

**A comprehensive study of Egyptian Arabic / Ernest T. Abdel-Massih,
A. Fathy Bahig ; in association with El-Said M. Badawi and Carolyn
G. Killean**

Abdel-Massih, Ernest T.

Ann Arbor, Mich. : Center for Near Eastern and North African Studies, University of Michigan,
1981-

<https://hdl.handle.net/2027/mdp.39015031297883>



Open Access

http://www.hathitrust.org/access_use#oa

This work is protected by copyright law (which includes certain exceptions to the rights of the copyright holder that users may make, such as fair use where applicable under U.S. law). It is made available from HathiTrust with explicit permission of the copyright holder. Permission must be requested from the rights holder for any subsequent use.

*A Comprehensive Study Of
Egyptian Arabic*

Volume One

Conversations Cultural Texts
Sociolinguistic Notes

Ernest T. Abdel-Massih
A. Fathy Bahig

in association with

El-Said M. Badawi and Carolyn G. Killean



Center for Near Eastern and North African Studies
The University of Michigan
Ann Arbor

ISBN: 0-932098-11-8

*A Comprehensive Study Of
Egyptian Arabic*

Volume One

Conversations Cultural Texts
Sociolinguistic Notes

Second Edition

Ernest T. Abdel-Massih
A. Fathy Bahig

in association with

El-Said M. Badawi and Carolyn G. Killean



Center for Near Eastern and North African Studies
The University of Michigan
Ann Arbor

ISBN: 0-932098-11-8

FOURTH PRINTING

NOVEMBER 1992

Copyright © 1976 by Ernest T. Abdel-Massih

Library of Congress Catalog Card No. 76-24957
ISBN: 0-932098-11-8

This work was developed under a grant from the U.S. Office of Education, Department of Health, Education and Welfare. However, the content does not necessarily reflect the position or policy of that agency, and no official endorsement of these materials should be inferred.

Tapes accompanying this textbook will be available from the University of Michigan Language Laboratory, 2018 Modern Languages Bldng., Ann Arbor, MI 48109-1275, 313-764-0424.

الإهداء
إلى مصر
مهد الحضارة والمدنية

*A Study Dedicated To
EGYPT
The Cradle Of Civilization*

FOREWORD

The preparation of this volume was facilitated by the University of Michigan Center for Near Eastern and North African Studies as part of its general program of research and training on the languages and cultures of the area.

We are indebted to the University of Michigan and the United States Office of Education for the support that has made this work possible.

*William D. Schorger
Director*

INTRODUCTION

This study is designed for the Intermediate-Advanced student of Egyptian Arabic to serve as a course in the language, culture, customs and traditions of Egypt. The study presupposes a knowledge of Egyptian Arabic on the elementary level.

The main emphasis here is on acquainting the American student with the people of Egypt: how they live, act and react on happy and unhappy occasions, how they relate to each other in their daily lives, how they spend their leisure time, etc. Glimpses of the history of Egypt and its role in the evolution of human civilization are other important aspects which the study deals with. The study sheds light on other aspects of Egyptian society as well: the Egyptian personality, craftsmen, folk literature, humor, etc.

The study in particular aims at providing American students with basic information that will facilitate their stay in Egypt. It deals with such topics as renting a furnished apartment, holidays, shopping, medical services, weather, local currency, etc.

A Comprehensive Study of Egyptian Arabic consists of four volumes of which the present study is Volume One.

Volume Two, Proverbs and Metaphoric Expressions, includes 695 Proverbs and 276 Metaphoric Expressions.

Volume Three, A Reference Grammar of Egyptian Arabic: Grammatical and Linguistic Terms in Dictionary Form, contains all the grammatical explanations a student of Egyptian Arabic needs to understand material included in Volumes I, II and IV as well as fulfilling its function as a reference grammar.

Volume Four, Lexicon, includes two parts. Part One lists vocabulary for 34 cultural categories: Egyptian Arabic-English, for example Colors, Education, Fruits, Flowers, Vegetables and Grains, Kinship, Quantity and Numbers, Religion, Weather, etc. Part Two lists them in English-Egyptian Arabic.

The present volume, Volume One, consists of five parts:

PART ONE, WILLIAM AND MARCIA, comprises seven units. Each unit is formed of three parts: 1. Conversation, 2. Text, and 3. Cultural Notes.

The Conversations deal with language and culture in an attempt to cover the most important aspects of life and thought in Egypt. The characters are two Egyptian families and two American families. Conversations 1-5 take place in the U.S.A., whereas Conversations 6 and 7 take place in Cairo, Egypt. The seven texts elaborate upon certain points of interest and importance that occur in the conversations, e.g., Medical Care in Egypt, Higher Education in Egypt, etc. The Cultural Notes are socio-linguistic explanations of linguistic and cultural phrases occurring both in the conversations and the texts.

PART TWO, CULTURAL TEXTS, contains fifty texts covering a wide range of topics. They are self-explanatory in terms of their cultural content.

All materials included in Parts One and Two appear in phonetic transcription, English translation and Arabic script. The translation is almost idiomatic with literal inserts in brackets []. Brackets are also used to clarify the meaning either by adding an English word or phrase to make the sentence idiomatic or by including the translation of an Arabic idiom in the original text for clarification.

A Lexicon of all words occurring in this book is not included in this edition. It is our plan to have such a Lexicon in the third edition. The proposed Lexicon will include in alphabetical order all the vocabulary items occurring in An Introduction to Egyptian Arabic by Ernest T. Abdel-Massih, Center for Near Eastern and North African Studies, The University of Michigan, Ann Arbor, 1975 (Elementary level), as well as all the words contained in the present volume (English-Arabic and Arabic-English). The present edition, however, has a Vocabulary List (see below).

PART THREE is an APPENDIX including various items for quick reference: a map of Egypt, a map of Cairo, currency and weights and measures tables, etc.

PART FOUR, SYSTEM OF TRANSCRIPTION, is a brief discussion of the transcription system used throughout the book.

PART FIVE, VOCABULARY LIST, includes the Lexicon mentioned above, and 20 Word Lists from An Introduction to Egyptian Arabic for the use of those not familiar with the latter.

It is hoped that the present edition will arouse the interest of our colleagues and students and will solicit their responses to assist us in preparing the final edition. We welcome all comments, suggestions, and remarks on content, topics, method, technique, presentation of material,

arrangement, approach, and typographical and other errors.

It is our plan to include pictures of the important sights of Egypt in general, and Cairo in particular, in the final edition.

We would like to express our thanks to those who have helped us in the preparation of this edition. We are indebted to the United States Office of Education of the Department of Health, Education and Welfare for the financial support which enabled us to complete this study; to the Center for Near Eastern and North African Studies at the University of Michigan and to its Director, Professor William D. Schorger, for all the help and support extended during the work on the study. Thanks are due to Professor Wallace M. Erwin for giving freely of his time, for his valuable suggestions and his great interest in the study. To Dr. Halim Bishay and Ms. Amy Van Voorhis, who have helped in many ways we owe a special debt of gratitude. Their devotion, conscientiousness, constructive remarks and creativity throughout the work on the study are deeply appreciated. To Ms. Van Voorhis who proofread the entire manuscript, we would like to express our sincere thanks.

Thanks are due to Mrs. Mary Ann Wolf for an excellent job in typing the English and phonetic sections of the study. Her dependability and dedication are deeply appreciated. To Ms. Susan Harris who also helped in the typing of the English and phonetics, we would like to express our gratitude.

In addition, thanks are due to Ms. Sandy Collinson and Ms. Kathleen Wilson for their help with the English typing and to the Arabic typist, Mr. Jamal Eshalabe.

Thanks are also due to Mr. Anthony Wolf for the excellent job he did on the map of Egypt and the map of Cairo.

Ann Arbor, Michigan
October, 1978

Ernest T. Abdel-Massih

TABLE OF CONTENTS

Foreword	v
Introduction	vi
PART ONE - WILLIAM AND MARCIA	1
Characters	3
I.1 Conversation	
At the University Cafeteria	
William and Samir	5
I.2 Text: Egyptian Newspapers	15
I.3 Cultural Notes	21
II.1 Conversation	
A Telephone Conversation	
Samir and Nabil	28
II.2 Text: Higher Education in Egypt	38
II.3 Cultural Notes	46
III.1 Conversation	
The Dinner Party at Samir's	49
III.2 Text: Furnished Apartments in Cairo	62
III.3 Cultural Notes	71
IV.1 Conversation	
An Evening at William and Marcia's	76
IV.2 Text: Life Style of the Egyptian Home	90
IV.3 Cultural Notes	97
V.1 Conversation	
At the Taylor's	100
V.2 Text: Medical Care in Egypt	114
V.3 Cultural Notes	120
VI.1 Conversation	
At Nabil and Farida's in Cairo	124
VI.2 Text: Landmarks of Cairo	137
VI.3 Cultural Notes	145
VII.1 Conversation	
William and Marcia's	
Good-bye Party at Daoud's	149
VII.2 Text: The Egyptian Family	162
VII.3 Cultural Notes	168
PART TWO - CULTURAL TEXTS	171
# 1 The Egyptian Personality	173
# 2 Common People	176
# 3 Engagement	181

# 4	Marriage	186
# 5	Wedding Presents	191
# 6	Birth and the Seventh Day Celebration	194
# 7	Birth of Girls	197
# 8	Women	200
# 9	Children	203
#10	Family Relations	209
#11	The Month of Ramadan	212
#12	Fasting Time Among the Copts	218
#13	Holidays	223
#14	Celebrating the Feast	226
#15	Funerals	231
#16	General Secondary Education Certificate	234
#17	College Examinations	237
#18	Radio and Television	242
#19	Movies	245
#20	The Theater	248
#21	Music and Singing	253
#22	Coffee Shops	256
#23	Sports	262
#24	Glimpses of History	266
#25	The Egyptian Museum	269
#26	The Rosetta Stone	273
#27	The River Nile	278
#28	The Waters of the Nile	281
#29	The High Dam	284
#30	The Rescue of Abu Simbel	289
#31	Alexandria	294
#32	Agriculture	297
#33	Industry	300
#34	Tradesmen	305
#35	Housing	308
#36	The Government and the People	311
#37	Architecture and Sculpture	314
#38	Tourism	317
#39	Egyptian Currency	320
#40	Al-Azhar	323
#41	Monasteries	326
#42	Intellectual Pioneers	331
#43	Criticism in the Newspapers	334
#44	Stories of Struggle	337
#45	The Prince of Poets	342
#46	A Folk Tale: Riches and Poverty Come From God Alone [Are in His Hands]	346
#47	Egyptian Jokes	354
#48	Vendors' Calls	358
#49	Common Expressions	361
#50	Never Mind!	364

PART THREE - APPENDIX

1	Map of Egypt	369
2	Map of Cairo	370
3	Egyptian Currency	371
4	Temperature Norms in Egypt in Centigrade Degrees: Average Minimum and Maximum Temperatures	374
5	Calendars Used in Egypt	375
6	Weights and Measurements	377
7	Recipes	379
8	Radio and Television Programs	385
9	Chronology	387
10	Glossary of Names, Places, and Cultural Terms Occurring in the Book	389
PART FOUR - SYSTEM OF TRANSCRIPTION.		395
PART FIVE - VOCABULARY LIST.		407

PART ONE

WILLIAM AND MARCIA

iššaxşıyyaatCHARACTERSilʔamrikaanThe Americans

wilyam beekar

William Baker (a graduate student in History at The University of Michigan)

marša

Marcia (his wife)

žoon

John (their son; one-and-a-half years old)

idduktoor teelor

Dr. Taylor (Professor of History at the University of Michigan)

nansi

Nancy (his wife)

linda

Linda (their daughter; a teenager)

mark

Mark (their son; a teenager)

*** *** ***

ilmasriyyiin

samiir salaama

layla

idduktoor nabiil

fariida

magdi

il?ustaaz dawuud

amaal

maahir

nadya

l

*** *** ***

The Egyptians

Samir Salama (a graduate student in Engineering at the University of Michigan to study there for four years)

Layla (his wife)

Dr. Nabil (M.D., at the University of Michigan, Ann Arbor, for a period of six months)

Farida (his wife)

Magdy (their son; a fifth grader)

Mr. Daoud (a lawyer in Cairo; Dr. Nabil's father)

Amaal (Daoud's wife)

Mahir (a lawyer in Cairo; Dr. Nabil's brother)

Nadya (a pharmacist in Cairo; Dr. Nabil's sister)

iddars il?awwal

UNIT ONE*

I.1 muḥadsa
fi maṭṭam ilgamṣa
wilyam wisamiir

Conversation
In the University Cafeteria
William and Samir

samiir - ṣabaaḥ ilxeer .
wilyam - ṣabaaḥ innuur - ahlan
wasahlan - ḥaḍritak maṣri ?
samiir - aywa , samiir salaama
min ilqaahiṛa - ṭaalib hina
fkulliyyit ilhandasa .
wilyam - ahlan wasahlan - ana
wilyam beekar .
samiir - ahlan wasahlan - ana
ṣuftak biti?ra l?ahṛaam
iftakaṭtak maṣri . bass inta
btitkallim ṣaṛabi kwayyis
?awi .
wilyam - la? . miṣ kuwayyis ?awi
wala ḥaaga - ana darast
ṣaṛabi talat siniin . darast
illuya ilfuṣḥa sanateen
wibaṣdeen darast illahga
lmaṣriyya sana . wiṣandi
aṣḥaab maṣriyyiin batkallim
maṣaahum ṣaṛabi dayman .
samiir - wi?eeh ittaxaṣṣuṣ
bitaaṣak ?
wilyam - ana fqism ittariix

Samir - Good morning.
William - Good morning - hello -
are you Egyptian?
Samir - Yes - [I'm] Samir
Salama from Cairo - a
student here in the
School of Engineering.
William - Glad to meet you. I'm
William Baker.
Samir - Glad to meet you too.
I saw you reading Al-
Aḥram and I thought you
were Egyptian - but
you speak Arabic very
well!
William - No - not at all! I
have studied Arabic
three years. I studied
Classical Arabic for
two years, then the
Egyptian dialect for
one year. I have
friends who are
Egyptian, and we speak
Arabic together all
the time.
Samir - What is your major?
(specialization)
William - I am in the history

*Cultural notes for Unit One begin on page 21.

badrīs maṣa dduktoor hinri
teelor . tiṣrafu ?

samiir - la? .

wilyam - izzaay ? da ṛaagil
maṣhuur , ṣaalamī . wikamaan
biyhibb maṣr ṛawī , huwwa
wissitt btaṣtu wiṛawlaadu .
lissa ragṣiin min maṣr iṣṣahṛ
illi faat . ṛaṣadu hnaak sana
wibyitkallimu ṣaṛabi kwayyis
ṛawī . laazim aṣaṛṛafak
ṣaleehum .

samiir - winta ṛuht maṣr ?

wilyam - la? . laakin iṣṣeef
illi gayy ḥaṛuuh maṣr ana
wimṛaati wibni nuṣud sana
hnaak .

samiir - kuwayyis ṛawī . ana
ṣandi aṣḥaab maṣriyyiin
mawgudiin hina - ṣeela
maṣriyya , duktoor - ṭablib -
wissitt btaṣtu wibnu -
mawgudiin hina limuddit sitt
ṣhuur bass - wiḥayirgaṣu
fṣahṛ abriil in ṣaa? aṭṭaah -
laazim aṣaṛṛafak ṣaleehum .

wilyam - yiḥṣallina ṣṣaṛaf .¹

samiir - ṭayyib aadi nimrit
tilifooni , iṣmilli tilifoon
inniḥaṛda baṣd ilṣaṣa in ṣaa?
aṭṭaah , akuun ana ittaṣalt
bṣaḥbi dduktoor nabiil
waṣuuf imta huwwa faaḍi ,
witfaḍḍal ṣaṛṛafna² inta
wissitt btaṣtak , wibnak .

department studying with
Prof. Henry Taylor -
do you know of him?

Samir - No.

William - How can that be? He's
an internationally
famous man [who] loves
Egypt dearly, he, his
wife, and his children.
They just returned from
Egypt last month, after
spending a year there,
and they speak Arabic
extremely well. I
must introduce you to
them.

Samir - Have you been to Egypt?

William - No, but next summer I
hope to go to Egypt
with my wife and son to
spend a year there.

Samir - Wonderful! I have some
Egyptian friends here -
an Egyptian family - a
medical doctor, his
wife and son, who are
here for only six
months and will return
in April. I must in-
troduce you to them.

William - It will be an honor.¹

Samir - Fine. Here is my tele-
phone number, and give
me a call tonight after
dinner. I'll get in
touch with my friend,
Dr. Nabil, and find out
when he is free.
Please come and see
us² - you, your wife,
and your son.

wilyam - mutašakkir gidḡan . ana
kamaan xalliini addiik nimrit
tilifooni - itfaḡḡal .
ʔulli , agiblak šaay walla
ʔahwa ?
samiir - laʔ . maʔlihš . miš
laazim .
wilyam - laʔ . laazim tišḡab
haaga .
samiir - ʔayyib . šaay law
samaḡt .
wilyam - ʔabʕan ʕaawiz sukkaḡ .
ʔadd eeh ?
samiir - talat maʕaaliʔ law
samaḡt .
wilyam - aah - ilmaḡriyyiin
yiḡibbu ššaay sukkaḡ
ziyaada . miš kida ?
samiir - miš kull ilmaḡriyyiin .
ʕandi ssitt btaḡti taaxud
maʕlaʔit sukkaḡ waḡda maʕa
ššaay .

... ..

wilyam - itfaḡḡal iššaay .
samiir - šukḡan .
wilyam - ʔulli , imta geet
gamʕit miššigan ? wizzaay
geet ?
samiir - ana ʔaalib biʕsa .³
kunt muʕiid⁴ figamʕit
ilqaahiḡa limuddit sana .
ana mutaxarrig min gamʕit
iskindiriyya min qism
ilhandasa nnawawiyya -
wilbiʕsa btaḡti Imuddit

William - Thank you very much.
Let me also give you my
telephone number -
here! Tell me - will
you take tea or
coffee?

Samir - No - don't bother.
It's not necessary.

William - No, you must drink
something.

Samir - O.K. - tea, if you
please.

William - Of course you'll have
sugar. How much do you
want?

Samir - Three spoonfuls,
please.

William - Ah - Egyptians do love
tea with plenty of
sugar, don't they?

Samir - Not all of them. My
wife takes only one
spoonful in her tea.

... ..

William - Here's your tea.

Samir - Thanks.

William - Tell me, when and how
did you come to the
University of Michigan?

Samir - I am a student on a
government fellowship.³
I was a teaching assis-
tant⁴ at Cairo Univer-
sity for one year, but
I graduated from the
University of
Alexandria in the field
of nuclear engineering.
The fellowship that

aṛbaṣ siniiṇ ṣaṣaan
 aaxud idduktoraah .
 wilyam - wibaṣdeen tirgaṣ
 tidarris feen ? figamṣit
 iskindiriyya walla gamṣit
 ilqaahiṣa ?
 samiir - la di wala di . ilbiṣsa
 btaṣti ṣala gamṣit⁵ ṣeen
 ṣams - yaṣni hargaf adarris
 figamṣit ṣeen ṣams .
 wilyam - baṣalak ṭadd eeh
 hina ?
 samiir - faṣl diṣaasi waahid
 bass .
 wilyam - wissitt btaṣtak
 bitidris ?
 samiir - la? . hiyya xarriigit
 tiguaṣa - min tiguaṣit
 asyuuṭ , wibaṣd ma xadit
 bakaloryoos tiguaṣa min
 gamṣit asyuuṭ iṣṭayalit
 filbank ilṭahli filqaahiṣa -
 sana waḥda bass , wibaṣdeen
 itgawwizna wgeena hina ṣala
 ṭuul . wiḥaaliyyan hiyya
 btiṣṭayal fibank min
 ilbunuuk hina .
 wilyam - ṣandak awlaad ?
 samiir - la? . lissa badri .
 ibnak ṣumṣu ṭadd eeh ?
 wilyam - ṣumṣu sana .
 samiir - ṣabbina yixallih lak .⁶
 ṭulli - inta btidris tariix
 maṣr ? walla tariix ilṣarab
 walla tariix iṣṣarq
 ilṭawṣaṭ ?

I have lasts four years
 so that I can get my
 Ph.D. degree.
 William - And where will you
 teach after you go
 home? In the
 University of
 Alexandria or Cairo?
 Samir - Neither one. My fel-
 lowship is sponsored
 by⁵ Ain Shams Universi-
 ty, which means I will
 go back there to teach.
 William - How long have you been
 here?
 Samir - Only one semester.
 William - Does your wife study,
 too?
 Samir - No. She's a graduate
 of the School of Bus-
 iness [Administration]
 in Asyut, and after
 getting her business
 degree at the Universi-
 ty of Asyut, she worked
 just one year in the
 National Bank in Cairo,
 and then we got mar-
 ried and came here
 right away. Now she's
 working in a bank here.
 William - Do you have any
 children?
 Samir - No. It's too soon yet.
 How old is your son?
 William - He's one year old.
 Samir - How wonderful!⁶ But
 tell me - what kind of
 history are you study-
 ing - Egyptian, Arab,
 or Middle Eastern [in
 general]?

wilyam - filwaaqiṣ ana
mutaxaṣṣiṣ fittariix
ilʔislaami .

samiir - kuwayyis ʔawi .
wiʔeeh illi xallaak
titxaṣṣaṣ fittariix
ilʔislaami bizzaat ?

wilyam - ilhaʔiiʔa ittariix
ilʔislaami ʔabṣan muhimm
zayy ma nta ṣaarif .
wiṣadad ilʔasadza Imuxtaṣṣiin
fiih ʔulayyil . widooṛu
filhaḍaaṛa lʔinsaniyya miṣ
maṣruuf hina fiʔamriika -
aʔṣud mabyihtammuuṣ bih
zayy ma byihtammu bilhaḍaaṛa
ṛṛumaniyya aw ilyunaniyya
masalan .

samiir - di haaga mumtaaza .
atamannaalak kull tawfiiʔ⁷ -
ana ṣandi muḥaḍra dilwaʔt .
alf ṣukr⁸ ṣala ṣṣaay .
mistanni minnak tilifoon
baṣd ilṣaṣa in ṣaaʔ a!ṣaah
ṣaṣaan tiṣṛaf imta hatʔaabil
idduktoor nabiil wiṣeltu .

wilyam - mutaṣakkir gidan .
wana kamaan haṣuuf waʔt
ilʔustaaz teelor liʔanni
aḥibb innak tiʔablu .

samiir - ʔayyib . mutaṣakkir .

wilyam - tiḥibb taaxud ilʔahraam
tiʔaah wabʔa axdu minnak
baṣdeen ?

samiir - mafiiṣ maaniṣ⁹ . ana
filhaʔiiʔa ḥaṛuuḥ maktabt
ilgamṣa kull kaam yoom

William - To tell you the truth,
I'm [actually] majoring
in Islamic history.

Samir - That's great. What
caused you to special-
ize in Islamic history
in particular?

William - Well, as you know, Is-
lamic history is very
important of course,
but the number of pro-
fessors specializing in
it is quite small, so
its role in the course
of human civilization
is not particularly
well known here in
America. I mean, they
don't pay the same
attention to it that is
given to Roman or Greek
civilization, for
example.

Samir - That's excellent. Good
luck in it.⁷ I have a
lecture now. Many
thanks⁸ for the tea.
I'll be waiting for you
to call me after din-
ner, so you can find
out when you can meet
Dr. Nabil and his
family.

William - Thanks a lot. I'll see
when Professor Taylor
will have some time
free, because I want
you to meet him.

Samir - Fine. Thanks.

William - Would you like to take
the Al-Ahram to read
[it] and I'll get it
from you later?

Samir - That's fine.⁹ In fact,
I go regularly every
few days

abuṣṣ filʔahraam - aʔra
 lʔaxbaaʔ ilmaḥalliyya
 wixṣuuṣan ṣafḥit
 ilwafiyyaat¹⁰ liʔannaha
 muhimma ʔawi . ilmadaam
 ḥatitbiṣiṭ ʔawi lamma tṣuuf
 ilʔahraam .

wilyam - ʔaʔiim . ana muṣṭarik
 fiʔahraam ilgumʔa¹¹ -
 biyiwṣalni bintiṣaam waʔdaʔ
 addiiḥ lak bikulli suṣuuf
 baʔd ma aʔraah .

samiir - mutaṣakkir ʔawi -
 maʔa ssalaama .

wilyam - a!laah yisallimak .

to the university li-
 brary to look at Al-
Ahram. I read the lo-
 cal news and in par-
 ticular the obituary
 page¹⁰ because it's
 very important. My
 wife will be happy to
 see Al-Ahram.

William - Great. I subscribe to
 the Friday issue¹¹ so I
 get it regularly, and
 I'll give it to you,
 with pleasure, as soon
 as I've read it.

Samir - Thanks a lot. Bye for
 now.

William - So long.

الدرس الاول

فى مطعم الجامعه

وليم وسمير

- سمير : صباح الخير .
- وليم : صباح النور - اهلا وسهلا - حضرتك مصرى ؟
- سمير : ايوه ، سمير سلامه من القاهره - طالب هنا فى كلية الهندسه .
- وليم : اهلا وسهلا - انا وليم بيكر .
- سمير : اهلا وسهلا - انا شفتك بتقرا الاهرام افتركتك مصرى . بس انت بتتكلم عربى كويس قوى .
- وليم : لا . مش كويس قوى ولا حاجه - انا درست عربى ثلاث سنين . درست اللغة الفصحى سنين وبعدين درست اللهجه المصريه سنه وعندى اصحاب مصريين باتكلم معاهم عربى دايم .
- سمير : وايه التخصص بتاعك ؟
- وليم : انا فى قسم التاريخ بادرس مع الدكتور هنرى تيلور . تعرفه ؟
- سمير : لا .
- وليم : ازاي ؟ داراجل مشهور ، عالمي . وكمان بيحب مصر قوى هو والست بتاعته واولاده . لسه راجعين من مصر الشهر اللى فات قعدوا هناك سنه وببتكلموا عربى كويس قوى . لازم اعرفك عليهم .
- سمير : وانت رحت مصر ؟
- وليم : لا . لكن الصيف اللى جاي حاروح مصر انا ومراتى وابنى نقعد سنه هناك .

سمير : كويس قوى . انا عندي اصحاب مصريين موجودين هنا - عيلسه
مصريه ، دكتور - طبيب - والست بتاعته وابنه - موجودين
هنا لمدة ست شهور بس - وديرجعوا في شهر ابريل ان شاء الله -
لازم اعرفك عليهم .

وليم : يحصل لنا الشرف¹ .

سمير : طبيب آدمي نمرة تليفوني ، اعمل لي تليفون النهارده بعد العشاء
ان شاء الله ، اكون انا اتصلت بصاحبي الدكتور نبيل واشوف
امتى هو فاضي ، واتفضل شرفنا² انت والست بتاعتك وابنهك .

وليم : متشكر جدا ، انا كمان خاليني ادبك نمرة تليفوني - اتفضل .

قول لي اجيب لك شاي ولا قهوه ؟

سمير : لا معلى مش لازم .

وليم : لا لازم تشرب حاجه .

سمير : طبيب . شاي لو سمحت .

وليم : طبعا عاوز سكر . قد ايه ؟

سمير : ثلاث معالق لو سمحت .

وليم : آه المصريين يحبوا الشاي سكر زياده . مش كدا ؟

سمير : مش كل المصريين . عندي الست بتاعتي تاخذ معلقة سكر واحده
مع الشاي .

.....

وليم : اتفضل الشاي .

سمير : شكرا .

وليم : قول لي ، امتى جيت جامعة مشيجان ؟ وازاي جيت ؟

سمير : انا طالب بعثه³ . كنت معيد⁴ في جامعة القاهرة لمدة سنه .

انا متخرج من جامعة اسكندريه من قسم الهندسه النوويه - والبعثه

- بتاعتي لمدة اربع سنين عشان آخذ الدكتوراه .
- وليم : وبعدين ترجع تدرّس فين ؟ فى جامعة اسكندريه ولا جامعة القاهرة ؟
- سمير : لا دى ولا دى . البعته بتاعتي على جامعة⁵ عين شمس - يعني خارج ادرس فى جامعة عين شمس .
- وليم : بقى لك قد ايه هنا ؟
- سمير : فصل دراسى واحد بس .
- وليم : والست بتاعتك بتدرس ؟
- سمير : لا . هى خريجة تجاره - من تجارة اسيوط ، وبعد ما خدت بكالوريوس تجاره من جامعة اسيوط اشتغلت فى البنك الاهلى فى القاهرة - سنه واحده بس ، وبعدين اتجوزنا وجينا هنا على طول . وحاليا هي بتشتغل فى بنك من البنوك هنا .
- وليم : عندك اولاد ؟
- سمير : لا . لسه بدرى . اهلك عمره قد ايه ؟
- وليم : عمره سنه .
- سمير : ربنا يخليه لك⁶ . قول لى - انت بتدرس تاريخ مصر ؟ ولا تاريخ العرب ؟ ولا تاريخ الشرق الاوسط ؟
- وليم : فى الواقع انا متخصص فى التاريخ الاسلامي .
- سمير : كويس قوى . وايه اللى خلاك تتخصص فى التاريخ الاسلامي بالذات ؟
- وليم : الحقيقه التاريخ الاسلامى طبعاً مهم زى ما انت عارف . وعدد الاساتذه المختصين فيه قليل . ودوره فى الحضاره الانسانيه مش معروف هنا فى امريكا - اقصد ما بيتمّوش به زى ما بيتمّوا بالحضاره الرومانيه او اليونانيه مثلاً .
- سمير : دى حاجه ممتازة - اتمنى لك كل توفيق⁷ - انا عندي محاضره

- دلوقت • الف شكر⁸ على الشاي • مستنى منك تليفون بعد العشاء
 ان شاء الله عشان تعرف امتى حتقابل الدكتور نهيل وعيلته •
 ولیم : متشكر جدا • وانا كمان حاشوف الاستاذ تيلور لانى احب انــــك
 تقابله •
 سمير : طيب - متشكر •
 ولیم : تحب تاخذ الاهرام تقراه وابقى آخذه منك بعدين ؟
 سمير : ما فيش مانع⁹ - انا فى الحقيقه باروح مكتبة الجامعه كل كام
 يوم ايه فى الاهرام - اقرا الاخبار المحليه وخصوصا صفحــــة
 الوفیات¹⁰ لانها مهمه قوى • المدام حتتوسط قوى لما تشوف
 الاهرام •
 ولیم : عظيم - انا مشترك فى اهرام الجمعة¹¹ - بيوصلني بانتظام
 واقدر اديه لك بكل سرور بعد ما اقراه •
 سمير : متشكر قوى - مع السلامه •
 ولیم : الله يسلمك •

1.2 /ilgaaayid
 ilmaşriyya/

EGYPTIAN
NEWSPAPERS

min ahamm ilfuruu? been
 gariida maşriyya zayy ilʔahram
 wigariida amrikiyya zayy
 ilnuyork tayimz huwwa lihtimaam
 bilʔiʔlanaat .

ilgariida ilmaşriyya
 tarkizha kullu ʔala lʔaxbaaṛ -
 yaʔni lʔanbaa? ilmaḥalliyya
 wilʔaalamiiyya , filmawduʔaat
 issiyasiyya , wilʔigtimaʔiyya ,
 wissaqafiyya , wiṛṛiyaḍiyya .¹²
 ʔaḥiif ilʔiʔlanaat muhimma
 kawasiila lixidmit ilqaaṛi? ,
 illa inn ittarkiiz ilʔakbaṛ
 biykuun ʔala lʔanbaa? .

ilgaʔaayid ilʔamrikiyya ,
 ʔala ʔaks kida , bitiddi
 htimaam kibiir ilʔiʔlanaat
 ittugariyya wʔasʔaaṛ ilbees
 ilmuxaffaḍa filʔukazyonaat
 wilʔiʔlaan ʔan muntagaat
 gidiida . wida bsabab inn
 ilgaʔaayid ilʔamrikiyya kullaha
 bitamtalikha ʔarikaat aw
 afṛaad . wiʔalaʔaan katṛit
 ilʔiʔlanaat widdaxl illi byiigi
 minha ilgariida lʔamrikiyya
 biyaʔil ḥagmaha ila ḥawaali
 xamsiin ʔafha fʔayyaam

One of the most important
 differences between an Egyptian
 newspaper, such as *Al-Ahram*, and
 an American newspaper, such as
 the *New York Times*, is the focus
 on advertisements.

An Egyptian newspaper is
 completely dedicated to [centered
 on] the news, *i.e.* domestic
 and international news events
 concerning political, sociolo-
 gical, cultural, and athletic
 subjects.¹² Advertising is cer-
 tainly important as a way of
 serving the reader, but the cen-
 tral concern is with news [re-
 porting].

American newspapers, on the
 other hand, are greatly con-
 cerned with commercial announce-
 ments [such as] the lowering of
 prices in sales and the display
 of new products. This concern
 comes from the fact that all
 American newspapers are owned by
 companies or individuals and,
 therefore, advertisements and
 the income which comes from them
 to the [American] newspaper
 [contributes to the fact] that
 there are approximately fifty

ilʔusbuuʔ . wibaʔd ilgaʕaayid
ilkibiira zayy ilnuyork tayimz
aw ilwaʕingtun post tilaaʔi
lʕadad ilwaahid biyaʕil
lihawaali rubʕu miit ʕafha yoom
ilhadd . amma lgariida
lmaʕriyya faʕadad ʕafahatha
hawaali ʔnaaʕaʕ ʕafha
filʔayyaam ilʕaadiyya
wsitʔaaʕaʕ ʕafha taʔriiban yoom
ilgumʕa¹³ ili huwwa yoom
ilʔagaaza lʔusbuʕiyya fmaʕr .¹⁴
wifilmunasabaat ilxaʕʕa , zayy
ziyaarit ʕaʔiis dawla lmaʕr ,
bituʕdir ilgariida mulhaʔ¹⁵
ʕan iddawla di haɡmu hawaali
ʔnaaʕaʕ ʕafha . wiʕala fikra
lgaʕaayid ilmaʕriyya lkubʕa
kullaha gaʕaayid ʕabahiyya .¹⁶

min ahamm ilhagaat illi
tilfit innazaʕ filgaʕaayid
ilmaʕriyya hiyya ʕafhit
ilwafiyyaat , widi byihtamm
biha lqaarʔi? ilmaʕri ila hadd
kbiir gidan . wibilmunasba di
ahibb aʔullukum inn aʕlabiyyit
ilmaʕriyyiin biybuʕʕu ʕala
ʕafhit ilwafiyyaat baʔd ma
ybuʕʕu ʕala ʕanawiin iʕʕafha
lʔuula . da sababu inn ilwaahid
ʕaawiz yiʔuum biwaagib
ilʕazaaʔ , imma bihuʕuʕ
ilganaaza aw yibʕat tilliyʕaaf
taʕziya lamma yiʔʕa xabaʕ
wafaat waahid ʔariibu , aw

pages in a week-day paper and,
for some large newspapers such
as the New York Times or the
Washington Post, [one finds]
a single issue can reach almost
four hundred pages on a Sunday.
[As for] the number of pages in
Egyptian papers, on the other
hand, is approximately twelve
for a daily paper and sixteen
pages on Friday,¹³ the weekly
"day off" in Egypt.¹⁴ On spe-
cial occasions, such as the vi-
sit of a head of state to Egypt,
the newspapers will publish a
supplement¹⁵ concerning this
state, which will consist of about
twelve pages. By the way, all
important Egyptian newspapers are
published in the morning.¹⁶

One of the noteworthy things
about Egyptian papers is the o-
bituary page, which attracts
great attention from the [aver-
age] Egyptian reader. [May I
say with respect to it that] the
majority of Egyptians look at
this page immediately after
glancing at the front page head-
lines. This is because [the
reader] wants to offer the neces-
sary condolences, either by at-
tending the funeral or by send-
ing a telegram of condolence, if
he sees there the news of the
passing of one of his relatives,

ṣadiiqu , aw ?ariib ṣadiiqu ,
aw zimiil luh fišṣuḡl aw ?ariib
zimiil min zamaylu .

lamma lṣeela biymutlaha
ḥadd , bitunṣur xabaṛ ilwafaah
maṣa bayaan asmaa? wiwaṣaayif
il?aṣaayib wil?aṣhaaṛ
wiṣilathum bilmutawaffi . yaṣni
masalan inn ilmutawaffi huwwa
gooz bint ṣamm fulaan ilfulaani
lmuhandis maṣa zikr gihat
ilṣamal . wiḥaaga tanya , miš
bass il?uṣra hiyya lli btunṣur
innaṣy , bal bitiṣtarik
ilhay?aat wil?aṣṣaad
ilmuttaṣiliin bil?uṣra biṣaki
min il?aṣkaal¹⁷ filṣazaa?
binaṣṛ taṣziyathum filgariida .
widi btizḥar finafs ilṣadad
illi fiih innaṣy wimubaaṣaṣatan
baṣd naṣy il?uṣra , aw baṣdaha
biyoom aw itneen .

filṣaada fizikṛa
l?arbiṣiin¹⁸ - yaṣni baṣd
ilwafaah barbiṣiin yoom -
bitunṣur il?uṣra filgariida
xabaṛ fiṣafḥit ilwafiyyaat ṣan
makaan wiwa?t ilṣazaa?
bilmunasba di . wiṣnafs iṣṣee?
biyiḥṣal fizzaṣṛa ssanawiyya .
wilgaṣaayid ilmaṣriyya lkubṛa

friends, or a relative of a
friend, or one of his col-
leagues at work, or a relative
of one of the latter.

When someone [in Egypt]
dies, the family publishes the
news item of the death with a
list of the names and places of
employment of the relatives and
in-laws, and their relationship
to the deceased. For example,
the deceased was the husband of
the paternal cousin of so-and-
so, the engineer, mentioning his
place of work. Another thing
[that is noteworthy] is that not
only does the family publish an
obituary notice, but organiza-
tions and individuals connected
in some way¹⁷ with the family
join in publishing their condo-
lences in the newspaper. This
[expression of sympathy] appears
in the same issue as the obitu-
ary notice, directly after it,
or a day or two later.

In general, [at the time of] the
Fortieth Day Memorial,¹⁸ [Remembrance]
i.e. forty days after the death,
the family will publish [again]
in the newspaper on the obituary
page, a notice concerning the
time and place of the ceremony
of mourning which will commem-
orate this occasion. The same

bitaşduṣ kullaha filqaahira
laakin bitunṣuṣ axbaaṣ
ilwafiyyaat lilgumhuṣiyya
kullaha .¹⁹

* type of notice appears on the
* anniversary of the death. The
* most important Egyptian newspa-
* pers are all published [printed;
* issued] in Cairo, but the obitu-
* aries for the whole of the repub-
* lic are published in them.¹⁹
*

الجرائد المصريه

EGYPTIAN NEWSPAPERS

من اهم الفروق بين جريده مصريه زى الاهرام وجريده امريكىه
 زى النيويورك تايمز هو الاهتمام بالاعلانات .
 الجريده المصريه تركيزها كله على الاخبار - يعنى الانباء المحليه
 والعالميه فى الموضوعات السياسيه والاجتماعيه والثقافيه والرياضيه¹² .
 صحيح الاعلانات مهمه كوسيله لخدمة القارئ الا ان التركيز الاكبر بيكون
 على الانباء .

الجرائد الامريكىه ، على عكس كذا ، بتدي اهتمام كبير للاعلانات
 التجاريه واسعار البيع المخفضه فى الاوكازيونات والاعلان عن منتجات جديده .
 وداسبب ان الجرائد الامريكىه كلها بتمتلكها شركات او افراد . وعلشان
 كثرة الاعلانات والدخل اللى بييجي منها للجريده الامريكىه بيصل حجمها
 الى حوالى خمسين صفحه فى ايام الاسبوع . وبعض الجرائد الكبيره زى النيويورك
 تايمز او الواشنطن پست تلاقى العدد الواحد بيوصل لحوالى ربع مائه
 صفحه يوم الحد . اما الجريده المصريه فعدد صفحاتها حوالى اتناشر
 صفحه فى الايام العاديه وستاشر صفحه تقريبا يوم الجمعة¹³ اللى هو يوم
 الاجازه الاسبوعيه فى مصر¹⁴ . وفى المناسبات الخاصه ، زى زياره رئيس
 دوله لمصر بتصدر الجريده ملحق¹⁵ عن الدوله دى حجمه حوالى اتناشر
 صفحه . وعلى فكره الجرائد المصريه الكبرى كلها جرائد صباحيه¹⁶.

من اهم الحاجات اللى تلفت النظر فى الجرائد المصريه هى صفحه
 الوفيات ودى بيهتم بيها القارئ المصرى الى حد كبير جدا .
 وبالمناسبه دى احب اقول لكم ان اغلبية المصريين بيصوا على صفحه

الوفيات بعد ما يهصوا على عناوين الصفحة الاولى . داسبه ان الواحد عاوز يقوم بواجب العزاء ، اما بحضور الجنازه او يبعث تلغراف تعزيه لما يقرأ خبر وفاة واحد قريبه او صديقه او قريب صديقه او زميل له فى الشغل او قريب زميل من زميله .

لما العيله يموت لها حد بتنشر خبر الوفاه مع بيان اسماء ووظائف القرايب والاصهار وصلتهم بالمتوفي . يعنى مثلا ان المتوفى هو جوز بنت عم فلان الفلانى المهندس مع ذكر جهة العمل . وحاجه ثانيه ، مش بس الاسره هي اللى بتنشر النعي بل بتشارك الهيئات والافراد المتصلين بالاسره بشكل من الاشكال¹⁷ فى العزاء بنشر تعزياتهم فى الجريده . ودى بتظهر فى نفس العدد اللى فيه النعي ومباشره بعد نعي الاسره او بعدها بيوم او اتنين .

فى العاده فى ذكرى الاربعين¹⁸ يعنى بعد الوفاه باربعين يوم - بتنشر الاسره فى الجريده خبر فى صفحة الوفيات عن مكان ووقت العزاء بالمناسبه دى . ونفس الشئ بيحصل فى الذكرى السنويه . والجرايد المصريه الكبري بتصدر كلها فى القاهره لكن بتنشر اخبار الوفيات للجمهوريه كلها¹⁹.

I.3 Cultural Notes

1. /yihṣallina šṣaraf/ and /haṣallina šṣaraf/, literally "Honor will befall us," *i.e.* "We'll be delighted." As in English, this phrase indicates that a certain action will please (or has pleased) the recipient very much.
2. /šaṣrafna/ "Honor us!" An imperative form expressing an invitation for a visit.
3. Students generally come from Egypt to study in the United States under Egyptian government auspices as members of an educational mission, /ṭaalib biṣṣa/. Students are alerted to the availability of such missions by advertisements in national newspapers. Applications from qualified candidates, including transcripts of their previous higher educational training, are reviewed by a special division or department of the Ministry of Higher Education. The papers of those selected are forwarded to the Educational and Cultural Office of the Egyptian Embassy in the country where the student will be sent. These papers are used by that office to select the most appropriate institution in that country for the student to attend, in order to receive training in his specialization. The government pays all the transportation costs for the student and his family, as well as a living stipend for them, while they are abroad, based on the number of dependents who accompany him. In general, his institution in Egypt continues his salary in Egyptian currency also while he is preparing his Ph.D. abroad. The opportunity to study abroad is open to all qualified Egyptian candidates, regardless of religion or sex.
4. The hierarchy of academic ranks in Egypt is as follows. The lowest appointment rank is that of the demonstrator, /muṣiid/, who must hold a B.A. or B.S. degree. It is understood that while he holds this rank, he is completing work on his higher degrees. When he receives his M.A.,

he moves up to the rank of assistant lecturer. After completing his Ph.D., he is automatically promoted to the rank of lecturer. In order to be promoted further, his publication record and number of years in an academic appointment are considered before he is moved up the ranks to assistant professor, and then to professor. The rank of assistant professor in Egypt is equivalent to associate professor in the U.S. There is no question of tenure in an academic position in Egypt.

5. In advertising the availability of a new educational mission, the agency or institution for which the student will work upon his return to Egypt is specified.
6. /ṛabbina yixallih lak/ or /ṛabbina yixallihuulak/, literally "May God preserve him for you."
This is a compliment said automatically when children are mentioned in a conversation, either by name, by age, or in any other circumstance.
7. /atamannaalak kull tawfii?/ "I wish you every success."
Said to wish someone good luck in undertaking some enterprise.
8. /alf šukr/, literally "A thousand thanks," "Thanks a million."
In order to intensify one's gratefulness, the number /alf/, "thousand," is frequently used in Egyptian Arabic.
9. /mafiiš maaniš/, literally "There is no objection," "Sure," "That's O.K."
10. See notes 17, 18, 19 below.
11. For information on subscribing to Al-Ahram, write to:
The Egyptian Cultural and Educational Bureau
2200 Kalorama Road, Northwest
Washington, D.C. 20008
12. Whereas an American paper would be divided into separately-

folded sections related to such topics as sports, entertainment, women's interests, etc., Egyptian papers devote regular sections of certain pages to these topics. For example, politically important international and domestic news appears on the front page, less important international news on the second, a feature story on the third page, etc.

Both Egyptian and American papers devote space to editorial opinion and letters to the editor. Perhaps because of the greater orientation of Egyptian society toward people, domestic news stories tend to emphasize the names and titles of those involved, including, for example, police officers, while American journalism plays down these personal details.

13. One of the reasons that the Friday paper in Egypt is larger in size is that literary features are included, such as short stories and poetry, as well as special feature stories on religious topics.
14. Friday is the weekend holiday in Egypt, and resembles an American Saturday and Sunday combined: stores will generally be open, and it is the day for family outings as well as for a visit to the mosque. On Sunday, on the other hand, most large stores, foreign schools, and embassies are closed, but all governmental offices and schools, and even some banks are open. Since regular Egyptian working hours are from eight to two on weekdays, a six-day work week is not particularly onerous.
15. Newspaper supplements such as these generally include, for example, articles on the industrial products, educational system, and agricultural exports of a country. These are written particularly to give background information to Egyptian readers, and are published to coincide with a visit to Egypt by the ruler of the country.
16. Reading a newspaper, or listening to one being read aloud, is a very important part of every male Egyptian's morning

routine. In villages, a literate man reads the news aloud to others at the local coffee shop. The expense of buying a paper every day in Egypt is much higher in relation to the average Egyptian's income than it is in America. in America.

17. The public and private expression of sympathy for the family and friends of the deceased is very important in Egyptian society - not only on the part of close relatives and friends, but even by colleagues and acquaintances of the family member at work or at school. Therefore, it is of paramount importance that everyone learn of a death and details about all the people who have been bereaved by this event. So upon a death the family will publish at its own expense a lengthy obituary notice, listing details of the deceased's life and the name of everyone who is now in mourning for the deceased, and would therefore expect condolences. It is important that this list be as comprehensive as possible, regardless of the cost. There is a definite hierarchy of kinship relationships in the writing of this notice. For example, when a man dies, his relations are listed in the following order: son of ..., husband of ... (but only if the wife works, or is important in her own right), father of ... (sons listed first, then each daughter mentioned as "wife of so-and-so," or, if she is out in the world, her place of employment or school is mentioned. If she is unmarried and not yet in school, she might not be mentioned), brother of ... (brothers listed before sisters), nephew of ... (paternal uncles before maternal uncles; aunts mentioned only if married to someone important or have a special status in their own right), cousin of ... etc. If time and money permit, a picture of the deceased is included.
18. As the first forty days of mourning are drawing to a close, the family may place a second brief notice in the paper,

which mentions the name of the deceased as well as the location and time when the Fortieth Day Wake will be held. Again, if money permits, a picture of the deceased will accompany this notice.

See Text #15 for further details on funeral and mourning customs in Egypt.

19. Obituary announcements are centralized in Egypt by means of a network of provincial correspondents who transmit news of a death to the Cairo office by telephone, at the family's expense.

See samples from the obituary page (pp. 26-27), taken from Al-Ahram newspaper.

*** *** ***

الاهرام - ٧٦/٤/٢٣ - ١٥

الاهرام - ٧٦/٥/٨ - ١٥

وزارة النقل والمواصلات

وزير النقل والمواصلات ووكلاء أول
الوزارة ووكلائها ورؤساء الهيئات والشركات
والعاملين بخون تعزيب المعلن

المرحوم المهندس**محمود يونس**

نائب رئيس الوزراء للنقل والمواصلات
السابق ويشكروا له بكل التقدير جهده
الوطنية في كل الميادين التي ساهم بها
ويستحقون لاسرة الفقيد الكريم بخالص
الاحزان ويدعون الله ان يسكنه جنات
جوار ما شمه بولته

Les employés de
ARAB INVESTMENT -
MADRID
présentent leurs condoléances au
Docteur AHMAD YOUNES
pour la perte de son oncle
Ingénieur MAHMOUD YOUNES
considérant ce décès une perte
pour tout le monde Arabe.

شركة ترسانة السويس البحرية

رئيس واعضاء مجلس ادارة وجميع
العاملين بها يتبعون بالاسى المرحوم

المهندس محمود يونس

نائب رئيس الوزراء ورئيس هيئة قناة
السويس سابقا - للفقيد الرحمة وللارسة
خالص التعازي

ينعى الكتب الدولية للتقني الهندسي
انجنيوتريوت بالمانيا والقاهرة عملا من اعلام
البطولة والمجاهد في رفع شان مصر وخلاص
اسمه التاريخ

المهندس محمود يونس

البطل الذي نعت تأميم القناة وتحمدي
مؤامرات الاستعمار واقيت حجارة المصريين
في الصمود في ارضي الماركس واكتسب
احترام العالم - رحم الله الفقيد رحمة
واسعة واله دويه وامته الصبر والسلوان

المهندس محمود يونس
في نعمة الله والتاريخ

بقلب افترقه الحزن ينسى المهندس ممتاز
موسى الاخ وصديق العمر

المهندس محمود يونس

الذي يخلفه تاريخ مصر بطلا من أبطالها
حمل لواء خدمة الوطن ومثلا للتضحية
والاخلاص والشجاعة

المهندس عبد الحميد فهمي عبد الودود
ينسى استاذة فقيد الوطن

المهندس محمود يونس

وينسى معه بطولة الرجال وبغاء الابطل
والصداقة في احقاق الحق والامانة في
الجهاد لرفعة مصر رحمه الله رحمة واسعة
وانزله تسريح جناته

ينسى رئيس مجلس الادارة والعسفر
والنقيب والمدير العام ومدير الادارات
وجميع العاملين

شركة بتزول الصحراء الغربية

(ويكيو)

المهندس محمود يونس

تتمد الله الفقيد برحمته واله مائلته
الصبر والسلوان

فقيدة بورسعيد**نسيبت امس جنازة المرحومة****حرم المرحوم محمد مصيط**

والدة السيد ومصطفى مصيط ببيتة
القناة وحرم محمد غنيم بالقناة للشحن
وشقيقة حمزة محمود بتوكيل دمنهور وعمه
الحاسب محمود التامى والرائد محمد
التامى بكلية الشرطة وحرم الرائد ابو
بكر عبد الباقي وخالة المهندس عادل
وعاطف والدكتور علاء الاسرج وجدة
اللازم على غنيم وقريبة على التامى
ومحمد فهمي بالكويت ومالات الاسرج
وحسونة وعياد ومصيط والخضرى وفرج
وخالد منصور ومحمد مصطفي وكريم
الدين ومحمد عبد الحميد - تغرافيا حمزة
ومصيط بورسعيد

فقيد عائلتي معنا والقيمي**بالبحيرة والفريفة****توفى الى رحمة الله المرحوم****محمد علي طاهر معنا**

الطلاب بناتوية كفر الزيات فضل
الاستاذ على طاهر معنا المحامي بكفر
الزيات حفيد المرحوم محمد طاهر معنا
وحفيد محمود رفاعي القيمي وابن اخ كل
من السادة مصطفى طاهر معنا عمدة كفر
سلامون واحمد طاهر معنا والاستاذ
حسين طاهر معنا الاستاذ بكلية زراعة
القاهرة وحرم الاستاذ نور الدين ابوحنسن
وابن اخت كل من السادة محمد علي
القيمي والاستاذ حامد القيمي بالخاويلين
العرب والاستاذ هازم القيمي والاستاذ
طارق القيمي وقريب عائلات معنا والقيمي
ورفاعي بالقاهرة وابو حسين بكفر ربيع
وشابور وشعير بكفر عشما والشرقاوى
يزبيدة ومكازم وابو جازيه والجيبار
والشوريجي وشيمى وهجوم وعطيه
بالمونوية وحشاد والفريفة وشهدت الجازة
امس واقفيت ليلة الماتم بمنزل العائلة
تغرافيا التوفيقية بحيرة كفر سلامون

انتقلت للابحار السماوية السيدة البارة**جهينة بطرس سلامة باسيوط**

حرم المرحوم مجلى بطرس ووالدة
صنحى ولويس بصحة اسيوط وهيون
بالاسنلاكية وحرم شقيق صديق بطرس
وحرم عم شوقي حنين واخوته وعمه
أديب مرنى وبطرس اندراوس واخيه
ومختار دانيال واخوته ويوسف وابراهيم
زكى وابنة عمه نمر مسعد والفكشور
يوسف فهمي والاساندة ايوب وانور فهمي
الحامين بالقاهرة وحرم خال مفيد ملك
واخوته واليون ابانير وماهر سورريال
وباقى افراد عائلات حنا الله وبطرس
سلامة باسيوط والزراوى والقاهرة والمزا
1٤ شارع الجلاء باسيوط

« انا لله وانا اليه راجعون »**توفى الى رحمة الله****محمد مائلة ابو الفضل****بمحلة ابو على القطرة****الحاج عبد الله ابو الفضل**

والد الدكتور احمد ابو الفضل وحسين
ابو الفضل وحرم كل من عبد المنعم
المنياوى والمرحوم حامد التجار والحاج
ابراهيم الزهار والدكتور سميع غنيم
ورشاد القيرسى والمرحوم الرائد عبد
اللطيف ابو خضير وشقيق المرحوم الاستاذ
محمد ابو الفضل والاستاذ الدكتور عبد
الصمد ابو الفضل وحرم نعمان عوض
وزوج شقيقة المرحوم محمد الفر والحاج
يوسف الفر وحرم المرحوم بدرالشمسى
وجد اسامة ابو الفضل ومحمد المنياوى
واخوته وابن عم المرحوم الشيخ عبد
الصمد بصل والمرحوم الشيخ نسوى
بصل والدكتور نمرادى احمد والمرحوم
الشيخ عبد الفتور والشيخ عبد العظيم
والحاج احمد بصل وعم وخال الكيمانية
سماد ابو الفضل حرم الدكتور احمد
نويشى وحرم الدكتور يوسف عزام وعلى
وعباد وعلاء والدكتور ايهاب ابو الفضل
وحرم الاستاذ محمود مولى واليسوى
عوض واخوته والواء احمد زكى عبد
الصمد والسفير الشامى عبد الصمد
واخوته والسفير محسن عبد الخالق
واخوته والاستاذ رمضان ابو المز
والصمد محمد ابو الغز واخوته وطلعت
الشامى واخوته وعزت عبد الفتور
واخوته وابن خالة احمد شبنم واخوته
وقريب ونسب الحاج جلال الفر والسيد
كمال الفر والمرحوم محمد الفر ابوالشيخ
يوسف زيادة وفؤاد محرز والشيخ حسن
محرز والمرحوم الدكتور محمد كفاى
والسيد احمد كفاى واخوته والدكتور
عبد الصمد النواخلى وعائلات بصل
والفر والعراوى وابو الغز والمزين وعوض
وشبنم وابو خضير وابوطالب والشار
والضراوى ومحرز والشار وزيادة
وغنام بمحلة ابو على والمنياوى ويونس
سبنود والشامى والتيرسى والزهار
وعنب وتنديل بالحلة الكبرى وكفاى
والنواخلى بالمحالية والتيرساوى بالديرس
واللبان وشلبى بقة وعبد الباقى
والنفراوى بالقاهرة وستشيخ الحنازة
اليوم الجمعة الماثرة مساهما بجامعهم
مكرم حيث تقام ليلة الماتم تغرافيا ١
شارع زكريا الانصارى الهرم

Sample obituary notices taken from *Al-Ahram* newspaper (May, 1976)

الامرام - ١٥ - ٧٦/٤/٣٠

الذكرى السنوية الاولى للمغفور لها
زينب هاتم المشهدي
حرم المرحوم ابراهيم بك حلمي
تعيها الاسرة صباح غد السبت بمنزلة
العائلة بالامام الشافعي بالقاهرة

الذكرى السنوية
المفيد الطب والشباب والانسانية
المرحوم الدكتور اسامة القاضي
السبت اول مايو بمنزل الاسرة ٣٠ شارع مصطفى فهمي بطوان

الذكرى السنوية للمرحوم المهندس الزاوي
اليساوي محمد هويدى
تعيها أسرته السبت بمنزلة ٥ شارع
الشويبي بالمعاسية ميدان الجيش

الذكرى السنوية للمرحوم المهندس
محمود حلمي حسين
مدير الاستيلاء والتوزيع بالاصلاح الزراعي
تعي الاسرة ذكراه الطفرة يوم السبت
اول مايو بمنزل الاسرة ١٩ شارع التنسي
الشريف مدينة المنصمين بتلاوة آي الذكر
الكريم

ذكرى السنة الاولى للمرحوم
ابراهيم شحاته موسى
تقيم الاسرة القداس الالهى على روحه
الطاهرة الثامنة صباح غد [السبت]
٥/١ بكنيسة المعراء بمصر بشبرا

قداس الذكرى السنوية الاولى للمرحومة
المقدسة روز سليم
حرم المرحوم فريد شربال الشامي
بالصورة تقيم الاسرة لروحها الطاهرة هذا
السبت الحادية عشرة صباحا بكنيسة
الارمن الكاثوليك بشارع صبري ابو حليم
جامع شركس سابقا

ذكرى الاربين
المخرج احمد ضياء الدين
تعيها اسرة علام بابو الخيط ومنشبة
المنابر باكر السبت بمنزله بمصر الجديدة
١١ في لغري خلف سينما الحرية صباحا
للسيدات ومساء للرجال

شكر وذكرى الاربين للمرحوم
عبد التعم حماد

تنتقم الاسرة بالشكر المواسين بالمحضر
والبرق والشمع ويحضر السادة رئيس
الجمهورية ورئيس مجلس الشعب والامين
الاول للاتحاد الاشتراكي وامين محافظة
الجيزة ومديرية الصحة بالجيزة وناسر
الاعدادية بطوان ومستشفى القوات المسلحة
بالحادي وطب اسنان القاهرة ويحضر
الذكرى اليوم بمنزله ٢١ شارع سيدي جاورت
بحدائق حلوان

ذكرى الاربين للمرحوم
حنلي طلبة
بقلوب مؤمنة بقضاء الله وغفره تعيها
الاسرة غدا السبت ١٥ بالقرنل ٢٢ في
الميداني عابدين

بقلوب مؤمنة بقضاء الله تعي
اسرة المرحوم الحاج
عائشور احمد حسن

ذكرى الاربين يوم الاحد الموافق ٢ مايو
بمنزل الاسرة ١٢ شارع المأمون بمدينة
الطبية بالقاهرة - وتنتقم الاسرة بولجر
الشكر لكل من نفع بمواساتها في فنيها
العزيز سواء بالمحضر او بالبرق ويحضر
بالشكر السيد رئيس الجمهورية والسيد
نائب رئيس الجمهورية والسادة نواب رئيس
الوزراء والسادة الوزراء واعضاء مجلس
الشعب ورجال الدين والقضاة والامين
والمقاتلين المسلحة والاتحاد الاشتراكي ورجال
التعليم والمحقين ومدير المسرح الحديث
والفنانين ورجال الاعلام والهولك والشركات
والاعيان والتجار وكل من نفع بالمرحوم
سواء بالمحضر او بالبرق مع اعتبار هذا
شكرا خاصا لكل منهم سائلين الله الا
يرحمهم مكرها في منزلهم

شكر وذكرى الاربين للمرحوم
الاستاذ جرجس فانوس يوسف
تعيها اسرته العاترة صباح غد السبت
بكنيسة المعراء بالمعاليمة وتشكر السادة
رئيس الجمهورية ونائبه والوزراء والايها
شهود ومطرائي بني سويف وديروط واللجنة
النقابية للبنك الاهلي وكل الاهلي في
مصابهم الاليم

تقيم اسرة المرحوم
المنفس رعمت عبد المسيح
جناز الاربين بالكنيسة المرمية بطلوت
بالقاهرة الاثنين ٢ مايو الساعة الرابعة
وتنتقم بالشكر للسيد رئيس الجمهورية
والسيد نائبه ولفظة البابا المعظم والسادة
رئيس الوزراء والوزراء ورئيس مجلس
الشعب والايها الكهنة بالزقازيق ورجال
الشعب والاتحاد الاشتراكي ومهاطف
الصحافة والمهندسين والفنانيين بالمرء
والبرق

تدعو اسرة المرحوم عبد الملاك خليل
ببور سعيد والقاهرة الاهل والاصقاء
لمحور جناز الاربين على روح قدسهم
العزيز المرحوم

نعيم عبد الملاك خليل
وفدك مساء اليوم الجمعة الموافق ٢٠ أبريل
بكنيسة مار جرجس ببورسعيد تغرايا
عائلة المرحوم عبد الملاك خليل ببورسعيد

الامرام - ١٥ - ٧٦/٥/١٤

الذكرى السنوية
للمرحوم الاستاذ الدكتور
خليل نوى لطفي

احيتها الاسرة امس بتلاوة القرآن الكريم
الذكرى السنوية الاولى
للمرحومة فتحية السيد لرحان
بمنزل والدتها بالمقوس شرقية اليوم
٥ الجمعة

الذكرى السنوية الاولى
للمرحوم مورييس زكي صليب
تعيها اولادته والاسرة غدا السبت
٧٦/٥/١٥ بالقرنل ٧ شارع طهر مينا
بالقاهر

زوجي الحبيب مورييس
انتقلت بهوى الملائكة وتركتني وحيدة
اعاني مرارة الوحدة ولوعة الفراق فبرحمتك
نفتت الحية وسنتني فترك قلبى حتى
الفاك - روجتك الحزينة مفيدة

بقلوب حزينة دائمة تقيم اسرة الفخيمة
الغالية المرحومة

عزيزة ميخائيل نوار
قداس الذكرى الاولى لروحها الطاهرة
غدا [السبت] ٥/١٥ الساعة الخامسة
بكنيسة مار جرجس بصحى بشي
نعيش على فركاك المطرة حتى نلتفه
مع يسوع - روجت واولادك

الذكرى السنوية الاولى
للمرحوم كامل رزق الله
تقيم الاسرة قداسا اليا على روحه
الطاهرة غدا السبت الساعة الخامسة
صباحا بكنيسة المعراء بمصر

الذكرى السنوية الاولى
للمرحوم شيهت جرجس
تقيم الاسرة القداس الالهى على روحه
الطاهرة الثامنة صباح غد السبت ٥/١٥
بكنيسة مار جرجس بالقلي بالقاهر

الذكرى السنوية الثانية
للمرحومة زينب محمد عييد
بصحبها زوجها واولادها وامرتها مساء
السبت ٥/١٥/١٩٦٦ بمنزله ١٠٠ شارع
مصر والسودان حدائق القبة

الذكرى السنوية الثانية بالمنصورة
تعيها اسرة ابو حسن لفتيها
الحاج عباس ابو حسن
مساء غد [السبت] بمنزله بتويريل

الذكرى السنوية الثانية
لطيب الذكر المرحوم المهندس
فوزى يشاي مشرقى
تعيها الاسرة باتامة القداس الالهى
لروحها الطاهرة الخامسة والنصف صباح
السبت ٥/١٥ بكنيسة المعراء بموهاج

الذكرى الخامسة لفقد الشهاب
المرحوم الدكتور احمد يوسف
تعيها زوجته واولاد والاسرة عائلة
الذكرى اليوم ٥ الجمعة ١٩٦٦/٥/١٤

Sample obituary notices taken from Al-Ahram newspaper (May, 1976)

iddars ittaani

UNIT TWO*

II.1 muḥadsa
 mukalma tilifoniyya
 samiir winabiil

Conversation
 A Telephone Conversation
 Samir and Nabil

samiir - allo - nabiil ? misaa?
 ilxeer .
 nabiil - ahlan - misaa? innuuf .
 eeh axbaḥkum ?
 samiir - xeer ilḥamdu lillaah .¹
 wintu zzayyukum ?
 nabiil - ilḥamdu lillaah . kull
 ḥaaga kwayyisa .
 samiir - magdi ṣaamil eeh
 filmadrasa ?
 nabiil - wa!ḷaahi² mabṣuuf ,
 ṭabṣan inta ṣaarif niḥaam
 ittaṣliim fi amerika
 muxtalif ṣan maṣr , mafiiṣ
 ilṭimtiḥanaat illi fʔaaxir
 kull sana , witaʔriiban
 mabyidduhumṣ wagibaat ktiilra
 zayy maṣr . ittilmiiz illi
 zayy magdi fsana xamsa
 yidduulu wagibaat kull yoom³
 fimaṣr . hina ʔulayyil ʔawi
 lamma ttilmiiz yikuun
 ṣandu wagibaat yiṣmilha
 filbeet .

Samir - Hello! Nabil? Good evening.

Nabil - Hello - good evening. How are you?

Samir - Fine,¹ and you?

Nabil - Just fine. Everything's fine.

Samir - How's Magdy doing in school?

Nabil - Very well [he's indeed² very happy], by God.² Of course, as you well know, the education system in America is different from [that] in Egypt. There are not [big] exams at the end of the year, and they [the students] are given almost no homework, unlike Egypt. Students like Magdy in the fifth grade in Egypt are given homework assignments every day,³ [but] here it's very rare when a student brings home work to do.

*Cultural Notes for Unit Two begin on page 46.

samlir - yasalaam ! da nzaam
yariib . wll?awlaad hina
byit?allimu kwayyis ?ala
kida walla eeh ?

nabil - aah - biy?allimuuhum
kuwayyis - bass illi ?aawiz
a?uulu inn nizaam itta?liim
hina muxtalif ?an ma?r .
mas?alit ilwagibaad di
?aaga mi? muhimma finzaam
itta?liim il?amrikaani .
bass ?aaga kwayyisa hina
masalan - il?awlaad
wilbanaat fisinn a?ba?taa?ar
sana masalan biy?allimuuhum
ilkitaaba ?ala l?aala
lkatba hina filmadaaris
kaguz? min di?asithum . di
?aaga asasiyya hina .
matil?ahaa? bitiddarris
fima?r illa filmadaaris
ittugariyya bass .

samlir - aah - il?a?ii?a
lkitaaba ?ala l?aala lkatba
muhimma giddan . ana ma?raf?
aktib ?ala l?aala lkatba
la ?arabi wala ngiliizi .
widilwa?ti ?andi ba?h⁴
ba?milu wlaazim a?addimu
lil?ustaaz maktuub ?ala
l?aala lkatba wlaazim al?a
hadd yiktibhuuli .

nabil - il?ab?aa? di illi
t?alaba byi?miluuha hina
filgam?a di ?aaga kwayyisa
giddan . tiktib ba?h ?an

Samir - My goodness! That's a
strange system. Can the
children learn well [with
the system] here?

Nabil - Well - yes. They do
learn all right, but I'd
like to say that the edu-
cational system here is
different from Egypt.
The homework problem is
insignificant here. More
important, boys and girls
who are fourteen years
old, for example, learn
typing here in the
schools as a part of
their curriculum. This
is a very basic thing
here. You don't find it
taught in Egypt, except
in commercial schools.

Samir - Ah. It's true that
[knowing how to] type is
very important. I don't
know how to type either
Arabic or English, and
now I have a term paper⁴
I'm doing which I must
turn in to the professor
in a typewritten form, so
I have to get someone to
type it for me.

