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**Syrian Dialect as Recorded in the
Ad-Durra^t al-muḍīya fī al-luḡa^t at-turkīya,
a Dictionary Dating from the 15th Century**

The Syrian dialect of Arabic which in most cases nowadays is being included to the same family of northern dialects, together with the Lebanese and Palestinian, has become known and subjected to scientific investigations and descriptions as late as the end of the 19th century. Already in a handbook prepared by J. Harfouche and published in 1894¹ were quoted numerous phonetical and grammatical peculiarities as well as words appearing in the spoken language. In 1898, Aqlīnūs Dā'ūd the bishop of Damascus mentioned some phonetical alternations characteristic of Syrian dialect, such as, for example, the elision of short vowels and the disintegration of consonant groups².

The Arabic-Mamluk-Kipchak Dictionary Ad-Durra^t al-muḍīya fī al-luḡa^t at-turkīya dated back to the 15th century³ deserves here to be mentioned as one belonging to a range of extremely rare and at the same time early materials relating to the Syrian dialect.

The vocabulary of that monument and, in particular, the phrases noted in the Kipchak language with their Arabic equivalents in the Syrian dialect constitute the subject of this article. The contents of Chapter XXIV of the Dictionary represents *a sui generis* collection of conversations in the form of questions and

¹ J. Harfouche, *Le Drogman arabe ou Étude pratique de l'arabe parlé pour la Syrie, la Palestine et l'Égypte*, 1st ed., Beirut 1894.

² This material was published by Aqlīnūs in "Al-Mašriq" I, 1898.

³ The Ms. is now preserved in the Biblioteca Laurenziana, Florence (Ms. Orient. 130). Most chapters of the Dictionary were published by A. Zajaczkowski in R.O. XXIX 1-2, 1965 and XXXI 1, 1968.

answers as well as short sentences informing about their nature. The contents of the dialogues offers a convincing evidence that there existed on the part of Mamluks, under whose domination Syria was in those times, a need of oral communication in everyday affairs with the use of local Arabic language. It follows from the text that it may justly be referred to the town of Aleppo (Ḥalab) and therefore considered as the first example of a Syrian dialect spoken in that town and recorded in a written form.

There also exist in Latin characters some texts of this dialect which were prepared by Europeans as, for example, a list of 225 words included in Hermannus Torrentinus's work,⁴ the words and phrases collected by Arnold von Harff⁵ during his peregrination or those contained in the description of a journey made in the years 1519–1522 by Antonio Pigafetta.⁶ However, in view of this rather scarce collection of transcribed recordings of the Arabic spoken in the area of Syria, Palestine and Egypt⁷ the most interesting seems to be the transcribed text of an unknown authorship from the early 17th century written in a form of a short dictionary and Arabic-Spanish conversation-book.⁸ The above-named text is now being prepared for publication by the author.

The author of *Ad-Durra^l al-muḍīya* used the Arabic alphabet in a way to point out the pronunciation of words differing from classical language. Thus he returned the vocalisation characteristic of literary language but, at the same time he introduced additional marks (*fathā*, *kasra*, *sukūn*) facilitating the reading of a given word in accordance with its colloquial pronunciation. Hence, in all cases where in the dialect the vowel was not pronounced he often added a *sukūn* and did not preserve the vocalisation of the classical Arabic:

you know (*masc.*) (*ta'rifu* >) *ta'ref* تَعْرِفْ

man (*raḡul^{un}* >) *raḡul* رَجُلْ

⁴ Hermannus Torrentinus (Hermann van der Becke), *Elucidarius carminum et historiarum vel vocabularius poeticus continens fabulas, hystorias [...]* Item [...] *vocdbulis communibus Saracenorum in latinum translatis. Sequuntur quedam communia vocabula de idiomate Sarracenico in latinum translata de Terra Sancta, Argentinae* 1503.

⁵ Published from a manuscript by E. von Groote and J.M. Hereble, *Die Pilgerfahrt des Ritters Arnold von Harff von Cöln durch Italien, Syrien, Ägypten, Arabien, Aethiopien, Nubien, Palästina, die Türkei, Frankreich und Spanien, wie er sie in den Jahren 1496–1499 vollendet [...]*, Cöln 1860.

⁶ Published for the first time by Carlo Amoretti, *Primo viaggio intorno al Globo terraqueo ossia Raggunaglio della navigazione alle Indie orientali [...]*, Milano 1800.

⁷ Recordings made by both Harff and Torrentinus contain a considerable number of printer's errors and phonetic distortions thus making it in many instances impossible to properly decipher the forms and to establish the meanings of words.

⁸ This Ms is preserved in the collections of the Library of the Wrocław University. Its Turkish-Spanish part has been published, cf. T. Majda, *Rozwój języka tureckiego w XVII wieku (Rękopis z 1611 r. ze zbiorów Biblioteki Uniwersyteckiej we Wrocławiu, sygn. M. 1529)*, Warszawa 1985.

for (or) to
you have
you went
The vowel
through adding

town (*ma*)

I know (*n*)

you weep

whereas *tā'm*

nounced as 'a

Where in

damma a *kas*

Yūnis (*Yū*)

In the most

to *fathā* a *kas*

e.g.:

come! (*ta*)

brothers ()

town (*ma*)

As far as
are concerned
thor of *Ad-D*
not evidenced
sonants, the
dentalized 'z'
tongue base.

The method
is not always
absent in the
a rule is not
that the tran
always care f

The collo
definitely de
and consonan
difficult to st

for (or) to the ameer (*lil-amīri* >) *لِلْأَمِيرِ* *lil- amīr*

you have won (the field or victory) (*ġalabta* >) *ġalabt* *عَلَبْتُ*

you went (*ruḥta* >) *ruḥt* *رُحْتُ*

The vowel 'e' (*ā*) formed as a result of reduction the vowel 'a' is marked through addition of *kasra* to *fathā*, e.g.:

town (*madīnat^{un}* >) *medīne* *مَدِينَة*

I know (*masc.*) (*a'rifu* >) *a'ref* *أَعْرِفُ*

you weep (*masc.*) (*tabkī* >) *tebki* *تَبْكِي*

whereas *tā'marbūta* is noted with 'hā' (*ḥ*) like in Turkish and Persian and pronounced as 'a', 'e'.

