 62

Ma shuftihâsh we hiya fayta 'al bêt? Fauwitni min fadlak. Nimna mbârih 'ashara u nuşş we qumna tis'a illa rub'; nimna kam sâ'a? Bust id is sitt? Ma hushtish minna l kilâb lêh? Is sillim quşaiyar ma ytulsh? Is sitte 'auzâk; ruh shufha. Ma tkhâfish ya bint; ma ye'addiksh.³ Huţţ idak quddâm hanakak lamma tittaub (tittâwib). Kânu meħauwishin fulus-hum min sinfn. Il ħagar dih minbâs min ulûf min il mu'minîn. Katmit hawa l maħkama dawkhait il qudâ. Shâlit ibniha min

¹ *Lit.*, the paucity of the market.

² *Lit.*, I wasn't willing to.

³ *Or* ye'uddiksh.

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'ala l arđ we ḥaṭṭitu 'ala kursi. Kānu naymīn 'ala kanabēhāt fi uđt is sufra. Ma te'auwaqsh (or ma teṭauwilsh).¹

EXERCISE 63

Wait until I explain to you the matter from beginning to end. Go to the stable and tell the groom to harness the horses to the carriage and bring them (it) at once. They don't know what to do; they are completely bewildered. God knows the dishonourer from the dishonoured, and the wronger from the wronged. He chose to play with me (and) not to play with him. You must sew up the boxes in sacking before the journey. All this mess will be cleared away from here. We slept yesterday for the last time in our house; we have sold it to our neighbour. I didn't mean to hit him; the stick slipped out of my hand in spite of myself. It is clear from your appearance that you haven't slept all night. She was carrying her little girl on her head. Light the lanterns of the carriage. The court debited him with (ordered him to pay) the costs of the case. That man owes me a few piastres. He is always walking the streets, believing himself to be a dandy. He was reproaching him for not having shown me proper honour.

EXERCISE 64

Qultī lak tegīb lī kursiyēn; ma gībtuhum līsh lēh? 'Ishte 'umrī kullu fi balad wahda we fi bēt wāhid. Ketīr ma nbāt (or nebāt ketīr) fi l balad. Il farkha l bēda bādīt bīdtēn. Il mas'ala dī bīḥaiyarnī khāliš. Ana mush rah azauwidak illa lamma ykun shughlak aḥsan. In nīl bīzīd kulle yōm. Is sāyis illī ma yī'rafshe yesays ḥuṣān mush ismu sāyis. Rayḥīn neqūm bukra ṣ ṣubḥe badrī we niṣṭād fi l baḥr. Kānit rāṣ is sana we kull in nās betū' il balad kānu ye'aiyidu 'ala ba'd. Ish shams tesaiyah it talge fi g gibāl wi tkhallīh yesīl fi l wīdyān. Ukhtī rayḥa 'and il khaiyāta bukra teqīs tubha l gedīdā betā' il ballu. M

EXERCISE 65

How many piastres remain to your credit out of (on) the account. She always begins speaking before (other) people

¹ 'Auwaq means to be long in coming or going; ṭauwil (= ṭauwil lisānu), be diffuse. Ṭauwil bālu means be long-suffering, patient.

Speak. Be kind enough to sharpen me this pencil. We wept much when we heard the news. They doubled the piece of string so that it might be strong and not break. The moon is eclipsed; go (*f.*) and look at it before it comes out. The girl is shy of us (and) is not willing to meet us. I ran till I had no breath left, and overtook him at the station before the train left. Tell me the whole story, so that I may know what happened to you. I don't know why he is unwilling to help me in the matter. They woke up exactly on the stroke of the hour. This beer effervesces tremendously and keeps rising to the top. We agreed together on that. Don't (*f.*) forget to put out the lamp before you go. The horse became quiet after being restless. Bend yourself down so that you may be able to pass. You mustn't defy the police.

EXERCISE 66

Laqêṭ il burnêṭa betaḥṭî fên? Qul li l bint: imlî ballâṣiki min il baḥr. Kânu garyîn lamma shuftuhum? Ma tkubbish il moiya fi betâ' ish shay illâ lamma tighlî. Ma tirdâsh tigi waiyâna. Ma btirkhîsh sha'riha. Fi anî sâ'a 'auz tiṣḥa bukra? Il wilâd ramu girdal moiya 'ala râṣu. Ir riggâla kânu beyirwu ghîṭanhum min it tir'a. Lêh ma ṭaffêṭish ish sham'a qable ma nimtî? Iza kân tiqra, ktîr bi l lél ḥa ti'ma. 'Auz tiqḍî li hâga. It ṭabbâkh kan beziqlî¹ samak fi k kasarôna. Il budâ'a kulle yôm betighla. Intâ râyiḥ mâshî ('ala riglêk)? Il bêṭ da ma kanshe mabnî lamma gêt hina. Allah yiḥmîna min sharr a'dâna.

EXERCISE 67

A thing which is of no use is thrown away. Don't let any one in before five. Some Egyptians are brought up abroad. Everybody finds Egyptian sweeter than foreign sugar. Go and ask the name of the proprietor of this land. The robbers remained hidden in the foliage of the tree until the lamp was extinguished. He hasn't had a bath for three years. Go and hide yourself away from here.² I don't want to hear this story or to see your face. Go and disguise yourself in some other clothes different to those you have on. I said to the cook: "Heat this bit (of meat) a little more on the fire." He con-

¹ In the original read *frying*.

² *I.e.*, make yourself scarce.

sented, but I was not willing. Will you let (your) hair grow long again after cutting it? The master administered the boy a bastinado to make him learn the board. Take care when you open the champagne (lest) it effervesce and rise out of your control.¹ You will get scorched by the heat of the sun if you sit there. Where has he gone? I (*f.*) don't (= can't) find him. I'm not free; go yourself and receive them. Is the bottle filled yet or not? The sheep is stuffed with almonds and walnuts and other things. She is accusing me of having stolen her purse. The boy was named Mahmūd. God reward you (*or* punish you)!

EXERCISE 68

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Rûh iddaffa shwaiya 'and in nâr. Rûh is sîq wi shtiri li shwaiyit lahm wi dâr. 'Auz tistabda mta? Garrânî fi kull il balad. Ghallî² li shwaiyit moiya fi kasarôna. Istikhabba henâk lamma figî. Raḥ yiṣallî. Il bêt ḥa yinbinî 'ala ḥittit il arḍ³ illî quddâm il ginêna betahtak. Ma timlâsh il banâdiq qablê ma-qul lak (aqul lak). Mush lâzim titkhaffi. 'Addêna l baḥr fi l ma'addiya. Illî yista'ta l ḥashish yindam. Istanna shwaiya lamma ddi lkum qirsh li kulle wâhid. Kân il batâṭis beyitqalla fi l maḥbakh. Ishtarênâhum kulluhum; naqqî lak wâhid (minhum). Lamma tistiḥammî mâ tinsîsh iṣ ṣabûn.

EXERCISE 69

mask

At whose hands were you (*f.*) treated? We agreed together on that. These men conspired to beat my son. The eggs are put in the saucepan and cooked. Don't eat this water-melon; it isn't ripe. Don't bend my arm; do you want to smash it? The stick was bent behind his back. Bring me a chair, girl, for me to sit on. Come here, boy, and show me what you have in your hand. Shall I come to your house, or will you come to mine? Hasn't any news reached you of your father; I mean whether he is coming or not? Isn't she coming to-night? No; it's we who are coming. The girl remained under the tree until her father came. They continued walking, they and the men, to their houses. Go on up with them. We all went straight away together. The band went on playing in front of the carriages. The women kept on till they reached the house.

¹ For minnak, cf. the use of il walad mât minnî, § 570.

² Or ighlî.

³ Or il ḥitta simply.

Why do you always keep in one place? Don't continue to talk in this way. He is always muttering; I don't know what he says. The ground is soaked with water; you can't play. We are going to publish this matter in the papers. He is a lazy man and, moreover, one who has a great belief in himself, imagining that no one else exists. We were rolling the ball on the ground instead of throwing it up high. My brother has turned into a dervish; I mean he has become one of the (sect of) dervishes. Bore me a hole here too, so that the whole piece of wood may be pierced with holes. The fire burst out in flames in the house. The horse became unmanageable when the wheel (*or* bicycle)¹ fell under its feet. She clenched the money in her hand—folded her hand over it. The illness has greatly weakened him. His sight is weakened. Don't force up your donkey's head in that way. Shame on you!

EXERCISE 70

Il wirâq² kullihâ melakhbâta; ma nammartihâsh lêh? Ta'âla min fadlak tiqrâ li l gawab da. Ma titannikshe mashya tûl il lâl. Tannuhum la'bîn wi mghanniyîn we raqsîn lamma tîl'it ish shams. Ma haddish itbartal minnu wala huwa bartal hadd. Kan lâzim tebarwiz wahda min ish suwar dôl. Kânit shayla s sabat fi draħha lamma mbahtar ir ruzze fi l ard. Izzaħlaqna litnên we tannina middaħdarîn min ig gisr lamma wiqî'na fi t tir'a. Shuftak wâqif henâk tiraşraş min il bard. Il huşân kan beyitrahwin. Tamallî betissattit 'alêya. Ahsan tesôgar gawâbâtak madâm fihum shakkât (*or* taħwilât). Ragga'u l waraq kullu mishsharmaţ. Ma 'anwintish gawâbak. Ish shi'ir lâzim yitgharbil qable ma yit'îfî li l huşân. 'Auz yissaltan 'alêya. Ha yekartinu 'alêna fi Burte Sa'id? Rakhrakh il ħable dih shuwaiya min fadlak. Khud il mafrash min il wuşţ wi tûwîh itnên. Kânit bitwashwish êh fi widnu? Ma gitshe lêh lamma nadahtî lak? Raħ ti'ya iza kalti frûta mush mistiwiya. Il ghitân ħa titriwî bukra ba'd id duhr.

EXERCISE 71

This coal is all soft (*i.e.* small pieces, dust); make him bring us (some) hard (lumps). Your handwriting is very difficult;

¹ The word *bîsiklett* (from the French) is used for a bicycle by the higher classes.

² *Or* *urâq*, *or* *aurâq*.

who'll read it? This priest is a greedy man; instead of eating a couple of bits,¹ he has eaten it all. I (*f.*) am very thirsty; give me a draught (*or* drink) of water. The bite of a spider² is worse than the sting of a mosquito.³ The whole of your statement is a lie from beginning to end. It is more difficult to go in than to go out.⁴ The bringing of the luggage was previous to their departure. The price of barley, including the carriage, is 90 piastres tariff. He is not my friend—only an acquaintance of mine. If the police see you, they will put you down for an offence.⁵ Write me a receipt for the (receiving of) the money. At the time of sunset she was sitting in her father's study. He is the Caliph's agent, (acting) in his stead. The office of the saw is to saw wood. This is an ignorant man, unable to read and write.⁶ On the arrival of robbers, flight is better than resistance. The concealment of the truth is not rare among witnesses. Pay according to your ability. I heard the explosion of the powder when the fire caught it. The way in which you bend at prayer⁷ is not quite correct; bend a little more. His face is bright, and it is obvious⁸ that he is a good man. Have you boiled the water twice over or once only? The horse stumbled heavily. I have married a little⁹ girl—such a charming find. As to me, there is no need for me to come. No, do come; your presence will be useful. Hasn't he finished getting the carriage ready yet? You have honoured us and cheered us with your society, and your presence with us has brought us pleasure and diversion.⁹ See, I have acted for you as you charged me, in accordance with the order. Did he tell you that (as) a true statement? We must engage some one to hang up the chandeliers and candles required for the wedding festivities, and to prepare the carpets for the benches, so that the people may sit on them.

¹ Luqmitên is used of a small quantity of food.

² *Lit.*, spiders, mosquitoes, or the spider, the mosquito as a class.

³ *Lit.*, the entering is more difficult than the going out.

⁴ *Lit.*, will inscribe you in the offences ("contraventions")

⁵ *Lit.*, he does not know writing and reading.

⁶ *Lit.*, your bending to the prayer.

⁷ See § 330, rem. *c.*

⁸ *Lit.*, a bit of a girl.

⁹ *Lit.*, there has come to us pleasure and diversion with your presence among us. This might be said to a caller when leaving.

Her husband bought her a *ḥabara* to dress herself in. They served the chicken with its stuffing. They continue to entertain and amuse themselves and be happy and joyful until they turn and go back to their houses. I had compassion on him from the kindness of my heart towards him. From the malice of her heart against us she got up¹ and beat us and throttled us,² and my breath was squeezed (out of my body) by her grip on my neck, and I began to cry out because of her throttling and beating of me.³ It is good to eat fruit for breakfast.⁴ There are people who like their food slightly salt—about half-flavoured with salt. Look as far as your vision extends. The five-piastre piece will not leave his pocket unless his molar tooth is drawn. Take care the glass is not too full,⁵ so that the wine may not be spilt on the table. Too much talking is harmful. The boy being hardy and robust⁶ went straight and seized the man and threw him on his back. They contracted with the upholsterer for the making up of the mattresses. Leave it on the fire until it is cooked like butter.⁷ When they finish crushing the beans they pass them through the sieve, and after they have been sifted they put them in the pot. I see that there is a leakage in this pipe. In what street is his house? The first turning on your right.⁸

EXERCISE 72

Ba'de ma khluşte min tandif il bêt. Huwa nkasar min nuzûl ḥagar 'alêh waqte hadad il hêt. Min qillit 'ilmiha fi l 'arabî. Ba'de nuzûlu min 'al ḥuşân. 'amal luhum iḥtirâm kebîr, keinnuhum nas kubâr (or kubârât). Naqqî li 'arabîya kwaiyisa min il mauqaf. Lâzim teqaulu 'ala l bint. Hiya lli rabbitinî min şugrî li kubrî. Lissa ma khluştish min mishtara lli lâzim

¹ For the use of *qâm* see § 559.

² The Arabs generally seize their victim or adversary by the throat if they can.

³ For the repetition see § 589.

⁴ *Lit.*, the eating of fruit is good for changing the saliva. Ghaiyar ir rîq means "to breakfast."

⁵ *Lit.*, that the filling of the glass be slight.

⁶ *Lit.*, from his hardiness and robustness.

⁷ *Lit.*, and its cooking (*i.e.* the condition into which it is brought by cooking) is like butter.