Nabil - These [short] research
papers which you are re-
quired to do here in this
university are something
very good. You write a

nu?ta aw mawduuſ ſilmi
 wlaazim ſabſan ti?raalu
 kutub wimaqalaat wimaſaagiſ ,
 di haaga kwayyisa xaaliſ .
 makanitſ ſayſa ?awi ſandina
 finzaam ittaſliim fimaſr ,
 laakin dilwa?ti bada?it
 ilkulliyyaat wilmaſaahid
 ilmaſriyya tuſlub min
 ſalabit illisans
 wilbakaloryoos innuhum
 yi?addimu abhaas biſſakl
 da . ſabſan ſalabit
 iddiſasaat ilſulya fmaſr
 biyiſmilu abhaas biſtimraaſ
 wibiy?addimuha il?asadza
 lmuſriflin ſala drasithum .
 bass xalliini a?ullak haaga ,
 niſaam ittaſliim fi?amerika
 biyſawwid iſſaaliſ ſala
 ktaabit il?abhaas di min
 ſuyru - yaſni miſ lamma
 yudxul ilgamſa bass aw
 fiddiſasaat ilſulya .
 magdi ſamal baſs kwayyis
 ?awi . ilmudarris bitaaſu
 ſalab minnu yiſmil baſs ſan
 iſſadd ilſaaliſ ſaſaan faſlu
 yistaſild minnu wiſſaſr
 yi?raalu fdayrit ilmaſaarif
 ilbiſiſaniyya wkaan maſaana
 kutub winaſaſaat wimagallaat
 kunna gaybinha mſaana min
 maktab iſſiyaaha ilmaſri
 finyuyork ,⁵ ilwaaqiſ
 innaha kutub mumtaaza ,

paper about a [certain]
 point or scientific sub-
 ject for which you must
 read, of course, [lots
 of] books and articles and
 references. This is very
 good. It hasn't been
 very common in our sys-
 tem in Egypt, but nowa-
 days, the colleges and
 institutes are requiring
 students in both the B.A.
 and the B.S. [programs]
 to submit research papers
 like this. Of course,
 students for higher de-
 grees [in advanced stu-
 dies] in Egypt are con-
 tinually doing these
 kinds of research papers
 and presenting them to
 the professor who super-
 vises their studies.
 But, I can say that the
 student is encouraged by
 the American system to
 develop the habit of
 producing research pa-
 pers from his youth - not
 just [after] he enters
 the university or [takes
 up] advanced studies.
 Magdy has done good re-
 search [already]. His
 teacher asked him to do
 a paper about the High
 Dam so his class could
 benefit from it.
 He had to read about it
 in the Encyclopedia Brit-
 tannica and other books,
 publications, and maga-
 zines which we got from
 the Egyptian Office of
 Tourism in New York.⁵
 They were really excel-
 lent! They contain
 valuable information,
 excellent color pictures
 which really do our coun-
 try justice and are
 written in several lan-
 guages. Magdy really

wikwayyisa giddan , fiiha
maʕlumaat qayyima , wiʕuwaɾ
mumtaaza bilʔalwaan ,
wimuʕarriifa lbaladna ,
wimaktuuba bʕiddit luyaat .
magdi istafaad giddan min
ʔaɾiiʔit ilbaʕs ilʕilmi .

samiir - ʕala fikra , innihaɾda
ʔabilt ʔaalib amrikaani
ismu wilyam beekar
biyitkallim ʕaɾabi kwayyis
ʔawl . iddaani guɾnaal
ilʔahɾaam , ʔaʕatt
itsalleet fiih ʕiwayya .

nabiil - bitaaʕ yoom eeh ?

samiir - ilgumʕa lli faatit .

nabiil - yasalaam ! kwayyis
xaaʕiʕ . wiʔeeh axbaaɾ
maʕr ?

samiir - axbaaɾ kitiira
kwayyisa lhaʔiiʔa . istanna
lamma agiib ilʔahɾaam ...
yasiidi , ilgamiʕaat ʕamalit
waʕiifa gdiida , waʕiifit
mudarris musaaʕid ,⁶
ittaʕyiin fiiha
bilmaʕisteer . widi haaga
lhaʔiiʔa kwayyisa ʔawl .

nabiil - aah , di haaga
kwayyisa ʔawi ʔawi . wiʔeeh
taani ?

samiir - fiih xabaɾ haʕibʕiʔak
ʔawi biʕtibaaɾak
zamalkaawi .⁷ yasiidi
izzamaalik ʕilib ilʔahli
talaata - itneen fiʔaaxir
maʕʕ .

benefitted a great deal
from [in the course of]
this method of research.

Samir - By the way, I met an
American student [today]
named William Baker, who
speaks Arabic beautiful-
ly. He gave me [his] Al-
Ahram and I have been
sitting browsing through
it a little [being enter-
tained by it].

Nabil - What day [paper] is it?

Samir - Last Friday.

Nabil - Fantastic! Very good.
What's the news [of
Egypt]?

Samir - Really, there's lots of
good news. Wait, let me
get the paper ... [sir],
the universities have
created a new [academic]
position, that of assistant
lecturer,⁶ for those who
have an M.A. degree.
This is a very good
thing, really.

Nabil - Yes, [you're right]!
This is a very good
thing. What else?

Samir - Here's a piece of news
that will make you hap-
py, since you consider
yourself a Zamalik fan.⁷
Zamalik beat Ahli three
to two in the latest
game.

nabiil - ya ?axi t̤abʕan ! di
 haaga miš ʕayza kalaam .
 fiʔaaxir matš , wifilmātš
 illi gayy , widayman . eeh
 taani ?

samiir - ?ubuul ilgamiʕaat
 ibtada . tiʕraf inn gamʕit
 ilʔazhar ʕatiʔbal
 talaʔʔaaʕar alf ʔaalib
 issana di !

nabiil - yasalaam ! ʕuuf
 ya axi ʕadad iʔʔalaba
 fittaʕliim ilʕaali biyziid
 ʔadd eeh kull sana !⁸
 muʕkila kbiira !

samiir - bass ilʕaʔiiʔa
 wizaar̤it ittaʕliim ilʕaali
 biʕhaawil bikull guhdaha
 tihiil ilmuʕkila di .

nabiil - wiʔeeh taani yasiidi ?

samiir - fihi ʕaf̤hiteen
 biʕalhum ʕan ʕar̤akit iʕaar̤it
 ilmudarrisiin liliʔaʔaar̤
 ilʕar̤abiyya⁹ wibaʕdeen zayy
 ma nta ʕaarif baʕʕeet
 fiʕaf̤hit ilwafiyyaat bass
 malʔitš ʕadd aʕrafu .

nabiil - wiʕyaat abuk¹⁰
 yasamiir ibʔa ddiini iʕadad
 da aʔraah .

samiir - ʕala fikra , ana
 kallimtak maxsuuʕ ʕaʕaan
 tilgu titʕaʕʕu mʕaana yoom
 issabt witʔablu ʔʔaalib
 ilʔamrikaani da huwwa wissitt
 baʕtu .

Nabil - Of course! It goes with-
 out saying . In [either]
 the latest game or the
 next game ... or anytime!
 Anything else?

Samir - University admissions
 have begun. Did you
 know that Al-Azhar will
 admit thirteen thousand
 students this year !

Nabil - Gracious! See how much
 the number of students in
 higher education is in-
 creasing every year!⁸
 It's a terrific problem!

Samir - But really, the Ministry
 of Higher Education is
 trying hard to solve this
 problem.

Nabil - What else is there?

Samir - There are two full pages
 about the sending [lend-
 ing] of teachers to
 [other] Arab regions.⁹
 And, as you can well
 imagine, I looked at the
 obituary page, but I
 didn't find anyone
 [there] I know.

Nabil - [Please]¹⁰ [good Samir]
 give me that issue so I
 can read it.

Samir - Oh, by the way, I called
 you primarily to invite
 you to dinner [with us]
 on Saturday. You can
 meet [both] this American
 student and his wife.

nabill - ya siidi

mutašakkiriin , bass
wifyaat abuuk yasamiir
mataxallilš layla titšib
nafsaha zayy kull maṛṛa .¹¹
ya axi intu bitišmilu alf
ḥaaga .¹²

samiir - ya siidi kullu faḍlit
xeerak¹³ - mafilš taṣab wala
ḥaaga ya duktoor nabill -
matligu lleela šwayya iza
makuntuuš mašyuliin ?

nabill - alf šukr . walīlaahi
maḍdaṛ liḡanni laazim aṛṛa
šwayya . wibaṣdeen šandi
šwayyit gawabaat šaawiz
aktibhum limaṣr .

samiir - ṭayyib matxalli
fariida tiigi tišaṛ maṣa
layla šwayya .

nabill - maftikirš . ma nta
šaarif , iddunya leel wana
maḥibbiš innaha tuxrug
liwaḥdaha billeeel , inta
faakir innak fimaṣr , law
kaan fimaṣr kaan mašlihš
bikull suṛuṛ .¹⁴

samiir - ṭayyib ya siidi ,
sallim šala fariida wmagdi ,
winšufkum yoom issabt in šaa?
aīlaah . ḥatinbiṣiṭ ṭawi min
iṭṭaalib ilṭamrikaani da .

nabill - ṭayyib tišbaḥ šala
xeer ,¹⁵ sallim šala layla .

samiir - winta min ahl ilxeer -
maṣa ssalaama .

nabill - aīlaah yisallimak .

Nabil - Thanks for the invita-
tion, but don't let Layla
go to so much trouble.¹¹
Usually you make a
thousand things.¹²

Samir - It's nothing compared to
what you have done¹³ for
us, Dr. Nabil. Why don't
you come by for a while
this evening, if you are
not busy?

Nabil - [No], thanks. I have to
read a bit, and then I
have some letters I want
to write to Egypt.

Samir - Fine, but then let Farida
come visit a bit with
Layla.

Nabil - Thanks, anyway, but you
know nighttime here! I
don't like her to go out
alone at night. You must
be thinking of Egypt! If
we were there, it would
be fine [she'd come with
pleasure].¹⁴

Samir - That's all right. Give
my greetings to Farida
and Magdy. We'll see you
all on Saturday. You'll
like this American stu-
dent, I'm sure.

Nabil - Fine [sleep well],¹⁵ give
my best to Layla.

Samir - And you too sleep well ,
bye.

Nabil - Bye.

الدرس الثاني

مكالمة تليفونية

سمير ونهيل

- سمير - آلو - نهيل ؟ مساء الخير .
- نهيل - اهلا - مساء النور . ايه اخباركم ؟
- سمير - خير الحمد لله ¹ . وانتم ازيكم ؟
- نهيل - الحمد لله . كل حاجة كويسه .
- سمير - مجدى عامل ايه فى المدرسة ؟
- نهيل - والله ² مبسوط ، طبعا انت عارف نظام التعليم فى امريكا مختلف عن مصر ، ما فيش الامتحانات اللى فى آخر كل سنة ، وتقريباً ما بيدوهمش واجبات كتيره زى مصر . التلميذ اللى زى مجدى فى سنة خامسه يدوا له واجبات كل يوم ³ فى مصر ، هنا قليل قوى لما التلميذ يكون عنده واجبات يعملها فى البيت .
- سمير - يا سلام ! دا نظام غريب . والاولاد هنا بيتعلموا كويس على كذا ولا ايه ؟
- نهيل - آه - بيعلموهم كويس - بس اللى عاوز اقله ان نظام التعليم هنا مختلف عن مصر . مسألة الواجبات دى حاجة مش مبهمه فى نظام التعليم الامريكاني . بس حاجة كويسه هنا مثلاً - الاولاد والبنات فى سن اربعتاشر سنة مثلاً بيعلموهم الكتابه على الآله الكاتبه هنا فى المدارس كجزء من دراستهم . دى حاجة اساسيه هنا . ما تلقهاش بتدريس فى مصر الا فى المدارس التجاريسه

- بس
- سمير - آه - الحقيقة الكتابه على الآله الكتابه مهمه جدا • انا ما اعرفش اكتب على الآله الكتابه لا عربى ولا انجليزى • دلوقت عندى بحث⁴ باعمله ولازم اقدمه للاستاذ مكتوب على الآله الكتابه ولازم القى حد يكتبه لى •
- نبيل - الابحاث دى اللى الطلبه بيعملوها هنا فى الجامعه دى حاجه كويسه جدا • تكتب بحث عن نقطه او موضوع علمى ولازم طبعاً تقرأه كتب ومقالات ومراجع • دى حاجه كويسه خالص • ماكانتش شايه قوى عندنا فى نظام التعليم فى مصر • لكن دلوقت بدأت الكليات والمعاهد المصريه تطلب من طلبة اللسانس والبيكالوريوس انهم يقدموا ابحاث بالشكل دا • طبعاً طلبه الدراسات العليا فى مصر بيعملوا ابحاث باستمرار وبيقدموها للاستاذ المشرفين على دراستهم • بس خلّينى اقول لك حاجه نظام التعليم فى امريكا بيحوّ الطالب على كتابة الابحاث دى من صغره - يعنى مش لما يدخل الجامعه بس او فسى الدراسات العليا • مجدى عمل بحث كويس قوى • المدرس بتاعه طلب منه يعمل بحث عن السد العالى عشان فصله يستفيد منه • واضطر يقرأه فى دايرة المعارف البريطانيه وكان معانسا كتب ونشرات ومجلات كنا جايينها معانا من مكتب السياحه المصرى فى نيويورك⁵ ، الواقع انها كتب ممتازة وكويسه جدا فيها معلومات قيمه • وصور ممتازة بالألوان ومشرفه لبلدنا، ومكتوبه بعدة لغات • مجدى استفاد جدا من طريقة البحث العلمى •
- سمير - على فكره، النهارده قابلت طالب امريكاني اسمه وليم بيكر بيتكلم عربى كويس قوى • ادانى جرنال الاهرام • قعدت اتسلّيت

- فيه شويّه .
- نهيل - بتاع يوم ايه ؟
- سمير - الجمعة اللي فاتت .
- نهيل - يا سلام ! كويس خالص . وايه اخبار مصر ؟
- سمير - اخبار كتيره كويسه الحقيقه . استنى لما اجيب الاهرام
- يا سيدى الجامعات عملت وظيفه جديده ، وظيفه مدرس مساعد⁶
- التميين فيها بالماجستير . ودى حاجه الحقيقه كويسه قوى .
- نهيل - آه ، دى حاجه كويسه قوى قوى . وايه تانى ؟
- سمير - فيه خمر حبيبك قوى باعتبارك زملكاوى⁷ . يا سيدى الزمالك
- غلب الاهلى تلاته - اتنين فى آخر ماتش .
- نهيل - يا اخى طبعاً ! دى حاجه مش عايزه كلام . فى آخر ماتش وفنى
- الماتش اللي جاى ودايما . ايه تانى ؟
- سمير - قبول الجامعات ابتدا . تعرف ان جامعة الازهر حتقبل ١٣ الف
- طالب السنه دى !
- نهيل - يا سلام ! شوف يا اخى عدد الطلبة فى التعليم العالى بيزيد
- قد ايه كل سنه⁸ ! مشكله كبيره !
- سمير - بس الحقيقه وزارة التعليم العالى بتحاول بكل جهدها انها تحل
- المشكله دى .
- نهيل - وايه تانى يا سيدى ؟
- سمير - فيه صفحتين بحالهم عن حركة اعارة المدرسين للاقطار العربيه⁹
- وبعدين زى ما انت عارف بصيت فى صفحة الوفيات بس ما لقيتش
- حد اعرفه .
- نهيل - وحياة ابوك¹⁰ يا سمير اهق ادينى العدد دا اقراه .
- سمير - على فكره انا كلمتك مخصص عشان تيجوا تتعشوا معانا يوم السبت

- وتقابلوا الطالب الامريكاني دا هو والست بتاعته .
- نميل - يا سيدى متشكرين بس وحياة ابوك يا سمير متخليش ليلى تتععب
نفسها زى كل مره¹¹ . يا اخى انتم بتعملوا الف حاجه¹² .
- سمير - يا سيدى كله فضلة خيرك¹³ - ما فيش تعب ولا حاجه يا دكتور
نميل - ما تيجوا الليله شويه اذا ما كنتوش مشغولين .
- نميل - الف شكر . والله ما اقدر لانى لازم اقرا شويه - وبعدى -
عندى شوية جوابات عاوز اكتبهم لمصر .
- سمير - طيب ما تخلي فريده تيجى تسهر مع ليلى شويه .
- نميل - ما افتكرش . ما انت عارف ، الدنيا ليل وانا ما احبش انها
تخرج لوحدها بالليل ، انت فاكر انك فى مصر ، لو كان فى مصر
كان محلش بكل سرور¹⁴ .
- سمير - طيب يا سيدى ، سلم على فريده ومجدى ونشوفكم يوم السبت
ان شاء الله . حتنسب قوى من الطالب الامريكاني دا .
- نميل - طيب تصبح على خير¹⁵، سلم على ليلى .
- سمير - وانت من اهل الخير - مع السلامه .
- نميل - الله يسلمك .

II.2 /ittaʕliim
ilʕaali fmaʕr/

HIGHER EDUCATION
IN EGYPT

ʕadad ittʕalaba sawaa?
 filkuʕliyyaat ilgaamiʕiyya aw
 ilmaʕaahid ilʕulya - illi
 ttaʕliim fiha maggaani
 fgamiʕ maʕaʕlu zayy mahu
 fittaʕliim ilʕaam - biyizdaad
 sana baʕd sana . wida
 biysabbib muʕkila biʕaawil
 wizaarit ittaʕliim ilʕaali -
 illi btiʕrif ʕala lkuʕliyyaat
 wilmaʕaahid ilʕulya - innaha
 tiwgid halli iha , wibtiʕmil
 guhuud kibiira litawfiir
 ilʕasadza , wiʕinʕaa? mabaani
 wkuʕliyyaat gidiida .

kull sana lwizaarʕa btibʕat
 biʕsaat wibtiddi agazaat
 diʕasiyya¹⁶ lilmuʕidiin
 filkuʕliyyaat wilmaʕaahid
 ilʕulya ʕaʕaan yikammilu
 lidduktoʕaah filxaarig - yaʕni
 filbilaad ilmaʕhuuʕa
 bittaxaʕʕuʕaat illi lgamiʕaat
 wilmaʕaahid ilʕulya lmaʕriyya
 miʕtagalha . fafiih biʕsaat
 liʕadad min idduwal
 ilʕuʕuppiyya zayy faransa
 wingiltira bilʕiʕaafa ila
 amerika wkanada .

The number of students in
 the universities and institutes
 of higher education [in Egypt] -
 where [public] education is free as
 it is [free] at all levels - is
 increasing every year. This is
 creating a problem which the
 Ministry of Higher Education -
 which supervises all the colleges
 and institutes - is seeking
 to solve. It is exerting
 every effort [all efforts] to
 provide [enough] professors and
 to construct new buildings and
 found new colleges.

Every year the Ministry
 sends students abroad [on educa-
 tional missions] and grants
 leaves of absence¹⁶ [from their
 studies and work] to teaching
 fellows in the colleges and
 institutes of higher education,
 so that they can complete their
 doctoral studies abroad. [In par-
 ticular] they go to countries which
 are well-known for the specializa-
 tions which Egyptian universities
 and institutes have need of. So,
 there are [Egyptian] educational
 missions in a number of European
 countries, such as France and

widilwa?t aſſaa? ilbiſſaat
biyaxdu murattabathum fimaſr
asnaa? ilfatra lli byi?duuha
filbiſſa bil?idaafa ila inn
ilhukuuma lmaſriyya
btidfaſluhum murattabathum
fi?amerika wmaſariif iddiraasa
wilſilaag witta?miin ittibi
(iſſiſſi) wiſalaawa ilkutub
wilmalaabis . wimin ha?? ſuſw
ilbiſſa innu yirgaſ lilwaſan
ſala nafaqit ilhukuuma
fi?agaaza maſra asnaa? fatrit
ilbiſſa . wiwazayifhum bitkuun
mahfuſalhum filgamiſaat
wilmaſaahid ilſulya lli
biſſathum bititbaſha liyaayit

At the present time, members of study delegations receive their regular salaries in Egypt during the period of time they spend [abroad] on the mission, in addition to the Egyptian government's paying them a salary in America, and [in addition to] tuition, health care and insurance fees, and [special] allowances for books and clothes. Each student member of such a study mission also has the right to return home at government expense for one vacation break during his fellowship period. During this same

ma yintihu min diḡasithum
filxaarig .

kull ilguhuud illi
tkallimna ṣanha di baḡḡu
maʔidritš tiḥill ilmuškila
ḥall kaamil maḡḡi zayy ma
wzaaḡit ittaṣliim ilṣaali
ṣawza . nisbit ilʔasadza
liṭṭalaba lissa murtafiṣa laakin
wizaarit ittaṣliim ilṣaali
bitibzil guhuud ḡaxma bistimṣaḡ
lihalla ilmuškila di .

ḥaaga tanya laazim
niṣṣafha filmawḡuṣ da - inn
wzaaḡit ittaṣliim ilṣaali fmaṣṣ
bituṣṣuṣ biltizaam adabi tigaah
idduwal ilṣaḡabiyya ššaḡiiqa .
fakull sana bittimm ḥaḡakit
iṣaḡa ḡaxma min asadzit
lgamiṣaat wilmaṣaahid ilṣulya
lmaṣriyya lilgamiṣaat
ilṣaḡabiyya - wiḡi mumasla
lḥaḡakit iṣaḡit mudarrisiin
wzaḡt ittarbiya wittaṣliim
ilmaṣriyya lidduwal ilṣaḡabiyya
wilʔifriqiyya .¹⁷ wibilmunasba
di aḥibb aḡullukum inn fiḥ
ṣadad kibiir min iṭṭalaba
iṣaḡab biyidrisu fiikulliyyaat

period, the student's job will
be kept open for him at the
university or institute which
has sent him on the mission un-
til he finishes his studies
abroad.

All of these efforts which
we have mentioned have not been
enough to solve the problem
completely, the way the Minis-
try of Higher Education would
like to see it done. The
student-teacher ratio is still
high. The Ministry of Higher
Education is trying valiantly to
solve this problem.

Another thing that should be
mentioned [we must know here],
is that the Ministry of Higher
Education in Egypt feels a moral
obligation towards the [educa-
tional needs of] [her sister]
other Arab countries. Every year,
a large number of Egyptian uni-
versity professors and higher in-
stitute teachers are loaned to
other Arab universities--this cor-
responds with the loaning of teachers
from the Egyptian Ministry of
Education to both Arab and Afri-
can countries.¹⁷ In this
connection, [I'd like to say
that] a large number of

wilmaṣaahid ilmaṣriyya ,
wfiih kamaan ṣadad kibiir min
iṭṭalaba ilʔifriqiyyiin
wilʔasyawiyyiin biyidrisu
filgamiṣaat ilmaṣriyya
wibilʔaxaṣṣ fgamṣit ilʔazhar .
Ṣala fikra fiih ṭalaba amrikaan
biyidrisu filgamiṣaat
ilmaṣriyya wida bixlaaf
iṭṭalaba lʔamrikaan illi
byidrisu filgamṣa lʔamrikiyya
filqaahiṣa .

iṭṭalaba filyaalibiyya
lṣuḡma min ilkulliyyaat
wilmaṣaahid ilṣulya byidrisu
gamiṣan nafs ilmuqaṣṣaṣaat
bimugaṣṣad ma yudxulu lkulliyya
aw ilmaṣhad liyaayit ma
yxaṭṭaṣu diṣasithum . mafiiṣ
hinaak mawaad ixtiyaṣiyya
wimawaad igbariyya fakull
ilmawaad filkulliyya aw
ilmaṣhad bituṣṭabar igbariyya
likull whiyya lli bithaddid
ilʔixṭiṣaaṣ ilṣaam
liṭṭaalib .¹⁸ wifi ḥalaat
maḥduuda iṭṭaalib luh hurrʔyyit
ilʔixṭiyaar ma been madda aw
uxṣa laakin miṣ fimawaad
ittaxaṣṣuṣ . luyat ittadriis
filgamiṣaat ilmaṣriyya hiyya
lluṣa lṣaṣabiyya ṭabṣan fiima
ṣada baṣḍ ilkulliyyaat zayy
kulliyyit iṭṭibb masalan illi
ttadriis fiiha bilʔingiliizi .

Arab students [from other coun-
tries] are studying in Egyptian
institutions of higher educa-
tion, as well as many African
and Asian students, particularly
at Al-Azhar University. By the
way, there are [also] American
students studying in [govern-
ment] universities in Egypt,
as well as those who study at
the American University in
Cairo.

The great majority of [Egyp-
tian] students of higher educa-
tion take exactly the same sub-
jects once they have entered a
[major] field of study. There
are no elective subjects. All
courses are considered compul-
sory for all [students], and
these are what make up the
[general] field of specializa-
tion for the student.¹⁸ In a
limited number of circumstan-
ces, the student is free to
choose between two subjects
[one or the other], but not
in his major field. The lan-
guage of instruction in Egyptian
universities is, of course, the
Arabic language, except in cer-
tain colleges such as the Col-
lege of Medicine where the
language of instruction [in it]
is English.

Colleges [universities], and higher institutes follow a schedule of study that is annual in organization, and is not divided into semesters as in America. For example, if you ask an Egyptian student what year he is in, if he tells you "the third year," [for example] that means he has finished the first and second years, and successfully passed the [annual comprehensive] examinations for those years and is now in the third year. The academic year runs generally from the end of September, or beginning of October, to approximately the middle of May, when the [annual] exam period begins.

* * *

التعليم العالى فى مصر

HIGHER EDUCATION IN EGYPT

عدد الطلبة سواء فى الكليات الجامعية او المعاهد العليا - الى التعليم فيها مجانى فى جميع مراحلها ما هو فى التعليم العام - بيزداد سنه بعد سنه . ودا يسبب مشكله بتحاول وزارة التعليم العالى - الللى بتشرف على الكليات والمعاهد العليا - انها توجد حل لها ، وبتعمل جهود كبيره لتوفير الاساتذه وانشاء مباني وكليات جديده . كل سنه الوزاره بتبعث بعثات وبتدى اجازات دراسيه¹⁶ للمعنيين فى الكليات والمعاهد العليا عشان يكملوا للدكتوراه فى الخارج - يعنى فى البلاد المشهوره بالتخصصات الللى الجامعات والمعاهد العليا المصريه محتاجه لها . ففيه بعثات لعدد من الدول الاوربيه زي فرنسا وانجلترا بالاضافه الى امريكا وكندا .

سياسة ارسال بعثات لامريكا باعداد متزايدة بدأت بعد الحرب العالميه الثانيه . والبعثات والاجازات الدراسيه فى امريكا معظمها فى الهندسه والزراعه لكن دا ما يمنعش ان فيه عدد من اعضاء البعثات والاجازات الدراسيه بيدرسوا تخصصات مختلفه زي الطب والتربيه والمحاسبه وادارة الاعمال والفنادق وغيرها .

ودلوقت اعضاء البعثات يخذوا مرتباتهم فى مصر اثناء الفتره الللى بيقضوها فى البعثه بالاضافه الى ان الحكومه المصريه بتدفع لهم مرتبات فى امريكا ومصاريف الدراسه والعلاج والتأمين الطبى (الصحى) وعلاوه للكتب والملابس . ومن حق عضو البعثه انه يرجع للوطن على نفقة الحكومه فى اجازته مره اثناء فترة البعثه . ووظايفهم بتكون محفوظه لهم فى الجامعات والمعاهد العليا الللى بعثاتهم بتتبعها لغاية ما ينتهوا من

• دراستهم فى الخارج .

كل الجهود اللى تكلمنا عنها دى برضه ما قدرتش تحل المشكله
حل كامل مرضى زى ما وزارة التعليم العالى عاوزه . نسبة الاساتذه
للطلبه لسه مرتفعه لكن وزارة التعليم العالى بتبذل جهود ضخمة
باستمرار لحل المشكله دى .

حاجه تانيه لازم نعرفها فى الموضوع دا - ان وزارة التعليم
العالى فى مصر بتشعر بالتزام ادى تجاه الدول العربيه الشقيقه . فكل
سنه بتتم حركة اعاره ضمه من اساتذة الجامعات والمعاهد العليا المصريه
للجامعات العربيه - ودي مماثله لحركة اعارة مدرسين وزارة التربيه
والتعليم المصريه للدول العربيه والافريقيه¹⁷ ، وبالمناسبه دى احسب
اقول لكم ان فيه عدد كبير من الطلبة العرب بيدرسوا فى الكليات
والمعاهد المصريه وفيه كمان عدد كبير من الطلبة الافريقيين والاسيويين
بيدرسوا فى الجامعات المصريه وبالاخص فى جامعة الازهر . على فكره
فيه طلبه امريكان بيدرسوا فى الجامعات المصريه ودا بخلاف الطلبة
الامريكان اللى بيدرسوا فى الجامعه الامريكيه فى القاهره .

الطلبه فى الغالبية العظمى من الكليات والمعاهد العليا بيدرسوا
جميعا نفس المقررات بمجرد ما يدخلوا الكليه او المعهد لغاية ما يخلّصوا
دراستهم . ما فيش هناك مواد اختياريه ومواد اجباريه فكل المـواد
فى الكليه او المعهد بتعتبر اجباريه للكل وهى اللى بتحدد الاختصاص العام
للطالب¹⁸ . وفى حالات محدوده الطالب له حرية الاختيار ما بين مادة او
اخرى . لكن مش فى مواد التخصص . لغة التدريس فى الجامعات المصريه
هى اللغة العربيه طبعا فيما عدا بعض الكليات زى كلية الطب مثلا اللى
التدريس فيها بالانجليزى .

والكليات والمعاهد العليا بتتبع نظام السنه الدراسيه مش نظام

الفصول زى النظام الامريكى . يعنى تسأل طالب مصرى تقول له انت فى
سنة ايه - اذا قال لك فى سنة تالته يبقى معناها انه درس سنة اولسى
وسنة تانيه ونجح فى الامتحانات ودلوقت فى سنة تالته . السنة الدراسيه
بتبدأ عادة فى اواخر سبتمبر أو اوائل اكتوبر وتنتهى فى نص مايو تقريبا
وبعدها تبدأ فترة الامتحانات .

II.3 Cultural Notes

1. /ilhamdu lillaah/ "Praise be to God."
The attribution of every good feeling or experience to God is common in Egypt.
2. /wa!!aaHi/ "By God!" The name of God, when mentioned in Arabic, carries no connotations of blasphemy or cursing.
3. Excessive and tedious homework is a fundamental concept in the educational system in Egypt. Students are expected to work for hours after school each day; there is very little of the after-school playtime encouraged in America.
4. /baHS/ This literally means a piece of research, or a research project. This translates the concept of "term paper" in Arabic.
5. The Egyptian Tourist Office makes available, to anyone who contacts them, excellent tourist information on Egypt. The address is as follows:
Egyptian Government Tourist Office
630 Fifth Avenue
New York, N.Y. 10020
6. See Note 4, Unit I.
7. A Zamalkaawi is a fan of the Zamalik Soccer Club. Two of the top soccer teams in Egypt are El-Zamalik (named after the quarter in which the sponsoring club is located) and El-Ahli, "The National," named after its sponsor, the National Club. Supporters of the latter are called Ahlaawi's. Soccer, called football in Egypt as is common everywhere outside the U.S., is extremely popular in Egypt; matches are played in a league between amateur club teams from September to late April. (There are no professional team sports in Egypt). In tournament play, for the cup, the teams eliminate one another until the top team in the country is named each

year. The team color of Zamalik is white with two red stripes across the chest; that of El-Ahli is red.

8. See II.2: Text on Higher Education, for a discussion of the rising number of students in university education in Egypt.
9. See Note 17 below for a discussion of the practice of loaning out Egyptian teachers to other countries.
10. /wiḥyaat abuuk/ "By the life of your father."
This phrase simply means "please!"
11. Whenever an invitation to dinner is issued by an Egyptian, it clearly signals that a lot of dishes will be prepared - many more than an American would deem necessary; the housewife will go to a great deal of trouble to make each dish superb.
12. /alf ḥaaga/ "a thousand things;" again, as in /alf šukr/, "thousand," appears as a popular number if an Egyptian wishes to emphasize the size of something.
13. /kullu faḡlit xeerak/ "This is only a small portion of your prosperity." No favor is too large to be done by Egyptians for each other, but they will constantly assure one another that they are in debt to each other from past favors done; therefore the present request could never be considered a burden. This is said in answer to someone who has complimented one on one's generous hospitality, or to someone who has thanked one for a favor.
14. The streets of Cairo are free from casual crime. Violent crime among strangers is unknown in Egypt.
15. /tiṣbaḥ ṣala xeer/ and its response, /winta min ahl ilxeer/ "Good night" are expressed in Arabic as "May you wake well in the morning" and "May you be among those who prosper."
16. Egyptian students on study leave in the United States and other foreign countries generally pursue Ph.D. studies with scholarships and/or teaching assistantships from American

universities, even though their salaries are paid and their positions retained while they are on leave from an Egyptian institution. These students are not selected in national competition, but are encouraged by their respective departments to seek further training and obtain higher degrees.

17. *Egypt leads all of the other Arab and African countries in producing university graduates. In order to help solve the problem of the shortage of qualified teachers and administrators in neighboring countries, the Egyptian government has continually increased the number of experts who are loaned to other Arab and African countries. With governmental approval, a participant in this loan program usually goes to another country for a minimum of one year's leave from his job; this can generally be extended up to a maximum of four years.*
18. *Unlike most students in higher education in America, Egyptian students select a major field of study immediately after graduation from high school.*

*** *** ***

iddars ittaallit

UNIT THREE*

III.1

muhadsa

ilṣaša ṣand samiir

samiir , layla

nabiil , fariida

wilyam , wimarša

Conversation

The Dinner Party at Samir's

Samir, Layla

Nabil, Farida,

William, and Marcia

layla - ahlan¹ fariida ,
ahlan nabiil . itfaḍḍalu .

nabiil - ahlan blikum ,
izzayyak ya samiir ? argu
mankunš it?axxaḡna ṣaleekum .

samiir - abadan , itfaḍḍalu .

nabiil - wilyam wimarša

beekar - kallimhum ṣaḡabi ,

humma litneen biyltkallimu

ṣaḡabi kwayyis .

nabiil - ahlan wasahlan , samiir

kallimni ṣankum wiṣalli

innukum ṣayhiin maṣr fyunyu

lli gayy .

wilyam - aywa , ilḥa?iliṣa ana

wimarša mistanniyiin ilfuṣṣa

di blfaariṣ iṣṣabr . min kutṣ

ma smiṣna ṣan maṣr min

idduktoṣ teelor wissitt

btaṣtu wṣawladhum , wiṣadd eeh

inbaṣaṣu fiilmudda lli

?aṣaduuha hnaak , tila?iina

Layla - Hello,¹ Farida, hello
Nabil. Please come in.

Nabil - Hello, how are you,
Samir? I hope we
haven't kept you wait-
ing.

Samir - Of course not, come
in . Nabil - William
and Marcia Baker -
Speak to them in Ara-
bic, they both speak
it very well.

Nabil - Hello, hello. Samir
has spoken to me about
you and told me that
you're going to Egypt
in June [next June].

William - Yes [we hope so]. Mar-
cia and I have been
waiting for this oppor-
tunity impatiently.
From everything we've
heard from Dr. Taylor
and his wife and child-
ren about Egypt, and
how delighted they were
[to be there] during
their stay there, we

*Cultural Notes for Unit Three begin on page 71.

mušta?iin ?awi ilmaşr .
 farida - ahlan wasahlan
 biikum - hatnawwaru
 maşr .² ihna in šaa?
 a!laah³ hankuun ilmaşr
 fi?awaa?il maayu -
 wib?izn illaah³
 hanistannaakum šala
 ilmaţaar . šandina beet
 kiblir - tinzilū dyuuf
 šandina liyaayit ma
 nil?alkum ša?ʔa munasba .⁴
 marša - mutaşakkiriin ?awi -
 huwwa da lkaşam ilmaşri
 illi misiz teelor bitihki
 šannu dayman . ilha?ii?a
 hna kunna maşyuliin
 ?awi bmasʔalit işšaʔa
 di .
 nabiil - hiyya filwaaqiş
 masʔala miş saħla .
 laakin in šaa? a!laah
 titħall . axuuya muħaami
 filqaahiṛa wyiṣraf
 samasra⁵ ktiir . šandukum
 fikra tħibbu tuskunu
 fʔanhi hayy filqaahiṛa ?
 wilyam - min ilkalaam
 illi smiştu min idduktoor
 teelor , liʔannu huwwa
 yiṣraf ilqaahiṛa kwayyis -
 awwil maṛra ṛaahu fiha
 lqaahiṛa šagabithum
 ilmašaadi⁶ ?awi -
 ilmaṛra ttanya sakanu
 fmaşr ilgidiida , wilmara

have become very an-
 xious to go to Egypt.
 Farida - Welcome to our coun-
 try . [Your presence
 will be an honor to
 Egypt].² We expect to³
 be in Egypt around the
 beginning of May, and
 we'll plan on³ meeting
 you at the airport. We
 have a large house -
 [so] you can stay with
 us [as our guests] un-
 til we find a suitable
 apartment for you.⁴
 Marcia - Thank you very much -
 this [is an example] of
 that [marvelous] Egp-
 tian hospitality which
 Mrs. Taylor is always
 talking about. The
 fact is, we've been
 quite concerned about
 the problem of [find-
 ing] such an apartment.
 Nabil - Yes, it's certainly not
 an easy matter. But
 [God willing] it will
 be solved. My brother,
 who's a lawyer in Cai-
 ro, knows many simsars
 [real estate agents].⁵
 Do you have an idea
 about which quarter
 you'd like to live in
 in Cairo?
 William - From what [the words]
 I've heard from Dr.
 Taylor, who knows Cai-
 ro well, the first time
 they went to Cairo -
 they were very happy in
 Maadi⁶ - the second
 time, they lived in He-
 liopolis, and this last
 time, he told me they
 were very comfortable
 in Garden City.

lʔaxilira di ʔalli nnu
irtaah ʔawi fgardin
siti .

Layla - mahu da šee?
ṭabliiṣi , liʔann gardin
siti ʔuṣayyiba min
ilgamṣa lʔamrikiyya
wiʔaryahlu min wighaat
kitilira - yiʔdaṣ yimṣi
lilgamṣa lʔamrikiyya ,
wiʔuṣayyiba min wiṣṭ
ilbalad .

marša - idduktoof teelor
ʔallina inn ilmuwaṣlaat
baʔit ṣaṣba filqaahira ,
wṭabṣan di haaga
ṭabliiṣiyya fkull mudun
ilṣaalam ilkibiira
wibilʔaxaṣṣ ilṣawaṣim .
wimatinsliṣ inn ilqaahira
ṣadad sukkanha ḡaxm gidḡan ,
wibiyziid kull sana .

wilyam - ana smiṣt inn
izzamaalik hayy kwayyis .
talaata min aṣṣaabi sakniin
hinaak .

nabili - maṣbuuṭ . huwwa hayy
kwayyis gidḡan bass
matinsaaṣ kalaam layla -
gardin siti ʔuṣayyiba min
ilgamṣa lʔamrikiyya
wilmugammaṣ wilmatḥaf
ilmaṣri wissifaara
lʔamrikiyya wilhilton wilmḡaan
ittiḥriir .

wilyam - eeh ṣaʔyak
filmaṣaadi ?

Layla - That's perfectly natural, because Garden City is close to the American University and it's convenient from many other aspects [too] - he can walk to the University, [and it's close to] downtown.

Marcia - Dr. Taylor told us that transportation has become difficult in Cairo, and that's certainly not unusual for any big city, especially capitals of countries . [One must] remember that Cairo has a very large population that's growing every year.

William - I've heard that Zamalik is a nice neighborhood [quarter]. Three friends of mine are living there [right now].

Nabil - Definitely. It's a very nice quarter, but don't forget what Layla said - Garden City is close to the American University and the Mugammaṣ [the government's central office building], the Egyptian Museum, the American Embassy, the Hilton and Midan El-Tahrir [Liberation Square].

William - What do you think about Maadi?

nabiil - ilmaṣaadi laṭiifa

ʔawi - fiha amrikaan

kitiir .

marša - iḥna aḥsan ḥaaga

nuskun figardin siti liʔann

law sakanna ilmaṣaadi

ḥanitkallim ingiliizi

ṭuul ilwaʔt maša

liʔamrikaan . wiḥna

ṣayziin nitkallim ṣarabi

maša giranna imaṣriyyiin .

layla - itfaḍḍalu lišaša

gaahiz .⁷

wilyam - aḷlaah ! rihiit

ilʔaki ḥilwa ʔawi

tigarri rriiʔ .

inniḥarḍa mafiiš rižiim

ya marša ?

marša - laʔ ! inniḥarḍa

mafiiš rižiim ṭabṣan .

buṣṣ ! buṣṣ ! šuuf

ilʔaṣnaaf di kullaha -

izzaay ḥaniṣmil rižiim

baʔa ? inniḥarḍa samaaḥ .

layla - itfaḍḍalu . bilhana

wiṣṣifa .⁸ da ana xaglaana

inni maṣamaltiš kull illi

kunt ṣawza aṣmilu .

wilyam - ya nhaar abyad !⁹

baṣd da kullu !

fariida - layla , lbamya

btaṣtik tigannin . ṣala

liṣumuum layla maṣhuura

bilbamya wiṣruzz

biṣṣiṣriyya .

Nabil - Maadi is very pleasant,
[and] many Americans
live there.

Marcia - Well, then the best
thing would be for us
to live in Garden City,
because if we were to
live in Maadi, we'd
speak English all the
time with Americans.
But we want to speak
Arabic with our Egyp-
tian neighbors.

Layla - Please come! Dinner's
ready.⁷

William - (walking into the din-
ing room) Wow! It
smells so good [the
odor of the food is so
sweet] it makes my
mouth water. We're not
dieting today, [are we],
Marcia?

Marcia - Of course not! No di-
eting today. Just look
at all these kinds [of
food]! How can we pos-
sibly diet? We'll take
a break [today is per-
missible].

Layla - Please sit down. Eat
heartily.⁸ I'm really
sorry [ashamed] that I
couldn't make every-
thing I wanted to.

William - Incredible!⁹ [What a
white day]! More than
this!

Farida - Layla, your okra [dish]
is fantastic, drives
me wild [maddening].
Layla's well known for
her bamya [okra] and
her rice with vermi-
celli.

marša - tiṣrafi inn di
 awwil marša fhayaati
 aakul fiiha lbamya !
 wilyam - wana kamaan . bass
 hilwa ?awi .
 marša - ana ṣagbaani xaa!iṣ .
 wilaazim ?abl ma amši
 aaxud ilwaṣfa btaṣitha -
 ṣawza aṭbuxha
 lidduktoor teeloṣ
 wiṣeltu - yimuutu
 fil?akl ilmaṣri .
 nabiil - layla wiḥyaatik
 iddiini ṣwayyit wara?
 ṣinab , bass miš
 kitlir aḥsan ana
 ṣarfik ḥatimlilli
 ṭṭaba? wibaṣdeen miš
 ḥa?daṣ axa!iṣu .¹⁰
 layla - itfaḍḍal bi?alf
 hana wṣifa .
 nabiil - alf ṣukr -
 tislam ideeki .¹¹
 wilyam - ?ulli ya samiir
 eeh da ?
 samiir - di ya siidi salaṭit
 zabaadi bilxiyaar .
 gaṣṣabha , kwayyisa ,
 innaas fimaṣr yiḥibbuuha
 ?awi wibil?axaṣṣ fiṣṣeef .
 layla - ya gamaaṣa kulu .
 maḥaddiṣ minkum axad
 kufṭa leeh ? itfaḍḍali ya
 marša , itfaḍḍal ya
 wilyam , duktoor nabiil

Marcia - Do you know, this is
 the first time I've
 ever eaten okra!
 William - Me too. But it sure is
 delicious.
 Marcia - I like it, [it pleases
 me very much]. Before I
 go, I must have the re-
 cipe for it - I'd like
 to make it for Dr. Tay-
 lor and his family -
 they all are dying for
 Egyptian food.
 Nabil - Layla, please give me a
 few more stuffed grape
 leaves, but not too
 many, I know you well,
 you'll fill up my plate
 for me, and then I'll
 [never] be able to
 finish it.¹⁰
 Layla - Here - eat heartily.
 Nabil - Many thanks - and my
 compliments on your
 cooking [May your hands
 be kept secure].¹¹
 William - (points) What's that,
 Samir?
 Samir - This is cucumber and
 yogurt salad. Try it,
 [it's] very good. Ev-
 eryone [people] in
 Egypt loves it, especi-
 ally in the summer.
 Layla - All of you [eat!] - why
 haven't you taken any
 kufṭa [meat balls]?
 Here, Marcia, here, Wil-
 liam, let me give you
 some. Dr. Nabil, here,
 let me give you some kufṭa

haat ahuṭṭilak kufta .
winti ya fariida ṣamla
riṣiim walla eeh ? ya
gamaaṣa kulu , laazim
tixa!laṣu l?aki da kullu
?abl ma t?uumu .

nabili - wa!laahi ma a?daṣ
ahuṭṭ haaga taani
fbu??i . ana akalt
ktiir . ?aaṣid ganb
samiir ṭuul ilwaṭ
yiḥuṭṭili fṭaba?i min da
wimin da , winti ya
layla mabaṭṭaltiiṣ
ṣuzuuma .¹²

layla - miṣ mumkin , eeh
ilkalaam da ? miṣ
maṣṭuul , haat ṭaba?ak
ya wilyam ! samiir
maalak ?aaṣid saakit
leeh ? iṣzim ṣaleehum ,¹³
dool ṣamliin takliif .

wilyam - samiir , ana miṣ
?aadir xaa!iṣ . wiṣaawiz
axa!laṣ iṭṭaba? illi
?uddaami , wimiṣ ?aadir .
law xa!laṣtu ab?a baṭal .

samiir - ṭayyib ahuṭṭilak
ṣiwayyit wara? ṣinab
ṣuṣayyariin . layla
ḥatizṣal minni baṣd ma
timṣu . iṣmil maṣruuf
ṣaṣaan xaṭri .

wilyam - aṭullak , aaxud
maṣla?it ruzz waḥda .
iṣruzz da laziiz ?awi -

[put some *kufta* on your
plate for you]. And you,
Farida, are you dieting,
or what? Everybody -
you must finish all this
food before you get up
[from the table].

Nabil - Good Lord, I can't put
another bite in my
mouth. I've eaten too
much. Samir's been
sitting here beside me
putting this and that
on my plate all the
time. And Layla, you
never stopped urging¹²
[me to eat more].

Layla - Impossible, what is
this talk? It's unbe-
lievable. Give me your
plate, William! Samir,
what's the matter? Why
are you keeping still?
Offer them something,
they don't feel at
home.¹³

William - Samir, I cannot finish
[and that's it]. I want
to clean up what's in
front of me, but I
can't. If I were to
eat it all, I'd become
a champion [eater].

Samir - O.K. (Well, then).
I'll give you just a
small number of grape
leaves. Layla will get
angry at me after
you've gone. Please.
For my sake.

William - Say, I'll take one
spoonful of the rice.
It's delicious - tastier
than any rice I've

ṭaṣmu ʔeer ayy ʔuzz kalṭu
 ʔabl kida .

marša - huwwa ʔuzz bass !
 kull ḥaaga mumtaaza -
 sallim ideeki ya layla -
 inti tilʔiiki baʔaalik
 usbuuṣ bitiṣṭayali ʔala
 lʔaki da .

layla - la wala usbuuṣ
 wala ḥaaga . hina ṣaḥiḥ
 mafiiṣ ṣayyalaat¹⁴
 yisaṣdu , laakin kull
 ḥaaga saḥla , tiruufi
 lmaḥall tiṣṭiri kull ḥaaga
 minnu - maḥall waahid
 fiḥ ilxuḍaar willaḥma
 wilṣeeṣ wiʔuzz - ma
 ntni ʔarfa . di awwil
 ḥaaga lafatit naʔari lamma
 giit hina .¹⁵ wiʔabl ma
 ansa , ana maṣamaltiṣ
 kull da lwaḥdi .

marša - samiir saṣdik
 ṭabṣan .

layla - laʔ yasitti -
 irriggaala btuṣna miṣ
 mitṣawwidiin yiṣṭayalu
 filmaṭbax . illi saṣditni
 fariida kattaṣ xerha ,
 laffit waraʔ ilṣinab kullu
 liwaḥdaha wiṣamalit ṣalaṭit
 izzabaadi bilxiyaar
 wiṣṣalaṭa lxaḍra . wihiyya
 ili gabitli lliṭ ilmixallil
 da min ʔandaha . fariida
 ustaaza fiṭṭabx . ana
 tilmizitha .

had before.

Marcia - Just the rice! Every-
thing is superb -
 [Bless your hands, Lay-
 la]. You must have
 been busy a whole week
 [working] on this food.

Layla - No, not a week or any-
 thing [like that].
 Certainly there isn't
 any household help¹⁴
 here, but everything is
 [easily] available,
 you know, you can go to
 just one store and buy
 everything [you need],
 e.g. vegetables, meat,
 bread, rice. This is
 the first thing that
 caught my eye when I
 came here.¹⁵ And be-
 sides, [before I for-
 get], I didn't make all
 of this alone.

Marcia - Samir helped you, of
 course.

Layla - Oh no - our men aren't
 used to working in the
 kitchen. My helper
 [the one who helped me]
 is Farida, many thanks
 to her, she rolled up
 all the grape leaves by
 herself and made the
 cucumber-yogurt salad
 and the tossed salad.
 She's the one who
 brought along the
 pickled turnips from
 her house. Farida is a
 cooking master [profes-
 sor] and I am her [hum-
 ble] pupil.

fariida - ya sitti lʔafw -
 eeh bass da kullu ? inti
 kamaan ʔamalti alf haaga .
 samiir - itfaɖɖalu lfakha .
 wilyam - ilmaʃriyyiin
 ittafliya ʔanduhum ʃihhiyya
 ʔan ʔandina .¹⁶ iħna
 ttafliya ʔandina keek .
 samiir - la? , ilmaʃriyyiin
 yiħibbu lfakha . maħaddiʃ
 yiħalli bkeek illa fħafalaat
 iʃʃaay wiʔaʔaayim
 ilkibiira .
 layla - tiħibbu ʔahwa walla
 ʃaay ?
 wilyam - ʔandik ʔahwa maʃri ?
 layla - ʔabʔan , liyaayit
 dilwaʔt miʃ ʔadra atʔawwid
 ʔala lʔahwa lʔamerikaani .
 william wimarʃa - naaxud ʔahwa
 maʃri sukkaʔ maʔbuuʔ .¹⁷
 layla - ʔabʔan nabiil
 wifariida - ʔahwa baʔɖu .
 marʃa - mutaʃakkiriin ʔawi
 ʔala ttaʔab da kullu . yoom
 issabt illi gaay ʔawzaakum
 kullukum tiigu ʔandina ʔala
 lʔaʃa wiħatʔablu doktor
 teelor wiʔeltu . wilaw
 samaħt yadoktooʔ nabiil
 tiɡlib ibnak maʔaak .
 nabiil , fariida , samiir ,
 wilayla - in ʃaa? a!l!aah .
 alf ʃukʔ .

Farida - You're welcome. You too made hundreds of things.

Samir - Please take some fruit!

William - Egyptian-style dessert is better for the health than ours is.¹⁶ Our dessert is [generally] cake.

Samir - Yes, Egyptians love fruit. No one serves cake as a sweet, except at tea parties or grand occasions.

Layla - Would you like coffee or tea?

William - Do you have Egyptian coffee?

Layla - Of course, I still haven't gotten used to American coffee yet.

William and Marcia - We'll both take Egyptian coffee, medium sugar.¹⁷

Layla - Of course, Nabil and Farida [will take] coffee too.

Marcia - Many thanks for all this trouble [you've gone to]. Next Saturday, we want you all to come to our place for dinner. You will meet Dr. Taylor and his family. Please bring your son with you, Dr. Nabil.

Nabil, Farida, Samir, and Layla - God willing. Many thanks.

الدرس الثالث

العشاء عند سمير

- ليلي - اهلا¹ فريده ، اهلا نبيل . اتفضلوا .
- نبيل - اهلا بيكم ، ازيك يا سمير ؟ ارجو ما تكونش اتأخرنا عليكم .
- سمير - اهدا ، اتفضلوا . نبيل - وليم ومارشا بيكر - كلمهم عربي ، هما الاتنين بيتكلموا عربي كويس .
- نبيل - اهلا وسهلا ، سمير كلمني عنكم وقال لي انكم رايعين مصر في يونيو اللي جاي .
- وليم - ايوه ، الحقيقه انا ومارشا مستنيين الفرصه دي بفارغ الصبر . من كتر ما سمعنا عن مصر من الدكتور تيلور والست بشاعتسه واولادهم وقد ايه انبسطوا في المده اللي قعدوها هناك ، تلاقينا مشتاقين قوى لمصر .
- فريده - اهلا وسهلا بيكم - حتنوروا مصر² . احنا ان شاء الله³ حنكون في مصر في اوائل مايو - باذن الله³ حنستناكم على المطار . عندنا بيت كبير - تنزلوا ضيوف عندنا لغاية ما نلقالكم شقه مناسبه⁴ .
- مارشا - متشكرين قوى - هو ذا الكرم المصري اللي مسز تيلور بتحكى عنه دايم . الحقيقه احنا كنا مشغولين قوى بمسأله الشقه دي .
- نبيل - هي في الواقع مسأله مش سهله . لكن ان شاء الله تنحل . اخويا محامي في القاهره ويحرف سماسره⁵ كثير . عندكم فكره تحبوا تسكنوا في انهي حي في القاهره ؟

- وليم - من الكلام الى سمعته من الدكتور تيلور ، لانه هو يعرف
القاهرة كويس - اول مره راحوا فيها القاهرة عجبتهم
المعادى⁶ قوى - المره الثانيه سكنوا فى مصر الجديده -
والمره الاخيريه دي قال لى انه ارتاح قوى فى جاردن سيتى .
- ليلى - ما هو دا شئ طبيعى ، لان جاردن سيتى قريبه من الجامعه
الامريكيه واريح له من وجهات كثيره - يقدر يمشى للجامعه
الامريكيه وقريبه من وسط البلد .
- مارشا - الدكتور تيلور قال لنا ان المواصلات بقت صعبه فى القاهرة ،
وطبعاً دى حاجه طبيعيه فى كل مدن العالم الكبيره وبالاخص
العواصم . وما تنسيش ان القاهرة عدد سكانها ضخم جدا ،
وبيزيد كل سنه .
- وليم - انا سمعت ان الزمالك حى كويس . ثلاثه من اصحابى ساكنين
هناك .
- نبيل - مظلوط هو حى كويس جدا بس ما تنساك كلام ليلى - جاردن سيتى
قريبه من الجامعه الامريكيه والمجمع والمتحف المصرى والسفاره
الامريكيه والهيلتون وميدان التحرير .
- وليم - ايه رأيك فى المعادى ؟
- نبيل - المعادى لطيفه قوى - فيها امريكان كثير .
- مارشا - احنا احسن حاجه نسكن فى جاردن سيتى لأن لو سكنا فى المعادى
حتكلم انجليزى طول الوقت مع الامريكان . واحنا عايزين
نتكلم عربى مع جيراننا المصريين .
- ليلى - اتفضلوا العشاء جاهز⁷ .
- وليم - الله ! ريحة الاكل حلوه قوى تجرّى الريق . النهارده مفيش
ريجيم يا مارشا .

- مارشا - لام ! النهارده مفيش ريحيم طبعاً . بص ! بص ! شوف
الاصناف دي كلها - ازاي حنعمل ريحيم بقي ؟ النهارده
سماح .
- ليلي - اتفضلوا . بالهناء والشفاء⁸ . دا انا جلاله اني ما عملتش
كل اللي كنت عاوزة اعمله .
- وليم - يا نهار ابيض⁹ ! بعد دا كله !
- فريده - ليلي ، الهاميه بتاعتك تجنن . على العموم ليلي مشهوره
بالهاميه والرز بالشعريه .
- مارشا - تعرفي ان دي اول مره في حياتي آكل فيها الهاميه .
- وليم - وانا كمان . بس حلوه قوى .
- مارشا - انا عجباني خالص . لازم قبل ما امشي آخذ الوصفه بتاعتها -
عاوزه اطبخها للدكتور تيلور وعيلته - بيموتوا في الاكل
المصري .
- نبيل - ليلي وحياتك اديني شوية ورق عنب ، بس مش كتير احسن انا
عارفك حتملي لي الطبق وبعدين مش حاقدر اخذ¹⁰ .
- ليلي - اتفضل بالف هناء وشفاء .
- نبيل - الف شكر - تسلم ايديكي¹¹ .
- وليم - قول لي يا سمير ، ايه دا ؟
- سمير - دي يا سيدى سلطة زبادى بالخيار . جرّها ، كويسه ، الناس
في مصر يحبوها قوى وبالاخص في الصيف .
- ليلي - يا جماعه كلوا . ما حدش منكم اخذ كفته ليه ؟ اتفضل -
يا مارشا ، اتفضل يا وليم ، دكتور نبيل هات احط لك كفته .
وانت يا فريده عامله ريحيم ولا ايه ؟ يا جماعه كلوا ، لازم
تخلصوا الاكل دا كله قبل ما تقوموا .

- نبيل - والله ما اقدر احط حاجه تانى فى بقى . انا اكلت كتير . قاعد جنب سمير طول الوقت يحط لى فى طبقى من دا ومن دا ، وانت يا ليلى ما بطلتيش عزومه¹².
- ليلى - مش ممكن ، ايه الكلام دا ؟ مش معقول ، هات طبقك يا ولیم ! سمير مالك قاعد ساكت ليه ؟ اعزم عليهم ، دول عاملين تكليف¹³.
- ولیم - سمير انا مش قادر خالص . وعاوز اخلى الطبق اللى قدامى ، ومش قادر . لو خلصته ابقى بطل .
- سمير - طب احط لك شوية ورق عنب صغيرين . ليلى حتزعل منى بعد ما تمشوا . اعمل معروف . عشان خاطرى .
- ولیم - اقول لك ، آخذ معلقة رز واحده . الرز دا لذيق قوى - طعمه غير اى رز كلته قبل كدا .
- مارشا - هو الرز بس ! كل حاجه ممتازة - سلم ايدىكى يا ليلى - انت تلقاكى بقى لك اسبوع بتشتغلى على الاكل دا .
- ليلى - لا ، ولا اسبوع ولا حاجه . هنا صحيح ما فيش شغالات¹⁴ يساعدوا الكس كل حاجه سهله ، تروحي المحل تشتري كل حاجه منه - محل واحد فيه الخضار واللحم والعيش والرز - ما انت عارفه دى اول حاجه لفتت نظرى لما جيت هنا¹⁵ . وقبل ما انسى انا ما عملتش كل دا الودى .
- مارشا - سمير ساعدك طبعاً .
- ليلى - لاء يا ستى - الرجاله بتوعنا مش متعودين يشتغلوا فى المطبخ . اللى ساعدتنى فريده كتّر خيرها ، لفت ورق العنب كله لودها وعملت سلطة الزبادى بالخيار والسلطة الخضراء . وهى اللى جايت لى اللفت المخلّل دا من عندها . فريده استازة فى

- الطبخ • انا تلميذتها •
- فريده - يا ستى العفو - ايه بس دا كله ؟ انت كمان عملتى الف حاجه •
- سمير - اتفضلوا الفاكهه •
- وليم - المصريين التحليه عندهم صحّيه عن عندنا¹⁶ • احنا التحليه عندنا كيك •
- سمير - لاء المصريين يحبوا الفاكهه • ما حدش يحلى بكيك الا فى حفلات الشاي والحزائم الكبيره •
- ليلى - تحبوا قهوه ولا شاي ؟
- وليم - عندك قهوه مصرى ؟
- ليلى - طبعا ، لغاية دلوقت مش قادره اتحود على القهوه الامريكاني •
- وليم ومارشا - ناخذ قهوه مصرى سكر مظلوط¹⁷ •
- ليلى - طبعا نبيل وفريده - قهوه برضه •
- مارشا - متشكرين قوى على التعب دا كله • يوم السبت اللى جاى عاوزاكم كلکم تيجوا عندنا على العشاء وحتقابلوا دكتور تيلور وعيلته
- ولو سمحت يا دكتور نبيل تجيب اهلك معاك •
- نبيل وفريده وسمير وليلى - ان شاء الله - الف شكر •

III.2 /iʃʃuʔaʔ
 ilmafruuʃa
 filqaahiṛa/

FURNISHED APARTMENTS
 IN
 CAIRO

mawḍuuʃ igaar ʃaʔʔa
mafruuʃa munasba mawḍuuʃ
muhiim ʔawi binnisba likull
agnabi biyuqilim filqaahiṛa
mudda ʔawiila - yaʃni aktar min
ʃahreen masalan . awwil haaga
laazim yiʃmilha lʔagnabi hiyya
innu yiʃraf eeh huwwa ansab
hayy lisakanu filqaahiṛa
binnisba liḥruufu . ilqaahiṛa
madiina kbiira gidḍan
wilmuwaṣalaat fiha
muzdahima , wḥaaga tanya -
fiih ahyaaʔ maxṣuuṣa aḥḍal
lilʔagaanib liʔann biykuun
fiha ʃuʔaʔ mafruuʃa bʃakl
maxṣuuṣ yinasibhum .

famasalan ʔaalib amrikaani
byidris figgamʃa lʔamrikiyya -
aḥsan haaga liih innu yuskun
figardin siti⁶ liʔannaha
ʔuṛayyiba min ilgamʃa
lʔamrikiyya wimdaan
ittahriir - yiʔdar yimʃi .
iza kaan iʔʔaalib ʔaawiz
yuskun fizzaamaalik masalan
aḥsan wasiilit muwaṣlaat luh

* The matter of renting a
* suitable furnished apartment is
* very important to every foreign-
* er who resides in Cairo for any
* period of time - i.e. exceeding
* two months. The first thing
* this foreign resident must do
* is to decide which quarter is
* the most suitable for his resi-
* dence, considering his circum-
* stances [for being] in Cairo.
* It is a very big city and
* transportation is terrible
* [crowded]. Another thing [which
* will affect his decision] is
* that there are quarters [of the
* city] which are particularly
* suitable for foreigners, be-
* cause they have furnished
* apartments in them [which are
* especially appropriate].

* For example, the best thing
* for an American student study-
* ing at the American University
* is for him to live in Garden
* City⁶ because it is close to the
* university and Midan El-Tahrir -
* and he can walk [to them]. If
* this same student wants to live
* in Zamalek, for instance, his
* best means of transportation

hiyya ttaksi .

awwīl haaga ninṣahak bīha
kaṭaalib amrikaani ṣaawiz
tiʔaggar ṣaʔʔa mafuuṣa innak
tittiṣil biʔaṣḥaabak
ilʔamrikaan illi mawgudiin
fimaṣr min ʔablak wiṣarfiin
ilbalad kuwayyis wititmaṣṣa
mṣaahum filḥayy illi ṣaawiz
tuskun fiih witisʔal
ilbawwabiin¹⁸ bituuṣ ilṣimaṣaat
ilkibiira ṣan ṣuʔaʔ mafuuṣa
faḍya , wigaayiz iṭṭariiʔa di
tinfaṣ - wiṭabṣan laazim tiddi
haaga ilbawwaab . laakin aḍman
ṭariiʔa wʔaṣḥal ṭariiʔa - bass
mukallifa ṣwayya - hiyya innak
tiṭuuḥ maktab min ilmakaatib
bituuṣ samasrit iṣṣuʔaʔ
ilmafuuṣa . tiṭuuḥ maktab
gardin siti masalan witʔuul
lissimsaar innak ṣaawiz ṣaʔʔa
mafuuṣa - oṭṭeen noom
masalan , fiḥduud kaza
fiṣṣahṛ . fiʔaḡlab ilʔaḥyaan
yimkin yiʔdaṛ yifaṛṛagag ṣala
ṣaʔʔa aw itneen finafs ilyoom .
wiṭabṣan issimsaar da ḥayaaxud
minnak wimin ṣaahib iṣṣaʔʔa
fluus , nisba muṣayyana min
igaaṛ iṣṣahṛ ilʔawwal min kull
waaḥid minkum .

will be by taxi.

We suggest that, first of all, as an American student who wants to rent a furnished apartment, [you] get in touch with your American friends who have been in Cairo longer than you and therefore know the city well. Stroll around with them in the quarter in which you want to live and ask the bawwabs¹⁸ [doormen] of big buildings about [the availability of] any vacant furnished apartments. This method may prove productive but, [in any case] of course, you must give some [money] to the bawwab [for his services]. [However,] the most reliable and easiest method [of finding an apartment], albeit a bit more expensive, is for you to go to one of the offices of the simsars [real estate brokers] for furnished flats. For example, you can go to the Garden City office and tell the broker that you want a two-bedroom flat, [for example] within such and such a price range. Most of the time, he can [possibly] show you one or two that very same day. Of course, this broker will take a specified percentage of the first-month's rent, both from

aylab iŝŝu?a? ilmafruuŝa
 fiiha saraayir , wikanab ,
 wikaraasi , wisiggaad , wisufra
 kbiira , wtallaaga ,
 wibutagaaz , wi?adawaat
 ilmaṭbax zayy iŝŝuwak ,
 wilmaŝaali? , wissakakiin ,
 wil?aṭbaa? , wilmawaŝiin .
 wibiykuun fiiha ḥagaat
 il?amrikaan miŝ waxdiin ṣaleeha
 zayy iddawaliib masalan fi?uwaḍ
 innoom . kull ooḍit noom fiiha
 dulaab huduum kibiiir bass
 mabiykunŝ fiih ŝammaŝaat
 huduum . widi ṣala lŝumuum miŝ
 muŝkila . ti?daṛ tiŝtiri
 ŝammaŝaat xaŝab aw pilastik
 bishuula filqaahiṛa .
 ilḥammaam fiih saxxaan¹⁹
 bilbutagaaz ṣaŝaan ilḥumuum
 wilyasiil .²⁰

kull ŝa??a fmaŝr ta?riiban
 fiiha balkoona aw itneen .
 muŝzam ilŝa?ilaat ilmaŝriyya
 bitistaxdim ilbalkoona
 lkibiira lil?uŝaad . biṭḥuṭṭ
 fiiha kanab wikaraasi witu?ŝud
 fiiha , wisaŝaat yista?bilu
 fiiha aŝḥabhum wi?aṛayibhum
 wibil?axaŝṣ inn ilgaww
 filqaahiṛa gamiil wimuŝtadil
 wimunaasib likida .

you and from the owner or lessor
 of the apartment.