Where in classical language the vowel 'u' is pronounced as 'i' in addition to *damma* a *kasra* was placed by the author as, for example:

Yūnis (*Yūnus*) *يُونُس*

In the most rigorous manner marked by him was the dialectal ending 'e' where to *fathā* a *kasra* is added with the following ending form 'ha'(a) marked by *sukūn*, e.g.:

come ! (*ta'āla* >) *ta'āle* *تَعَالَى*

brothers (*ihwa^{tun}* >) *ihwe* *إِخْوَة*

town (*madīna^{tun}* >) *medīne* *مَدِينَة*

As far as many other phonetic peculiarities characteristic for Syrian dialect are concerned, no definite answer can be found to the question whether the author of *Ad-Durra^t al-muḍīya* was able to properly mark them or were they still not evidenced as e.g. the elision of short vowels between the two unaccented consonants, the prefix 'b' in the Present Tense, the transition of the affricate 'j' into dentalized 'z' or the lack of the epiglottic consonant 'q' and 'g' produced at the tongue base.

The method applied in *Ad-Durra^t al-muḍīya* for recording of dialectal features is not always strictly observed and so, for example, *sukūn* and *kasra* are sometimes absent in the same or similar grammatical forms whereas *nunation*, which — as a rule is not marked — may be found in three words. It seems therefore probable that the transcriber who knew how to vocalise texts in classical Arabic did not always care for dialectal distinctions.

The colloquial material contained in *Ad-Durra^t al-muḍīya* does not allow to definitely determine, basing exclusively upon the marking system, the vocalic and consonantal structures within the text of the work under discussion. It is also difficult to state whether or not the phonetic and grammatical alternations that

are known as such those dating from the later period were already present in the 15th century. It proved a particularly difficult task to define whether already then the shortening of the long vowels occurred. It can, however, be admitted that the placing of a *sukūn* above the long sounding vowels like 'i', 'u' had to point to such a process.

According to Garbell⁹, dialectal alternations in Arabic were occurring as early as in the first centuries of the existence of Islam in the newly conquered areas, mainly under the influence of the local spoken languages as, for example, the Aramaic in Syria although it is difficult to exactly determine the time in which the separate phonological alternations took place. Disintegration of the Abbaside Caliphate into a number of politically independent regions had, no doubt, greatly contributed to the development of Arabic dialects. Garbell named four basic stages in the development of dialects, viz.: the first coinciding with the early centuries of the Caliphate until the 9th century, the second lasting from the 9th up to the 10th century, the third from the 11th up to the 15th century and the fourth lasting from the 16th until the 18th century.

The dialectal material contained in both *Ad-Durra^t al-muḍīya* and the texts in Latin script are to be referred to the third of the above-named stages, i.e. that during which further process of phonological alterations, such as e.g. the combining of phoneme 'q' with *hamza*, or of the suffix 'h' (*šāfo* < *šāfoh* < *šāfahu* = 'he has seen him') took place. It is namely the period in which the new vowels — *e*, *o*, *ē* (< *eī* < *aī*), *ō* (< *aw*) came to existence, 'ā' following guttural consonants was transformed into *ə*: *šəl* (< *qāl*), *šəm* (< *qām*) and the transition — *iC* > *eC* fixed. The above process, however, is not clearly evidenced by vocalisation found within the text of the work. There is evidence that these changes took place in the Syrian area. The late Professor A. Zajaczkowski while working on its Turkish vocabulary found a number of facts which could suggest it. The Syrian lexical elements may also be found in another Arabic-Mamluk dictionary viz. *Bulḡat al-muštāq fi'l-luḡāt at-Turk wa-l-Qifṣāq*.¹⁰ Prof. A. Zajaczkowski who was the first to stress the importance of the *Ad-Durra^t al-muḍīya* for dialectological and lexical investigations. In its text may be found words that could justly be called "Syrian regionalisms" as e.g. *ramīs* 'lamb', *durrāqīn* 'peach', *šalabi* 'barber', *weḥiṣ* 'bad, ugly', as well as those derived from Persian e.g. *ḡāmikiye* 'soldier's pay'; *bās* 'to kiss' or from Turkish as *buḡa* 'beverage made of barley or millet'.

⁹ J. Garbell, *Remarks on the Historical Phonology of the East Mediterranean Arabic Dialect*, "Word", vol. 14, No 23 (1958), pp. 303–332.

¹⁰ A. Zajaczkowski, *Vocabulaire arabe-kiptchak de l'époque de l'État Mamelouk*, partie I, *Le nom*, Warszawa 1958.

Both the
allow us to c
tenses and m

Singular
1st pers. *anā*
2nd pers. *anta*
Segal: *īnt*,
Masc.
3rd pers. *hu*
Masc.
Plural
1st pers. *nahū*
(Barthé)
2nd pers. *antum*
īntu
Masc.
3rd pers.

Singular
1st pers. — *ānā*
2nd pers. — *ānta*
Masc.
3rd pers. — *āhu*
Masc.

wāḥid — 'son'
kull — 'every'
ayy — 'what',
mā aḥadan —

Morphology

Both the part containing dialogues and the dictionary of *Ad-Durra^t al-mudġiya* allow us to determine numerous forms of pronouns, adverbs, particles as well as tenses and moods characteristic for the Syrian dialect.

Personal pronouns

Independent forms

Singular

1st pers. *anā*

2nd pers. *ant* (Barthélemy: *ént*, *ente*; Nakhla: *ent*, *ente*; Kuhnt: *éante*; Segal: *īnt*, *intā*)

Masc.

3rd pers. *hu* (*huwe?*) (Barthélemy: *hū*, *hu*, *hūwe*; Segal: *huwwe*)

Masc.

Plural

1st pers. *naḥnā*, *naḥnu* (appearing once in a dialogue and once in the dictionary) (Barthélemy: *neḥne*; Danecki: *neḥna*; Segal: *nihnē*)

2nd pers. *antū*, *antum* (solely in the dictionary) (Barthélemy: *'entu*; Segal: *'intu*)

Masc.

3rd pers. — (absent)

Suffixal forms

Singular

1st pers. — *ī*. — *nī*

2nd pers. — *ak*

Masc.

3rd pers. — *u* (*o ?*)

Masc.