⁸ *Lit.*, your first turning to the right.

li ş şufra. Taṭṭim il aulād li l ḥifze min il gidrī. Il furn l ifrangī aḥsan li taswīyit il fiṭr min il furn il ‘arabī. Allah yegāzihum ḥasab du‘fe diyānithum. Il ḥiggāg yifdalum yômên talāta fi taḥḍir il akl wi sh shurb lamma yeqarrab waqte qiyām il maḥmal. Khallīh henāk ‘and il luzûm.¹ Wiṣilna qable nuzûl ish shams we qumna qable ṭulû‘u. Taman dabḥ il kharûf khamsa sâgh. Iḥna mush mabsûṭîn fi l akl wi l libs. Simiḥte titakhbît il bâb. Lêh ma mana‘tûsh min darbu fiha. Ir rubât as-hal min il fakk. Yi‘milu l ‘amaliyât dâl kulliha ‘ashân diḥ in nâs. Il maṭara (*or* in naṭara) kânit khafifa fi auwil nuzulha. ‘Andiha kuḥḥa shdida. Iddinī min fadlak shuwayyit moiyyit shurb. Amar il malik bi qaṭ‘e râsu. ‘Iriftu min il mashye betâ‘u. Kânu mashghûlîn fi shurbuhum we ghunâhum. Iza kân il kalâm min fadda yekûn is sukât min dahab. Tamallī ‘andu tawahân. Il ḥafa fi sh shita yeḍurr iş şihka. Shuftuh fi fawatânī ‘ala Maşr.

EXERCISE 73

Where are you going to? There are two pocket-handkerchiefs in my room on the table; bring me one of them. I haven't any money with me, not even a millième; have you any? Go up and see whether he is coming down or not. Let your voice be as big as your size.² It appears that I locked the door in empty (space), that is, in the air instead of inserting the bolt of the lock in the iron.³ He works according to his strength. Pull the bell for us. I am coming to you under the tree. Why are you inciting these people against me? Have they gone away from here, I wonder, or not yet? We must get up to-morrow early or else we shan't catch the train (*or* the steamboat). No, I didn't strike him so hard, (only) lightly. They are walking very slowly; make them hasten their steps a little.⁴ Up to now I haven't seen a single one of them. No need to talk here; be quiet! When will you come? I will come in an hour and a half. We had hardly breakfasted when the man suddenly came. The bottle was just float-

¹ *Or* li waqt il luzûm, *or* li waqt il ‘ôza.

² The Arabic expression means, "Speak in such a voice as is warranted by your stature," so that it might also be used to check a small person from speaking too loud.

³ Hadîd is here used of the metal plate into which the bolt is slid.

⁴ *Lit.*, hasten a little in their walking.

ing on the surface of the water. We were with him for about two hours. We worked all night till daybreak. Why did you act thus contrary to your custom? Your coat is torn at the elbow. A man like you shouldn't be afraid of a small boy. We sat up till three o'clock at night. Do you think he will come? I don't know; perhaps he'll come, perhaps he won't. Sit there till I go and fetch her (*or it f.*). The horse has got a chill from standing without the cloth. In short, it is evidently as I said. What is to me clear evidence of the truth of your statement is the statement of your brother and sister. Now as to this man, his statement is true, but his uncle is assuredly a liar. Instead of remaining here without occupation it will be far better that you come and work with me in the field. The two are living together as chums. By (the life of) your moustache, my lord,¹ my statement is not false; I am a poor man, (and) it is unbecoming that I lie to you.² He loves her exceedingly. I never heard this story till now. Increase my wages or I shan't care to work. Well, tell any one (*f.*) of them whoever it be³ who has come down. He told me he would come to-morrow morning. His head is exceedingly big, not merely big. They told me to do this work myself. See that you call at my house, and don't forget. We were amongst them. Is she tall? No; she's only tall by you (*f.*). One says "imshî," meaning hurry, and "mashshî," meaning walk. Surely something has happened to him; why, pray, has he delayed? But my father died long ago! But come, pray, and sit a little by us (*or at our house*). Oh, how dirty you are, boy! Ugh! he's an abominable man. Shame on you for having done this deed! We can't demand much work of him since he's an old man. However heavy the thing be it can (*or will be*) moved away. We were here? We were not! It was I who struck him!

EXERCISE 74

Birdt (*or khadnî bard or khadte bard*) imbârih ikminnî ma lbistish il balţu. Inta min emta fi Maşr? Ya tara, min talla' il urâq dôl min kitâbî? Nâwilnî l qalam da min fađlak

¹ *Or* master; ya sîdî is used as a polite term of address to anybody.

² *Lit.*, against you.

³ Nihaytu (*or nihaitu* = French *enfin*). Wi s salâm is used similarly to dispose of a subject—"and there's an end of it."

min 'ala d dulâb (*or* 'ad dulâb). Iza nimte badrî mush lâzim teqûm wakhrî. Wiqî' min 'ala g gisr fi l moiya we ya dôb kan yimkinhum yetalla'ûh qable ma ghiriq. Kunti btistahza' lî wara dahrî. Rigi'na min ghêr hâga ba'de ma şadna yomên. Qadde êh (*or* kâm) il masâfa min Maşr li l haram? Yigî sa'tên u rub'e li l mâshî. Qâl innu yi'milu 'ashân khatrak bass. Girîna warâh hatta lihîqnâh barra l balad. Lissa ma sa'altûsh 'ashân êh ma dauwarshe 'ala sa'tî, wala stafhimshe 'anha? Il moiya tigrî hawalên il balad wi n nâs (is saknîn fiha) yiştâdu minha samak. Tamallî 'auz yitkallim nahwî wi yeqûl masal, "ir ragul allazî ga' indî ams," bidâl "ir râgil illi gih 'andî im-bârih." Qul lî bi t takhmîn baqâ lak¹ kam waqte fi khidmit il hukûma. Fi anî sâ'a yidrabu l garas 'ashân (*or* betâ') il 'ashâ? It tiligrâf ma gâsh illa s sâ'a tnên ba'd id duhr. Bêtu ganb il buşta walla quşâdu? Lamma yikhlaş shughlina hanidrab bulṭa li hadd is sûq. Khalbatt it ṭaiyib bi l battâl lêh? Kân ahsan lau kunte ṭalla't il bêd mis sabat qable ma waqqa'tu fi l ard. Yâ rêt! Imshî quddâmak we hauwid 'ala² yeminak ba'd il kinîsa linglizîya. Telâqîh fôq khâlîs. Hatta lau inniha gat³ dilwaqtî ma tilhaqsh il wabîr. Teqûl 'ala inniha qablitu mbârih ma 'innu ma yhaşşalshe Maşr illa ba'de bukra. Yimkinnî addîh lak hâlan lamma tigî, basse (*or* innama) lâzim tiddinî khabar min qable, lagl ahaddarû lak. Is sitte gûwa walla barra?

¹ See § 560.

² 'ala may be omitted.

³ For the past tense see § 510.

EXERCISES ON THE SYNTAX

I

He was wearing the uniform of the ministry. The stirrups are fixed in the straps and the bit in the leather bridle. Bring me one or two bits of sugar. Can't you ask me a question civilly? The good man is known¹ by his speech and by his face. There was a man married to a woman named Sittabûha. He opened a hasheesh house. You fellow, coffee-seller, bring us a few cups of coffee. The French and Russian consuls. The man who kept the café set before me the meat and the bread and salt with it. Tell me about this girl's story. Where is the brace of pigeons? They answered all three of them and said. There was built over it a wall of steel. They agreed together and said. It is not befitting that I should ride the horse on a saddle of rushes; such a one as I² does not ride on a saddle of rushes. When you finish the work in the house,³ He is now in the prime of his manhood. It is the custom with them when any one is entertained at their house to bring them coffee. He put his hand in her pocket, in the pocket of her satin gown. You will drive in the brougham and I will drive in the victoria. On it are things of silver. He was wearing the levée uniform. In her hand was a cone-shaped bag of sweets. The cone-shaped bag of sweets remained in her hand. Put on your silk clothes. We bought two or three gowns of muslin—moiré muslin. Send us twelve cane chairs or (twelve) of the common chairs which are furnished with green straw, a large dinner tray, and a bath. We presented her with a small bouquet of pretty roses. Two or three large wash-tubs for clothes, and a brass cup-tray for coffee-drinking and a stone mortar for the kitchen. These people come originally from the west bank, that is, the one west of Gíza. After he had divorced⁴ her he gave⁴ her the certificate

¹ *Lit.*, appears, is evident.

² For zêyinna read zêyina (*lit.*, such as we).

³ *I.e.*, the work required to be done in the house.

⁴ In the original read ʔallaqha . . . iddâha.

of her divorce. They brought him stuffed vegetable marrow and stuffed aubergine and a bit of meat roasted on a spit (and) cooked with melted butter. Were you in the Sudan expedition? The Arab stove is constructed of bricks and stones, but the European stove is of iron. They cook in copper vessels, and there are people who cook in earthen pots. Bring me a little turnip oil. When mallows get cheap a pound of them costs half a small piastre.¹ One brings two pounds of mallows for five or six people to suffice them for supper and breakfast. Leave the fire burning under the pot until the water boils. One boils eggs in water. Meat is minced on a wooden board or log. Where are the two pounds of meat² which I gave you? Add to it a small portion of sugar and a small portion of melted butter. The iron rings. Bring me the hair brush.³ On her finger (was) a ring of twisted gold. They pound the pepper in the stone mortar, or in a marble or wooden mortar, and crush the beans in the stone hand-mill. The dish of boiled beans. They plunge the beans in the water and then strain off the water,⁴ when they boil. Every day they buy bread enough to suffice the family. Have you two silver spoons? Where did you put the little salt and the few grains⁵ of rice which you brought from the market? Buy me a few home-grown lemons. Give him the mug of water. The cooked food was placed in an earthen pan. Did you weigh the measure of maize? Bring us the half measure of rice. The tomato of Alexandria is superior in sweetness and in flavour and in size to the tomato of the west, and is better than it in salads and in cooked dishes. Haricot beans are sold at two or three piastres tariff⁶ the *qadah*. The sellers of spring onions cry of them in the streets saying, "Onions sweeter than honey!" There are no wash-hand basins in his house. Are you fond of pastry made with oil? Very well, give me three or four tarts made with butter, and two made with oil. People who have money have friends. From year to year. He was girded round the waist with a

¹ Fadda = para, the Turkish coin, of which the piastre contains forty.

² For *khashab* read *lahm*.

³ *I.e.*, the brush made of hair.

⁴ *Lit.*, strain them from their water.

⁵ Tumna is here used of a small quantity.

⁶ With Europeans the piastre tariff is the "big" piastre (about 2½d.), but with the Arabs the qirsh ta'rifa is the "small" piastre (about 1¼d.).

woollen belt. Some of them wear shirts of spun silk and put the kerchief over their heads; and some of them wear silk ones, and others wear them of Indian cotton. A cup of plain coffee is half a small piastre,¹ and a cup of sweet coffee, with sugar, is a small piastre. Give me a delay of five days. It looks like rain. They are sound asleep. Sleep overpowered him. She took cold.² I was ill with a sunstroke. He spends his time in gambling. Get yourself a little white³ sand. We are travelling by the afternoon train. She has entered on her fiftieth (year). The wind has gone round to the south. The children of evil know one another. That man has always too much to say. We want some experts to examine the house. They are two and he makes a third with them. He gave me thirteen two-piastre pieces and three ten-piastre pieces. Every son of Adam among us has forty likenesses. I haven't seen him since my father went. Poor in what? They have piles of money. The heat is very great, and there are many mosquitoes.⁴ That's the reason why I didn't go. It is all in an approximate sense. She had her face uncovered. I shall be down by the time the eggs are cooked. A few of them came, and a few of them didn't come. It's as cold as poison to-day. They are all bodily ailing. He had with him a gun with a flint-lock. Look at this advocate's face. We got up (*or* started) at five o'clock, European (time). The lower rein, which is the one required for the curb. This conversation was⁵ on Sunday. He sat with him for a time till the afternoon. A feather of silver and a feather of gold. Which (*f.*) is the oldest of them? It is for you to command, O illustrious king. He brought them a cloth of gold thread. The match-making woman came to them. And as to the pair of horses, the harness on them (was) of brass, and on the head of each horse was an embroidered cloth, that is to say, two cloths on the two horses' heads, and the two grooms were wearing a civil uniform, with the waistcoats of gold thread and the waistbands and head-shawls of silk. They place all the comestibles before the guests.⁶ Fetch me a carriage with a pair of tidy horses. Whatever be necessary for the wedding

¹ *I.e.*, 'ishrīn fadda ta'rīfa.

² *Lit.*, cold took her.

³ With a stress on the word white.

⁴ See § 269.

⁵ *Or* this statement, &c., was made.

⁶ *Lit.*, the things, the comestibles, they place them, all of them, before the guests.

festivities. The bridal procession was on Monday evening and Monday night.¹ (Of) these children one is senior to another, that is, one is eight years old, another ten, and another twelve. Bring me a chair or two (and) put them on the balcony. The man is the husband of one of these women. They turned it (*or* him) over on both sides. It is of a reddish-yellow colour. The seller of carrots goes round the quarters and cries, saying: "Carrots (like) Greek honey, sweet as sugar." The sugar-cane is as high as a man, or a man and a half. How much do you want in remuneration for it? Is this bit of canal out of one's depth, I wonder, or is it fordable? A one-horse carriage. He was drenched all over. Better than it twice over. It is exceedingly hot weather. Increase of good fortune is good fortune twice over. Falsehood is without feet. You ought not to have told me that false story. That's a colleague² of his. It's very cold these days. Call me a policeman. There were two aides-de-camp following the Khedive yesterday. He returned with his hands empty. The people (that is), the guests, were at that moment seated in the visitors' room, and the Bey, whose wedding it was, was sitting with them. Two little anklets on her feet. The people of Upper Egypt have a peculiar dialect. We saw a little bit of a girl just like a jasmine, (but) with a pair of eyes and a pair of cheeks like crystal, just (as bright as) a chandelier. Tell me what's your demand.

II

You show yourself to be an honourable lady from a house of honourable people. A pretty Stamboul tray and china dishes. There were some silk-stuffs wrapped round the whip. Put these inside the china basin. Light the twenty wax-candles. The new-born is a girl, not a boy. They served³ the dish to all the lady guests. There remain six sheep and three or four buffalo calves not yet slaughtered. The people, natives of the village, gathered together, all of them, rich and poor. They put on their clean clothes and go round the village. Bring a little pounded pepper. European salads are best of all. The French and Italian people are waiting for you. A little melted butter and a small quantity of flour will have been put at the bottom of the pot. The clock was suspended from the wall by long blacksmith's nails. Shall we make you a Greek⁴

¹ See § 110 n.