Most furnished apartments
 include [such items as] beds,
 couches, chairs, rugs, a large
 dining room table, a refrigera-
 tor and stove, as well as kit-
 chen utensils and equipment,
 silverware [forks, spoons, and
 knives] and china [plates] and
 pots. There will also be things
 which Americans do not expect,
 such as large wardrobes for
 clothes. In every bedroom
 there is a large wardrobe in
 which there are no clothes
 hangers. [However,] this is
 no real problem as you can buy
 both wooden and plastic hangers
 easily in Cairo. The bath will
 include a [small] gas hot water
 heater¹⁹ [on the wall, which will
 provide hot water] for clothes-
 washing as well as bathing.²⁰

Almost every apartment in
 Egypt has one or two balconies.
 Most Egyptian families use their
 big balcony as a living room
 where they put couches and
 chairs, and occasionally they
 entertain their friends and
 relatives there, [this is plea-
 sant] especially since the
 weather in Egypt is frequently
 mild and beautifully suited
 [for this].

ilmaṭṭax fiššūʔa? di
muxtaliḡ giddan ʕan ilmaṭṭax
ilʔamrikaani . di haaga min
ilhagaat illi ssittaat
ilʔamrikaan biylaḡzuuha awwil
ma yudxulu yitfaṣṣagu ʕala
šaʔʔa fmaṣr . ilmaṭṭax fiššūʔa?
di miṣaḡtu ʕuyayyaṣa binnisba
ilmsaahit ilmaṭṭax
ilʔamrikaani . laakin muṣṣam
ilʕaʔilaat ilʔamriikiyya
biykuun ʕandaha ṭabbaax aw
ṭabbaaxa .

ilʕaʔilaat ilʔamriikiyya
biyḡibbu yigiibu maṣaahum
fattaahit ʕilab kuwayyisa ,
wisakakiin aḡgaam muxtalifa ,
wiyaallaayit ʔahwa ʕaṣaan
yiṣmilu fiha lʔahwa
lʔamrikaani ʕala lbutagaaz .
issittaat ilʔamrikaan illi
yḡibbu yuṭbuxu akl amrikaani
laazim yaxdu maṣaahum
ilmaṣaali? wilkubbayaat
ilmaxṣuuṣa bitaaʕit ilmaʔasaat
ilʔamrikaani ʕaṣaan yiṣayru
biha ikkimiyyaat illi
ʕawzina .

wimuṣṣam iššūʔa?
ilmaḡruuṣa mafihaaṣ milayaat
siriir wala akyaas maxaddaat
wala baṭaṭiin wala fuwaṭ wišš .
laakin di ṭabṣan miš muṣkila -
kull ilhagaat di mutawaffira
filqaahira wibʔasṣaṣ
muṣṭadila .²¹ ʕala fikra

*The kitchen in these apart-
ments is very different from
that in American [apartments].
This is one of the things which
American women will notice as
soon as they step into an a-
partment in Egypt. The space
in these apartment kitchens is
very small compared to American
[expectations]. But most Amer-
ican families will have either
an Egyptian man or woman to do
their cooking for them.*

*[However], American fami-
lies will want to take with them
[to Egypt] a good can-opener, a
variety of [sharp] knives, and a
coffee pot so they can make
American coffee in it on the
stove. American women who like
to cook American food must take
with them the special spoons and
cups with American measurements,
so that they may measure with
them the amounts which they
need.*

*The majority of the fur-
nished apartments [in Egypt] do
not provide sheets, pillowcases,
blankets or bath towels. How-
ever, this is no problem, for
all these things are available
in Cairo at moderate prices.²¹
By the way, bed sheets are made*

milayaat issiriir maṣmuula min
ilʔuṭn lmaṣri - wida ṭabṣan
aḥsan ʔuṭn filṣaalam , laakin
liʔann miš daaxil fiiha naylor
fabtiḥtaag limakwa - widi baṛḍu
ḥaaga sahla - kull ilḥagaat
illi miḥtaaga makwa bitruuḥ
lilmakwagi . ṣabi lilmakwagi
biyfuut ṣala šṣuʔaʔ kull yoom
yaaxud ilḥaaga wiyraggaṣha
fnafs ilyoom biʔagr rixiiṣ
giddan .

wiṣaṣaan ilgaww bard
fišṣita filqaahiṛa wibilʔaxaṣṣ
guwwa lbuyuut kull siriir
laazim yikuun ṣaleeh
baṭṭaniyyiteen ṣuuf tuʔaal .
fiih amrikaan kitiiir yaxdu
maṣaahum baṭaṭiin bilkahṛaba ,
bass laazim yištirulha
transformar .²² kull šaʔa
bitiḥtaag lidaffaaya aw itneen
bilkahṛaba lilmudda ma been
disimbir wifibraayir ,
widdaffayaat di mutawaffira
filqaahiṛa . fiṣṣeef laazim
maṛwaha bilkahṛaba . baṣḍ
iṣṣuʔaʔ fiiha aghizit takyiif
bass iṣṣuʔaʔ di igarḥa yaali .
baṣḍ iṣṣuʔaʔ ilmafruuša biykuun
fiiha tilivizyonaat wimiš kull
iṣṣuʔaʔ biyibʔa fiiha
tilifonaat . wilḥuṣuul ṣala
tilifoon filqaahira masʔala
ṣaṣba . faʔiza kaanit iṣṣaʔa
mafihaaš tilifoon min ilʔawwil

from Egyptian cotton - the best
in the world, - but they are not
perma-pressed [nylon-included]
so they require ironing. This,
again, is something simple as
everything that requires iron-
ing is sent to the makwagi
[ironing man/presser]. The
makwagi's delivery boy stops by
the house each day, takes the
things and returns them the same
day for a very low fee.

Because the weather gets
cold in the winter in Cairo,
especially indoors, every bed
must have [at least] two heavy
wool blankets on it. Many
Americans take electric blan-
kets with them but you must buy
a transformer²² [in Cairo to use
them]. Every apartment [also]
needs one or two electric space
heaters [for use] during the
period from December through
February, and these heaters are
readily available in Cairo. In
the summer, an electric fan is a
necessity. Some apartments
have air-conditioning units but
the rent in these apartments is
very high. A few furnished a-
partments in Cairo will [even]
have a television set in them.
Not every apartment will have a
telephone. Getting a phone in
Cairo is difficult. If the

Generated on 2024-12-09 20:51 GMT / https://hdl.handle.net/2027/mdp.39015031297883
Open Access / http://www.hathitrust.org/access_use#oa

falmusta?gir iggidiid miš
 hayi?daṣ yirakkib tilifoon
 bi?ismu xilaal ilmudda lli
 huwwa ?aaſid fiiha filqaahiṣa
 li?ann išša??a min il?ašl miš
 bi?ismu .²³

fiih hagaat iḡafiyya yeer
 il?iḡaar laazim yitſimil
 hisabha . awwil haaga -
 ilbawwaab laazim yindifiſlu
 mablay muſayyan kull šahr
 wilmablay da miš kibiir .
 izzabbaal baṣḡu laazim
 yindifiſlu mablay šuṣayyar
 kull šahr - ṭabſan fil?aſyaad
 ilbawwab wizzabbaal wibayyaaſ
 ilḡaṣayid wiṣabi lmakwagi
 wkull illi biyixdimuuk
 yinbiṣṭu law iddethum
 ſidiyya .²⁴

apartment doesn't already have
 a phone, the new tenant won't
 be able to get one installed
 during his stay in Cairo
 because the apartment is not,
 after all, in his name.²³

There are some additional
 expenses outside of the rent
 that must be taken into ac-
 count. First of all, the
bawwab must be paid a certain
 amount each month, which is not
 excessive. The zabbal [garbage
 collector] will also need to be
 paid a small sum each month -
 of course, at holiday time, the
bawwab, the zabbal, the paper
 boy, the makwagi's delivery boy,
 and everyone else who serves
 you regularly will be delighted
 [will be expecting] a special
 gift [if you tip them].²⁴

الشقق المفروشه في القاهرة

FURNISHED APARTMENTS IN CAIRO

موضوع ايجار شقه مفروشه مناسبه موضوع مهم قوى بالنسبه لكل اجنبي بيتقيم في القاهرة مده طويله - يحنى اكثر من شهرين مثلا . اول حاجه لازم يعملها الاجنبي هي انه يعرف ايه هو انسب حي لسكنه في القاهرة بالنسبه لظروفه . القاهرة مدينه كبيره جدا والمواصلات فيها مزدحمه ، وحاجه ثانيه - فيه احياء مخصوصه افضل للجانب لان بيكون فيها شقق مفروشه بشكل مخصوص يناسبهم .

فمثلا طالب امريكاني بيدرس في الجامعه الامريكيه - احسن حاجه له انه يسكن في جاردن⁶ سيتي لانها قريبه من الجامعه الامريكيه وميــــــدان التحرير - يقدر يمشى . اذا كان الطالب عاوز يسكن في الزمالك مثلا احسن وسيلة مواصلات له هي التاكسى .

اول حاجه ننصذك بيها كطالب امريكاني عاوز تأجر شقه مفروشه انك تتمتع باصحابك الامريكان اللى موجودين في مصر من قبلك وعارفين البلد كويس وتتمشى معاهم في الحي اللى عاوز تسكن فيه وتسال البوابين¹⁸ بتوع الحمامات الكبيره عن شقق مفروشه فاضيه ، وجايز الطريقه دي تنفع - وطبعاً لازم تدّي حاجه للبواب . لكن اضمن طريقه واسهل طريقه - بس مكلفه شويه - هي انك تروح مكتب من المكاتب بتوع سماسرة الشقق المفروشه . تروح مكتب جاردن سيتي مثلا وتقول للسماسر انك عاوز شقه مفروشه - اوضتين نوم مثلا ، في حدود كذا في الشهر . في اغلب الاحيان يمكن يقدر يفرّجك على شقه او اتنين في نفس اليوم . وطبعاً السماسر دا حياذد منك ومن صاحب الشقه فلوس ، نسبه معينه من ايجار الشهر الاول من كل واحد منكم .

اغلب الشقق المفروشه فيها سراير وكنب وكراسى وسجاد وسفره كبيره

وتلاجه بوتاجاز وادوات المطبخ زيّ الشوك والمعالق والسكاكين والاطباق
والمواعين . ويكون فيها حاجات الامريكان مش واخدين عليها زي الدواليب
مثلا فى اوض النوم . كل اوضة نوم فيها دولاب هدوم كبير بس ما بيكونش فيه
شاعات هدوم . ودى على العموم مش مشكله . تقدر تشتري شاعات خشب او
بلاستيك بسهولة فى القاهرة . الحمام فيه سخان بالهوتاجاز عشان الحـمـوم¹⁹
والغسيل²⁰.

كل شقه فى مصر تقريبا فيها بلكونه او اتنين . معظم العائلات
المصريه بتستخدم البلكونه الكبيره للقمار . بتحط فيها كنب وكراسى وتحدد
فيها ، وساعات يستقبلوا فيها اصحابهم وقرايهم وبالاخص ان الجو فى
القاهرة جميل ومعتدل ومناسب لكدا .

المطبخ فى الشقق دى مختلف جدا عن المطبخ الامريكاني . دى حاجه
من الحاجات اللى الستات الامريكان بيلاحظوها اول ما يدخلوا يتفرجوا على
شقه فى مصر . المطبخ فى الشقق دى مساحته صغيره بالنسبه لمساحة المطبخ
الامريكاني . لكن معظم العائلات الامريكيه بيكون عندها طباخ او طباخه .
العائلات الامريكيه بيحبوا يجيبوا معاهم فتاده علب كويسه وسكاكين
احجام مختلفه وغلاية قهوه عشان يحملوا فيها القهوه الامريكاني على
البوتاجاز . الستات الامريكان اللى يحبوا يطبخوا اكل امريكاني لازم ياخدوا
معاهم المعالق والكوابيات المخصوصه بتاعت المقاسات الامريكاني عشان
يعايروا بيها الكميات اللى عاوزينها .

ومعظم الشقق المفروشه ما فيهاش ملايات سرير ولا اكياس مخدات ولا
بطاطين ولا فوط وش . لكن دى طبعا مش مشكله - كل الحاجات دى متوفره فى
القاهرة وباسعار معتدله²¹ . على فكره ملايات السرير محموله من القطن المصرى
- ودا طبعا احسن قطن فى العالم لكن لان مش داخل فيها نايلون فبتحتساج
لمكوه - ودى برضه حاجه سهله - كل الحاجات اللى محتاجه مكوه بتروح للمكوجي.

صبي المكوجى بيضوت على الشقق كل يوم وياخذ الحاجه ويرجىها فى نفس اليوم
باجر رخيص جدا .

وعشان الجو برد فى الشتاء فى القاهره وبالاخص جوا البيوت كل سرير
لازم يكون عليه بطانيّتين صوف تقال . فيه امريكان كثير بياخدوا معاها—
بطاطين بالكهرباء ، بس لازم يشتروا لها ترانسفورمر²² . كل شقه بتحتاج لدفايه
او اثنين بالكهرباء للمده ما بين ديسمبر وفبراير ، والدفايات دى متوفره
فى القاهره . فى الصيف لازم مروحه بالكهرباء . بعض الشقق فيها اجهزة تكييف
بس الشقق دى ايجارها غالى . بعض الشقق المفروشه بيكون فيها تليفزيونات .
ومش كل الشقق بيهقى فيها تليفونات والحصول على تليفون فى القاهره مسأله
صعبه . فاذا كانت الشقه ما فيهاش تليفون من الاول فالمستأجر الجديـد
مش حيقدر يركب تليفون باسمه خلال المده اللى هو قاعد فيها فى القاهره لان
الشقه من الاصل مش باسمه²³ .

فيه حاجات اضافيه غير الايجار لازم يتحمل صاحبها . اول حاجه البواب
لازم يندفع له مبلغ معين كل شهر والمبلغ دا مش كبير . الزبّال برضه لازم
يندفع له مبلغ صغير كل شهر — طبعا فى الاعياد البواب والزبّال وبيع الجرايد
وصبي المكوجى وكل اللى بيخدموك ينهسطوا لو اديتهم عيديه²⁴ .

III.3 Cultural Notes

1. The welcoming phrase /ahlan wasahlan/ has as its normal response either /ahlan biik/ (said to a man), or simply /ahlan/. In keeping with its original meaning, "You have reached your people and a fruitful plain," it is used to extend a warm welcome to guests in one's country, home, office, etc.
2. /hatnawwaru maṣr/ or /nawwart beetna/ "You will illuminate Egypt," or "You have illuminated our house." These phrases, and their counterparts using the verb /ṣarraḥ/ "to honor," are used constantly to emphasize the Egyptian's feeling that to have guests in the home (or even in the country) is a great pleasure to them.
3. /in ṣaaʔ a!laah/ "If God wills," or /biʔizn illaah/ "With God's permission." One of these phrases, if not both, is used whenever an Egyptian speaks of a hoped-for future event. Since the future is entirely in God's hands, it is always necessary to attribute absolute control of events to Him, and to emphasize the insignificance of mortal plans and wishes. The foreigner in Egypt quickly begins to use these phrases also, until they are a part of conversations in English, as well as in other languages.
4. Egyptians are famous for their hospitality. Those who have the room offer their homes to visitors to stay with them.
5. For discussion of the role of simsars, see III.2: Text on Furnished Apartments.
6. For the location of quarters, squares, places and buildings mentioned in Lesson Three, see the map of Cairo on p. 370.
7. Normal times for dining in Egypt are later than in America. Lunch begins between two and three p.m., while tea

is served to guests between six and nine p.m.; dinner begins around eight p.m. in the winter, around nine p.m. in the summer.

8. /bilhana wiššifa/ "May you enjoy it and may it benefit your health." Said by the hostess to the guests as an encouragement to eat heartily.
9. /yanhaaṛ abyad/ "What a great day," "Boy, oh boy!" The opposite expression, /yanhaaṛ iswid/ "What a lousy day," is used whenever someone has had particularly bad luck. The first expression may be used as a euphemism for the second.
10. The Egyptian will indicate that he cannot eat any more food by leaving some on his plate. An American, on the other hand, cleans up his plate to indicate that he is finished. While in Egypt, remember that an empty plate is a signal to the hostess to put more food on it.
11. /tislam ideek/ or /tislam iidak/ (said to a man) "May your hand(s) be safe and secure." A compliment extended to the cook after tasting a delicious dish or finishing a good meal. In other instances, it can be a general response to a special favor. Another variant is: /sallim ideek/ or /sallim iidak/. In the first of these pairs, your two hands are literally referred to; in the second, one hand is mentioned alone.
12. A general note on the art of surviving a meal in someone's home in Egypt. The host or hostess will fill your plate and then as you eat keep replenishing it and urging more food upon you. Remember, one is never taken at one's word. You must refuse more food over and over, and leave untouched most of what is put on your plate for refills when you are full. The hostess will continually assert how you are offending her and insulting her cooking by not overeating. She is flattered by thinking you will remember her meal in particular because you overate. When you have asserted over and over that you can't eat another

bite, the hostess will respond by giving you just a little bit more. Stuffing guests to the saturation point is good hospitality in Egypt.

13. /dool samliin takliif/ "These [people] are making [too great] a formality [of this]," "These people don't feel at home." Here the hostess is afraid that her friends are behaving in too formal a manner for the occasion. would promote reticence. Here the hostess is afraid that her friends are behaving in too formal a manner for the occasion.
14. Maids and other household help are a regular feature of Egyptian households; their help is essential to the preparation of all the dishes necessary for proper entertaining by an Egyptian hostess. For example, the cook will shop and prepare the food while the maid will clean and the sufragi (dining room attendant) will serve. See IV.2: Text on Life Style of the Egyptian Home for further elaboration.
15. Grocery shopping entails many more individual visits to stores, such as a bakery, a butcher's, a fruit and vegetable stand, etc. There is nothing comparable to the supermarket, so it is impressive to Egyptian women that they can simplify their elaborate meal preparations by shopping at one store. However, in Egypt, this extensive and time-consuming shopping is generally done by the household help.
16. Dessert in Egypt is the serving of seasonal fresh fruits after a heavy meal. Popular among these are dates, melons, strawberries, oranges, tangerines, and bananas.
17. /sukkaṛ maḏbuuṭ/ "The exactly correct amount of sugar." Arabic coffee, like its counterpart in Greece and Turkey, is served in demi-tasse cups and is made with finely ground coffee powder. The dregs of this powder sink to the bottom of the cup, but they do not dissolve. It is expected that this coffee will be made with water sweetened to a certain degree, /maḏbuuṭ/. If a sweeter

drink is desired, the guest will ask for /sukkaṛ ziyaada/ "increased sugar." At the other extreme is /sukkaṛ ʕarriiha/ "a whiff of sugar," and /ʔahwa saada/ "plain coffee" - that is, coffee without sugar at all.

18. /bawwab/ Every building of any size in Cairo employs a bawwab; large buildings may have more than one. These men are in charge of the general maintenance of the building. A bawwab works as a kind of handy man in addition to guarding the place day and night. He is also available for errands such as getting taxis, contacting the butagaz man for refills, taking letters to be mailed, etc.
19. /saxxaan/ A type of small hot-water heater commonly found in Egyptian bathrooms. It is activated by the flow of water through pipes which are heated directly by gas flames fed by butane (or butagaz in Arabic).
20. The usual place for washing laundry in Egypt is the bathroom. Clothes are hung out to dry either on a back balcony or on the roof.
21. One of the reasons that Americans should not bother to bring bed linen with them to Egypt (either flat or fitted sheets) is that bed sizes are not standardized in Egypt.
22. The standard current in Egypt is 220 volts. All American-made appliances that are not equipped with internal transformers must be used in Egypt with a step-down transformer capable of handling the wattage of the appliance. The alternating current is 50 cycles, rather than 60 cycles as in the U.S., so turntables of phonographs and tape recorders may be affected if they are not adapted to run on direct current.
23. Private telephone lines in Egypt are not very common; only home owners or permanent renters qualify for service. When a tenant sublets an apartment, the phone and bill will stay in the original tenant's name. However, it is

the responsibility of the present occupant of the apartment to pay the bill for regular service. The telephone book does not record these changes of occupancy; this is one of the reasons why it is so important to compose your own personal directory of phone numbers while you are in Cairo. British Airways issues a handbook (revised annually) of names, addresses and telephone numbers of the foreign community in Cairo.

24. *Gifts to the household help and others at holiday time are usually in the form of money. The total of the annual gift for your domestic help should be approximately equivalent to their salaries for one month. This amount is split between the four major holidays: The Big Bairam, The Small Bairam, Christmas and Easter. See Text #13 for a discussion of feasts and holiday customs in Egypt. For the bawwabs and other service help, the equivalent of one month's gratuity at each holiday is reasonable.*

*** *** ***

iddars iṣṣaabis

UNIT FOUR*

IV.1 muḥadsa
 saḥṛa ṣand
 wilyam wimarša
 samiir, layla,
 nabiil, fariida,
 teelor, nansi,
 linda, mark,
 wilyam, marša

Conversation
 An Evening at
 William and Marcia's
 Samir, Layla,
 Nabil, Farida,
 Taylor, Nancy,
 Linda, Mark,
 William, Marcia

fariida - mutašakkiriin ʔawi ya
 marša . taṣabti nafsik xaališ .
 ṣamalti ḡagaat kitiira
 wilʔakl kaan laziiz .

Farida - Thank you very much,
 Marcia. You went to
 a lot of trouble [tired
 yourself out]. You
 made many dishes, and
 the food was delicious.

nabiil wiwilyam wisamiir - ʔawi
 ʔawi . alf šukr .

Nabil, William and Samir - Very,
 very [delicious].
 Thank you very much.

marša - ya gamaaṣa ana maṣamaltiš
 ḡaga gamb illi ntu ṣamaltuuh
 wiṣawza aʔullukum inn wilyam
 saṣidni ktiir imbaariḡ
 winnaḡarḡa . miskiin yaṣaḡ kull
 ilmawaṣiin wiṣaṣidni fiṭṭabiix .

Marcia - Listen, [you people] I
 didn't do anything com-
 pared to what you did.
 And I want to tell you
 that William helped me
 very much yesterday and
 today. Poor guy, he
 washed all the dishes
 and helped me with the
 cooking.

layla - yabaxtik , yabaxtik .
 yasitti ḡna rriggaala bituṣna
 mayištayaḡuuš filmaṭbax xaališ
 la ṭabx wala yaṣiil mawaṣiin
 wala ḡatta ṣamal iṣṣaay
 wilʔahwa ḡnafsum .

Layla - You're lucky. My dear,
 our husbands never work
 in the kitchen at all,
 neither cooking nor
 washing dishes, not ev-
 en making tea or coffee
 for themselves.

* Cultural Notes for Unit Four begin on page 97.

nansi - haḡaam ṣaleeki¹ ya layla ,
ilkalaam da miš maḡbuuṭ .
tiṣṣafi inn ana fhayaati
makaltiṣ bamya hilwa zayy illi
kaltaha min ideen idduktoor
muniir gaḡna filbeet illi kunna
sakniin fiih fmaṣr .

teelor - wiyasalaam ṣala²
lbaḡlaawa lli byiṣmilha dduktoor
muniir ! wiṣala fikra kaan
biysaaṣid issitt btaṣtu
fhagaat kitiira fṣuyl ilbeet .

fariida - ya gamaaṣa matinsuuṣ
inn irriggaala btuṣna itṣawwidu
innuhum mayiṣṭayaluṣ filbeet
ṣaṣaan issitt ilmaṣriyya
biṭhibb innaha tbaaṣir
ilmaṭbax binaṣsaha , wimuṣḡam
ilwaḡt bitlaaḡi muṣaṣda min
iṣṣayyaala wiṭṭabbaax ,
faṣaṣaan kida mafliṣ ayy daaṣi
inn iḡṣaagil yiṣṭayal
filmaṭbax .

nabiil wisamiir - bravo ya
fariida . ahu da lkalaam
ilmazbuuṭ .

nansi - yabaxtik ya marṣa
ḡaṭruuḡi maṣr witirtaahī
min yaṣiil ilmawaṣiin .
ḡaykuun ṣandik ṣayyaata
wiṭabbaax .

linda - aywa ya maama . bass
matinsiiṣ inn dilwaḡt
iṣṣayyalaaṭ maḡaṣbaḡuuṣ
kutaar zayy zamaan .
muṣḡamhum biyfaḡḡal yiṣṭayal

Nancy - Shame on you,¹ Layla.
That's not correct.
You know, in all my life
I never ate okra as de-
licious as what I ate
made by Dr. Munir, our
neighbor in the build-
ing we were living in
in Egypt.

Taylor - And what good² baklava
Dr. Munir makes! And
by the way, he used to
help his wife a lot
with the housework.

Farida - Don't forget that our
husbands are not used
to working in the house
because the Egyptian
housewife likes to
run the kitchen her-
self, and most of the
time she gets help
from the maid and the
cook, and for this
reason there is no
need for the man to
work in the kitchen.

Nabil and Samir - Good for
you, Farida. That's
right.

Nancy - You're lucky, Marcia.
You'll go to Egypt
and you won't have to
wash dishes. You'll
have a maid and a
cook.

Linda - Yes, Mom. But don't
forget that nowadays
maids are not as
plentiful as before.
Most of them prefer
to work in the fac-
tories.³

filmaṣaaniṣ .³
 mark - ṣaḥiif . dilwaʔt ṣadad
 ilmaṣaaniṣ biyziid fimaṣr :⁴
 filqaahiṣa wfilmudun
 ilkibiira kullaha .
 teelor - maḥbuuʔ , widi ḥaaga
 munṭaḥaṣa . ṣandak masalan
 ṣinaaṣit innasiig izdaharit
 giddan fimaṣr fiṣṣanawaat
 ilṭaxiira ,⁵ widi ḥiyya lli
 btaaxud ṣadad kibiir min
 ilbanaat .
 wilyam - yaṣni miṣ ḥaniṭa
 ṣayyaala ?
 nansi - laʔ ḥatlaaʔi , bass
 biṣṣuuba ṣwayya .
 nabiil - matxafṣ⁶ ya
 wilyam ana ḥasaṣdak
 filmawḍuuṣ da .
 teelor - ya gamaaṣa matxafuuṣ .
 intu ḥatṣuuḥu maṣr
 wiḥatinbiṣṭu giddan . ahamm
 ḥaaga ṣaawiz aṭulḥalkum
 innukum tintihizu fuṣṣit
 wugudkum fimaṣr wititṣaṣṣafu
 ṣala nawaahī ṣṣaqaafa
 wilḥaḍaḍaṣa ilmaṣriyya .
 laazim tiḥawlu tikkallimu
 ṣaṣabi ṭuul ilwaʔt .
 wiḥatlaaʔu inn ilmaṣriyyiin
 ḥaysaṣḍuukum ṭawi fkida .⁷
 mark - maḥbuuʔ . ana tṣallimt
 ilṣaṣabi min iṣṣayyaala lli
 kaanit ṣandina awwil maṣṣa
 ṣuḥna fiha maṣr . kaanit
 bint laṭiifa ṭawi . wibtiṣṣaf
 ingiliizi . ṣaṣditni giddan .

Mark - That's right. Now the number of factories is increasing in Egypt:⁴ in Cairo and in all the big cities.

Taylor - That's right, and this is to be expected. For example, the textile industry has flourished greatly in Egypt in recent years,⁵ and this [industry] is what employs a great number of girls.

William - Does that mean we're not going to find a maid?

Nancy - No. You'll find one [a maid], but with some difficulty.

Nabil - Don't worry,⁶ William. I'll help you in this matter.

Taylor - Don't worry. You'll go to Egypt and you'll have a good time. The most important thing I want to tell you is that you should take the opportunity of your stay in Egypt to familiarize yourselves with Egyptian culture and society [civilization]. You must try to speak Arabic all the time. You'll find that the Egyptians will help you a lot in this matter.⁷

Mark - That's right. I learned Arabic from the maid we had the first time we were in Egypt. She was a very nice girl and she knew English. She helped me a great deal.

nansi - ilmaşriyyiin maşhuriin
biʔinnuhum biyʔaṣrafu luyaat
kitiira . kaan ʔandina
gaara maşriyya filmaʔaadi
bititkallim ingiliizi
wifaṣansaawi wiʔalmaani
kwayyis ʔawi .

teelor - mahu da ʔee? ʔabiiʔi
liʔann mawqiʔ maşr
ilguyṣaafi biyxalliiha
halaʔit ilwaşl been işşar?
wilyarḅ . wimatinsiiş
ya nansi inn maşr fiiha
ʔadad kibiir min
ilmadaaris ilxaşşa :
ilʔingiliziiyya
wilfaṣansaawiiyya
wilʔalmaniyya wilʔitaliyya
wilyunaniyya . ifna
malʔinaaş ayy şuʔuuba
fimadaaris ilʔawlaad . mark
ixtaṣnaalu Imadrasa
lʔalmaani , wilinda ṣaahit
madrasa faṣansaawi .

nansi - ilhaʔiiʔa di kaanit
fuṣṣa zahabiyya lmark
wlinda liʔannuhum itʔallimu
luya gdiida witʔaṣrafu
ʔala saqaafa gdiida .

marša - di haaga kwayyisa
ʔawi . ana ʔabʔan hikaayit
ilmadaaris di lissa badri
ʔaleeha binnisbaali ,
liʔann ʔala dxuul
ilmadaaris haykuun ʔoon
lissa makammilş sanateen .

Nancy - The Egyptian people are famous for knowing many [foreign] languages. We had an Egyptian woman neighbor in Maadi who spoke English, French and German very well.

Taylor - Well, this is natural because Egypt's geographical location makes it the point of contact between the East and the West. Don't forget, Nancy, that in Egypt there are a great number of private schools: English, French, German, Italian and Greek. We didn't find any difficulties in the children's schools. We chose for Mark the German school, and Linda attended a French school.

Nancy - To tell the truth, this was a golden opportunity for Mark and Linda because they learned a new language and got to know a new culture.

Marcia - This is a very good thing. For me, of course, it is still early for [to think about] school matters because when the school year starts John will be not quite two years old.

Linda - Šarfa ya marša , žoon
hayitmattaš bigaww mašr⁸
fiššita finawaadi ilqaahiṛa⁹
lhayla .

nansi - law sakantu fgardin
siti¹⁰ tiḡdaṛu tištirku
fnaadi lgiziira - mudhiš .
fiih ganaayin wasfa
wḥammamaat sibaaha ,
wikull ilʔalšaab iṛṛiyaḡiyya .
haayil šeeḡ wišita . fiššita
tuʔṡudi fiššams witinbiṡṡi
inti wžoon , wifiššeeḡ
billeel zayy ilganna .
winaadi lgiziira haykuun
baṛḡu ʔuṛayyib šaleekum
law sakantu fizzamaalik .

teelor - šala lšumuum
ilqaahiṛa fiiha nawaadi
ktiira wkullaha hayla .
lamma kunna fmašr iggidiida
kunna binṡuḡ naadi
hilyopolis ,¹¹ gamiil
gidan šeeḡ wišita .

mark - wikamaan naadi lmašaadi
yabaaba filw ʔawi .

Linda - nisiiti ya maama
tiḡuuli lmaṛša innuhum
yiḡdaṛu yityaddu aw
yitšaššu fnaadi lgiziira .
šanduhum kufta wkabaab¹²
wiḡagaat tanya . ana kaan
biyiṡgibni lʔaki fnaadi
lgiziira aḡsan min
ilbalad .

Linda - You know, Marcia, John is
going to enjoy the winter
weather in Egypt⁸ in the
wonderful clubs in Cairo.⁹

Nancy - If you live in Garden
City¹⁰ you can join the
Gizira Club - it's won-
derful. It has large
parks and swimming pools,
and all [kinds of]
sports. It's wonderful,
summer and winter. In
the winter you can sit
in the sun and have fun,
you and John, and in the
summer at night it's
like [a] paradise. And
the Gizira Club will
also be close by if you
live in Zamalik.

Taylor - Generally speaking,
there are many clubs in
Cairo and all of them
are wonderful. When we
were in Masr El-Gidida
we used to go to the
Heliopolis¹¹ Club. It's
very beautiful, [in]
summer and winter.

Mark - And the Maadi Club is
very nice, Dad.

Linda - Mom, you forgot to tell
Marcia that they can
have lunch or dinner at
the Gizira Club. They
serve kufta and kabaab¹²
and other things. I
liked the food at the
Gizira Club more than
downtown.

teelor - ilwaaqiṣ inn
ilʔamaakin di kullaha :
naadi lgiziira aw naadi
hilyopolis aw naadi lmaṣaadi
aw yeeru, ilʔaki fiiha
kwaayis wirxiṣ .

nansi - ihna ktiir ʔawi
ṣazamna aṣḥabna :
maṣriyyiin wiʔamrikaan ,
finnawaadi di ṣala ʔada
aw ṣaṣa .

teelor - feen ayyaam maṣr
ilhilwa ! ana kunt
dayman baṣd ma axa!laṣ
ṣuyli filgamṣa
lʔamrikiyya ahibb
afuut ṣala naadi
lgiziira aaxud fingaali
ʔahwa wasmaṣ naṣrit
ilʔaxbaaṣ .

wilyam - haḍritak kunt
btismaṣ radyu lqaahiṣa ,
walla izaṣa agnabiyya ?

teelor - radyu lqaahiṣa
ṭabṣan . ana kunt ahibb
asmaṣ naṣrit ilʔaxbaaṣ
bilṣaṣabi . nansi
wilwilaad kaanu biyismaṣu
naṣrit ilʔaxbaaṣ
bilʔingiliizi min radyu
lqaahiṣa .

marṣa - ya salaam ! fiih
izaṣa maṣriyya
bilʔingiliizi ?

Taylor - Really, all these
places: the Gizira
Club, the Helipolis
Club, the Maadi Club,
and others, serve
good and cheap food.

Nancy - Many times we invited
our Egyptian and Ameri-
can friends to these
clubs for lunch or
dinner.

Taylor - Where are the beautiful
days [we spent] in
Egypt! I always used
to like to go to the Gizi-
ra Club, after finish-
ing my work at the
American University, to
have a cup of coffee
and listen to the news
broadcast.

William - Did you listen to Radio
Cairo or to a foreign
station?

Taylor - Radio Cairo, of course.
I used to listen to the
news broadcast in Arab-
ic. Nancy and the child-
ren used to listen to
the news in English
from Radio Cairo.

Marcia - Fantastic! Are there
Egyptian broadcasts
in English?

mark - ṭabṣan , wibluṣaat
 agnabiyya muxtalifa .
 izaasit ilqaahiṣa min aqwa
 lizaṣaat filṣaalam
 fibaṣamigha ilmuwaggaha¹³
 lli bititʔaddim biluṣaat
 ṣadiida muxtalifa .

linda - wilbirnaamig ilṣaam
 kamaan kuwayyis , fiih
 mawḍuṣaat saqafiyya
 wiṣilmiyya wigtimaṣiyya
 wiʔadabiyya wifukahiyya
 wiṣiyaḡiyya muxtalifa .

wilyam - wittilivizyoon ilmaṣri
 fiih baṣaamig agnabiyya ?

linda - aywa . da ana yaama
 tfaṣṣaght fiih ṣala
 aflaam wiḥalaʔaat
 amrikiyya .

marša - muṣkilti ana inni
 mabaṣṣafš aṣṣa ṣaṣabi ,
 batkallim bass . wimiš
 ṣarfa iza kaan fiih
 gaṣaayid bilṭingiliizi
 walla laʔ .

nansi - ṭabṣan . fiih
 ilṭiṣipṣyan gazett , gariida
 maṣriyya billuṣa
 lṭingiliiziyya . wifiih
 kamaan gaṣaayid wimagallaat
 amrikiyya .

marša - ana ṭabṣan ḥaḥaawil
 aṣuuf aflaam maṣriyya
 ṣala ʔadd ma aṣḍaṣ , bass
 ṣawza asʔal ḥal fiih aflaam
 amrikaani filqaahiṣa walla

Mark - Of course, and in other
 foreign languages.
 Radio Cairo is one of
 the most powerful sta-
 tions in the world in
 its special [directed]
 programs¹³ which are
 presented in a variety
 of languages.

Linda - The General Program is
 good too. It includes
 various cultural, sci-
 entific, social, lit-
 erary, comic, and ath-
 letic subjects.

William - Does the television pre-
 sent foreign programs?

Linda - Yes. Many times I
 watched American mov-
 ies and series.

Marcia - My problem is that I
 don't know how to read
 Arabic, I just speak
 it. I don't know if
 there are newspapers
 in English or not.

Nancy - Of course. There's
 the Egyptian Gazette,
 an Egyptian English-
language newspaper.
 There are also Ameri-
 can newspapers and
 magazines.

Marcia - Of course I will try
 to see Egyptian mov-
 ies as much as I can,
 but I would like to
 ask if there are
 American movies
 [shown] in Cairo

la? ?

Linda - yaah! ¹⁵ ahdas aflaam
amrikaani tla?iha
filqaahiḡa . maykunš sandik
fikra min ilwigha di .

teelor - ihna ʔulnaalik inn
ilqaahiḡa tuṣṭabaḡ markaz
lissaqaafa lṣaalamiiyya :
fiiha aflaam agnabiiyya ,
wibtiiḡi fiiha fira?
agnabiiyya lilbaleeh
wittamsiil wilfunuun
iṣṣaṣbiyya .

nabiil - da kalaam maḡbuuṭ ,
wahibb aʔullak ya wilyam
inn fira? ilfunuun
iṣṣaṣbiyya lmaṣriyya
hayla , fira? mudhiṣa .

fariida - ana ʔaḡreet filgurnaal
min usbuṣeen inn firʔa min
ilfira? di ṣamalit
gawla fʔamriika .

mark - matinsuuš maṣraḡ
ilṣaḡaayis . baaba kaan
dayman yaxudni nitfaḡraḡ
ṣaleeh .

teelor - ṣaḡiiḡ , ihna
tfaḡraḡna ṣaleeh kitiir ,
wiṣagabna ʔawi .

layla - ya xwanna lʔaṣda
ḡilwa ¹⁴ wilkalaam ṣala
maṣr biyxalliina ninsa
lwaʔt . intu ṣarfiin inn
issaaṣa dilwaʔt iṭnaaṣaḡ
wiḡubš ?

or not?

Linda - Sure! You find the
most recent American
movies in Cairo. Don't
worry about that.

Taylor - We told you that Cairo
is considered an in-
ternational cultural
center: there are for-
eign movies, and foreign
ballet, acting and folk
dance troupes come
there.

Nabil - That's right, and I
want to tell you, Wil-
liam, that the Egyp-
tian folk dance troupes
are wonderful, amaz-
ing troupes.

Farida - I read in the news-
paper a couple of
weeks ago that one of
these troupes was on
tour in America.

Mark - Don't forget the pup-
pet theater. Dad
always used to take
me to see it.

Taylor - That's right. We
went to see it many
times, and we enjoyed
it very much.

Layla - Well folks, it's a
nice party [gather-
ing] ¹⁴ and talking
about Egypt makes us
forget the time. Do
you know that it's
12:15 [A.M.] now?

nansi - yaah ! da hna laazim

nimši . mutašakkiriin ya

marša , mutašakkiriin ya

wilyam . ya gamaaša hna

sušada ?awi inn ihna

tšarrafna šala ašhaab

mašriyyiin gudaad .

nabiil - ihna asšad .

nansi - itfağḡalu kullukum

šandina yoom ilgumša

lgayya , nitšašša maša

bašḡ , šarrafuuna ssaaša

sabša .

fariida wlayla wmarša - in

šaa? a!laah . mutašakkiriin

?awi .

Nancy - Oh my goodness!¹⁵
We have to be going.
Thank you, Marcia.
Thank you, William.
We are very happy to
have met some new
Egyptian friends.

Nabil - Same here. [We are
happier than you.]

Nancy - You are all invited to
our house this coming
Friday to have dinner
together. Come [honor
us] at seven o'clock.

Farida, Layla and Marcia -
God willing. Thank
you very much.

الدرس الرابع

سهره عند ولیم ومارشا

- فريده - متشكرين قوى يا مارشا . تعبتى نفسك خالص . عملتى حاجات كثيره ، والاكل كان لذيق .
- نبيل وليلى وسمير - قوى قوى . الف شكر .
- مارشا - يا جماعه انا ما عملتش حاجه جنب اللى انتم عملتوه . وعساوزه اقول لكم ان ولیم ساعدنى كتير امبارح والنهارده . مسكين غسل كل المواعين وساعدنى فى الطبخ .
- ليلى - يا بختك ، يا بختك . ياستى احنا الرجاله بتوعنا ما يشتغلوش فى المطبخ خالص ، لاطبخ ولا غسيل مواعين ولا حتى عمل الشاي والقهوه لنفسهم .
- نانسى - حرام عليك¹ يا ليلي ، الكلام دا مش مظبوط . تحرفى ان انسا فى حياتى ما كلتش باميه حلوه زى اللى كلتها من ايدين الدكتور منير جارنا فى البيت اللى كنا ساكنين فيه فى مصر .
- تيلور - وباسلام على² البقلاوه اللى بيعملها الدكتور منير ! وعلى فكره كان يساعد الست بتاعته فى حاجات كثيره فى شغل البيت .
- فريده - يا جماعه ماتنسوش ان الرجاله بتوعنا اتعودوا انهم ما يشتغلوش فى البيت عشان الست المصريه بتحب انها تهاشر المطبخ بنفسها . ومعظم الوقت بتلاقى مساعده من الشغاله والطباخ ، فعشان كدا مافيش اى داعى ان الراجل يشتغل فى المطبخ .
- نبيل وسمير - برافو يا فريده . اهو دا الكلام المظبوط .

- نانسى - يا بختك يا مارشا • حتروحى مصر وترتاحى من غسيل المواعين •
 • ديكون عندك شغاله وطباخ •
- لندا - ايوه ياماما • بس ماتنسيش ان دلوقت الشغالات ما اصبحوش كتار
 زى زمان • معظمهم بيفضّل يشتغل فى المصانع³ •
- مارك - صحيح • دلوقت عدد المصانع بيزيد فى مصر⁴، فى القاهرة وفى
 المدن الكبيره كلها •
- تيلور - منظوط ، ودى حاجه منتظره • عندك مثلا صناعة النسيج ازدهرت
 جدا فى مصر فى السنوات الاخير⁵، ودى هى اللى بتاخذ عدد كبير
 من البنات •
- وليم - يعنى مش حنلقى شغاله ؟
- نانسى - لاء • حنلقى ، بس بصعوبه شويه •
- نهيل - ماتخافش⁶ يا وليم ، انا حاساعدك فى الموضوع دا •
- تيلور - ياجماعه ماتخافوش • انتم حتروحوا مصر وحتنسطوا جدا • اهم
 حاجه عاوز اقولها لكم انكم تنتهزوا فرصة وجودكم فى مصر
 وتتعرفوا على نواحى الثقافه والحضاره المصريه • لازم تحاولوا
 تتكلموا عربى طول الوقت • وحتلاقوا ان المصريين حيساعدوكم
 قوى فى كدا⁷ •
- مارك - منظوط • انا اتعلمت العربى من الشغاله اللى كانت عندنا
 اول مره رحنا فيها مصر • كانت بنت لطيفه قوى وبتعرف انجليزى •
 ساعدتنى جدا •
- نانسى - المصريين مشهورين بانهم بيعرفوا لغات كثيره • كان عندنا
 جاره مصريه فى المعادى بتتكلم انجليزى وفرنساوى والمانسى
 كويس قوى •
- تيلور - ما هو دا شىء طبيعى لان موقع مصر الجغرافى بيخليها حلقة

- الوصل بين الشرق والغرب . وماتنسيشيانانسي ان مصر فيها عدد كبير من المدارس الخاصه : الانجليزيه والفرنساوييه والالمانيه والايطاليه واليونانيه . احنا مالقينا اى صوبه فى مدارس الاولاد . مارك اخترنا له المدرسه الالمانى ، ولندا راحت مدرسه فرنساوى .
- نانسى - الحقيقه دى كانت فرصه ذهبيه لمارك ولندا لانهم اتعلموا له جديده واتعرفوا على ثقافه جديده .
- مارشا - دى حاجه كويسه قوى . انا طبعاً حكاية المدارس دى لسه بدرى عليها بالنسبه لى ، لان على دخول المدارس حيكون جون لسه ماکملش سنتين .
- لندا - عارفه يامارشا ، جون حيتمتع بجو مصر⁸ فى الشتاء فى نوادى القاهره⁹ الهائله .
- نانسى - لو سكنتوا فى جاردن سيتى¹⁰ تقدرؤا تشتركوا فى نادى الجزيره - مدهش . فيه جناين واسعه وحمامات سباحه ، وكل الالعاب الرياضيه ، هایل صيف وشتاء . فى الشتاء تقعدى فى الشمس وتنسبطى انت وجون ، وفى الصيف بالليل زى الجنه . ونادى الجزيره حيكون برضه قريب عليكم لو سكنتوا فى الزمالك .
- تيلور - على العموم القاهره فيها نوادى كتيره وكلها هائله . لما كنا فى مصر الجديده كنا بنروح نادى هليوبوليس¹¹، جميل جدا صيف وشتاء .
- مارك - وکمان نادى المعادى ياهاها حلو قوى .
- لندا - نسيتى ياماما تقولى لمارشا انهم يقدرؤا يتغدؤا او يتعشؤوا فى نادى الجزيره . عندهم كفته وكباب¹² وحاجات تانيه . انا كان بيعجبنى الاكل فى نادى الجزيره احسن من البلد .

- تيلور - الواقع ان الاماكن دى كلها : نادى الجزيره أو نادى هليوبوليس
أو نادى المعادى أو غيره ، الاكل فيها كويس ورخيص .
- نانسى - احنا كتير قوى عزمنا اصحابنا : مصريين وامريكان ، فى النوادى
دى على غداء أو عشاء .
- تيلور - فين ايام مصر الحلوه ! انا كنت دايمًا بعد ما اخلص شغلى
فى الجامعه الامريكيه احب افوت على نادى الجزيره آخذ فنجال
قهوه واسمع نشرة الاخبار .
- وليم - حضرتك كنت بتسمع راديو القاهره ، ولا اذاعه اجنيه ؟
- تيلور - راديو القاهره طبعًا . انا كنت احب اسمع نشرة الاخبار
بالعربى . نانسى والولاد كانوا بيسمعو نشرة الاخبار
بالانجليزى من راديو القاهره .
- مارشا - ياسلام ! فيه اذاعه مصريه بالانجليزى ؟
- مارك - طبعًا ، وبلغات اجنيه مختلفه . اذاعه القاهره من اقصى
الاذاعات فى العالم فى برامجها الموجهة¹³ الى بتتقدم بلغات
عديده مختلفه .
- لندا - والبرنامج العام كمان كويس ، فيه موضوعات ثقافيه وعلميه
 واجتماعيه وادبيه وفكاهيه ورياضيه مختلفه .
- وليم - والتليفزيون المصرى فيه برامج اجنيه ؟
- لندا - ايوه . دا انا ياما اتفرجت فيه على افلام وحلقات امريكيه .
- مارشا - مشكلتى انا انى ما بعرفش اقرا عربى ، باتكلم بس . ومــــش
عارفه اذا كان فيه جرائد بالانجليزى ، ولا لا ؟
- نانسى - طبعًا . فيه الاجيبيشيان جازيت ، جريده مصريه باللغه
الانجليزيه . وفيه كمان جرائد ومجلات امريكيه .
- مارشا - انا طبعًا احاول اشوف افلام مصريه على قنّ ما اقدر ، بس عاوزه

- اسأل هل فيه افلام امريكائى فى القاهره ولا لا ؟
- لندا - ياه¹³ ! احدث افلام امريكائى تلاقيا فى القاهره . مايكونش عندك فكره من الوجهه دى .
- تيلور - احنا قلنا لك ان القاهره تعتبر مركز للشقافه العالميه : فيها افلام اجنبيه ، وبتيجى فيها فرق اجنبيه للهاليه والتمثيل والفنون الشعبيه .
- نهيل - دا كلام مظلوط ، واجب اقول لك ياوليم ان فرق الفنون الشعبيه المصريه هايله ، فرق مدهشه .
- فريده - انا قرئت فى الجرنال من اسبوعين ان فرقته من الفرق دى عملت جوله فى امريكا .
- مارك - ماتنشوش مسرح العرايس . باها كان دايم ياخذنى نتفرج عليه .
- تيلور - صحيح ، احنا اتفرجنا عليه كثير ، وعجبنا قوى .
- ليلي - يا اخوانا القعده حلوه¹⁴ والكلام على مصر بيخلينا ننسى الوقت . انتم عارفين ان الساعه دلوقت اتناشر وربع ؟
- نانسى - ياه ! دا احنا لازم نمشى . متشكرين يامارشا ، متشكرين ياوليم . يا جماعه احنا سعداء قوى ان احنا اتعرفنا على اصحاب مصريين جداد .
- نهيل - احنا اسعد .
- نانسى - اتفضلوا كلكم عندنا يوم الجمعة الجايه ، نتعشى مع بعض ، شرفونا الساعه سبعه .
- فريده وليلي ومارشا - ان شاء الله . متشكرين قوى .

IV.2 /niẓaam
ilbeet ilmaṣri/

niẓaam ilbeet ilmaṣri lli
 firriif biyixtilif ṣannu
 filmadiina . wikamaan ilhaala
 l?iqtiṣadiyya muhimma
 wbitxalli fiih far? been
 niẓaam ilbeet iza kaanit
 il?uṣṣa fa?iira aw mutawaṣṣiṭa
 aw ʔaniyya . laakin fiih haaga
 muṣṭaraka filkull wihiyya inn
 sitt ilbeet hiyya lmasʔuula
 waḥdaha ṣan idartu wiṣṣaagil
 mabyitdaxxaḷṣ . wibyistibir
 inn ilbeet mamlakt issitt
 wiʔinn dooṣu huwwa ṣṣaṣf
 ṣaleeh .

wiṣaṣaan ilfuruu? illi
 tkallimna ṣaleeha ḥayaqtaṣir
 ḥadisna ṣala beet maṣri
 filqaahiṣa li?uṣṣa mutawaṣṣiṭa
 aw foo? ilmutawaṣṣiṭ , yaṣni
 ṣaḥb ilbeet mudarris filgamṣa
 masalan .

sitt ilbeet filhaala di
 biyibʔa ṣandaha musaṣdiin
 yisaṣduuha ... fayibʔa fiih
 ṣayyaala ṣala lʔaqaḷḷ bitibʔa
 masʔuula ṣan ittandiif wiṣira
 iḥtiyagaat ilbeet ilyawmiyya
 min biʔaala wxuḡaar wilahma .

LIFE STYLE
OF THE EGYPTIAN HOME

The life style of an Egyptian home in the countryside is different from that in the city. [Also], the economic side is important and differentiates between a poor, middle class, or a wealthy family. But there is something common in all three: the lady of the house [wife] is the only person who is responsible for its management, and the man [husband] does not interfere [with anything]. He considers the house to be the realm of [the wife]; his role [here] is to support it [to spend money].

Because of the differences which we have mentioned, our discussion will be confined to a middle-class, or above-average family in Cairo, for example, [where] the head of the house is a university professor.

The lady of the house in this case has assistants to help her ... there is at least one maid who is responsible for cleaning the house and for buying the daily necessities of the house [in terms of] groceries.

wimumkin yikuun fiih ṭabbaax
wifilḥaala di biyibʔa huwwa
lmasʔuul ʕan šira lxuḍaar
willahma , wiza kaanit sitt
ilbeet muwazzafa wiʕandaha
aṭfaal fayibʔa fiih daada
ʕašaan taaxud balha min
ilʔaṭfaal fiyyabha .

aylabiyyit ilʕaaʔilaat
illi binitkallim ʕanha
biyibʔa ʕandaha yassalaat
bilkahraaba . wiʔiza makanš
ʕandaha biyibʔa fiih yassaala
bitiigi maṣra filʔusbuuʕ
lilyaraḍ da . wiʔahyaanan
iššayyaala bitʔuum bilmuhimma
di .

awʔaat ilʔakl binnisba
lilfiṭaar bitibʔa hawaali
ssaaʕa sabʕa šabaahan wilfiṭaar
mukawwan min fuul wiṭaʕmiyya
wibeeḍ wigibna wimraaba wišaa
bilaban wiʔahwa wiʕeeš . wilʕeeš
da laazim wiʔasaasi fikull
akla . ilʔada huwwa lʔakla
rraʔisiyya filyoom .¹⁶

wilʔusra lmašriyya iza
ʕamalit ʕuzuumit ʔada falʔakl
biyibʔa ma been issaaʕa itneen
witalaata . wida biykuun xuḍaar
maṭbuux billahma wiṣuzz aw
makaʕoona aw maḥši aw šiniyyit
baṭaaṭis billahma filfuṣn ,
wiwaraʔ ʕinab aw koosa wilahma
mihammaṣa aw firaax aw samak
wisalaṭa xadra wisalaṭit

vegetables, and meats. There
may be a cook and, in this case,
he is responsible for buying the
vegetables and meat and, if the
lady of the house is employed
and has children, there is a
dada [nanny] to take care of the
children in her absence.

The majority of the fami-
lies about which we are talking
have their own electric washing
machines. If they don't [have
washing machines], a washer-
woman comes once a week for this
purpose. Sometimes, the maid
takes care of this task.

The time for breakfast is
about seven o'clock [a.m.]. It
comprises fuul, "fava beans,"
falafil, "fried ground bean pat-
ties," eggs, cheese, [and/or]
jam, tea with milk, coffee, and
bread. Bread is essential with
each meal. Dinner is the main
meal of the day.¹⁶

When the Egyptian family
invites people for dinner, food
is [served] between two and
three o'clock. This includes
cooked vegetables with meat,
rice or pasta, stuffed or oven-
baked potatoes with meat, stu-
ffed grape leaves or [stuffed]
zucchini, roasted meat, chicken
or fish, and green salad and

ṭiḥiina . wittaḥliya fakha .
wifilṣazaayim biyibʔa kimmiyyit
ilʔakl kibiira . yaṣni ilwaahid
minkum mayindihiṣṣ iza ṣaaḥ
ṣuzuuma huwwa wissitt btaṣtu
ṣala ṣada aw ṣaṣa fibeet maṣri
wilaʔa lʔakl yikaffi sitta aw
tamanya . lwaṣa tiftikir inn
kaan fiih madṣuwwiin ṣerkum
wiṣtaṣaṣu ! da huwwa lkaṣam
ilmaṣri .¹⁷

muṣṣam ilmaṣriyyiin
biyḥibbu yinaamu baṣd ilṣada
ma been issaaṣa talaata wxamsa
baṣd idḡuḥr wida biyibʔa
mumkin liʔann muwaṣṣafiin
ilḥukuuma mabyirgaṣuuṣ
makatibhum baṣd idḡuḥr faṣaṣaat
ilṣamal irrasmiyya min tamanya
ṣabaaḥan litneen baṣd idḡuḥr .

ma been issaaṣa sitta
wissaaṣa tamanya misaaʔan
biyibʔa fiih galasaat
ṣaaʔiliyya wistiqbaal ḡuyuuḥ
min aṣḡiqaaʔ aw aqaarib .
wizziyaṣaat di bitibʔa ya imma
bimawṣid aw biduun mawṣid
saabiq .¹⁸ wifilgalasaat di
biyʔaddimu liḡḡuyuuḥ maṣṣubaat
barda zayy ilkoka koola
wilimunaada aw ṣaṣiir burtuʔaan
aw ḥaaga suxna : ṣaay aw
ʔahwa , wikeek aw gatooh aw

tahini salad. The dessert consists of fruit. At parties, there is plenty of food. [This means that] if you and your wife go [are invited] to a lunch or supper party at an Egyptian home, you should not be surprised if you find the food to be enough for six or eight [people]. Do not think that there were other guests invited who could not attend [who apologized]! This is only Egyptian hospitality.¹⁷

Most Egyptians like to take a nap after dinner, between three and five p.m., and this is possible because the government employees do not go back to their offices in the afternoon. The official working hours are from eight a.m. to two p.m.

Between six and eight o'clock in the evening, there are family chats and receiving of guests, either friends or relatives. Such visits may take place by appointment, or without previous notice.¹⁸ During these gatherings, guests are offered cold drinks such as Coca-Cola, lemonade, or orange juice, or hot drinks such as tea or coffee, and cake, or gateaux, or cookies. Because of the help

baskoot . wibsabab ilmusaſdaat
 illi sitt ilbeet bitil?aaha
 min iſſayyaala wiſtabbaax
 mabtib?aaſ muſkila innaha
 tħađđar ſaſa mufaagi? liđyuuf
 yeer munſazariin gum
 lizziyaara fimiſaad liſaſa lli
 biyib?a hawaali ssaaſa tiſſa
 masaa?an fiſſeef witamanya
 fiſſita .

amaakin iſti?baal iđđuyuuf
 filbeet bitatawaqqaf ſala nooſ
 ilſilaaqa been iđđuyuuf wibeem
 ſaaħib ilbeet fa?iza makanitſ
 ilmiſrifa wasliqa aw kaan
 iđđeef rasmi fablytim
 il?iſtiqbaal fiſſaloon¹⁹
 laakin iza kaanu aſdiqaa?
 hamimlin aw ?araayib
 fabyiſta?biluuhum
 fil?antireeh²⁰ aw filbalkoona
 binnlhaa? fiſſita aw
 billeel fiſſeef .

niſtaxliſ min kida innu
 iza ħadd ſazamak ſala lyada
 winta fmaſr yib?a ?azdu innak
 tiſuħlu ssaaſa tneen wi?iza
 ſazamak ſala liſaſa yib?a
 ?azdu ssaaſa tamanya fiſſita
 aw iſſaaſa tiſſa fiſſeef .
 wiſawaa?an kaan yada aw ſaſa
 ta?akkad inn ilbeet ilmaſri
 ħay?addimlak akla kamla zayy
 ma ?ulna ?abl kida .

which the lady of the house re-
 ceives from the maid or the
 cook, she does not find any
 problem in preparing an unexpec-
 ted supper for guests who drop
 in at dinner time [about nine
 p.m. in the summer and eight
 p.m. in the wintertime].

Places where guests are re-
 ceived in the home depends on
 the kind of relationship [one
 has] with these guests. If the
 relationship is not close
 enough, or if the guest is for-
 mal, reception takes place in
 the salon, or drawing room.¹⁹
 But if the guests are dear friends
 or relatives, they are received in
 the antree, [foyer or family
 room,]²⁰ or on the balcony during
 the daytime in the winter or at
 night in the summertime.

One may thus deduce [from
 what we just mentioned] that if
 someone invites you for dinner
 in Egypt, this means that he ex-
 pects you at two, and if it is a
 supper invitation, [this means
 that] he expects you at eight
 o'clock in the winter, or at nine
 o'clock in the summer. Whether you
 are invited to dinner or supper,
 you [may] be sure that the Egyp-
 tian home will offer you a com-
 plete meal as mentioned before.

نظام البيت المصري

LIFE STYLE OF THE EGYPTIAN HOME

نظام البيت المصري الذى فى الريف بيختلف عنه فى المدينه • وكمان
الحاله الاقتصاديه مهمه ويتخلى فيه فرق بين نظام البيت اذا كانت
الاسره فقيره او متوسطه او غنيه • لكن فيه حاجه مشتركه فى الكل وهى
ان ست البيت هى المسؤوله وحدها عن ادارته والراجل ما بيتدخلش • ويعتبر
ان البيت مملكة الست وان دوره هو الصرف عليه •

وعشان الفروق اللى اتكلمنا عليها حيقصر حديثنا على بيت مصرى
فى القاهره لاسره متوسطه او فوق المتوسط يعنى صاحب البيت مدرس فى الجامعه
مثلا •

ست البيت فى الحاله دى بيبقى عندها مساعدين يساعدها
فيبقى فيه شغاله على الاقل بتهقى مسؤوله عن التنظيف وشراء احتياجات
البيت اليومييه من بقاله وخضار ولحمه • ويمكن يكون فيه طباط وفى
الحاله دى بيبقى هو المسؤول عن شراء الخضار واللحمه ، واذا كانت ست
البيت موظفه وعندها اطفال فيبقى فيه داهه عشان تاخذ بالها من الاطفال
فى غيابها •

أغلبية العائلات اللى بنتكلم عنها بيبقى عندها غسالات بالكهرباء •
واذا ما كانت عندها بيبقى فيه غسالة بتيجى مره فى الاسبوع للغرض دا •
واحيانا الشغاله بتقوم بالمهمه دى •
اوقات الاكل بالنسبه للفطار بتهقى حوالى الساعه سبعة صباحا •
والفطار مكون من فول وطعميه وبيض وجبنه ومربى وشاى بلهن وقهوه وعيش •
والعيش دا لازم واساسى فى كل اكله • الغداء هو الاكله الرئيسيه

في اليوم¹⁶.

والاسره المصريه اذا عملت عزومه غداء فالاكل ييبقى ما بين الساعه
اتنين وتلاته . ودا بيكون خضار مطبوخ باللحمه ورز او مكرونه او محشي
او صينية بطاطس باللحمه فى الفرن وورق عنب او كوسه ولحمه محمره او فراخ
او سمك ، وسلطه خضراء وسلطه طحينسه . والتحليه فاكهه . وفى العزايم
يبقى كمية الاكل كبيره . يعنى الواحد منكم ما يندهش اذا راح عزومه
هو والست بتاعته على غداء او عشاء في بيت مصرى ولقى الاكل يكفى سته
او ثمانيه . اوعى تفتكر ان كان فيه مدعوين غيركم واعتذروا ! دا هو
الكرم المصرى¹⁷.

معظم المصريين بيحبوا يناموا بعد الغداء ما بين الساعه
تلاته وخمسه بعد الظهر ودا ييبقى ممكن لان موظفين الحكومه ما بيرجعوش
مكاتبهم بعد الظهر فاعات العمل الرسميه من ثمانيه صباحا الى
اتنين بعد الظهر .

ما بين الساعه سته والساعه ثمانيه مساء ييبقى فيه جلسات
عائليه واستقبال ضيوف من اصدقاء او اقارب . والزيارات دى بتبقى
يا اما بموعده او بدون موعده سابق¹⁸. وفى الجلسات دى بيقدمو للضيوف
مشروبات بارده زى الكوكا كولا وليموناده او عصير برتقان او حاجه
سخنه : شاي او قهوه ، وكيك او جاتو او بسكوت . وبسبب
المساعدات اللى ست الهيت بتلقاها من الشغاله والطباخ ما بتتقاش
مشكله انها تحضر عشاء مفاجئ لضيوف غير منتظرين جم للزياره فى
ميعاد العشاء اللى ييبقى حوالى الساعه تسعه مساء فى الصيف وثمانيه
فى الشتاء .

اماكن استقبال الضيوف فى الهيت بتتوقف على نوع العلاقه بين
الضيوف وبين صاحب الهيت . فاذا ما كانتش المعرفه وثيقه او كان

الضيف رسمى فبيتم الاستقبال فى الصالون¹⁹. لكن اذا كانوا اصدقاء حميمين
او قرايب فبيستقبلوهم فى الانتريه²⁰ او فى الهلكونه بالنهار فى الشتاء
او بالليل فى الصيف .

نستخلص من كذا انه اذا حد عزمك على الغداء وانت فى مصر
يبقى قصده انك تروح له الساعه اتنين واذا عزمك على العشاء يبقى قصده
الساعه تمانيه فى الشتاء او الساعه تسعه فى الصيف . وسواء كان
غداء او عشاء تأكد ان البيت المصرى حيقدم لك اكله كامله زى ما قلنا
قبل كذا .

IV.3 Cultural Notes

1. /ħaɾaam ʕaleek/ or /ʕaleeki/, literally means "It is a sin [to do something]," however, in everyday speech it means "Shame on you!". Layla's phrase should be understood in this context. In certain instances the phrase may carry its literal meaning.
2. /yasalaam ʕala.../, as an expression of admiration means "how wonderful...!". Here it means "how wonderful the baklava is!". If it precedes phrases that do not attract admiration it simply means "how [much] something is!"
e.g., /yasalaam ʕala ʔilliit baxtu/ "How unlucky he is!"
also /yasalaam ʕala tuʔi dammak/ "How dull you are!".
3. The majority of household helpers nowadays prefer working in factories and industry to working as maids in homes. In so doing they seek a better social status. The lack of prepared foods and kitchen appliances and washing machines makes this maid-drain very hard on Egyptian housewives.
4. Egypt is no longer considered only an agricultural country. The industrialization of Egypt has been expanding since the end of the second world war. The number of factories has consequently increased both in Cairo and in all the big cities and towns.
5. One of the leading industries in Egypt nowadays is the weaving and textile industry. The capital of this industry is El-Mahalla El-Kubra in the Delta [See Map page 369.] In addition there are other centers for this industry in Cairo and many of the capitals of the Egyptian provinces. It is worth noting that the weaving and textile industry attracts many women to work in it.
6. /matxafʃ/, literally means "Don't be scared!" or "Have no fear!". It may also mean "Don't worry [about something]!".

7. Egyptians encourage foreigners to speak Arabic and therefore an American with a limited knowledge of Arabic should not be inhibited in trying to express himself in Arabic, nor should he be embarrassed if he makes mistakes in pronunciation. Egyptians are delighted to hear a foreigner saying /in ʕaaʔ a!laah/, /aywa/, /tabʕan/, /yasalaam/... etc.
8. For temperature norms in Egypt, see page 374.
9. One of the things that strikes a visitor in Cairo is the large number of clubs in its various districts. These clubs serve as family and social gathering places as well as sports centers.
10. For names of locations see map on page 370.
11. Heliopolis also known as /maʕr ilgidiida/, see map on page 370.
12. /kufta wkabaab/ is a very popular Egyptian dish usually served at restaurants. /kufta/ consists of ground meat with onions and seasoning, charcoal grilled on skewers. /kabaab/ is made of pieces of lamb meat [the size of stew meat] seasoned and charcoal grilled on skewers. They are served with tahini salad, green salad and Egyptian bread.
13. /ilbaʕaamig ilmuwaggaha/: are special radio programs directed to other countries, chiefly Arab, Islamic and African ones.
14. /ilʔaʕda ʕilwa/, literally means "it has been a nice sitting"; this is said whenever someone wants to excuse himself while admitting how wonderful the company is, thus showing his regret for having to leave. It is also said to someone who wants to leave, to encourage him or her to stay.
15. /yaah/ means "oh boy!", "my goodness", "gee whiz", etc.
16. Egyptians have three meals a day, of which lunch is the principal meal. It is served between 2:00 and 3:00 in

the afternoon and is a heavy meal. This is due to the fact that government office hours are generally over by 2:00 in the afternoon. Work in these offices is between 8:00 and 12:00 without a break. Another reason for this working schedule is that the majority of Egyptians are accustomed to taking a nap in the afternoon, particularly during the summer.

17. Through the centuries Egyptians have been known for their hospitality to family and friends. They consider it an obligation to entertain with great generosity all their acquaintances, friends, neighbors and relatives. One of the most striking features of a simple entertainment, luncheon or dinner is the large quantity and variety of foods served.
18. An Egyptian does not feel bothered by visitors who drop in on him unexpectedly. The housewife in such cases goes out of her way to entertain her visitors. This does not require much effort on her part. With the household help she has she can manage to offer them the necessary refreshments. A supply of cold drinks in the summer is always on hand.
19. /iṣṣaloon/ 'drawing room.' This is a formal room for receiving guests who are either important or visiting for the first time.
20. /ilʔantreeh/ 'living room, foyer.' This is equivalent to an American family room where intimate friends and close relatives are received. This room is usually closer to the entrance of the apartment than the /ṣaloon/ is.

*** *** ***

iddars ilxaamis

UNIT FIVE*

V.1 mufadsa
 ʕand idduktoor teelor

Conversation
 At the Taylor's

marša - ya duktoor teelor
 mumkin tiddiini ism
 ʔabiib aʔfaal filqaahira
 abʔa axudlu ʔoon law
 ihtaag ilʔamr ?

Marcia - Doctor Taylor, can you
 give me the name of a
 pediatrician in Cairo
 I can take John to, if
 necessary?

teelor - ʔabʕan . ana
 miʕ ʕawzik tiʕiili
 hamm min innaħya di .
 ilʕinaaya ʔtibbiyya fmaʕr
 kuwayyisa , wiʔadwiya
 mutawaffira .

Taylor - Of course. I don't
 want you to worry about
 this matter. Medical
 care in Egypt is good,
 and medicines are
 [easily] available.

nansi - ʕatlaaʔu dakatra
 maʕriyyiin kuwayyisiin
 giddan fi kull
 ittaxaʕsuʕaat¹ : amraaḍ
 baʕiniyya , wiʕyuun ,
 wigild , wiʔanf wiʔuzun
 wiḥaḅaḅa , wiʔamraaḍ
 nisa , wigraaħa , wiʕzaam
 wiyerħa .

Nancy - You'll find very good
 Egyptian doctors in all
 the specialties¹: in-
 ternalists, eye doctors
 [ophthalmologists], derma-
 tologists, ear, nose
 and throat doctors
 [otorhinolaryngeologists
 or ENT], gynecologists,
 surgeons, osteopaths,
 and others.

teelor - wiḥaddilkum kamaan
 ʕinwaan duktoor asnaan
 maʕri kwayyis ʔawi ,
 niʕrafu min ayyaam ma kaan
 biyidris lidduktooraħ hina

Taylor - I'll also give you the
 address of a very good
 Egyptian dentist, whom
 we've known since he
 was studying for his
 degree here at the
 university.