Plural

— *nā*

— *kum* (nowadays: — *kon*)

— (absent)

Indefinite, demonstrative and interrogative pronouns

wāḥid — 'some, someone, certain'

kull — 'every, everyone, all, whole (nowadays: *kill*)

ayy — 'what, which'

mā aḥadan — 'nobody, none' (Barthélemy: *ma ḥadan*; Segal: *mā ḥāda*)

la-aḥadan — (nobody, none) — 'whom, for anyone' (Barthélemy: *la hada*)
ayy min kān — 'anybody, anyone' (Nakhla: *ayya el-kān*; Barthélemy: *emen kān* — perfect)
hadā, hadā — 'this' (Barthélemy: *hāda*; Segal: *hād*)
hadāk — 'that' (in dictionary) (nowadays: *hadāk*)
man — 'who' (nowadays: *mīn*)

Adverbs

hunā — 'here'
lahunā — 'here' (direction) (nowadays: *lahōn*)
hunāk — 'there'
lahunāk — 'there' (farther)
fī ayn — 'where, where to' (Barthélemy: *fayn, fēn*; nowadays: *wēn*)
mīn ayn (ayna) — 'wherefrom'
aymetā — 'when' (Barthélemy: *ēmat, ēmta, aymata, eymtīn*; Segal: *'ēmat, 'ēmta, 'ēmtīn*)
ayš — 'what' (Nakhla — Aleppo: *ayš*; nowadays: *ēš, šū*)
layš — 'why' (Barthélemy: *layš, lēš*; Makhla — Aleppo: *layš*; nowadays: *lēš*)
liminn (limmin ?) — 'when, while' (Barthélemy: *lammen*; nowadays: *lamman*)
ḥattā — 'so that'
hakada — 'so, in this way, in this manner' (in Lebanon: *hēked, hayked*; nowadays: *hēk*)
mawda (with negation *mā*) — 'nowhere'
wa illā — 'besides, in addition to, also' (Barthélemy: *wella, wulla*; nowadays: *willa*)
walāš — 'nothing' (Barthélemy: *walāš, lāš*; nowadays: *walāš*)
šuwayyā — 'a few, a little' (Barthélemy: *šuwayya*; nowadays: *šwayy*)
fisa — 'rapidly, at once' (Barthélemy: *idem*)

Particles

mā (in combination with a verb) — 'not'
mā — in combination with the Imperative it is used to reinforce the meaning = 'do'
lā — 'not'; in combination with the imperative it means 'not'
l — 'for'; in combination with a personal pronoun it serves to express possession, e.g. *lī* — 'for me'; *lak* — 'for you', and constitutes an equivalent of verb 'have'
ind — 'at'; in combination with a personal pronoun it serves to express possession, e.g. *indī* — 'at, to me, I have'
alā — 'for', to e.g. *alayk* — 'for you' (nowadays: *alēk*)

Singular
 1st pers. *a*
 2nd pers. *ta*
 Masc.
 3rd pers. *ya*

1st pers.
 2nd pers. *m*
 Masc.
 3rd pers. *m*
 angry'
 Masc.
 Plural
 1st pers. *na*
 2nd pers. *ta*
 Masc.
 3rd pers. (a)

Singular
 1st pers. *fat*
 not drun
 2nd pers. *re*
mā kalla
 Masc.
 3rd pers. *ha*
 Masc.

Plural
 1st pers. *ruh*
 — 'we have'
 2nd pers. *aš*
 3rd pers. (ab)

Verb

Present Tense

Singular

1st pers. *a'ref* — 'I know'; *ahāf* — 'I fear'2nd pers. *ta'ref* — 'you know'; *taṭlub* — 'you want'; *tahāf* — 'you fear'

Masc.

3rd pers. *yaḥubb* — 'he likes'

Negative form

1st pers.

2nd pers. *mā ta'mal* — 'you do not do'; *mā taḥaddet* — 'you do not talk'

Masc.

3rd pers. *mā yatakallam* — 'he does not speak'; *mā yanġād* — 'one should be angry'

Masc.

Plural

1st pers. *narūḥ* — 'we go'; *mā narūḥ* — 'we do not go';2nd pers. *tarūḥū* — 'you go'

Masc.

3rd pers. (absent)

Perfect

Singular

1st pers. *fataḥt* — 'I have opened'; *akalt* — 'I have eaten'; *mā šarabt* — 'I have not drunk'2nd pers. *rekebt* — 'you have gone. you have galloped'; *ġi't* — 'you have come';
mā kallamt — 'you have not told'

Masc.

3rd pers. *ḥaddet* — 'he has accounted'

Masc.

Negative Form

Plural

1st pers. *ruḥnā* — 'we have gone'; *mā ruḥnā* — 'we have not gone'; *mā aštaraynā* — 'we have not bought'2nd pers. *aštaraytū* — 'you have bought'

3rd pers. (absent)

The descriptive tense formed of the active participle of the 1st form with the personal pronoun added expresses the Present: *ant qā'id* '(you) sit' or 'you are sitting'

Imperative Mood

Singular

2nd pers. Masc. *aṭla'* — 'look!'; *ašrab* — 'drink!'; *amši* — 'go!'; *rūḥ* — 'come!'; *aktub* — 'write!'

Plural

2nd pers. Masc. *ašrabū* — 'drink!'; *kulū* — 'eat!'; *takallamū* — 'speak!'

With the negation *lā* : *lā teġi* — 'don't go!'; *lā taḍḍarib ma'ī* — 'don't fight with me!'

With the particle *mā* : *mā taqūl* — 'do tell!'; *mā ta'kul akl* — 'do eat!'; *mā taġīb* — 'do bring!'

In the Imperative Mood of the 2nd pers. sing. masc. the prefix 'a' appears, e.g. *aṭḥaddet* (class. *taḥaddat* = 'have a talk!'; nowadays: *ṭḥaddat*). According to Barthélemy's opinion it is a parallel form.

Sometimes after personal forms of the verb there appears additionally an independent personal pronoun stressing the person denoted by means of a suffix as e.g. *lā, mā a'refak ant* — 'no, I don't know you (you)', *ayš ta'refnī anā* — 'do not know me? (I)'.

The same is the case with nouns and particles:

'*indī anā* — 'at me' (or 'with me'); 'I have' (I); *anā lī* — 'I have' (I); *ant baytak* — '(you) your house.'

The transcriber's errors in verb forms: رَحْتُ (phrase 41) instead of: تَشْعُوْ (phrase 154) instead of: ° تَشْعُوْا

Phonology

The narrowed 'e' which is marked by the author with the *fatha* and the *kasra* constitutes one of the most characteristic phonetical features of *Ad-Durra' al-muḍīya*. Formation of the narrowed vowel 'e' has led to its elision in the modern dialect in unaccented position. Maybe, already in those times the vowel 'a' marked with *fatha* in unaccented syllables was pronounced like 'ä' (ə).