³ *Lit.*, they distributed.

² *Or* companion *or* mate.

⁴ *Or* European.

salad or an Arab one? The Turkish ladies drive in broughams. Are the tents erected or not yet? We don't wear shirts of spun silk. She always goes barefooted. They say that Thursday and Monday are the happiest and most blessed of all the days of the week, because the gates of heaven remain open, and if a man rise, for instance, on Thursday night, at midnight, and ask of God that he may be happy, he and his wife and his children, may be our Lord will grant his prayer. The walls of the Fellaheen ('s houses) are low, not high. Are you a Russian subject? These sticks are all crooked. We drove the horse at full speed.¹ It wants five minutes to noon. Give me a little Greek cheese. Are these artillery or cavalry officers? I bought some bracelets of a woman from Aswan. They struck each of them a single blow. They went south. These are Turkish people (Turks), and their language is Turkish. A gentleman's cotton gown. This conversation is private, between ourselves. Give me the few piastres you owe (me). Bread white as cream.²

III

You show yourselves to be honourable people and men of a very good family. Do you get your salary at the end or at the beginning of the month?³ The kindness and goodness which I showed to you, you must show to these children.⁴ It is very muddy to-day. Who is the eldest of them? He has been thirty years in the Government service. He was dressed in white and riding his donkey with his face to the tail. He passes his time uselessly. The road dips down low and rises high,⁵ I mean it's all holes. He is unequalled⁶ as a smoker of hashish. We are in this world to-day and to-morrow in the next. You know Arabic better than I do. Bring some three millième stamps. Did you remain there long? No, only a month or two, or so. She was driving a carriage with four horses.

¹ *Lit.*, at the last (*i.e.* the full-stretched) rein, the horse being given his head. In the original read *suqna*.

² A street cry.

³ In the original read *awwilu* for *awwilha*.

⁴ *Or lit.*, the kindness and goodness which I practised with you, you must practise (them) on these children.

⁵ *I.e.*, it is uneven—up and down. ⁶ A 1.

IV

You said to *me* yesterday, "You must remind me tomorrow."¹ He was at that moment giving us instructions (saying), "Get the boxes ready at six o'clock in the afternoon."² We (are) neighbours and their house is next to ours, and we all live in the same quarter. Pray tell me about it—what this matter is. That's all; this is what we want of you. There now, you see this man, who is her uncle. He has come to work with us, and indeed I am thankful to the man who sent him. Good, I have now learnt what this matter is. What are you going to make on the top of (*or above*) this wood? He said to him, "My friend, isn't there a place for me to sleep in?" He said to him: "Why, sir?" He said to him: "I am a stranger, and want a place to pass the night in." We have a strange story. What is it? The tale of the Sultan and his donkey. Who will do this job for me? I have some one who will do it for you. Before him (were) the road of safety and the road of repentance and the road from which he who goes (by it) does not return; and he went by the road from which no one returns. What the covetous collects is little. I heard the noise of women quarrelling with one another. How is it you don't know what they want? Haven't you (*f.*) forgotten anything? No, there is nothing I have forgotten. Our horse she's riding. A pebble got into the donkey's foot. We have given her of everything she requires. Tell us about the dowry which you require—how much. And it is we who are honoured by your presence.³ The hands of both of them were joined together. They found all three of them there, one sitting on a chair, and another sitting on a divan—all of them sitting. Isn't she your (*pl.*) daughter? Yes, lady. Very good. I know of a nice bridegroom for her. I hear everybody speak very highly of him. He said to her: "What's the thing you (*f.*) have done for us." In short, whichever one of them comes to you, it doesn't matter which,⁴ tell her. Whichever one of them comes to you,⁵ you will ask him about the matter. See what they

¹ We should say, "You told me yesterday to remind you to-day." Ana is placed first, being emphatic.

² *Or* he was instructing us to get, &c. The person is carelessly changed from the plural to the singular.

³ *Lina* is omitted after *haşal*.

⁴ Cf. the similar expression in Exercise 73.

⁵ *Minhum* is repeated pleonastically (§ 589).

want. This place in which we are sitting. But I wouldn't come, because (I was) shy. Then the boy's mother¹ went to him and said to him. He said to me: "How many piastres do you want?" Goodness gracious! my friend, these wages are too high for me. There is some of the best and some of the worst. And the drivers loaded the carts. These women's evidence² is all false; perhaps out of ten of them not one (of them) will tell the truth. See that you (*j.*) don't carry anything heavy, (anything which) is very heavy. On the first night after the girl was born. The girl's family had no news. The thing will remain with him till doomsday. Some of them ride horses, and of these some are clad in canvas jackets and loose trousers and others in European trousers; and some of them ride mules, and some of them ride donkeys. Whenever any one comes to congratulate them on the fête, and says to them, "May you be every year in health." There are some sheep with two large horns which are seen protruding from the head. Each one of them buys himself food according to his liking. Some fellaheen were walking in the middle of one of the streets of Cairo imagining that they were in their fields, and so were run over by a carriage. Don't imagine that, if a man of the poor class were wronged, his complaint would be of no avail. Give them as much as they want. They strike them with whatever they have at hand. They put some salt on the broad beans. Add to it just a little pepper. Some Greeks quarrelled with him. Go (*f.*) along the road on which my field lies. Everything necessary, whether in the way of dishes or cups. Some people, those to whom the newly-born is dear, wrap it in a few bits of old clothes. The old lady who is standing in front of you. The doctor didn't understand the malady from which he was suffering. Enlarge (*or* he enlarged) the hole sufficiently for a man to pass through it. The rain came down like the rubble falling from the wall of a house which is being pulled down. They bide in a bit of low ground which was originally a pond. Dogs always love to follow their masters wherever they go. Go where you like. There is a time for everything. Take it back to the place from which you brought it. One is worse (*or* more abominable) than the other. I say to you "bull," and you say "milk it."³ The heat (of) this year is excessive. Neither my letter nor yours arrived. He that steals the egg will steal the

¹ *Lit.*, the boy his mother (§ 377).

² *I.e.*, evidence given by women.

³ Proverb.

chicken. The ape is a gazelle in his mother's estimation. There are some Effendis who use the colloquial language sparingly¹ for fear of people thinking that they are ignorant. I have no money but this with me. Whether it be I or you is all one. He didn't tell me who beat him. These are rich people. How are they rich?² People who have fifty (pounds) a month are not called rich. I want to live in some house whatever it be. I want you to buy me an inkpot. From what shop? From anybody—I mean, at whatever shop it may be. Get us a house to live in, whatever it be. They are all dirtier than one another. I want a *labakh* tree. Very good, this is a *labakh* tree. We want to go into your garden to look for a ball which went into it. That's a thing which God (only) knows. Am I quarrelling with you? That's a man who knows nothing at all. Who's he? This one here in Cairo. You must prevent him from (doing) that. No, it's just the contrary. This is what we want. Just a few came, and the rest didn't come. My brother has eight hundred pounds. I hear that this is an invention (*or* forgery). Possibly some one related to him murdered him. The person who brought this wants a receipt. I hear everybody speaking well of you. Get me a carriage (and see that) it is a nice one and the³ horses good. As soon as we knew that the boy was contented. Which of them is the pretty one? Neither of them is pretty. That is a thing which we have never seen with our eyes, but we have heard people tell of it. Are they in the same place? No, these (*or* some) are in one direction and those (*or* some) in another. The boy whose name is not known. The pumpkin called *idrâf*, which is sometimes crooked and sometimes straight and of a green colour and tall. They were turning it (*or* him) round, first on one side and then on the other. Cook me a little food, no matter of what kind. There are some people with⁴ whom the muzzle of the dog is unclean, and there are others who consider the whole of its body unclean. The good man is for himself and mankind, and the bad man for himself alone. Drive these dirty people away from in front of our house. I eat beans one night and lentils another. You are thinking of one thing and I of another. Every one is different from the other. Shall I give you the box by itself or together with what is in it? Go with him

¹ *Lit.*, whose colloquial (language) is little.

² *I.e.*, how can you say they are rich?

³ *Lit.*, its horses (§ 269).

⁴ § 570 (*'and*).

wherever he goes. Where did you see them? I saw them in the place where they were sitting. They are two brothers, each better than the other. There are certain donkey-boys who prick their donkeys with a nail (fixed) in a stick called *nukhkhasiya* (or a goad). There is nothing but has an end. Every one begs me to go to him. Say what you like.

V

A pebble got into the horse's foot and remained in his hoof. He gets on to his mount—whether a mare, or a horse, or a mule, or a donkey, and goes on—he and his servant. Shut the windows so no dust may come into the house, or anything get broken. It so happened that¹ we met one another. See we have arranged for you (*f.*) the matter of which we spoke to you, and of which you spoke to us. As soon as the bride's family had agreed to the amount, the bridegroom's mother and the bridegroom and his father, all of them departed, and the woman (also) took herself off and retired. Her mother and his mother and his father and her father sat in another room. Melted butter and sugar are added to it. There is a party of visitors arrived at their house. Very well, we agree to the dowry, namely, thirty pounds. The women then got down from their carriage and went inside the door, and immediately mounted the stairs.² The domestic raised the blind for them. As soon as the women had gone upstairs. At that moment the women were bringing lemons, and squeezing them till they filled the glasses.³ The shrill cries of joy⁴ were going on upstairs in the harem. He buys her some jewellery—a *zatâna*⁵ or a *libba*.⁵ The drivers (*or* carters) lifted down the luggage from the carts. The woman and her husband go to the Kadi's house and her family also with her. Her complaint has been (*or* was) fruitless. When the three months were completed. When the musicians had finished playing, they had⁶ supper and received their pay⁶ and some *bakhshish*. There remain only three or four days to the end of the month. The butchers slaughtered the buffalo calves

¹ *Lit.*, fate happened or was fulfilled, and . . .

² *Tannuhum* implies that the actions were completed, and followed one another without interruption.

³ *I.e.*, with lemonade.

⁴ For *zaghrîta*, see Lane's "Modern Egyptians," chap. vi.

⁵ Different kinds of necklaces.

⁶ Historic presents.

for the amount fixed. During the great feast the guns are fired in the morning, at noon, and in the evening,¹ until the four days of the feast come to an end. They light (only) a little fire under the pot, so that the dish may not get over-cooked. They split the marrow in two. They chop it into lumps or into rings. They chop the marrows into pieces in the form of rings, and then boil them two or three times on the stove. If they are a family, who are going to dine. Light a small fire. They will be filling (*or* will have filled) it at both ends. After ploughing the land with the ploughshares, they furrow it into ruts and throw the seed on the edge of the ruts. It is of the nature of the tomato, that its seed delays a long time in the earth before rising to the surface.² She feared he would give her a thrashing. It kept thundering slightly, and the rain was coming down hard. Your clothes are worn at the elbow. He became violently angry. He was blest with a boy. What brought you to Cairo? Afterwards she became very seriously ill. Give him a little meat to eat. So that the evil eye which has fallen on him may depart from him. The tears fell from his eyes. I am going out shooting to-morrow. A party of friends came to us. Why do you take all this trouble? I know him by sight. Don't believe all the idle nonsense which he trumps up for you, nor all the frothy rant with which he entertains you to my detriment. These clothes want well rinsing. His eyes were flashing like sparks of fire. Many thousands of them went to the Sudan. Bending down as you are bending will cause you to fall from the horse. Give the tree a couple of shakes or so.

VI

My opinion is that there is no dust on them. His foot was besmeared with mud. I am unable to take any one of you and employ him. He examined the wall (and) found it split in two. When you come to dine with me I will offer you something nice. Do (me) the favour to instruct the men who are working here, when they are pulling down (the building) to pull (it) down cautiously. Where are you taking this wood? We are coming to work at your house to-morrow. Thanks to him who is alone and³ is looking after the work so efficiently. We see

¹ The 'isha is about $11\frac{1}{2}$ hours after sunset.

² *Lit.*, to its (the earth's) surface.

³ *I.e.*, who by himself, &c.

that you are a good man. We found them working the following day, Tuesday, and they opened a hole in the wall. When you (*pl.*) saw them building. He went and threw her to the bottom of the well and left her. He ran away from the village. He continued to sell and buy of everything until he acquired great wealth. He continued walking about in the town¹ (*or* village). He went to his house without knowing that this man was her husband. He sat drinking coffee till midnight. I am your servant; sleep here at my house. Bring us some supper (*or* dinner), but let the food be (*of*) one kind (*only*). They entered and took a walk in the garden. Remain here three days and then go to the Sultan and present yourself before him, and kiss the ground, and draw back; (*and*) he will say to you: "Have you brought this thing?" (Then) say to him: "I will bring it to-morrow." They concerted together and said: "We will slay him by the way, as he is coming from his father." The Sultan had given orders that no one burn a light in the town. I got up and started to run up to the top of the servants' (*back*) staircase. I didn't think that you (*f.*) were saying this to me. She had gone away thinking them to be four tariff piastres. I found she had forgotten the book. He told me I had galloped the horse too much. And you, uncle Mohammad, what say you² about this matter? Take care³ (*f.*) and don't forget; keep yourself thoroughly mindful. Let them come and honour (*us* with their presence) at our house. I want you (*f.*) to be contented. Very well, I will go down and inquire of him about him. He held out his hand, and he straightway went and kissed it. Please God, the Lord preserve you for me from the eyes of the people.⁴ Please God, the Lord hear your prayer. At that moment his servant had brought his mare, and was sitting ready with it and awaiting him. He forgot to ask about that. Are you coming with us or staying here? During the bridal procession the carriage was covered with a shawl and beautifully decorated all over. A bag for putting this and that in. God forbid that I should lie to you (*f.*). When the woman came to be confined. The neighbours go and help them to knead, and bake with them. The peasant people who come here to Cairo, selling and buying, learn the news from the town, that to-morrow is the fast. The butcher goes slaughtering the sheep with his hand; and before he passes the knife along the

¹ *Fi qalb* is practically equivalent to *gúwa*.

² See § 473.

³ *Lit.*, keep your mind.