* Cultural Notes for Unit Five begin on page 120.

filgamša .
 marša - tayyib šaal² .
 tamminuuni .
 layla - matxafiiš ya marša ,
 šandik idduktoor
 nabiil haykuun mašaakum
 fimašr , šahiif huwwa
 duktoor tahaliil tibbiyya
 innama ti?daḡi tištimidi
 šaleeh , šandu ašhaab
 wizamaayil dakatra
 ftaxaššušaāt muxtalifa .
 wilyam - tabšan ihna
 mittikiliin³ šal aļļaah
 wišala dduktoor nabiil
 fikull haaga .
 teelor - yataḡa ya wilyam
 haṭi?du ššeef illi gayy
 fimašr walla haṭkuunu
 rgištu hina ?
 wilyam - ihna nawyiin bi?izn
 illaah nirgaš hina
 fsibtambir .
 teelor - šažiim . yib?a
 šandukum fuṣša kwayyisa
 ti?du šahḡ yulyu aw aḡuštus
 fiškindiriyya aw buur sašlid
 aw ayy mašyaf min
 ilmašaayif ilmašriyya .⁴
 nansi - ana ahibb iškındiriyya .
 dammaha xafiif⁵
 wi?ahlaha kuṣama , wfiiha
 plažaāt mudhiša .
 linda - ana šagabni ḡawi
 plaaž ilmašmuuṣa , fiif
 ilxuḡra wilmayya wiṣṣraml

Marcia - Fine,² I feel better
 now. [You've reassured
 me.]
 Layla - Don't worry, Marcia, Dr.
 Nabil will be with you
 in Egypt. True, he's a
 pathologist, but you
 can depend on him. He
 has friends and col-
 leagues who are doctors
 in various specialties.
 William - Of course we are depend-
 ing upon God³ and on
 Dr. Nabil's help in
 everything.
 Taylor - William, I wonder if
 you're going to spend
 next summer in Egypt,
 or will you be back
 [have returned] here?
 William - We plan [God willing]
 to come back here in
 September.
 Taylor - Great! Then you'll
 have a good chance to
 spend the month of Ju-
 ly or August in Alex-
 andria or Port Said or
 any of the Egyptian
 summer resorts.⁴
 Nancy - I love Alexandria.
 It's delightful,⁵ its
 people are hospitable,
 and it has great
 beaches.
 Linda - I was very fond of
 Maamoura beach.
 There's the [green]
 parks and the water

maſa baſd wimabaniih
 kullaha hađiisa .
 marſa - ʔadd eeh ilmaſaafa
 min ilqaahiſa
 liſkindiriyya ?
 nansi - hawaali miteen
 kiilu mitr⁶ wiſaſſa .
 ſaſteen winuſſ taʔriiban
 bilʔaṭr⁷ ,diizil kwayyis
 wimuriih . wimumkin
 tiſuħuuha biṭṭarii?
 izziraasi aw iṭṭarii?
 iſſaħraawi⁸ bilſaṭabiyya
 aw bilʔutubiis .
 mark - aywa , bass miſ
 laazim tuʔſudu ſſeef
 kullu fiſkindiriyya .
 ſaħiiħ iſkindiriyya
 gamiila , bass madaam
 ſandukum fuſſa ſuuħu
 marſa maṭruuħ⁹ , hawaali
 tultu miit kiilu mitr
 yaṭb iſkindiriyya ,
 gamiila gidḡan , fiha
 plaaṣ min agmał ilpilaṣaat
 illi ſuṭtaħa fhaayaati .
 ilpilaṣaṣ ṭuulu ſabſa
 kiilu mitr wiṭamlitu
 naſma . wiyasalaam ſala
 gamaal ilmayya ! tilʔaaha
 zaṭa wgaṃiila bſaki
 maʔdaṭſ awſifuulak .
 teelor - mark kalaamu
 maṣbuuṭ . wilaw ſuħtu
 marſa maṭruuħ tiʔdaṭu
 tuʔafu filſalameen⁹ ,

and the sand [all to-
 gether] and all its
 buildings are modern.

Marcia - How far is it from Cairo
 to Alexandria?

Nancy - About 210 kilometers.⁶
 About two and a half
 hours by train⁷ - a nice
 comfortable diesel
 [train]. Or you can go
 by car or bus on the ag-
 ricultural road or the
 desert road.⁸

Mark - Yes, but you shouldn't
 spend the whole summer
 in Alexandria. Sure,
 Alexandria is beautiful,
 but as long as you have
 the chance, go to Marsa
Matrouh.⁹ It's about
 300 kilometers west of
 Alexandria. It's very
 beautiful and it has
 one of the most beauti-
 ful beaches I've ever
 seen in my life. The
 beach is seven kilomet-
 ers long and its sand
 is smooth. And how
 beautiful the water is!
 You'll find it's so blue
 and beautiful I can't
 describe it to you.

Taylor - Mark's right. And if
 you go to Marsa Matrouh
 you can stop at El-
 Alamein⁹, [which is]
 at a distance of about
 100 kilometers from

ʕala buʕd miit kiilu
 mitr min iskindiriyya
 taʔriiban . wiṭabʕan
 intu ʕarfiin inn
 ilʕalameen liha
 ahammiyyitha ttarixiyya
 ʕaʕaan mawqiʕit
 ilʕalameen filḥarḅ
 ilʕalamiyya ttanya .
 nansi - wiʕala fikra
 fʔagaazit ʕiid ilmilaad
 wiṛaas issana laazim
 tiṛuufu tzuuṛu lʔasaar
 ilmaṣriyya lʔadiima
 fluʔṣuṛ wiʔaṣwaan .
 marʕa - aywa ṭabʕan , di
 ʕamliin hisabha .
 linda - wiyasalaam law
 ʔidirtu tiʕmilu rriḥla
 di fbaaxira finniil¹⁰ ,
 bass laazim tiḥgizulha
 awwil ma tiwʕalu .
 mark - ḥatinbiʕtu ʔawi
 hnaak . bass laazim
 tiʕuufu maʕbad abu
 sinbil .
 marʕa - ʔadd eeh ilmasaafa
 min ilqaahiṛa lʔaṣwaan ?
 teelor - min ilqaahiṛa
 liluʔṣuṛ hawaali sittu
 miyya wsabʕiin kiilu
 mitr , wimin luʔṣuṛ
 liʔaṣwaan hawaali
 miteen kiilu mitr wʕaʕra ,
 yaʕni lmasaafa kullaha
 hawaali tumnu miyya
 wtamaniin kiilu mitr .

Alexandria. Of course
 you know that El-Alamein
 has [its] historical
 significance because of
 the battle of El-Alamein
 in World War II.

- Nancy - By the way, during the
 Christmas and New
 Year holidays you
 must go visit the an-
 cient Egyptian monu-
 ments in Luxor and
 Aswan.
- Marcia - Yes, of course, we're
 planning on it.
- Linda - It would be great if
 you could make the trip
 by boat on the Nile,¹⁰
 but you must make res-
 ervations for it as
 soon as you arrive [in
 Egypt].
- Mark - You'll have a good time
 there. But you have to
 see the temple of Abu
 Simbel.
- Marcia - How far is it from
 Cairo to Aswan?
- Taylor - From Cairo to Luxor
 [the distance] is about
 670 kilometers, and
 from Luxor to Aswan is
 about 210 kilometers.
 In other words the to-
 tal distance is about
 880 kilometers.

marša - wiʔiza maʔdirnaaš
 nilʔa makaan filbawaaxir
 inniiliyya di , mumkin
 niṣuuh biṭṭayyaara aw
 bilʔaṭr ?

teelor - ṭabšan . sala ayy
 haal laazim tiʔdu talat
 tiyyaam sala lʔaʔall
 filuʔsuṛ . hatšuuṫ
 maṣbad ilkaṛnak¹¹
 wimaṣbad luʔsuṛ¹²
 wiwaadi imuluuk
 wimaqbaṛit tuut sanx
 amuun wiḥagaat tanya
 tididi fikra san saḡamit
 ḥaḡaarit maṣr ilʔadiima

marša - wiʔaṣwaan fiiha
 eeh ya duktoor teelor ?

teelor - fiʔaṣwaan ṭabšan
 laazim tizuuru ssadd
 ilṣaali¹³ wgaziirit
 fiyala¹⁴ wmaṣbad iziis¹⁵
 wimin hinaak tuṛuḥu
 maṣbad abu sinbil¹⁶.

marša - eeh ilḥagaat
 ilmaṣriyya ili lwaahid
 laazim yištiriha min
 hinaak wiygibha mṣaah
 hina ?

nansi - awwil ḥaaga laazim
 tigiibi mṣaaki siggaada
 aw itneen . issiggaad
 ilmaṣri haayil . ṣinaaṣa
 yadawiyya , wʔalwaan
 gamiila wrusumaat hilwa .

linda - laazim tištiriilik

Marcia - And if we can't get a
 place on these Nile
 boats, can we go by
 plane or train?

Taylor - Of course. Anyway, you
 have to spend at least
 three days in Luxor.
 You'll see the Temple
 of Karnak¹¹, the Temple
 of Luxor¹², the Valley
 of the Kings, the tomb
 of Tutankhamen, and
 other things that will
 give you an idea of the
 greatness of the ancient
 Egyptian civilization.

Marcia - What's in Aswan, Dr.
 Taylor?

Taylor - In Aswan, of course,
 you have to visit the
 High Dam¹³ and Elephan-
 tine Island¹⁴ and the
 Temple of Isis¹⁵ - and
 from there you go to the
 Temple of Abu Simbel¹⁶.

Marcia - What are the [Egyptian]
 things that we [one]
 should buy there and
 bring [back] with us?

Nancy - First, you must bring
 with you a carpet or
 two. The Egyptian car-
 pets are wonderful.
 They are handmade, [in]
 beautiful colors and
 nice designs.

Linda - You must buy a few

Šiwayyit ħagaat linafsik :
xawaatim , wiḡawaayiš ,
wiṡuḡd maṡri gamiil .
ħagaat ħilwa ḡawi .
ṡagabit kull aṡħaabi .

fariida - ṡarfa ya marša
law tiḡuufu xaan
ilxaliili¹⁷ ħatlaaḡu fiih
kull ilħagaat illi btiṡgib
issuyyaah min kull blaad
ilṡaalam . nabiil ṡandu
aṡħaab kitiiir hinaak
yiḡdaḡu ysaṡduuna fšira
ṡalabatku kullaha .

nabiil - aah , ana ṡandi
talaata aḡbaṡa aṡħaabi ,
ṡanduhum maħallaat
kibiira fxaan ilxaliili
wissaaya¹⁸ . ṡala lṡumuum
lamma tiwṡalu maṡr biḡizn
illaah naxudku hinaak
witšuuḡu bnafsukum kull
ħaaga - wana min ḡaḡyi
inn awwil yoom
matištiruuš ħaaga ,
itfaḡḡagu bass , wixudu
fikra , wiḡḡu štiru ṡala
mihlukum . intu ħaḡuḡṡudu
sana wmafiiš daaṡi
lilḡiṡtiṡgaal .

marša - ya duktooḡ teelor
ana ṡagbaani ḡawi lħagaat
inniħaas illi ṡand
ħaḡritak : iṡṡawaani
lkibiira di lmanḡuuša
wimḡaṡṡama bilfaḡḡa ,

things for yourself:
rings, bracelets, and a
nice Egyptian necklace -
very beautiful things.
All my friends liked
them.

Farida - You know, Marcia, if you
go to Khan El-Khalili¹⁷
you'll find all the
things that tourists
from all over the world
like. Nabil has many
friends there who can
help us to buy all the
things you want.

Nabil - Yes, I have three or
four friends who have
large stores in Khan
El-Khalili and the
Saagha [gold bazaar].¹⁸
In any case, when you
get to Egypt, God will-
ing, we'll take you
there and you'll see
everything for your-
self. In my opinion
you shouldn't buy any-
thing the first day
[that you go shopping]
just look around and get
an idea and then buy
[later] at your leisure.
You'll be staying for a
year and there's no need
to hurry.

Marcia - Dr. Taylor, I like very
much the brass things
which you have: these
big trays, engraved
and inlaid with silver.
I also like the big
brass lamp in the liv-
ing room, and those

wṣagibni kamaan ilfanuus
innihāas ilkibiir illi
fiṣṣaloon , wizzuhariyyaat
innihāas dool . di kullaha
hagaat gamiila . nifsi
agiib zayyaha .

teelor - mahu zayy ma ?allik
idduktoor nabiil ilhagaat
di kullaha bititbaaʿ
fixaan ilxaliili .

layla - aywa bass laazim
tiṣṣafi inn ilhagaat di
waznaha tʔiil , iṣmili
ḥsaabik ṣaṣaan iṭṭayyaara
winti ragṣa .

wilyam - laʔ , di miṣ
muhimma , liʔann ihna
in ṣaaʔ a!laah hanirgaʿ
bilmarkib .

teelor - filhaala di tiʔdaʕi
tiṣṭiri hagaat kitiira .
ṣayfa ittimsaal ilmaṣmaṣ
illi hnaak da ? tilaaʔi
zayyu , witlaaʔi kamaan
zuhariyyaat maṣmaṣ
fixaan ilxaliili .

nansi - ṣayfa ya marṣa
lfustaan illi labsaah
layla da , ahu da haaga
min ilhagaat illi
lʔamrikaan biyḥibbu
yiṣṭiruuha . fiih ʔumaaṣ
ʔuṭn maṣri ṣaleeh
rusumaat fiṣṣoniyya gamiila
tiʔdaʕi tiṣmili minnu
fustaan saḥra . ḥatiliʔi

brass vases. These are
all beautiful things.
I'd love to get things
like them.

Taylor - Well, it's like Dr. Na-
bil told you - all these
things are for sale in
Khan El-Khalili.

Layla - Yes, but you have to
keep in mind that these
things are heavy - take
it [the weight] into
consideration when
you're returning on the
plane.

William - No, this isn't impor-
tant, because we plan
to return by boat.

Taylor - In that case you can
buy lots of things. Do
you see that alabaster
statue over there? You
can find one like it,
and alabaster vases in
Khan El-Khalili.

Nancy - See the dress Layla is
wearing, Marcia? That
is one of the things
Americans like to buy.
There is Egyptian cot-
ton material decorated
with beautiful Pharaon-
ic designs from which
you can make an evening
dress. You'll find a
great variety [of this
material] in the stores
downtown.

taškiila kbiira
filmaħallaat illi
filbalad .

fariida - wimatinsiiš
ilmaşnuṣaat ilgildiyya :
ṣunaṭ yadd , wimaħaafiṣ
wiṣunaṭ kutub - kullaha
ṣnaaṣa kwayyisa , wfiih
minha ṣaleeh rusumaat
fiṣṣoniyya .

wilyam - bilmunasba di ya
duktoṛ teelor feen
alaaṭi kutub wimaṣaagiṣ
ittariix ilṭislaami
wilṣaṣabi wtariix iṣṣar?
ilṭawṣaṭ ?

teelor - min gihat ilkutub ,
wibilṭaxaṣṣ filfaṣṣ
bitaaṣak , di masṭala
matiṣyiṣ ilbaal . ṣandak
maktabaat kitiira
filṭazhar¹⁹ wifilfaggaala²⁰
malyaana kutub ṣaṣabi
filmawḡuṣaat illi thimmak .
wiṣala fikra tiṭdaṣ tibṣat
ilkutub di kullaha min
maṣṣ ṭamriika bilbuṣṭa .
ana liṣsa miṣtilim yoom
ittalaat illi faat ṭaṣṣ
fiih kutub ṣaṣabi baṣaṭhaali
waahid ṣaḥbi min maṣṣ .

samiir - ṣala fikra ya
wilyam tiṭdaṣ tigallid
ilkutub illi haṭiṣṭiriiha
kullaha fmaṣṣ wtiṭbaṣ
ismak ṣaleeha biddahab .

Farida - Don't forget the leather articles: handbags [purses], wallets and briefcases - they are all well-made and some of them have Pharaonic designs on them.

William - By the way, Dr. Taylor, where can I find books and references on Islamic and Arab history and the history of the Middle East?

Taylor - With respect to books, especially in your field, this is nothing to worry about. There are many bookstores in Al-Azhar¹⁹ and in El-Faggala²⁰ [they're] full of Arabic books on the subjects that interest you. By the way, you can send all these books from Egypt to the U.S. by mail. I just received last Tuesday a package of Arabic books that a friend of mine in Egypt sent to me.

Samir - By the way, William, you can get all the books you buy in Egypt bound [with leather], and have your name printed on them in gold. The binding is

tagliid kuwayyis
 witakaliifu munasba .
 wilyam - wa||ahi di
 fikra kwayyisa ya samiir .
 samiir - eeh ra?yukum law
 ?a?eena bukra kullina
 ma?a ba?d figneena min
 ilganaayin il?u?ayyiba
 hina ?
 nansi - mafii? maani? .
 layla - ana ha?millukum
 sandiwit?aat ?a?miyya²¹ .
 fariida - wana
 ha?millukum ?iniyyit
 ba?laawa²² wi?niyyit
 basbuusa²³ .
 mar?a - wana ?alayya lkoka
 koola wil?ahwa wi??aay .
 teelor - wana ha?iib
 ma?aaya ??awla²⁴ .
 miin yila?ibni ?awla
 fiikum ?
 layla - idduktoor nabiil
 ba?al fi??awla .
 teelor - xa!aa? ya?amm²⁵
 bukra han?uuf .
 samiir - ya||a biina²⁶
 ya layla . ya gamaa?a
 hna muta?akkiriin ?awi
 wti?ba?u ?ala xeer .
 teelor - wintu min ahl
 ilxeer .

good and the cost is
 reasonable.

William - Hey - that's a good
 idea, Samir.

Samir - What about spending to-
 morrow together in one
 of the parks near here?

Nancy - Okay.

Layla - I'll make you some
falafil [?aamiyya]²¹
 sandwiches.

Farida - And I'll make you some
 [a pan of] baklava²²
 and [a pan of] semolina
 cake [basbusa]²³ .

Marcia - And the Coca Cola, cof-
 fee and tea are on me.

Taylor - And I'll bring with me
 the backgammon [game]²⁴ .
 Who'll play me at back-
 gammon?

Layla - Dr. Nabil is a champion
 at backgammon.

Taylor - Okay, my friend [uncle]²⁵
 we'll see tomorrow.

Samir - Let's go²⁶ , Layla.
 Thank you very much and
 good night.

Taylor - Good night.

الدرس الخامس

عند الدكتور تيلور

- مارشا - يادكتور تيلور ممكن تدبني اسم طبيب اطفال فى القاهره ابقى
آخذله جون لو احتاج الامر ؟
- تيلور - طبعا - انا مش عاوزك تشيلى همّ من الناحيه دى . العنايه الطبيه
فى مصر كويسه ، والادويه متوفره .
- نانسى - حتلاقوا دكاتره مصريين كويسين جدا فى كل التخصصات¹ : امراض
باطنيه وعيون ، وجلد ، وانف واذن وحنجره ، وامراض نساء ،
وجراحه ، وعظام وغيرها .
- تيلور - وحاديلكم كمان عنوان دكتور أسنان مصرى كويس قوى ، نعرفه من
ايام ما كان بيدرس للدكتوراه هنا فى الجامعه .
- مارشا - طبيب عال² . طمنتونى .
- ليلى - ما تخافيش يا مارشا ، عندك الدكتور نهيل حيكون معاكم فى مصر ،
صحيح هو دكتور تحاليل طبيه انما تقدرى تعتمدى عليه ، عنده
اصحاب وزمايل دكاتره فى تخصصات مختلفه .
- وليم - طبعا احنا متكلمين على الله³ وعلى الدكتور نهيل فى كل حاجه .
- تيلور - ياترى يا وليم حتقضوا الصيف اللى جاى فى مصر ولا حتكونوا رجعتوا
هنا ؟
- وليم - احنا ناويين باذن الله نرجع هنا فى سبتمبر .
- تيلور - عظيم . يبقى عندكم فرصه كويسه تقضوا شهر يوليو أو اغسطس فى
اسكندريه او نور سعيد أو أى مصيف من المصايف المصريه⁴ .

- نانسى - انا احب اسكندريه • دمها خفيف⁵ واهلها كرماء ، وفيها —————
بلاجات مدهشه •
- لندا - انا عجبني قوى بلاج المعموره ، فيه الخضره والميه والرمـل
مع بعض ومبانيه كلها حديثه •
- مارشا - قد ايه المسافه من القاهره لاسكندريه ؟
- نانسى - حوالى ميتين كيلومتر⁶ وعشره • ساعتين ونص تقريبا بالقطر⁷ ،
ديزل كويس ومريح • ويمكن تروحوها بالطريق الزراعى او الطريق
الصحراوى⁸ بالعربيه او باللاتوبيس •
- مارك - ايوه ، بس مش لازم تقعدوا الصيف كله فى اسكندريه • صحىح
اسكندريه جميله ، بس مادام عندكم فرصه روجوا مرسى مطروح⁹ ،
حوالى تلت مية كيلو متر غرب اسكندريه ، جميله جدا فيها بلاج
من اجمل البلاجات اللى شفتها فى حياتى • البلاج طولها سبعه
كيلومتر ورملة ناعمه • ويا سلام على جمال الميه ! تلقاهـا
زرقه وجميله بشكل ما اقدرش اوصفه لك •
- تيلور - مارك كلامه مذهبوط • ولو رحتوا مرسى مطروح تقدرؤا تقفؤا فى
العلمين⁹ ، على بعد مية كيلومتر من اسكندريه تقريبا • وطبعـا
انتم عارفين ان العلمين لها اهميتها التاريخيه عشان موقعه
العلمين فى الحرب العالميه الثانيه •
- نانسى - وعلى فكره فى اجازة عيد الميلاد ورأس السنه لازم تروحوا تزوروا
الآثار المصريه القديمه فى الاقصر واسوان •
- مارشا - ايوه طبعا ، دى عاملين حسابها •
- لندا - ويا سلام لو قدرتؤا تعملؤا الرحله دى فى باخره فى النبل¹⁰ ، بس
لازم تحجزؤا لها اول ما توصلؤا •
- مارك - حتنهسطؤا قوى هناك • بس لازم تشوفؤا معبد ابو سنبل •

- مارشا - قد ايه المسافه من القاهره لاسوان ؟
- تيلور - من القاهره للاقصر حوالى ست ميه وسبعين كيلومتر ، ومن الاقصر لاسوان حوالى ميتين كيلومتر وعشره ، يعنى المسافه كلها حوالى ثمن ميه وثمانين كيلو متر .
- مارشا - واذا ما قدرناش نلقى مكان فى البواخر النيليه دى ، ممكن نروح بالطياره أو بالقطر ؟
- تيلور - طبعا . على اى حال لازم تقضوا ثلاث ايام على الاقل فى الاقصر .
- حتشوفوا معبد الكرنك¹¹ ومعبد الاقصر¹² ووادى الملوك ومقبرة توت عنخ آمون وحاجات ثانيه تدى فكره عن عظمة حضارة مصر القديمه .
- مارشا - واسوان فيها ايه يادكتور تيلور ؟
- تيلور - فى اسوان طبعا لازم تزوروا السد العالى¹³ وجزيرة فيله¹⁴ ومعبد ايزيس¹⁵ - ومن هناك تروحوا معبد ابو سنبل¹⁶ .
- مارشا - ايه الحاجات المصريه اللى الواحد لازم يشتريها من هناك ويجيبها معاه هنا ؟
- نانسى - اول حاجه لازم تجيبى معاكى سجاده او اثنين . السجاد المصرى هایل . صناعه يدويه ، والوان جميله ورسومات حلوه .
- لندا - لازم تشتري لك شوية حاجات لنفسك : خواتم ، وغوايش ، وعقد مصرى جميل - حاجات حلوه قوى . عجت كل اصحابى .
- فريده - عارفه يامارشا لو تروحوا خان الخليلي¹⁷ حلاقوا فيه كل الحاجات اللى بتعجب السياح من كل بلاد العالم . نبيل عنده اصحاب كتير هناك يقدرُوا يساعدونا فى شراء طلباتكم كلها .
- نبيل - آه ، انا عندي ثلاثه اربعه اصحابى ، عندهم محلات كبيره فى خان الخليلي والصاغه¹⁸ . على العموم لما توصلوا مصر باذن الله

ناخذكم هناك وتشوفوا بنفسكم كل حاجه - وانا من رأيى ان اول
يوم ماتشتروش حاجه ، اتفرجوا بس ، وخذوا فكره ، وابقوا
اشتروا على مهلكم . انتم حتقعدوا سنه ، وما فيش داعسى
للاستعجال .

مارشا - يادكتور تيلور انا عجبانى قوى الحاجات النحاس اللى عنده
حضرتك : الصوانى الكبيره دى المنقوشه ومطعمه بالفضه ، وعجبنى
كمان الفانوس النحاس الكبير اللى فى الصالون ، والزهریات
النحاس دول . دى كلها حاجات جميله . نفسى اجيب زيها .

تيلور - ماهو زى ما قال لك الدكتور نبيل الحاجات دى كلها بتتباع فى
خان الخليلى .

ليلى - ايوه بس لازم تعرفى ان الحاجات دى وزنها ثقيل ، اعملى حسابك
عشان الطياره وانت راجعه .

وليم - لاء ، دى مش مهمه ، لان احنا ان شاء الله خنرجع بالمركب .

تيلور - فى حاله دى تقدرى تشتري حاجات كتيره . شايفه التمثال المرمر
اللى هناك دا ؟ تلاقى زيه ، وتلاقى كمان زهریات مرمر فى خان
الخليلى .

نانسى - شايفه يامارشا الفستان اللى لسه ليلى دا ، اهو دا حاجته
من الحاجات اللى الامريكان بيحبوا يشتروها . فيه قماش قطن
مصرى عليه رسومات فرعونييه جميله تقدرى تعملى منه فستان سهرة .
حتلقى تشكيله كبيره فى المحلات اللى فى البلد .

فريده - وماتنسيش المصنوعات الجلديه : شنط يد ، ومحافظ وشنط كتب -
كلها صناعه كويسه وفيه منها عليه رسومات فرعونييه .

وليم - بالمناسبه دى يادكتور تيلور فين الاقى كتب ومراجع التاريخ
الاسلامى والعربى وتاريخ الشرق الاوسط ؟

- تيلور - من جهة الكتب ، وبالأخص فى الفرع بتاعك ، دى مسأله مـ
تـشـغـلـشـ الـهـال . عـنـدـك مـكـتـهـبـات كـثـيـرـه فـى الـزـهـر¹⁹ و فـى الـفـجـالـه²⁰
مـلـيـانـه كـتـب عـرـبـى فـى المـوـضـوعـات الـلى تـهـمـك . و عـلـى فـكـرـه تـقـدـر
تـهـبـت الـكـتـب دى كـلـها مـن مـصـر لـامـرـيـكا بـالـهـوسـتـه . انا لـسـه مـسـتـلـم
يـوم الـثـلـث الـلى فـات طـرد فـيـه كـتـب عـرـبـى بـعـتـها لى و اـحـد صـاحـبـى
مـن مـصـر .
- سـمـير - عـلـى فـكـرـه يـا و لـيـم تـقـدـر تـجـلـد الـكـتـب الـلى حـتـثـريـها كـلـها فـى مـصـر
و تـطـبـع اسـمـك عـلـيـها بـالـدـهـب . تـجـلـيـد كـو يـس و تـكـالـيـفـه مـنـاسـبـه .
- و لـيـم - و الله دى فـكـرـه كـو يـسـه يـا سـمـير .
- سـمـير - ايه رايكم لو قضيـنا بـكره كـلـنا مـع بـعـض فـى جـنـيـنـه مـن الجـنايـنـ
الـقـريـبـه هـنا .
- نـانـسى - مـافـيـش مـانـع .
- لـيلى - انا حـاعـل لـكـم سـنـد و تـشـات طـعـمـيـه²¹ .
- فـريـدـه - و انا حـاعـل لـكـم صـنـيـة بـقـلاوـه²² و صـنـيـة بـسـبـوسـه²³ .
- مـارـشـا - و انا عـلـى الـكـوكـا كـولـا و الـقـهـوه و الشـاى .
- تـيـلـور - و انا حـاجـيـب مـعـاى الطـاوـلـه²⁴ . مـين يـلـاعـبـنـى طـاوـلـه فـيـكـم ؟
- لـيلى - الـدـكـتـور نـبـيـل بـطـل فـى الطـاوـلـه .
- تـيـلـور - خـلاص يـاعـم بـكره حـنـشـوف²⁵ .
- سـمـير - يـالـا بـيـنا²⁶ يـالـيلى . يـاجـمـاعـه اـحـنا مـتـشـكـرـين قـوى و تـصـبـحـوا عـلـى خـيـر .
- تـيـلـور - و انـتـم مـن اهل الخـيـر .

V.2 /ilʕinaaya
 tʕibbiyya/

MEDICAL CARE

innaḥya lʕinsaniyya
bitsayṭir ʕala fahm innaas
fimaṣr limihnit iṭṭibb ʕumuuman
sawaaʔan min naḥyit iddoktoor
aw min naḥyit ʕagul iʕʕaariʕ .
wiʕaʕaan kida lfaʕd ilʕaadi
fimaṣr biyiʕtibirha ḥaaga
ṭabiʕiyya giddan innu yuṭlub
iddoktoor bitaaʕu aw doktoor
ixtiʕaaʕi ʕaʕaan kaʕf filbeet .
wiyintizir minnu innu yiigi
yikʕif ʕaleeh aw ʕala lmaʕiḍ
illi ʕandu filbeet iza kaanit
ilḥaala fnaʕaru xaṭiir
wtistadʕi kida .

xirriigi kulliyyaat iṭṭibb
fimaṣr kuwayysiin fiʕamalhum,
wikulliyyit iṭṭibb figamʕit
ilqaahiʕa ili ismaha kulliyyit
ṭibb ilʕaʕ ilʕeeni kulliyya
ʕaalamiiyya . ʕadad kibiir min
asadzit ilkulliyya ḥaʕiliin
ʕala muʔaḥhilaat ʕilmiyya ʕalya
fifuʕuʕ taxawʕuṣhum sawaaʔ min
maṣr aw min uʕuppa aw amerika .
wiluhum abḥaas muhimma
bitunʕuḥalhum ilmagallaat
iṭṭibbiyya lʕaalamiiyya .
wimuʕzamhum biyzuuʕu lgamiʕaat
filxaarig wibyihḍaʕu

A humanistic spirit dominates the understanding of people in Egypt towards the medical profession in general, be it from the point of view of the doctor, or from that of the man on the street. For this reason, an ordinary person in Egypt considers it [a] natural [thing] to call his doctor or a specialist and ask for a house call; he expects [the doctor] to come and examine him, or [examine] the patient in his home, if the case is dangerous and necessitates this [house call].

The graduates of the medical colleges in Egypt are good in their work, and the College of Medicine at Cairo University, which is known as Kasr El-Eni, is an international college. A large number of the professors [of this college] have high [scientific] qualifications in their areas of specialization, [whether] from Egypt, [or] Europe, or America. They have [written] important research papers which are published by international medical journals.

Imu?tamaṛaat iddawliyya ṣaṣaan
yitṣarṣafu ṣala aḥdas il?abḥaas

kulliyyit ṭibb il?aṣr
ilṣeeni bitaṣqid mu?tamaṛaat
ṭibbiyya maṣriyya wiṣarṣabiyya
widawliyya . witxaṣrag minḥa
aṭibbaa? ṣaalamiiyyiin luhum
kutub wi?abḥaas ṣaalamiiyya .

ilxidma ṭṭibbiyya fmaṣr
mutawaffira wfiiha kull
ittaxaṣṣuṣaat . wil?adwiya
lmaḥalliyya wil?agnabiyya
mutawaffira wirxliṣa . wiṣnaaṣit
il?adwiya fmaṣr mutaqaḍdima
wituṣaadil il?adwiya
l?agnabiyya .

miizit ilxidma ṭṭibbiyya
fmaṣr inn ilwaahid yi?daṣ
yaaxud miṣaad min iddoktoor
finafs ilyoom illi yiḥiss fiḥ
innu maṣliḍ wimuḥtaag
lidoktoor - yiṣmil tilifoon
lilṣiyaada wyiḥgiz . wimumkin
yaaxud miṣaad finafs ilyoom aw
baṣdaha byoom aw itneen..
wi?uḡrit ilkaṣf bitindifiṣ
mu?addaman littamargi . wala
yazaal fimaṣr ṣadad kibiir min

Most of them visit universities
abroad and attend international
conferences to familiarize them-
selves with the most recent
research.

Kaṣr EL-Eni Medical College
holds Egyptian, Arab, and inter-
national medical conferences.
From this College have graduated
renowned doctors who have
[written] world famous [in-
ternational] books and research
papers.

Medical care in Egypt is
available, and includes all spe-
cializations. Local and foreign
drugs are available and inexpen-
sive. The drug industry in E-
gypt is advanced, and [Egypt-
ian drugs] are equivalent to
foreign drugs.

The advantage of medical
service in Egypt is [the fact]
that an individual can make an
appointment with a doctor on the
same day he finds he is sick and
in need of a doctor - he makes a
telephone call to the clinic and
makes an appointment. It is pos-
sible for him to get an appoint-
ment for the same day or a day
or two later. The charges for
the examination [the fees] are

irrigaal biy?uumu bi?aſmaal
 ittamriid filſiyadaat ilxaaſſa
 wifilmustaſfayaat . laakin
 ſadad ilmumaſriidaat biyizdaad
 ziyaada kbiira wirtafaſ
 mustawaahum kitiir wixſuuſan
 baſd ma tamm inſaa? kulliyya
 littamriid tabſa lgamſit
 iskindiriyya bitiddi
 xirrigatha daſagit
 ilbakaloryoos . wil?asadza
 fiiha haſiliin ſala aſla
 lmu?ahhilaat min ilgamiſaat
 il?uſuppiyya wil?amriikiyya .

iza htaag ilmaſriid
 litaſaliil aw kaſf aſiſſa
 biyſuuſ ilmaſmal taſaliil aw
 ſabiib aſiſſa wiſarḍu l?atſaab
 bitindifiſ mu?addaman .

zayy ma ?ulna ?abl kida
 diſaasit iſſibb filgamiſaat
 ilmaſriyya bitkuun billuſa
 l?ingliiziyya wiſaſaan kida
 il?aſibbaa? ilmaſriyyiin
 kulluhum biyitkallimu
 ngiliizi . wil?agnabi lli
 biyiſtaag liſilaag ſibbi
 fiſmaſr mabiyla?iiſ ayy muſkila
 min naſyit illuſa .

paid in advance to the [male]
 nurse. There is still in Egypt a
 fairly large number of men prac-
 ticing nursing [jobs] in private
 clinics and in hospitals. How-
 ever, the number of [female]
 nurses is greatly increasing, and
 their standard [of competence]
 has increased noticeably, especi-
 ally since the establishment of
 the Nursing College at Alexandria
 University, which awards its
 graduates the B.S. degree. The
 professors at this College have
 the highest qualifications from
 European and American universi-
 ties.

If the patient is in need
 of [laboratory] tests [analysis]
 or X-rays, he goes to a [patho-
 logy] laboratory for tests, or
 [to see] an X-ray doctor; [here
 too] the charges [fees] are paid
 in advance.

As we have already stated,
 the study of medicine at Egyp-
 tian universities is conducted
 in English. For this reason,
 all Egyptian doctors speak
 English. A foreigner who needs
 medical care in Egypt will have
 no problem with respect to lan-
 guage.

A patient in Egypt feels [receives] personal care from [his] doctor. If the doctor feels that he is unable to diagnose the illness, he seeks the help of a specialist or two, with regard to diagnosing the illness and prescribing the appropriate medication.

Treatment and stay [hospitalization] in all of the government and university hospitals are free - that is to say, the patient does not pay anything - neither the price of [his] medication, nor the fees for an operation, if needed, nor the charges for his stay [in the hospital]. Of course, there are a great number of private hospitals, in which the stay, the drugs, examinations, treatment, operations, X-rays, and the laboratory tests must be paid for. That is, [means] the patient must pay [for everything].

العناية الطبية

MEDICAL CARE

الناحية الانسانية بتسيطر على فهم الناس فى مصر لمهنة الطب عموما سواء من ناحية الدكتور او من ناحية رجل الشارع . وعشان كذا الفرد العادى فى مصر بيعتبرها حاجة طبيه انه يطلب الدكتور بتاعه او دكتور اختصاصى عشان كشف فى البيت وينتظر منه انه يجي يكشف عليه او على المريض اللى عنده فى البيت اذا كانت حاله فى نظره خطيره وتستدعى كذا . خريجى كليات الطب فى مصر كويسين فى عملهم . وكلية الطب فى جامعة القاهرة اللى اسمها كلية طب القصر العينى كليه عالميه . عسىد كبير من اساتذه الكلية حاعلين على مؤهلات علميه عاليه فى فروع تخصصهم سواء من مصر او من اوربا او امريكا . ولهم ابحاث مهمه بتنشرها للمهم المجلات الطبيه العالميه . ومعظمهم بيوزروا الجامعات فى الخارج ويحضروا المؤتمرات الدوليه عشان يتعرفوا على احدث الابحاث . كلية طب القصر العينى بتعقد مؤتمرات طبيه مصريه وعربيه ودوليه . وتخرج منها اطباء عالميين لهم كتب وابحاث عالميه . الخدمه الطبيه فى مصر متوفره وفيها كل التخصصات . والادويه المحليه والاجنيه متوفره ورخيصه . وصناعة الادويه فى مصر متقدمه . ميزة الخدمه الطبيه فى مصر ان الواحد يقدر ياخذ معاده مع الدكتور فى نفس اليوم اللى يحس فيه انه مريض ومحتاج لدكتور - يعمل تليفون للعياده ويحجز . ويمكن ياخذ معاده فى نفس اليوم او بعدها بيوم او اثنين . واجرة الكشف بتتدفع مقدما للتمرجى . ولا يزال فى مصر عدد كبير من الرجال بيقوموا باعمال التمريض فى العيادات الخاصه وفى المستشفيات . لكن عسىد

المرضات بيزداد زياده كبيره وارتفع مستواهم كثير وخصوصا بعد ما تم انشاء كليه للتمريض تابعه لجامعة اسكندريه بتدى خريجاتها درجـة البكالوريوس . والاساتذـه فيها حاصلين على اعلى المؤهلات من الجامعات الاوروبيه والامريكـيه .

اذا احتاج المريض لتحاليل او كشف اشعه بيروح لمعمل تحاليل او طبيب اشعه وبرضه الاتعاب بتندفع مقدما .

زى ما قلنا قبل كذا دراسة الطب فى الجامعات المصريه بتكون باللغه الانجليزيه وعشان كذا الاطباء المصريين كلهم بيتكلموا انجليزى . والاجنبى اللى بيحتاج لعلاج طبي في مصر ما بيلاقش اى مشكله من ناحية اللغه .

المريض في مصر بيشعر بعنايه شخصيه من الدكتور . واذا الدكتور شعر بانه مش قادر على تحديد المرض بيشرك معاه دكتور او اثنين اخصائين عشان يستعين بخبرتهم في تحديد المرض ووصف الدواء المناسب .

العلاج والاقامه فى جميع المستشفيات الحكوميه والجامعيه مجانا - يعنى المريض ما بيدفعش لا تمن دواء ولا مصاريف عمليه اذا احتاج لها ولا مصاريف اقامه . وفيه طبعاً مستشفيات خاصه كتيره ودى الاقامه والدواء والكشف والعلاج والعمليات والاشعه والتحاليل فيها بفلوس . يعنى المريض لازم يدفع .

V.3 Cultural Notes

1. A graduate of a medical school in Egypt must spend six and a half years after being admitted to the school. The degree obtained after successful completion of all exams during this period is recognized in many western countries. Internship in an accredited hospital for one year is required. Any one who wishes to be a specialist must obtain a Higher Degree in the field of specialization, which requires at least two additional years.
2. /ṭayyib/ = "fine", /ṣaal/ = "nice"; /ṭayyib ṣaal/ = "that's nice; fine".
3. /mittikiliin ṣal a!!ah/ "we depend on God". Submission to God's will is one of the characteristics of the Egyptian people. Quite often you will hear people telling you /ittikil ṣal a!!aah/ Depend on God!"
4. Egypt is famous for its summer resorts. On the Mediterranean the well known resorts are Alexandria, Sidi Abdel-Rahman and Marsa Matrouh as well as Port Said. On the Suez Canal there are Ismailia and Suez. There are other summer resorts on the Red Sea such as Ain Sukhna which lies about 55 kilometers south of Suez and Ghardaka which lies about 390 kilometers south of Suez [see Map].
5. /dammaha xafiif/ for things, means "nice"; for persons, means "jovial". Quite often you will hear Egyptians qualifying nice things and people by saying /dammu xafiif/ (m) or /dammaha xafiif/ (ḥ). The phrase literally means "her blood is light" as opposed to the phrase /dammaha ṭiil/, literally "her blood is heavy" denoting her being dull.
6. /kiilu mitr/ 'Kilometer'.

1 kilometer = 0.621 mile
1 kilometer = 1000 meters
1 meter = 39.37 inches
1 meter = 100 centimeters
1 centimeter = 0.3937 inches

7. Egypt was one of the first countries in the world to have railroad service connecting its cities. Passenger trains in Egypt have three classes: First, Second and Third; the difference is mainly in the type of seat and seating arrangement and air conditioning. First or second class is suitable for foreigners traveling in Egypt.
8. Means of transportation linking Cairo with Alexandria are frequent and reliable. One can get to Alexandria by car via /ittarīi? izzīṛaaʿi/ the "agricultural road" or /ittarīi? iṣṣahṛaawi/ the "desert road".
9. Marsa Matrouh, also referred to as Matrouh [See Map page 369.] For El-Alamein also [See Map page 369.]
10. Nile boats cruising the Nile between Cairo, Luxor and Aswan in the winter attract a lot of tourists. Travel agents can arrange Nile cruises during the winter between Cairo, Luxor and Aswan but early reservations are advisable. Currently the two main liners are the floating hotels ISIS and OSIRIS.
11. El-Karnak Temple [See Map page 369.] This is the great temple of Amon Ra.
12. Luxor Temple [See Map page 369.] This is famous for its court of lotus bud columns.
13. /issadd iḥṣaali/ "The High Dam" [See Map page 369.] This dam is located seven kilometers south of the old Aswan dam. It is one of the greatest engineering feats in the world.
14. /giziirit fiyaḷa/ 'The Island of Elephantine' is about 25 kilometers long and is situated in the middle of the

Nile. It is easily reached by a sailboat from Aswan.

15. /maʃbad iziis/ 'The Temple of Isis' is an incomplete temple situated south of Aswan and dating back to the Ptolemaic period. It was devoted to the worship of the Goddess Isis.
16. /maʃbad abu simbil/ 'Abu Simbel Temple' [See Map page 369.] is located on the western bank of the Nile, 280 kilometers south of Aswan. The temple was built between 1300 and 1233 B.C. by Ramses II. It reflects the grandeur of the Pharaohs of ancient Egypt. Its sheltered position has protected it from wind erosion for over 3000 years. See Cultural Text #30: The Rescue of Abu Simbel.
17. /xaan ilxaliili/ 'Khan El-Khalili' [See Map page 370.] is the most famous oriental bazaar in Egypt. It attracts many tourists from all over the world. It was built at the end of the 14th Century A.D. and still attracts Egyptians and tourists alike to its shops.
18. /issaaya/. This is the name of the quarter where the gold and precious stones bazaar is located. It is adjacent to Khan El-Khalili.
19. Al-Azhar, a quarter of Cairo [See Map page 370.] Also see Cultural Text #40: Al-Azhar.
20. El-Faggala, a quarter of Cairo near Cairo Railroad Station [See Map page 370.]
21. /ʔaʃmiyya/ also known as /falaafil/ is a very popular Egyptian dish served at any time of the day. It is made of deep-fried ground bean patties. Ingredients include beans, onions, garlic, parsley, coriander and other spices. Fala-fil is usually served as a sandwich with tahini, green salad and pickles.
22. /baʔlaawa/ 'Baklava' is a pastry made of strudel dough stuffed with nuts [pistachios or walnuts] baked with melted butter and topped with syrup.
23. /basbuusa/ 'An Egyptian Semolina Cake' topped with syrup after baking.
24. /ʔawla/ 'tricktrack, backgammon' is a game played with

pieces on a double board in which the throwing of dice determines the moves. It's the most popular game played by men in almost all coffee shops in Egypt.

25. /ya ʕamm/ 'my good man', 'friend'.
26. /ya!!ah/ an exhortative expression meaning "let's go!".

*** *** ***

iddars issaadis

UNIT SIX*

VI.1. mufadsa

Conversation

ʕand nabiil
wifariida
filqaahiḡa .

At Nabil and Farida's
in Cairo

wilyam, marša, ʒoon,
nabiil, fariida,
dauud, amaal,
maahir, nadya

William, Marcia, John,
Nabil, Farida,
Daoud, Amal,
Mahir, Nadia

fariida - ḡamdilla
ʕassalaama¹ yamarša ,
ḡamdilla ʕassalaama ya
wilyam , intu nawwaṛtu
lqaahiḡa .

Farida - Thank God for your
safety [safe arrival]¹,
Marcia and William.
You have honored [lit
up] Cairo.

wilyam - alf ʕukr ,
minawwaḡa biwgudkum
marša - ihna ya gamaaʕa
taʕabnaakum maʕaana
wimiš ʕarfiin niškurukum
izzaay . kifaaya innukum
istannituuna ʕala lmaṭaar ,
wiʔaxattuuna ʕandukum .
wimin saaʕit ma daxalna
liyaayit dilwaʔt wintu
yamrinna bkaḡamkum².

William - Thank you very much. It
[Cairo] is honored [lit
up] by your presence.

Marcia - We've tired you out,
and we don't know how
to thank you. It's
enough that you met
[waited for] us at the
airport, and took us
to your house. From
the moment we entered
till now, you've over-
whelmed us with your
hospitality².

nabiil - yasitti lʕafw .
da waagib ʕaleena³.
matitʕawwariiš fariida

Nabil - My dear, don't mention
it. It's our duty³.
You can't imagine how
happy Farida was when

* Cultural Notes for Unit Six begin on page 145.

firhit ʔadd eeh saaʕit
 ma ʕafitkum filmaʕaar .
 ilmuhiim , ʔuluuli ,
 riḥlitkum kaanit
 muriiḥa walla eeh ?
 marʕa - muriiḥa ʔawi .
 makanʕ fiih ayy taʕab .
 ʔumna min ditroyt ʕala
 landan , bayyitna fiiha
 leela ʕaʕaan ʕoon yirtaaf ,
 wibaʕdeen min landan
 lilqaahiṛa xadna ʕayaarit
 ʕirkit maʕr liṭṭayaṛaan⁴ ,
 kaanit muriiḥa . ʔaamit
 fimʕadha wiwiʕlit
 fimʕadha , wilxidma kaanit
 kuwayyisa .
 nabiil - wilʔigraʔaat
 ilgumṛukiyya⁵ ?
 wilyam - kaanit sahla .
 muwaʕʕaf ilgumṛuk inbaʕaṭ
 ʔawi lamma maleet ilʔigraaṛ
 ilgumṛuki bṭaaʕi
 bilʕaṛabi , wikallimtu
 bilʕaṛabi . ʔalli "ahlan
 wasahlan , ḥamd illah ʕala
 ssalaama."
 marʕa - ilḥaʔiiʔa iḥna min
 saaʕit ma wʕilna wiḥna
 ḥassiin inn kull waahid
 biyḥaawil yisaʕidna ʕala
 ʔadd ma yiʔdaṛ .
 nabiil - intu nnahaṛda ʕṣubḥ
 tistirayyaḥu witwaḍḍabu
 ḥagitkum . baʕd iḍḍuḥṛ
 waldi wiwalditi wixwaati

she saw you at the airport. More important, tell me, was your trip comfortable or what?

Marcia - It was very comfortable - there was no problem [discomfort]. We left Detroit for London where we spent the night in order for John to rest, and then from London to Cairo we took Egypt Air [Misr Air].⁴ It was comfortable. It took off on schedule and arrived on schedule, and the service was good.

Nabil - What about the customs procedures?⁵

William - It was easy. The customs official was very pleased when I filled out my customs statement in Arabic, and spoke to him in Arabic. He said to me, "Welcome, thank God for your safety."

Marcia - As a matter of fact, since the moment we arrived we have felt that everyone is trying to help us as much as he can.

Nabil - This morning you should rest and arrange your things. In the afternoon my parents and my brother and sister will visit

ḥayzuṛuuna ṣaṣaan
 yisallimu ṣaleekum .
 wiḥatʔablu axuuya maahir
 ilmuḥaami lli ʔultilkum
 innu ḥaysaʔidkum fimawduuʔ
 issakan .

marša - ya siidi alf šukr .
 taṣabnaakum intu
 wiyiḡḥar innina ḥanitʔib
 ilʔeela kullaha mʔaana .

nabiil - ya sitti taṣabkum
 ṛaaha⁶ . in šaaʔ aʔlaah
 inniḥarḡa ninazḡamlukum
 birnaamig fusaḥ
 wiziyaṛaat limuddit
 usbuuʔ . ṣawziin
 nifaṛṛagkum ṣala lqaahiṛa
 ʔabl wilyam ma yinšiyil
 fiddiraasa .

marša - matinsaaš ya
 duktoor nabiil inn ana
 kamaan ḥanšiyil liʔanni
 ṣawza aʔmil baḥs ṣan
 ilfann ilmiʔmaari fmaṣr .
 inta ṣaarif ʔabṣan ya
 duktoor nabiil inn
 ilqaahiṛa fiha ṣadad
 kibiir min ilmaaagid⁷
 wilkanaayis ilʔadiima lli
 laha ʔaabiʔ miʔmaari xaaṣ
 biha yihimmini drastu .
 yaʔni masalan aḥibb azuur
 gaamiʔ ṣamr ibn ilʔaaṣ⁸ ,
 wilgaamiʔ ilʔazḥar⁹ ,
 wigaamiʔ aḥmad ibn ʔuloon¹⁰ ,
 wigaamiʔ iṣṣulṭaan ḥasan¹¹ .

us to welcome you.
 You'll meet my brother,
 Mahir, the lawyer, who
 [I told you] will help
 you find a place to
 live.

Marcia - Many thanks. We've
 tired you out, and it
 looks like we're going
 to tire out the whole
 family.

Nabil - My dear, it's no prob-
 lem⁶. Today, God wil-
 ling, we'll plan for
 you a program of
 sightseeing and visits
 for one week. We want
 to show you Cairo be-
 fore William gets busy
 with his studies.

Marcia - Don't forget, Dr.
 Nabil, that I'll be
 busy too because I
 want to do research
 on the architecture of
 Egypt. Of course you
 know, Dr. Nabil, that
 Cairo has a great many
 old mosques⁷ and chur-
 ches which have special
 architectural styles
 which I am interested
 in studying. For ex-
 ample, I'd like to
 visit the mosque of
 Amr Ibn El-Aas⁸, Al-
 Azhar mosque⁹, the
 mosque of Ahmad Ibn
 Tulun¹⁰, and the
 mosque of Sultan Has-
 san¹¹. And I want to
 visit the mosque of
 El-Nasser Ibn Qalawun¹²

wiṣawza azuūr gaamiṣ
innaaṣir ibn qalawoon¹²
wigaamiṣ miḥammad ṣali¹³
fiḷḷaṣa¹⁴. wikamaan aḥibb
azuūr ilkiniisa
lmiṣallaḥa¹⁵, wikniisit
abu sirga¹⁶, wikniisit
ilṣadra¹⁷ wikniisit mari
girgis¹⁸, wilkatidraḥiyya
lgidiida¹⁹.

nabiil - iḥna laazim
naxudkum ilmathaf
ilmaṣri, wmathaf
ilfann ilḥislaami,
wilmathaf ilḥibtī.
wnaxudkum kamaan ilḥaram²⁰
titfaḥḥagu ṣala ṣṣuūt wiḍḍuu?
in ṣaa? aḷḷaah.
widilwaḥt nisibkum tirtaahu
liyaayit miṣaad ilḡada.

and the mosque of Mo-
hammad Ali¹³ in the
Citadel¹⁴. Also, I
would like to visit the
Hanging Church [El-
Moallaqa],¹⁵ the Church
of Abu Sirga¹⁶, Saint
Mary's Church [the
Church of the Virgin]¹⁷,
St. George's Church¹⁸,
and the new cathedral¹⁹.

Nabil - We must take you to the
Egyptian [National] Mu-
seum, the Museum of Is-
lamic Art, and the Cop-
tic Museum. We'll also
take you to the Pyra-
mids to see the Sound
and Light show²⁰. Now
we'll leave you to rest
until lunch time.

nabiil - aḥlan ya baaba,
aḥlan ya maama, aḥlan
nadya, aḥlan maahir.
itfaḥḥalu. wilyam wimarṣa
beekar.

amaal - aḥlan wasaḥlan.
nawwaḥtu maṣr. ummaal
feen ṣoon?

fariida - naayim ya maama.
nadya - ṣumḥu add eeh?
marṣa - sana wnuṣṣ.
nadya - ḡabbina yaxliihuulik.
marṣa - mutaṣakkira ḥawi.

Nabil - Hello Dad, hello Mom.
Hello Nadia and Mahir.
Come in. William and
Marcia Baker.

Amal - Welcome. You've hon-
ored Egypt. Say,
where's John?

Farida - He's sleeping, Mom.

Nadia - How old is he?

Marcia - A year and a half.

Nadia - May God keep him [for
you].

Marcia - Thank you very much.

nabiil - ya marša , nadya
 šaydaliyya , šandaha
 agzaxaana²¹ filbalad .
 law habbeeti ayy haaga
 lžoon , akl aw vitaminaat
 masalan hiyya tigibuulik
 liyaayit šandik .

nadya - bikull suṣuṣ .
 ayy haaga nti šawzaaha .

marša - mutašakkira ʔawi .
 intu ya gamaaša ʔamrinna
 bʔerkum .

dawuud - in šaaʔ a!laah
 tikuunu strayyaḥtu bašd
 riḥliitkum iṭṭawiila .

wilyam - ilḥamdu lillaah .

dawuud - fiih ayy xidma
 niʔdaṣ niʔuum biiha ?
 iḥna kullina taḥt
 amṣukum²² .

wilyam - kattar xeerak ya
 ustaaz dawuud . idduktoor
 nabiil wifariida miš
 mixalliyinna miḥtagiin
 lihaaga .

amaal - ʔuliili ya marša ,
 lgaww šandukum fiʔawaaxir
 yulyu biyibʔa zayy hina
 kida ? ilyomeen dool harṣ
 ʔawi hina . laakin billeel
 bitibʔa ṭaraawa . nabiil
 ʔalli inn šandukum
 biyibʔa fiih maṭar fiššeef .
 ahi di lhaaga lli ana
 mišayrabalha . iḥna šandina
 hina ddunya bitmaṭṭar²³

Nabil - You know, Marcia, Nadia is a pharmacist, she has a pharmacy²¹ downtown. If you want anything for John, food or vitamins for example, she'll bring it to you.

Nadia - With pleasure. Anything you need.

Marcia - Thank you very much. You are overwhelming us with your kindness.

Daoud - I hope you are rested after your long trip.

William - [Yes.] Thank God.

Daoud - Is there anything we can do for you? We're all at your service²².

William - Thank you [May God increase your prosperity], Mr. Daoud. Dr. Nabil and Farida have taken care of all our needs [haven't left us in need of anything].

Amal - Tell me, Marcia, is the weather at home [in the U.S.] at the end of July like it is here? It's very hot these days. But at night there's a breeze. Nabil told me that there [in the U.S.] it rains in the summer. This is what surprised me. Here, it rains in the winter²³.

fiššita .

marša - yabaxtukum bilgaww
ilhilw btaškum . innaas
hina ti?daṣ tirattib
ʔaʔdaat filbalkoona aw
filgineena ʔala ʔada aw
ʔaša lamma lgaww yibʔa
haṣṣ whumma mutaʔakkidiin
inn iddunya miš haṣmaṭṭar .

maahir - ya nabiil mumkin
tigiib wilyam wimaṣša
ʔandi filmaktab bukra billeel
issaaʔa sabʔa . issimsaar
ḥaykuun mawguud ʔandi taḥt
taṣaṣṣufhum , yifahhimuuh
eeh illi humma ʔawziinu
wiyaxdu minnu mʔaad
yinasibhum ʔašaʔan yiʔabluuh
baʔd bukra ṣṣubḥ
yifaṣṣaghum ʔala ili ʔandu .

nabiil - ana bukra billeel
mašyuul laazim aṣuuh aʔazzi
waahid ṣaḥbi ibn xaltu
twaffa . ʔaṣeet innaʔy
filʔahṣaam inni haṣda .

nadya - ana faḍya ya nabiil .
aagi axudhum wawaddiihum
maktab maahir wafḍal
maʔaahum liyaayit ma
yxa!! aṣu maʔa ssimsaar ,
wibaʔdeen araggaṣhum hina .

marša - ana lḥaʔiiʔa mašyuula
biḥkaayit inn iḥna nilʔa
daada lʔoon .

nadya - ilmawḍuuf da xalliḥ
ʔala !! aḥ wʔalayya ana .

Marcia - You're lucky to have
such nice weather.
People here can plan
parties for lunch or
dinner on the balcony
or in the garden when
the weather gets hot,
and they can be sure
that it won't rain.

Mahir - Nabil, you can bring
William and Marcia to
my office tomorrow
night at 7:00. The
simsaar [real estate
agent] will be there
at their disposal.
They can explain to
him what they want
and make a suitable
appointment to meet
him the day after to-
morrow in the morning
so he can show them
what [apartments] he
has.

Nabil - I'm busy tomorrow
night - I have to go
offer condolences to a
friend of mine whose
cousin died. I read
the obituary in Al-
Ahram today.

Nadia - I'm free, Nabil. I'll
come pick them up and
take them to Mahir's
office and stay with
them until they finish
with the simsaar, and
then bring them back
here.

Marcia - To tell the truth, I'm
concerned about finding
a nanny [ḍaḍa] for
John.

Nadia - Leave this matter up
to God, and to me. I
know a good nanny for

ana aṣṣaflik daada
 kwayyisa kaanit bitištayal
 ʕand gamaaʕa amrikaan
 safru lʔusbuuʕ illi faat .
 bukrā ʕṣubh in ʕaa?
 a!laah akallimhaalik
 wattifiʔlik maʕaaha
 ʕala mʕaad titʔablu fiih
 maʕa baʕd . win ʕaa?
 a!laah tiʕgibik .

marša - yasalaam ! ahi di
 tibʔa xidma kbiira ʔawi .

nadya - ya sitti wala xidma
 kbiira wala haaga .

dawuud - ʔulli ya wilyam
 tihibbu tiḥḍaʕu faḥaḥ
 maʕri ? ibn uxti ḥayitgawwiz
 yoom talaata wʕiʕriin
 fiʕṣaḥ , wiyiḥṣallina
 ʕṣaḥ law ḥaḍaṭtu .

wilyam - di tibʔa fuṣṣa
 mumtaaza lmarša wliyya ,
 ʕaʕaan naaxud fikra ʕan
 ilʔafraaḥ ilmaʕriyya .

marša - ʕabbina ydiim
 afraḥkum²⁴ .

amaal - tiʕiiʕi²⁵ yasitti .
 ʕuʔbaal ibnik²⁶ . ya!la ya
 dawuud , laazim nimʕi
 ʕaʕaan ilgamaaʕa
 yistirayyaḥu .

dawuud - ya!la . zayy ma
 ʔultilak ya wilyam , iza
 ḥtagt liʔayy haaga ana taḥt
 amṣak .

wilyam - alf ʕukr .

you who used to work
 for an American family
 who left [went home]
 last week. Tomorrow
 morning I'll call her
 for you and arrange an
 appointment with her
 to get together. I
 hope you will like
 her.

Marcia - Fantastic! That
 would be a big favor.

Nadia - My dear, don't mention
 it. [It's not a big
 favor at all.]

Daoud - Tell me, William,
 would you like to at-
 tend an Egyptian wed-
 ding? My nephew is
 getting married the
 23rd of this month and
 we would be honored if
 you came.

William - This will be an excel-
 lent opportunity for
 Marcia and me to get
 an idea of Egyptian
 weddings.

Marcia - May God keep you happy²⁴.

Amal - God keep you²⁵, my
 dear. May your son be
 next [to get married]²⁶.
 Let's go, Daoud, we
 must go so these peo-
 ple can rest.

Daoud - Let's go. Like I told
 you, William, if you
 need anything I'm at
 your service.

William - Thanks very much.

fariida - maṣa ssalaama²⁷ ya
 ṣammi²⁸, maṣa ssalaama ya
 maama , maṣa ssalaama ya
 maahir . hanṣuufik bukra
 ya nadya .

Farida - Good-bye²⁷, Uncle²⁸
 [Daoud], good-bye
 Mom. Good-bye Mahir.
 We'll see you tomorrow,
 Nadia.

... ..

marša - ya baxtik ya fariida
 ḥamaaki whamaatik
 wisalayfik naas luṭaaf
 ṭawi .
 nabiil - intu kamaan naas
 mumtaziin .
 fariida - taṣaalu nuṭṣud
 filbalkoona lbaḥriyya
 winaaxud fingaāl ṣaay .

Marcia - You're lucky, Farida,
 your in-laws [father-,
 mother-, brother- and
 sister-in-law] are ve-
 ry nice people.

Nabil - You too are wonderful
 people.

Farida - Let's go sit on the
 north balcony and have
 a cup of tea.

الدرس السادس

عند نهيل وفريده فى القاهرة

- فريده - حمدالله على السلامه¹ يا مارشا ، حمدالله على السلامه يا
وليم ، انتم نورتوا القاهرة .
- وليم - الف شكر ، منوره بوجودكم .
- مارشا - احنا ياجماعه تعبناكم معانا ومش عارفين نشكركم ازاي .
كفايه انكم استنوتونا على المطار واخذتونا عندكم . ومن
ساعة ماخلنا لغاية دلوقت وانتم غامرينا بكرمكم² .
- نهيل - ياستى العفو . دا واجب علينا³ . ماتتصويريش فريده فرحت
قد ايه ساعة ماشافتكم فى المطار . المهم ، قولوا لى ،
رحلتكم كانت مريده ولا ايه ؟
- مارشا - مريده قوى . ماكانش فيه اى تعب . قمنا من ديترويت على
لندن ، بيتنا فيها ليله عشان جون يرتاح ، وبعدين من لندن
للقاهره خدنا طيارة شركة مصر للطيران⁴ ، كانت مريده . قامت
فى مياعها ووصلت فى مياعها ، والخدمه كانت كويسه .
- نهيل - والاجراءات الجمركيه⁵ ؟
- وليم - كانت سهله . موظف الجمرك انبسط قوى لما مليت الاقرار الجمركى
بتاعى بالعربى ، وكلمته بالعربى . قال لى " اهلا وسهلا ،
حمدالله على السلامه " .
- مارشا - الحقيقه احنا من ساعة ماوصلنا واحنا حاسين ان كل واحد

- بيحاول يساعدنا على قد ما يقدر .
- نهيل - انتم النهارده الصبح تستريحوا وتوضوا حاجتكم . بعهد
الشهر والدي ووالدتي واخواتي حيزورونا عشان يسلموا عليكم .
وحتقابلوا اخويا ماهر المحامى اللى قلت لكم انه حيساعدكم
فى موضوع السكن .
- مارشا - ياسيدى الف شكر . تعبتناكم انتم ويظهر اننا حنتعب العيله
كلها معانا .
- نهيل - ياستى تعبتكم راحه⁶ . ان شاء الله النهارده ننظّم لكم برنامج
فسح زيارات لمدة اسبوع . عاوزين نفرجكم على القاهرة قبل
وليم ماينشغل فى الدراسه .
- مارشا - ماتنساش يادكتور نهيل ان انا كمان حانشغل لانى عاوزه اعمل
بحث عن الفن المعماري فى مصر . انت عارف طبعاً يادكتور
نهيل ان القاهرة فيها عدد كبير من المساجد⁷ والكنائس
القديمة اللى لها طابع معمارى خاص بيها يهمنى دراسته .
يعنى مثلاً اب ازور جامع عمرو ابن العاص⁸، والجامع الازهر⁹
وجامع احمد ابن طولون¹⁰، وجامع السلطان حسن¹¹ . وعاوزه ازور
جامع الناصر ابن قلاوون¹² وجامع محمد على فى القلعه¹³ . وكمان
احب ازور الكنيسة المعلقة¹⁵، وكنيسة ابو سرجه¹⁶، وكنيسة
العدرا¹⁷، وكنيسة مارجرجس¹⁸، والكثدراشيه الجديده¹⁹ .
- نهيل - احنا لازم ناخذكم المتحف المصرى ، ومتحف الفن الاسلامى ،
والمتحف القبطى . وناخذكم كمان الهرم تتفرجوا على الصوت
والضوء²⁰ ان شاء الله . ودلوقت نسيبكم ترتاحوا لغايه
ميعاد الغداء .

- نہیل - اهلا يابابا ، اهلا ياماما ، اهلا ناديه ، اهلا ماهـــــ
اتفضلوا • ولیم ومارشا بيكر •
- آمال - اهلا وسهلا • نورتوا مصر • امال فين جون؟
- فريده - نايم ياماما •
- ناديه - عمره قد ايه ؟
- مارشا - سنه ونص •
- ناديه - رهنا يخليه لك •
- مارشا - متشكره قوی •
- نہیل - يامارشا ، ناديه صيدليه ، عندها اجزخانه²¹ في البلد • لو
حيثی ای حاجه لجون ، اكل او فيتامينات مثلا هي تجهيه
لك لغاية عندك •
- ناديه - بكل سرور • ای حاجه انت عاوزاها •
- مارشا - متشكره قوی • انتم ياجماعه غامرنا بخيركم •
- داود - ان شاء الله تكونوا استريحتموا بعد رحلتكم الطويله •
- ولیم - الحمد لله •
- داود - فيه ای خدمه نقدر نقوم بيها ؟ احنا كلنا تحت امركم²² •
- ولیم - كتر خيرك يا استاذ داود • الدكتور نهيل وفريده مش مخلينا
محتاجين لحاجه •
- آمال - قولی لی يامارشا ، الجو عندكم في اواخر يوليو بيهقي زي
هنا كدا ؟ اليومين دول حر قوي هنا • لكن بالليل بتهقي
طراوه • نهيل قال لی ان عندكم بيهقي فيه مطر في الصيف •
اهی دی الحاجه اللى انا مستغربه لها • احنا عندنا هنا
الدنيا بتمطر²³ في الشتاء •
- مارشا - ياهتكم بالجو الحلو بتاعكم • الناس هنا تقدر ترتب قعدات

- فى البلكونه او فى الجنينه على غداء أو عشاء لما الجو يهقى
حر ، وهم متأكدين ان الدنيا مش حتمطر .
- ماهر - يا نبيل ممكن تجيب وليم ومارشا عندى فى المكتب بكره بالليل
الساعه سبعة . السمسار حيكون موجود عندى تحت تصرفهم .
بفهموه ايه اللى هم عاوزينه وياخدوا منه ميعاد يناسبهم
عشان يقابلوه بعد بكره الصبح يفرجهم على اللى عنده .
- نبيل - انا بكره بالليل مشغول لازم اروح اعزى واحد صاحى ابن خالته
اتوفى . قرئت النعى فى الاهرام النهارده .
- ناديه - انا فاضيه يا نبيل . اجى اخدهم واوديهم مكتب ماهر وافضل
معاهم لغاية ما يخلصوا مع السمسار ، وبعدين ارجعهم هنا .
- مارشا - انا الحقيقه مشغوله بحكاية ان احنا نلقى داهه لجون .
ناديه - الموضوع دا خليه على الله وعلى انا . انا اعرف لك داهه
كويسه كانت بتشتغل عند جماعه امريكان سافروا الاسبوع اللى
فات . بكره الصبح ان شاء الله اكلمها لك واتفق لك معاهها
على ميعاد تتقابلوا فيه مع بعض . وان شاء الله تعجبك .
- مارشا - ياسلام اهى دى تبقى خدمه كبيره قوى .
ناديه - ياستى ولا خدمه كبيره ولا حاجه .
- داود - قول لى يا وليم تحبوا تحضروا فرج مصرى ؟ ابن اختى حيتجوز
يوم تلاته وعشرين فى الشهر ، ويحصل لنا الشرف لو حضرتوا .
- وليم - دى تبقى فرصه ممتازه لمارشا ولّى ، عشان ناخذ فكره عن
الافراح المصريه .
- مارشا - ربنا يديم افراحكم²⁴ .
- امال - تعيشى يا ستى . عقبال ابنك²⁶ . يلا يا داود ، لازم نمشى عشان
الجماعه يستريحوا .