The transition *u > i* in the name Yūnus ~ Yūnis is also characteristic of the dialects of the northern region.

There a
rekebt 'mo
e.g. at'allin

In the I
afrah (ifrah
with the s
explanation

taqūl, تَوْخ

The epe
before a pe
asibnī 'let m

The pre
does not ap
'amuse you

There a
into plosive

taḍri(u)
mouth or ja
beat with t
ayš ġe't taṭ
ne istersen
you know?"

ta'āle 'in
my face')

1. *ant ta'*
Do you
2. *na'am,*
Yes, I
3. *aṭla' la*
Look h
4. *ant mi*
From v

There are another characteristic features like the transition $i > e$ (*rakibtu >*) *rekebt* 'mounted a horse'; or variances of vowels in ortography or pronunciation, e.g. *at'allimū ~ at'allamū*.

In the Imperative Mood of the 2nd person a transition $i > a$: *aġrī (iġrī)* 'run!' *afraḥ (ifraḥ)* 'enjoy yourself' can be found. The marking of a long sounding vowel with the *sukūn* would point to the probability of abbreviating it, although this explanation seems to be not justified in all instances, e.g.: *تَقُولُ لِي* *teqūl li*, *تَجْعَلِي* *teġ'ī*

taqūl, *تَرُوحُ* *tarūḥ*.

The epentic vowel 'i' appears sometimes in the Imperative and Indicative before a personal suffix — *nī* : *būsInī* 'kiss me', *taḥubbInī* 'you love me', but *asībni* 'let me alone!', *tabġudnī* 'you hate me'.

The prefix 'a' appears in the 2nd pers. sing. in the Imperative in places where it does not appear in classical language: *atalla* (< *ṭalli*) 'look!', *atfarraġ* (< *tafarraġ*) 'amuse yourself!', *at'Allemū* (< *ta'llamū*) 'make known!'.

There also may be found numerous examples of a transition of interdentals into plosives: $\underline{d} > d$: *kidub*, but *kidb*, *hakadā*; $\underline{t} > t$: *aṭhaddet*, but *keṭīr*.

Turkish patterns

taḍri(u)b ḥanak 'you are speaking much, fastly' (verbatim: 'to beat with mouth or jaw') Turk. *lāf vurmaq* (from Pers. *lāf / zeban / zadan* — verbatim: 'to beat with the tongue'); *ġā' fī šuġl* 'he has come for work' (Turk. *bir işte keldi*); *ayš ġe't taṭlub* 'you have come (while coming)', 'what do you want?' (Turk. *keṭib ne istersen*) *ayš ta'mel bi-ismī* 'do you know my name?' (Turk. *bilir misen* 'do you know?')

ta'āle 'indī anā 'come to me, come nearer' (Turk. *kel qatumba* — 'come before my face')

Dialogues

1. *ant ta'ref bil-turkī?*
Do you know Turkish?

أَنْتَ تَعْرِفُ بِلْتُرْكِي

2. *na'am, a'ref.*
Yes, I know.

نَعَمْ ، أَعْرِفُ

3. *aṭla' laḥunā!*
Look here!

أَطْلَعُ لَهْنَا

4. *ant min ayn(a) ma(e)dīne?*

From what town are you (are you coming from)?

أَنْتَ مِنْ أَيْنَ مَدِينَةٍ

5. *anā min ma(e)dīne(tu) (!) Ḥalab.*
I am from the town of Ḥalab.
6. *ayš ġe't taṭlub?*
You have come (while coming), what do you want?
7. *anā lī ḥāġe ḍarūra.*
I have an important matter.
8. *mā taqūl lī!*
Tell me!
9. *ant raġul radiyy.*
You are a bad man.
10. *ant layš taqūl hakaḍā?*
Why are you saying so (telling in this way)?
11. *layš taqūl hakaḍā?*
Why are you saying (in this way)?
12. *ant layš taštumnī?*
Why are you uttering curses against me?
13. *ant mā taḥāf mina' Llāh.*
You do not fear God.
14. *ant taḥāf mina' Llāh?*
And you, are you fearing God?
15. *anā aḥāf mina' Llāh.*
I am fearing God.
16. *ant taqūl hakaḍā.*
You are saying so only to tell something.
17. *ta'ale laḥunā!*
Come here!
18. *ant ta'refnī.*
You know me.
19. *ant mā ta'refnī.*
You do not know me.
20. *anā 'a'refak.*
I know you.
21. *ayš taṭlub?*
What do you want?
22. *anā aḥubbak.*
I like you.

أَنَا مِنْ مَدِينَتِهِ حَلَبَ
أَيْشُ جِئْتَ تَطْلُبُ
أَنَا لِي حَاجَةٌ صَرُورَةٌ
مَا تَقُولُ لِي
أَنْتَ رَجُلٌ رَدِيئٌ
أَنْتَ لَيْشَ تَقُولُ هَكَذَا
لَيْشَ تَقُولُ هَكَذَا
أَنْتَ لَيْشَ تَشْتُمْنِي
أَنْتَ مَا تَخَافُ مِنَ اللَّهِ
أَنْتَ تَخَافُ مِنَ اللَّهِ
أَنَا أَخَافُ مِنَ اللَّهِ
أَنْتَ تَقُولُ هَكَذَا
تَعَالَى لَنَا
أَنْتَ تَعْرِفْنِي
أَنْتَ مَا تَعْرِفْنِي
أَنَا أَعْرِفُكَ
أَيْشُ تَطْلُبُ
أَنَا أَحِبُّكَ

23. *ta'ale*
Come
24. *ta'ale*
Come
25. *ant ta*
You go
26. *ant tal*
You ar
27. *ant tas*
Hurry
28. *ant taq*
You sp
29. *ant ten*
You are
30. *ant tas*
You are
31. *ant tes*
You he
32. *ant ta'*
You sw
33. *ant ted*
You lau
34. *ant teb*
You we
35. *ant tes*
You are
36. *layš mā*
Why ar
37. *anā asr*
I am lis
38. *lā tegī*
Don't a
39. *lā tahr*
Don't e
40. *ant ruh*
You hav