⁴ *I.e.*, from the evil eye.

throat of the sheep he says: "In the name of God, God is most great," and straightway draws the knife along twice over. Afterwards they cut the top of the cauliflower into slices. By the time the beans are cooked they will have washed the ounce of rice. They bring a chicken which they will have bought in the market. You must water the ground until the seed in its time germinates and comes up above the surface. When the boy reaches the age of seven days. The man continued to sleep while the dog watched over him, till at length the dawn broke. Instead of sitting here you had better go and call for the doctor. God grant you a long life! There is a fine rain falling. We didn't find anything wrong with him. Advise him (*or* he advised him) to come. I have brought her up from her childhood. Keep on walking straight along until finally you get there, and say to yourself "here I am."¹ Where did you buy it from? We thought of the cat, and he came to us with a spring.² Is this word pronounced with a *tê* or a *tâ*? He was going groping around like a blind man. Don't tell any one that I did this or that. She ought to have come. He hadn't time (*or* he didn't manage) to come. We were talking as we went along. Did you drive these people, coachman? He had at that time ordered me to put the horse in the carriage. Because I had told him to throw the paper away. If you had directed him to (bring) a carriage, we shouldn't have tired ourselves. Come to-morrow; mind you don't forget. You get into a carriage, and we'll all go off together. Have you had any children by her? You (*f.*) must take care of yourself. We were fasting every day, and breakfasting at sunset. If a man is loved by two, our Lord will be a third with them.³ But (*or* and) the hermit squeezed pomegranates every day into the boy's mouth until he grew up and became big. Whence have you a right to say such a thing to me? Directly he had drunk it he went asleep. Who put this here? He is wandering about in search of his father.

VII

If I have told you that there is no employment⁴ in the ministry (*or* office) in which I am, why do you ask me about a post? Whether he be your friend or your relation. I don't

¹ Go straight on till you get there, without turning to the right or the left.

² Same as "Talk of the devil and he's sure to appear."

³ *Lit.*, of them.

⁴ *I.e.*, vacancy.

know nor have I any information whether they want or not. Shut the windows lest the dust come into the house or something or other get broken. Why are you angry? What have we to do (with it)? It's all the same, whether it's of use or not. Why are you angry, father? But for the bread and salt I would not have borne with you. She said to him: "Supposing your father knows that you were away from the house?" He said to her: "I would tell him that I went away." A girl (who) if she laughs the sun emerges and if she weeps the thunder thunders and the rain rains. If she should ask for me, see that you (*f.*) call me. It's all the same whether it be he or she. Although we haven't seen the girl, yet we believe your assertion that she is pretty. Considering that we didn't know them or they know us. Whether you gave (it) to me or not, in any case it has arrived.¹ Don't be frightened, boy, or ashamed; there is nobody here but ourselves and your father; there is no stranger, only ourselves. It would be better if you would be so kind as to leave us alone. If they ask about carriages tell them to bring (some) for us. Very well. I am going to make you a proposal once for all—ten pounds; if this satisfies you, well and good; if it does not satisfy you, why please yourself. And now I have told you the whole truth, after which I have nothing more to say. Are these fifteen piastres enough for you or are they not enough, and will you be contented or not contented? I haven't eaten or drunk anything of his, nor have I stolen anything from him. When good pious people say to them: "That is wrong of you; God will punish you," they reply to them, "Wrong or right, whether our Lord punish us or whether He do not punish us (it's all the same), let Him do to us whatever He knows; and as to you, you have no business with us, whether we keep or break the fast." If there are no home-grown lemons, because they are not yet in season,² not having yet ripened on their trees or come to be sold in the market, and at the same time there are to be had barley-shaped adalia lemons; buy some of them. If they didn't find him (*or* it) couldn't you have searched? What will they do then, if they haven't any news? It doesn't concern me whether you are hungry or not. Do you see the mad dog in the street. I don't know which pleases me. If you don't believe me. A *q̄rāt* of luck rather than a *faddān*³ of wit. If

¹ *I.e.*, I have received it.

² *Lit.*, their season has not yet come.

³ The *faddān* contains 4200 square metres, and is divided into 24 *q̄rāts*.

I go, you needn't go. If I had known that she was bad, I would not¹ have approved the marriage. You once told me (*or* you had told me) that you would remind me to send them him. If I finish (*or* have finished) early, I will go. He said to me: "Say they were sleeping with me." Can't you ask us a question politely? It's all the same whether it be sugar or figs or pears. I once saw him here a long time ago. He has no mercy, nor does he let the mercy of our Lord descend. He neither came nor sent word. Ask one who has had experience, and do not ask a doctor.²

VIII

I went to the stable³ and groomed the horse. He then asked me, saying, "Where are you going?" You must remind me so that I may give you (*or* to give you) your wages to-morrow. Why did you delay bringing me the key until Monday, that is, yesterday, Sunday and Monday? I waited for him till he had been and dressed. Afterwards I remained waiting till at last he came. I have a letter which you must take to the post.⁴ Go and take the horse to the stable,⁵ and then come to the house. When they ask for it I will tell you. So they awoke in the morning, and the next day, Monday, the men came. Well, my friend, we want to get up above it. He made (*or* let) her draw from the well. Get up and fill me a pipe. Come to me at the house at ten o'clock. This garden hasn't been opened for three years. The man went away home angry. How can I be the son of a pasha and ride a donkey? We had better mark the house and send to them in the morning. Where did you throw it? I threw it in the sea. I had hurried till I had no breath left.⁶ Till I was taking two or three stairs at one step. And then his father came and sat beside him. And so the bride became the bridegroom's wife. She went

¹ For this use of *lam* see § 545.

² Proverb: Experience (without learning) is better than learning (without experience).

³ In the original read *ruhte raṣṭabl*.

⁴ A mixture of construction for 'andī gawâb lâzim tiwaddih il buṣṭa.

⁵ For *fi r raṣṭabl* read *fi raṣṭabl*.

⁶ *Lit.*, I remained (=I stood) driven to the end of (my) breath.

and wrapped herself in her plaid,¹ and put her shawl round her, and departed and went her way. Suddenly as I was drinking the coffee I looked and found a little girl. The boy was very shy about going to take food with them. All right, I will give it you when I have got it from my brother. Come now, go down, if you're going. So the best thing now and what we must do² is to ask for the man himself and question him. You must be so good as to tell us now about the contract—(for) how many piastres it is. He was sitting singing, and they were sitting listening to the song. The band continued to play in front of the bride's carriage until they all got round to the bridegroom's house. The shrill cries (of the women) were going on in the streets. She went and took the cloth of gold threads. If you tell the story falsely, sin will lie at your door. He said to her: "You! lady!" but she remained silent. Then he said to her: "You! lady! please reply to me." They smeared the cloth with blood. When it finally gets cold. When any one is going on the pilgrimage, he writes his name at the principal police-office (all doing so)³ in the presence of their sheikhs, (declaring) that they are free of debts (and) owe nothing. I am assisting you in order that you, when I have any need, may then assist me. Leave it on the fire until it gets cooked. She continued for a week getting work for herself like (respectable) people, and pretending that she was an honest woman. And he, by reason of the tenderness of his age, forgot his mother. It does not please me that you (*f.*) should sit here with me. Like those who are going to the Hedjaz (on pilgrimage). She continued knocking at the door and ringing at the bell until the people of the house came downstairs. He has been three days without having a bath. This door has remained closed for fifteen days. He went to bed ill. I am going to be (*or* play the part of) a fisherman. He had gone⁴ fishing. He was looking from the window. They informed the Pasha that we didn't find him (*or* that they hadn't found him).⁵ Beware of coming *or* of showing me your face. He hasn't the courage⁶ to spend (money). Even if it rain. If there hadn't been an excuse, I should have gone. Though falsehood save, truth is better

¹ For a description of the milâya, see Lane, "Modern Egyptians," ch. i.

² See § 589, note 1.

³ The singular is carelessly changed to the plural.

⁴ Nizil is often used in this sense without any notion of descent being implied.

⁵ § 518.

⁶ § 558.

Won't you behave yourself?¹ Isn't breakfast ready? Yes, it's ready. Very well, bring it down.² The first choice which one makes is the best. Howsoever it be, I must go. After being on the point of giving her two pounds, she gave her five. Don't tyrannize over me. In what are we going to tyrannize over you? The door doesn't open from the outside. You (*f.*) have forgotten the order I gave you.³ He made a profit, indeed oceans of money. It is he who put me on the scent of the news. People say that eating the tops of native radishes together with their leaves has a good effect upon the sight.⁴ Let the owner of it come and ask me for it. He was one of those who went away. He sprawled heavily on the ground. I haven't seen him for two days. If you do this job overnight, you'll be free in the morning. Go into the room. Take them away in one journey. They take the stones from the hills and bring them down to the sea. He has a loaf every day from the Lord. We want you to be contented with us. Very good, my men, thank you all the same. We are going to put it up as we like. How did you get to know me—that I am an honest man? The boy asked the coffee-seller, saying to him: "Please take some supper." They both ate and were pleased. After supper he said to him: "Of what city are you, my friend?" When you threw her into the well, I caught her. As they were strolling in the garden, they found a pair of doves. He sent to the mother of the girls, had her brought, and said to her. Then, while she was talking to me in this way and calling for me, I suddenly thought she said to me, "Come upstairs." The words came to my ears as if it were she who was speaking to me. I heard your (*f.*) voice when you were calling me. Haven't you finished here yet? Won't you obey my orders rather than those of these people? About an hour before afternoon prayer. This horse is getting thin; you must increase his fodder. That man's a finished rascal. I am loth to eat in any house but your house. It will be nice if you sit a little here by me. The price of the telegram is fifty tariff piastres; there was a double word.⁵ His business is to sell chairs. There is nothing between me and him. Every how many days does he come? Why were you running? We were

¹ *Lit.*, Won't you walk in your good manners?

² § 546, Rem. *b.*

³ *Lit.*, the charge with which I charged you.

⁴ *Lit.*, advantage accrues to the sight from it.

⁵ *I.e.*, a word which counts as two.

afraid of the girl running away from us. These are cousins. Each one of them tells a different story. This thing has got lost between Zêd, 'umar and Râghib.¹ Anyhow, it's better than nothing. We fined him a good little sum.² Devise some form of death for him. There remains a matter of some five minutes. We were still in conversation when my father called to me. If you excel me in the game it will mean that you have beaten me. The pen is surer than the mind.³ Riches bring friends. A pocket dictionary. Did you see them? Yes, just as they were passing by me. Up to the present moment he continues to spend his money in playing and gambling. It's pitch dark.⁴ The door opens to the north. I caught him up and found him in the house. We are leaving to-morrow. Is this land sown with potatoes or what? These are (only) approximative statements.⁵ I only saw two, which I have named to you. They went by (or took) the road which lies in the direction of the hill behind Aly Pasha's house. A pebble struck⁶ his eye, but a pebble of a very large size. She remained with him until he entered the house. Put the rug on this horse lest he get cold. When one of us is, for example, a boy of fifteen years. Very well, but why, pray, do you ask me for a dowry when you've no money? We are your servants and your son's. This is what I had to say (and) what was in my mind. It is the habit of the Egyptians—the custom with them—for the Kadi to come and write the (marriage) contract at the bride's house. So you say this to me, and repeat it too? Each is worse than the other.⁷ He was holding her feet that she might be bastinadoed. Bikhîta, who is a third sister of his.

IX

Give the lady a chair, so that she may sit down and rest. She sat down; after she had sat down they ordered coffee for her. She considered that the dowry was too heavy, and said: "This dowry is too much." When the man had heard

¹ § 457.² § 314.³ *I.e.*, the memory.⁴ § 296.⁵ *Lit.*, things.⁶ The verb *gih* is very commonly used in this sense. Thus we say *gih fi riglî 'aşâya*; *riglî gat fi ḥagar*, &c.⁷ *Lit.*, both are worse than one another. The word *azrat* should not be used in "polite society." There is nothing exactly corresponding to our "worse," but *al'an*, the comparative of *mal'ûn*, *accursed*, is in common use.

my story. They want to make your acquaintance, and you don't want to make theirs. You (*f.*) didn't tell me whether they were men or women. After each one of them had gone down. I went up while you were standing in the door. We are going to bring him here to write us the letter in our presence. Whenever I bring anything into my house you take it. He said to her: "How is it that your husband complains of you?" Let your arms hang down by your side. Don't make a noise without reason. You will see him as you go up and as you come down. We said nothing to him, so he entered with his donkey. I teach you to steal, and you put your hand in my pocket. His heart burns on account of his relations who have died. All this happened while she was looking. He opened (himself) a shop. He has a cousin who is without a nose. Either advance me¹ or (there'll be) no more work. I can't make up my mind to anything. I want to take a short road (which) will be nearer. I heard your step as you were walking. So his father betrothed a girl to him, the daughter of an honest man, and made a condition with her father, and said to him—and said to her mother too—he said to them. They sift it with the sieve. The radishes grown from the Nile flood are better eating than the summer crop. The *ṭuwála*² is twice the length of the *karawêta*.² The drummers drum and the pipers pipe. As soon as he attains the object at which he is aiming. Don't get very greatly angry with your husband; indeed, if he should get angry with you, you must restrain your anger; for perhaps your husband may come back tired from his work, and say to you: "Go, my girl, and bring me something," and suppose you don't obey him or listen to what he says, there may be a stick or something by his side, and in his anger he will go and strike you with it, or something. It is far the best, my daughter, to be obedient to your husband. I, sir—may our Lord grant you a long life!—am a poor man, and it is not fitting that I should beat the people or rob them or ill-treat them. After a week I shan't be here. Do you call him uncle? I wish she had beaten you. I mean to make this day a black one for you (*or* him).³ The poor people dig themselves a hole in one of the rooms of the house, and get an earthen pot and tie their money up in a bit of old clothing, put it in the pot, and let down the pot with its contents into the hole, and cover it over with a flagstone, the

¹ *I.e.*, my wages.

² The *ṭuwála* and *karawêta* are sorts of benches seen mostly in the poorer houses.

³ § 587.

flagstone being of the same kind as those of the room, and fasten the flagstone with a bit of cement or a little gypsum. When it is thundering and lightening they say that perchance, if at that time a man ask of God, the gate of heaven may be open, as on the night of Thursday, and our Lord may hear him. At meal time, and before it is served, one says: "In the name of God, the Merciful, the Compassionate;" and when they have had their fill of the food, they say: "Praise be to God, the Lord of the worlds;" and they tell with regard to the people who do not say these words that God makes hunger to descend into their bellies, and (they say) that inasmuch as they did not pronounce the name of God over the food, or praise the Lord, they swallow it indeed, but the devils take it from their bellies, and they have no lasting satisfaction.