- داود - يلا . زى ماقلت لك ياوليم ، اذا احتجت لاي حاجه انا تحت امرك .
- وليم - الف شكر .
- فريده - مع السلامه²⁷ ياعمى²⁸ ، مع السلامه ياماما ، مع السلامه ياماهر ، حشوفك بكره يانايه .
- مارشا - ياخذتك يا فريده حماك وحمايك وسلايفك ناس لطاف قوى .
- نهيل - انتم كمان ناس ممتازين .
- فريده - تعالوا نقعد فى الهلكونه البحريره وناخذ فنجال شاي .

VI.2 /maʕaalim
 ilqaahiira/

LANDMARKS
OF CAIRO

ilqaahiira kullaha mathaf
kibiir - yaʕni lwaahid yilʔdaʕ
yiwʕifha biʔinnaha akbar mathaf
filʕaalam filhawaa? iʔʔalq .
fiiha asaar ilhaaʔaara lmaʕriyya
lʔadiima wilhaadiisa gamb baʕd :
ilʔahraamaat wabu lhool illi
tbanu min hawaali xamas talaaf
sana , wiʕadad kibiir min
ilkanaayis illi tbanit filqaʕn
ilxaamis ilmilaadi , wihaawaali
alf gaamiʕ minha gawaamiʕ
ʕumraha aktar min alf sana .
wilʔalʕa lli banaaha ʕalaah
iddiin filqaʕn illiʔnaaʕar .
wilʕimaʕaat ilhaadiisa
winaʔihaat issahaab zayy ayy
ʕaaʕima min ilʕawaaʕim
ilkibiira filʕaalam .

ilwaahid filqaahiira
yihtaar yiʕuuf eeh walla eeh .
wiʕaʕaan kida miʕ min issahl
waʔʕ birnaamig yihaʔʔa?
lissaayih innu yʕuuf kull
haaga wiyitʕaʕraf ʕala kull
maʕaalim ilqaahiira .
wihanhaawil wiha binitkallim
ʕan maʕalimha innina niqtiʕir
ʕala ahammaha .

awwil haaga laazim
ilwaahid yizuʕha hiyya

Cairo itself is a great mu-
seum - i.e. one can describe it
as the largest open-air museum
in the world. There, monuments
of the ancient and modern Egyp-
tian civilizations are found
side-by-side: the pyramids and
the sphinx, which were built
about five thousand years ago,
and many churches which were
built in the fifth century A.D.,
and about one thousand mosques,
some of them more than a thou-
sand years old. And the Citadel
which Saladin built in the
twelfth centry. The modern
buildings and the skyscrapers
are like [those in] any of the
great capitals of the world.

In Cairo one is at a loss
to decide what to see. Be-
cause of this it is not easy to
plan a program which will allow
the tourist to see everything
and to acquaint himself with all
the landmarks of Cairo. We will
try in talking about its land-
marks to confine ourselves to
the most important ones.

The first place one must
visit is the Egyptian [National]

ilmathaf ilmaşri ,²⁹ fiilh
tuḥaf wiknuuz firṣoniyya
ṣumṛaha alaaf issiniin , wifiih
ooḍa maşruuḍ fiilha mumyaat
miḥannaṭa . ṣaḥiiḥ fiilh
mataaḥiif filṣaalam fiilha
tuḥaf firṣoniyya zayy ilmathaf
ilbriṭaani , willuuvr fipariis
wilmitrupolitan finyuyork
wiyerha , laakin ilmathaf
ilmaşri fiilh akbaṛ magmuuṣa
min ittuhaf ilfirṣoniyya
filṣaalam . wilmathaf maftuuḥ
yawmiyyan ilgumhuuṛ biraşm
duxuul başiiṭ .

taani ḥaaga ssaayliḥ
laazim yizuur ilʔahramaat wabu
lhool ,³⁰ widi bituṣṭabaṛ min
ṣagaayib iddunya ssabṣa .
ilmanzar ḥinaak ṛaaʔiṣ billeel
wibinnahaar , wilmanṭiʔa
kullaha malyaana asaar tişhad
biṣaṣamit ilfaṛaṣna
wtaqaddumhum witxalli lwaahid
yifhiş biḍḍaʔaala whuwwa
byitfaṛṛag ṣaleeha wiyuṣṣuṛ
biṣaṣamit madaniyya ṣumṛaha
xamas talaaf sana .

wilmathaf ilʔibṭi³¹
biyuṣṭabaṛ min ilʔamaakin
illi ssuyyaah biyḥibbu
yzuṛuuha filqaahiṛa . wida
fiilh magmuuṣit tuḥaf
wimaxṭuṭaat biyirgaṣ tarixha

Museum,²⁹ which contains Pharaonic art objects and treasures thousands of years old, and a room where embalmed mummies are displayed. It is true that there are museums in the world which contain Pharaonic art objects, like the British Museum, the Louvre in Paris, the Metropolitan in New York and others, but the Egyptian Museum has the largest collection of Pharaonic art objects in the world. The museum is open to the public daily for a small entrance fee.

The second thing the tourist must visit is the pyramids and the Sphinx³⁰ which are considered among the seven wonders of the world. The view there is wonderful both by day and at night, and the whole area is full of monuments which testify to the greatness of the Pharaohs and their [civilization's] advancement and make one feel very small when he looks at them, and senses the greatness of a civilization five thousand years old.

The Coptic Museum³¹ is [considered] one of the places that tourists like to visit in Cairo. It has a collection of art objects and manuscripts dating back to the early centuries

ila lquṣuun ilʔuula
lmiyadiyya , wibtiddi fikra
waḍḥa ʕan iddiyaana wilfann
wissaqaafa lʔibtʔiyya .

wiḥayy maṣr ilʔadiima
fiih kanaayis ʔibtʔiyya
ahammaha kiniisit abu sirga
wilkiniisa lmiʕallaʔa lli
tbanu filqaṛn ilxaamis
ilmilaadi .

ḥayy ilʔazhaṛ kullu
yiddiik fikra ʕan niḥaam
ilhayaah filʕuṣuṣ ilwuṣṭa
fmaṣr : xaan ilxaliili ,
wilmuski , wissaaya
biṣʕawariṣhum iddayyaʔa
widakakinhum illi ʕala
lgambeen . wida huwwa lḥayy
illi fiih ilgaamiʕ ilʔazhaṛ³²
illi luh ahammiyyitu iddiniyya
wissaqafiyya filʕaalam
ilʔislaami kullu .

wimin ilʔamaakin illi
tistaḥiʔʔ izziyaara mathaf
ilfann ilʔislaami³³ liʔann
fiih akbaṛ magmuuʕa naadira
min ilʔasaar wilmaxṭuṭaat
ilʔisلاميyya .

wissaayih lamma yizuṣṣ
ilʔalʕa yiṣuuf gaamiʕ ibn
qalawoon wigaamiʕ miḥammad
ʕali , wimathaf ʔaṣr ilgawhara
lli kaan maqaṛṛ sakan ḥukkaam
maṣr filqaṛn ittisaʕṭaaṣaṣ .

of the Christian era, and these
give a clear idea of the Coptic
religion, art, and culture.

In the district of Old
Cairo there are Coptic churches,
the most important of which are
the church of Abu Sirga and the
Hanging Church [El-Moallaqa] ,
which were built in the fifth
century A.D.

The Azhar district as a
whole gives you an idea of the
life style in medieval Egypt:
Khan El-Khalili, the Muski and
the gold bazaar with their nar-
row streets and their shops on
both sides. This is the dis-
trict where Al-Azhar mosque,³²
which has religious and cultur-
al significance throughout the
Islamic world, is located.

One of the places which is
worth visiting is the Museum of
Islamic Art³³ because it con-
tains the largest collection of
rare Islamic objects and manu-
scripts.

When the tourist visits
the Citadel he sees the mosques
of Ibn Qalawun and Mohammad Ali
and the Gawhara Palace Museum
which was the residence of the
rulers of Egypt in the nine-
teenth century.

wimin ilmaṣaalim ilḥadiisa
illi ssuyyaah biyḥibbu
yitfaṣṣagu ṣaleeha liṭannaha
bituṣbuṭ ilṭadiim bilgidiid ,
ṣarḍ iṣṣooṭ wiḍḍuu? illi
gamb ilḥaṣam wida byitṭaddim
biluṣaat muxtalifa . wifiih
ṣarḍ taani liṣṣooṭ wiḍḍuu?
filṭaṣa .

buṣḡ ilqaahiṣa³⁴
biyuṣṭabaṣ min maṣaalim
ilqaahiṣa ilḥadiisa . irtifaasu
miyya wtamaniin mitr , wifiih
maṭṣam wikafitiirya ,
witiṭdaṣ titfaṣṣag minnu
ṣala lqaahira kullaha .
ilmanṣaṣ billeeṭ badiiṣ
gidḍan .

sahaṣaat ilqaahiṣa
billeeṭ mutanawwiṣa . fliih
iṭṭaabiṣ iṣṣaṣiṣ zayy iṣṣaṣiṣ
iṣṣaṣiṣ wiṣaṣḍ firaṣ ilfunuun
iṣṣaṣbiyya , wifiih issahaṣaat
illi matixtiliṣ ṣan ilmawguud
fiṭayy madiina ṣaṣbiyya .

wigneent ilḥayawanaat³⁵
figgiiza min akbaṣ ganaayin
ilḥayawanaat filṣaalam .
wibyitṭaddad ṣaleeha yawmliyyan
ṣadad kibiir min izzuwwaṣ .

suyyaah kitiir biyḥibbu
yṣuuhu ḥilwaan . wiḥilwaan
ḍaahiya min ḍawaahi ilqaahiṣa ,
maṣhuuṣa bimiyahha lmaṣḍiniyya
wgawwaha lgaaf , wiṣaṣaan

One of the modern sights
which tourists like to see be-
cause it links the old and the
new [civilizations] is the Sound
and Light show near the pyra-
mids, which is presented in a
variety of languages. There is
another Sound and Light show at
the Citadel.

The Cairo Tower³⁴ is [con-
sidered] one of the modern land-
marks of Cairo. Its height is
one hundred and eighty meters
and it has a restaurant and
cafeteria. From it you can
view the whole city of Cairo.
The view at night is magnifi-
cent.

Night life in Cairo is va-
ried. There is the Eastern type
like Near Eastern dancing and
folk dance programs, and there
are entertainments which do not
differ from those found in any
Western city.

The zoo³⁵ at Giza is one of
the largest zoos in the world.
A great number of visitors visit
it daily.

Many tourists like to go to
Helwan. Helwan is one of the
suburbs of Cairo, famous for its
mineral waters and its dry air.
Because of this it has baths and

Generated on 2024-12-09 20:51 GMT / https://hdl.handle.net/2027/mdp.39015031297883
Open Access / http://www.hathitrust.org/access_use#oa

kida fiiha hammaaat
wimaraakiz šilaag šabiiši
wibtigtizib šadad kibiir
min izzuwwaar .

zayy ma šulna filšawwil ,
ilqaahiša fiiha lšadiim
wilgidiid . wifatta mayadinha
šlaaši fliha tamasiil ɗaxma
lšaxšiyyaat kaan laha šašnaha
ftariix mašr ilšadiim
wilhadiis .

* natural cure centers which at-
* tract a great number of visi-
* tors.
*
*
*
*
*
*

* As we said at the begin-
* ning, Cairo has in it the old
* and the new. Even in its
* squares you find huge statues
* of personalities who have played
* a role in the history of Egypt,
* ancient and modern.
*

معالم القاهرة

LANDMARKS OF CAIRO

القاهرة كلها متحف كبير - يعنى الواحد يقدر يوصفها بأنها
أكبر متحف فى العالم فى الهواء الطلق . فيها آثار الحضارة المصريه
القديمه والحديثه جنب بعض : الأهرامات وأبو الهول اللى اتبنوا من
حوالى خمس الاف سنه ، وعدد كبير من الكنائس اللى اتبنت فى
القرن الخامس الميلادى ، وحوالى الف جامع منها جوامع عمرها اكر من
الف سنه . والقلعه اللى بناها صلاح الدين فى القرن الاتناشر .
والعمارات الحديثه وناطحات السحاب زى اى عاصمه من العواصم الكبيره
فى العالم .

الواحد فى القاهرة يحتر يشوف ايه ولّا ايه . وعشان كذا مش
من السهل وضع برنامج يحقق للسائح انه يشوف كل حاجه ويتعرف على كل معالم
القاهرة . وحنا حاول واحدنا بتكلم عن معالمها اننا نقتصر على أهمها .
أول حاجه لازم الواحد يزورها هى المتحف المصرى²⁹ ، فيه تحف وكنوز
فرعونيّه عمرها آلاف السنين ، وفيه أوضه معروض فيها موميات محدثه .
صحيح فيه متاحف فى العالم فيها تحف فرعونيّه ، زى المتحف البريطانى
واللوفر فى باريس والمتروبوليتان فى نيويورك وغيرها ، لكن المتحف
المصرى فيه أكبر مجموعه من التحف الفرعونيّه . والمتحف مفتوح يوميا
للجمهور برسم دخول بسيط .

تانى حاجه السائح لازم يزور الاهرامات وابو الهول³⁰ ، ودى بتعتبر
من عجائب الدنيا السبعه . المنظر هناك رائع بالليل وبالنهاري ، والمنطقه
كلها مليانه آثار تشهد بعظمة الفراعنه وتقدمهم وتخلّى الواحد يحس بالضالّه
وهو بيتفرج عليها ويشعر بعظمة مدنيّه عمرها خمس آلاف سنه .

والمتحف القبطي³¹ يهتبر من الاماكن الى السياح يحبوا يزوروها
فى القاهره . ودا فيه مجموعه تحف ومخطوطات بيرجع تاريخها
الى القرون الأولى الميلاديه ، وبتدى فكره واضحه عن الديانه والفن
والثقافه القبطيه .

وحى مصر القديمه فيه كنائس قبطيه أهمها كنيسة أبو سرجه
والكنيسه المعلقه الى اتبنوا فى القرن الخامس الميلادى .
حى الازهر كله يدبك فكره عن نظام الحياه فى العصور
الوسطى فى مصر : خان الخليلي ، والموسكى ، والصاغه بشوارعهم
الضيقه ودكاكينهم الى على الجنين . ودا هو الحى الى فيه
الجامع الأزهر³² الى له أهميته الدينيه والثقافيه فى العالم
الاسلامى كله .

ومن الاماكن الى تستحق الزياره متحف الفن الاسلامى³³ لان فيه اكبر
مجموعه نادره من الآثار والمخطوطات الاسلاميه .
والسايح لما يزور القلعه يشوف جامع بن قلاوون وجامع محمد
على ، ومتحف قصر الجوهريه الى كان مقر سكن حكام مصر فى
القرن التسعشر .

ومن المعالم الحديثه الى السياح يحبوا يتفرجوا عليها لانها
بتربط القديم بالجديد ، عرض الصوت والضوء الى جنب الهرم
ودا بيتقدم بلغات مختلفه . وفيه عرض تانى للصوت والضوء فى
القلعه .

برج القاهره³⁴ يهتبر من معالم القاهره الحديثه . ارتفاعه ميه
وتمانين متر ، وفيه مطعم وكافتيريا ، وتقدر تتفرج منه على القاهره كلها .
المنظر بالليل بديع جدا .

سهرات القاهره بالليل متنوعه . فيه الطابع الشرقى زى الرقص

الشرقى وعرض فرق الفنون الشعبيه ، وفيه السهرات اللى ما تختلفش عن
الموجود فى أي مدينه غريبه .
وجنينة الحيوانات³⁵ فى الجيزه من اكبر جناين الحيوانات فى
العالم . ويتردد عليها يوميا عدد كبير من الزوار .
سياح كثير بيحبوا يروحوا حلوان . وحلوان ضاحيه من ضواحي
القاهره ، مشهوره بمياهها المعدنيه وجوها الجاف ، عشان كذا فيها
حمامات ومراكز علاج طبيعى ويتجذب عدد كبير من الزوار .
زى ما قلنا فى الاول ، القاهره فيها القديم والجديد . وحتى
ميادينها تلاقى فيها تماثيل ضخمة لشخصيات كان لها شأنها فى تاريخ
مصر القديم والحديث .

VI.3 Cultural Notes

1. /ħamdilla ʕassalaama/ "Thank God for your safety" is a complementary phrase said to a traveller on arrival. It could also be said to someone upon his recovery from an illness. Other variants of the phrase are /ħamdilla ʕala ssalaama ~ ħamdilla ʕala salamtak/.
2. /ʕamrinna bkaʕamkum/ "you have overwhelmed us with your hospitality [generosity]" is a phrase expressing thanks.
3. /da waagib ʕaleena/ "We consider this our obligation". The phrase, here, expresses how hospitality to visitors is regarded by an Egyptian.
4. /ʕirkit maʕr liṭṭayaʕaan/ "Egypt Air". This is the National Egyptian Air Lines with carriers connecting Cairo with the main capitals of the world as well as domestic service.
5. /ilgumʕuk/ "customs"; /ilʔigʕaʔaat ilgumʕukiyya/ "customs procedures"; /iʕʕusuum ilgumʕukiyya/ "customs duties"; /ilʔiqʕaʕ ilgumʕuki/ "customs declaration form".
6. /taʕabak ʕaaha/ , /taʕabik ʕaaha/ , /taʕabkum ʕaaha/ , literally "Getting tired while doing something for you gives a feeling of comfort". This is a phrase which is equivalent to the English idiom "it's nothing", "it's no bother at all."
7. /masgid/ = /gaamiʕ/ and their plurals /masaagid/ , /gawaamiʕ/ "mosque", places for assembly for worship and prayer for Muslims.
8. Amr Ibn El-Aas mosque was built in 642 A.D. by Amr Ibn El-Aas, the Muslim Arab general who conquered Egypt in 641. This was the first mosque to be built in Egypt and it has been well preserved through renovations.

9. Al-Azhar mosque was built by Gawhar El-Siqqilli in 970-972 both as a mosque and a school. It was named Al-Azhar after Fatma El-Zahraa, the Prophet's daughter.
10. The Tulunid Mosque is located in the Sayyida Zeinab district and was built in 876-878 A.D. by Ahmad Ibn Touloun. It is a masterpiece of fine Islamic architecture with its niche covered with marble and gold mosaic, flanked by two marble pillars with plant-shaped crowns.
11. The Mosque and School of Sultan Hassan near the Citadel was completed in the 14th Century A.D. [1356-1365 A.D.]. The beauty of the Kufic script on the walls of its south-halls attracts the admiration of many tourists.
12. The college mosque of El-Nasser Mohammad Ibn Qalawun was built in 1335 A.D.
13. The Mohammad Ali Mosque, also known as the Alabaster Mosque was built in Saladin's Citadel in 1830 A.D.
14. /ilʔaʔa/ "The Citadel". This is Saladin's Citadel which he built in 1183 A.D. on a hill dominating Cairo. It contains various important Islamic monuments and the well of Joseph, said to have been dug by Joseph (son of Jacob).
15. El-Moallaqa Church, was built on the southern gate of Babylon [in old Cairo] in the 5th Century A.D. and that is why it is called Moallaqa /miʔaʔaʔa/ or 'Hanging'. The church is famous for its beautiful marble pulpit and balcony. Its southern wall is decorated by a wonderful collection of rare icons.
16. The Abu Sirga Church [St. Sergius] is also in old Cairo and dates from the 5th Century. It is built over the cave where the Holy Family stayed. The cave and its well are visited by hundreds of worshippers.

17. *The Church of the Virgin, Pot of Basil /kiniisit ilṣadra ʔaṣriyyit IrrIḥaan/* dates from the 8th Century and has a rare collection of icons.
18. *Mari Girgis [St. George] Church, in old Cairo, dates back to the 13th Century and is built on the ruins of the old St. George Church, which was ruined by a fire about 100 years ago. All that is left of the old edifice is a room known as the Hall of Nuptials. The key to the Hall is kept in the Coptic Museum.*
19. *The New Coptic Cathedral at El-Abbasiyya was built in 1968 and is a great center of religious activities.*
20. *"Son et lumière", "Sound and light". This program at the pyramids is a show that goes on every day after sunset. The shows are in four languages [English, French, German and Arabic]. Local newspapers specify the language and time of the shows.*
21. */aḡzaʔaana/ 'drugstore, pharmacy'. An Egyptian pharmacy is confined to the sale of medicine, medical supplies and cosmetics. No food, household utensils, etc. are sold in an Egyptian drugstore.*
22. */iḥna taḥt amṛukum/ , /ana taḥt amṛak/ 'at your disposal'; literally "under your orders".*
23. */iddunya bitmaṭṭaṛ/ , literally 'the world rains', meaning 'it rains'.*
24. */ṛabbina yidiim aṛaḥkum/ 'May God make you have everlasting happiness' is a form expressing one's best wishes on the occasion of a wedding.*
25. */tiṣiiṣ/ , /tiṣiiṣi/ , meaning literally 'may you live [long]' and is a phrase which simply means 'thank you'.*
26. */ʔuʔbaal ibnik/ , /ʔuʔbaalik/ , /ʔuʔbaal ṣandik/ , here /ʔuʔbaal/ means 'wishing the same for...'. This phrase is mentioned on happy occasions [here: wedding].*

27. /maʕa ssalaama/, literally means '[go] with peace,' which means 'goodbye'; the response is /a!laah yisallimak/, literally 'may God make you safe' which means 'goodbye' as a response.
28. /ya ʕammi/ literally 'my uncle' is here used as a form of address from Farida to her father-in-law Daoud. See Cultural Text #10: Family Relations.
29. /ilmathaf ilmaʕri/ 'the Egyptian Museum' [See Map p.370.] at El-Tahrir Square is an enormous storehouse of Egyptian monuments, dating back to 3000 B.C.
30. /ilʔahʕamaat wabu lhool/ 'the pyramids and the Sphinx'. The great pyramid was built by Cheops /xufu/ of the 4th Egyptian dynasty [2680-2560 B.C.]. The Second pyramid was built by Chephren /xaʔraʕ/, son of Cheops. The third pyramid was built by Mycerinus /maqaraʕ/, son of Chephren. The Sphinx is a colossal statue with the body of a lion and a human face carved out of the stone of the cliff in front of the second pyramid (probably by Chephren).
31. /ilmathaf ilʔibtī/ 'the Coptic Museum' lies in Old Cairo and contains early Christian relics, textiles, icons, scriptures and manuscripts.
32. Al-Azhar [972 A.D.] is the first School-Mosque built in Cairo that contributed significantly to a great cultural and religious awakening. It is considered one of the oldest universities in the world.
33. /mathaf ilfann ilʔislaami/ "Islamic Art Museum", at Ahmad Maher Square is in the same building which houses the famous /daar ilkutub/ the National Public Library. It contains a large collection of Islamic artcraft which illustrates the different styles of Islamic art: Persian, Turkish and Mamluk.
34. /burg ilqaahiʕa/ 'Cairo Tower' [See Map page 370.]
35. /gineenit ilhayawanaat/ The Zoological Gardens [See Map page 370.]

*** *** ***

iddars issaabiŝ

UNIT SEVEN*

VII.1 muħadsa

Conversation

ħaflit widaaŝ wilyam
wimarŝa ŝand il?ustaaz
dawuud .

William and Marcia's
Good-bye Party at
Daoud's

amaal - wa!ġa ħatiwħaŝuuna¹.
ihna xadna ŝaleekum filmudda
l?uŝayyaŝa lli ?aŝattuuha
fmaŝr . issana faatit
ka?annaha usbuuŝ .
marŝa - intu kamaan ħatiwħaŝuuna,
wimaŝr kullaha ħatiwħaŝna
wilaazim tiŝaŝrafuuna f?amerika .
dawuud - ŝala l?umuum inti
ŝarfa ya marŝa lli yiŝrab
min mayyit inniil laazim
yirgaŝlaha taani², wiħna
mistanniyinkum issana
lgayya in ŝaa? a!ġaah .
marŝa - la? , baŝd sanateen ya
ustaaz dawuud lamma wilyam
yixa!ġaŝ riŝaalit
idduktoŝaah bitaŝtu . ihna
niŝsina inn wilyam yiŝtayal
fiġgamŝa l?amrikiyya hina .
maŝr ŝagabitna ?awi
wŝawziin nu?ŝud fiiha ŝala

Amal - We're really going to
miss you¹. We've come
to like you in the
short period you've
been in Egypt. The
year passed as if it
were a week.

Marcia - We'll miss you too
and we'll miss Egypt.
You must come visit
[honor] us in America.

Daoud - In any case, you know,
Marcia, that whoever
drinks from the water
of the Nile must return
[to it]², and we're
expecting you next
year, God willing.

Marcia - No, Mr. Daoud, after two
years when William fin-
ishes his doctoral dis-
sertation. We hope
that William will work
at the American Univer-
sity here. We like
Egypt very much and we
want to stay permanent-
ly if possible.

* Cultural Notes for Unit Seven begin on page 168.

tuul law amkan .

wilyam - yareet³ . ana atmanna .

nadya - yataṛa li?iitu maṣr
zayy ma kuntu mutaṣawwirinḥa
min ilkutub illi ṭarituuha
ṣanḥa ṭabl ma tiigu ?

marša - li?inaaḥa agmal
biktiir . baṛḍu lwaahid
lamma yṣuuf biṣeenu yeer
lamma yiṭṛa aw yismaṣ .

wilyam - idduktoṛ teelor
wiṣeltu idduuna fikra
kuwayyisa ṣan maṣr .
winaṣṛaat wizart issiyaaha
wmaṣlahit il?istiṣlamaat
ilmaṣriyya mumtaaza wfiiha
maṣlumaat muhimma . wana
mittifi? maṣa marša
fṛaṭyaha . ilwaahid lamma
yṣuuf il?ahṛamaat
wiḍaxamitha wṣazamitha ,
yeer lamma yitfaṛṛag ṣala
ṣuwaṛḥa .

amaal - ṭuliṣna ya marša eeh
aktaṛ ḥaaga ṣagabitik fimaṣr ?

marša - innaas . iṣṣaṣb ilmaṣri .

amaal - min naḥyit eeh ?

marša - ḥagaat kitiira .
il?agnabi fmaṣr yiḥiss inn
innaas ṣanduhum stiṣdaad
liṣmusaṣda wilxidma .
marriteen talaata lamma
ṣaṛabiyyitna wiṭfit
fiṣṣaariṣ , innaas gum min
kull ḥitta mutaṣawwiṣiin

William - Yes, I hope so³.

Nadia - I wonder if you found
Egypt as you imagined
it from the books that
you read about it be-
fore you came?

Marcia - We found it much more
beautiful. Of course,
when one sees some-
thing with his own
eyes it's different
from reading or hear-
ing about it .

William - Dr. Taylor and his fam-
ily gave us a good idea
about Egypt. The pub-
lications of the Minis-
try of Tourism and the
Egyptian Information
Department are excel-
lent and contain impor-
tant information. I
agree with Marcia - When
one sees the pyramids
and their size and gran-
deur, it's not like
looking at pictures of
them.

Amal - Tell us, Marcia, what
did you like most in
Egypt?

Marcia - The Egyptian people.

Amal - In what respect?

Marcia - Many things. The for-
eigner in Egypt feels
that the people are
willing to help and
serve him . Two or
three times when our
car stopped in the
street, people came
from everywhere offer-
ing their help, with
pleasure and with

ilimusaſda ſan ſiib xaaſir
 wiilbtisaama ſala wiſſuhum .
 haaga tanya : ilſihsaas
 bilſamn . ana ſumſi wana
 maſya lwaſdi billeeel hina
 maſaſart bilxoof iſſlaaqan .

fariida - wiſaſyik eeh ya marſa
 fiſſeela lmaſriyya ?

marſa - ana muſgaba gidan
 bilſeela lmaſriyya , muſgaba
 bitaſaabuſ aſraḍha⁴ . tiſlaaſi
 wlaad ilſamm wiwlaad ilſamma
 wiwlaad ilxaaſ wiſxaala
 wiſaſaayib winnaſaayib
 mutaſabiſiin kulluhum .
 wimuſgaba kamaan biſtiſaam
 iſſuuyayyaſ minhum ilkibiir .

nabiil - wiſeer innaas ya
 marſa eeh illi ſagabik ?

marſa - ſagabni lxaḍaaſ iſſaaſa ,
 wiſfaḵha ſſaſa , wiſſeeſ
 iſſaaſa . kunt maſſuſa inn
 ilḵagaat di ſxiſa waſḍaſ
 alaſiiha ſſayy waſt . wiſkamaan
 ſagabitni lxadamaat illi
 bitlaſiiha ſitt ilbeet hina
 min ilmakwaſi wſabi ilbaſſaal
 wiſbawaab . innaas dool
 kulluhum biſſaddimu xadamaat
 biſſahhiſ ſala ſſitt ſuſi
 ilbeet liſannuhum biſguſha
 liſaayit ſandaha wiſiſḍulha
 ſſaſabatha .

smiles on their faces.
 Another thing is the
 feeling of security.
 When I was walking a-
 lone at night here I
 never felt afraid at
 all.

Farida - What do you think of
 the Egyptian family,
 Marcia?

Marcia - I like the Egyptian
 family very much and I
 like the [close] ties
 of its members⁴. You
 find that the cousins,
 and relatives and in-
 laws are very close to
 each other. I also
 like the way the young
 [people] respect their
 elders.

Nabil - Besides the people,
 Marcia, what [else]
 did you like?

Marcia - I liked the fresh veg-
 etables, fruit and
 bread. I was pleased
 that these things are
 cheap and I could get
 them at any time. I
 also liked the servic-
 es that the housewife
 receives here from the
 ironing man, the gro-
 cer's boy and the
 doorman. All these
 people render services
 which make housework
 easy for the housewife
 because they come right
 to her door and do what
 she needs [done].

dawuud - tayyib ?uliilna
 bşarāaḥa eeh ilḥaaga lli
 day?itik filmudda lli
 ?aṣattuuha hina .

marša - mafiiš ḥaaga day?itna
 bimaṣna nnaha sabbibit lina
 mataaṣib , innama a?daṛ
 a?uul inn šawaariṣ ilqaahiṛa
 wimuwaṣalatha zaḥma ?awi ,
 aktaṛ min ma kunt ataṣawwaṛ .

wilyam - matinsiiš ya marša inn
 muṣṣam ṣawaāṣim ilṣaalam
 wimudunha lkibiira muzdahima .
 izdiyaad issukkaan muškila
 ṣaalamiiyya fduwal kitiira .

marša - ṣala lṣumuum iḥna
 ḥabbeena lqaahiṛa wi?adeena
 fiha wa?t gamiil .
 itfaṛṛagna , witfassahna ,
 wiṣufna l?amaakin
 wilḥagaat illi kunna bnihlam
 biha . ana fakra wana
 filmadrassa lamma kaan
 ilmudarris biykallimna ṣan
 maṣr wṣan inniil wiṣan
 il?ahṛamaat , wi?inn
 ilḥaḍaaṛa l?insaniyya
 bada?it fiwaadi nniil , kunt
 baḥlam bilyoom illi aṣuuf
 fiha ilḥagaat di bnafsi .
 wilḥamdu lillaah filmi
 tḥa??a? .

nabiil - in ša!ḷa tikuunu
 ?idirtu tkammilu l?abḥaas
 illi giitu maṣr ṣalaṣanha .

Daoud - Okay, tell us frankly -
 what bothered you dur-
 ing your stay here?

Marcia - [Actually] Nothing both-
 ered us in the sense
 that it caused us prob-
 lems, but I may say that
 the streets of Cairo and
 its [public] means of
 transportation are very
 crowded, more than I
 had imagined.

William - Don't forget, Marcia,
 that most of the world's
 capitals and its large
 cities are crowded. The
 increase in population
 is a world problem in
 many countries.

Marcia - In any case, we loved
 Cairo and we had a won-
 derful time here. We
 looked around [at the
 city] and saw the plac-
 es and things that we
 had dreamed about. I
 remember when I was in
 school and the teacher
 used to tell us about
 Egypt and the Nile and
 the pyramids and that
 human civilization be-
 gan in the Nile Valley,
 and I used to dream of
 the day when I would
 see these things for
 myself. And thank God,
 my dream has come
 true.

Nabil - I hope you have been
 able to complete the
 research you came to
 Egypt to do.

wilyam - aah . ilhamdu lillaah.
 ana bahsi xiḷiṣ kullu .
 ilḥaʔiiʔa liʔiit maḥaagiṣ
 wimaxṭuṭaaṭ kitiira ʔawi -
 Istafatt minha fṣamal ilbaḥs .
 wilmuwazzafiin fidaar
 ilkutub⁵ saṣduuni ktiir ,
 wiʔamiin ilmaktaba kaan
 muhtamm bibaḥsi , wiṣrift
 minnu inn mṣaah maʒisteer
 fittariix ilʔislaami .

maahir - winti ya marša ?

marša - ana zuṭt kull
 ilʔamaakin ilʔasariyya lli
 kunt ṣawza aṣufha , wxatt
 fikra waḡḥa ṣan taṭawwur
 ilfann ilmiṣmaari fmaṣr .
 aaxir gaamiṣ ṣuftu
 lʔusbuuṣ illi faat kaan
 gaamiṣ miḥammad ṣali
 filʔalṣa .

maahir - ṣagabik ya marša ?

marša - ʔawi . ilgaamiṣ kullu
 taʔriiban birruxaam baṣṣa
 wguwwa . wilafat naṣari
 ʔubbitu lkibiira wilʔarbaṣ
 ʔubab illi ḥawaleeha .

dawuud - zuṭti kanaayis ya
 marša ?

marša - aah . zuṭt kanaayis
 maṣr ilʔadiima . wiṣagabitni
 kniisit abu sirga ,
 wilkiniisa lmiṣallaʔa lli
 tbanu filqarṇ ilxaamis
 ilmilaadi . wiṣrift inn
 kniisit abu sirga tbanit

William - Yes. My research is
 all finished. Actual-
 ly, I found many ref-
 erences and manuscripts
 from which I benefitted
 in doing the research.
 The employees in Dar
El-Kutub⁵ helped me a
 great deal and the
 librarian was inter-
 ested in my research,
 and I found out that he
 has a Master's degree
 in Islamic history.

Mahir - And you, Marcia?

Marcia - I visited all the arche-
 ological sites that I
 wanted to see, and I
 got a clear idea of the
 development of archi-
 tecture in Egypt. The
 last mosque I saw last
 week was the Mohammad
 Ali Mosque in the
 Citadel.

Mahir - Did you like it, Marcia?

Marcia - Very much. The mosque
 is almost all of mar-
 ble, inside and out.
 Its big dome attrac-
 ted my attention, and
 the four domes around
 it.

Daoud - Did you visit any
 churches, Marcia?

Marcia - Yes, I visited the
 churches of Old Cairo.
 I liked the Church of
 Abu Sirga and the
 Moallaga Church which
 were built in the
 fifth century A.D.
 And I learned that the
 Church of Abu Sirga was
 built above the cave

foo? ilkahf illi šaašit
 fiih ilšaa?ila lmuqaddasa
 lamma kaanit fimašr .
 fariida - xa!lašti kull
 muštarayaatik ya marša ?
 wilyam - marša law šašadit
 hina šašar siniin miš
 hašxa!laš šira . kull haaga
 tšufha tišgibha wšayza
 tištiriiha .
 marša - uskut inta ya wilyam .
 di fuššit ilšumš . išhadi
 nti ya fariida . innihašda
 ššubh wilyam kaan mašaaya ,
 wšufna mafašš šufa
 wišnaašar fuuša maššuliin
 šuyl yadd , wiššuluhum
 dašii? wigamiil , wišišruhum
 munaasib , šuliili
 aštiriihum walla maštiriihumš ?
 dool fišamerika haaga
 qayyima , witamanha murtafiš .
 fariida - ilmuhiim ,
 ištaritiihum walla la? ?
 wilyam - šabašan ištarithum ,
 wištarit fošhum ašbaš
 mafaariš šušayyašiin ,
 hadaaya lšašhabna fšamerika .
 marša - ana aššan haaga
 štaretha siggatteen .
 xadnaahum fišukazyoon .
 hišwiin šawi wišišruhum
 kuwayyis .
 amaal - mabšukiin šaleekum⁶ .
 wilyam - a!laah yibaarik
 fiiki .

in which the Holy Family lived when they were in Egypt.

Farida - Have you finished all your shopping, Marcia ?

William - If Marcia stayed here ten years she wouldn't finish shopping. Everything she sees she likes and wants to buy it.

Marcia - Quiet, William! This is the chance of a lifetime. You tell him, Farida. This morning William was with me and we saw a hand-embroidered cloth with twelve napkins. Their decoration was delicate and the price was reasonable. Tell me, should I buy them or not? In America, these are very valuable and high-priced.

Farida - Well, did you buy them or not?

William - Of course she bought them, and besides that she bought four small table cloths as gifts for our friends in the U.S.

Marcia - The best things I bought were two carpets we picked up at a sale. They're very pretty and the price was reasonable.

Amal - Congratulations [blessings] on them⁶.

William - Thank you. [God bless you].

fariida - yaʕni kull haɡaatik
wiʕunaʔik ɡahza dilwaʔt
ʕaʕaan yoom ilʔarbaʕ illi
ɡaay ?

marʕa - taʔriiban , faɟilli
aʕtiri ŕiwayyit haɡaat
ʕuɟayyaɾa min xaan ilxaliili
wiʕwayyit haɡaat tanya
haʕtiriha min iskindiriyya
ʔabl ma naaxud ilmarkib .

amaal - ilwaahid ʔabl issafaɾ
dayman kida , biyibʔa
fzihnu haɡaat kitiira yihiibb
yiʕmilha . in ʕaaʔ a!!aah
kull haaga titimm bixeer .

nadya - ifna mistanniyyin
minkum gawaab awwil ma
tiwʕalu bissalaama .
wimatinsiiʕ tibʕatiili ʕuwaɾ
ʕoon .

marʕa - in ʕaaʔ a!!aah .

nabiil - ʕala fikra fihi ʔard
ʕuɟayyaɾ baʕtaah waldit
samiir lisamiir wilayla ,
faʔiza makanʕ ʕandukum
maaniʕ , aɡiibulkum bukra
ʕʕubh , witwaʕʕaluuħ
lisamiir , winibʔa
mutaʕakkiriin ʔawi
witsallimulna ʕaleehum .

wilyam - bikull suɾuɾ . di
haaga baʕiiʔa . ifna mahma
ʕamalna , wimahma ʔulna miʕ

Farida - You mean that all your
things and suitcases
are ready now for next
Wednesday?

Marcia - Almost. I still have
to buy some little
things from Khan El-
Khalili and some oth-
er things from Alex-
andria before we
board the ship.

Amal - It's always that way
before a trip - one
has in mind many
things he wants to
do. I hope everything
will be all right.

Nadia - We'll be waiting for a
letter from you as soon
as you arrive safely.
Don't forget to send me
some pictures of John.

Marcia - I will.

Nabil - By the way, there is
a small package which
Samir's mother sent
to him and Layla, and
if you don't mind I'll
bring it to you tomor-
row morning and you
can deliver it to
Samir. We'll be very
grateful, and say
hello to them for us.

William - With pleasure. This
is a simple matter.
Whatever we do or say,
we won't be able to

ḥaniʔdaṛ niṣabbaṛ ṣan
ṣukrina likum , win ṣaaʔ
a!!aaḥ nismaʕ ṣankum
kull xeer .

*express our gratitude
to you, and we hope to
hear from you [only]
good news.*

الدرس السابع

حفلة وداع

وليم ومارشا عند الاستئذان داود

- امال - والله حتوحشونا¹ . احنا خدنا عليكم فى المده القصيره الللى
تعدتوها فى مصر . السنه فاتت كانها اسبوع .
- مارشا - انتم كمان حتوحشونا ، ومصر كلها حتوحشنا . ولازم تشرفونا فى
امريكا .
- داود - على العموم انت عارفه يا مارشا الللى يشرب من مية النيل
لازم يرجع لها تانى² ، واحنا مستنيينكم السنه الجايه ان شاء
الله .
- مارشا - لاء ، بعد سنتين يا استاذ داود لما وليم يخلص رسالة الدكتوراه
بتاعته . احنا نفسنا ان وليم يشتغل فى الجامعه الامريكيسه
هنا . مصر عجبتنا قوى وعاوزين نقعد فيها على طول لو امكن .
- وليم - يا ريت³ . انا اتمنى .
- ناديه - يا ترى لقيتوا مصر زى ما كنتوا متصورينها من الكتب الللى
قرتوها عندها قبل ما تيجوا ؟
- مارشا - لقيناها اجمل بكثير . برضه الواحد لما يشوف بعينه غيـــــر
لما يقرأ او يسمع .
- وليم - الدكتور تيلور وعيلته ادونا فكره كويسه عن مصر . ونشرات وزارة
السياحه ومصلحة الاستعلامات المصريه ممتازة وفيها معلومات
مهمه . وانا متففق مع مارشا فى رأيها . الواحد لما يشوف

- الاهرامات وضخامتها وعظمتها ، غير لما يتفرج على صورها .
- امال - قولى لنا يا مارشا ايه اكثر حاجه عجبك فى مصر ؟
- مارشا - الناس . الشعب المصرى .
- امال - من ناحية ايه ؟
- مارشا - حاجات كتيره . الاجنبى فى مصر يحس ان الناس عندهم استعداد للمساعدة والخدمه . مرتين ثلاثه لما عربيتنا وقفت فى الشارع ، الناس جم من كل حته متطوعين للمساعدة عن طيب خاطر والابتسامه على وشهم . حاجه ثانيه : الاحساس بالامن . انا عمرى وانا ماشيه لوحدى بالليل هنا ما شعرت بالخوف اطلاقا .
- فريده - ورأيك ايه يا مارشا فى العيله المصريه ؟
- مارشا - انا معجبه جدا بالعيله المصريه ، معجبه بترايط افرادها⁴ . تلاقى ولاد العم وولاد العمه وولاد الخال والخاله والقرايب والنسايب مترابطين كلهم . ومعجبه كمان باحترام الصغير منهم للكبير .
- نبيل - وغير الناس يا مارشا ايه اللى عجبك ؟
- مارشا - عجبني الخضار الطازه والفاكهه الطازه والعيش الطازه . كنت مهسوطه ان الحاجات دى رخيصه واقدر الاقيها فى اى وقت . وكمان عجبتنى الخدمات اللى بتلاقيها ست البيت هنا من المكوجى وصبى البقال والبواب . الناس دول كلهم بيقدموا خدمات بتسهل على الست شغل البيت لانهم بيحجوا لها لباغايه عندها ويقضوا لها طلباتها .
- داود - طيب قولى لنا بصراحه ايه الحاجه اللى ضايقتك فى المده اللى قعدتوها هنا .

- مارشا - مافيش حاجه ضايقتنا بمعنى انها سهبت لنا متاعب ، انما اقدر
اقول ان شوارع القاهرة ومواصلاتها زحمة قوى ، اكثر من ما
كنت اتصور .
- وليم - ما تنسيش يامارشا ان معظم عواصم العالم ومدنها الكبيره
مزدحمه . ازدياد السكان مشكله عالميه فى دول كتيره .
- مارشا - على العموم احنا جينا القاهرة وقضينا فيها وقت جميل .
اتفرجنا ، واتفسدنا ، وشفنا الاماكن والحاجات اللى كنا
بنحلم بيها . انا فاكره وانا فى المدرسه لما كان المدرس
بيكلمنا عن مصر وعن النيل وعن الاهرامات ، وان الحضاره
الانسانيه بدأت فى وادى النيل ، كنت باحلم باليوم اللى اشوف
فيه الحاجات دى بنفسى . والحمد لله حلمى اتحقق .
- نبيل - ان شاء الله تكونوا قدرتوا تكملوا الابحاث اللى جيتوا بمصر
علشانها .
- وليم - آه - الحمد لله . انا بحشى خلى كله . الحقيقه لقيت
مراجع ومخطوطات كتيره قوى استفدت منها فى عمل البحث .
والموظفين فى دار الكتب⁵ ساعدوني كثير ، وامين المكتبه
كان مهمم ببحتى ، وعرفت منه ان معاه ماجستير فى التاريخ
الاسلامى .
- ماهر - وانت يامارشا ؟
- مارشا - انا زرت كل الاماكن الاثريه اللى كنت عاوزه اشوفها ، وخدت
فكره واضحه عن تطور الفن المعماري فى مصر . آخر جامع شفته
الاسبوع اللى فات كان جامع محمد على فى القلعه .
- ماهر - عجبك يامارشا ؟

- مارشا - قوى - الجامع كله تقريبا بالرخام بره وجوه • ولفت نظرى
قبته الكبيره والاربع قبه اللى حوالياها •
- داود - زرتى كنايس يامارشا ؟
- مارشا - آه • زرت كنايس مصر القديمه • وعجبتنى كنيسة ايسو
سرجه ، والكنيسة المعلقه اللى اتبنوا فى القرن الخامس
الميلادى • وعرفت ان كنيسة ايسو سرجه اتبنت فوق الكهف
اللى عاشت فيه العائله المقدسه لما كانت فى مصر •
- فريده - خلصتى كل مشترياتك يامارشا ؟
- وليم - مارشا لو قعدت هنا عشر سنين مش حتخلص شراء • كل حاجته
تشوفها تعجبها وعائزه تشتريها •
- مارشا - اسكت انت ياوليم • دى فرصة العمر • اشهدى انت يا فريده •
النهارده الصبح وليم كان محاي • وشفتنا مفرش سفره واتناشر
فوطه مشغولين شغل يد • وشغلهم دقيق وجميل • وسعرهم مناسب
قولى لى اشتريهم ولا ما اشتريهمش ؟ دول فى امريكا حاجه قيمه ،
وتمنها مرتفع •
- فريده - المهم ، اشتريتهم ولا لا ؟
- وليم - طبعا اشتريتهم ، واشترت فوقهم اربع مفارش صغيرين ، هدايا
لاصحابنا فى امريكا •
- مارشا - انا احسن حاجه اشتريتها سجادتين خدناهم فى اوكازيون • حلوين
قوى وسعرهم كويس •
- امال - مبروكين عليكم⁶ •
- وليم - الله يبارك فيك •
- فريده - يعنى كل حاجاتك وشنطك جاهزه دلوقت عشان يوم الاربع اللى
جاي ؟

- مارشا - تقریہا ، فاضل لی اشتری شویۃ حاجات صغیرہ من خان الخلیلی
وشویۃ حاجات تانیہ حاشتریہا من اسکندریہ قبل ما ناخسـد
المركب .
- امال - الواحد قبل السفر دایما کدا ، بیبقی فی ذهنه حاجات کثیرہ
یحب یعملہا . ان شاء اللہ کل حاجہ تتم بخیر .
- نادیہ - احنامستثنیین مفکم جواب اول ما توصلوا بالسلامہ . وما تنسیش
تبعتی لی صور جون .
- مارشا - ان شاء اللہ .
- نبیل - علی فکرہ فیہ طرد صغیر بعثاہ والدۃ سمیر لسمیر ولیلی ، فاماذا
ما کانش عندکم مانع ، اجیبہ لکم بکرہ الصبح ، وتوصلوه لسمیر،
ونبقى متشکرین قوی وتسلموا لنا علیہم .
- ولیم - بكل سرور . دی حاجہ بسیطہ . احنامہما عملنا ، ومہما قلنا
مشحقدر نعبہر عن شکرنا لکم ، وان شاء اللہ نسمع عنکم کـل
خیر .

VII.2 /ilSeela
Imaṣriyya/

THE EGYPTIAN FAMILY

ilSeela fmaṣr⁷ - xuṣuṣan
fiṣṣiṣiid⁸ wifll?aryaaf biṣifa
ṣaama - bitiṣmal kull
il?aṣayib winnasaayib
witla?iihum muṣtabiṭiin bibaṣḍ
ḡawi . wibyitzawṣu wibiywiddu
baṣḍ wibyigtimiṣu kulluhum
filmunasabaat ilṣa?iliyya
lkibiira zayy ilmayaatim
wil?afṣaaḥ . willi zuṣuufu
mabitxallihuuṣ yiḡḡar yiḡḡar
biyiṣtizir .

wiṣṣuyayyar filSeela
dayman biyiḥtirim illi akbaṣ
minnu sinnan . yaṣni issinn
muhimm awi wiluh iṣtibaar
kibiir been afṣaad ilSeela
ahamm min ilmaraakiz illi
biyiṣṣiluuha . il?axx
iṣṣuyayyar laazim yaaxud
ṣaḡy il?axx ilkibiir filḥagaat
ilmuhimma . wilṣamm kilmitu
masmuuṣa ṣand ibn il?axx .

wimatla?iiṣ fimaṣr illi
byiḥṣal fiḡamriika , aḡṣud
lamma ttilmiiz yixal!aṣ
ilmarḥala ssanawiyya wiyib?a
ṣaawiz yiḡaddim ligamṣa fibalad

The family in Egypt⁷ - particularly in Upper Egypt⁸ and in the countryside in general - includes all the relatives and the in-laws; all of these are very close to one another. They visit with each other and love each other [dearly], and they all gather together on family occasions such as funerals and weddings. If one cannot attend because of certain circumstances, he apologizes.

The young one in the family always respects those who are older than he. This means that age is very important and of great consideration among the members of the family - more important than the positions they occupy. The younger brother must consult his elder brother in important matters. The uncle's opinion must be obeyed by [has its weight with] the nephew.

In Egypt, you don't find what happens in America, [I mean] when a student completes his secondary school education and wishes to apply to a university far away from his

biṣiida ṣan sakan waldeeh
 ṣaṣaan yiṣṣur bilistiqlaal .
 ittilmiiz fimaṣr bitibʔa
 ṣaybitu lʔuula innu ylltliḥlq
 bigamṣa wyifḡal saakin maṣa
 waldeeh . ṣaḥiḥ fiiḥ ṭalaba
 ktiir filgaamiṣaat fimaṣr
 miṣ sakniin maṣa ahaliihum
 laakin issabab fikida inn
 magamiṣhum fimtihanat ṣahaadit
 issanawiyya lṣamma⁹ makanitṣ
 muṣṭafīṣa famaʔidruuṣ yudxulu
 gamṣa finafs ilbalad aw
 ʔuṣayyiba min ilbalad illi
 fiiha ilʔabaween - witlaʔiihum
 baṣd ma biyingaḥu fimtihanat
 issana lʔuula biyḥibbu
 yiḥawwīlu ligamiṣaat finafs
 ilbalad illi lwalideen ṣayṣiīn
 fiiha aw fibalad ʔuṣayyiba iza
 kaanit baladhūm mafihaaṣ
 gamṣa .

ṣaybit ilṣeela biyitṣimil
 liha ḥisaab kibiir fiḥagteen .
 awwil ḥaaga lamma byigi
 ṭṭaalib yixtaar ittaxaṣṣuṣṣ
 illi ṣaayiz yidrisu filgamṣa .
 yaṣni iza kaanit ilṣeela
 ṣayzaah yibʔa muhandis
 bitlaʔiiḥ yixtaar kulliyyit
 ilhandasa wihuwwa muṭṭaniṣ innu
 yiṭṭar yingāḥ fiiha . laakin
 ilṣeela ṣaliban mabtifriḡṣ
 raʔyaha ṣaleeh iza makanṣ
 ṣandu istiṣdaad lidiraasit
 ittaxaṣṣuṣṣ illi lṣeela

home, so that he may feel inde-
 pendent. His [the Egyptian
 student's] preference is to
 attend a university and [still
 be able to] live at home [with
 his parents]. It is true that
 there is a great number of col-
 lege students who do not live
 with their families, but this is
 because their scores in the high
 school diploma⁹ were not high
 enough to enable them to be ac-
 cepted by a university in the
 same city, or in a city close
 to their homes. Usually, after
 they pass the examinations of
 the first year, they like to
 switch to universities in the
 same city, or in a city near to
 that in which their parents
 live, if their [home] city has
 no university.

The wish of the family has
 great weight with regard to two
 matters. The first [matter]
 concerns the student's choice of
 specialization at the universi-
 ty. This means that, if the
 family wants him to be an engi-
 neer, he will choose the college
 of engineering, [completely] con-
 vinced that he will succeed
 [pass the examinations]. But the
 family usually does not impose
 [its wishes] if he has no readi-
 ness [talent] to study the area

ṣayzaah yidrisu . taani
 ḥaaga inn ṣaybit ilṣeela
 biyibʔa laha waznaha lamma
 byiigi ilwaaḥid yitgawwiz .
 wibaṛḍu lṣeela ṡaliban
 mabtifriḍṣ ṣaʔyaha ṡala ššaab
 aw ṡala lbint . wiṣaʔy iššaab
 aw iššabba huwwa lʔasaas
 fixtiyaar izzooga aw izzoog .
 laakin kull waahid min
 ilʔitneen biyiṣmil ḥisaab
 liṣaybit ilṣeela wimabiyḥibbiš
 yizaṣṡalha .

wilgawaaz fimaṣr ṡumuuman
 biyixḍaṣ linizaaam witaqaliid
 wixṣuuṣan finnawaahi lmaliiya
 binnisba lizzoog
 wizzooga . yaṣni biyibʔa
 maṣṣuuf miin illi ṡaleeh
 yidfaṣ ilmahr¹⁰ wiššabka¹¹
 wimaṣariif taʔslis ilbeet¹²
 witakallif ḥaflit ilxuṡuuba¹³
 wikatb llkitaab wizzafaaf .¹⁴
 wilaaazim niṣṣaf inn ittakaafuʔ
 ilʔigtimaaṣi ḥaaga muhimma
 giddan fimawḍuuṣ ilgawaaz .

wiḥaflit izzafaaf
 bitihtamm biiha lṣeela
 wibtaṣzim fiiha lʔaṣḍiqaaʔ .
 wiza kaanit ilṣeela ṡaniyya
 biyibʔa liḥtifaal kibiir
 wilbufehaat kitiira .
 wibiiyanni filḥafla muṡṡribiin
 wimuṡṡribaaf maṣḥuriin
 wibiiykuun fiih ṣaʔṣ

which the family wishes him to
 study. The second matter in
 which the family's wish has
 weight is that of marriage. Here
 too, in general, the family does
 not impose [its opinion] on the
 youth or the girl. The wish of
 the young man or the girl is the
 basis for the choice of the wife
 or husband. But both the girl
 and the young man consider the
 wish of the family, and do
 not wish to [make them] angry .

Marriage in Egypt generally
 follows certain systems and tra-
 ditions with respect to the fi-
 nancial concerns of the man and
 the woman. This means that each
 will know who is going to pay
 the dowry¹⁰ [and bring] the en-
 gagement ring,¹¹ [take care of]
 furnishing the home,¹² and [pay
 for] the costs of the engagement¹³
 and wedding¹⁴ parties. We have to
 keep in mind that social
 status is a very important ele-
 ment in marriage.

The wedding party is the
 concern of the family, and
 friends are invited. If the fa-
 mily is wealthy the party is
 large, and there will be plen-
 ty of food [buffets]. There will
 will be a famous singer, and
 belly dancing will be performed
 by a famous dancer.

The family in Egypt is close-knit [has excellent family ties]; each member feels that he has an obligation to the other members of the family, both men and women.

Once more, let me tell you that marriage between a young man and a girl in Egypt does not mean just that a couple is united [in marriage] as much as it means that two families are brought together. This means that the [two] families of the man and the woman have duties and obligations towards each other as a result of [this] marriage.

العيـله المصرىـه

THE EGYPTIAN FAMILY

العيـله فى مصر⁷ - خصوصا فى الصعيد⁸ وفى الارياف بصفه عامه -
 بتشمـل كل القرـايب والنسـايب وتـلاقىـهم مرتبطين ببعض قـوى . بيتـزاورا
 ويـودوا بعض ويـجتمـعوا كلهم فى المناسبات العائليه الكبـىـره
 زى الميـاتم والافراح . واللى ظروفه ما بتخليهوش يقدر يحضر بيعتذر .
 والصغير فى العيـله دايما بيحترم الى اكبر منه سنا . يعنى السن
 مهم قـوى وله اعتبار كبير بين افراد العيـله أهم من المراكز اللـى
 بيـشغلوها . الاخ الصغير لازم ياخذ راي الاخ الكبير فى الحاجات المهمه .
 والعم كلمته مسموعه عند ابن الاخ .

وما تـلاقىـش فى مصر الى بيحصل فى امريكا ، اقصد لما التلميـذ
 يخلص المرحله الثانويه ويبقى عاوز يقدم لجامعه فى بلد بعيده عن سـكن
 والديه عشان يشـعر بالاستقلال . التلميـذ فى مصر بتبقى رغبته الاولى
 انه يلتحق بجامعه ويفضل ساكن مع والديه . صحيح فيه طلبه كثير فى
 الجامعات فى مصر مش ساكنين مع اهاليهم لكن السبب فى كذا ان مجاميعهم
 فى امتحانات شـهادـة الثانويه العامه⁹ ما كانتش مرتفعه فـماقدروش يـدخلوا
 جامعه فى نفس البلد او قريبه من البلد اللـى فيها الـهوين . وتـلاقىـهم
 بعدـما يـنجحوا فى امتحانات السنـه الاولى بيـحبوا يـحولوا لجامعات فى
 نفس البلد اللـى الوالدين عايشين فيها او فى بلد قريبه اذا كانت
 بلدهم ما فيهاش جامعه .

رغبـة العيـله بيتعمل لها حساب كبير فى حاجتين . أول حاجه لما
 بيـجى الطالب يـختار التخصص اللـى عايز يدرسه فى الجامعه . يعنى اذا كانت
 العيـله عايزاه يـبقى مهندس بتلاقىـه يـختار كلية الهندسه وهو مقتنع انـه

يقدر ينح فيها . لكن العيله غالبا ما بتفرضش رأيها عليه اذا ما
كانش عنده استعداد لدراسة التخصص الى العيله عايزاه يدرسه . تانى
حاجه ان رغبة العيله بيبقى لها وزنها لما بيجى الواحد يتجوز . وهرضه
العيله غالبا ما بتفرضش رأيها على الشاب او على البنت . و رأى الشاب او
الشابه هو الاساس فى اختيار الزوجه او الزوج . لكن كل واحد من
الأتنين بيعمل حساب العيله وما بيجيش يزعلها .

والجواز فى مصر عموما بيخضع لنظام وتقاليد وخصوصا فى النواحي
الماليه بالنسبه للزوج والزوجه . يعنى بيبقى معروف مين اللى عليه
يدفع المهر¹⁰ والشكه¹¹ ومصاريف تأثيث البيت وتكاليف حفلة الخطوبه¹³ وكتب
الكتاب والزفاف¹⁴. ولانم نعرف ان التكافؤ الاجتماعى حاجه مهمه جدا
فى موضوع الجواز .

وحفلة الزفاف بتهم بيها العيله وبتعزم فيها الاصدقاء . واذا
كانت العيله غنيه بيبقى الاحتفال كبير والهونيات كتيره . وبيعنى فى
الحفله مطربين ومطربات مشهورين وبيكون فيه رقص شرقى من راقصه مشهوره .
العيله فى مصر مترابطه قوى وكل واحد فيها بيدرس ان عليه التزام
لكل فرد من افرادها رجاله وساتات .

ارجع تانى واقول لكم ان الجواز بين شاب وشابه فى مصر مش معناه
ارتباط شخصين ببعض بس قد ما هو ارتباط عائلتين . يعنى معناه ان عيلة
الشاب والشابه اصبح عليهم واجبات والتزامات نحو بعض كنتيجته للمصاهره .

VII.3 Cultural Notes

1. /wa!!a hatiwhašuuna/ 'By God, we will miss you'. Note the use of /wa!!a/. The response is usually /intu hatiwhašuuna aktar/ 'We will miss you more'.
2. /illi yiṣṣrab min mayyit lnniil laazim yirgaṣlaha taani/ "Whoever drinks from the water of the Nile must return to it." This saying conveys the popular opinion that visitors to Egypt must one day return to it.
3. /yareet/ 'I wish so', 'I hope so'.
4. For further information on family ties, see VII.2 and Cultural Text #10: Family Relations.
5. /daar ilkutub/ is the National Public Library. It is the largest library in Egypt and its world renowned collection of valuable manuscripts is open to Egyptian and foreign scholars.
6. /mabruuk/ 'Congratulations, blessed' /mabruuk ṣaleek/ "Congratulations on something"; the response is /a!!ah yibaarik flik/ 'May God bless you'; this simply means 'thank you.'
7. For more information on this subject see Cultural Text #10: Family Relations.
8. /iṣṣiṣiid/ 'Upper Egypt' is actually the southern part of the country. /waḡḡ baḡri/ 'Lower Egypt' is the northern part of the country. This, of course, is according to the flow of the River Nile from south (upper) to north (lower). Cairo is the point of division between Lower and Upper Egypt.
9. /issanawiyya iṣamma/ 'General Secondary Education Certificate'. This is equivalent to the U.S. High School Diploma. See Cultural Text #16: General Secondary Education Certificate.

10. /ilmahr/ 'dowry'. Among Muslim families this is an amount of money to be paid by a potential groom to his future father-in-law or his representative to participate in the costs of furnishing their future home.
11. /iṣṣabka/ 'engagement jewelry'. This must include a gold band. A diamond ring, bracelet, and/or necklace may also be part of the /ṣabka/.
12. The apartment of the bride and groom must be completely furnished before a date is set for the wedding.
13. All expenses of the engagement and the wedding ceremonies are a matter of agreement between the two parties. There are some flexible guidelines as to who pays for what, but flexibility is important here, and it is hard to state any definite pattern of responsibility.
14. /katb ilkitaab/ 'marriage' means making official a marriage contract in Islam by means of a written document. On the evening of the same day this is signed or at a later date the /izzitaaṭ/ 'the wedding' can take place. For information related to this topic see Cultural Text #3: Engagement and Cultural Text #4: Marriage.

*** *** ***

PART TWO

CULTURAL TEXTS

/iʃʃaxʃiyya lmaʃriyya/

iʃʃuʃaʃaa? wilkuttaab
ilyūnaniyyiin illi zaaʃu maʃr
fʔawaaxir ilʃaʃr ilfiʃʃooni
waʃafu ʃaʃb maʃr bʔinnu ʃaʃb
maʃiʃ wibaʃuuʃ wiluh ʔabiʃa
saaxira .

ilwaʃf da lissa
biyaʔabiʃ ʃala ʃaʃb maʃr
dilwaʔt . tilaaʔi iʃʃifaat di
mawguuda filmaʃriyyiin illi
tʔabilhum willi tiʃʃafhum willi
tʃadiqhum .

ilmaʃriyyiin yihibbu nnukat
wilʔafya wittaʔliis wittaryaʔa .
yinakkitu wiyittaryaʔu saʃaat
ʃala baʃʔ wiyxuʃʃu lbaʃʔ ʔafya ,
wmafiʃ waʃʔ ʔalaʔ filmuʔtamaʃ
faʃat min nukathum witaʔliishum
witaryaʔithum . ilmaʃriyyiin
awwil ʃaʃb filʃaalam ixtaʔaʃ
fann ilkarikateer . fiʃh rusuum
karikateeriyya manʔuuʃa ʃala
baʃʔ ilʔasaar ilmaʃriyya
lʔadiima .

tifiʃs kamaan inn iʃʃaʃb
ilmaʃri ʃaʃb ʃandu imaan ʃadiid
billaah wibiʔiʔaʃadit ʔabbina .
maʃaddiʃ minhum yigiib siirit
ʃaaga naawi yiʃmilha illa
wiyʔuul "in ʃaaʔ a!l!aah ."

THE EGYPTIAN PERSONALITY

The Greek poets and writers
who visited Egypt during the
late Pharaonic period described
the people of Egypt as happy and
cheerful and possessing a sar-
castic nature.

This description still
applies to the Egyptian people
today. You find these qualities
present in the Egyptians you
meet, and know, and make friends
with.

Egyptians love jokes, puns
and ridicule. Sometimes they
make jokes and ridicule each
other and exchange puns, and
there is no unjust situation in
the society which has escaped
their jokes and ridicule. The
Egyptians were the first people
in the world to invent the art
of caricature. There are cari-
catures engraved on some of the
ancient Egyptian monuments.

You sense also that the
Egyptians are a people who have
a strong faith in God and God's
will. No one of them mentions
anything he intends to do with-
out saying "in sha allah" ["God
willing"].

ilmaṣriyyiin kamaan kuṛama ,
 miš bass filʔakl wifhaḥawithum
 biḍḍuyuuf , dool kuṛama
 fnaḥrithum lilwaʔt . waʔt
 ilwaahid minhum miš milku
 lwahdu , da milk innaas kamaan .
 yaʕni tisʔal winta fmaṣr ʕala
 ʕinwaan fiṣaariʕ tilaaʔi aktaṛ
 min waahid mustaʕidd , miš bass
 yʔullak ilmakaan da feen laakin
 yiwaṣṣalak liyaayit hinaak .
 tuʔaf ilʕaṛabiyya minnak
 fiṣṣaariʕ tilaaʔi hawaleek zaḥma
 min mutaʔawwiʕiin ilmusafda .

ilmuḡtamaʕ ilmaṣri kullu
 uṣra waḥda . faxuriin bibaladhum
 wimuṛtabiʕiin bibaʕḍ . hatta lli
 minhum filxarrig zayy samiir
 wilayla wnabiil wifariida
 tlaʔiihum ʕayʕiin fiʔamerika
 wmaṣaʕirhum fimaṣr ,
 wimitṣawwaʔiin yiʔru lʔaḥraam
 ʕaṣaan mayfuthumš ilʕaza fhadd
 min ilʕeela aw ilʔaṣhaab .

Egyptians are also generous,
 not only in [offering] food and
 in their hospitality to guests,
 but they are also generous with
 respect to their time. One's
 time is not his alone, [rather]
 it belongs also to other people.
 For example, if when you are in
 Egypt you ask about an address
 on some street, you find more
 than one person ready, not only
 to tell you where the place is,
 but to take you there. If your
 car stops [breaks down] in the
 street you will find a crowd
 around you volunteering to help.

Egyptian society is [like]
 one [big] family. They are
 proud of their country and close
 to each other. You find that
 even those who are abroad, like
 Samir, Layla, Nabil and Farida,
 are living in the U.S. but their
 hearts [feelings] are in Egypt.
 They are eager to read Al-Ahram
 so that they don't miss sending
 condolences [notes, letters or
 telegrams] to a family member or
 friend.

الشخصية المصرية

THE EGYPTIAN PERSONALITY

الشعراء والكتاب اليونانيين اللى زاروا مصر فى أواخر العصور
 الفرعونى وصفوا شعب مصر بأنه " شعب مرح وبشوش وله طبيعه ساخره " .
 الوصف دا لسه بينطبق على شعب مصر دلوقت . تلاقى الصفات دى موجوده
 فى المصريين اللى تقابلهم واللى تعرفهم وتصادقهم .
 المصريين يحبو النكت والقافيه والتأليس والتريقه . ينكتوا ويتريقوا
 ساعات على بعض ويخسوا لبعض قافيه ، وما فيش وضع غلط فى
 المجتمع فلت من نكتهم وتأليسهم وتريقتهم . المصريين اول شعب فى
 العالم اخترع فن الكاريكاتير .
 فيه رسوم كاريكاتيرييه منقوشه على بعض الآثار المصريه القديمه .
 تحس كمان ان الشعب المصرى شعب عنده ايمان شديد بالله وبارادة ربنا .
 ماحدش منهم يجيب سيرة حاجه ناوى يحملها الا ويقول " ان شاء الله " .
 المصريين كمان كرماء ، مش بس فى الأكل وفى حفاوتهم بالضيوف ، دول
 كرماء فى نظرهم للوقت . وقت الواحد منهم مش ملكه لوحده ، دا ملك الناس
 كمان . يعنى تسأل وانت فى مصر على عنوان فى شارع تلاقى اكثر من واحد
 مستعد ، مش بس يقول لك المكان دا فىن لكن يوصلك لغايه هناك . تقف الحريه
 منك فى الشارع تلاقى حواليك زحمه من متطوعين للمساعده .
 المجتمع المصرى كله أسره واحده . فخورين ببلدهم ومرتبطين ببعض
 حتى اللى منهم فى الخارج زى سمير ولىلى ونميل وفريده تلاقىهم عايشين فى
 أمريكا ومشاعرهم فى مصر ، ومتشوقين يقرأوا الأهرام عشان ما يفوتهمش الحزاء
 فى حد من العيله أو الأصحاب .

wilaad ilbalad

COMMON PEOPLE

wilaad ilbalad humma
 t̤tabaʔa ššaʕbiyya lli ʕayša
 filmadiina riggaala wsittaat .
 fiihum ʕifaat "iššaʕsiyya
 lmaʕriyya" lli tkallimna ʕanha
 ʔabl kida wfiihum kamaan ʕifaat
 biyanfaridu biiha . tihiss
 biššifaat di mawguuda
 fiššayyaal wiššayyaala lli
 ʕandak wifilmakwagi wissamkari
 wissabbaak wilfakahaani
 wilxuḡari wibtaaʕ illaban
 wibayyaaʕ ilfuul ilmidammis
 willi zayyuhum .

tilaʔiihum mutaʕaššibiin
 lilḡayy illi ʕayšiin fiih .
 yiʔullak ilwaaḡid minhum
 "fulaan da min hittitna" aw
 "ibn hittitna" aw "fulaana di
 bint hittitna" . maʕna kida
 innuhum itrabbu mʕaah finafs
 ilḡayy aw ilhitta wyibʔalhum
 ḡuʔuuʔ ʕaleeh wilaazim
 yisaʕidhum iza ḡtaagu . tismaʕ
 kitiir ʕibaariit "ibn hittiti
 awla ."