أَنَا مِنْ مَدِينَةٍ حَلَبَ
أَيْشُ حُجَّتْ تَطْلُبُ
أَنَا لِي حَاجَةٌ ضَرُورَةٌ
مَا تَقُولُ لِي
أَنْتَ رَجُلٌ رَدِي
أَنْتَ لَيْشَ تَقُولُ مَكَا
لَيْشَ تَقُولُ مَكَا
أَنْتَ لَيْشَ تَشْتُمْنِي
أَنْتَ مَا تَخَافُ مِنْ اللَّهِ
أَنْتَ تَخَافُ مِنْ اللَّهِ
أَنَا أَخَافُ مِنْ اللَّهِ
أَنْتَ تَقُولُ مَكَا
تَعَالَى لَنَا
أَنْتَ تَعْرِفْنِي
أَنْتَ مَا تَعْرِفْنِي
أَنَا أَعْرِفُكَ
أَيْشُ تَطْلُبُ
أَنَا أَحْبَبُكَ

23. *ta'āle 'indī!*
Come to me (come nearer)!
24. *ta'āle 'indī anā!*
Come to me!
25. *ant ta(e)gī.*
You go (are going).
26. *ant tal'ab.*
You are playing (amusing yourself).
27. *ant tasta'gel!*
Hurry up!
28. *ant taqūl.*
You speak (are speaking).
29. *ant tenḡāḏ.*
You are angry.
30. *ant tasteḡī.*
You are ashamed.
31. *ant tesma'.*
You hear (or: are listening to).
32. *ant ta'ūm.*
You swim (or: are swimming).
33. *ant tedḡak.*
You laugh (or: are laughing).
34. *ant tebkī.*
You weep (or: are weeping).
35. *ant teskar.*
You are drunk.
36. *lays mā tesma' minnī?*
Why are you not listening to me?
37. *anā asma' minnak.*
I am listening to you.
38. *lā teḡī qarīb!*
Don't approach!
39. *lā tahrub!*
Don't escape!
40. *ant ruḡt lil-amīr.*
You have come to the ameer.

تَعَالَى عِنْدِي
تَعَالَى عِنْدِي أَنَا
أَنْتَ تَمْجِي
أَنْتَ تَلْعَبُ
أَنْتَ تَسْتَعِجِلُ
أَنْتَ تَقُولُ
أَنْتَ تَبْغَاضُ
أَنْتَ تَشْتُمْنِي
أَنْتَ تَسْمَعُ
أَنْتَ تَعُومُ
أَنْتَ يَضْحَكُ
أَنْتَ يَبْكِي
أَنْتَ يَشْكُرُ
لَيْشَ مَا تَسْمَعُ مِنِّي
أَنَا أَسْمَعُ مِنْكَ
لَا يَمْجِي قَرِيبَ
لَا تَهْرُبُ
أَنْتَ رُحْتَ لِلْأَمِيرِ

41. *anā mā ruḥt lil-amīr.*
I have not come to the ameer.
42. *lā takdīb!*
Don't tell lies!
43. *ant raḡu^(un) ḡiyd.*
You are a good man.
44. *asta'ḡil!*
Speed up!
45. *ant galabt.*
You have won (victory).
46. *rūḥ būs yadde al-amīr!*
Go and kiss the ameer's hand!
47. *rūḥ.*
Go!
48. *wa ayḡan.*
Also, too, as well as.
49. *ant ṣa'lūk.*
You are poor.
50. *ant ṭayyib.*
You are good.
51. *ant ḡa'īf.*
You are weak.
52. *ant tarūḥ.*
You go (come) (or: are going, are coming)
53. *ant ta(e)ḡī.*
You go (are going).
54. *ant tašterī.*
You buy (are buying).
55. *ant taftaḥ.*
You open (are opening).
56. *anā mā fataḥt.*
I have not opened.
57. *ta'āle aḥaddet ma'ī!*
Come, have a talk with me!
58. *lā taqūl lā.*
Don't say no.

أَنَا مَا رُحْتُ لِلْأَمِيرِ
لَا تَكْذِبْ
أَنْتَ رَجُلٌ جَيِّدٌ
اسْتَعْجِلْ
أَنْتَ غَلَبْتَ
رُوحُ بُوسِ يَدِ الْأَمِيرِ
رُوحُ
وَأَيْضًا
أَنْتَ صَعْلُوكُ
أَنْتَ طَيِّبٌ
أَنْتَ ضَعِيفٌ
أَنْتَ تَرُوحُ
أَنْتَ تَمْجِي
أَنْتَ تَشْتَرِي
أَنْتَ تَفْتَحُ
أَنَا مَا فَتَحْتُ
تَعَالِهْ أَتَحَدِّثُ مَعِي
لَا تَقُولْ لَا

59. *ant qā'...*
You are...
60. *taḡrub...*
You are...
61. *ant lā t...*
Don't b...
62. *ant lā t...*
Don't a...
63. *anā mā...*
I do not...
64. *ant kadd...*
You are...
65. *ant taṣd...*
You tell...
66. *ṣaḡīḥ*
In fact,
67. *kidub.*
A lie.
68. *ta'āle 'in*
Come to...
69. *ta'āle an*
Come, y...
70. *anā aḡub*
I like you
71. *asībni!*
Let me a...
72. *ant taṣḡa*
You are l...
73. *ant taṣḡa*
You are s
(or: you a
74. *ant taḡlij*
You take
75. *lā taḡlif!*
Don't tak
76. *ḡaṭiyye.*
An offenc

أَنَا مَا رُحْتُ لِلْأَمِيرِ

لَا تُكَذِّبْ

أَنْتَ رَجُلٌ جَيِّدٌ

أَسْتَعْجِلْ

أَنْتَ غَلَبْتَ

رُوحٌ بُوسٌ يَدُ الْأَمِيرِ

رُوحٌ

وَأَيْضًا

أَنْتَ صَعْلُوكٌ

أَنْتَ طَيِّبٌ

أَنْتَ ضَعِيفٌ

أَنْتَ تَرُوحُ

أَنْتَ نَجِيٌّ

أَنْتَ تَشْتَرِي

أَنْتَ تَقْتَمِعُ

أَنَا مَا فَتَحْتُ

تَعَالَى أَتَحَدِّثُ مَعِي

لَا تَقُولْ لَا

59. *ant qā'id.*

You are sitting.

60. *taḍrub ḥanak.*

You are talking much.

61. *ant lā tanḡāḍ minnī!*

Don't be angry with me!

62. *ant lā tašawwiš 'alayyā!*

Don't annoy me!

63. *anā mā a'refak 'ant.*

I do not know you.

64. *ant kaddāb.*

You are a liar.

65. *ant taşduq.*

You tell (are telling) the truth.

66. *ṣaḥīḥ*

In fact, (indeed, certainly).