X

THE PURCHASE OF A CARPET

If any one wants to make a purchase in the market, for instance, in the Khân il Khalilî market, he goes to one of the dealers and makes a bargain with him for a carpet, for example, or anything else. He says to him: "I want to buy this carpet of you." "Very good, sir," says (the dealer), "you are welcome, and may I find a blessing in you." "God make you blessed," replies the other. "Good," says the dealer, "examine whatever you want." The purchaser, after examining the carpet which pleases him, says to the merchant: "Tell me now what's the lowest price." The merchant replies: "Make any offer you wish; don't be shy." The other might say: "But you tell me first what's the price of the carpet;" and the merchant would then reply: "Thirty pounds." The purchaser having taken a seat in the man's shop, and the latter having ordered him a cup of coffee, is ashamed to leave him and go and buy from another; and so, in consideration of his having drunk the cup of coffee, he says to him: "No, we will divide things¹ by two; does that suit you or not? If it does, well and good; I'll give you the fifteen pounds, and will be your customer for all my needs; I will come and get everything from you." The merchant replies: "Come and honour us, by all means, but this price will not satisfy me; I want to gain, not to lose."

¹ *Lit.*, the village. The idea seems to be derived from that of two sheikhs having each charge of half of their village.

Then the purchaser says: "Very good, I'll give you sixteen." "God find me a better offer,"¹ says the dealer. "Well, sixteen and a half." "No, God provide (me with better)." "Very well, sir, will sixteen and three quarters satisfy you?" The merchant replies: "Do not continue to worry me, my friend; enough of this annoyance; this is not the way to make a purchase." The customer, when the man talks like that and gets angry, puts on a quarter more and says: "Will you be satisfied with seventeen or not?" "Haven't you more than these seventeen pounds to give?" says the merchant. "No," says the other, "they've bought one at home for sixteen and a half, and I've now given you half a sovereign more than the one we have in the house." "Well," the merchant says, "I will say, great is the consolation of God.² God give you profit. Give (me) the money; whether for loss or for gain we have sold, and that is an end of it."

XI

A CURE FOR SUNSTROKE

When any one has had a sunstroke, the best thing is for him to let some one massage him from the waist to the neck, passing his hand along the spine, until he expels the sun, which then remains in the forehead rolled up into a round body like a grape. After the rubbing they put a handkerchief over this "grape," and crunch it with their teeth; the sun then bursts and explodes like an egg which has been left cooking over the fire too long. They next bring a little water in a coffee cup and melt a little salt in the water, and put some of this salt water into the man's ears. But before they pour it in, he turns over on his left side while they put it into his right ear, and the ear immediately begins to hiss like a steam-engine (shi - - - sh) or like an egg fizzing in butter over the fire. He then raises himself on the left side, and empties the right ear, the water draining out of it; and he finds the water in his hand burning hot, like water boiling in a pot on the stove, so great is the power of the sun. Afterwards he turns over again and lies on his right side, and the other ear hisses like the first, and his

2 2 ¹ The expression Yiftah Alla is for yiftah Alla 'alêya bi ghêrak
 . . (or perhaps bi ghêr bi'u bi t taman da). It is commonly used
 by the buyer when not satisfied with the price offered.

² *I.e.*, God recompense me for having sold so cheap.

head, after it had been swimming and turning round, gets clear, and he comes to himself again. Then they bring him a few native bezoar¹ lemons, say two or three, and make him drink them, and put him to bed and cover him up, and in the morning he wakes up feeling like a horse, and goes off to his work.

XII

THE SNAKE AS THE GUARDIAN OF THE HOUSE

People say that as long as the snake who guards the house remains in it, it is much better not to worry it so that it may not worry us; for if we worry it, or kill it, its mate may come, and finding, for example, a pot with some food in it or a jar of milk, breathe into it; and when it has breathed into it with its mouth, perhaps the owners of the place, or one of their children will be taken ill. But if one doesn't go near these serpent guardians who inhabit the house, or torment them, or kill any one of them, they on their part, even if the food is uncovered, watch over it and don't come near it, or breathe into it, or cause any kind of annoyance in the house. And throughout their lives, as long as they remain established in the house and hatch their eggs there and bring forth their young, they continue to watch over it. And some of the ancients say these are the lords of the houses, and we should not interfere with them, or strike them, or destroy them, since they are created beings, our Lord having created them with souls like ourselves; and perhaps, by reason of our not having worried them and their not having worried us, the advent of such as these will bring us good fortune, and after having been poor the Lord will make us prosperous in virtue thereof.

XIII

CEREMONIES ON THE BIRTH OF A CHILD

When the girl was born they brought tidings to her father that she was a girl; and he became somewhat angry that she was a girl. So they said to him: "Why do you get angry, my son? See, God's gift of a girl is a double gift, while that of a boy is one only." Then the man when he heard them speak thus, praised God and said: "Praise be to God, the Lord of

¹ See note to XX.

the worlds, we accept what our Lord has given us." And after the girl's birth, they brought her mother three pairs of chickens and a single one, and every day they cooked her a chicken, and the neighbours came to congratulate her; and when the seven days were completed, they brought her a few dried fruits and nuts and a few wax candles; and they bring¹ her a tray and put a little water in it, and they bring her an earthen water-bottle (the new-born being a girl), and place it on the tray, and three or four candles, which they lighted and put round the bottle and kept them alight until they burned out. And on the night following the child's birth, the midwife put her in a large sieve, and shook her in it two or three times, and the girl slept regularly in the sieve until the seventh day. Now, in the morning of the seventh day the midwife came, and they gave her a little salt, and she let it crackle (in the fire) through the quarter,² and collected together seventeen or eighteen children, and each one of them held a candle and called out: "Birgalâtak, birgalâtak, with a golden ring in your ears," for ten minutes. Then the children blew out the candles, and each kept the one which was in his hand for himself; and the midwife brought a little of the dried fruit (which she had got) for the seventh day, and distributed it amongst the children; and she took the rest and went away to her house. And so ended the ceremony at the birth, and on the seventh day, among the Arab poor; and may you live long and be prosperous.

XIV

THE HABITS OF THE WEASEL

They say that when the weasel is about to bring forth, she makes for herself a crevice or a hole and builds her nest there with a little hair, such as an old plait of the kind in which women do up their hair, or with some old bits of clothing, or a little cotton; then she hunts about the house until she chances on a necklace or a gold ring or silver bracelets or a veil with the nose ornament, the latter being of Venetian gold, and carries them away to her hole. And according to what people say, she will only bring forth on a piece of gold or silver jewellery. And when she comes into the house, she utters a foul, hideous

¹ Notice the change of the tense (§ 478).

² *I.e.*, the quarter of the town or village in which the ceremony took place. Hot embers are carried round, into which pinches of salt are thrown.

cry, which fills the whole house from top to bottom; and the people of the house call to her: "We have the bridegroom Mehammad in the house," imagining that she will run away at these words.

XV

THE SNAKE'S EYE

If a snake from outside, not being the guardian of the house, comes gliding along from the desert, making for a place where people are living, the guardian snake no sooner sniffs him from afar than he darts out against the stranger, and straightway drives him from the direction of the house. Then his honour returns to his hole; but the stranger maybe will leave his jewel¹ behind, as he is gliding away from fear in a hurry, and if some one is standing by at that moment, and his star is in the ascendant, he runs and picks it up, and the snake chafes and dies on account of the jewel by the light of which he used to move. For the snake is purblind and cannot see without the jewel; and if he gets separated from it, he becomes blind. And people say about this jewel that if our Lord gives it to some one, and he takes it to his house and gets a little bran, or a little sawdust, or something else, and puts it into an earthen bowl or any kind of vessel that may be at hand, and then places the jewel in the midst of them, and throws a tariff piastre under the jewel, and covers over the vessel and leaves it in an unfrequented place so that no one may tread on it, he will, when he gets up in the morning and examines the vessel, find two piastres for the one he had put in; and if he puts a piece of ten piastres, he will find two pieces of ten piastres, and if he puts two dollars he will find them to be four dollars; and they will go on increasing in such a way that whenever he puts in one thing he will find it two.

XVI

THE VALLEY OF THE DOGS

There was a man—and he is still alive—called Mehammad, of Damanhûr, in the Bihêra; and he was appointed to the English army at the time of the first war in the Sudan, that is to say, fifteen years ago; and his duties were those of a

¹ Snakes are believed to pick up jewels when they find them and use them as eyes, carrying them or pushing them in front of them.

butcher. He continued with the army throughout the expedition, and remained three or four years after it in the Sudan. Then when he wanted to journey to Egypt, and go home to his town, he walked along a road in the midst of the mountains, and there lost his way. And he walked and walked for two or three months until he reached a valley, called the Valley of the Dogs, all the men of the country being dogs, and the women human. And when he arrived amongst them the dogs immediately ran up¹ to him and surrounded him, and one of their magnates despatched some one to their king to bid him come and inspect this stranger, "for he is a human man." And the Sultan came and saw him and inspected him, and desired to entertain him; and the grandees, that is, the *omdas* of the country, wanted also to invite him to their houses. But when the Sultan demanded to entertain him the others withdrew saying: "When the Sultan has finished entertaining him, we too will entertain him at our houses." So the man went, and was entertained that day and that night at the Sultan's palace, and the Sultan amused and fêted his guest and showed him exceeding honour. And he slept in the Sultan's house, and took breakfast when he awoke in the morning; and they brought him coffee, and he drank and was pleased. Then the notables of the town came and wished the Sultan good morning, and said to him: "May your day be happy and blessed, your Majesty. We wish to obtain leave of you to take this guest and fête him at our houses." "Pray take him," said the Sultan. So they took him and fêted him; ten, twelve, or twenty of the grandees, they all fêted him, and their wives, who knew their husbands' language as well as the language of men, interpreted it to him in Arabic. Now one day, when the man had stayed about a month in the country, the daughter of one of the magnates (he was an *omda* in the town) said to her mother: "Mother, everybody has entertained this man, and we too must entertain him." "There is no objection," said her father; "we will entertain him." So he went to the house where the guest was being entertained, and asked leave to take him. "Certainly," said his host, "pray take him." And that night the man dined with them and enjoyed himself, the wife of his new host regaling him with food and drink and every luxury, for he was a fine young man of a handsome countenance. And the girl, his host's daughter, became enamoured of him and desired to marry him; and in the

¹ In the original read *garyîn*.

middle of the night, when her father and mother had gone to sleep, and the man was sleeping in the guest's chamber, the girl sprang up from her bed—for no sleep would come to her that night for her love of the man who was their guest. So she went to him, while her father and mother were deep in slumber, sleeping in a sweet sleep, and woke him, and said to him: "Let us be up, Master Mehammad." "Where am I to get up and go?" said he. "Wake from your sleep," she cried, "and sit up. I have a story to tell you." The man arose from his sleep, and sat up and said to her: "What will you, Lady Zebêda?" "I love you," she said; "do you, perchance, love me as I love you?" "I love you very greatly," said he, "but I cannot say so, fearing lest your father and mother kill me." "I wonder," she said, "if I bid them marry me to you, whether you will be able to stay here in this country or not? You must tell me first before I speak to them whether you consent to this or do not consent." "I fear to tell you," he replied, "that I do not consent, lest you go and denounce me; and if I tell you that I consent, still I cannot remain away from my children without seeing them, for I have now been five years in foreign lands without seeing my children. See now I have told you the truth, and whatever you decide I will act accordingly." "I will take my chance with you," she said, "and for your sake I will leave my parents and my country; but in God's name, good fellow, do not abandon me in a strange country, in your country I mean." "Could such a thing be permissible, Lady Zebêda," he replied, "I will carry you on my head.¹ I have no blessing but in you." So they set forth together, the girl and the man, and she put her hand in his; and they bought a camel and mounted it, and pushed forward on the road, and didn't stop until at length they reached the sea. And the girl had prudently seen to some provisions for the journey, and they ate and drank all the way of that which she had brought. And when they reached the salt sea, a distance of ten or eleven days from the Valleys of the Dogs, they got into a boat. Now, when the girl's father and mother rose from their sleep, they looked in vain for their daughter and the man who had been their guest. They ran round the town searching for them, but could find no scent or trace of them. So they hastened away, and, being accustomed to recognise the trail which people leave as they walk, they went straight on—husband, wife and children, little boys and girls

¹ I will always be with you and attentive to your wants.

—all mounted on camels, until they arrived at the sea, having covered the distance of twelve days in ten; then they got down from their camels. And the father began to bark at his daughter and to call to her saying in the jargon which they talk: "Come back, daughter, and leave this treacherous man; return to your mother and your father and your brothers and sisters." She replied: "You may wail or you may not wail, but I will not return." So, finding themselves defeated, they went back to their country, grieved on account of the girl, and said: "Let her go away; it is as though she were dead." And the man took the girl with him, and went from steamboat to train until he reached his town, Damanhûr of Bihêra, and went to his home; and he put the girl in a house all to herself, and drew up a contract with her, and married her. And his other wife asked for her so that she might entertain her at her house, but her husband feared for the girl lest she poison her, and would not consent to let her go to her. So she continued to pass her time in joy and happiness, and bare him sons and daughters, and is living with him to this day. And so ends the story of the Valley of Dogs, where the men are dogs and the women are human.

XVII

THE SYRIAN AND EGYPTIAN MERCHANTS

There were two merchants, the one Syrian and the other Egyptian, and they were partners, and used to visit all the towns in company with one another; and whether waking or sleeping, or eating, or drinking, were always together. And when they had derived a profit from their commerce and become rich, so that each one desired to take his share and return to his country, the Syrian took the portion which fell to him out of the business, profit, and capital, and took leave of his companion, saying: "May our next meeting find you prosperous;" and they saluted one another and embraced one another, and each wished the other a safe journey and a prosperous return. Thus, sir, the Syrian departed and journeyed to Syria, while the Egyptian returned to Cairo. And as soon as the Syrian reached his village, he went to his home and saluted his family and his neighbours, and settled down in his house. But one night, as he lay awake on his side, with his ear on the pillow,¹ he began to think of the commercial

¹ *Lit.*, on the lobe of his ear, implying that he was lying at his ease.

enterprises in which he had been engaged with the Egyptian merchant and to go through his accounts, and he bethought himself that there was still a maiyidi¹ to his credit against the Egyptian merchant. "Great God, man!" he said, "here's the Egyptian merchant, who was your partner, owes you a maiyidi! Get up at once and hurry off to Cairo and demand it of him, and never think of letting him keep it." He rose at once, and started to journey from Syria for the express purpose of recovering the maiyidi which his partner owed him. But just at the time that the Syrian was about to arrive in Cairo, that is, as he was entering by the iron gate, the Egyptian was thinking within himself and saying: "Good God, man! there's a maiyidi to your debit in favour of your partner, the Syrian merchant. My heart tells me that the man will perhaps come from Syria to demand this maiyidi of me." And as he was still pondering over the matter, the Syrian suddenly appeared at the door of the house. He listened, and recognised his voice, and said to his wife: "I want to speak to you, wife, about a certain matter." "What is this matter about which you want to speak to me, husband?" said the wife; "is it something good, I wonder?" "Don't you know," he said, "who this is knocking at the door?" "No," said she. "But I recognise his voice," said he, "and know who it is; it's the Syrian merchant come to get the maiyidi which I owe him." "Shall we not open the door to him, then?" said she. "No," said her husband, "wait till I have escaped by the roof." He then quickly leaped down from the roof and ran away."² And his wife opened the door to the Syrian, and asked him whom he wanted. "I want my partner, Mr. So-and-so," he said. "But he's gone to the Hedjaz,"³ said she. "Very good," he replied, "it's of no consequence, for my donkey, which I have brought with me, has foaled on the way, and I must build her a manger for herself and her young, so I'll wait here in Cairo till he comes back." When seven days had passed, the Egyptian found on reconnoitring that the Syrian was still close at hand, so he said to his wife: "The best thing is for me to pretend to be ill, and then pretend to be

¹ Or mēyidi, a very small coin, equal to about half a mite. It is not now in use.