*Wilad Ilbalad are the
 [common] men and women of the
 popular class who live in the
 city. They have the qualities
 of "the Egyptian personality"
 which we spoke of before and
 they also have qualities which
 make them unique [among Egyp-
 tians]. You feel the presence
 of these qualities in your
 houseboy or maid, the ironer,
 the tinsmith, the plumber, the
 fruit or vegetable seller, the
 milkman, the fuul [fava beans]
 seller, and others like them.*

*You find that they are
 loyal to the neighborhood where
 they live. One of them says,
 "So-and-So is from our neigh-
 borhood" or "a son of our
 neighborhood" or "a daughter of
 our neighborhood." This means
 that they grew up in the same
 district or neighborhood and
 he has obligations to them and
 should help them if they are
 in need [of help]. Often you
 hear the phrase "the son of my
 neighborhood has priority
 [comes first]."*

bint ilbalad tibaṭṭal
 tilṣab filḥaaṛa lamma yibʔa
 ṣandaha ṭnaaṣar sana .
 witibtidi tibuṣṣ Inafsaḥa
 wiybuṣṣulha nnaas ṣala innaha
 ṣarṣuusa wmaḥiyyaaṣ ṭifla
 wlaazim titṣarṛaf ṣala lʔasaas
 da , kullaha aṛbaṣ xamas
 siniin wititgawwiz .

bint ilbalad lamma timṣi
 fhittitha tibʔa ḥassa nnaha
 minṣaana wmafiṣ ṣariib ṣan
 ilḥitta yagruʔ yidayiʔha ḥatta
 bkilmit yazaḥ .

ilḥitta kullaha ṣeela
 waḥda . ṣarfiin baṣḍ kulluhum :
 kubaar wiṣyaar , ṣubyaan
 wibanaat wiʔaṭfaal . wizayy ma
 byiftixiru bimaṣriyyithum
 biyiftixiru bhittithum .

wilaad ilbalad fiihum
 ṣaṭaara ṣaym ummiyyit baṣḍuhum
 aw ḍaṣf mustawa taṣlimhum .
 tilaaʔi fiihum mikanikiyya ma
 darasuuṣ fimaṣḥad aw madrasa
 wiṣa!! aḥuulak ayy ṣarabiyya .

ilkalaam bilmaṣruuf maṣa
 awlaad ilbalad yiʔsirhum .
 wiʔayy xidma baṣiṭa tiṣmilḥalhum
 yiḥfaḍu gimilha . tiddi ilwaaḥid

A girl [unmarried] stops
 playing in the street [alley]
 when she is twelve years old.
 She begins to look on herself,
 and other people look on her
 as a bride [eligible to be mar-
 ried]. She is no longer a
 child and she must behave ac-
 cordingly; in four or five
 years she will get married.

When a girl walks through
 her neighborhood she feels se-
 cure and no stranger to the
 neighborhood dares to bother
 her, with even a single word
 of flirtation.

The whole neighborhood is
 [like] one family. They all
 know each other: old and
 young, boys, girls and chil-
 dren. Just as they are proud
 of their Egyptianness, they are
 also proud of their neighborhood.

Wilad Ilbalad
 are clever despite the fact
 that some of them are illiter-
 ate or have little education.
 You find among them mechanics
 who have not studied in an in-
 stitute or school but can re-
 pair any car for you.

Speaking to these people
 courteously pleases [captivates]
 them. Whenever you do them a
 simple favor [service] they

minhum hidiyya baṣiīṭa aw
 ṣidiyya yifḍal dayman faakir
 wimʔaddaṛ mugamlitak . tiṛuuḥ
 tizuuṛu iza kaan ṣayyaan
 yibʔa ḥayṣiilak fooʔ ṛaasu .
 tikallifu bḥaaga yiʔdaṛ
 yiṣmilha witʔullu "ya fulaan
 ana muṣtamid ṣala !ṭaah
 wiṣaleek ." yiʔullak "birʔabti",
 witaʔakkad innu ḥayiṣmilha .

* are very grateful. If you
 * give one of them a small gift
 * or holiday gift [of money] he
 * will always remember and ap-
 * preciate your kindness. If
 * you go visit him when he is
 * sick he'll do anything for you
 * [lit., "carry you on his head"].
 * If you ask him for something
 * he can do and say to him, "I
 * depend upon God and on you,"
 * he'll say to you "With plea-
 * sure" [lit., "I'd risk my
 * neck (for you)], and you can
 * be sure that he will do it.
 *

ولاد الـبلـد

COMMON PEOPLE

WILAD ILBALAD

ولاد البلد هم الطبقة الشعبية اللى عايشه فى المدينه رجاله
 وستات . فيهم صفات " الشخصيه المصريه " اللى اتكلمنا عنها قبل
 كدا وفيهم كمان صفات بينفردوا بيها . تحس بالصفات دى موجوده
 فى الشغال والشغاله اللى عندك وفى المكوجى والسكرى والسبـاك
 والفكهانى والخضرى وبتاع اللبن وبيع الفول المدمس واللى زيهم .
 تلاقيهم متعصبين للحى اللى عايشين فيه . يقول لك الواحد منهم " فلان
 دا من حتنا أو ابن حتنا " أو " فلانه دى بنت حتنا " معنى كدا
 أنهم اتربوا معاه فى نفس الحى أو الحته ويبقى لهم حقوق عليه ولازم يساعدهم
 اذا احتاجوا . تسمع كتير عبارة " ابن حتنى اولى " .
 بنت البلد تظل تلعب فى الحاره لما يبقى عندها اتناشر سنه .
 وتبتدى تهصل لنفسها ويهصوا لها الناس على انها عروسه وماهاش طفله
 ولازم تتصرف على الأساس دا ، كلها أربع خمس سنين وتجاوز .
 بنت البلد لما تمشى فى حنتها يتهبقى حاسه انها منصانه ومافيش غريب
 عن الحته يجرو يضايقها حتى بكلمة غزل .
 الحته كلها عيله واحده . عارفين بعض كلهم : كبار وصغار ، صبيان
 وبنيات وأطفال . وزى مايفتخروا بمصريتهم يفتخروا بحنتهم .
 ولاد البلد فيهم شطاره رغم أمية بعضهم أو ضعف مستوى تعليمهم .
 تلاقى فيهم ميكانيكيه مدارس فى معهد أو مدرسه ويصلحوا لك أى عربيه .
 الكلام بالمعروف مع أولاد البلد يأسرهم . واي خدمه بسيطه تعملها
 لهم يحفظوا جميلها . تدى الواحد منهم هديه بسيطه أو عيديه يفضل دايمـا

فاكر ومقدر مجاملتك • تروح تزوره اذا كان عيان يبقى حيشيلك فوق راسه •
تكلفه بحاجه يقدر يعملها وتقول له " يا فلان أنا معتمد على الله وعليك "
يقول لك " برقهتى " ، وتأكد انه حيمملها •

/ilxuṭuuba/ENGAGEMENT

ilxuṭuuba fmaṣr bituṣṭabar
muqaddima lirtibaaṭ ṣaʔilateen
miṣ bass irtibaaṭ ṣaxṣeen ,
wiṣaṣaʔan kida byisbaʔha
stifsaaṛ ilṣelteen ṣan baṣḍ :
sumṣit ilṣeela , muḥafza walla
laʔ , markazha lmaali
wilʔigṭimaaṣi , wiṭabṣan
ṣuḡlit iṣṣabb wisumṣitu
wisumṣit ilbint .

fibaṣḍ ilṣaʔilaat
ilmuḥafza , filmadiina aw
firriif , bititṣimil ʔabl
ilxuṭuuba ziyaaṛa ḥariimi min
ṣeelit iṣṣabb liṣeelit iṣṣabba
wibtitwalla lmaḡduuṣ da umm
ilṣarlis aw xaltu aw ṣammitu
ṣaṣaʔan yiṣuufu ahl ilṣaṛuusa
wiyithaʔʔaʔu min ilmaṣlumaat
illi simṣuuha ṣanhum min
innaas aw min ilxaṭba aw
min ilwaṣṭa .

Engagement in Egypt is con-
sidered a preliminary to the
joining of two families, not
just the joining of two indivi-
duals. For this reason it is
preceded by the two families'
inquiries about each other:
the reputation of the family,
whether it is conservative or
not, its financial and social
status, and of course the young
man's occupation, his reputation
and that of the young woman.

In some conservative fami-
lies, in the city or the coun-
tryside, before the engagement,
a visit is made by the women of
the young man's family to the
women of the girl's family, and
this matter is taken care of [on
behalf of the young man] by his
mother or his maternal or pater-
nal aunt. [The purpose of the
visit is] to see her [the young
woman's] family and to confirm
the information they have
heard about them from [other]
people or from the matchmaker or
the go-between.

wifʔahwaal ašbaḥit
 dilwaʔt nadra , bitkuun
 izziyaara bʔašd innuhum
 yiwšifu lbint lišabb iza
 makanš šafha . wilḥadiis asnaaʔ
 izziyaara , illi yaṛaḍha
 mašruuf liṭṭarafeen , biyibʔa
 ʕaadi . mafihuuš talmiḥ
 lixṭuuba aw ligawaaz , liʔann
 gaayiz mayiḥṣalš ʔisma .

bašdeen biyiḥṣal
 iṭṭiṣaal been ilʕelteen ,
 wititʕimil ziyaara rgaall
 yinaʔšu fiiha tafaṣiil
 ilxuṭuuba : iššabka , widdibla
 wilḥafla ila aaxirihi .

ʕand ilmuslimiin iza
 ḥaṣal ittifaaʔ been
 ilʕaʔillateen , biyiʔru
 lfatha , wituṣlan ilxuṭuuba -
 wibaʕdaha biyitʔaal inn fulaana
 itxaṭabit aw fulaana itʔarit
 fathitha . ʕand ilʔaʔbaat ,
 ilxuṭuuba laazim yiṣmilha
 ʔassiis wibitkuun liha
 maṛasiim diiniyya xaṣṣa .

wiḥhibb niwadḍaḥlukum
 hina inn ilʕaʔilaat mabtifrīḍ
 ʔaʔyaha ʕala bnuhum aw bintuhum
 binnisba lilqaṛaar innihaaʔi

In some cases which are now rare, the purpose of the visit is to [enable them to] describe the young woman to the young man if he has not seen her. The conversation during the visit, whose purpose is known to both sides, is normal (i.e. about everyday matters). There is no allusion to engagement or marriage, because it is possible that it won't work out [come to pass].

Contact then takes place between the two families and the men visit each other to discuss the details of the engagement: the engagement gift, the engagement ring, the party, etc.

Among the Muslims, if an agreement is reached between the two families, they recite the Fatiha [opening Sura or chapter of the Qur'an] and the engagement is announced. After this it is said that so-and-so [the girl] is engaged, or her Fatiha has been read. Among the Copts, a priest must perform the engagement and there are special religious ceremonies for it.

We would like to make it clear to you here that the families do not impose their opinions on their son or daughter

fmawḍuuṣ ilxuṭuuba . ilqaraar
 da biyutrak liššabb wiššabba .
 wifiih ṣa?ilaat kitiira
 dilwa?t bitwaafi? ṣala inn
 ibnuhum yuxṭub zimiltu
 filgamṣa aw fišṣuyḷ min
 yeer maykuun fiih waṣṭa
 finnuṣṣ . laakin ilḥagaat
 illi tkallimna ṣanha ?abl
 kida bitittaxid
 fil?iṣṭibaaṣ .

wibaṣḍ ma bituṣlan
 ilxuṭuuba wibyihṣal taṣaaṣuf
 awsaq been ilṣa?ilateen ,
 wibeen iššabb wiššabba gaayiz
 mayihṣalṣ naṣiib . wifilḥaala
 di yumkin fakk ilxuṭuuba
 sawaa? ṣand ilmuslimiin aw
 il?a?baaṭ .

with respect to the final deci-
 sion in the matter of the en-
 gagement. This decision is left
 to the young man and woman.
 There are many families nowadays
 who agree that their son may get
 engaged to his classmate at the
 university or his colleague at
 work without any go-between.
 But the things we have spoken of
 above should be taken into
 consideration.

After the engagement is an-
 nounced, and the two families
 and the couple become better
 acquainted, it may not work out.
 In this case the engagement may
 be broken, both among the Mus-
 lims and the Copts.

الخطوبه

ENGAGEMENT

الخطوبه فى مصر بتعتبر مقدمه لارتباط عائلتين مش بس ارتباط
 شخصين ، وعشان كدا بيسبقها استفسار العيلتين عن بعض : سمعة العيله ،
 محافظه ولا لا ، مركزها المالى والاجتماعى ، وطبعاً شغلة الشاب وسمعته
 وسمعة البنت .

فى بعض العائلات المحافظه ، فى المدينه او فى الريف ، بتتعمل
 قبل الخطوبه زياره حريمى من عيلة الشاب لعيلة الشابه وبتتولى الموضوع
 دا أم العريس أو خالته أو عمته عشان يشوفوا اهل العروسه ويتحققوا من
 المعلومات اللى سمعوها عنهم من الناس او من الخاطبه او من الواسطه .

وفى احوال اصحت دلوقت نادره ، بتكون الزياره بقصد انهم يوصفوا
 البنت للشاب اذا ما كانش شافها . والحديث اثناء الزياره ، اللى غرضها
 معروف للطرفين ، بيبقى عادى - ما فيهبوش تلميح لخطوبه اولجواز ، لأن جاز
 ما يحصلش قسمه .

بعدين بيحصل اتصال بين العيلتين ، وتتعمل زياره رجالى يناقشوا
 فيها تفاصيل الخطوبه : الشكه ، والدبله ، والحفله الى آخره .

عند المسلمين ، اذا حصل اتفاق بين العائلتين ، بيقرأوا الفاتحه ،
 وتعلن الخطوبه . وبعدها بيتقال ان فلانه اتخطبت او فلانه اتقرت فاتحتها .

عند الاقباط ، الخطوبه لازم يعملها قسيس وبتكون لها مراسيم دينيه خاصه .

ونحب نوضح لكم هنا ان العائلات ما بتفرض رأيها على ابنهم او
 بنتهم بالنسبه للقرار النهائى فى موضوع الخطوبه . القرار دا بيتترك للشاب
 والشابه . وفيه عائلات كتيره دلوقت بتوافق على ان ابنهم يخطب زميلته فى
 الجامعه او فى الشغل من غير ما يكون فيه واسطه فى النص . لكن الحاجات

الى اتكلمنا عنها قبل كذا بتتأخذ في الاعتبار .
وبعد ما بتعلن الخطوبه ويحصل تعارف اوشق بين العاثلتين
وبين الشاب والشابه ، جايز ما يحصل نصيب . وفي الحاله دي يمكن فك
الخطوبه سواء عند المسلمين أو الاقباط .

/ilgawaaz/

MARRIAGE

fimaşr biysammu maşasiim
wifaflit ilgawaaz maşa başq
"ilfařař". lamma nzuul fařař
fulaan aw fulaana yoom ilxamiis
lgaay yibza maşna kida innuhum
hayitgawwizu filyoom da .

fiih fuřuu? başıiřa finzaam
ilfařař řand ilmuslimiin
wilza?baař fimaşr . maşasiim
ilgawaaz řand ilmuslimiin
biysammuha "katb ilkitaab" widi
biyzuun biiha lmazuun wibittim
fibeet ilřařuusa aw fibeet ahl
ilřariis aw finaadi . amma řand
ilza?baař famaşasiim ilgawaaz
biysammuha "il?ikliil" wibitkuun
filkiniisa wibiyzuun biiha
řassiis .

řaflit ilgawaaz aw ilfařař
řand ilmuslimiin wilza?baař
bititřimil ya fbeet ilřařuusa ya
fbeet ahl ilřariis ya fnaadi .
wilřařa ya imma başıiřa ya imma
kbiira řasab il?ittifaa? been

* In Egypt the marriage
* ceremony and party together
* are called "the wedding"
* [el-farař]. When we say so-
* and-so's wedding [fařař] is
* next Thursday, this means that
* they will get married on that
* day.

* There are some small dif-
* ferences in wedding practices
* between the Muslims and Copts
* in Egypt. The wedding cere-
* mony among the Muslims is
* called "writing the book" [katb
* el-kitab] and this [ceremony]
* is performed by a mařzuun [le-
* gal official] and it takes
* place in the bride's home or
* the home of the groom's family
* or in a club. As for the Copts,
* they call the marriage ceremo-
* ny "the crowning" [El-ikliil]
* and this takes place in the
* church and a priest officiates.

* The marriage party, or
* wedding, among the Muslims and
* Copts takes place either in
* the bride's home, or that of
* the groom's family, or in a
* club. The party is simple or

Generated on 2024-12-09 20:51 GMT / https://hdl.handle.net/2027/mdp.39015031297883
Open Access / http://www.hathitrust.org/access_use#oa

ilʕelteen wiʔudṛithum ilmaliyya .
 wilhafla ʕibaara ʕan bufeeh ʕaay
 wimuṛaṭṭibaaʔ aw bufeeh ʕaʕa
 ligamiiʕ ilmadʕuwwiin
 wiʔahyaanan biyibʔa fiih saḥra
 fiiha muṣaniyiin wimuṣanniyaat
 wiṛaʔʔaʕaat .

ḥaflit ilfaḥaḥ ʕand
 ilmuslimiin biyibʔa fiiha kamaan
 zaffit ilʕaṛuusa wilʕariis ,
 wibtīʕtirik fiiha ṛaʔʔaʕa
 btimʕi tuṛʔuʕ ʔuddamhum lamma
 yiigu lhafla baʕd ilmadʕuwwiin
 ma yitgammaʕu wibyibʔa fiih
 muṣanniya bitṣanni lilʕaṛuusa
 ṣinwa ʕaʕbiyya zayy "itmaxṭari
 ya ḥilwa , ya zeena , ya warda
 min guwwa gneena ." wibaʕd
 izzaffa biyuʔʕud ilʕariis
 wilʕaṛuusa filkooʕa wiḥawaleehum
 ilward wiʔuddamhum ilmadʕuwwiin
 witibtidi issaḥra .

ilʔayyaam di fiih ittigaah
 ʕand ʕaaʔilaat kitiira innuhum
 yiʔallilu min takaliif ilfaḥaḥ ,
 wibiyfaḍḍalu innu yaqtaʕir
 ʕala ḥafla baʕiīṭa lilʔahl
 wilmaʕaarif ilʔuṛayyibiin , aw
 yuktafa biʔitmaam maṛasiim
 ilgawaaz wibass .

large, according to the agree-
 ment between the two families
 and their financial capabili-
 ties. The party is a kind of
 buffet with tea and refresh-
 ments or a dinner buffet for all
 the guests. Sometimes there
 is [an evening] entertainment
 with singers [men and women]
 and dancers.

The Muslim wedding also
 includes the procession [zaffa]
 of the bride and groom. A
 dancer takes part in this by
 dancing along in front of them
 when they come to the party,
 after the guests have gathered.
 There is [also] a singer who
 sings to the bride a popular
 song, "Walk gracefully, [my]
 beauty, [my] sweet, oh rose
 inside a garden." After the
zaffa the bride and groom sit
 on the platform surrounded by
 roses, with the guests before
 them, and the entertainment
 starts.

Nowadays there is a trend
 in many families toward cutting
 down the wedding expenses, and
 they prefer to limit it to a
 simple party for the family
 and close friends, or [even]
 to confine it to the marriage
 ceremony alone.

ṣibaṣaat ittahnīʔa lll
btitʔaal filʔafṣaaḥ zayy masalan
"alf mabṣuuk", aw "Ṣuʔbaal
ilbakaari" biyṣudd ṣaleeha ahl
ilfaṣaḥ wiyʔuulu "Ṣuʔbaalak",
aw "Ṣuʔbaal ṣandak", aw "Ṣuʔbaal
awlaadak ."

* The expressions of con-
* gratulations which are said at
* weddings are such as "A thou-
* sand blessings" or "May you have
* your first born soon." The
* couple and their families an-
* swer saying "The same to you"
* or "The same to your children."
*

الحـواز

MARRIAGE

فى مصر بيسموا مراسيم وحفلة الجواز مع بعض " الفرغ " • لما
نقول فرغ فلان أو فلانة يوم الخميس الجاى ببقى معنى كدا انهم حيتجوزوا فى
اليوم دا •

فيه فروق بسيطه فى نظام الفرغ عند المسلمين والاقباط فى مصر •
مراسيم الجواز عند المسلمين بيسموها " كتب الكتاب " • ودى بيقوم بيها
المأذون وبتم فى بيت العروسه او فى بيت أهل العريس أو فى نادى • أما
عند الاقباط فمراسيم الجواز بيسموها " الاكليل " وبكون فى الكنيسه وبيقوم
بيها قسيس •

حفلة الجواز أو الفرغ عند المسلمين والاقباط بتتعمل يا فى بيت
العروسه يا فى بيت أهل العريس يا فى نادى • والحفله يا اما بسيطه يا اما
كبيره حسب الاتفاق بين العيلتين وقدرتهم المالىه • والحفله عباره عن بوفيه
شاي ومرطبات أو بوفيه عشاء لجميع المدعوين وأحيانا بيبقى فيه سهره فيها
مغنيين ومغنيات ورقاصات •

حفلة الفرغ عند المسلمين بيبقى فيها كمان زفة العروسه والعريس
بتشترك فيها رقاصه بتمشى ترقص قدامهم لما ييجوا الحفله بعد المدعوين ما
يتجمّعوا وبيبقى فيه مغنيه بتغنى للعروسه غنوه شعبيه زى : " اتمخطرى
ياحلوه يازينه ، ياورده من جوه جنينه " • وبعد الزفه بيقتعد العريس
والعروسه فى الكوشه وحواليهم الورد وقدامهم المدعوين وتبتدى السهره •
الأيام دى فيه اتجاه عند عاشلات كتيره انهم يقللوا من تكاليف
الفرغ ، ويفضلوا انه يقتصر على حفله بسيطه للأهل والمعارف القريبين ،
أو يكتفى باتمام مراسيم الجواز وبس •

عبارات التهنية التي يتقال في الافراح زي مثلا "ألف مبروك" أو
"عقبال الهكاري" . بيرد عليها أهل الفرح ويقولوا "عقبالك" أو "عقبال
عندك" أو "عقبال اولادك" .

/innu?uuṭ filʔafraah/

WEDDING PRESENTS

innu?ṭa aw innu?uuṭ hina
 maʔṣuud biha lmablay illi
 biyʔaddimu waahid min maʔaziim
 ilfaṣaḥ kahidiyya lilʔaṣuseen
 bimunasbit ilgawaaz . widi ʔaada
 ʔadiima lissa maʔluufa
 filʔaryaaf , winnu?ṭa bitindifiʔ
 ʔuddaam innaas . wilmablay da
 biyḥill maḥall ilhidiyya
 wibyuʔtabaṣ deen laazim yitṣadd
 fimunasba mumasla wiyibʔa ṣadd
 innu?uuṭ filḥaala di igbaari .
 wiza matṣaddiʃ yibʔa ʔeeb .

ʔaadit innu?uuṭ biṭlit
 taʔriiban filmudun wibeen
 iṭṭabaqaat ilmutawaṣṣiṭa
 wilyaniyya biṣifa xaṣṣa . innaas
 dilwaʔt bitṣaddal innaha tʔaddim
 hadaaya badal fuluus .
 filʔaʔilaat illi lissa btittibiʔ
 itaʔaliid ilʔadiima , wibitʔaddim
 nu?uuṭ , innu?uuṭ da mabyitʔiṭiiʃ
 ʔuddaam innaas dilwaʔt .

Here el-nu?ṭa or el-nu?uuṭ means the amount of money which [one of] the wedding guests give as a gift to the couple on the occasion of their marriage. This is an old custom still common in the countryside. This nu?ṭa is paid in the presence [in front of] the people [guests]. This sum takes the place of a gift and is considered a debt which must be paid back on an equivalent occasion, and the repayment of the nu?uuṭ is compulsory in this situation. If it is not repaid it is [considered] shameful.

This custom [of nu?uuṭ] has almost disappeared in the cities and especially among the middle and upper [wealthy] classes. Nowadays people prefer to give gifts instead of money. In families which still follow the old customs, and give nu?uuṭ, it is no longer given in the presence of the guests.

النقوظ فى الافـــــراح

WEDDING PRESENTS

النقطة أو النقوظ هنا مقصود بيها المبلغ اللى بيقدّمه واحد من معازيم الفرح كهديه للعروسين بمناسبة الجواز . ودى عادته قديمه لسه مألوفه فى الارياف والنقطة بتندفع قدام الناس . والمبلغ دا بيحل محل الهديه وبيحتبر دين لازم يترد فى مناسبه مماثله ويبقى النقوظ فى حاله دى اجبارى واذا ما تردّش يبقى عيب .

عادة النقوظ بطلت تقريبا فى المدن وبين الطبقات المتوسطه والغنيه بصفه خاصه . دلوقت الناس بتفضّل انها تقدّم هدايا بدل فلوس . فى العائلات اللى لسه بتتبع التقاليد القديمه وبتقدّم نقوظ ، النقوظ دا ما بيتعطش قدام الناس دلوقت .

والمبلغ اللى بيتجمع من النقوظ بيبقى كبير فى بعض الأحيان وبيحقق مساعده كبيره للعروسين .

فى بعض الحالات تلاقى المدعوين يتنافسوا فى تقديم النقوظ مش بس للعروسين ، وانما كمان للرقاصه اللى بتحيى الفرح . والمنافسه بيبقى مقصود بيها التباهى بالغنى والتعبير فى نفس الوقت عن الإعجاب بالرقاصه . وعشان كذا فيه رقاصات بيحيوا حفلات جواز من غير ما يخذوا أجر من عيلة الحريس أو العروسه وبيكتفوا بالمبلغ اللى يجمعه من النقوظ .

BIRTH AND THE SEVENTH DAY CELEBRATION

When the time to give birth comes, the middle-class Egyptian woman prefers that it take place under the supervision of a doctor [man or woman] at home or in a hospital. The prevailing trend nowadays is for the birth to take place in a hospital. Sometimes birth takes place at home with the assistance of a registered nurse [R.N.] or a practical nurse [L.P.N.], and in this case the nurse is assisted either by the mother, a maternal aunt, or any female relative [of the woman in labor].

Birth in the countryside, in particular among the lower class, takes place with the assistance of a midwife. However, nowadays most of the women of this class go to the health unit and remain under the supervision of the doctor [man or woman] or the registered nurse until the time of birth. All these services are free.

saabiŋ yoom ilwilaada
 bititŋimil filŋaada hafla ismaha
 ssubuuŋ , ya imma filmustašfa
 iza kaanit ilŋumm lissa ma
 xaŋagitš min ilmustašfa , ya
 imma filbeet iza kaanit ilŋumm
 ɣawwaŋit . wilhafla di biyiŋhaɣa
 lŋahl wilŋašdiqaa? ilŋuɣayyibiin
 wiŋawladhūm liŋann issitt ilwalda
 yihiŋmaha ŋawi huɣuuɣ akbaɣ ŋadad
 mumkin min ilŋawlaad wilbanaat
 iŋŋuɣayyariin . wiŋeelit issitt
 ilwalda bitŋaddim muɣaat
 wiŋlabbis , wiŋaŋaat bundu?
 wilooz . wiŋyibŋa filŋooɣa
 ŋiniyya ŋaleeha ŋulla miŋawwaŋa
 min ilfuxxaar iza kaanit
 ilmaŋluuda bint , wiŋabrii? iza
 kaan ilmaŋluud walad.

haflit issubuuŋ ŋibaarɣa
 ŋan inn ilŋumm timšī filŋooɣa
 sawaa? filbeet aw ilmustašfa
 ŋayla lmaŋluud aw ilmaŋluuda
 wiŋimšī waɣaaha lŋawlaad
 wilbanaat iŋŋuɣayyariin , awlaad
 ilmaɣŋuwwiin , ŋayliin ŋamŋ
 miŋwallaŋ . biŋkuun fihiŋ waŋda
 filŋeela aw ŋadiiqa lilŋeela
 tiŋanni ŋinwit issubuuŋ :
 "biɣalaatak , biɣalaatak
 haŋa? dahab fiwdanaatak ."
 wiŋŋuul naŋaayiŋ ilmaŋluud zayy :
 "ismaŋ kalaam ummak , wiŋmaŋ
 kalaam abuuk ."

On the seventh day after
 the birth, a celebration called
e-l-subuuŋ is usually held,
 either in the hospital if the
 mother has not yet been dis-
 charged, or at home if she
 has. This party is attended
 by the family and close friends
 and their children because the
 new mother is very concerned
 that the greatest possible num-
 ber of young boys and girls
 attend. The family of the
 mother presents a hot drink
 /muɣaat/ and candy and some-
 times nuts [hazelnuts and al-
 monds]. In the room there is
 a tray on which there is a
 decorated clay jug if the new-
 born is a girl or a clay pit-
 cher if the new-born is a boy.

The subuuŋ celebration
 consists of the mother walking
 around the room either at home
 or in the hospital carrying
 the infant, and the young boys
 and girls, the children of the
 guests, walking behind her car-
 rying lit candles. One of the
 women of the family or a female
 friend of the family sings the
subuuŋ song, "biɣalaatak ,
biɣalaatak , golden earrings
 in your ears." Then she gives
 some advice to the infant, such as
 "obey your mother and your father."

الولادة والسبوع

BIRTH AND THE SEVENTH DAY CELEBRATION

الست المصريه من الطبقة المتوسطة ، لما بييجى ميحاد الولاده بتفضّل انها تتم بإشراف دكتور أو دكتوراه فى البيت أو فى المستشفى . والاتجاه الغالب دلوقت أن الولاده تحصل فى المستشفى . واهيانا بتتم الولاده فى البيت بمعرفة حكيمه أو ممرضه ، وفى الحاله دى بتساعد الحكيمه يا اما الام او الخاله أو واحده قريبه .

الولاده فى الارياف بالنسبه للطبقات الفقيره بتتم بواسطة دايه ، وان كان معظم ستات الطبقة دى دلوقت بيروحوا الوحده الصحيه ويفضلوا تحت اشراف الدكتور أو الدكتوراه أو الحكيمه لغاية ميحاد الولاده . ودا كله مجانا .

سابع يوم الولاده بتتعمل فى العاده حفله اسمها السبوع ، يا اما فى المستشفى اذا كانت الأم لسه ما خرجتش من المستشفى ، يا اما فى البيت اذا كانت الام روحت . والحفله دى بيحضرها الاهل والاصدقاء القريبين وأولادهم لان الست الوالده يهملها قوى حضور أكبر عدد ممكن من الأولاد والبنات الصغيرين وعيلة الست الوالده بتقدم مغات وملبس ، وساعات بندق ولوز . وبيبقى فى الأوضه صينيه عليها قلّه مزوّقه من الفخار اذا كانت المولوده بنت ، وأهريق اذا كان المولود ولد .

حفلة السبوع عبارته عن ان الأم تمشى فى الأوضه سواء فى البيت أو المستشفى شايله المولود أو المولوده ويمشى وراها الأولاد والبنات الصغيرين أولاد المدعوين ، شالين شمع مولّع . وبيكون فيه واحده من العيله او صديقه للعيله تغنى غنوة السبوع : " برجالاك ، برجالاك ، حلق دهب فى وداناتك " . وتقول نصايح للمولود زى : " اسمع كلام أمك . وأسمع كلام أبوك " .

/xalaf ilbanaat/BIRTH OF GIRLS

xalaf iṣṣubyaan fimaṣr
 mufaḡḡal biṣifa ṣamma ṣan xalaf
 ilbanaat . wifilʔaryaaf lamma
 lʔabb yxallif walad biyitnaada
 baṣd kida biʔism "abu fulaan"
 wilʔumm bititnaada "umm fulaan ."

wilfaḡha bilwalad sababha
 inn ilṣaaʔilaat firriif
 bititbaaha bṣuzwitha : ya imma
 byinaaha ya imma bgahha ya imma
 bkatriit riggalitha . wida
 ṭabṣan bilʔiḡaafa ila fikrit
 inn ilwalad binnisba lilṣeela
 firriif maṣdar lizyaada gdiida
 fiddaxl , laakin ilbint
 maʔuddamhaaṣ illa lgawaaz .

ilguhuud illi btubzal
 dilwaʔt fmaṣr lmaḡw ilʔummiyya
 firriif bitxaffif ila ḡadd
 kbiir min tafḡiil xalaf
 iṣṣubyaan .

dilwaʔt ilbanaat zayy
 ilwilaad filʔaryaaf wifilmudun

The birth of boys in Egypt is generally preferred to the birth of girls. In the countryside, when a father has a boy he is called after that "father of so-and-so" and the mother is called "mother of so-and-so."

The reason for the happiness with [having] sons is that families in the countryside take pride in their influence [power] which is manifested in wealth, rank or the number of their men. This is of course in addition to the idea that the boy represents to the family in the countryside the source of an increase in income, but the girl has only marriage to look forward to.

The efforts which are now being exerted in Egypt to wipe out illiteracy in the countryside are lessening the [phenomenon of] preference for sons [over daughters].

Nowadays girls are like [equal to] boys in the country-

wiṣala gamiif ilmustawayaat ,
kulluhum biyruuḥu lmadrasa
lʔibtidaʔiyya lamma yibʔa
ṣumḥum sitt sniin .

ilbanaat dilwaʔt nisbithum
murtafiṣa fgamiif maṣaahil
ittatliim min ilʔibtidaaʔi
liyaayit idduktoraaḥ . wifiih
sittaat aṣḡaaʔ fimaglis iṣṣaṣb
wifmaglis ilwuzara , wida ṭabṣan
yeer ilmiʔaat min issittaat illi
byiṣṭayalu muḥamiyaat widakatra
wimuhandisaat , wifiih ṣadad
kibiir min asadzit ilgamiṣaat
wilṣumada sittaat .

issitt ilmaṣriyya
bitistaṣiid baṣḡ ilḥuʔuuʔ illi
kaanit laha ftariix maṣr ilʔadiim
lamma kaanit laha nafs ḥuʔuuʔ
irṭaagil , witiṣḥad bikida
lmaxṭuṭaat wilʔasaar ilʔadiima .
wittariix biyihki inn ḥukkaam
maṣr kaan benhum ṣadad min
issittaat zayy kilyopatra
whaṣṣipsuut wiṣagarit idduṣr .

side and in the cities and at
all levels [of society]; they
all go to primary school when
they are six years old.

The percentage of girls
in all stages of education is
high nowadays, from primary
school to doctoral [programs].
There are women members in the
National Assembly [maglis
el-shaṣb] and in the Cabinet,
and this, of course, is in
addition to the hundreds of
women who are practicing law-
yers, doctors and engineers,
and there are a great number
of women university professors
and deans.

The Egyptian woman is re-
gaining some of the rights
which she had in the ancient
history of Egypt, when she had
the same rights as men. The
ancient manuscripts and monu-
ments testify to that. Histo-
ry tells [us] that among the
rulers of Egypt were a number
of women, like Cleopatra,
Hatshepsut and Shagarit El-
Durr.

خلف البنات

THE BIRTH OF GIRLS

خلف الصبيان فى مصر مفضل بصفه عامه عن خلف البنات . وفى الأرياف
لما الأب يخلف ولد بيتنادى بعد كذا باسم " ابو فلان " والأم بيتنادى " أم
فلان " .

والفرحه بالولد سببها ان العائلات فى الريف بيتهاى بحزوتها :
يااما بغناها يااما بجاهها يااما بكثرة رجالاتها . ودا طبعا بالاضافه
الى فكرة ان الولد بالنسبه للعيله فى الريف مصدر لزياده جديده فى الدخل
لكن البنت ما قدمهاش الا الجواز .

الجهود اللى بتبذل دلوقت فى مصر لمحو الاميه فى الريف بتخفف الى حد
كبير من تفضيل خلف الصبيان .

دلوقت البنات زى الاولاد فى الارياف وفى المدن وعلى جميع المستويات
كلهم بيروحوا المدرسه الابتدائيه لما يبقى عمرهم ست سنين .

البنات دلوقت نسبتهم مرتفعه فى جميع مراحل التعليم من الابتدائى
لغاية الدكتوراه . وفيه ستات اعضاء فى مجلس الشعب وفى مجلس الوزراء ،
ودا طبعا غير المثات من الستات اللى بيشغلوا محاميات ودكاتره ومهندسات
وفيه عدد كبير من اساتذة الجامعات والعمداء ستات .

الست المصريه بتستعيد بعض الحقوق اللى كانت لها فى تاريخ مصر القديم
لما كانت لها نفس حقوق الرجل ، وتشهد بكذا المخطوطات والآثار القديمه .
والتاريخ بيحكى ان حكام مصر كان بينهم عدد من الستات زى كليوباتره
وحشيشوت وشجرة الدر .

/issittaat/WOMEN

maks mullar , ilʕaalim
 ilʕingiliizi , katab inn mafiiʕ
 ʕaʕb filʕaalam ilʕadiim aw
 ilʕaalam ilʕadiis ʕaʕa ssitt
 makaana zayy ilmakaana Ili kaanit
 bititmattaʕ biiha fʕaʕr qudammaʕ
 ilmaʕriyyiin . irrisuum illi ʕala
 lʕasaar ilmaʕriyya lʕadiima
 bitʕakkid ilʕaʕiiʕa di wbitwarri
 inn ʕʕuuʕ issitt filmugtamaʕ
 kaanit zayy ʕʕuuʕ iʕraaʕil .

ʕuwaʕha ʕala lʕasaar
 wilmaʕaabid bitbayyinha
 maʕya fiʕʕawaaris wibitbiis
 witiʕtiri wiʕinnaha kaanit markaz
 ihtimaam ilmugtamaʕ . wifbaʕd
 ilmaʕʕuʕaat ilfirʕoniyya
 ilʕadiima fiih ʕuʕuud gawaaz
 fiiha taʕahhud min izzoog
 biʕʕaaʕa lizzooga . wilmiʕaas
 kaan biyitniʕil min ilʕumm
 lilbint .

baʕd quʕuun ʕawiila min
 ittaʕaxxur wilgahl illi nʕakas
 ʕala ʕriʕgaala wissittaat fimaʕr
 bsabab ʕuhuud ilʕiʕtilaal
 ilʕagnabi , badaʕit issitt
 ilmaʕriyya tistaridd baʕd ʕʕuʕha

Max F. Müller, the English scholar, wrote that there is no people in the ancient or modern world who gave women a position like that which they enjoyed during the ancient Egyptian period. The drawings on the ancient Egyptian monuments confirm this fact and show that the rights of women were equal to those of men.

Pictures of women on the monuments and temples show them walking in the streets, selling and buying, and [show] that they were important [the center of concern] in the society. In some ancient Pharaonic manuscripts there are marriage contracts in which the husband made a commitment to obey his wife, and inheritances were passed from the mother to the daughter.

After many centuries of backwardness and ignorance which were reflected by men and women in Egypt as a result of the periods of foreign occupation, Egyptian women have be-

lʔadiima . rifaʔaʔa ʔaafiʔ
 iʔʔahʔaawi ʔaaʔid innahda
 lfikriyya lfadiisa fmaʔr kaan min
 awaaʔil illi naadu btaʔliim
 ilbanaat witʔassar bidaʔwitu
 šʕeex mihammad ʕabdu , wimin
 baʕdu ʔaasim amiin illi
 byuʕtabar muharrir ilmaʔʔa
 ilmaʔriyya .

dilwaʔt issitt ilmaʔriyya
 bititwalla lmanaʕib ilmuxtalifa
 fkaafit ilmagaalat wibtaaxud nafs
 agr ʔʔaagil liʔannaha bitʔaddi
 nafs ilʕamal .

muʕzam guhuud ilgamaʕiyyaat
 innisaʕiyya fmaʔr dilwaʔt
 muwaggaha lʔafʕ mustawa ssittaat
 ilʔigtimaʕi wissaqaafi wilʕilmi
 wʔiʕʔakhum finahdiʔ ilmugtamaʕ .

maʔr iʕʔarakit biwafd kbiir
 fimuʔtamaʔ ilmaʔʔa lʕaalami lli
 nʕaqad filmaksiik sanat alf
 wtusʕumiyya xamsa wsabʕiin .

gun to reclaim some of their
 ancient rights. Rifa'a Raafi'
El-Tahtawi, the pioneer of the
 modern intellectual movement,
 was one of the first to call
 for the education of girls, and
Sheikh Mohammad Abdu was influ-
 enced by his ideas. After him
 [came] Qasim Amin who is consid-
 ered the liberator of Egyptian
 women.

Nowadays Egyptian women
 are assuming various positions
 in all fields and earn the same
 wages as men because they do
 the same work.

Most of the efforts of the
 women's societies in Egypt are
 now directed toward raising the
 social, cultural and educational
 level of women, and involving
 them in the development of
 society.

Egypt participated with a
 large delegation in the Inter-
 national Women's [Year] Confer-
 ence which was held in Mexico
 in 1975.

الستات

WOMEN

ماكس مولر ، العالم الانجليزى، كتب ان مافيش شعب فى العالم القديم
أو العالم الحديث عطى الست مكانه زي المكانه اللى كانت بتتمتع بيها فى
عصر قدماء المصريين . الرسوم اللى على الآثار المصريه القديمه
بتأكد الحقيقه دي وبتورى أن حقوق الست فى المجتمع كانت
زي حقوق الراجل .

صورها على الآثار والمعابد بتهينها ماشيه فى الشوارع وبتبيع وبتشتري
وانها كانت مركز اهتمام المجتمع . وفى بعض المخطوطات الفرعونييه القديمه
فيه عقود جواز فيها تعهد من الزوج بالطاعه للزوجه . والميراث كان
بيتنقل من الأم للبت .

بعد قرون طويله من التأخر والجهل اللى انعكس على الرجاله والستات
فى مصر بسبب عهود الاحتلال الأجنبى بدأت الست المصريه تسترد بعض حقوقها
القديمه . رفاعه رافع الطهطاوى راشد النهضه الفكرية الحديثه فى مصر كان من
أوائل اللى نادوا بتعليم البنات وتأثر بدعوته الشيخ محمد عبده ، ومن
بعده قاسم أمين اللى بيعتبر محرر المرأة المصريه .

دلوقة الست المصريه بتتولى المناصب المختلفه فى كافة المجالات
وبتأخذ نفس أجر الراجل لانها بتأدى نفس العمل .
معظم جهود الجمعيات النسائية فى مصر دلوقت موجه لرفع مستوى الستات
الأجتماعى والثقافى والعلمى واشراكهم فى نهضة المجتمع .
مصر اشتركت بوفد كبير فى مؤتمر المرأة العالمى اللى انعقد فى
المكسيك سنة الف وتسع ميه خمس وسبعين .

/ilʔaʔfaal/

CHILDREN

ilʔumm ilmaʃriyya min
aktaʃ ilʔummahaat filʔaalam
riʔayatan ilʔaʔfalha · wiʔʔiʔiʔi
fiʔusʔa faʔiira aw mutawaʃʃiʔa
aw ʔanliyya bliʔtmattaʃ biʔaʔf
wiʔanaan min saaʔit ma
byitwilid liʔaayit ma
yikbaʃ .

ilʔumm ilmaʃriyya
bitibʔa haʔliʃa ʔala innaha
tiʔaʔdaʃ aʔfalha wimaʔhibbiʃ
tiddiihum laban ʃinaaʔi illa
iza ddoktooʃ aʃaar ʔaleeha
bkida , ʔaʃni lamma ykuun
labanha masalan miʃ muʔazzi
kfaaya liʔʔiʔiʔi .

ilʔumm ilmaʃriyya bitfaʔdal
innaha tiʔʔa aʔfalha binaʔsaha
wimabitsibhumʃ liʃʃaʔʔalaat .
wiza kaanit bitiʃʔaʔal
faʔummaha filʔaalib bitibʔa
sakna mʔaaha witaaxud balha
min ilʔaʔfaal fiʔyabha . aw
iza kaan daxl ilʔusʔa kbiir
biyibʔa ʔandaha daada
ʔaʃni muʔabbiyyit aʔfaal .

fiih ʔadad kibiir min
ilʔusʔa ilmaʃriyya lamma

The Egyptian mother is one
of the most caring towards her
children among all the mothers
[in the world]. A child of a
poor, middle class or rich fam-
ily enjoys affection and sympa-
thy from the moment of his birth
until he grows up.

The Egyptian mother takes
[great] care to feed her child-
ren natural [breast] milk; she
does not like to give [them]
formula [artificial] milk unless
the doctor advises her to do so,
if, for instance, her milk is
not nourishing enough for the
child.

The Egyptian mother prefers
to take care of her children
herself, and does not leave them
with maids. If she is employed
[a working mother], then quite
often her mother lives with her,
and takes care of the children
when she is away. If the family
has a large income, they can af-
ford a dada or a nursemaid
[nanny].

A great number of Egyptian
families take their children

yṛuufu ziyaara liʔarayibhum
aw aṣḍiqaʔhum biyaxdu
aṭfalhum maṣaahum wiṣṣuusan
lamma maykunš ʔanduhum daada .
wiʔaḥyaanan yaxdu lʔaṭfaal
widdaada kamaan ; wida sababu
inn ilʔumm ilmaṣriyya tiḥibb
inn aṭfalha yibʔu dayman
ʔuṣayyibiin minha witaḥt
naṣarha bistimraar .

issitt ilmaṣriyya
bitiḥtafiṣ biʔismaha wiʔism
walidha baṣd ilgawaaz
wimataxudš - zayy ittaqliid
ilyarbi - ism izzoog . yaʔni
"samya ḥilmi" - masalan -
yifdal ismaha "samya ḥilmi"
ṭuul ḥayatha ʔabl ilgawaaz
wibaṣd ilgawaaz . baṣd
ilgawaaz lamma tiʔaddim
nafsaha linnaas tiʔuul "ana
samya ḥilmi ḥaram ilʔustaaz
fulaan ilfulaani ," witizkur
ism gozha .

filʔawṣaaṭ iṣṣaṣbiyya
lamma ssitt tixallif walad ,
ilṣeela wilgiraan wilmaṣaarif
wilʔaṣḍiqaʔ yibtidu yinaduuha
"umm fulaan" illi huwwa ism
ibnaha wimaḥaddiṣ yinadiiha
baṣd kida bʔismaha lʔaṣli .
wida yiwarriina ʔadd eeh
faḥit ilʔumm biʔibnaha .

with them when they visit with
their relatives or friends, es-
pecially if they do not have a
dada [nanny]. Sometimes they
[the families] take the children
as well as the dada [nanny];
this is because the Egyptian
mother always likes to have her
children close to her [and in
sight].

The Egyptian woman keeps
her maiden name and her father's
name after marriage. She does
not take - as in the Western
tradition - her husband's name.
For example, "Samya Helmy" con-
tinues to use the name "Samya
Helmy" [all her life] both before
and after marrying. After mar-
riage, when she introduces her-
self to people, she says: "I am
Samya Helmy, the wife of Mr. So-
and-So," and she mentions the
name of her husband.

When a woman of the popular
[lower] classes gives birth to
a boy, the family, the neigh-
bors, the acquaintances, and the
friends begin to call her the
"mother of so-and-so," which is
the name of her son; nobody
calls her by her original
[first] name. This shows us the
happiness of a mother at the
birth of a son.

ilʔaʔfaal biyitʔawwidu
min iʃʃiʔar innuhum yihtirimu
wiyismaʔu kalaam illi akbaʔ
minhum . wiʔaʃaan kida lamma
yikbaʔu wiyibʔa lwaahid minhum
ʔandu sabaʔʔaaʃaʔ tamanʔaaʃaʔ
sana mabyiʔmilʃ ayy maʃaakil
liwaldeeh . mafiiʃ fimaʃr
ilmaʃaakil ilmaʔruufa fʔamerika
min ilʔawlaad wilbanaat illi
fissinn da .

iʃʃabb ilmaʃri biyiʔtamid
ʔala waldeeh aktaʔ min
ilʔamriiki lli fsinnu wibyifʔal
yaaxud maʃruuf min abuu
liyaayit lamma yitxaʔraʔ
wiyiʃʔaʔal .

illaban wizzabaadi
lmunaasib liʔaki ilʔaʔfaal
mutawaffir fimaʃr wiʔxiʃ .
wiʔabʔan ilxuʔaaʔ wilfakha
ʔʔaaʔa wistixdaam ilxalʔaʔ
ilkahʔabaaʔi biyxalli
ʔamaliyyit taʔqiir aki
ilʔaʔfaal ʔamaliyya sahla .

ilhuʃuul ʔala daada
binnisba liʔusʔa amrikiyya
ʔandaha aʔfaal wiʔatqiim fimaʃr
sana aw aktaʔ miʃ muʃkila .
fiih makaatib liʃʃayʔalaat
widdadaat yumkin ilʔittiʃaal
biiha widi tixtaaʔ liʔusʔa
iddaada ilmaʔluuba illi
ʔandaha xibʔa saabiqa

From the time of their early
childhood, children are ac-
customed to respecting and obey-
ing the [words of] their elders.
For this reason, when they reach
the age of [either] seventeen
[or] eighteen [years old], they
do not cause any problems for
their parents. Egypt does not
face the kinds of problems found
in America among the boys and
girls of this age group.

The Egyptian youth depends
upon his parents more than does
the American youth of the same
age. He depends on his father
for his pocket money until he
graduates and finds a job.

Milk and yogurt suitable
for feeding children are avail-
able and inexpensive in Egypt.
Of course, fresh vegetables and
fruits and the use of the elec-
tric blender make the prepara-
tion of children's food an easy
process.

An American family with
children which is staying in
Egypt a year or more will find
no problem in hiring a dada
[nanny]. There are [employ-
ment] offices for maids and
dadas that one can contact; they
[the employment offices] choose
the [needed] dada for the

wimaŕŕuufa liilmaktab witkuun
iŕtayalit ʔabl kida ſand usaŕ
amrikiyya witiŕŕaf ingiliizi .

illi ſandu minkum aṭfaal
wibiyfakkaŕ yiŕuuḥ maŕŕ
yiṭmaʔinn inn aṭfaalu ḥaylaaʔu
riſaaya tamma min gamiiſ
innawaahi , wiḥaylaaʔi
maŕŕiyyiin kitilr ḥayiſzimuuḥ
ſala lʔada aw ilſaſa wiyʔuluulu
"haat aṭfaalak maſaak" wiŕŕuuſan
lamma ykuun humma ſanduhum
aṭfaal .

* family, a dada who has previous
* experience, who is known by the
* [employment] office, who has
* worked before with American fa-
* milies, and who knows English.
*

* If [any one of] you goes to
* Egypt with your children, you
* can rest assured that your
* children will receive excellent
* care [in every respect]. You
* will find many Egyptians who
* will invite you for lunch or for
* dinner, saying to you: "Bring
* your children with you," espec-
* ially if they have children
* themselves.
*

الاطفال

CHILDREN

الام المصريه من اكثر الامهات فى العالم رعايه لاطفالها . والطفل فى اسره فقيره او متوسطه او غنيه بيتمتع بحطف وحنان من ساعه ما يتولد لغايه ما يكبر .

الام المصريه بتبقى حريصه على انها ترضع اطفالها لبن طبيعى وما تحبش تديهم لبن صناعى الا اذا الدكتور اشار عليها بكدا ، يعنى لما يكون لبنها مثلا مش مغذى كفايه للطفل .

الام المصريه بتفضل انها ترعى اطفالها بنفسها وما تسبهموش للشغالات ، واذا كانت بتشتغل فامها فى الغالب بتبقى ساكنه معاها وتأخذ بالها من الاطفال فى غياها . او اذا كان دخل الاسره كبير بيتبقى عندها داه ، يعنى مربية اطفال . فيه عدد كبير من الاسر المصريه لما يروحوا زياره لقرايبهم او اصداقاهم ياتخدوا اطفالهم معاها وخصوصا لما ما يكونش عندهم داه . واحيانا ياتخدوا الاطفال والداه كمان - ودا سبه ان الام المصريه تحب ان اطفالها يبقوا دايما قريبين منها وتحت نظرها باستمرار .

الست المصريه بتحتفظ باسمها واسم والدها بعد الجواز وما تاخذش - زى التقليد الغربى - اسم الزوج . يعنى " ساميه حلمى " - مثلا - يفضل اسمها " ساميه حلمى " طول حياتها قبل الجواز وبعد الجواز . بعد الجواز لما تقدم نفسها للناس تقول " انا ساميه حلمى حرم الاستاذ فلان الفلانى " وتذكر اسم جوزها .

فى الاوساط الشعبيه لما الست تخلف ولد ، الحيله والجيران والمعارف والاصداق بيتدوا ينادوها " ام فلان " اللى هو اسم ابنها وما حدش يناديها بعد كدا باسمها الاصلى . ودا يورينا قد ايه فرحة الام بابنها .

الاطفال بيتحدوا من الصغر انهم يحترموا ويسمعوا كلام اللى اكبر

منهم • وعشان كدا لما يكبروا ويبقى الواحد منهم عنده سبتاشر تمتاشر سنه
 ما بيعملش اى مشاكل لوالديه • مافيش فى مصر المشاكل المعروفة فى امريكا
 من الاولاد والبنات اللى فى السن دا •
 الشاب المصرى بيعتمد على والديه اكثر من الامريكى اللى فى سنه
 ويفضل ياخذ مصروف من ابوه لغاية لما يتخرج ويشغل •
 اللبن والزبادى المناسب لكل الاطفال متوفر فى مصر ورخيص • وطبعاً
 الخضار والفاكهه الطازجه واستخدام الخلاط الكهربائى بيخلى عملية تحضير اكل
 الاطفال عمليه سهله •
 الحصول على راده بالنسبه لاسره امريكيه عندها اطفال وحتقيم فى مصر
 سنه او اكثر مش مشكله • فيه مكاتب للشغلات والدادات يمكن الاتصال بيها ودى
 تختار لاسره الداده المطلوبه اللى عندها خبره سابقه ومعروفه للمكتب وتكون
 اشتغلت قبل كدا عند اسر امريكيه وتعرف انجليزى •
 اللى عنده منكم اطفال وبيذكر يروح مصر يطمئن ان اطفاله حياقوا
 رعايه تامه من جميع النواحي ، وديلاقى مصريين كتير حيزمونه على الغداء او
 الحساء ويقولوا له "هات اطفالك معاك" وخصوصا لما يكون هم عندهم اطفال •

/ilʔaʔaaba lʔaaʔiliyya/FAMILY RELATIONS

"ʔammi fulaan" di ʔbaaʔa
 tismaʔha ktiir fimaʔr . iwʔa
 tiftikir inn maʔnaaha inn fulaan
 da axu waalid iʃʃaxʃ illi biyʔuul
 ilʔibaaʔa . mumkin ʔawi innu
 yibʔa bn ʔamm waldu , aw gooz
 xaltu , aw gooz ʔammitu ,
 wimumkin innuhum maykunuus
 ʔaʔaayib aw nasaayib xaaliʃ ,
 wiykuun fulaan da ʃadiiʔ liwaldu .
 kull dool biyusʔabaʔu fmaʔaam
 ilʔamm . wʔaʃaan kida , min baab
 ilʔiftiʔaam lamma lwaahid
 yitkallim ʔanhum biyʔuul ʔala
 kull waahid minhum innu "ʔammu ."
 "xaali fulaan" mumkin yibʔa
 maʔʃuud biiha axu ilʔumm aw ibn
 ʔamm ilʔumm aw ibn xalitha .

lamma lwaahid yitkallim
 ʔan baaʔi lʔaʔaayib
 winnasaayib fimaʔr biyibʔa hasab
 ʔilaaqit ilʔaʔaaba aw innasab .
 yaʔni tʔuul fulaan ibn ʔammi aw
 fulaan gooz uxti aw fulaana

"My [paternal] uncle So-and-
 So" is a phrase which you hear
 often in Egypt. You must not as-
 sume that it means that this
 person is the brother of the
 father of the person who is us-
 ing the phrase. It is very pos-
 sible that he is his father's
 [paternal] cousin, or his ma-
 ternal or paternal aunt's hus-
 band, or it is possible that they
 aren't relatives or in-laws at
 all, but Mr. So-and-So is a friend
 of his [the speaker's] father.
 All of these are considered
 of the [same] rank as the
 [paternal] uncle. For this
 reason, it is [considered] re-
 spectful when one talks about
 them to call each one his
 "uncle." "My [maternal] uncle
 So-and-So" may mean the mother's
 brother or her [paternal or
 maternal] cousin.

When one [in Egypt] speaks
 of the rest of the relatives
 and in-laws, it is according
 to the type of relationship
 [by blood or marriage]. I.e.,
 you say So-and-So is my

mṛaāt ibn ṣammi ila aaxirihi .

ilmaṣriyyiin biyiṣtibiru
 lʔaṣaayib winnasaayib kulluhum
 ṣeela waḥda . wzayy ma ʔulna
 ʔabl kida kull waahid biyḥiss
 bʔinn ṣaleeh iltizaam binnisba
 littaani wibyigtimiṣu kulluhum
 taʔriiban filʔaṣraah wilmayaatim
 liʔann kull waahid minhum
 biyiṣtibiṛ da waagib ṣaleeh
 laazim yuʔuum bih . yaṣni kull
 faṛd min aṣraad ilṣeela laazim
 yiḥdaṛ ilmayaatim min nafsu ,
 wiyitṣizim fiʔaṣraḥha .

* [paternal] cousin, or my sis-
 * ter's husband or my [paternal]
 * cousin's wife, etc.
 *

* The Egyptians consider
 * all the [blood] relatives and
 * in-laws as one family. As we
 * said before, every individual
 * feels an obligation with re-
 * spect to the other and almost
 * all of them gather at weddings
 * and funerals, because each one
 * of them considers this a duty
 * which he must perform. That
 * is, every member of the family
 * must attend the funerals of
 * his own accord and consider
 * himself invited to the family
 * weddings.
 *

القرايه العائليه

FAMILY RELATIONS

" عمى فلان " دى عبارته تسمعا كثير فى مصر . أوعى تفتكر
 ان معناها ان فلان دا أخو والد الشخص اللى بيقول العباره . ممكن قوى
 انه بيقى ابن عم والده ، أو جوز خالته ، أو جوز عمته ، وممكن
 انهم مايكونوش قرايب أو نسايب خالص ، ويكون فلان دا صديق لوالده . كل
 دول بيعتبروا فى مقام العم . وعشان كذا من باب الاحترام لما الواحد
 يتكلم عندهم بيقول على كل واحد منهم أنه " عمه " . " خالى فلان " ممكن
 بيقى مقصود بيها أخو الأم أو ابن عم الأم أو ابن خالتها .
 لما الواحد يتكلم عن باقى القرايب والنسايب فى مصر بيقى حسب
 علاقة القرايه أو النسب . يعنى تقول فلان ابن عمى أو فلان جوز اختى أو فلانه
 مرات ابن عمى الى آخره .
 المصريين بيعتبروا القرايب والنسايب كلهم عيله واحده . وزى
 ما قلنا قبل كذا كل واحد بيعتبر بآن عليه التزام بالنسبه للتانى وبيجتمعوا
 كلهم تقريبا فى الافراح والمياتم لان كل واحد منهم بيعتبر دا واجب عليه
 لازم يقوم بيه . يعنى كل فرد من أفراد العيله لازم يحضر المياتم من
 نفسه ويتحزم فى افراحها .

/ramadaan/

ramadaan huwwa taasiŋ šahr
fiŋsana lhiŋriyya , whuwwa šahr
iŋŋsiyaam filiŋaalam ilʔislaami .
iŋŋsaayim fiŋramadaan laazim
yimtiniŋ ŋan ilʔaki wiŋšurḅ
wittadxiin min šuruuʔ iŋŋsams
liyḡubha ŋuul ayyaam iŋŋšahr .

šuhuur iŋsana lhiŋriyya
bitibʔa saŋaat tiŋŋa wŋiŋriin
yoom wiŋaŋaat talatiin yoom ḡasab
ḡuʔyit hilaal iŋŋšahr . ŋaŋaan
kida yoom awwal ramadaan
mabyibʔaaŋ maŋḡuuf bittahdiid
illa baŋd ilʔiŋtifaal biḡuʔyit
ilhilaal illi byiŋmilu lʔazḡar
baŋd ḡalaat ilŋiŋa yoom tiŋŋa
wŋiŋriin ŋaŋbaan . wiŋaŋbaan
huwwa ŋšahr illi ʔabl ramadaan
ŋala ŋuul .

iŋa sabatit iḡḡuʔya fmaŋḡr
aw fi ayy balad islaami byiḡlaŋ
bayaan rasmi yḡaddid awwil
ramadaan wiḡdaayit iŋŋsiyaam .

THE MONTH OF RAMADAN

*Ramadan is the ninth
month of the Islamic [Hegira]
year, and it is the month of
fasting in the Islamic world.
The fasting person during
Ramadan should abstain from
eating, drinking and smoking
from sunrise to sunset every
day of the month.*

*The months of the Hegira
year are sometimes twenty-nine
days and sometimes thirty days
[long], depending on the ap-
pearance of the new moon. For
this reason, the first day of
Ramadan is not known precisely
until after the celebration of
the appearance of the new moon
which is carried out by Al-
Azhar after the evening
prayer [ḡalat el-isha] on the
twenty-ninth day of Shaban.
Shaban is the month which comes
right before Ramadan.*

*If the new moon is sighted
in Egypt or in any Islamic
country, an official statement
is issued to announce the
first [day] of Ramadan and the
beginning of the fast.*

Generated on 2024-12-09 20:51 GMT / https://hdl.handle.net/2027/mdp.39015031297883
Open Access / http://www.hathitrust.org/access_use#oa

ṛamaḡaan luh ṣadaatu
wtaʔaliidu lli bitxalliih
muxtaliṣ ṣan ayy ṣahṛ fiṣṣana
wiṥhiṣ bihiha winta fmaṣṛ .
awwalan : iṣṣuyl filmaṣaaliḥ
ilḥukumiyya wilmadaaris biyibʔa
min ṣaṣṛa ṣṣubḥ litneen baṣḍ
iḍḍuḥṛ . saaniyan : niṣaam
ilʔakl biyitṣayyaṛ . biyibʔa
fihih akliteen bass . waḥḍa
ḥawaali ṣṣaaṣa tneen ṣabaahān
wibiṣṣammuuḥa ṣṣuḥuṛ . wiʔaklit
iṣṣuḥuṛ laazim titimm ʔabl
ṣuṛuuʔ iṣṣams .

ilʔakla ttanya bitibʔa baṣḍ
ṣuṛuub iṣṣams mubaaṣaratan
wismaha lfiṥaaṛ . yaṣni lamma
ḥadd yiṣzimak ṣala lfiṥaaṛ
fibeetu ṛamaḡaan yibʔa maṣna kida
innak ḥataakul ṣandu saaṣit
ilṣuṛuub biṣṣabṭ .

filmudun ilkiḥiira byiḍṛab
madfaṣ filahṣit ilṣuṛuub ṣaṣaan
innaas yibtidu lʔakl . wiṣooṭ
ilmadfaṣ biyitṣaaṣ fiṛṛadyu
wittilifizyoon . lamma tiṣmaṣ
waahid fiṛamaḡaan biyisʔal
"ilmadfaṣ ṣala kaam inniḥarḍa ?"
yibʔa ṣaayiz yiṣṛaf ḥayiftaṛ
biṣṣabṭ iṣṣaaṣa kaam .

*
* *Ramadan* has its own cus-
*
* toms and traditions which make
*
* it different from any [other]
*
* month of the year, and you
*
* feel this when you are in
*
* Egypt. First: work in govern-
*
* ment offices and schools is
*
* from 10 A.M. to 2 P.M. Second:
*
* the system of meals changes.
*
* There are only two meals [a
*
* day] . One is at about 2 A.M.
*
* and is called El-suhur [light
*
* meal before daybreak during
*
* Ramadan]. The suhur must take
*
* place before sunrise.

*
* The second meal is immed-
*
* iately after sunset and is
*
* called El-fitar [the breaking
*
* of the fast]. That means that
*
* when someone invites you to
*
* El-fitar at his house during
*
* Ramadan, you will eat exactly
*
* at sunset.

*
* In the large cities a
*
* cannon is fired at the moment
*
* the sun sets so that people
*
* can begin to eat. The sound
*
* of the cannon is broadcast on
*
* radio and television. When
*
* you hear someone ask during
*
* Ramadan, "What time is the can-
*
* non [fired] today?" he wants
*
* to know at exactly what time
*
* he can break the fast.

akliṭ ilfiṭaar bitibʔa akla
 dasima wikimmiyyatha
 wḥalawiyatha aktaṛ min ayy akla
 ʕadiyya . winnaas biṭhibb tiṣmil
 ʕazaayim kitiira ʕala lfiṭaar
 ʔuul ʕamaḍaan lilʔahl
 wilʔaṣdiqaaʔ . biyibʔa fiha fuul
 wilahma wxuḍaar wifraax wikunaafa
 wʔaṭaayif . ilkunaafa wilʔaṭaayif
 ḥalawiyaaṭ maḅtiṭṣimilʕ ʕaadatan
 filbiyuut illa ʕamaḍaan .

baʕaamig ilʔizaaʕa
 wittilivizyoon fimaṣr bitityayyar
 fiʕamaḍaan ʕaṣaan titnaasib maʕa
 mawaʕiid ilfiṭaar , wiḅyibʔa
 ʔṭaabiʕ ilʕaalib ʕaleeh diini
 wibiykuun fiha mutanawwiʕaat
 littasliya liʔann muṣṣam innaas
 bitifḍal saḥraana liʕaayit ma
 yismaʕu lmisahḥaʕaati
 wyit saḥḥaʕu .

ilmisahḥaʕaati da ḅyibʔa
 waahid mutaṭawwiʕ innu yliff
 fiʕṣawaariʕ wixṣuuṣan filʔahyaaʔ

The fitar is a rich meal and its quantity and desserts are more than at any ordinary meal. People like to invite relatives and friends often for the fitar all during Ramadan. It [the fitar] consists of fuul [fava beans], meat, vegetables, chicken, kunafa [a pastry made of special vermicelli dough stuffed with nuts and sugar, baked in melted butter and syrup] and atayif [Egyptian pancakes, stuffed with nuts and raisins and folded]. Kunafa and atayif are sweets which are not usually made in the homes except during Ramadan.

Radio and television programming are changed during Ramadan to suit the time of the fitar. The dominant characteristic [of these programs] is religious and they include varied programs for entertainment because most people stay up late until they hear the misaharati [drum-beater announcing the suhur during the month of Ramadan], and have the suhur.

The misaharati is a person who volunteers to walk through the streets, especially

iššaʿbiyya been issaaʿa waḥda
 wissaaʿa talaata šabaahan
 yišahhi nnaas ʿašaan
 yitsahḥaṛu . tilaʿiih maaši
 maasik ṭabla wiḃyidṛab ʿaleeha
 bʿaṣaaya wiḃuul biṣooṭ ʿaali
 "iṣḥa ya naayim , waḥhid
 iddaayim ."