67. *kidub.*

A lie.

68. *ta'āle 'indī ḥattā uḍayīfak.*

Come to me to be my guest.

69. *ta'āle anā uḍayīfak.*

Come, you will be my guest.

70. *anā aḥubbak.*

I like you.

71. *asībni!*

Let me alone!

72. *ant taşhat.*

You are begging for alms.

73. *ant taşhad.*You are standing witness for ...
(or: you are giving evidence of)74. *ant taḥlif.*

You take an oath.

75. *lā taḥlif!*

Don't take an oath (don't swear)

76. *ḥaṭiyye.*

An offence.

أَنْتَ قَاعِدٌ

تَضْرِبُ حَنَكُ

أَنْتَ لَا تَغَاضُ مِنِّي

أَنْتَ لَا تَشَوِّشُ عَلَيَّ

أَنَا مَا أَعْرِفُكَ أَنْتَ

أَنْتَ كَذَّابٌ

أَنْتَ تَصْدُقُ

صَحِيحٌ

كَذِبٌ

تَعَالَى عِنْدِي حَتَّى أَصِيفُكَ

تَعَالَى أَنَا أَصِيفُكَ

أَنَا أَحُبُّكَ

أَسِيبْنِي

أَنْتَ تَشْتَهِ

أَنْتَ تَشْهَدُ

أَنْتَ تَخْلِفُ

لَا تَخْلِفُ

خَطِيئَةٌ

77. *šūwayyā*
A little, a few.
78. *agrī ta'āle!*
Do run!
79. *al-bayt qarīb.*
A house is nearby.
80. *ant fik šey.*
You have something.
81. *fī.*
I have.
82. *ta'āle aktub lī kitāb!*
Come, write me a letter!
83. *ant ta'ref taktub.*
You can write (are able to write).
84. *lā taḍḍārib ma'ī!*
Don't wrestle with me!
85. *lā tathāšim ma'ī!*
Don't quarrel with me!
86. *afrah!*
Enjoy! Be glad! (or: happy)
87. *aḥzan al-'azā al-faḍīle šāhib faḍīle*
to be sad, courage brave
to wear the
mourning clothes
ad-dayn ar-rahn al-kitāb al-marsūm
debt pawn writing letter order regulation
al-waraq al-lauḥ
paper, sheet, board
88. *ta'āle aktub!*
Come, write!
89. *amšī melīḥ!*
Go (proceed) orderly!
90. *layš taštumnī?*
Why are you uttering curses against me?
91. *anā mā akalt akl.*
I have not eaten (meal, food).

- شُوَيَّا
- أَجْرِي تَعَالِي
- أَلَيْتَ قَرِيبَ
- أَنْتَ فِيكَ شَيْ
- فِي
- تَعَالِي أَكْتُبْ لِي كِتَابَ
- أَنْتَ تَعْرِفُ تَكْتُبُ
- لَا تَضَارِبْ مَعِي
- لَا تَتَخَاصِمْ مَعِي
- أَفْرَحْ
- أَحْزَنْ أَلْعَزَّ الْفَضِيلَةَ صَاحِبَ فَضِيلَةٍ
- أَلَّذِينَ أَلْزَمَهُنَّ الْكِتَابَ الْمَرْسُومَ
- أَلْوَرَقُ أَلْلَوْحُ
- تَعَالِي أَكْتُبْ
- أَمْشِي مِلِّيحَ
- لَيْشْ تَشْتُمْنِي
- أَنَا مَا أَكَلْتُ أَكْلَ

92. *anā m...*
I have
93. *ant lay...*
Why a
94. *ant ays...*
What l
(What
95. *ta'āle h...*
Come a
96. *ays aḥ...*
What l
97. *anā at...*
I have
98. *ant gī't...*
You ha
99. *aymetā...*
When l
100. *ta'āle b...*
Come t
101. *lā tegī...*
Don't g
102. *lā tarul...*
Don't g
103. *ant šāh...*
You are
104. *ant rafī...*
You are
105. *ant aḥ...*
You are
106. *ant taḥ...*
You like
107. *ant tab...*
You hat
108. *ta'āle q...*
Come n
109. *amšī m...*
Go orde

شَوِيًّا

أَجْرِي تَعَالَهُ

الْبَيْتُ قَرِيبٌ

أَنْتَ فِيكَ شَيْءٌ

فِي

تَعَالَهُ أَكْتُبْ لِي كِتَابَ

أَنْتَ تَعْرِفُ تَكْتُبُ

لَا تَضَارِبْ مَعِيَ

لَا تَتَخَاصِمْ مَعِيَ

أَفْرَحْ

أَحْزَنْ أَلْعَزَا الْفَضِيلَةَ

أَلَّذِينَ أَرْهَمُوا الْكِتَابَ

أَلْوَرَقُ أَلْلَوْحُ

تَعَالَهُ أَكْتُبْ

أَمْشِي مِلِّحٌ

لَيْشَ تَشْتَمِينِي

أَنَا مَا أَكَلْتُ أَكُلْ

92. *anā mā šarabt šurb*
I have not drunk (beverage).
93. *ant lays tahlif?*
Why are you taking an oath?
94. *ant ays fī hāṭerak?*
What have you in mind?
(What do you mean?)
95. *ta'āle hud!*
Come and take!
96. *ays ahud?*
What have I to take?
97. *anā at'allem.*
I have learnt.
98. *ant ġi't?*
You have come.
99. *aymetā ġi't?*
When have you come?
100. *ta'āle būsini!*
Come to kiss (my hand)!
101. *lā teġi fisa'!*
Don't go fast!
102. *lā taruḥ fisa'!*
Don't go fast!
103. *ant ṣāhibi.*
You are my master.
104. *ant rafīqī.*
You are my companion.
105. *ant aḥī.*
You are my brother.
106. *ant taḥubbini.*
You like (love) me.
107. *ant tabġudnī.*
You hate me.
108. *ta'āle qarīb!*
Come nearer!
109. *amšī ma'ī meliḥ!*
Go orderly with me!