² *Lit.*, ran away and leaped down from the roof. This kind of inversion is not uncommon in the language of the lower classes.

³ *I.e.*, on a pilgrimage to Mecca.

dead; and when I'm dead, they'll take me to the cemetery and bury me, and what can he get from me when I'm buried?" He practised this wile then and died; and they took him and buried him, and shut the door (of the vault) on him, and left him and went away. Now amongst the people who followed his funeral was the Syrian merchant, and he was saying to himself: "What, man! will you come all the way from Syria, and put yourself to this trouble, and forfeit all the money you've spent? Better by far that you go when the night is well advanced, and take from him your due." So in the third hour of the night¹ the merchant went to the door of the vault, took a knife from his pocket, and, sitting down by the side of the dead man, said to him: "I will have my due though it be from your flesh or a bit of your winding-sheet." The Egyptian started, sat up in his winding-sheet, and threw it off from him, saying: "What! you come all the way from Syria for the sake of a single maiyidi?" "And you, Egyptian," said the Syrian, "what did you mean by jumping from the roof of your house and running away when you heard me knock at your door, and telling your wife that you had gone to the Hedjaz; and why, when you found that I had the patience to remain seven or eight days hanging about your house, were you afraid to put yourself to any expense on my account?"² All the money that I have spent in food and drink I have spent out of my own pocket, while you take yourself off over the roof and then drop into your house again, and pretend to be ill, and pretend to be dead, and let them bury you alive in the tomb, all for the sake of the maiyidi. By God, I'll take a piece of your winding-sheet if I can get nothing else, in place of my maiyidi." "My brother," said the Egyptian, "I am neither dead, nor is there anything the matter with me. Tell me now what is your counsel?" While they were talking in this way, there was a band of robbers who had just been plundering a safe full of treasure, and were perplexed where to find a place in which to divide their booty. They searched in vain, till at length, as they wandered about carrying it away with them, they arrived at the cemetery where was the tomb of the Egyptian. The robbers observed a candle burning in the tomb, and one of them exclaimed: "Let us go down, my men, into this lighted vault, and there divide the booty amongst ourselves." So they went down—twenty or thirty of them—

¹ *I.e.*, three hours after sunset.

² And showed me no hospitality.

taking the treasure with them. Thereupon the Egyptian said to the Syrian: "Now your chance has come; let us both pretend to be dead, and lie down in the vault whilst these people come down, and see what they will do. Maybe something of what they have with them will fall to our lot." So they both lay down, and the robbers descended to divide the treasure amongst them; but when the division had been made, one of the band¹ remained without anything, not having received his share of the money. Therefore, having with them a silver-plated sword, equal in value to one share, they said to the person who had not received any portion: "We are going to give you this sword, So-and-so,² for your share." He consented, but they then said to him: "Very good, fine fellow, we will give you the sword for your share, but on condition that you strike these two dead people lying together." "What! my brothers," he said, "shall I strike them when they are dead? Would it not bring shame on us?" "What is that to you?" said they; "these are the conditions we make with you, and if you don't strike them with the sword, we have no share for you." "And why, pray,³ should I be left without a share?" he said; and, seizing the sword in his hand, rushed at the two dead men to strike them, when suddenly the latter sprang upon the robbers, driving them out of their senses with terror. They fled, and left the money and left the sword, each one running in a different direction. Then said the Egyptian to the Syrian: "So you see, my brother, this is what God has given us; the Lord has bestowed upon us good fortune in abundance. It has come to us in substitution for others, and it has come to us unlooked for." Well, as soon as the robbers had turned and run away, the Egyptian sat down to divide the money with the Syrian. They divided it into two parts, each one taking half. "Take your portion," said the Egyptian to the Syrian, "and go away to your country in safety, and I will take my portion and go home to my house." "But, my friend," replied the Syrian, "I want my maiyidi; I will not renounce my right." "Are you not contented, brother, with all this wealth?" said the Egyptian. "Are you still looking to get one maiyidi from me?" As they were talking together in this way, they looked up and found one of the robbers peering through the window of the vault. While he was still

¹ *Lit.*, one of their comrades.

² Calling him by his name.

³ Masalan is used like *par exemple* in French.

looking at them from this window,¹ the Egyptian sprang to his feet and snatched from him the cap which he was wearing on his head. The robber took fright and ran away, and the Egyptian said to the Syrian: "Put the cap against your maiyidi, and don't worry either me or yourself; you have now obtained your due, and I have obtained mine, and the Lord has given us abundance of good fortune." And they took leave of one another, and each returned to his home.

XVIII

THE ABYSSINIANS AND THE PYRAMIDS

People say of the Pyramids that at the end of time, when the day of resurrection is at hand, the Abyssinians, because of their great numbers—for they are as numerous as the ants—will come with their kings and their wazirs and their armies and all their belongings, with their women and children, and will go straight to the Pyramids, and the Pyramids will appear to their eyes as lumps of solid gold; and they will quarrel with one another on the sides of the Pyramids, and assault and strike one another. And one will obtain a little only and another much; and they will slay one another, and will all disappear in a moment of time² as though they were drowned in the sea, and their toil will be of no avail.

XIX

ŞABÂĤ IL QURÛD WALA ŞABÂĤ IL AGRÛD

An *agrûd* is a man who has no beard or moustache and whose face is smooth and even like a woman's. And he who meets such a man first thing in the morning feels annoyed for the whole of the day. "God protect me from him," he says. "Great God!³ to think that that evil-faced man should have been the first to greet me with his loathsome 'good-morning'; that I should have met his face first thing on rising and no other! The Lord grant that the morning may pass off well this day, for I augur ill from the face of this hairless man.

¹ *Lit.*, hole, aperture.

² *Lit.*, in a draught of water, *i.e.* in the time it takes to swallow a draught of water.

³ *Lit.*, O Conqueror! O Knowing!—epithets applied to God.

What can we do? Evil is ordained by destiny." As the proverb says: The greeting of an ape¹ rather than the greeting of a hairless man.

XX

THE GARDENER AND THE LEMONS

There was a certain gardener who used to eat every day in the morning forty native bezoar lemons² with their peel. One day as he was walking in the street he was met by a magician. Now the magician, as they say, holds in his hand a palm wand made from the branch of the palm-tree. And on it is written a spell. And they say that no sooner does he tap a person on the head with this wand than that person—man, woman, or child—follows behind him. Well, seeing the gardener walking in the street, and noticing that he was a plump and fat man, he straightway tapped him on the head with the wand, and he started to follow him; and the two proceeded together until they entered the magician's house. Then the magician imprisoned him, locking the door on him; and then went off to entrap somebody else. Presently the gardener, beginning to feel the gnawings of hunger in his stomach, said to himself: "Get up, man, and look for something to eat in this man's house." Now he was not aware that the man was a magician, and that there was poison stored in the house; so when, in the midst of his search, he found an earthen basin uncovered, he raised the edge of it with his hand, and under it he discovered a dish, and in the dish something of a yellowish colour and dry. Seeing that it was yellow—of the colour of lentils when bread is soaked in them—and being overcome with hunger, he said to himself: "Since you're hungry, my boy, here's this lentil broth which you've found before you; eat of it until you're satisfied; or eat it all, if you can manage it, and be hanged to it."³ What can he do to you? If he comes

¹ The plural is used in the original to rhyme with *agrûd*.

² The *lamûn baladî*, as distinguished from the *lamûn hindî* and the *lamûn hilw*, is supposed to be an antidote against poison and to have general restorative powers. The Arabic *banzahêr* and the English *bezoar* are corruptions of the Persian word *bâdzahr*, which is composed of *bâd* (wind) and *zahr* (poison), and so means that which blows away or dispels poison.

³ *Alf sana* is used in the same way, meaning "the devil I care!" And so *alf sana 'alêh!* "so much the worse for him!"

looking for it and asks me about it I'll tell him I ate it out of hunger." So he sat down and ate it all up and enjoyed it. And at that moment the magician returned, and opened the door, and went in with the men, women, and children whom he had entrapped from outside, made them sit down somewhere, and shut them in. Then he said to himself: "Before you get to work, my boy, have a look at the stuff which you are storing," and went to look for the dish under the earthen basin. But he found nothing in it; it was just as if it had been washed out with water. He called to the gardener and said to him, "Come here, man." "Yes," said he, "do you want anything?" "Where's the dish?" said (the magician). "Indeed, sir, I ate it because of my hunger," replied (the gardener). "How can you have eaten it, man? It's a thing that kills. How can you have eaten it?" "It hasn't killed me," said the gardener. "Why, I found it delicious, and thought it was lentil broth, so I ate it." "And what, pray, was your original calling?" "From my youth upwards till now," said the man, "I have been a gardener, and every day, sir—and this is the truth—I breakfast on forty bezoar lemons." "You're a clever fellow," said the magician, "and you have saved your life. I have been continually storing up all this time (I don't know) how many months, or rather how many years, I have taken to collect what you have now consumed in one hour. Come, good fellow, depart in safety and go to your business. God make smooth your path. You have saved your life." Then said the magician to himself: "What are you going to stay to do in this town now that all your years' hoardings have gone in one second? It were better that you go home to your own country." So he set free the people whom he had brought, and told them too to go about their business. And he departed and went to his own country. And the gardener, when he returned to his village, told this story to all his compatriots, and one person repeated it to another till everybody got to know about it. And little children continue to talk of it since the time of the Khedive Ismail Pasha.

And they say that when the magician catches the people, and brings them into his house, and shuts (the door) on them, he has already prepared a large copper cauldron holding two goatskins of water, and lighted the fire underneath it; and he brings the people, and hangs them up by their feet, leaving their feet upmost, that is, with their heads down in the cauldron; and they say that whilst he hangs them in this way, the intense heat

of the fire causes the human¹ poison to descend from the nails of the feet to the hair of the head (and drop) into the cauldron. And when one person has been drained, he takes him away and brings another, and hangs him up in his place. And they say that the magician carries away to his Sultan this poison, which he distils from human bodies; and it is at the Sultan's command that he comes to Cairo and collects it.

XXI

CONJURING DERVISHES

There are certain dervishes who² will take hold of a sword with their hands at the two ends, and saying, "In the name of God, God is very great," will straightway strike themselves with it on the stomach or on the shoulder. And their Caliph will place a dervish on the right and another on the left; and the man who has the sword in his hands will lie down on the ground and place the sword on his stomach, and the Caliph will come and press with both his hands, and (then) put his two hands, one on the shoulder of each of the dervishes, and stand with his two feet on the back of the sword and press with them to the utmost extent of his force, till the sword is buried in the man's stomach. The latter will then get up, and the people will look and find that no blood has flowed from his body nor anything happened to him; and, immediately the Caliph draws out the sword with his hand, he wets his finger with saliva from his mouth and passes it over the stomach of the dervish where the sword was. And the little children will put an iron spike in their mouth and pass it through both cheeks, and fix a lemon on each end of the spike. And the children of some of the dervishes will take the glass bowl or cup of an oil lamp in their hands, and straightway bite it with their teeth and swallow it down into their stomach. And of other sects, full-grown, bearded men will hold a snake in both hands, and then bite it and crunch it in their mouths—flesh, bones, and all—and swallow it down without leaving a trace of it. Others will take a bit of live coal, a burning ember red-hot throughout, and swallow it right away.

¹ *Lit.*, the poison descends from the human beings on account of the intense heat from, &c.

² *Lit.*, there are people among the dervishes, one of them (*i.e.* who).

XXII

THE FELLAHEEN AND THEIR DAUGHTERS

If the fellaheen see one of their daughters talking to a young man, who, like herself, has arrived at the age of maturity, they warn her, both her father and her mother, saying to her: "For shame, girl; don't walk with So-and-so's son." And if, after warning her, they see her walking again with him, or some one else, her father, if he be a fellah of Upper Egypt, will say to her: "Daughter of a buried father,¹ if I have told you once I have told you two or three times not to walk with that son of people underground.¹ Why don't you hear what I say? You had better take care and go away home." The girl takes herself off and goes to her father's house, and her mother says to her: "Where have you been, my girl?" "I was fetching water from the river," she says, "in the pitcher, and father saw me and ran after me and beat me, and told me to go home, and I took the pitcher and ran home in haste." Her mother says to her: "I told you, lass, not to go and fill your pitcher or anything else from the river. Since you don't listen to what I say, your father will kill you; he'll not let you escape. You'll see, my girl, that, as he minds, so it'll be." At length, when the man had caught the girl three, four, or five times, he grew very angry with her, and said to her: "I keep talking to you, girl, but you won't listen to what I say. I will do with you so that the crows and kites² will not find the scent of you. I'll leave no trace of you on the surface of the earth." But the girl ventured again to leave the house, and walked with the youth with whom she had been going about. Her father saw her, and said to her: "So you are still going about with this lad, while I'm looking for you east and west³ without finding you till just

¹ These are insulting expressions used only in Upper Egypt. *Manbûsh* and *medaffis* are practically identical in meaning, *nabash* and *daffis* signifying "to dig in the ground." A father will call his own child the son or daughter of a dog, and worse than that.

² *Tiyûr* is used mostly of the larger birds, and perhaps in particular of the above, but the singular *têra* is sometimes used of a fly or flies, the original sense of the word being maintained.