ḥikmit iṣṣiyaam inn innaas
 lamma thiss bilguuʿ yibʿa ʿandaha
 ʿaṭf ʿala lyaalaba wilmasakiin .
 ʿašaan kida biysammu ṛamaḍaan
 šahr ilxeer .

* in the popular neighborhoods
 * between one and two A.M. to
 * wake up the people to have the
 * suhur. You find him walking
 * holding a drum and beating it
 * with a stick, saying in a loud
 * voice, "Wake up, oh sleeper,
 * and proclaim the oneness of
 * God, the Everlasting."

* The reason behind the
 * fast is that when people feel
 * hunger they will have sympathy
 * [compassion] for the poor and
 * needy. For this reason Ramadan
 * is called "the month of charity."

رمضان

RAMADAN

رمضان هو تاسع شهر فى السنه الهجرية ، وهو شهر الصيام فى العالم الإسلامى . الصائم فى رمضان لازم يمتنع عن الأكل والشرب والتدخين ممن شروق الشمس لغروبها طول أيام الشهر .

شهور السنه الهجرية بتبقى ساعات تسعه وعشرين يوم وساعات ثلاثين يوم حسب رؤية هلال الشهر . عشان كذا يوم أول رمضان ما يهبطاش معروف بالتحديد الا بعد الأحتفال برؤية الهلال اللى بيعمله الأزهر بعد صلاة العشاء يوم تسعه وعشرين شعبان . وشعبان هو الشهر اللى قبل رمضان على طول . اذا شئت الرؤية فى مصر أو فى أى بلد اسلامى بيطلع بيان رسمى يحدد أول رمضان وبداية الصيام .

رمضان له عاداته وتقاليده اللى بتخليه مختلف عن أى شهر فى السنه وتحسبها وانت فى مصر . أولا : الشغل فى المصالح الحكوميه والمدارس يهبط من عشره الصبح لاتنين بعد الظهر . ثانيا : نظام الأكل بيتغير . يهبط فيه اكلتين بس . واحده حوالى الساعه اتنين صباحا ويسموها السحور . واكلمة السحور لازم تتم قبل شروق الشمس .

الاكله الثانيه بتبقى بعد غروب الشمس مباشرة واسمها الفطار . يعنى لما حد يعزمك على الفطار فى بيته فى رمضان يهبط معنى كذا انك حتاكل عنده ساعة الغروب بالظبط .

فى المدن الكبيره بيعضرب مدفع فى لحظة الغروب عشان الناس يهتدوا الاكل . وصوت المدفع بيتذاع فى الراديو والتلفزيون . لما تسمع واحده فى رمضان بيسأل "المدفع على كام النهارده" ؟ يبقى عايز يعرف حيفطر بالظبط

الساعة كام .

أكلة الفطار بتبقى أكله دسمه وكمياتها وحلوياتها أكثر من أيّ أكله عاديّه . والناس بتحب تعمل عزائم كتيره على الفطار طول رمضان للأهل والأصدقاء . بيبقى فيها فول ولحمه وخضار وفراخ وكنافه وقطائف . الكنافه والقطائف حلويات ما بتتعملش عادة فى البيوت الا فى رمضان . برامج الاذاعه والتلفزيون فى مصر بتتغير فى رمضان عشان تتناسب مع مواعيد الفطار وبيبقى الطابع الغالب عليها دينى وبيكون فيها متنوعات للتسلية لأن معظم الناس بتفضل سهرانه لغاية ما يسمعوا المسحراتى ويتسحروا المسحراتى دا بيبقى واحد متطوع انه يلف فى الشوارع وخصوصا فى الأحياء الشعبيه بين الساعة واحده والساعة ثلاثه صباحا يصحى الناس عشان يتسحروا . تلاقيه ماشى ماسك طبله وبيضرب عليها بعصايه ويقول بصوت عالى : "اصحى يا نايم ، وخذّ الداييم" .

حكمة الصيام ان الناس لما تحس بالجوع يهتقى عندها عطف على الغلابه والمساكين . عشان كذا بيسموا رمضان شهر الخير .

/iṣṣiyaam ṣand
ilʔaʔbaaʔ/

nizaam iṣṣiyaam ṣand
ilʔaʔbaaʔ ilʔursuzuks fimaṣr
muxtaliḥ ṣan nizaam iṣṣiyaam
ilmaṣruuf filkanaayis ilʔarḥbiyya .
wmunasabaat iṣṣiyaam ṣand
ilʔaʔbaaʔ kitiira wmuxtaliḥ
ṣan ilmunasabaat illi biyṣuum
fiha lmasihiyyiin filʔarḥb .

ilʔaṣl fiṣṣiyaam ṣand
ilʔaʔbaaʔ huwwa lʔimtinaaṣ ṣan
ilʔakl wiṣṣurḥ wittadxiin
liyaayit yurruub iṣṣams wibaṣd
kida ṣṣaayim yaakul akl xafiif
xaali min iddasam . laakin da
ṭabṣan ṣaṣb binnisba liṣruuf
ilhayaah ilḥaaliyya , wiṣaṣaan
kida lkiniisa lʔibṭiyya samahit
linnaas biʔinnuhum yimtiniṣu
ṣan ilʔakl wiṣṣurḥ wittadxiin
ṣala ʔadd ma yiʔdaṣu , kull
waahid wiʔudritu . fiḥ naas
tiʔdaṣ timtiniṣ ṣan ilʔakl
liyaayit iḍḍuḥr , wifiiḥ naas
tiʔdaṣ timtiniṣ ṣan ilʔakl
liyaayit issaaṣa ṣaṣṣa ṣabaahan .
ilmuhimm , inn fiṣṣiyaam
ilʔaʔbaaʔ ma yiʔdaṣuṣ yaklu
lahma . kull anwaaṣ illuḥuum
mamnuuṣa , wibaṣḍu llaban

FASTING AMONG THE COPTS

* The system of fasting
* among the Orthodox Copts [in
* Egypt] is different from the
* system of fasting practiced in
* the western churches. The
* occasions of fasting among the
* Copts are many and differ from
* the occasions on which Chris-
* tians in the West fast.

* The basic idea of fasting
* among the Copts is the absten-
* tion from eating, drinking and
* smoking until sunset, after
* which the fasting person eats
* light food free from fats.
* But, of course, this is diffi-
* cult in view of present life-
* styles, and for this reason
* the Coptic Church has permitted
* [its] people to abstain from
* eating, drinking and smoking,
* each according to his capaci-
* ties. Some people are able to
* abstain from eating until noon,
* and some [others] are able to
* abstain until 10:00 A.M. The
* important point is that during
* the fast, Copts are not allowed
* to eat meat. All kinds of meat
* are prohibited, and also milk

wimuntagaatu wilbeed wiṭṭuyuur
 kullaha mamnuufa . iṣṣiyaam
 ilkibiir illi huwwa ʔabl ʔiid
 ilʔiyaama mamnuuf fiih akl
 issamak laakin baaʔi ṣṣiyamaat
 masmuuf fiiha akl issamak .
 ʔala lʔumum kaqaʔda asasiyya
 iṣṣaayim miš laazim yaakul
 wiyašbaʔ ʔala lʔaaxir . liʔann
 min ahdaaf iṣṣiyaam illi
 bnitkallim ʔannu issumuw iṣṣooḥi
 wiʔixdaaʔ ilgasad liṣaytarit
 iṣṣooḥ . wiṭabʔan iddars illi
 byitʔallimu ṣṣaayim huwwa innu
 lamma yḥiss bilguuf yiʔuum
 yiʔṭif ʔala lfuʔaʔa . wiṣṣiyaam
 biṭṭaʔiiʔa di tadriib lilʔiʔaada
 liʔann iṣṣaayim biyimtaniʔ ʔan
 ilʔakl illi biyištihiih .

filkiniisa lʔibtiyya kull
 yoom aʔbaʔ wigumʔa ṣyaam fiima
 ʔada lʔamsiin yoom illi baʔd ʔiid
 ilʔiyaama . wbaʔdeen fiih ṣiyamaat
 kitliira ahammaha ṣṣiyaam ilkibiir
 illi ʔabl ʔiid ilʔiyaama wda
 mudditu xamsa wxamsiin yoom .
 wiṣṣiyaam illi ʔabl ʔiid ilmilaad
 mudditu talaata warbiʔiin yoom .
 wiṣyaam ilʔadra mudditu
 xamaṭaaṣaʔ yoom . wiṣyaam
 iṣṣusul mudditu tataʔaawaḥ ma

and milk products, eggs, and
 poultry [are all prohibited].
 During the long [great] fast,
 which comes before Easter, the
 eating of fish is prohibited,
 but during the rest of the
 fasts it is allowed. General-
 ly speaking, as a basic prin-
 ciple, the fasting person
 should not eat to satisfy
 his appetite. For one of
 the goals of the fasting of
 which we are speaking is the
 exaltation of the spirit and
 the submission of the body to
 the control of the spirit. Of
 course, the lesson which the
 fasting person learns is that
 when he feels hunger, he feels
 compassion for the poor. Fast-
 ing in this way is an exercise
 of the will, for the fasting
 person deprives himself of the
 food which he craves.

In the Coptic Church
 every Wednesday and Friday are
 fast days, except during the
 fifty days which follow Easter.
 Besides that there are many fasts,
 the most important of which is
 the long [great] fast which
 comes before Easter and lasts
 for fifty-five days. The fast
 which precedes Christmas is
 forty-three days. The Fast of
 the Virgin Mary lasts for

been ʔamanʔaaʕar yoom witalaata
warbiʕiin yoom . miʕaad ʕiid
ilʔiyaama huwwa lli biyħaddid
muddit ʕiyaam iṛṛusul .

* fifteen days. The length of
* the Fast of the Disciples
* varies between eighteen and
* forty-three days. The date
* of Easter is what determines
* the length of the Fast of the
* Disciples.
*

الصيام عند الأقباط

FASTING AMONG THE COPTS

نظام الصيام عند الأقباط الأرثوذكس في مصر مختلف عن نظام الصيام المعروف في الكنائس الغربية . ومناسبات الصيام عند الأقباط كثيره ومختلفه عن المناسبات التي يصوم فيها المسيحيين في الغرب .

الأصل في الصيام عند الأقباط هو الامتناع عن الأكل والشرب والتدخين لغاية غروب الشمس وبعد كذا الصائم يأكل أكل خفيف خالي من الدسم . لكن دا طبعاً صعب بالنسبة لظروف الحياه الحاليه ، وعشان كذا الكنيسه القبطيه سمحت للناس بانهم يمتنعوا عن الأكل والشرب والتدخين على قد ما يقدرُوا ، كل واحد وقدرته . فيه ناس تقدر تمتنع عن الأكل لغاية الظهر ، وفيه ناس تقدر تمتنع عن الأكل لغاية الساعه عشره صباحا . المهم ، ان في الصيام الأقباط ما يقدروش ياكلوا لحمه . كل انواع اللحوم ممنوعه ، وهرضه اللبن ومنتجاته والبيض والطيور كلها ممنوعه . الصيام الكبير ، اللي هو قبل عيد القيامة ، ممنوع فيه أكل السمك لكن باقى الصيامات مسموح فيها أكل السمك . على العموم كقاعده اساسيه الصائم مش لازم يأكل ويشبع على الآخر . لأن من اهداف الصيام اللي بنتكلم عنه السمو الروحي واخضاع الجسد لسيطرة الروح . وطبعاً الدرس اللي بيتعلمه الصائم هو انه لما يحس بالجوع يقوم يحطف على الفقراء . والصيام بالطريقه دي تدريبيه للاراده لأن الصائم يمتنع عن الأكل اللي بيشتيه .

في الكنيسه القبطيه كل يوم أربع وجمعه صيام فيما عدا الخمسين يوم اللي بعد عيد القيامة . وبعدين فيه صيامات كثيره أهمها الصيام الكبير اللي قبل عيد القيامة ودا مدته خمسه وخمسين يوم . والصيام اللي

قبل عيد الميلاد مدته ثلثه وأربعين يوم • وصيام العذراء مدته خمستاشر
يوم • وصيام الرسل مدته تتراوح ما بين ثمانين وثلثه وأربعين
يوم • ميعاد عيد القيامة هو الذى يحدد مدة صيام الرسل •

HOLIDAYS

The Muslim New Year is the first day of [the month of] Muharram. The Prophet's birthday is the twelfth of [the month of] Rabi El-Awwal, and the Lesser Bairam is the first three days of the month of Shawwal. Shawwal is the month which follows Ramadan which is the month of fasting. The Greater Bairam begins the tenth of [the month of] Dhu El-Higga.

liifuggaag fimakka lli bitkuun
yoom tisfa zu lfigga .

winta fmaṣr biyibʔa sahl
ṣaleek tiṣraf iṣṣuḥuṣ wilʔayyaam
di liʔann ittariix ilmaktuub ṣala
lgaṣayid ilmaṣriyya lyawmiyya
biyibʔa bilmilaadi wilhigri
wilʔibṭi .

aḥamm aṣyaad ilʔaʔbaaṭ
fimaṣr hiyya ṣiid ilmilaad ,
yaṣni ṣiid milaad ilmaṣiḥ , wida
byibʔa dayman yoom sabfa
yanaayir , wiṣiid ilʔiyaama wida
laazim yikuun yoom ḥadd , wiṣiid
mari muṣṣus yoom tamanya maayu ,
wiṣiid ilṣadra yoom itneen
wiṣiṣriin ayuṣṭuṣ .

aḥamm ilʔaṣyaad ilqawmiyya
hiyya ṣiid sawrit talaata
wiṣiṣriin yulyu wyoom ilgeeṣ
fisitta uktoobar wiṣiid iṣṣabiis
yoom ṣamm innisiim .

and lasts for four days after
waʔfit arafat [standing on Mt.
Arafat] for the pilgrims in
Mecca, which takes place on
the ninth of Dhu El-Higga.

When you are in Egypt, it
will be easy for you to know
these months and days because
the date written on the Egyp-
tian daily newspaper is [writ-
ten] according to the Christian
[Western], Hegira [Muslim] and
Coptic [years].

The most important Coptic
holidays in Egypt are Christ-
mas, that is, the birthday of
Christ, which always falls on
the seventh of January, and
Easter which is always on a
Sunday, and St. Mark's Day on
the eighth of May, and St.
Mary's Day on the twenty-sec-
ond of August.

The most important nation-
al holidays are the anniversary
of the 23rd of July Revolution,
Army Day on the sixth of Octo-
ber, and the spring holiday of
Shamm El-Nisim.

الاعیاد

HOLIDAYS

الأعياد فى مصر بعضها أعياد دينيه وبعضها أعياد قوميه بتتحتفل فيها
المصالح الحكوميه والمدارس والجامعات . أهم الأعياد الدينيه الاسلاميه
هى رأس السنه الهجرية ، ومولد النبى ، والعيد الصغير ، والعيد الكبير ،
ودول بيهقى الأحتفال بيهم ساعات فى الصيف وساعات فى الشتاء أو الربيع أو
الخريف حسب شهور السنه الهجرية .

عيد رأس السنه الهجرية هو يوم واحد محرم . وعيد مولد النبى
بيهقى يوم اتناشر ربيع الأول ، والعيد الصغير هو الثلاث ايام الأولى فى
شهر شوال . شهر شوال هو الشهر اللى بيهجى بعد شهر رمضان ، وشهر رمضان
هو شهر الصيام .

والعيد الكبير بيهتدى يوم عشره ذو الحجه لمدة أربع أيام بعد
وقفه عرفات للحجاج فى مكه اللى بتكون يوم تسعه ذو الحجه .
وانت فى مصر بيهقى سهل عليك تعرف الشهور والأيام دى لأن التاريخ
المكتوب على الجرائد المصريه اليوميه بيهقى بالميلادى والهجرى والقبطى .
أهم أعياد الاقباط فى مصر هى عيد الميلاد ، يعنى عيد ميلاد المسيح ،
ودا بيهقى دايمًا يوم سبعة يناير وعيد القيامة ودا لازم يكون يوم حد، وعيد
مار مرقس يوم تمانيه مايو وعيد العدرا يوم اثنين وعشرين أغسطس .
أهم الاعياد القوميه هى عيد ثورة ثلاته وعشرين يوليو ويوم الجيش
فى سته أكتوبر وعيد الربيع يوم شم النسيم .

/ilʔiħtifaal bilʕiid/

waʔfit ilʕiid iʂʂuyayyaʕ
[ʕiid ilfiʔr] bitibʔa aaxir yoom
fiʕamaɖaan . tilaaʔi lħaʕaka
fissuuʔ fiyaayit innaʂaaʔ zayy
yoom aʕbaʕa wʕiʂriin disambir
fiʔamriika . withiss bmaʕaahir
ilʔistiʕdaad ilʔiħtifaal bilʕiid
fikull ħitta . witlaaʔi ʕawaani
lkaħk wilʕuʕayyiba ʕayħa wɖayya
min ilfuʕn winnaas ʂayla lifaf
fiiħa lħagaat ilgidiida lli
ʂtaruuħa lnafsum wilʔawladhum .

muʕʕam innaas - riggaala
wsittaat wiʔaʔfaal - biyiʂħu
ʔabl ilfagr yoom ilʕiid .
irriggaala biyiʂħu ʕaʂaan yiʕuuħu
lgaamiʕ yiʕallu lfragr .
wissittaat biyiʂħu ʕaʂaan tawɖiib
ilbeet lizzuwaaʕ illi ħayiigu
yʕayyidu , wiʕaɖɖaʕu lmiabbis
wiʂʂukulaaʔa wilkaħk wilbaskoot
wilʕuʕayyiba winnuʔi liɖɖuyyuf .
wilʔaʔfaal biyiʂħu ʕaʂaan yilbisu
ilhuduum ilgidiida wmuʂtaʔiin
lilʕidiyya lli ħayaxduuħa min
ilʔahl wilʔaʕayyib .

CELEBRATING THE FEAST

The eve of the Lesser
Bairam [ʕiid el-fiʔr] is the
last day of Ramadan. You find
the activity in the market very
brisk, like December 24 in the
U.S. You sense from the atmos-
phere everywhere, the prepara-
tion to celebrate the holiday.
You find trays of cakes and
ghurayiba [shortbread cookies]
going back and forth to the
bakery, and people carrying
packages of new things which
they have bought for themselves
and their children.

Most people - men, women
and children - wake up at dawn
on the day of the feast. Men
get up to go to the mosque for
the dawn prayer [salat el-fagr].
Women get up to straighten up
the house for the visitors who
will come to wish them a happy
holiday, and to prepare the
candy, chocolates, cakes, cook-
ies, ghurayiba [shortbread
cookies] and nuts for the
guests. Children get up to
put on their new clothes and
they are anxious for the holi-

lamma timši fšawaariŝ
ilqaahiŝa yoom ilŝiid iŝŝubh
tlaa?i nnaas il?ayniya ,
wilfu?arŝa , wiŝŝayŝaliin ,
wiŝŝayŝalaat labŝiin ahsan ma
ŝanduhum . kull ilmaħallaat
biŝi?fil awwil yoom ilŝiid illa
maħallaat il?akl wiŝŝurŝb .

min ilŝadaat ilmawguuda
ŝand naas kiŝiir filmudum
wil?aryaaf , wiŝŝuuŝan iŝŝittaat ,
inn awwil ħaaga yiŝmiluuha ŝŝubh
yoom ilŝiid innuhum yizuuru
ma?aabir aħaliikum wiyaudu
maħaahum kaħk wŝeeŝ wibalaf
ŝaŝaan yiwaŝzaŝuuh ŝaŝa lfu?arŝa .

ħawaali ŝaŝa ħĝaŝar yoom
ilŝiid biŝibŝidi ziyaŝaat
ilmuŝayda been innaas wiyaŝbadlu
ŝibaŝaat ittahaani : "kull ŝiid
winta ŝayyib" wiŝŝadd "winta
ŝayyib" aw "kull sana winta
ŝayyib" wiŝŝadd "winta biŝŝiħħa
wiŝŝalaama ."

ilŝada yoom ilŝiid
iŝŝuyayŝar biyib?a filiŝaalib

day gift [of money] which they
will get from their family and
relatives.

When you walk in the
streets of Cairo on the morning
of the feast day, you find the
rich, the poor and the workers
[all] wearing their best
clothes. All the stores close
on the first day of the feast
except stores which sell food
and drink.

Among the customs observed
by many people in the cities
and countryside, and especially
by the women, is that the
first thing they do on the morn-
ing of the feast day is to vis-
it the graves of their rela-
tives, taking with them cakes,
bread and dates to distribute
to the poor.

At about eleven o'clock
[A.M.] on the feast day, the
holiday visits start, with
people exchanging expressions
of greeting [congratulations]:
"Many happy returns of the
day" ["May you be well every
year"] and the response "The
same to you" ["And may you be
well", or "And may you be in
[good] health and peace."]

Dinner [lunch] on the Les-
ser Bairam is usually fisikh

fisiix wiyibʔa maqṣuʔ ʔala
 lʔeela illi biykuun afradha gum
 min kull hitta ʔaṣaan yihṭiflu
 maʔa baʔḍ bilʔiid .

filʔiid ilkibiir [ʔiid
 iḍḍahiyya] , muṣṣam ilʔaʔilaat
 ilʔaniyya wilmutawaṣṣiṭa btidbaḥ
 xaṣuuf aw aktaṣ witwazzaʔ muṣṣam
 illaḥma ʔala lfuʔaṣa . wibyibʔa
 ṭṭabaʔ rṣaʔiisi ʔala lʔada
 btaas ilʔeela yoom ilʔiid
 ilkibiir huwwa fatta billaḥma .

matinsaaʕ winta fmaṣr iza
 gah ʔaleek ilʔiid iṣṣuʔayyaṣ
 aw ilkibiir innak tiddi ʔidiyya
 liṣṣayyaala aw iṣṣayyaal illi
 ʔandak wilbawwaab ilʔimaṣa
 wilṣabi lmaḥwagi wilkull illi
 byixdimuuk , wililmisaḥḥaṣaati
 iza xabbaṭ ʔaleek iṣṣubḥ yoom
 ilʔiid ʔaṣaan yiṣayyid ʔaleek .

* [salted fish] and it is limit-
 * ed to the family members who
 * have come from everywhere to
 * celebrate the holiday together.
 *

* For the Greater Bairam
 * [the Feast of the Sacrifice]
 * most upper- and middle-class
 * families slaughter one or more
 * lambs and distribute most of
 * the meat to the poor. The
 * main dish at dinner on the
 * Greater Bairam is fatta [a
 * dish made of bread, broth and
 * rice] with meat.
 *

* Don't forget, when you
 * are in Egypt and the Lesser
 * or Greater Bairam comes a-
 * round, to give a holiday gift
 * [of money] to your maid or
 * houseboy and to the doorman of
 * the building, the ironer's as-
 * sistant, and to all those who
 * serve you, and to the
 * misaharati if he knocks [on
 * your door] on the morning of
 * the holiday to wish you a hap-
 * py holiday.
 *

الاحتفال بالعيد

CELEBRATING THE FEAST

وقفعة العيد الصغير (عيد الفطر) يتهبى آخر يوم فى رمضان .
تلاقى الحركة فى السوق فى غاية النشاط زي يوم أربعه وعشرين ديسمبر فى
أمريكا . وتحس بمظاهر الاستعداد للاحتفال بالعيد فى كل حته ، وتلاقى
صوانى الكحك والغريبة رايحه وجايه من الفرن والناس شايله لف فى
الحاجات الجديده الى اشتروها لنفسهم ولولادهم .
معظم الناس رجاله وستات وأطفال بيصحوا قبل الفجر يوم العيد .
الرجال بيصحوا عشان يروحوا الجامع يصلوا الفجر . والستات بيصحوا
عشان توضع البيت للزوار الى حييجوا يعيدوا ، ويحضروا الملابس والشكولاته
والكحك والبسكوت والغريبه والنقل للضيوف . والأطفال بيصحوا عشان يلبسوا
الهدوم الجديده ومشتاقين للعيديه الى حياذوها من الأهل والقرايب .
لما تمشى فى شوارع القاهره يوم العيد الصبح تلاقى الناس الأغنياء
والفقراء والشغالين والشغالات لابسين أحسن ما عندهم . كل المحلات بتقفل
أول يوم العيد الا محلات الأكل والشرب .
من العادات الموجوده عند ناس كثير وخصوصا الستات فى المدن
والأرياف ان اول حاجه يعملوها الصبح يوم العيد أنهم يزوروا مقابر أهاليهم
وياخذوا معاهم كحك وعيش وبلح يوزعوه على الفقراء .
حوالى الساعه حذاشر يوم العيد بتهدى زيارات المعايديه بين الناس
ويتبادلوا عبارات التهانى : " كل عيد وانت طيب " والرد " وانت طيب "
أو " كل سنه وانت طيب " والرد " وانت بالصحه والسلامه " .
الغداء يوم العيد الصغير بيتبقى فى الغالب فسيخ ويبقى مقصور

على العيله اللى بيكون أفرادها جم من كل حته عشان يحتفلوا مع بعض
• بالعيد

فى العيد الكبير (عيد الضحيه) معظم العائلات الغنيه والمتوسطه
بتدبح خروف أو اكتر وتوزع معظم اللحمه على الفقراء • ويبقى الطبق
الرئيسى على الغداء بتاع العيله يوم العيد الكبير هو فته باللحمه •
ماتنماش وانت فى مصر اذا جه عليك العيد الصغير أو الكبير انك
تدى عيديه للشغاله أو الشغال اللى عندك ولهباب العماره ولصبي المكوجى
ولكل اللى بيخدموك وللمسحراتى اذا خبط عليك الصبح يوم العيد عشان يعيد
• عليك

/ilmayaatim/FUNERALS

lamma btiḥṣal wafaah iddafn
 laazim yitimm fimudda matzidš
 ṣan arbaṣa wṣiṣriin saaṣa .
 liḡann ilgaww fmaṣr mabyismaḥš
 inn ilmudda tziid ṣan kida .
 wiḡaylab ilganazaat bititšayyaṣ
 min beet ilmutawaffi aw
 ilmutawaffiya : innaas timšī
 waṣa nnaṣš liḡaayit ma yṣallu
 ṣala lmaḡhuum aw ilmaḡhuuma
 fḡaḡrab gaamiṣ aw kiniisa .

baṣḡ ilṣaaḡilaat bitišmil
 ṣaadir aw ṣiwaan lilṣaza
 biyigtimiṣ fiih ilmuṣazziyiin
 ḡabl taṣyiiṣ ilganaaza wiyiḡḡaru
 fiih saḡra billeel , yitḡiri
 fiiha lquṣḡaan wiyitḡaddimlulum
 fiiha ḡahwa . nafs inniḡaam da
 biyuttabaṣ ṣand ilḡaḡbaaṭ ,
 fiima ṣada inn fissahḡa lḡassiis
 biyḡuul kilma .

ahl ilmayyit biyibḡu waḡfiin
 fimadxal iṣṣaadir ṣaṣaan
 yitḡabbilu lṣaza . wilmuṣazziyiin
 sawaaḡ aḡaayib aw aṣḡiqaaḡ
 biyḡigu min kull ḡitta lamma
 yiṣmaṣu lxabaṣ liḡannuhum

When a death occurs the
 burial must take place within
 a period of not more than twen-
 ty-four hours because the
 weather in Egypt does not per-
 mit that the period exceed
 this. Most of the funeral
 processions begin from the
 home of the deceased: the
 people walk behind the bier
 and they pray over the deceased
 in the nearest mosque or church.

Some families put up a
 tent [ṣiwaan] for the wake
 and the mourners gather in it
 before the funeral procession
 and attend there an evening
 gathering where the Qur'an is
 recited and they are served
 coffee. The same system is
 followed by the Copts, with
 the exception of the fact that
 the priest preaches at the
 evening gathering.

The family of the de-
 ceased stand at the entrance
 of the tent to receive condo-
 lences. The mourners, whether
 relatives or friends, come from
 all around when they hear the

biyiṣṭibiru inn da waagib
asaasi mayṣaḥhiṣ yitʔaxxaṛu
ʔannu .

ʔaadatan ilmuʔazzi biyʔuul
liʔahl ilmayyit "ilbaʔiyya
fḥayatkum" , wibyitṛadd ʔaleeh
"a!laah yibʔi ḥayaatak" , aw
"ḥayaatak ilbaʔya ."

illibs ilʔiswid huwwa
ʔalaamit illuẓn fmaṣr . issittaat
tilbis fasatiin sooda wiṭṛaḥ
sooda , wirriggaala bitilbis
kaṛavattaat sooda .

filʔaryaaf ilʔaza
biyastamirr talat tiyyaam ,
wikull ʔeela filqarʔa bitwaddi
akl liʔahl ilmayyit kanuuʔ min
ilmuṣaṛka wilmusaʔda fistiʔbaal
ilmuʔazziyiin .

fiih ittigaah dilwaʔt
litaʔliil takaliif ilmayaatim
ʔaṣaan mayibʔaaṣ zayy ma biyʔuul
ilmasal ilmaṣri "moot wixarʔaab
diyaaṛ" , liʔann iṣṣawaadir aw
iṣṣiwanaat illi tkallimna ʔanha
bititkallif kitiir .

news because they consider
this a basic duty which it is
not proper to neglect.

Usually the mourner says
to the family of the deceased
"The remainder [of the de-
ceased's life] should be added
to your life" and he is ans-
wered, "May God preserve your
life," or "May your life be
preserved."

Black clothing is the
sign of mourning in Egypt.
Women wear black dresses and
headcloths, and the men wear
black ties.

In the countryside the
mourning lasts for three days,
and each family in the village
delivers food to the family of
the deceased as a kind of shar-
ing and assistance in receiving
the mourners.

There is a trend nowadays
to cut down the funeral expen-
ses so that it no longer be
like what the Egyptian proverb
says, "death and the destruction
of houses," because the tents
which we spoke about cost a
great deal.

FUNERALS

/issanawiyya lamma/

GENERAL SECONDARY
EDUCATION CERTIFICATE

i lseela lmaṣriyya lamma
yibʔa ṣandaha ibn aw bint
mutaqaddimiin ltimihanaat
ṣahaadit issanawiyya lamma ,
byibʔa lbeet "fihaalit ṭawaariʔ"
ʔabl ilʔimtihaan biṣahreem ṣala
lʔaʔall . natiigit ilʔimtihaan da
hayitwaʔʔaf ṣaleeha mustaʔbal
iṭṭaalib liʔann magmuuʔ iddaṛagaat
filʔimtihaan huwwa lli haywaggihu
whayhaddid ilkulliyya lli
hatiʔbalu .

biyibʔa fiih baʔd iṣlaan
innatiiga lagnit tansiiq
lilʔubuul filgamiṣaat ilmaṣriyya .
innagihiin fissanawiyya lamma
biyʔaddimu ṭalabathum lillagna
di , wyimlu stimaṛaat yihaddidu
fiiha ṛayabathum wiyrattibuuha
ḥasab afdaliyyitha fnazaṛhum .
yaṣni ṭṭaalib iza kaan nagaḥ
fissanawiyya lamma qism ṣilmi
wgaab magmuuʔ kibiir , yiwaḡḡaḥ
filistimaara inn ṛaybitu lʔuula
hiyya ṭṭibb wittany ṣṣayḡala
wittalta lhandasa ila aaxirihi .
lagnit ittansiiq muhimmitha
innaha tifḥaṣ iṭṭalabaat di
witnassaḡ been ilʔaṣdaad illi
ṣayzaaha kull kulliyya wbeen

* When an Egyptian family
* has a son or daughter taking
* the general secondary school
* examinations, the house is in a
* "state of emergency" for at
* least two months before the exam.
* The future of the student de-
* pends upon the results of this
* exam because the total of the
* exam scores is what directs him
* [into a field of study] and
* determines the college which
* will accept him.

* After the announcement of
* the results a Coordinating Com-
* mittee for Acceptance in the E-
* gyptian universities meets. Those
* who pass the [general secondary
* school] exam submit their appli-
* cations to this committee, and
* fill out forms in which they
* indicate their choices and rank
* them in order of their prefer-
* ence. This means that if the
* student has passed the [general
* secondary school] examination,
* scientific section, and got a
* high total score, he makes it
* clear on his form that his first
* choice is medicine, second is
* pharmacy, third is engineering,

ṛayabaat ilmutaqaddimiin wibeen
ilmagamiiṣ bitaṣithum .

aṣḥaab ilmagamiiṣ ilmurtafiṣa
gidḍan humma lli biyiḍmanu inn
ṛayabathum ilṭuula hatitḥaṭṭa? .

imtifaan issanawiyya lṣamma
byibṭa ṣala mustawa lgumḥuṛiyya
kullaha . wilṣaṭilaat wiṭṭaḷaba
bitibṭa fḥaalit qalaq ṣadiid
liyaayit ma tiṭṭaṣ innatiiga .
wilṣeela btibṭa ḥaṭiṣa ṣala
innaha twaffar liṭibnaha aw
bintaha gaww haadi lilmuzakra
ṣaṣaan yigiibu magamiiṣ ṣalya .
ziyaṛaat iḍḍuyuuṣ bitṭill
wmabyibṭaaṣ fiih heeṣa filbeet
ṣaṣaan ilwilaad yizakru .

iza kunt naawi tzuur ṣeela
maṣriyya fbetha fṣahṛ abriil aw
maayu , taṭakkad ṭabl izziyaara
inn ilbeet mafihuuṣ ḥadd
mitṭaddim lissanawiyya lṣamma
liṭann ilbeet filḥaala di byibṭa
"fḥaalit ṭawaari? ."

etc. The task of the Coordinat-
ing Committee is to screen these
applications and to coordinate
the numbers [of students] which
each college wants, the choices
of the applicants, and their
[total] scores.

Those who have very high
scores ensure that their first
choice will be granted.

The general secondary exam-
ination is standardized through-
out the republic. The students
and their families remain in a
state of great tension until the
results are announced. The fam-
ily is careful to provide for
their son or daughter a quiet
atmosphere for studying, so that
they may get high scores. Visits
of guests are decreased and there
is no noise in the house so that
the children can study.

If you are planning to visit
an Egyptian family at their home
during the months of April or
May, make sure before the visit
that there is no one in the
house preparing for the general
secondary exam because the house
in this case is in a "state of
emergency."

الثانوية العامة

GENERAL SECONDARY EDUCATION CERTIFICATE

العيلة المصريه لما يبقى عندها ابن أو بنت متقدمين لامتحانات شهادة
الثانويه العامه ، يبقى البيت فى " حالة طوارئ " قبل الأمتحان بشهرين
على الأقل . نتيجة الأمتحان دا حيتوقف عليها مستقبل الطالب لأن مجموع
الدرجات فى الأمتحان هو الذى حيوجه ويحدد الكليه اللى حتقبله .

يبقى فيه بعد اعلان النتيجة لجنة تنسيق للقبول فى الجامعات المصريه .
الناجين فى الثانويه العامه بيقدموا طلباتهم للجنة دى ، ويملوا استمارات
يحددها فيها رغباتهم ويرتبوها حسب أفضليتها فى نظرهم . يعنى الطالب
إذا كان نجح فى الثانويه العامه قسم علمى وجاب مجموع كبير ، يوضح فى
الاستماره ان رغبته الأولى هى الطب والثانيه الصيدله ، والثالثه الهندسه
الى آخره . لجنة التنسيق مهمتها انها تفحص الطلبات دى وتنسق بين الاعداد
اللى عايزاها كل كليه وبين رغبات المتقدمين وبين المجاميع بتاعتهم .

اصحاب المجاميع المرتفعه جدا هم اللى بيضمنوا أن رغباتهم الأولى حتتحقق .
امتحان الثانويه العامه ببقى على مستوى الجمهوريه كلها والعائلات
والطلبه بتبقى فى حالة قلق شديد لغاية ما تطلع النتيجة . والعيله بتبقى
حريصه على انها توفّر لابنها أو بنتها جوّ هادى للمذاكره عشان يجيبوا
مجاميع عاليه . زيارات الضيوف بتقل وما يهيقاش فيه هيصه فى البيت عشان
الولاد يذاكروا .

إذا كنت ناوى تزور عيله مصريه فى بيتها فى شهر ابريل أو مايو ،
تأكد قبل الزياره ان البيت مافيهوش حد متقدم للثانويه العامه لان البيت
فى الحاله دى ببقى فى " حالة طوارئ " .

/imtifanaat ilkulliyya/COLLEGE EXAMINATIONS

"matinsaaš yasi Saadil
tifuut sala l?ušta hasan
ilmikaniiki li?annu talabak
imbariif wibiy?ullak ilSaṛabiyya
miš hatixlaš inni haṛda ." di
hiyya rrisaala Ili smiṣha Saadil
min iššayyaala bašd ma fiṭir
iṣṣubh .

Saadil ṭaalib fisana ?uula
fkuilliyyit ittigaara fgamšit
ilqaahiṛa . xad issanawiyya
Iṣamma ssana Ili faatit wikaan
nifsu yudxul kulliyyit
il?iqtiṣaad wilʔuluum Issiyaṣiyya
laakin magabš ilmagmuuṣ bitaṣha .
ilmagmuuṣ illi gaabu daxxalu
kulliyyit ittigaara .

risaalit ilmikaniiki Ili
ʔalitha ššayyaala Iṣaadil
maṣnaaha innu miš hayiṭdar
yiṛuuh ilkulliyya bilSaṛabiyya ,
wṣaṣaan kida laazim yaaxud
muwaṣṣliteen . laazim yaaxud
ilmitru wibaṣdeen ilʔutubiis ,
li?annu saakin fimaṣr ilgidiida
wilkulliyya filgiiza . ahammiyyit
ilSaṛabiyya innu kaan hayatafaada
zaḥmit ilmitru wilʔutubiis
wiḥayiwṣal badri li?ann inni haṛda

"Don't forget, Mr. Adil, to
stop by at Hassan the mechanic's,
because he called you yesterday
and says that the car won't be
finished today." This is the
message which Adil heard from
the maid after breakfast.

Adil is a first-year student
in the Faculty of Commerce, Cai-
ro University. He got his gen-
eral secondary school diploma
last year and he wanted to enter
the Faculty of Economics and
Political Science, but he didn't
get the score it required. The
score he got allowed him to
enter the Faculty of Commerce.

The mechanic's message
which the maid gave Adil means
that he won't be able to drive
to the college, and for this
reason he will have to take two
means of public transportation.
He must take the metro [electric
train] and then the bus, because
he lives in Masr El-Gidida
[Heliopolis] and the college is
in Giza. The importance of the
car is that he could have avoid-

awwil yoom fimtiḥanaat aaxir
issana .

il?imtiḥaan da binnisba
lṣaadil wizamaylu fsana uula
fkulliyyit ittigaara lli ṣadadhum
ḥawaali talat talaaf wixumsu
miyya byib?a ḥaasim binnisba
lmusta?ba! kull waahid minhum
fi kulliyya .

Ṣaṣaan yiṭlaṣ sana tanya
lwaaḥid minhum laazim yingaf
fikull ilmawaad aw yiṣ?at? fimadda
aw itneen bass . wifilḥaala di
byib?a man?uul wimutaxallif
fimadda aw itneen yimtiḥin
fiiḥa maṣa mtiḥanaat sana tanya .
wida huwwa niṣaam il?imtiḥanaat
ilḥaali .

wiṣaṣaan ṣadad iṭṭalaba
ḡaxm wimafiiṣ qaṣaat tisaṣhum ,
il?imtiḥanaat di btitṣimil
fiṣaadir , yaṣni ṣiwaan kibiir ,
wibyib?a fiiḥ ṣadad kibiir min
ilmura?biin . taṣḥiiḥ
il?imtiḥanaat biyaaxud wa?t kbiir
li?ann wara?it il?igaaba laazim
yiṣaḥḥaḥḥa itneen min asadzit
ilmadda ṣala l?aqall wibtib?a
b?arqaam sirriyya .

natiigit il?imtiḥanaat
fi kulliyyaat illi fiiḥa aṣdaad
kibiira min iṭṭalaba zayy
ittigaara wilḥu?uu? wil?adaab

ed the crowding of the metro and
bus and arrive early because to-
day is the first day of final
exams.

This exam for Adil and his
classmates in the first year in
the Faculty of Commerce [who
number 3500] is decisive with
respect to the future of each
one of them [in the college].

In order to go on to second
year one must pass all his sub-
jects or fail in only one or two
subjects. In this case he is
promoted and is behind in one or
two subjects, in which he is
examined with the second year
examinations. This is the cur-
rent examination system.

Because of the huge number
of students and the lack of halls
to accommodate them, the exams
are given in large tents and
there are many proctors. The
correction of the exams takes a
long time because the answer
sheets must be corrected by at
least two of the professors of
the subject and it [the answer
sheet] has a secret number.

The results of the exams
in faculties which have a large
number of students, like Commerce,
Law and Liberal Arts, take

bitaaxud šahr sala lʔaqa||
liyaayit ma tuʕlan .

*
*
*
*

at least a month to be announced.

امتحانات الكلية

COLLEGE EXAMINATIONS

"ماتنساش ياسى عادل تفوت على الأسطى حسن الميكانيكى لانه طلبهك
امبارح وبيقول لك العربيه مش حتخلص النهارده . " دى الرسالة الللى
سمعها عادل من الشغاله بعد ما فطر الصبح .
عادل طالب فى سنه أولى فى كلية التجاره فى جامعة القاهره . خد
الثانويه العامه السنه الللى فاتت وكان نفسه يدخل كلية الاقتصاد والعلوم
السياسيه لكن ماجابش المجموع بتاعها . المجموع اللى جابه دخله كلية
التجاره .

رسالة الميكانيكى الللى قالتها الشغاله لعادل معناها انه مش حيقدر
يروح الكلية بالعربيه وعشان كذا لازم ياخذ مواصلتين . لازم ياخذ المترو
وبعدين الأتوبيس ، لانه ساكن فى مصر الجديده والكلية فى الجيزه . اهمية
العربيه انه كان حيتفادى زحمة المترو والأتوبيس وحيوصل بدرى لأن النهارده
أول يوم فى امتحانات آخر السنه .

الأمتحان دا بالنسبه لعادل وزميله فى سنه أولى فى كلية التجاره ،
الللى عددهم حوالى ثلاث آلاف وخمسميه ، بيبقى حاسم بالنسبه لمستقبل كل
واحد منهم فى الكلية .

عشان يطلع سنه ثانيه الواحد منهم لازم ينجح فى كل المواد أو يسقط
فى ماده أو اتنين بس وفى الحاله دى بيبقى منقول ومتخلف فى ماده أو اتنين
يتمحن فيها مع امتحانات سنه ثانيه . ودا هو نظام الامتحان الحالى .
وعشان عدد الطلبة ضخم وما فيش قاعات تساعدهم ، الامتحانات دى بتعمل
فى شادر ، يعنى صيوان كبير ، وبيقى فيه عدد كبير من المراقبين . تصحيح

الامتحانات يتخذ وقت كبير لأن ورقة الاجابه لازم يصحبها اثنين من اساتذة
الماده على الأقل ويتبقى بارقام سريه .
نتيجة الامتحانات فى الكليه اللى فيها اعداد كبيره من الطلبة
زى التجاره والحقوق والآداب يتخذ شهر على الأقل لغاية ماتعلن .

/ilʔizaaʕa
wittilivizyoon/

ilʔizaaʕa wittilivizyoon
min ahamm wasaaʔil ittasiya
wilʔiʕlaam fimaʕr . ʕaliyyan fi h
qanaateen littilivizyoon wiʕawaali
xamas mogaat izaaʕa . baʕaamig
ilʔizaaʕa wittilivizyoon
mutanawwiʕa wibithaawil tirḡi
azwaaʔ innaas wisaqafithum
ilmuxtalifa kubaar wiʕyaar .

ʕanaaxud masalan birnaamig
ilʔizaaʕa wittilivizyoon yoom
iggumʕa lli huwwa yoom ilʔagaaza
lʔusbuʕiyya fmaʕr . tilaaʔi
fbirnaamig ilgumʕa ʕadiis
lilʔaʕfaal wimgalla liʕʕabaab
wiʕaʕaat ilgumʕa wimaʕʕ kooʕa
wiʕalaʔa agnabiyya wikonʕerto
lʕupan wisimfoniyyaat liʕobeer
wiʔaflaam witamsiliyyaat . wida
ʕabʕan yeer naʕaʕaat ilʔaxbaar
illi btitzaaʕ bilʕarabi
wibluʕaat agnabiyya , wilʔaʕadiis
illi bitatanaawal mawḡuʕaat
muxtalifa : diiniyya wigtimaʕiyya
wiʕilmiyya wʕibbiyya wyerha .

matindihiʕʕ winta fmaʕr law
fataʕt itttilivizyoon wilʔiit

RADIO AND TELEVISION

Radio and television are
among the most important means
of entertainment and informa-
tion in Egypt. Presently there
are two television channels and
about five radio stations.
Radio and television programs
are varied and they try to
satisfy the various tastes and
cultures of adults and children.

Let us take, for example,
the radio and television pro-
gram for Friday, which is the
weekly day off in Egypt. You
find in the Friday program the
children's program, the youth
magazine, the Friday prayer,
the soccer game, foreign ser-
ies, a Chopin concert, Shubert
symphonies, films and plays.
This is of course in addition
to the news broadcasts which
are broadcast in Arabic and
in foreign languages, and the
discussions which deal with
various topics: religious,
social, scientific, medical
and others.

When you are in Egypt,
don't be surprised if you turn

birnaamig bil?ingiliizi fibaara
 fan hadiis ma'a waafid min
 ruwwaad ilfa'aa? il'amrikaan
 yikuun bi'ssu'dfa fizyaara lma'sr .

ma'sr bit?addim ilxidma
 l?iza'fiyya wittilivisiyoniyya
 likull sukkanha ma'sriyyiin
 wi'agaanib , wibit?addimha kamaan
 lidduwal il'a'arabiyya ,
 wi'samlalhum izaa'a xa'ssa smaha
 "soot il'a'arab". il?iza'faat
 ilmuwaggaha min radyu lqaahi'a
 bititzaa'f bi'hawaali talatiin
 luy a muxtalifa .

* on the television and find a
 * program in English which is a
 * kind of discussion with one of
 * the American astronauts who
 * happens to be visiting Egypt.
 *

* Egypt offers radio and
 * television service to all its
 * inhabitants, Egyptians and for-
 * eigners, and also to the Arab
 * countries, and offers them a
 * special broadcast called The
 * Voice of the Arabs [Sawt El-
 * Arab]. The specialized
 * [directed] broadcasts from
 * Radio Cairo are broadcast in
 * about thirty different lan-
 * guages.
 *

الاذاعة والتلفزيون

RADIO AND TELEVISION

الاذاعة والتلفزيون من أهم وسائل التسلية والاعلام فى مصر ، حاليا فيه قناتين للتلفزيون وحوالى خمس موجات اذاعة . برامج الاذاعة والتلفزيون متنوعه وبتحاول ترضى أذواق الناس وثقافتهم المختلفه كبار وصغار .

حناخذ مثلا برنامج الاذاعة والتلفزيون يوم الجمعة اللى هو يوم الأجازة الأسبوعيه فى مصر . تلاقى فى برنامج الجمعة حديث للأطفال ومجلسه للشباب وصلاة الجمعة وماتش كوره وحلقه أجنبيه وكونشرتو لشوهران وسيمفونيات لشوبرت وأفلام وتمثيليات . ودا طبعاً غير نشرات الأخبار اللى بتتذاع بالعربى وبلغات أجنبيه ، والاحاديث اللى بتتناول موضوعات مختلفه : دينيه واجتماعيه وعلميه وطبيه وغيرها .

ماتندهش وانت فى مصر لو فتحت التلفزيون ولقيت برنامج بالإنجليزى عبارته عن حديث مع واحد من رواد الفضاء الأمريكان يكون بالصدفه فى زيواره لمصر .

مصر بتقدم الخدمه الاذاعيه والتلفزيونيه لكل سكانها مصريين وأجانب وبتقدمها كمان للدول العربيه ، وعامله لهم اذاعة خاصه اسمها " صوت العرب " . الازاعات الموجهه من راديو القاهره بتتذاع بحوالى ثلاثين لغه مختلفه .

/issinima/MOVIES

awwil film sinimaa?i
 itṣarāḍ fimaṣr kaan fimabna
 ṣṣayyar figneenit ilʔazbakiyya
 sanat alf wtumnumiyya wtisṣiin .
 wifixlaal ṣiṣriin sana min
 ittariix da kaan fiih fimaṣr
 ṣiṣriin sinima btiṣṣiḍ kullaha
 aflaam agnabiyya mafihaaṣ film
 maṣri waahid .

wiṣaṣaan ilkitaaba ṣala
 lʔaflaam di makanitṣ bilṣarabi
 kaan biyibʔa fiih waahid
 fissinima ismu "Imifahhimaati"
 ṣuyṣitu innu yiṣṣarḥ wiṣṣalla?
 ṣala lfilm .

innahḍa ssinama?iyya
 lmaṣriyya madiina filḥa?iiʔa
 lbank maṣr illi tʔassis sanat
 alf wtussumiyya wṣiṣriin .
 bank maṣr huwwa lli anṣa?
 studyu maṣr liʔintag witaṣwiir
 witaḥmiḍ wiṣabṣ ilʔaflaam .
 awwil intaagu kaan film ismu
 "zeenab" fiʔawaa?il ittalatinaat .

wizaarṣit issaqaafa dilwaʔt
 muhtamma bṣarṣ mustawa lfilm
 ilmaṣri , wiṣaṣaan kida anṣaʔit

The first film shown in
 Egypt was [shown] in a small
 building in the Azbakiyya
 Gardens in 1890. During the
 twenty years following that
 date there were twenty movie
 theaters, all of which showed
 foreign movies, and not a sin-
 gle Egyptian movie among them.

Because the dialogue on
 these films was not written in
 Arabic there used to be a per-
 son in the theater called the
 "interpreter" whose job was to
 explain and comment on the film.

The Egyptian movie indus-
 try's development is [actually]
 indebted to Bank Misr which
 was established in 1920. It
 was Bank Misr which established
 the Egyptian studio for the
 production, photography, devel-
 oping and printing of movies.
 Its first production was a film
 entitled "Zaynab" in the early
 thirties.

The [Egyptian] Ministry
 of Culture is now concerned
 with raising the standard of

muʔassasit issinima wmaʕhad
 issinma wibtiddi iʕanaat
 liʕarikaat ilʔintaag issinamaaʔi
 lxaʕsa .

nuguum issinima lmaʕriyyiin
 luhum ʕuhriithum fimaʕr
 wifidduwal ilʕarabiyya , wifiih
 minhum illi baʔa nigm ʕaalam
 wimtaddit ʕuhritu liʔamerika
 wiʔuruppa zayy ʕumaʕ iʕʕiriif illi
 massil film duktoʕ ʕivaago
 wiʔaflaam tanya .

* the Egyptian film, and for
 * this reason it has established
 * the Cinema Organization and
 * the Cinema Institute and it
 * gives subsidies to the private
 * film production companies.

* Egyptian movie stars are
 * famous in Egypt and in the
 * Arab countries and some of
 * them have become international
 * stars whose fame has spread to
 * the U.S. and Europe, like Omar
 * Sharif who played in the film
 * Dr. Zhivago and other movies.

السينما

MOVIES

أول فيلم سينمائي تعرض في مصر كان في مبنى صغير في جنينة الأزبكية سنة الف وثمان ميه وتسعين . وفي خلال عشرين سنه من التاريخ دا كان فيه في مصر عشرين سينما بتعرض كلها أفلام أجنبية ما فيهاش فيلم مصري واحد .

وعشان الكتابه على الأفلام دي ما كانتش بالعربي كان بيبقى فيه واحد في السينما اسمه "المفهماتي" شغلته انه يشرح ويعلق على الفيلم . النهضة السينمائية المصريه مدينه في الحقيقه لبنك مصر ، اللي اتأسس سنة الف وتسع ميه وعشرين . بنك مصر هو اللي انشأ ستوديو مصر لانتاج وتصوير وتحميض وطبع الأفلام . أول انتاجه كان فيلم اسمه " زينب " في اوائل الثلاثينات .

وزارة الثقافه دلوقت مهمته برفع مستوى الفيلم المصري ، وعشان كدا انشأت مؤسسة السينما ومعهد السينما وبدت اعانات لشركات الانتاج السينمائي الخاصه .

نجوم السينما المصريين لهم شهرتهم في مصر وفي الدول العربيه ، وفيه منهم اللي بقى نجم عالمي وامتدت شهرته لأمريكا وأوروبا زي عمر الشريف اللي مثل فيلم دكتور زيفاجو وأفلام ثانيه .

/ilmasraḥ/

liyaayit irṛub ilʔaxiir
 min ilqarṇ ittisaʔtaasār kaan
 ittamsiil ilmasraḥi lmaʔluuf
 fimaṣr huwwa xayaal idḡill
 wida kaan ʔibaaṛa ʔan hikayaat
 naqd igtimaasī baṣiīʔa wiḥawadiit
 ʔan fuṛusiyyit wibṭuulit abu zeed
 ilhilaali .

daar ilʔopeṛa hiyya
 awwil masraḥ itbana fmaṣr ʔala
 nniṣaam ilyaṛbi lḥadiis fisanat
 alf wtumnu miyya tisʔa wsiṭtiin
 ḡimn iḥtifaalaat ifṭitaah qanaat
 issiwees . Ilmusiqaar ilʔiṭaali
 lʔaalami verdi katab opeṛa ʔayda
 maxsuuṣ ʔaṣaan ifṭitaah daar
 ilopeṛa filqaahiṛa .

ilʔiṣgaab bittamsiliyyaat
 ilʔuṛuppiyya illi kaanit bituṣṛaḡ
 fidaar ilopeṛa filqaahiṛa ʔaggaʔ
 ʔadad min ilkuttaab ilmaṣriyyiin
 ʔala kitaabit tamsiliyyaat
 bilʔaṛabi . wimin irṛuwaaad
 filmagaal da ʔabd aḡḡa nnadiim
 illi katab billuṣa lʔaṛabiyya
 lfuṣḥa wṣuṣmaan galaal illi
 targim masraḥiyyaat molyeer
 wirasiin ʔaṣaan titmassil billuṣa
 lʔammiyya .

THE THEATER

Until the last quarter of
 the nineteenth century, the [on-
 ly form of] theatrical perfor-
 mance known in Egypt was the shad-
 ow play: these were stories of
 mild social criticism and anec-
 dotes of the valor and heroism
 of Abu Zayd El-Hilaali.

The [Cairo] Opera was the
 first theater in the modern
 western style built in Egypt,
 in 1869, as part of the celebra-
 tion of the opening of the Suez
 Canal. The world-famous Italian
 composer Verdi wrote the opera
Aida especially for the opening
 of the Opera House in Cairo.

The admiration for European
 plays which were presented at the
 Opera House in Cairo encouraged a
 number of Egyptian writers to
 write plays in Arabic. Among the
 pioneers in this field were Abd
Allah El-Nadim who wrote in Clas-
 sical Arabic, and Othman Galal
 who translated plays of Molière
 and Racine to be presented in
 colloquial Arabic.

faḍl bank maṣr ṣala lmasraḥ
 ilmaṣri kbiir . bank maṣr huwwa
 lli anša? širkit maṣr littamsiil
 wissiniima , wihuwwa lli bana
 masraḥ ilʔazbakiyya , wihuwwa lli
 šaggaṣ ilfira? lmasraḥiyya lli
 kaanit mawguuda waʔtaha zayy
 firʔit ṣukaaša wkaan biyiddiha
 iṣanaat , wihuwwa lli šaggaṣ
 ilkuttaab ilmaṣriyyiin ṣala
 lkitaaba lilmasraḥ wikaan
 fimuqaddimithum tawfii? ilḥakiim
 wibrahiim raṣmi wṣabbaas ṣallaam .

fittalatinaat badaʔit
 ilḥukuuma tihtamm bilmasraḥ
 wibʔiṣdaad giil gidiid luh .
 witamm inšaʔ maṣhad littamsiil
 sanat alf wtusṣu miyya wtalatiin .
 wilfirʔa lqawmiyya tkawwinit sanat
 alf wtusṣu miyya xamsa wtalatiin .
 ḥafilit iftitaah ilfirʔa lqawmiyya
 kaanit masraḥiyya min taʔliif
 tawfii? ilḥakiim .

dilwaʔt fiih nahḍa masraḥiyya
 fmaṣr wizdaad ṣadad ilfira?
 ittamsiliyya filqaahiṣa
 wilʔaqaliim , wibtilgi maṣr fira?
 masraḥiyya agnabiyya ktiira zayy
 ilold viik min ingilṭa wikomidi
 fraṇsees min faṛansa wyerha .

maṣr dilwaʔt fiiha ṣadad
 kibiir min kuttaab ilmaṣraḥ
 wilmuxrigiin wilmumassiliin
 wilmumassilaat . wifiih

The Egyptian theater owes a great deal to Bank Misr. It was Bank Misr which established the Egyptian Company for Drama and Cinema and which built the Azbakiyya Theater and encouraged the drama troupes existing at that time, such as the Ukasha troupe, and gave them subsidies. It was also Bank Misr which encouraged Egyptian writers, led by Tawfiq El-Hakim, Ibrahim Ramzy and Abbas Allam.

In the thirties the government began to take an interest in the theater and to prepare a new generation [of actors] for it. A Drama Institute was established in 1930, and the National Troupe was formed in 1935. The opening performance of the National Troupe was of a play written by Tawfiq El-Hakim.

Presently there is a theatrical movement in Egypt and the number of drama companies in Cairo and the provinces has increased, and foreign drama companies come to Egypt often, such as Old Vic from England, Comédie Française from France, and others.

Egypt now has a large number of playwrights, directors, actors and actresses. There is also the Academy of Arts which

akadimiyya lilfunuun Saṭit
axiiran idduktoraah ilfaxriyya
liyuusif wahbi lli huwwa
byuṣṭabaṣ ṣamiid ilmaṣṣaḥ
ilmaṣṣri .

* recently awarded an honorary
*
* doctorate to Yousif Wahbi, who
*
* is considered the dean of Egyp-
*
* tian theater.
*

المسرح

THE THEATER

لغاية الربع الأخير من القرن التسعناشر كان التمثيل المسرحى المؤلف فى مصر هو خيال الضل . ودا كان عباره عن حكايات نقتسد اجتماعى بسيطه وحواديت عن فروسية وبطولة أبو زيد الهللى . دار الأوبرا هى أول مسرح اتبنى فى مصر على النظام الغربى الحديث فى سنة الف وثمان ميه تسعه وستين ضمن احتفالات افتتاح قناة السويس . الموسيقىار الايطالى العالمى فردى كتب أوبرا عايد مخصص عشان افتتاح دار الأوبرا فى القاهرة .

الأعجاب بالتمثيليات الأوربيه اللى كانت بتتعرض فى دار الأوبرا فى القاهرة شجع عدد من الكتاب المصريين على كتابة تمثيليات بالعربى . ومن الرواد فى المجال دا عبدالله النديم اللى كتب باللغه العربيه الفصحى وعثمان جلال اللى ترجم مسرحيات موليير وراسين عشان تتمثل باللغه العاميه .

فضل بنك مصر على المسرح المصرى كبير . بنك مصر هو اللى انشأ شركة مصر للتمثيل والسينما ، وهو اللى بنى مسرح الأثرىكيه ، وهو اللى شجع الفرق المسرحيه اللى كانت موجوده وقتها زى فرقة عكاشه وكان بيديها اعانات ، وهو اللى شجع الكتّاب المصريين على الكتابه للمسرح وكان فى مقدمتهم توفيق الحكيم وابراهيم رمزى وعباس علام .

وفى الثلاثينات بدأت الحكومه تهتم بالمسرح وباعداد جيل جديد له . وتم انشاء معهد التمثيل سنة الف وتسع ميه وتلاتين . والفرقه القوميه تكونت سنة الف وتسع ميه خمس وتلاتين . حفلة افتتاح الفرقة القوميه

كانت مسرحيه من تأليف توفيق الحكيم •
دلوقت فيه نهضة مسرحيه فى مصر وازداد عدد الفرق التمثيليه فى
القاهره والأقاليم وبتيجى مصر فرق مسرحيه أجنيه كتيره زى الأولسد
فيك من انجلترا والكوميدي فرنسيز من فرنسا وغيرها •
مصر دلوقت فيها عدد كبير من كتاب المسرح والمخرجين والممثلين
والممثلات وفيه أكاديميه للفنون عطت اخيرا الدكتوراه الفخريه ليوسف
وهبى اللى بيعتبر عميد المسرح المصرى •

/ilmusiiqa wilyinaa?/

ʕala gudraan ilʔasaar
 ilmaʕriyya lʔadiima fiih ʕusumaat
 winuʔuuʕ ilmusiqiyyiin biyiʕzifu
 ʕala ʔalaat musiqiyya wfiih
 maxʔuʔaat firʕoniyya btiwʕif
 ilhafalaat iddiiniyya wbitbayyin
 ahammiyyit door ilmusiiqa
 filhafalaat di .

filʕaʕr ilhadiis salaama
 hgaazi , wsayyiid darwiiʕ
 biyuʕtabaʕu ʕuwwaad innahʕa
 lmusiqiyya lli badaʔit fiʔawaaxir
 ilqaʕn ittisaʕʔaaʕar wiʔawaaʔil
 ilqaʕn ilʕiʕriin . alhaan
 salaama hgaazi wsayyid darwiiʕ
 fiiha aʕaaʔa maʕriyya ʕamiima
 wʔayaniihum kaan biyʕaddidha
 lmalayiin liʕaʕbiyyitha .
 innihaʕda ayaani sayyid darwiiʕ
 min ahamm agzaaʔ birnaamig
 sahaʕaat ilqaahiʕa .

aʕhaʕ ilmuʔribiin
 wilmuʔribaʕt ilmaʕriyyiin humma
 umm kalsuum , aʔʔaah yiʕhamha ,
 wimhammad ʕabd ilwahhaab . hafliit
 umm kalsuum iʕʕahriyya kaan

MUSIC AND SINGING

On the walls of the an-
 cient Egyptian monuments there
 are drawings and engravings of
 musicians playing musical in-
 struments, and there are Phar-
 aonic manuscripts which de-
 scribe religious celebrations
 and show the importance of the
 role of music in these celebra-
 tions.

In modern times, Salama
Higazi and Sayyid Darwish are
 considered the pioneers of the
 musical movement which began in
 the late nineteenth and early
 twentieth century. The compo-
 sitions of Salama Higazi and
Sayyid Darwish have a deep Eryp-
 tian originality and their songs
 are repeated by millions because
 of their popularity. Today
Sayyid Darwish's songs are one
 of the most important parts of
 the evening program of Cairo
 Radio.

The most famous of Egyptian
 singers [male and female] are
Um Kalthoum [God's mercy upon
 her], and Mohammad Abd El-Wahhab.
 Millions in all parts of the

biyintizirha wibyismaṣha
firradyyu lmalayiin fikull
anḥaa? ilṣaalam ilṣarabi .

wafaat umm kalsuum
fifibṛaayir sanat xamsa wsabṣiin
kaanit ṣaḍma kbiira ilṣaalam
ilṣarabi kullu . alḥaan ṣabd
ilwahhaab fiha maziig min
iṭṭaabiṣ iṣṣar?i wiṭṭaabiṣ
ilṣarabi biṭariiṣa byirtaḥlaha
wibiyṣaddidha lmalayiin fimaṣr
wifidduwal ilṣarabiyya .
akadimiyyit ilfinuun filqaahira
manahit ṣabd ilwahhaab idduktuṣaah
ilḥaxriyya .

inṣaa? maṣhad ilmusiqa
ṣṣarqiyya sanat alf wtusumiyya
tneen witalatiin daliil ṣala mada
htimaam iddawla biriṣaayit
ilmusiqa wilmusiqiyyiin .

dilwa?t fihi maṣaahid ṣulya
lilmusiqa wkunservatwaar wifira?
liyiinaa? ilṭalḥaan iṣṣaṣbiyya
bitsaaṣid ṣala wguud nahḍa
musiqiyya mutaṭawwiṣa bitigmaṣ
been ilṭadiim wilgidiid wibeen
ilfann iṣṣar?i wilṣarabi .

Arab world waited [eagerly] for
and listened to Um Kalthoum's
monthly concerts on the radio.

The death of Um Kalthoum
in February, 1975 was a great
shock to the whole Arab world.
The compositions of Abd El-
Wahhab are a mixture of eastern
and western styles in such a way
that millions of people in Egypt
and the Arab nations enjoy and
repeat them. The Academy of
Arts in Cairo granted Abd El-
Wahhab an honorary doctorate.

The founding of the Insti-
tute of Oriental Music in 1932
is evidence of the nation's
great concern for the patronage
of music and musicians.

Today there are higher
institutions for music, a con-
servatory and groups for singing
folk [song] compositions which
contribute to the existence of
a modern musical movement which
combines the old and new and
[both] eastern and western art.

الموسيقى والغناء

MUSIC AND SINGING

على جذران الآثار المصرية القديمة فيه رسومات ونقوش لموسقيين
 يعزفوا على آلات موسيقية وفيه مخطوطات فرعونيه بتوصف الحفلات
 الدينية وبتبين اهمية دور الموسيقى فى الحفلات دى .
 فى العصر الحديث سلامه حجازى وسيد درويش بيعتبروا رواد النهضه
 الموسيقية اللى بدأت فى أواخر القرن التسعاش وأوائل القرن
 العشرين . الحان سلامه حجازى وسيد درويش فيها اصاله مصريه صميمه
 واغانيمهم كان بيرددها الملايين لشعبيتها . النهارده اغانى سيد درويش
 من أهم اجزاء برنامج سهرات القاهره .
 أشهر المطربين والمطربات المصريين هم أم كلثوم ، اللى
 يرحمها ، ومحمد عبد الوهاب . حفلة ام كلثوم الشهريه كان بينتظرها
 ويسمعها فى الراديو الملايين فى كل انحاء العالم العربى .
 وفاة ام كلثوم فى فبراير سنة خمس وسبعين كانت صدمه كبيره للعالم
 العربى كله . الحان عبد الوهاب فيها مزيج من الطابع الشرقى والطابع
 الغربى بطريقه بيرتاح لها وبيرددها الملايين فى مصر وفى الدول العربيه .
 أكاديمية الفنون فى القاهره منحت عبد الوهاب الدكتوراه الفخريه .
 انشاء معهد الموسيقى الشرقيه سنة الف وتسع ميه اثنين وتلاتين
 دليل على مدى اهتمام الدوله برعاية الموسيقى والموسقيين .
 دلوقت فيه معاهد عليا للموسيقى وكونسرفتوار وفرق لغناء الاحسان
 الشعبيه بتساعد على وجود نهضه موسيقية متطوره بتجمع بين القديم والجديد
 وبين الفن الشرقى والغربى .

/ilʔahaawi/

ilʔahwa hiyya lmakaan illi
 nnaas bititʔaddid ʔaleeh
 fiʔawʔaat faʔayhum . wibtitʔaddim
 fiiha muʔatʔibaat wimaʃʔubaat
 wifiiha baʔd adawaat ittasliya .

mafiiʃ madiina fmaʃr ,
 kibiira aw ʃuʔayyaʔa , mafihaaʃ
 ʔahaawi . hatta lqura tlaaʔi
 fkull qaqya ʔahwa aw itneen .
 ilqaahiʔa lwaʔdaha fiiha alaaf
 ilʔahaawi baʔdaha ʔahaawi afʔangi
 wiʔaalibiyya ʔahaawi ʃaʔbiyya .
 wida byatawaqqaf ʔala lʔayy illi
 fiih ilʔahwa iza kaan ʃaʔbi
 walla laʔ . faxaamit ilʔahwa
 wʔanwaaʃ ilmaʃʔubaat illi
 btitʔaddim fiiha byibʔa ʔasab
 izzabaayin bituʃha . ilʔahaawi
 lkibiira filʔaʔyaaʔ iʃʃaʔbiyya
 bitʔaddim ʃaay wiʔahwa wyansuun
 wiganzabiil wiʔirfa wkazuza ,
 wifiiʃʃeef tiʔaddim kamaan
 ʒilaati . min ɖimn ilʔagaat illi
 btitʔaddim filʔahaawi di iʃʃiiʃa
 lli liha zabaayin maxʃuuʃa .
 alʔaab ittasliya fiiha btibʔa
 ʔʔawla wiɖɖominu wisaʔaat
 iʃʃaʔaʔrang . ilʔahaawi lʔaʔrang
 fiiha kull ilʔagaat illi ʔulnaaha

COFFEE SHOPS

The coffee shop is the place which people frequent in their spare time. They [coffee shops] serve refreshments and drinks and some games are available.