أَنَا مَا شَرَبْتُ شُرْبَ

أَنْتَ لَيْشَ تَحْلِفُ

أَنْتَ أَيشَ فِي خَاطِرِكَ

تَعَالَهُ خُذْ

أَيْشَ أَخُذْ

أَنَا أَتَعَلَّمْتُ

أَنْتَ جِئْتَ

أَيَّمَا جِئْتَ

تَعَالَهُ بُوسِنِي

لَا تَجِي فَيَسَعُ

لَا تَرُحْ فَيَسَعُ

أَنْتَ صَاحِبِي

أَنْتَ رَفِيقِي

أَنْتَ أَخِي

أَنْتَ تَحِبُّنِي

أَنْتَ تَبْغُذْنِي

تَعَالَهُ قَرِيبٌ

أَمْشِي مَعِيَ مِلِّحٌ

110. *ant rūḥ atfarraġ!*
Go, amuse yourself!
111. *ant layš mā tasma' minnī?*
Why don't you listen to me?
112. *atalla' lahunāk!*
Look there!
113. *rūḥ ašterī!*
Go and buy!
114. *ant mā tegī fisa'!*
Don't go so fast!
115. *ant liminn tegī ab'at 'arefnī!*
Let me know when will you come!
116. *ḥussak lā tansā!*
Be careful, don't forget!
117. *lā taqūl la-aḥadan!*
Don't tell it to anybody!
118. *al-amīr ays yaṭlub minnak.*
The ameer wants something from you.
119. *ant ustādī.*
You are my teacher.
120. *anā sawwišt 'alayk.*
I have annoyed you.
121. *anā kallamtak.*
I have told you.
122. *ant mā sawwišt.*
You have not annoyed me.
123. *ant mā kallamt.*
You have not told.
124. *wa illā man ḥaddetak?*
And, besides, who has told it to you?
125. *ant layš mā ta'mal šuġl?*
Why do you work not?
(Why are you not working?)
126. *anā 'amalt šuġl.*
I worked.
(I was working).

أَنْتَ رُوْح أَتْفَرِّجْ
أَنْتَ لَيْشَ مَا تَسْمَعُ مِنِّي
أَتَلْعُ هُنَاكَ
رُوْح أَشْتَرِي
أَنْتَ مَا تَجِي فَيَسْعُ
أَنْتَ لَيْشَ تَجِي أَبْعَثْ عَرَفْنِي
حُسَّكَ لَا تَنْسَا
لَا تَقُولُ لِأَحَدًا
الْأَمِيرُ أَيَسْ يَطْلُبُ مِنْكَ
أَنْتَ أَسْتَادِي
أَنَا سَوَّشْتُ عَلَيْكَ
أَنَا كَلَّمْتُكَ
أَنْتَ مَا سَوَّشْتُ
أَنْتَ مَا كَلَّمْتُ
وَإِلَّا مَنْ حَدَّثَكَ
أَنْتَ لَيْشَ مَا تَعْمَلُ شُغْلُ
أَنَا عَمَلْتُ شُغْلُ

127. *ant kada*
You are
128. *anā a're*
I know y
129. *ays ta're*
Do you
130. *ant ġi(y*
You are
131. *rūḥ a'm*
Go and
132. *rūḥ atbu*
Go and
133. *liminn y*
When tl
134. *ant ab'a*
Send so
135. *ab'at lah*
Whom s
136. *ayyi mi*
Anybod
137. *antū tan*
Where a
138. *mā nar*
We are
139. *antū tan*
You all
140. *antū ku*
You all
141. *antū tan*
You wil
142. *naḥnu n*
We shal
143. *layš mā*
Why ar
144. *ant ġar*
You are

مَا حَاجَةً
 مَا يَنْغَاضُ
 مَا يَسْوِي
 أَنْتَ بَيْنَكَ بَعِيدٌ وَإِلَّا قَرِينٌ
 مَا تَجِي
 أَنْتَ مَا تَعَجِبُنِي
 لِمَنْ تَرُوحُ تَحْبُ تَعْلَمُنِي فِتْنَةً
 مَا تَأْكُلُ أَكْلٌ
 أَنْتَ تَسْتَعِي مِنْ مَنْ
 لَا تَسْتَعِي
 تَسْتَحُوا
 تَعَالَهُ خُذْ جَامِكَيْتَكَ
 مَا هُوَ وَهَشْ
 تَعَالَهُ أَشْرَبْ سَكْرٌ
 مَا تَسْقِينَا سَكْرٌ
 مَا يَجِيبُ لَيْمُونٌ
 أَشْتَرِي سَكْرًا وَلَيْمُونٌ

162. *asqiynā!*
Give us something to drink!
163. *ant tasqī 'an-nās walā tasqiynā!*
Give the people something to drink, not us!
164. *hadā hu melih?*
Is it good?
165. *rūḥ arkab al-faras wa sūqu!*
Go, mount the horse and make it gallop!
166. *sūq sawq!*
Gallop fast!
167. *anā, rekebt al-faras wa suqtu.*
I've mounted the horse and galloped.
168. *aymetā?*
When?
169. *ant mā ruḥt.*
You have not come.
170. *naḥnā mā ruḥnā mawḍa'.*
We have not gone anywhere.
171. *ant ta'ref mā?*
Whom do you know?
172. *anā mā a'ref aḥadan.*
I know nobody.
173. *aḥruḡ rūḥ!*
Go out and come on!
174. *ant mā tegī hunā!*
Do come here!
175. *ant ays akalt al-yaum akl?*
What did you eat today?
176. *akalt awuzz wa duḡāḡ.*
I ate a goose and a hen.
177. *ays akalt mā taqūl lī!*
Do tell me what did you eat!
178. *aṭ'amnā akl!*
Give us something to eat!
179. *kulū akl!*
Eat!

أَسْقِينَا
 أَنْتَ تَسْقِي النَّاسَ وَلَا تَسْقِينَا
 هَذَا هُوَ مَلِيحٌ
 رُوحُ أَرْكَبِ الْفَرَسَ وَسُوقُ
 سُوقُ سَوْقُ
 أَنَا رَكَبْتُ الْفَرَسَ وَسَقْتُ
 أَتَمَتَا
 أَنْتَ مَا رُحْتَ
 نَحْنَا مَا رُحْنَا مَوْضِعَ
 أَنْتَ تَعْرِفُ مَا
 أَنَا مَا أَعْرِفُ أَحَدًا
 أَخْرُجْ رُوحَ
 أَنْتَ مَا تَجِي هُنَا
 أَنْتَ أَيشَ أَكَلْتَ الْيَوْمَ أَكْلٌ
 أَكَلْتُ أَوْزًا وَدُجَاجَ
 أَيشَ أَكَلْتَ مَا تَقُولُ لِي
 أَطْعَمْنَا أَكْلَ
 كُلُوا أَكْلَ