³ We should say right and left. The Arabs generally describe the position of objects by the points of the compass, which are always known to them on account of their turning to the east at prayer.

this moment, when I caught sight of you." Now the man had a pickaxe with which he was hoeing in the field, and he said to the girl: "Wait for me here; I want to go home with you." The unfortunate girl did not understand; and, the term of her life being accomplished, sat waiting in the field until her father returned with the pickaxe, which he put on his shoulder; and then, taking the girl by the hand, walked away towards the desert, until he reached the foot of a high hill. There he dug a hole with the axe, and brought the girl to it, and killed her with a blow of the axe, and buried her under the hill in the hole he had dug; and after he had thrown her in and filled up the earth over her,¹ he went away to his house. And when he came there the girl's mother questioned him, saying: "It is now night, son of (So-and-so),² and the girl hasn't come back since she went to take you the bread in the field." "Look here, woman," he replied, "what are you going to talk and fuss and clamour for? If you're not going to keep this story of the girl secret, I shall go away and leave the village and everything in it." "That's very well," said she, "but why should you be annoyed because I'm annoyed about the girl?" "Well," said he, "I'll tell you all in one word, and don't you talk or let out on me or anything. I saw the girl with the lad five, six, or seven times, and walking with him, and I said to her, 'Come away, girl, don't run about with that boy,' but she didn't listen to me; and so at last, when I couldn't get the better of her, I took her in my hand to the desert and struck her with the pickaxe, and dug her a hole and threw her in, clothes and all, and then came along home. Now, I've told you all about her, and you must see what you had best do." "And how could you strike her and kill her, Abu 'ammu?" she said. "I struck her," he repeated, "and killed her with the axe; yes, I slaughtered her, and she has gone to her account. Consider now what you will do." "And how can I restrain my anger," she said, "on account of my daughter?" "Be angry or not, woman, as it pleases you," said he. Thereupon the woman shrieked and shouted in her grief for her daughter. And at that moment the night patrol happened to be in the village, and heard her cries;

¹ § 589.

² Among the lower classes at least a woman will call her husband by his father's name with *ibn* prefixed, or by one of the children's names with *abu* prefixed. Similarly, the husband may call his wife *binte 'ali*, or *umme Mehammad*, or whatever the name of her father or child may be.

and, just as the man was about to deal her a death blow in his wrath at her denouncing him by her weeping and wailing, and was looking around for a knife, the men of the patrol sprang upon him, and seized him and pinioned him, binding his arms behind his shoulders with a rope of hemp (which they so harden with pitch that you would take it for iron), and put iron fetters on his feet; and two men dragged him along, one on the right and one on the left. And so, keeping the culprit between them, his wife following behind, they took him away to the seat of the government, and handed him over to the police of the province.

XXIII

THE WOMAN AND HER COW

There used to be a story in the villages about a woman who had a young cow. This cow the *shêkh il balad*,¹ demanded from her in order that he might work it without payment in the plough or on the thrashing-floor.² The woman was alarmed on account of her cow, and said to the sheikh: "I cannot give her to you. She is the means of my livelihood and the livelihood of my children, and they are orphans and are dependent on me." But the *shêkh il balad* would not hearken to her, and called upon her to pay the government taxes. And when she said, "I have no means," he took the cow from her by force, sent for a butcher, and caused him to slaughter it. Then he cut it up into pieces, and sent for thirty, forty, fifty, or sixty people of the village, whatever was the number of the pieces; and each one received a piece at the price of a dollar—say, sixty pieces for sixty dollars; and the sheikh took the money and put it in his pocket. Then the woman said to him, weeping: "I want the price of my cow, or my cow herself, and she is worth a hundred and twenty dollars." But the sheikh replied: "I have nothing of yours; go and make your complaint where you will." So she went to the governor of the province and complained to him of the *shêkh il balad*, saying: "Your Excellency the Governor, the sheikh of the village of So-and-so, which is my village, demanded of me the taxes on the land; and I said to him, 'I am the mother of orphan children, and I have no money now; (have patience) till some falls to my lot.' But he replied: 'It

¹ The sheikh of the village was formerly next in importance to the *nâzir* or *ma'mûr* of the district.

² The thrashing-floors are in the open air in Egypt.

is impossible; I cannot be behindhand in (the payment of) government money.' So he used tyranny with me, and wrested my cow from me by force, and sent for the butcher and slaughtered her, and cut her up into pieces, sixty pieces, and each piece (he sold) for a dollar." "And how much was your cow worth, lady?" said the Governor. "A hundred and twenty dollars, your Excellency," said she. The Governor sent for the shêkh il balad, and called the woman, and the persons who had bought the pieces of the cow's flesh, and the butcher himself who slaughtered the cow; and when the people were collected, he ordered the sheikhs of all the villages to assemble, and sent for the kadi of the province, and said to him: "What, your Excellency the kadi, is it lawful that we should do with this man after the manner in which he has wronged this woman in (the matter of) her cow?" The kadi said to the governor: "The butcher must deal with this man as he dealt with the woman's cow; that is to say, the butcher must slaughter him and divide him into pieces, and distribute the pieces amongst the sixty persons who took the pieces of the cow, each piece at two dollars, that is in all sixty dollars, the price of the cow for which the woman has demanded judgment; this by order of the kadi and by order of the Governor." So the executioners came and bound the arms of the shêkh il balad behind his back, and threw him on the ground; and the butcher slaughtered him; and they cut him in pieces and divided him among the sixty persons, each piece at the price of two dollars; and the Governor ordered the butcher to receive the man's head as his wages, just as he had received the head of the cow as his reward for slaughtering it. And the woman took the money, the price of the cow, from the hand of the Governor, and blessed both the kadi and the Governor for having avenged her of the man.

XXIV

THE GIRL AND THE TREASURE

There was once a girl, a maiden of ten or twelve years, who had a stepmother. And her stepmother was always sending her to wander about the desert and to pick up rubbish and chips of wood (to light a fire) for baking and cooking. And one day, as the girl was walking along, she found a window opened, like a hole in the ground, and she saw that it shone as the colour of silver. She descended and filled her basket to the brim, put it on her head, and took it home to her father's house and gave it to her stepmother, saying: "Take this, stepmother." The

woman looked at the basket and saw that there was money in it. "Where did you get this from, girl?" she asked. "I brought it from the desert, mother," she said; "I found a hole, as I was going round gleaning, and I filled the basket and came away." "But go again and bring some more," said the woman, "and I'll give you a nice dinner." The poor girl took the basket and went back again, because of her stepmother's desire of the vanities of the world, and began filling her basket from the treasure. But the first time was the only one for her, for the allotted term of her life was accomplished. The opening where the treasure was closed in upon her, and the girl, though still alive, was perishing of thirst. At that moment her father had gone home to his house and asked his wife about his daughter, saying, "Where is the girl So-and-so?" She replied that this and that had happened, and that this was the first time, and that she had sent her to bring some more. The man was vexed on account of his child, and asked his wife in what direction she had gone; and she told him in such and such a direction. And when he went to search for the girl in the place of which his wife told him, he heard the voice of some one crying, and found it to be his child's, and perceived that she was crying under the ground. He called, "My child (So-and-so);" and she answered, saying two or three times: "Father, I'm thirsty, bring me some water." He dug down towards her to a depth equal to the height of two or three men, but could not reach her, and only heard the voice far off in the distance. So he said to her: "I have no power to help; this is a judgment which God has pronounced against you, and your fate has allotted to you just so much as you had of life on the earth." And he left his consolation to God and said: "God remit your sins, and pardon you." And afterwards he built a fountain over her, and every day he fills the pitchers of the passers-by that they may drink from it.

XXV

THE ADVANTAGES OF TATTOOING

There is a kind of tattooing which people practise on their arms. If a young man is in love with a girl, he gets a *fiqâ*¹ or

¹ The *fiqâ*, or, in the literary form, *faqîh*, was originally a person well versed in the religious law, but is now applied to a teacher in a *kuttâb* or elementary school, or to any one who can recite the Koran. The "h" returns in the plural—*fuqaha*.

a woman to write her name on his arm. For instance, he sends for a gipsy woman, and says to her: "Tattoo my arm with this name," and she tattoos it for him. And these women will go through some of the quarters (of the town) crying out: "We manifest and divine well; we tattoo well; we arrange the shells well in rows;¹ let him who is strong tattoo himself, or look into the future, or learn his fortune." And some of the respectable women in the villages of the fellahen tattoo their chin with three lines and a dot, or their forehead with three dots, as an ornament, so that they may look charming and please their husbands, who perchance will love them all the more for the tattooing. And an unmarried girl will tattoo her left arm with a wheel, in the form of the circumference of the cog-wheel of the *saqya*,² and her forehead too; and then with the tattoo marks on her arm under the wrist, and wearing a couple of silver bracelets, and jewellery on her neck, and rings in her ears, and a black gown over a white *gallabiya*—all these things give her a charming appearance. They tattoo a man's breast also on account of his having inhaled certain fumes. There was a man who was seized with an ailment which caused him to be very thirsty and to drink an inordinate quantity of water; and he was eating three times as much as usual, but the food didn't assimilate or have any good effect. So he took counsel with himself, and said: "I had better ask some one advanced in years," and went and consulted a man of about seventy. "O uncle of So-and-so,"³ he said, "I have been taken ill in such and such a way."⁴ The man said to him: "Perhaps, my son, you stood one day⁵ warming yourself over a stove, and found the heat pleasant, being cold when you first came to stand there; and perhaps the cause of your ailment is that a woman had previously placed some frying-pans with fish in them on the stove; and you, through want of proper attention, not having realised that the fish had been placed on the stove,

¹ They throw down the shells, and tell the fortunes from the manner in which they chance to lie.

² The *saqya* is the vertical wheel which raises the water in earthen pots, and to it is fixed the horizontal cog-wheel turned by a cow or buffalo.

³ A man will often be addressed as the uncle of some one else instead of by his own name, just as a father may be addressed as the father of his son.

⁴ Describing the nature of his ailment.

⁵ § 443 n.

allowed the fumes of the fish to rise on to you from the stove, and that's what made you ill. Or perhaps you were thirsty, and, being lazy, slept with your thirst on you, knowing that you were thirsty, but sleep getting the better of you on account of the heaviness of your head, and this thirst is the cause of your illness. So the best thing is for you to go to a gipsy woman and let her tattoo you on the breast." And he went and had himself tattooed as the man bade him, and then got well.

XXVI

LUNATICS OR SAINTS?

There are people who walk in the street and chatter to themselves, thinking perhaps of the worship of God, and absorbed therein, and some of them wearing old tattered or patched clothes, and others going naked; and they call them maniacs, or lunatics, or saints. And it is the custom of a saint not to take money or accept anything from anybody; and if they do take anything, as money or clothes, they distribute them amongst the poor people; or if they eat and drink, they live on a portion of the money they get and distribute the rest. But nobody can discover what they eat and drink, or whether they sleep or not. Only our Lord knows about them. And people go and visit them if they are living;¹ and some people sit down before them, and whilst one is thinking of a matter inwardly without communicating it to them by speech, they will tell him if there is any good in it; and if there is not, they will say: "There will be no good result from this," or "Do not walk in this road, or go on this expedition, or go to this village, or in this direction."

XXVII

THE FIQI AND HIS ADMIRERS

One night there was a recitation of the Koran on the occasion of a wedding, and at the same time the ceremony of the circumcision of a boy; and there was a fiqi reciting, who had a beautiful voice; indeed, he had a great reputation as a reader.

¹ If they are dead they may visit their tombs and make votive offerings, deceased saints being popularly regarded as capable of interceding with the Deity.

And there was a crowd collected, sitting and listening to him, and suddenly some one sprang up and said: "God bless me! what a beautiful voice that young man who is reciting has." Thereupon his father, who happened to be present, went and slapped the boy on the cheek. The boy began to cry, and the people, hearing him, ran up and said to the father: "What's that for, fellow? Shame on you! Why did you strike the boy?" "The arrow has passed," he said, "and praise be to God that all has thus ended well." And the reason why the *fiqî's* father struck him in this way was that he was anxious for him on account of the evil eye, lest he be envied, but by reason of the blow nothing happened to him but what was good!

XXVIII

A CHARM AGAINST THE EVIL EYE

When a young child is taken ill his family say that perhaps some man or some woman, whom they mention by name, has cast the eye of envy upon him; and they get a little salt and let it crackle (in the fire) in front of him; or they may get a rag from a bit of some old garment, cut it up with a pair of scissors, and, without anybody seeing them, fumigate the child with it; that is to say, they burn it on the fire with the salt and a bit of crystallised alum from the druggist, and let it smoke, so that the child may smell it, and as soon as they have fumigated him with this charm he recovers.

XXIX

EFFECTS OF THE EVIL EYE

If there is a *zûr*¹ in an Arab's house full of water or something else, and it happens to fall off its stand and tumble on the ground, the woman of the house becomes worried and frightened, and her heart beats, and she exclaims: "What's going to happen, I wonder, in the house?" But afterwards, perhaps, she says to herself: "Why should you worry yourself, girl? Perhaps some misfortune or other was about to happen on account of some noxious glance or envy on the part of some man or woman, somebody having come into your house and

¹ A large earthen filter.

seen the bed and (sleeping) place prepared, and perhaps when he came in he sighed without saying *ma sha' alla*;¹ and this is the reason why this has happened, and God be praised it has ended thus."²

XXX

CHARMS AND TALISMANS

If the child is a boy of three, five, or six years, and some one wants to draw a picture for him and burn it (as a charm) against the evil eye, he gets a bit of paper and a needle or a pin, and holding the paper in his hand cuts it out in the shape of a man, and pierces it with the needle, saying as he does so: "This for the eye of So-and-so and So-and-so," naming the people, men or women, who he supposes have cast the eye of envy on his son or daughter. And after he has pierced the paper through and through, he takes a match, and holding the paper in his hand and pointing it towards the child in front of his face, lights it and lets the wind blow it away (as it burns), and the child gets rid of the evil eye. Or they take a bit of (the child's) clothing; for instance, if it is a girl, they take her handkerchief from her head, if she has perspired in it since she was ill; or if it is a boy, they take the cap in which he has perspired, and carry it to one of the *fiqis* who knows how to measure it, and knows how to write talismans for children. And when the *fiqî* measures the bit of clothing, he understands the malady from which the child is suffering, and opens his book and calculates the stars, and writes the talisman in accordance with the child's star, namely, a verse of the holy Koran. And the child's mother takes the talisman from the *fiqî* with his free consent and in faith (on her part),³ and gets it bound in a bit of red, yellow, or green morocco leather—no matter which—for the price of a small or a big piastre, and she then hangs it round the child's neck with a piece of tape or ribbon, passing it under his left arm. And as soon as the child recovers by virtue of the talisman, the woman takes the *fiqî* his reward according to the arrangement between them.

¹ Commonly pronounced *ma shalla*. By saying "God's will be done," a person is supposed to avert the evil eye.

² *I.e.*, that nothing worse has happened.

³ That is, believing in its efficacy. Otherwise, it is not likely to produce the desired effect.

XXXI

TURNING ASIDE THE EVIL EYE

Here, in Cairo, when any one is taking into his house a water-melon, or a couple of pounds of meat which he has bought for his children, some man or woman of the class of jealous people whose eyes affect and influence¹ others will say: "Bless me! that man's buying things and carrying them into his house every hour. What a good profit such a person must be making! —either in some good post in the service of Europeans or in the mansions of some Turkish Pasha." And perhaps at the moment at which such people are sitting and talking and gossiping in this way, the man will give the thing to his wife, and she will get a little hibiscus and some mallows, and cut up her morsel of meat, and slice her a couple of onions, and put her atom of butter into the pot; and directly she has thrown it all in,² whilst she is standing in front of the pot, she will suddenly look and see the pot jump of itself from off the stove, and upset on the ground without any one giving it a push or coming near it. And at the moment the pot has upset, her husband, who had gone out, will come back from his work, and she will say to him: "Don't be angry, father of So-and-so;³ we've spent ten or twelve tariff piastres on the pot, but the arrow has passed into it, and it has upset of itself." And he will say to her: "As I was coming in by the door of the house the woman So-and-so saw me; but God be praised that it has turned aside into the food, and (the pot) has upset, (the dart of) their eyes passing with it." And if anybody, whether a man or woman, sees a person as he is coming in with a water-melon, or anything else which he has bought for dinner, and he sees them too, he thinks they may be people with a jealous eye, and says: "Would that I hadn't seen them or they seen me; perhaps, man, as they have seen you, the water-melon will fall and split of itself, and you won't either eat or drink of it." And if the melon doesn't split, perhaps he will quarrel with his wife or his children; and when the quarrel happens, or after he has got it over and recovers himself, he says: "No doubt, So-and-so,⁴

¹ *Lit.*, roam over. For *betishrah* read *betisrah*.

² *Il hittitên* = all this little lot.

³ See XXII. *n.*

⁴ Addressing his wife.

we have had this angry mood on account of the glance of So-and-so, who saw me as I was coming in with the water-melon."

XXXII

WHY IT IS GOOD TO KEEP PIGEONS

The presence of pigeons in a house is a protection for the children, for the children of the evil jinn will not enter a house where there are pigeons; and the reason of this, they say, is that the pigeons commemorate our Lord and proclaim the unity of God, and cry "Ya Ra'ûf."¹ Those which cry "Ya Ra'ûf" are the white Greek pigeons with feathers on their feet and a tuft of feathers on their head. And those who say "Allâh! Allâh" are the black Yemen pigeons, smaller than the Greek and delicately made. The native pigeon commemorates God, but the two other kinds commemorate Him more than the native one. The latter is white, or rather of a mixed brown² and white colour and spotted all over. There are native fowls too, and among them the cock with ten claws on his feet and white all over. He too, they say, is a protection for the house, and the house in which he lives remains blessed and prosperous; and when he begins to crow at the time of morning prayer, the cock which sits on the throne³ hears him and calls to prayer after him.

XXXIII

WHY DOGS SHOULD NOT BE ILL-TREATED

When a mangy dog comes to any one's house he should not beat it or ill-treat it. It is far better to give it a piece of bread, and send it away gently; for the dog may be one of our brothers, the jinn, who wander either in the day or at night in the form of dogs and cats. And if a woman or a man gets a stick and beats them, she or he may become possessed, the jinn entering their arm or leg, or in the case of the woman, the whole of her body, and then they are taken ill.

¹ O merciful (God).

² Ahmar may be used of a brown colour verging on red.

³ A throne in heaven or in one of the seven heavens.

XXXIV

HOW PERSONS BECOME POSSESSED OF DEVILS AND
HOW THEY GET RID OF THEM

If a person knocks on the ground with his foot or anything else whilst he is bathing in the bath, and one of the jinn happens to be at that moment in the place where he knocks, he becomes immediately possessed, and gets ill in body on account of the jinn possessing him; nor does he recover until he visits one of the sheikhs; for by constant visits to the sheikhs he may be able to throw off the illness. But there is also a learned class of *fiqi* who are thoroughly versed in writing, and these are able to write a talisman for him to carry on him; and possibly, on account of his wearing this talisman, God will take him by the hand and heal him, and the spirit will depart from him. And the women too—if one of them, for instance, has gone to bed, annoyed with her husband because he has married another wife over her, or one of her children or relations has died, and she wakes up with a start from her sleep and takes some water with which she has washed her face or her hands or her feet, and throws it away in the latrine¹ without saying “with permission,” the spirit or the jinn takes possession of her; and when her family perceive that she is possessed, they take her to visit the sheikhs, and she continues to visit the one from whose attendance she gets relief until the devil departs from her.

XXXV

HAUNTED HOUSES

The abode of the jinn is in the baths or the latrines or deserted places where nobody lives, or in the hills and caverns of the desert; and some of them are red and others black. And

¹ The jinn are believed “to choose as their principal places of resort, or of occasional abode, baths, wells, the latrina, ovens, ruined houses, market-places, the juncture of roads, the sea, and rivers. The Arabs, therefore, when they pour water, &c. on the ground, or enter a bath, or let down a bucket into a well, or visit the latrina, say, ‘Permission!’ or ‘Permission, ye blessed!’ (Destoor! or, Destoor yá mubárakeen!).”—LANE, “Arabian Nights,” Notes to the Introduction.

+ 1/2 N,
d/ 1/1 basmda
20

a person may be sleeping alone, as, for instance, a bachelor, or a widow if it's a woman, in a deserted house which he or she has hired, and because it is deserted and unoccupied by human beings the jinn have made their habitation there. And such a person may hire the house and move his furniture in without knowing that it is haunted, and perhaps the very first night that he sleeps there he may, since he has no children or wife with him, suddenly hear a knocking in the house as he is lying in the dark, and will spring up in alarm from his sleep and light a lamp or a candle; and as soon as he has lighted the lamp, he will hear no more knocking or anything else. But if he puts it out and lies down again, he will perhaps find the knocking has begun a second time; then he will get up and relight the lamp, and sit up the whole of the night without getting a wink of sleep, until at last the day dawns and he escapes without harm. But if he does not strike a light, perhaps one of the jinn will appear to him in the shape of a dog, or a cat, or a lion, or a hyena, or a hare, or any wild beast. Indeed, they are able to appear to people in the form of any kind of animal, or in that of a human being. And as soon as they appear to any one, they run against his hand or foot, so that he wakes with a start. And then, if he knows how to recite, he will perhaps get up and perform ablutions, and say a short prayer,¹ and recite the *Sama-dīya*² thrice over and the *Āyat il Kursī* once, and go to sleep; and if there were any of the jinn inhabiting the house they will all run away. But before one goes into a latrine or a deserted house, he should say: "I take refuge with God from Satan the stoned,"³ and when he has entered he will be protected from everything, because he has taken refuge with God from Satan and all the jinn, and come out again safe and sound, without anything having happened to him. And in the month of Ramadan, by reason of the fast and the calls to prayer from the Minarets, and the constant reading of the Koran in the houses, and the continual recitations in the mosques,—by reason of all this, and the giving of alms also, the jinn are kept imprisoned, from the first of Ramadan to the end—until the Minor Feast.⁴

¹ *Lit.*, a couple of prostrations.

² *I.e.*, the 112th chapter of the Koran, named the *Ikhlaṣ*, declaring the unity and eternity of God.

³ An epithet of Satan in the Koran.

⁴ As distinguished from "il 'id il kebīr," which takes place after the pilgrimage.

XXXVI

THE MÂRID

If a person wanders in the desert by himself among the country villages in the direction of Giza or the Pyramids, or in other lonely spots, where Bedouin robbers are always lurking in the hope of finding some one unaccompanied and seizing him, and with him perhaps an ass or a she-ass, or a foal, or a full-grown or young camel, and some of these men meet him and find with him one of these animals, or some money or clothing, they take it from him and kill him; nor do they listen to him when he says to them: "Have mercy and let me go, since you have taken what belonged to me," unless, perhaps, his is a long life. If his life is a short one,¹ they will say to him: "Why should we let you go, man? You'll perhaps go and tell tales to the police, or babble to the people of your village, and then the police will get news and come and seize us and take us to the station, and send us away to the White Nile, or put us in the convict prison of Giza or Tura. It is far the best that we should leave no trace of you." And then they slaughter him and bury him, and fill in the ground over him and leave him. Now, when they leave him, he remains for a day or three days, or four or ten, whatever it may be, and then turns into an afreet, taking the form of a donkey, or a hare, or a cat, or a dog, or a wolf, or a hyena, or a tiger, or a lion, or a monkey, or an ape, or, in short, of the form of anything whatever. And if someone be walking alone in the desert, and the afreet has taken the shape of a donkey, not knowing that it's an afreet, he gets on his back and says to himself: "Anyhow, this donkey will take me as far as my village." And when the man is on his back the height of the donkey is at first a metre only; then the rider suddenly finds that it has risen to three or four metres. And if he has a knife with him, and takes it out of his pocket and draws the blade from its sheath, the afreet will say, on seeing him take it from his pocket, since afreets have a fear of weapons as well as of fire: "Be so good as not to strike me, and I will take you as far as your house." And then from being four metres high he will become one only, and will convey the man to his house, and afterwards skip about like a real donkey and say: "If it had not been for this weapon, my man, I would have led you astray and made sport of you."

¹ If he is not destined to live long.

And another day, when that man or any other is walking in the desert with a loaded gun, and the same afreet appears to him in the form of a hyena or a wolf, and he shoots him with his gun, he becomes an afreet called a *mârid*, of a height of ten or twelve metres. And if one can recite over him the verses of the Kursi or the Şamadiya, the *mârid* thereupon immediately packs himself off and goes his way. Now, the *mârid* is unable to move from his place in the same way as when he was an afreet, and they say that if one fires a shot or two at him and hits him he turns into an old slipper.

XXXVII

HOWLING DOGS

If a dog stands and howls in front of a street or a house where people are living, those who hear him say: "What's the matter with you that you are howling? What's going to happen, pray?" and to themselves they say: "Perhaps some one is about to die in this quarter here, or in the house in front of which he is standing."

XXXVIII

MISCHIEVOUS AFREETS

When the schoolboys come out (of school) to go home to their houses, whether in Cairo or the villages, the little children of the jinn of the evil class will be waiting for them directly they come out of the door, but in an invisible form, so that they see the schoolboys as they come out without the boys seeing them; and they try to trip them up, but the schoolboys tread them under foot and kill them.

XXXIX

THE SPIRITS OF THE DECEASED

When a person has died and been buried he will perhaps become visible the same night to the people of the house in which he died, and appear before them because his spirit is still present in the house. And his family will bring two *fiqis*, or one only, to recite the Koran; and they may see him in the course of the three nights in their sleep, and after three nights they will not see him, either in reality or in vision, so then the *fiqis* take their pay and go away. But this notion which people have in saying that there is a ghost in the house

comes merely from the talk of women and little children, the men considering that it is ill-founded. Perhaps a weak-hearted man may say, "I have seen a ghost," but when he tells this to a man of reading or to one of the *fiqis* or *ulemas*, they say to him "This phantom is not that of the man who has died (in his bed), but it was present in the house before his death," and they demonstrate that it is the spirit of one who was killed in the place previously.

XL

SHOOTING STARS

When people see a star falling from the sky, they say of it that it has descended on a devil and burnt him; but the authentic story is that it falls on a cultivated field, and maybe burns it, or on a garden, the fruit or trees of which it burns, or it falls on the ground and is extinguished.

XLI

THE MEZAIYARA ¹

In summer time, when you go out after noon, in the fiercest heat of the middle part of the day, when the air is burning hot like fire, and the ground under you seems ablaze with sparks, you may suddenly see the mezejara appear on the surface of the earth leaping along; and if you look again you will see that she is clad in a white shawl and wearing nothing but white. Sometimes you will see one of them with her children sitting by her side or on her lap, or running about and playing round her while she sits down. Next you will become aware that she is hailing one by the name by which one is called, saying: "You, So-and-so!" in a loud voice; and as she has called you by your name, you answer; and, looking a moment later, you will see her sitting idle and all huddled together, with her hands hanging loosely by her side, and saying: "It's me, your mother; don't be afraid." Then, as you approach her, you find her moving from her place, but without walking on her legs, like a kite filled with the wind. And if one has still his term of life before him, he will say to himself: "That's all very well, man; but what can your mother have come to do here in the desert? You may be sure that this is the mezejara they talk about." And you'll see the whole of his body tremble and shake, and his limbs become

¹ More commonly pronounced mezejára.

rigid. Then he'll turn and run away; and as he runs she will bound after him like a ball. Now, suppose he can recite the *Şamadîya* or the *Âyit il Kursî*, and continues reciting as he runs, he will at last get a *qaşaba*,¹ or two or three *qaşabas*, in front of her. And as soon as he finds that he has distanced her, he will say: "Praise be to God, the Lord of the Universe, in that our Lord has brought me away from her in safety." But if he does not escape from her, they say that she has breasts of iron, and these have forks the points of which are like needles; and when a person approaches her instead of running away, she gathers him to her bosom, and the forks are seen to enter his breast and come out at his back, and then he falls and dies.

XLII

THE AFREET OF THE MURDERED MAN

People have a belief that when some one strikes another with a weapon, as a sword or a knife, and kills him, the spirit of the murdered man appears in the weapon and knocks on it, saying: "So-and-so has killed me." And if the weapon is in his (the murderer's) house, it continues knocking on it all night, interrupting the sleep of the inmates. So they complain to the murderer, he being of their family, and say to him: "This weapon of yours prevents us from sleeping all night. Why do you deprive us of sleep? Take your weapon away from here, or else a guest may come and pass the night in the house, and wake from his sleep and hear the knocking of the weapon, and maybe the afreet will tell him that So-and-so has killed him. The best thing by far is to keep your weapon away from us, lest the guest, when he hears what the spirit says, go and inform the police. In short, the object is to find some plan (of getting rid of it) which you can carry out; therefore think of one, and either throw it down the well or in the river, or else get a gun and load it and fire it into the weapon, and the spirit will turn into a piece of an old slipper and we'll either light the stove with it or throw it away in the desert; and not a soul will tell any tale of us, and we shall live like sultans for the rest of our time."

¹ A *qaşaba* is a little more than $3\frac{1}{2}$ metres.



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