180. *ašrabū šurb!*
Drink!
181. *at'allemū!*
Teach (me, us); let (me, us) know!
182. *lā tatkallem ketīr!*
Don't speak much!
183. *lā tasma' kalāmu'n-nās!*
Don't listen (believe) what the people say!
184. *al-amīr yaḥubbak.*
Ameer likes you.
185. *al-amīr mā yaḥubbak.*
Ameer does not like you.
186. *asma' kalāmu!*
Listen to his words (to what is he saying)!
187. *ant mā tasma' kalām!*
Don't listen to what the people say!
188. *ant aštarayt lak qumāš wa ḥayl.*
You (2nd. sing.) have bought the clothes and horses.
189. *naḥnā mā aštaraynā.*
We have not bought.
190. *antū aštaraytū lakum qumāš wa ḥayl.*
You (2nd pl.) have bought the horses and clothes.
191. *takallam!*
Speak (say, tell)!
192. *mā tatkallem!*
Do speak (say, tell)!
193. *takallam.*
You have told (said).
194. *mā yatakallam.*
He does not speak.
195. *takallamū!*
Speak (say, tell)! (2nd pers. pl.)
196. *takallamnā.*
We have told (said).
- أَشْرَبُوا شُرْبَ
أَتَعَلَّمُوا
لَا تَتَكَلَّمْ كَثِيرَ
لَا تَسْمَعْ كَلَامَهُ النَّاسِ
أَلَا مَيِّزَ يَحِبُّكَ
أَلَا مَيِّزَ مَا يَحِبُّكَ
أَسْمَعْ كَلَامَهُ
أَنْتَ مَا تَسْمَعْ كَلَامَ
أَنْتَ أَشْتَرَيْتَ لَكَ قُمَاشَ وَحَيْلَ
نَحْنَا مَا أَشْتَرَيْنَا
أَنْتُمْ أَشْتَرَيْتُمْ لَكُمْ قُمَاشَ وَحَيْلَ
تَكَلَّمْ
مَا تَتَكَلَّمْ
تَكَلَّمْ
مَا يَتَكَلَّمْ
تَكَلَّمُوا
تَكَلَّمْنَا

197. *ayš is*
How a
198. *ant ay*
Do yo
199. *min a*
What
(What
200. *ismī Y*
My na
201. *gi't m*
I have
202. *anā gi*
I have
203. *ant m*
Make r
204. *lā mā*
No, I c
205. *ḥallīm*
Let me
206. *layš w*
Why h
207. *walāš.*
Don't l
208. *šahr^{un}*
May (t
209. *anā da*
I damn
210. *anā da*
I bless
211. *sana^{tu}*
May (t
212. *wa illā.*
And for

أَشْرَبُوا شَرِبَ

أَتَعَلَّمُوا

لَا تَتَكَلَّمُ كَيْتَر

لَا تَسْمَعُ كَلَامَهُ الْتَانِ

أَلَا مَيِّزَ يَحْبُكَ

أَلَا مَيِّزَ مَا يَحْبُكَ

أَسْمَعُ كَلَامَهُ

أَنْتَ مَا تَسْمَعُ كَلَامَ

أَنْتَ أَشْتَرَيْتَ لَكَ قُمْصَةً

نَحْنًا مَا أَشْتَرَيْنَا

أَتَشَوْا أَشْتَرَيْتُمْ لَكُمْ قُمْصَةً

تَكَلَّمْ

مَا تَتَكَلَّمْ

تَكَلَّمْ

مَا يَتَكَلَّمْ

تَكَلَّمُوا

تَكَلَّمْنَا

197. *ayś ismak?*

How are you called (what is your name)?

198. *ant ayś ta'mel bi-ismī?*

Do you know my name?

199. *min ayn medīne ġi't?*

What town have you come from?

(What is the name of your native town?)

200. *ismī Yūnis (Yūnus).*

My name is Yunis.

201. *ġi't min Ḥalab.*

I have come from the town of Halab (Aleppo).

202. *anā ġi't fī šuġl wāḥid.*

I have come to see any work.

203. *ant mā ta'refnī!*

Make me acquainted!

204. *lā mā a'refak ant.*

No, I do not know you.

205. *hallīnī fī ḥālī!*

Let me alone!

206. *lays waddart?*

Why have you lost?

207. *walās.*

Don't be troubled.

208. *šahr^{un} mubārek 'alayk ant!*

May (this) month be prosperous for you!

209. *anā da'ayt alayk.*

I damn (have damned) you.

210. *anā da'ayt lak.*

I bless you.

211. *sana^{tun} mubāreke 'alayk!*

May (this) year be prosperous for you!

212. *wa illā.*

And for you, too!

أَيْشُ إِسْمَكَ

أَنْتَ أَيْشُ تَعْمَلُ بِإِسْمِي

مِنْ أَيْنَ مَدِينَةٍ جِئْتَ

إِسْمِي يُونُسُ

جِئْتَ مِنْ هَلَبَ

أَنَا جِئْتُ فِي شُغْلٍ وَاحِدٍ

أَنْتَ مَا تَعْرِفْنِي

لَا مَا أَعْرِفُكَ أَنْتَ

حَالِي فِي حَالِي

لَيْشُ وَدَّرتُ

وَلَاشُ

شَهْرُ مَبَارَكٍ عَلَيْكَ أَنْتَ

أَنَا دَعَيْتُ عَلَيْكَ

أَنَا دَعَيْتُ لَكَ

سَنَةٌ مَبَارَكَةٌ عَلَيْكَ

وَإِلَّا

- 213.
- al-ḥamdulillāh alladī antahā šuḡlanā*

wa faraḡ kitābinā.

أَلْحَمْدُ لِلَّهِ الَّذِي أَنْتَهَى شُغْلَنَا وَفَرَغَ كِتَابَنَا

Thanks are due to Allah who allowed
to finish our work and bring to the
end our book.

- 214.
- tumma at-Turğumān at-turkī bi-ḥamdillāhi wa 'awnihi wa ḥusnu tawfiqihi*
-
- 'alā 't-tamām wa'l-kamāl*

نُتِمَّ التَّرْجُمَانُ التُّرْكِيُّ بِحَمْدِ اللَّهِ وَعَوْنِهِ وَحُسْنِ تَوْفِيقِهِ عَلَيَّ أَتَمًّا وَكَمَالًا .

The Guide (Translator) of the Turkish language has been finished thanks to
Allah and with his aid and owing to his fine support brought to the end and
perfection.

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Les
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