No city in Egypt, big or small, is without coffee shops. Even in the villages you find that each has one or two coffee shops. Cairo alone has thousands of coffee shops. Some are western, but most are popular [for common people]. This depends upon whether the neighborhood where the coffee shop is located is a popular one or not. The luxuriousness of the coffee shop and the kinds of drinks served depend upon its customers. The large coffee shops in the popular neighborhoods serve tea, coffee, [hot] anise, ginger and cinnamon [drinks], and soft drinks. In the summer ice cream is also served. Among the things served in these coffee shops is the water pipe, which has

di wifiih fibaṣḡaha ṭarabezaat
biḡyaḡdu .

katṛit ilʔahaawi fmaṣr luh
ṣiddit asbaab . min ahamm
ilʔasbaab di inn ilʔahaawi
kaanit ilʔaayit ṣahd ʔuṛayyib
hiyya Imakaan ilwahiid ittasiḡiya
wtamḡiyit waʔt ilfaṛaay . makanṣ
fiih saḡaat ṣaṣbiyya wkaanit
ilṣuḡwiyya fbaṣḡ innawaadi
maqṣuura ṣala lxawagaat .
wifiih sabab taani inn
ilʔahaawi hiyya ilmakaan
ilwahiid illi byitʔaabii
fiih awlaad ilmihna lwafda aw
innaas illi benhum ḡaaga
muṣṭaraka . wṣaṣaan kida tlaaʔi
fiih liyaayit dilwaʔt taxaṣṣuṣaat
filʔahaawi . di masalan ʔahwit
ilminaggidiin widi ʔahwit
ilḡallaʔiin widi ʔahwit
ilkumsariyya widi ʔahwit aṛbaab
ilmiṣaṣaat widi ʔahwit
izzamalkawiyya widi ʔahwit
ilʔahlawiyya . ilʔahaawi di kaanit
bitilṣab door innawaadi filwaʔt
illi kaan ilmaṣriyyiin mahṛumiin
fiih min ṣuḡwiyyitha aw
mayiḡdaṛuuṣ yidfaṣu ṣṭiṛakatha .

particular customers. The
games [available] are backgam-
mon, dominoes and sometimes
chess. The western coffee
shops have all the things we
have mentioned, and some
of them have billiard tables.

There are many reasons
for the great number of coffee
shops in Egypt. One of the
most important reasons is that
these coffee shops were until
recently the only places for
entertainment and spending lei-
sure time. There were no pop-
ular clubs [playgrounds] and
membership in some of the [high
class] clubs was limited to
foreigners. There is another
reason: [it is that] the
coffee shops are the
only place where members
of the same profession or peo-
ple who have something in com-
mon can meet. For this rea-
son, you still find speciali-
ties in the coffee shops. For
example, this one is for uphol-
sterers, this one for barbers,
this one for conductors [of
buses or trains], this one for
retirees, this one for Zamalik
fans, and this one for Ahli
fans. These coffee shops used
to take the place of the clubs

dilwaʔt iṣṣuura tyayyarit
ila hadd kbiir baʕd ma kitrit
issaḥaat iṣṣaʕbiyya filmudun
wilʔaqaliim wibaʔa fiiha alṣaab
riyaḍiyya wnaṣaaʔ igtimaʕi
wiwasaaʔil tasliya wkitrit
innawaadi riyaḍiyya
wilʔigtimaʕiyya lli gtazabit
ṣadad kibiir min ilṣaʔilaat
wiṣṣubbaan wiṣṣabbaat .

winta ʔaaʕid ṣala lʔahwa
ymuṛṛ ṣaleek ilbayyaʕiin aṣkaal
walwaan : bayyaʕiin ilyanasiiib
wiṣṣammaṣaat wiṣṣaṛabaat
wimwaas ilḥilaaʔa wilfakha
whagaat zayy kida . law iṣtareet
ḥaaga minhum laazim tifaasii
waʔilla ḥatidfaṣ taman aktar
min illaazim .

ilmaṣṛubaat filʔahaawi
asṣaḥa ṛxiṣa wmatinsaaṣ
tidfaṣ baʔṣiiṣ ilḡarsoon .
ilbaʔṣiiṣ yibʔa ḥawaali ṣaṣṛa
filmiyya min taman ilmaṣṛubaat .
adawaat ittasliya : iṭṭawla
wṛerha btibʔa maggaanan fi
muṣṣam ilʔahaawi .

muṣṣam ilʔahaawi di

at the time when Egyptians were
excluded from membership [in
clubs] or couldn't afford to
pay for [membership] subscrip-
tions.

Nowadays the case has
changed to a great extent
since the increase in the num-
ber of popular parks in the
cities and the provinces,
which offer sports, social
activities and means of enter-
tainment. Sporting and social
clubs have grown in number and
[these] have attracted a large
number of families and young
men and women.

When you are sitting in a
coffee shop, different types
of vendors pass by: vendors
of lotteries, hangers, socks,
razors, fruit and such things.
If you buy something from them
you must bargain with them, or
you will pay a higher price
than necessary.

Drinks in the coffee
shops are inexpensive, and
don't forget to tip the waiter.
Tips should be about ten per-
cent of the price of the drinks.
Games [such as] backgammon
[and others] are free in the
majority of coffee shops.

The majority of these

liyaayit dilwa?t amkina rgaali
bass , lissa maṣṭaraḥitš
biṭtilaaṭ ilginseen .

*
* coffee shops are still for men
* only; they still have not per-
* mitted [acknowledged] the
* mixing of the two sexes.
*

القهـاوى

COFFEE SHOPS

القهوة هى المكان الذى الناس يتتردد عليه فى اوقات فراغهم ويتقدم فيها مرطبات ومشروبات وفيها بعض ادوات التسليه .

مافيش مدينه فى مصر ، كبيره او صغيره ما فيها شقهاوى . حتى القرى تلاقى فى كل قريه قهوة او اثنين . القاهره لوحدها فيها آلاف القهاوى بعضها قهاوى افرنجى والغالبه قهاوى شعبيه . ودا بيتوقف على الحى الذى فيه القهوه اذا كان شعبى ولا لا . فخامه القهوه وانواع المشروبات التى يتقدم فيها بيهتق حسب الزباين بتوعها . القهاوى الكبيره فى الأحياء الشعبيه بتقدم شاي وقهوه وينسون وجنزيل وقرفه وكازوزه وفى الصيف تقدم كمان جيلاتى . من ضمن الحاجات التى بتقدم فى القهاوى دى الشيشه التى لها زباين مخصوصه . العاب التسليه فيها بتهتق الطاوله والدومينو وساعات الشطرنج . القهاوى الأفرنجى فيها كل الحاجات التى قلناها دى، وفيه فى بعضها طرايزات بلياردو .

كثرة القهاوى فى مصر له عدة اسباب . من أهم الأسباب دى ان القهاوى كانت لغايه عهد قريب المكان الوحيد للتسلية وتمضية وقت الفراغ . ماكانش فيه ساحات شعبيه وكانت العضويه فى بعض النوادى مقصوره على الخواجات . وفيه سبب تانى ان القهاوى هيا المكان الوحيد الذى بيتقابل فيه اولاد المهنة الواحده أو الناس التى بينهم حاجه مشتركه . وعشان كذا تلاقى فيه لغايه دولوقت تخصصات فى القهاوى . دى مثلا قهوة المنجدين ودى قهوة الحلاقين ودى قهوة الكمساريه ودى قهوة أرباب المعاشات ودى قهوة الزمالكاويه ودى قهوة الاهليه . القهاوى دى كانت بتلعب دور النوادى فى

الوقت الذى كان المصريين محرومين فيه من عضويتها أو ما يقدر وشيدفعوا
اشتركاكتها .

دلوقت الصورة اتغيرت الى حد كبير بعدما كثر الساحات الشعبية
فى المدن والأقاليم وبقى فيها ألعاب رياضية ونشاط اجتماعى ووسائل
تسلية وكثرت النوادى الرياضية والاجتماعية التى اجتذبت عدد كبير من
العائلات والشبان والشابات .

وانت قاعد على قهوة يمر عليك البهاعين اشكال وألوان : بهاعيين
اليانصيب والشماعات والشرابات وامواس الحلاقه والفاكهه وحاجات زى كدا .
لو اشتريت حاجه منهم لازم تفاصل والا حتدفع تمن اكثر من اللازم .
المشروبات فى القهاوى أسعارها رخيصه وما تناس تدفع بقشيش
للجرسون . البقشيش بيبقى حوالى عشره فى الميه من تمن المشروبات .
ادوات التسليه : الطاولة وغيرها بتبقى مجانا فى معظم القهاوى .
معظم القهاوى دى لغاية دلوقت أمكنه رجالى بس ، لسه ما اعترفتش
باختلاط الجنسين .

/irriyaaḍa/SPORTS

"tamasiiḥ innii" hiyya
 lḥibaḥa lli lgaḥaayid
 ilḥaalamiiyya btiwṣif biiha
 sabbahiin wisabbahaat maṣr lamma
 byiṣṭariku wiyyuuzu filmusabʔaat
 ilḥaalamiiyya btaasit sibaahit
 ilmasafaat iṭṭawiila fnapuli
 wifkanada wḡerha wlamma
 byuṣbuḡu lmanṣ .

ihtimaam maṣr birriyaaḍa
 ʔadiim . maṣr xadit ilmidalyaat
 iddahabiyya fḡafṣ ilʔasqaal
 fiʔolimpiyaad sanat alf
 wtusṣu miyya tamanya wṣiṣriin
 wifʔolimpiyaad sanat alf
 wtusṣu miyya sitta wṭalatlin .

irriyaaḍa ṣṣaṣbiyya lʔuula
 fmaṣr hiyya lkooḡa lli btitliṣib
 biṭṭaḡiiʔa lʔingiliziiyya .
 muṣṣam ilmaṣriyyiin ḡawyiin
 ilkooḡa . wimatṣaat ilkooḡa
 bititzaaṣ firradyyu wittilivizyoon
 wibyitfaḡḡag ṣaleeha lkubaaḡ
 wiṣṣuyayyaḡiin riggaala wsittaat
 wixṣuṣan matṣaat iddawri
 wilkaas been innawaadi lli
 filqaahiḡa willi filʔaqaliim .

ittasasṣub lilʔandiya
 irriyadiyya qawi giddan fimaṣr .

"Nile crocodiles" is the
 expression which world news-
 papers use to describe the Egyp-
 tian swimmers [men and women]
 who participate in and win the
 international competitions in
 long distance swimming in Naples
 and Canada and other places, and
 who swim the English Channel.

Egypt's interest in sports
 is an old one. Egypt won the
 Gold Medal in weight lifting
 in the 1928 and 1936 Olympics.

The most popular sport in
 Egypt is football [corresponds
 to American soccer] which is
 played in the British way. Most
 Egyptians are football fans.
 Football matches are broadcast on
 radio and television and are
 watched by old and young, men
 and women, and especially the
 regular and championship [cup]
 matches between the clubs in
 Cairo and in the provinces.

Support of the sports clubs
 in Egypt is very strong. Talk

matš ilʔahli wizzamaalik
biyibtidi lkalaam ʕaleeh ʔabl
ma yiḥṣal biʔasabiiʕ wilkalaam
ʕala natigtu biyastamirr asabiiʕ
baʕdaha .

ilmaṣriyyiin biyistaxdimu
nafs ilkalimaat ilʔingiliiziyya
lamma yitkallimu ʕan "ilfut bool"
"wilbasket bool" "wittinis"
"wilvoli bool" "wilhoki" "wilping
pong ."

liʕbit ilbasket min
ilʔalʕaab illi liha musabʔaat
fiddawri wilkaas , wifariiʔ maṣr
iddawli filbasket biyḥaʔʔaʔ
nataayig muṣarrifa maʕa lfiraʔ
ilʔagnabiyya .

ilmadaaris wilgamiʕaat
fimaṣr fiha firaʔ ilʔalʕaab
iṣṣiyaḍiyya illi zakaʕnaaha
wyerha kamaan . winta filqaahiṣa
ḥatlaaʔi nnawaadi iṣṣiyaḍiyya
kullaha bitṣaggaʕ ilʔalʕaab di ,
wiza kunt yaawi liʕba bizzaat
tiʔdaṣ tiṣṭirik finaadi min
innawaadi wtilʕabha .

about the match between El-Ahli
and El-Zamalik [clubs] begins
weeks before it takes place, and
talk about the results lasts for
weeks after [the match].

Egyptians use the [same]
English words when they talk
about football, basketball,
tennis, volleyball, hockey and
ping pong.

Basketball is one of the
games which has regular and
championship competitions. The
Egyptian international basket-
ball team achieves respectable
results [scores] against foreign
teams.

Schools and universities
in Egypt have teams for the
sports we have mentioned as well
as others. When you are in Cairo
you will find that all the sports
clubs encourage these sports and
if you like to play [participate
in] one of them, you can join one
of the clubs and play.

الرياضة

SPORTS

"تماشي النيل" هي العبارة التي الجرائد العالمية بتوصف بها
سباحين وسباحات مصر لما يشتركوا ويفوزوا في المسابقات العالمية
بتأهلات سباحة المسافات الطويلة في ناهولي وفي كندا وغيرها ولما
يمعبروا المانش.

اهتمام مصر بالرياضة قديم . مصر خذت الميداليات الذهبية في
رفع الأثقال في اولمبياد سنة الف وتسع مئة ثمانية وعشرين وفي اولمبياد
سنة الف وتسع مئة ستة وثلاثين .

الرياضة الشعبية الأولى في مصر هي الكورة التي يتلعب بالطريقه
الانجليزية . معظم المصريين غاويين الكورة . وماتشات الكورة بتتذاع
في الراديو والتلفزيون ويتفرج عليها الكبار والصغار رجاله وستات
وخصوصا ماتشات الدوري والكاس بين النوادي التي في القاهرة والتي
في الاقاليم .

التعصب للندية الرياضية قوى جدا في مصر . ماتش الأهلي والزمالك
بيبتدى الكلام عليه قبل ما يحصل بأسماع والكلام على نتيجته يستمر
اسابيع بعدها .

المصريين يستخدموا نفس الكلمات الانجليزية لما يتكلموا عن
" الفوت بول " " والباسكت بول " " والتنس " " والفولى بول " "والهوكى " " والهنج بنج " .
لعبة الباسكت من الالعاب التي لها مسابقات في الدوري والكاس ،

وفريق مصر الدولى فى الباسكت يحقق نتائج مشرفة مع الفرق الاجنبية .
المدارس والجامعات فى مصر فيها فرق للالعاب الرياضيه اللى ذكرناها
وغيرها كمان . وانت فى القاهرة حتلاقى النوادى الرياضيه كلها بتشجع
الالعاب دى ، وازا كنت غاوى لعبه بالذات تقدر تشترك فى نادى من
النوادى وتلعبها .

/lamahaat min ittariix/GLIMPSES OF HISTORY

"maşr umm iddunya ." di
 ŝbaaŝa tişmaŝha ktiir min innaas
 fi maşr lamma ykuun ilħadiis
 biyduuŝ ŝan ilħaġaaŝa
 l?insaniyya , wbitbayyin inn
 ilmaşriyyiin faxuriin bibaladhum
 wiŝarfiin inn ħaġaarit ilŝaalam
 bada?it fi maşr .

ilwaaħid lamma byltkallim
 ŝan maşr , biyitkallim ŝan dawla
 liha tariix mitsaggil min xamas
 talaaf sana - yaŝni dawla
 bada?it fiiha ħaġaaŝa wmadaniyya
 fi faġr ittariix .

ħaġaarit maşr aşıila
 wimustamirra wimuħtafiŝa
 biṭabiŝha , wi ŝumŝaha ma
 t?assaŝit tamaaman biŝuzaah
 illi ħakamuuha : ilyunaniyyiin ,
 wiŝŝumaan , wiŝatŝaak ,
 wiŝfaŝansawiiyyiin , wiŝingiliiz .
 ta?aliid ilmaşriyyiin wiŝadathum
 ħiyya ħiyya , biyirġaŝ ŝumŝaha
 li?alaaf issiniin . il?iħtiŝaal
 bizikra l?arbiŝiin liwafaat
 ilmayyit masaŝan , illi ma zaal
 maŝmuul biih liyaayit inniħaŝda

"Egypt is the mother of
 the world." This is a phrase
 which you hear often from peo-
 ple in Egypt when the conver-
 sation is about human civili-
 zation, and it shows that the
 Egyptians are proud of their
 country and aware that the
 world's civilization started
 in Egypt.

When one speaks about
 Egypt he speaks of a country
 which has had a recorded his-
 tory for five thousand years.
 That is, a country where a
 civilization began at the
 dawn of history.

The civilization of Egypt
 is original, continuous and has
 preserved its character; it has
 never been totally influenced
 by the conquerors who have
 ruled it: the Greeks, Romans,
 Turks, French and the English.
 The traditions and customs of
 the Egyptians have remained the
 same. And they date back thou-
 sands of years. For example,
 the Fortieth Day commemoration
 of a death which is still prac-

لمحات من التاريخ

GLIMPSES OF HISTORY

" مصر ام الدنيا " . دى عبارته تسمعا كثير من الناس فى مصر لما يكون الحديث بيدور عن الحضارة الانسانية ، وبتبين ان المصريين فخورين بهلاهم وعارفين ان حضارة العالم بدأت فى مصر .

الواحد لما يتكلم عن مصر ، بيتكلم عن دوله لها تاريخ متسجل من خمس آلاف سنه - يعنى دوله بدأت فيها حضارة ومدنيه فى فجر التاريخ .

حضارة مصر أصيله ومستمره ومحتفظه بطابعها . وعمرها ماتأثرت تماما بالغزاه اللى حكموها : اليونانيين ، والرومان ، والأتراك ، والفرنساويين ، والانجليز .

تقاليد المصريين وعاداتهم هتبقى ، بيرجع عمرها لآلاف السنين . الاحتفال بذكرى الاربعين لوفاة الميت مثلا ، اللى مازال معمول به لغاية النهارده فى مصر عند المسلمين والأقباط ، دا تقليد يرجع ليام الفراعنه ، ومتسجل فى الآثار بتاعتهم .

مصر انضرت من حكم الغزاه . كفايه ان قدماء المصريين هم اللى اخترعوا الورق والحبر اللى هى عماد المعرفه ، ومع ذلك النهارده مصر فيها نسبة امينه مرتفعه .

مصر دلوقت مستقله وبتحاول انها تعوض اللى فات فى كافة الميادين عشان تقوم بدور حضارى جدير بماضيها المجيد .

/ilmathaf ilmaşri/

ziyaarīt ilmathaf ilmaşri
btibʔa fliyaalib awwil haaga
fbirnaamig issaayih fimaşr .
ilmathaf luh hikaaya bitwaḡḡah
izzaay maşr badaʔit tihtamm
bihmaayit ilʔasaar ilʔadiima
wizzaay asaar kitiira thaḡḡabit
min maşr .

mihammad ʕali lli haakam maşr
min sanat alf wtumnu miyya wxamsa
liyaayit sanat alf wtumnu miyya
tamanya warbiʕiin kaan awwil
waahid ʕamal mathaf wiʔanšaʔ
idaaʕa liliʔasaar ilmaşriyya sanat
alf wtumnu miyya xamsa wtaḡḡatlin .
ilmathaf waʔtaha kaan fimabna
mulhaʔ bimadrassa gamb gneenit
ilʔazbakiyya laakin tuhaf
kitiira kaanit bitixṭifi ya imma
whiyya fṭariʔha lilmathaf ya imma
baʕd ma tiwṣal . baʕd kida
lmathaf itnaʔal liliʔalʕa . laakin
baḡḡu makanš fiih hiḡaasa kafya
ʕala lʔasaar illi fiih .

ilfikra min ʕamal lilmathaf
kaanit innu yibʔa maxzan
lilhadaaya lli kaan biyʔaddimha
lhaakim lizzuwwaar ilkubaar .
saʕiid baaša lli kaan biyuhkum
maşr sanat alf wtumnu miyya xamsa

THE EGYPTIAN MUSEUM

*Visiting the Egyptian Mu-
seum is usually the first thing
on the program of the tourist in
Egypt. The museum's story
explains how Egypt began to be
concerned with the protection of
antiquities and how many antiqui-
ties were smuggled out of Egypt.*

*Mohammad Ali, who ruled
Egypt from 1805 until 1848, was
the first to found a museum and
he established an administration
for the Egyptian antiquities in
1835. The museum at that time
was in a building attached to a
school next to the Azbakiyya
Gardens, but many artifacts were
disappearing either on their
way to the museum or after they
arrived. After that the museum
was moved to the Citadel, but
still there was not sufficient
guarding of the antiquities it
contained.*

*The idea behind establishing
a museum was that it be a store
house for the gifts which the
ruler presented to important
visitors. Said Pasha, who was
the ruler of Egypt in 1855*

wxamsiin ʕaṣaḍ ʕala
maksimīyan , haakim innimsa
lamma zaar maṣr , innu yaaxud
illi yiṣgibu min ittuhaf illi
mawguuda filmathaf .

ilfaḍl fhifz ilʔasaar
wifmayitha min issirʔa wittahriib
yirgaʕ lilʕaalim ilfaṣansaawi
ogist maryot illi tṣayyin mudiir
lilʔasaar sanat alf wṭumnu miyya
tamanya wxamsiin . maryot kaan
ʔabl kida byiṣṭayaḍ filqism
ilmaṣri fimathaf illuvr . wigah
maṣr wṣamal fiiha iktiṣafaat
kitiira lilʔasaar .

maryot hafaṣ ilʔasaar illi
lʔiiha fmaxzan fibulaaʔ taht
ḥraasa qawiyya . ilmathaf
itnaʔal lilmabna lhaali lli
fmidaan ittahriir sanat alf
wṭusṣu miyya witneen .

ilbaḥs ʕan ilʔasaar fimaṣr
mustamirr . wikull sana
bituktaṣaf fagaat gidiida .
wilkunuuz illi mawguuda
filmathaf ilmaṣri malhaaṣ naṣiir
filʕaalam kullu . wṣaṣaan
katritha , fiih tafkiir haaliyyan
fiʔinṣaaʔ mabna gdiid lilmathaf .

offered [to let] Maximillian,
the ruler of Austria, take what
he wanted of the artifacts in
the museum when he visited
Egypt.

The credit for preserving
the antiquities and protecting
them from theft and smuggling
is due to the French scholar
Auguste Marriette, who was
appointed Director of Antiqui-
ties in 1858. Prior to this,
Marriette had worked in the
Egyptian section of the Louvre.
He came to Egypt and made many
discoveries of antiquities.

Marriot kept the artifacts
which he found in a store house
in Bulaq under heavy guard. The
museum was moved to the present
building in Midan El-Tahrir
[Liberation Square] in 1902.

The search for antiquities
in Egypt is constant. Every
year new things are discovered.
The treasures in the Egyptian
Museum are unequalled in the
whole world. Because of their
great number the establishment
of a new building for the
museum is now being considered.

المتحف المصري

THE EGYPTIAN MUSEUM

زيارة المتحف المصري تبقى في الغالب أول حاجة في برنامج السائح في مصر . المتحف له حكاية بتوضح ازاي مصر بدأت تهتم بحماية الآثار القديمة وازاي آثار كتيره اتبرّبت من مصر .

محمد على اللي حكم مصر من سنة الف وثمان ميه وخمسة لغاية سنة الف وثمان ميه تمنيه واربعين كان اول واحد عمل متحف وانشأ اداره للآثار المصريه سنة الف وثمان ميه خمسة وتلاتين . المتحف وقتها كان في مهنى ملحق بمدرسه جنب جنينة الأزبكيه ، لكن تحف كتيره كانت بتختفى يا اما وهى في طريقها للمتحف يا اما بعدما توصل . بعد كدا المتحف اتنقل للقلعه . لكن برضه ماكانش فيه حراسه كافيه على الآثار اللي فيه .

الفكره من عمل المتحف كانت انه يبقى مخزن للهدايا اللي كان بيقدمها الحاكم للزوار الكبار . سعيد باشا اللي كان بيحكم مصر سنة الف وثمان ميه خمسة وخمسين عرض على ماكسميليان ، حاكم النمسا لما زار مصر انه ياخذ كل اللي يعجبه من التحف اللي الموجوده في المتحف .

الفضل في حفظ الآثار وحمايتها من السرقة والتخريب يرجع للعالم الفرنساوى اوجست ماريوت اللي اتعيّن مدير للآثار سنة الف وثمان ميه وخمسين . ماريوت كان قبل كدا يشتغل في القسم المصري في متحف اللوفر . وجه مصر وعمل فيها اكتشافات كتيره للآثار .

ماريوت حفظ الآثار اللي لقيها في مخزن بولاق تحت حراسه قويه . المتحف اتنقل للمبنى الحالى اللي في ميدان التحرير سنة الف وتسع ميه واثنتين .

البحث عن الآثار في مصر مستمر • وكل سنة يتكشف حاجات جديدة •
والكنوز الموجوده في المتحف المصري مالهش نظير في العالم كله وعشان
كثرتها فيه تفكير حاليا في انشاء مبنى جديد للمتحف •

/ħaġar rašiid/THE ROSETTA STONE

rašiid balad şayyara sand
maşabb inniil filbaħ ilʔabyaḍ
ilmutawaşşıṭ liha ahammiyya
taarixiyya liʔannaha kaanit
maşraħ lişamaliyyaat ħarbiyya
ayyaam ilħamla lfaḡansiyya lli
şamalha napolyoon bonapart şala
maşr fiʔaaxir ilqarṇ
ittamanṭaaşar .

lamma kaanu lşasaakir
ilfaḡansawiyyiin fiḡašiid sanat
alf wişubşu miyya tisla
wtisşiin , şaskari minhum liʔi
ħaġar min ilbaazalt manʔuuş
şaleeh kitabaat ittaḡaħ innaha
bitalat luyaat : ilhiroyliḡiyya
widdimoṭṭiqiyya wilyunaniyya
wʔinnaha manʔuuşa sanat miyya
sitta wtisşiin ʔabl ilmilaad .
ilħaġar da itbaşat linapolyoon
filqaahiḡa , wnapolyoon amaḡ
biʔinn innuʔuuş illi şala
lħaġar yiṭşimil minha şuwaḡ şaşaan
ilşulamaaʔ illi kaan gayibhum
maşaaħ filħamla yldrisuuha .

innuʔuuş illi şala ħaġar
rašiid badaʔit tigzib iħtimaam
şulamaaʔ kiṭiir liʔannaha zayy ma
ʔulna maktuuba btalat luyaat :

*Rashid [Rosetta] is a
small town [located] where
the Nile flows into the Med-
iterranean. It has histori-
cal significance because it
was a theater of military
operations during the French
campaign which Napoleon Bona-
parte led against Egypt in
the late eighteenth century.*

*When the French troops
were in Rashid in 1799, one
of the soldiers found a ba-
salt stone on which was in-
scribed writing which proved
to be in three languages:
Hieroglyphics, Demotic and
[Classical] Greek, and which
was inscribed in the year
196 B.C. This stone was
sent to Napoleon in Cairo
who ordered the inscriptions
on the stone to be copied
so that the scholars whom he
had brought with him on the
campaign could study them.*

*The inscriptions on the
Rosetta stone began to at-
tract the interest of many
scholars, because, as we*

wahda minhum qawaṣidha maṣṣuufa ,
 whiyya lluya lyunaniyya ,
 wittanya : hiyya lluya
 iddimotiyya lli maṣṣuuf
 innaha maṣṣar illuya lʔibṭiyya .
 wittalta : ilhiroylifiyya , widi
 qawaṣidha kaanit yeer maṣṣuufa
 bilmaṣṣa ṣaym ilmuhawalaat
 ilkitiira lli ṣamalha lṣulamaa?
 iluṣoppiyyiin filwaʔt da .

wiʔahammiyyit hagar ṣaṣiid
 inn ittalat luyaat illi manʔuuṣa
 ṣaleeh bitṣabbaṣ ṣan haaga wahda
 lli hiyya taḥiyya min ilkahana
 bituuṣ manf ilmalik bimunasbit
 ṣiid tatwiigu wbiyṣaddidu
 afḡaalu .

aḥamm ilṣulamaa? illi darasu
 hagar ṣaṣiid ṣaṣaan yihillu
 ṣumuuzu huwwa lṣaalim ilfaṣansaawi
 ṣan franswa ṣampolyoon [ilmawluud
 sanat alf wsubṣu miyya wtisṣiin ,
 wimaat sanat alf wtumnu miyya
 waahid witalatiin] . willi saṣdu
 fidṣastu linniʔuuṣ itqaanu
 ilkaamil lilluya lʔibṭiyya
 wiqtinaaṣu biʔinnaha mutaṭawwiṣa
 min illuya lhiroyliifiyya .

ṣampolyoon ṣamal diṣaasa
 muṣaṣna lilkalimaat ilmanʔuuṣa

said, they were written in
 three languages. The grammar
 of one of them, [Classical]
 Greek, was known. The second
 was Demotic, which is known to
 be the source of the Coptic
 language. The third was Hiero-
 glyphics whose grammar was com-
 pletely unknown despite the
 many attempts which European
 scholars had made up to that
 time.

The importance of the
 Rosetta Stone was that the
 three languages which were in-
 scribed on it expressed one
 meaning: the greetings of the
 priests of Memphis to the King
 on the occasion of his corona-
 tion, mentioning his great
 deeds.

The most important of the
 scholars who studied the Roset-
 ta Stone in order to decipher
 its characters was the French
 scholar Jean François Cham-
pollion [1790-1831]. What
 helped in his study of the in-
 scriptions was his complete
 mastery of the Coptic language
 and his certainty that it had
 developed from the Hieroglyphic
 language.

Champollion did a compara-
 tive study of the words in-

Ŗala haġar řařiid billuyateen
ilyunaniyya widdimořiqiyya ,
wibeen innuřuuř ilhiroyliifiyya ,
wiřidir yiħill illuyz wiyiřraf
asřaar qawaařid illuya
ilhiroyliifiyya .

haġar řařiid ilřařli istawla
řaleeh ilřingiliiz sanat alf
wtumnu miyya wwaařid , wifidil
min wařtaha mawguud filmathaf
ilbřiřaani , wikułl iddiřasaat illi
řamalha řampolyoon wiyeeru kaanit
řala řuwar innuřuuř illi řala
lhaġar .

iktiřaaf řampolyoon kaan
iktiřaaf tariixi liřannu miř
bass iktařaf qawaařid luya
řadiima , da kařaf řan asřaar
talat talaaf sana min ilhaġaara
lřinsaniyya mitsaggila řala
lřasaar , wifidlit maghuula
liyaayit řampolyoon ma ħall
řmuzha . řařaan kida řampolyoon
biyuřtabar abu řilm ilmařriyyaat
illi huwwa řilm diřaasit ilřasaar
wilhaġaara ilmařriyya lřadiima .

scribed on the Rosetta Stone in
the [Classical] Greek and Demo-
tic languages, with the Hiero-
glyphic inscriptions, and he
was able to solve the mystery
and know the secrets of the
grammar of the Hieroglyphic
language.

The original Rosetta Stone
was seized by the British in 1801
and has remained since that time
in the British Museum, and all
the studies which Champollion
and others made were on the cop-
ies of the inscriptions on the
stone.

Champollion's discovery was
an historic one because he not
only discovered the grammar of
an ancient language, but this
revealed the secrets of 3000
years of human civilization which
were recorded on the monuments
and had remained unknown until
Champollion deciphered the
characters. For this reason,
Champollion is considered the
father of Egyptology which is
the study of the ancient Egyp-
tian monuments and civilization.

حجر رشيد

THE ROSETTA STONE

رشيد بلد صغيره عند مصب النيل فى البحر الأبيض المتوسط ، لها اهميه تاريخيه لانها كانت مسرح لعمليات حربه أيام الحمله الفرنسيه اللى عملها نابليون بونابرت على مصر فى آخر القرن الثمناشر .

لما كانوا الحساكر الفرنسيين فى رشيد سنة الف وسبع ميه تسعه وتسعين ، عسكرى منهم لقي حجر من الهازلت منقوش عليه كتابات اتضح انها بتلات لغات : الهيروغليفيه ، والديموطيقيه واليونانيه وانها منقوشه سنة ميه سته وتسعين قبل الميلاد . الحجر دا اتبعت لنابليون فى القاهره ، ونابليون أمر بأن النقوش اللى على الحجر يتعمل منها صور عشان العلماء اللى كان جايهم معاه فى الحمله يدرسوها .

النقوش اللى على حجر رشيد بدأت تجذب اهتمام علماء كثير لانها زى ما قلنا مكتوبه بتلات لغات : واحده منهم قواعدا معروفه وهى اللغه اليونانيه والثانيه : هى اللغه الديموطيقيه اللى معروف انها مصدر اللغه القبطيه والثالثه : الهيروغليفيه ودى قواعدا كانت غير معروفه بالمره رغم المحاولات الكثيره اللى عملها العلماء الأوربيين فى الوقت دا .

واهميه حجر رشيد ان التلات لغات اللى منقوشه عليه بتعبر عن حاجه واحده اللى هى تحيه من الكهنه بتتوع منف للملك بمناسبه عيد تتويجه وباعدوا أفضله .

أهم العلماء اللى درسوا حجر رشيد عشان يحلوا رموزه هو العالم الفرنسي جان فرانسوا شامبليون (١٧٩٠ - ١٨٣١) . واللى ساعده فى دراسته

للتقوش اتقانه الكامل للغه القبطيه واقتناعه بانها متطوره من اللغه
الهيروغليفه .

شامليون عمل دراسه مقارنه للكلمات المنقوشه على حجر رشيد باللغتين
اليونانيه والديموطيقيه ، وبين النقوش الهيروغليفه ، وقدر يحل اللغز
ويعرف اسرار قواعد اللغه الهيروغليفه .

حجر رشيد الاصلى استولى عليه الانجليز سنة ١٨٠١ ، وفضل من وقتها
موجود فى المتحف البريطانى وكل الدراسات اللى عملها شامليون وغيره كانت
على صور النقوش اللى على الحجر .

اكتشاف شامليون كان اكتشاف تاريخى لانه مش بس اكتشف قواعد لغه
قديمه ، دا كشف عن اسرار ثلاث آلاف سنه من الحضاره الانسانيه متسجله على
الآثار وفضلت مجهوله لغاية شامليون ما حل رموزها . عشان كذا شامليون
بيعتبر أبو علم المصريات اللى هو علم درامه الآثار والحضاره المصريه
القديمه .

/naḥr inniil/

maṣr zayy ma ʔaal hirodoot
 "hibat inniil ." lawla nniil
 makanš yibʔa fmaṣr zṛaaša
 wḥaḍaaṛa . wišašaʔan kida
 ḥanitkallim ʔannu bšeeʔ min
 ittafšiil ilbasiiṭ .

maṣdar mayyit naḥr inniil
 biyiigi min manṭiʔit ilbuḥayraat
 ilʔistiwaʔiyya lli btiṣʔaṭ ʔaleeha
 lʔamṭaar ṭuul issana, wḵamaan min
 manṭiʔit ḥaḍabit ilḥabaša lli
 btiṣʔaṭ ʔaleeha lʔamṭaar limuddit
 talat šuhuur .

ṭuul naḥr inniil sitt alaaf
 wixumsu miit kiilu mitr
 wibyustabar taani anhaar ilʔaalam
 fiṭṭuul , wibiymurṛ fsitt duwal
 ifriqiyya ʔabl ma yiwsal maṣr
 wiṣṣubb filbaḥr ilʔabyaḍ
 ilmutawaṣṣiṭ .

naḥr inniil biyitfaṛṛaṣ
 šamaal ilqaahiṛa lifaṛseen : faṛṣ
 ṛašiid wifaṛṣ dimyaaṭ wibenhum
 musallas min axṣab ilʔaṛaaḍi
 zziṛaṣiyya filʔaalam wilmanṭiʔa
 di gawwaha ḥaṛṛ wgaaf fiṣṣeef
 wimuṣṭadil wimumṭir fišṣita
 wʔismaha ddilta aw wagh baḥri .
 wagh ʔibli aw iṣṣiṣiṭ huwwa

THE RIVER NILE

Egypt, as Herodotus said,
 is "the gift of the Nile."
 Were it not for the Nile there
 would be no agriculture or civ-
 ilization in Egypt. For this
 reason we will talk about it in
 some detail.

The source of the River
 Nile's waters is in the area of
 tropical lakes where rain falls
 all the year round and also in
 the area of the Ethiopian plat-
 eau where rain falls for three
 months [of the year] .

The length of the Nile is
 6500 kilometers, and it is [con-
 sidered] the second longest
 river in the world. It passes
 through six African countries
 before it reaches Egypt and
 empties into the Mediterranean.

The Nile splits into two
 branches north of Cairo, the
Rashid [Rosetta] branch and the
Dimyat [Damietta] branch. Be-
 tween these branches there is a
 triangle of the most fertile
 agricultural land in the world.
 The weather in this area is hot
 and dry in the summer, and mild

Imanṭiʔa lli been iṣṣallaal
wilqaahiṛa .

nahṛ inniil biyigri min
šimaal aṣwaan liyaayit ilqaahiṛa
fwaadi dayyaʔ , biyitfaawit
ṣarḍu min itneen kiilu mitr
liṣaṣṛa kiilu mitr , wʔaqṣa ṣarḍ
linniil xamaṣṭaaṣar kiilu mitr
ṣand koom ombu . wṣala ṭuul
ilwaadi min aṣwaan lilqaahiṛa
fiih silsila min ittilaal ṣala
lganbeen mutawaṣṣiṭ irtifaṣha
tultu miit mitr .

* and rainy in the winter. It's
* called the Delta or Lower Egypt
* [the north, or seaward face].
* Upper Egypt, or the Sisiid, is
* the region between the cataract
* and Cairo.
*

* The Nile flows from north
* of Aswan to Cairo in a narrow
* valley, whose width varies from
* two to ten kilometers and the
* maximum width of the Nile is
* fifteen kilometers at Kom Ombo.
* Along the valley from Aswan to
* Cairo there is a chain of hills
* on both sides, whose average
* height is three hundred meters.
*
*
*

نهر النيل

THE RIVER NILE

مصر زي ما قال هيرودت " هبة النيل " . لولا النيل ما كانش يهقى
 فى مصر زراعه وحضاره . وعشان كذا حنتكلم عنه بشىء من التفصيل البسيط .
 مصدر مية نهر النيل بييجى من منطقة البحيرات الاستوايه اللسى
 بتسقط عليها الامطار طول السنه وكمان من منطقة هضبة الحبشه اللى بتسقط
 عليها الامطار لمدة ثلاث شهور .
 طول نهر النيل ست آلاف وخمس مية كيلومتر وبيحتبر تانى انه سار
 العالم فى الطول ، وبيمر فى ست دول أفريقيه قبل مايوصل مصر ويصب فى
 البحر الأبيض المتوسط .
 نهر النيل بيتفرع شمال القاهره لفرعين : فرع رشيد وفرع دمياط
 وبينهم مثلث من أخصب الاراضى الزراعيه فى العالم والمنطقه دى جوها حار
 وجاف فى الصيف ومعتدل وممطر فى الشتاء . واسمها الدلتا أو وجه بحرى .
 وجه قبلى أو الصعيد هو المنطقه اللى بين الشلال والقاهره .
 نهر النيل بيجرى من شمال اسوان لغاية القاهره فى وادى ضيق ،
 بيتفاوت عرضه من اتنين كيلومتر لحشره كيلومتر ، وأقصى عرض للنيل خمستاشر
 كيلومتر عند كوم أمبو . وعلى طول الوادى من أسوان للقاهره فيه سلسله
 من التلال على الجنبيين متوسط ارتفاعها تلت مية متر .

/mayyit inniil/

ilʔistifaada min mayyit
 inniil kaanit min ahamm ilhagaat
 illi btišyil hukkaam mašr
 ftarixha lʔadiim wilhadiis ,
 liʔann mayyit inniil hiyya ōmaad
 izziraaſa wilhayyaah .

kimmiyyit mayyit inniil miš
 sabta , wida kaan biyʔassar ſala
 lmiſaaſa illi btinziriſ kull sana
 ya imma bizziyaada ya imma
 binnaʔſ . wſaſan kida kaan ſaʔʔ
 qanaah limayyit inniil biyuſtabar
 min ahamm ilʔaſmaal illi kaan
 muluuk mašr filſašr ilʔadiim
 biysaggiluuha filʔasaar .

fayaḡaan inniil kaan mašdar
 lilxeer liʔannu biyzawwid
 miſaaſit ilʔarḡaadi lmazruuſa
 wbiyxalli tturba xliſba ,
 wkaan ilʔiḡtifaal bilfayaḡaan
 min ahamm ilʔiḡtifalaat
 ilqawmiyya .

mayyit ilfayaḡaan kaan
 biyruuḡ muſſamha filbaḡr ilʔabyaḡ
 ilmutawaſſiṭ . wiſaſan kida
 itbanit suduud wixazzanaat

THE WATERS OF THE NILE

The exploitation of the Nile's water was one of the most important things which preoccupied the rulers of Egypt throughout its ancient and modern history, because the waters of the Nile are the foundation of agriculture and life.

The quantity of the Nile waters is not constant and this used to affect the area of cultivable land every year, either by increasing or decreasing it. For this reason, the digging of a canal for the water of the Nile was considered one of the most important works which the kings of ancient Egypt recorded in their monuments.

The flood of the Nile was a source of prosperity because it increased the cultivable land and fertilized the soil, and the celebration of the flood was one of the most important national celebrations.

Most of the flood waters used to go into the Mediterranean, and for this reason dams and barrages were built on the Nile

Ṣala nniil wiṛṛuuṣu . maṣr banit
xazzaan aṣwaan Ṣand iṣṣallaal
illi byiṣṭiriḍ inniil ganuub
aṣwaan wiṣallitu maṛṛiteen .

ilxazzanaat ilʔadiima kaan
ilʔaṛaḍ minha taxziin guzʔ min
ilmayya zzayda finhaayit
ilʔayaḍaan Ṣaṣaan tustaxdam
filʔawʔaat illi bitʔill fiiha
mayyit inniil .

ilxazzanaat ilḥadiisa dilwaʔt
btlxzin ilmayya bṣifa dayma
wṢaṣaan kida lamma zaḥarit ilḥaaga
ltaṣliiyit xazzaan aṣwaan ilmaṛra
ttaalta , naṣaʔit fikrit binaaʔ
issadd ilṢaali littaḥakkum
fimayyit inniil witaxzinha bṣifa
mustamirra wistixdamha liziyaadit
misaaḥit ilʔaṛaḍi ilmazruuṣa
wṢaṣaan maṣr matifḍalṣ Ṣayṣa taḥt
ṛaḥmit ilʔayaḍanaat illi sniin
tibʔa waṭya aktaṛ min illaazim
yiʔuum yiʔill ilmaḥṣuul ,
wisniin tibʔa Ṣalya aktaṛ min
illaazim faṭyarraʔ ilʔaṛḍ .

and its branches. Egypt built
the Aswan Dam at the cataract
which obstructs the Nile south
of Aswan, and made it twice as
high.

The purpose of the old bar-
rages was to store part of the
surplus water at the end of the
flood to be used during the
time when the water of the Nile
decreases.

The modern dams now store
the water continuously and for
this reason, when the need arose
to make the Aswan Dam higher for
the third time, the idea emerged
of building the High Dam to con-
trol the water of the Nile and
store it continuously and use it
to increase the cultivable area
so that Egypt no longer remain
at the mercy of the floods which
in some years are too low and
result in decreased harvests,
and some years too high, drown-
ing the land.

مِية النِيل

THE WATERS OF THE NILE

الاستفادة من مِية النيل كانت من أهم الحاجات اللى بتشغل حكام مصر فى تاريخها القديم والحديث ، لأن مِية النيل هى عماد الزراعة والحياه . كمية مِية النيل مش ثابتة ، ودا كان بيأثر على المساحة اللى بتنزرع كل سنه يا اما بالزيادة يا اما بالنقص . وعشان كدا كان شق قناه لمِية النيل بيعتبر من أهم الأعمال اللى كان ملوك مصر فى العصر القديم بيسجلوها فى الآثار .

فيضان النيل كان مصدر للخير لانه بيزود مساحة الاراضى المزروعه وبيحلى التربه خصبه ، وكان الاحتفال بالفيضان من أهم الاحتفالات القوميه . مِية الفيضان كان بيروح معظمها فى البحر الابيض المتوسط . وعشان كدا اتبنت سدود وخزانات على النيل وفروعه . مصر بنت خزان اسوان عند الشلال اللى بيعترض النيل جنوب اسوان وعلته مرتين .

الخزانات القديمه كان الغرض منها تخزين جزء من الميه الزايده فى نهاية الفيضان عشان تستخدم فى الاوقات اللى بتقل فيها مِية النيل . الخزانات الحديثه دلوقت بتخزن الميه بصفه دايمه وعشان كدا لما ظهرت الحاجه لتعليه خزان أسوان للمره التالته ، نشأت فكرة بناء السد العالى للتحكم فى مِية النيل وتخزينها بصفه مستمره واستخدامها لزيادة مساحة الاراضى المزروعه وعشان مصر ما تفضلش عايشه تحت رحمة الفيضانات اللى سنين تهقى واطيه اكثر من اللازم يقوم يقل المحصول ، وسنين تهقى عاليه اكثر من اللازم فتغرق الارض .

THE HIGH DAM

The reservoir which was created is a kind of huge artificial lake whose volume is 175

wsabſiin milyaar mitr mukaſſab
wimuntadda daaxil il?arġaadi
ssudaniyya .

wiſaſaan iſſadd mafihuuſ
ahwiſa iilmilaaha tſamal minaa?
nahri ?uddaam ilginaah iſſar?i
ſaſaan yurbuſ iſſudaan wilbuħayra
maſa baa?i manaaſi? maſr .

binaa? iſſadd wilqanateen
wimaħaſſit ilkaħraaba tkallif
miteen warbiſiin milyoon gineeh .
il?aſmaal ilmutarattiba ſaleeh
zayy ittawassuſ izzirġaaſi
wi?aſmaal iſſuſu? wiſſikka
lħadiid wil?iſkaan itkallifit
xumsu miit milyoon gineeh .

iſſadd ilſaali luh mizaat
mutawaqqaſa ktiira , min
aħammaha ziyaadit miſaħfit
il?arġaadi lmaħruuſa wimuġaſfit
intaag il?arġu bſabab taħwilha
min ġayy ħyaaġ liġayy daa?im .
wilbuħeera ſſinaſiyya zawwidit
iſſarwa ſſamaħiyya . wimaħaſſit
ilkaħraaba btaſt iſſadd ilſaali
wallidit ſaaqa kaħraaba?iyya
kbiira bituſtaxdam fiſſawassuſ
iſſinaaſi . wiſſadd ilſaali
ħaywaffar limaſr lmayya llaħma
lizirġaaſit milyoon faddaan rużż
littaſdiir bil?iġaafa ila innu
ħama maſr min aġraar ilfayaġanaat

*billion cubic meters and which
extends inside the Sudanese
territory.*

*Because the dam has no
locks for navigation, a river
port was constructed in front of
the eastern wing [of the dam] in
order to connect the Sudan and
the lake with the other Egyptian
areas.*

*The building of the dam,
the two canals and the power
station cost 240 million [Egyptian]
pounds. The works which
resulted from it like the en-
largement of the cultivable
areas, the building of roads,
the railroad and housing cost
500 million [Egyptian] pounds.*

*The High Dam has many ex-
pected advantages, one of the
most important of them being the
increase in the cultivable area
and the doubling of the land's
productivity because of its
transfer from basin irrigation
to annual [constant] irrigation.
The artificial lake has in-
creased the supply of fish. The
High Dam's power station gener-
ates a great deal of electric
power which is used in indus-
trial expansion. The High Dam
will provide Egypt with the wat-
er necessary to cultivate a mil-*

ilwaṭya wilfayaḡanaat ilṣalya .	*	lion feddans of rice for expor-
dilwaṭt maṣr bitithakkim	*	tation, in addition to the fact
fimayyit inniil zayy ma hi ṣayza .	*	that it protects Egypt from the
	*	damages of low or high floods.
	*	Nowadays Egypt controls the
	*	waters of the Nile as it
	*	wishes.

السد العالى

THE HIGH DAM

بناء السد العالى يعتبر من أعظم الأعمال الهندسية العالميه
فى القرن العشرين . والسد العالى عبارته عن سد مهنى من الجرانيت
والرمل والطينى يعترض مجرى النيل على بعد سبعه كيلو متر جنوب خزان
أسوان . وجسم السد يمتد للقاع الصخرى لنهر النيل مسافة مائة
متر وعشره .

الغرض من السد هو تحويل مية النيل من مجراها الطبيعى لتكوين
خزان ميه كبير أو بحيره صناعيه . تحويل الميه يتم بواسطة قناتين
واحدته أماميه والثانيه خلفيه متصلين بست أنفاق . مداخل الانفاق فيها
بوابات للتحكم فى الميه . وعند نهاية الأنفاق فيه محطه لتوليد
الكهرباء .

خزان الميه الذى اكون عبارته عن بحيره صناعيه ضخمة سعتها
ميه خمسة وسبعين مليار متر مكعب وممتده داخل الاراضى السودانيه .
وعشان السد مافيهوش أهوسه للملاحة اتعمل ميناء نهري قدام الجناح
الشرقى عشان يربط السودان والبحيره مع باقى مناطق مصر .
بناء السد والقناتين ومحطة الكهرباء اتكلف ميتين واربعين
مليون جنيه . الأعمال المترتبة عليه زى التوسع الزراعى وأعمال الطرق
والسكه الحديد والاسكان اتكلفت خمس مية مليون جنيه .
السد العالى له ميزات متوقعه كتيره ، من أهمها زيادة مساحة
الأراضى المزروعه ومضاعفة انتاج الارض بسبب تحويلها من رى حياض الى

رى دائم • والبحيره الصناعيه زودت الشروه السمكيه • ومحطة الكهرباء
بتاعت السد العالى ولدت طاقه كهربائيه كبيره بتستخدم فى التوسع
الصناعي • والسد العالى حيوفر لمصر الميه اللازمه لزراعه مليون فدان
رز للتصدير بالإضافة الى انه حمى مصر من أضرار الفيضانات الواطييه
والفيضانات العاليه • دلوقت مصر بتتحكم فى مية النيل زى ماهى عايزه •

/inqaaz abu simbil/

maṣaabad abu simbil ṣibaara
 ṣan maṣbadeen , waahid kibilr
 wiwaahid aṣyaṣ mawguuda ṣala
 buṣd miteen witamaniin kiilu
 mitr ganuub aṣwaan . wilmaṣbadeen
 banaahum ṣamsiis ittaani Ili kaan
 min aṣṣam hukkaam maṣr ilʔadiima .
 ṣamsiis Ittaani bana Imaṣbad
 ilkibilr Iinafsu wilmaṣbad
 Iṣṣuyayyar Iimṣaatu nifirtaari
 wilmaṣbadeen yibṣidu ṣan baṣḍ
 tiṣṣiin mitr .

sanat alf wtusṣu miyya tiṣṣa
 wxamsiin maṣr waggihit nidaa?
 Iilṣaalam liʔinqaaz maṣaabad abu
 simbil liʔannaha kaanit
 haṭitṣarṣaḍ Iilyara? natiigit
 ilfayaḍaan wirtifaaṣ ilmayya Ili
 haṭitkawwin waṣa ssadd ilṣaali .
 inqaaz abu simbil aṣbaḥ waʔtaha
 haḍiis ilṣaalam wihtimaamu .
 idduwal mawiʔfitṣ sakta wʔaṣlanit
 istiṣḍadha Iilmuṣawna Ifanniyya
 wilmaliyya Iitanfiiz maṣṣruuṣ
 inqaaz ilmaṣaabad min ilṣara? .
 ilmaṣṣruuṣ itṣamal taḥt riṣaayit
 Ilyunesku , wtamanya warbiṣiin
 dawla saḥmit fiih , wibada?
 ittanniiz .

THE RESCUE OF ABU SIMBEL

The temples of Abu Simbel
 consist of two temples, one
 large one and one smaller one,
 located at a distance of 280
 kilometers south of Aswan. The
 two temples were built by Ram-
 ses II who was one of the great-
 est rulers of ancient Egypt.
 Ramses II built the large temple
 for himself and the small temple
 for his wife Nefertari. The two
 temples are 90 meters apart from
 each other.

In 1959 Egypt appealed to
 the world to rescue the temples
 of Abu Simbel because they were
 about to be flooded as a result
 of the high water which was to
 be created behind the High Dam.
 At that time, the rescue of Abu
 Simbel became the talk of the
 world and its concern. The
 nations did not remain silent
 and announced their willingness
 to assist technically and finan-
 cially to carry out the project
 of rescuing the temples from
 flooding. The project was car-
 ried out under the sponsorship
 of UNESCO, and forty-eight na-

fikrit il?inqaaz illi tammit
 ilmuwaf?a saleeha kaanit sibaara
 san na?l ilmafbadeen hagara hagara
 wi?isaadit tarkibha zayy ma kaanit
 saleeh fnafs ilmakaan , bass sala
 haqaba a?la sittiin mitr min
 ilmakaan il?a?li . Samaliyyit
 il?inqaaz di tammit , wit?amalit
 hafla yoom itneen wi?i?riin
 sibtambir sanat alf wtus?u-miyya
 tamanya wsittiin , wihaqar ilhafla
 mandubiin min ilyunesku wimin
 ittamanya warbi?iin dawla ili
 sahmit filma?ruus .

sa?saan tit?awwar qaxaamit
 ilma?ruus , ilwagha bta?t ilmafbad
 ilkibiir liwahdaha irtifa?ha
 talaata wlatatiin mitr wsa?daha
 tamanya wlatatiin mitr
 wimuta?ammiqa fi?sa?ar ilmasaafit
 sittiin mitr wibiyhiit bilwagha
 aqbas tamasiil liqamsiis ittaani ,
 irtifaa? kull waahid minha si?riin
 mitr . ilhagar bitaa? ilmafbad
 ilkibiir waznu tultu miit alf
 ?inn . Samaliyyit il?inqaaz
 itkallifit sitta wlatatiin
 milyoon dulaar .

abu simbil dilwa?t min
 ilma?aalim ilma?riyya ttaarixiyya
 ili kisbit ?uhra ?aalamiyya qaxma
 wibtigzib ?adad kibiir gidan min
 issuyyaa? . wi?a?saan kida fiih

tions contributed, and the pro-
 ject started.

The idea [plan] of the res-
 cue which was agreed upon was
 to transfer the two temples
 stone by stone and rebuild them
 as they were before in the same
 place but on a higher plateau
 sixty meters from the original
 place. The rescue operation was
 completed and a party was held
 on September 22, 1968, and rep-
 resentatives attended from
 UNESCO and the forty-eight
 nations which contributed to
 the project.

In order for you to visual-
 ize the immensity of the project,
 the façade of the large temple
 alone is 33 meters high and 38
 meters wide and is sunk in the
 rock a distance of 60 meters, and
 the façade is surrounded by four
 statues of Ramses II, each of
 which is 20 meters high. The
 weight of the stone of the large
 temple is 300,000 tons. The res-
 cue operation cost 36 million
 dollars.

Abu Simbel is now one of
 the historic Egyptian landmarks
 which has gained great inter-
 national fame and it attracts a
 very large number of tourists.

rihlaat yawmiyya labu simbil
 biṭṭayyaara min aṣwaan . wida
 yeer irrihla nniiliyya lli bittimm
 bilhaydrofiil wibtiṭṭaṣ ilmaasaafa
 min aswaan labu simbil fihawaali
 arbaṣ saṣaat winuṣṣ .

inqaaz abu simbil akbar
 daliil ṣala lmizaat illi
 bitithaṭṭaṭ min taṣaawun duwal
 ilṣaalam fimaṣṣuṣaat saqafiyya ,
 wdaliil kamaan ṣala inn ilṭaṣaar
 ilmaṣriyya lṭadiima guzṭ min
 itturaas ilḥaḍaari lṭinsaani
 kullu zayy ma hiyya guzṭ min
 tariix maṣr .

* For this reason there are daily
 * trips to Abu Simbel by plane
 * from Aswan. This is in addition
 * to the Nile trip which is made
 * by hydrofoil and covers the dis-
 * tance from Aswan to Abu Simbel
 * in about four and a half hours.
 *

* The rescue of Abu Simbel
 * is the greatest testimony to the
 * advantages which can be realized
 * as a result of the cooperation
 * of the nations of the world in
 * cultural projects, and a
 * testimony to the fact that the
 * ancient Egyptian monuments are
 * a part of the heritage of human
 * civilization as a whole, as well
 * as a part of the history of
 * Egypt.
 *

انقاذ " أبو سمبل "

THE RESCUE OF ABU SIMBEL

معابد أبو سمبل عباره عن معبدين واحد كبير وواحد أصغر موجوده على بعد ميتين وثمانين كيلومتر جنوب أسوان . والمعبدين بناهم رمسيس الثانى اللى كان من أعظم حكام مصر القديمه . رمسيس الثانى بنى المعبد الكبير لنفسه والمعبد الصغير لمراته نفرتارى والمعبدين يبعدوا عن بعض تسعين متر .

سنة الف وتسع ميه تسعه وخمسين مصر وجهت نداء للعالم لانقاذ معابد أبو سمبل لانها كانت حتعرض للغرق نتيجة الفيضانات وارتفاع الميه اللى حتكون وراء السد العالى . انقاذ أبو سمبل أصبح وقتها حديث العالم واهتمامه . الدول ما وقفتش ساكته واعلنت استعدادها للمعاونه الفنيه والماليه لتنفيذ مشروع انقاذ المعابد من الغرق . المشروع اتعمل تحت رعاية اليونسكو ، وتمنيه وأربعين دوله ساهمت فيه ، وبدأ التنفيذ .

فكرة الانقاذ اللى تمت الموافقه عليها كانت عباره عن نقل المعبدين حجره حجره واعادة تركيبها زي ما كانت عليه فى نفس المكان بس على هضبه أعلى ستين متر من المكان الألى . عملية الانقاذ دى تمت ، واتعملت حفله يوم اثنين وعشرين سبتمبر سنة الف وتسع ميه تمنيه وستين ، وحضر الحفله مندوبين من اليونسكو ومن التمانيه واربعين دوله اللى ساهمت فى المشروع .

عشان تتصور ضخامة المشروع ، الواجهه بتاعت المعبد الكبير لوحدها

ارتفاعها ثلاثة وثلاثين متر وعرضها ثمانية وثلاثين متر ومتعمقه فى الصخر
لمسافة ستين متر ويحيط بالواجهه أربع تماثيل لرمسيس الثانى ، ارتفاع
كل واحد منها عشرين متر . الحجر يتاع المعبد الكبير وزنه ثلث مئة الف
طن . عملية الأنقاذ اتكلفت ستة وثلاثين مليون دولار .

أبو سمبل دلوقت من المعالم المصريه التاريخيه اللى كسبت شهره
عالميه ضخمة ويتجذب عدد كبير جدا من السياح . وعشان كذا فيه رحلات
يومية لأبو سمبل بالطياره من أسوان . ودا غير الرحله النيليه اللى بتتم
بالهيدروفييل ويتقطع المسافه من أسوان لأبو سمبل فى حوالى أربع ساعات
ونص .

انقاذ أبو سمبل أكبر دليل على الميزات اللى بتحقيق من تعاون
دول العالم فى مشروعات ثقافيه ، ودليل كمان على أن الآثار المصريه
القديمه جزء من التراث الحضارى الإنسانى كله زى ما هى جزء من تاريخ
مصر .

ALEXANDRIA

The Egyptians call Alexandria the Bride of the Mediterranean because it is one of the most beautiful ports of the Mediterranean. Alexander the Great, the Macedonian [is the one who] built Alexandria about three centuries before the birth of Christ. He built it as a center of Greek culture and as a military base from which to dominate the Eastern Mediterranean, and also as a commercial center.

Alexandria remained the capital of Egypt for several centuries and became famous for its historic events, its ancient university, its library, and its lighthouse, which is considered one of the seven wonders of the world, and for the love story of Anthony and Cleopatra.

Alexandria is now a modern city, with a modern western character except for its old quarters like Karmuz, El-Qabbari, and Kom El-Shuqafa. Alexandria is considered Egypt's second city with respect to its popu-

wilpilaaž bitaſha min agmal
 wi?atwal pilažaat ilſaalam .
 wifiiha mathaf lil?asaar
 ilyunaniyya rŕumaniyya biyigtizib
 ſadad kibiir min issuyyaaſ
 il?agaanib wilſarab illi biyhibbu
 yzuuŕu skindiriyya wiyitmattaſu
 bgamalha wgawwaha rŕaa?iſ
 fiſſeef wifiiſſita . wifmuusim
 iſſeef fiſkindiriyya btib?a
 Imadiina zaſhma gidan bisabab
 il?aſdaad iſſaxma min
 ilmuſayyifiin illi biygulha min
 kull makaan .

iskindiriyya liha ſaabiſ
 muxtalif ſan baa?i Imawaani
 wilmudun ilmaſriyya illi ſala
 lbaſi il?abyaſ willi ſala lbaſi
 il?aſmaſ miſ li?annaha akbar
 ilmawaani gamiſan , innama
 li?annaha kamadiina bitigmaſ ma
 been ilhaſaara Imaſriyya l?adiima
 wilmadaniyya lyaſbiyya lhaſiisa .

*lation. Its beach is one of
 the most beautiful and longest
 [beaches] in the world. It
 [Alexandria] has a museum of
 Greco-Roman monuments [arti-
 facts] which attract a great
 number of foreign and Arab tour-
 ists who like to visit Alexan-
 dria and enjoy its beauty and
 fantastic weather, both in the
 summer and winter. During the
 summer in Alexandria the city
 becomes very crowded because of
 the huge numbers of vacationers
 who come from everywhere.*

*Alexandria has a character
 different from [that of] the
 other Egyptian ports and cities
 which are on the Mediterranean
 and the Red Sea, not because it
 is the largest port of all, but
 because as a city, it combines
 the ancient Egyptian civiliza-
 tion and the modern Western cul-
 ture.*

اسكندريه

ALEXANDRIA

المصريين يسموا اسكندريه عروس البحر الأبيض المتوسط لانها من أجمل موانى البحر الأبيض . الأسكندر الأكبر المقدونى هو الذى بنى اسكندريه قبل ميلاد المسيح بحوالى ثلاث قرون . بناها كمركز للثقافه اليونانيه ، وكقاعده عسكريه يسيطر منها على شرق البحر الابيض ، وكمان كمركز تجارى . اسكندريه فضلت عاصمة مصر عدة قرون واشتهرت بأحداثها التاريخيه وبجامعتها القديمه ، ومكتبتها ، والفنار الذى يعتبر من عجائب الدنيا السبعه ، وقصه غرام انطونيو وكليوباتره .

اسكندريه دلوقت مدينه حديثه ، لها طابع غربى حديث فيما عدا احياءها القديمه زى كرموز والقبارى وكوم الشقافه . واسكندريه بتعتبر تانى مدينه فى مصر بالنسبه لعدد السكان . والبلاج بتاعها من أجمل وأطول بلاجات العالم . وفيها متحف للآثار اليونانيه الرومانيه يجتذب عدد كبير من السياح الاجانب والعرب الى ييجوايزوروا اسكندريه ويتمتعوا بجمالها وجوها الراشع فى الصيف وفى الشتاء . وفى موسم الصيف فى اسكندريه بتبقى المدينه زحمه جدا بسبب الاعداد الضخمه من المصيفين الذى ييجوالها من كل مكان .

اسكندريه لها طابع مختلف عن باقى الموانى والمدن المصريه التى على البحر الأبيض واللى على البحر الأحمر مش لانها أكبر الموانى جميعا انما لانها كمدينه بتجمع ما بين الحضاره المصريه القديمه والمدنيه الغربيه الحديثه .

/izziraaʕa/AGRICULTURE

maʕr muhtamma bʔinnaha
 tzawwid ʕadiṛatha min ilʔintaag
 izziraaʕi . wiʕaʕaan kida
 bitiʕmil haḡteen : awwil haaga
 inn yibʔa fiih tawassuʕ
 filmisaafa Imazruuʕa , witaani
 haaga innaha tzawwid intaag
 ilfaddaan .

binnisba liʔiyaadit ilmisaafa
 Imazruuʕa , ssiyaasa lmaʕmuul
 biha dilwaʔt bitixdim yaḡaḡeen .
 awwalan : innaha bitʕayyal
 ilmutaʕaʔʔiliin filʔaryaaf
 fistiʕlaaʕ ilʔaḡaaḡi lbuuṛ .
 wisaniyan : innaha bitzawwid
 ilʔintaag izziraaʕi , wida bḡooru
 biyzawwid iddaxl ilqawmi .

binnisba liziyaadit intaag
 ilfaddaan , fasyaasit maʕr innaha
 bitayyarṭ tuṛuʔ iṛṛayy wiʕṣaṛṭ ,
 wibithawwil ṛayy lhiyaad liṛayy
 mustamirr . wibtistaxdim kamaan
 alaāt haḡiisa fiṛṛayy wizziraaʕa
 badal issaʔya wiʕʕaduuf illi
 byustaxdamu min ayyaam ilfaḡaʕna .
 wikamaan fiih tawassuʕ
 filʕamaliyyaat bitaaʕit muqawmit
 iddidaan wilhaʕaḡaat zayy

*Egypt is concerned with
 increasing its exportation of
 agricultural products. For
 this reason she is working on
 two things: first, increasing
 the area of cultivable land,
 and the second is increasing
 the production per feddan
 [acre].*

*With respect to the in-
 creasing of the cultivable land,
 the policy now followed serves
 two purposes. The first is to
 put the unemployed [people] to
 work in the countryside to re-
 claim uncultivable land. Sec-
 ond, to increase agricultural
 productivity and this in turn
 increases the national income.*

*With respect to the increas-
 ing of production per feddan,
 Egypt's policy is to change the
 method of irrigation and drain-
 age, and it is converting basin
 irrigation to the annual irriga-
 tion [system]. Egypt also uses
 modern machinery in irrigation
 and agriculture instead of the
 water wheel and the shadoof
 ['counterpoised sweep for rais-*

duudit il?uṭn illi btaakul
guz? kbiir min ilmaḥṣuul
wibitsabbib xasaayir ilfallaah
wililbalad .

dilwa?t msaahit il?aṛḍ
ilmazruuṣa ṭaṣab sukkaṛ wikittaan
wiṛuẓẓ wḍuṛa zaadit wizaad
maṣaaha mutawaṣṣiṭ maḥṣuul
ilfaddaan .

maṣr bitihtamm kamaan
bi?innaha tzawwid issaṛwa
lḥayawaniyya , wibitṣaggaṣ
ilgamṣiyyaat ittaṣawuniyya
lmutaxaṣṣiṣa ftarbiyit ilṣuguul
wibtiddiha iṣanaat .

wizaarit izziṛaaṣa fmaṣr
ḥaṭṭa hadaf ṭuddamha ṣayza
tḥa?ṭaṭu . wilhadaf da huwwa inn
maṣr yib?a fiiha intaag ziṛaaṣi
wiḥayawaani wi?albaan wibeeḍ
yikfi ssuu? ilmaḥalli willi
yziid yitṣaḍḍaṛ .

* ing irrigation water'] which
* have been used since Pharaonic
* times. There is also the ex-
* pansion of the operation to
* control worms and insects, such
* as the cotton worm which eats a
* large part of the crop and caus-
* es losses to the peasant and the
* nation.

* Presently the area of land
* planted with sugar cane, flax,
* rice and maize has increased
* and along with it the average
* yield per feddan.

* Egypt is also concerned
* with increasing its animal re-
* sources, and it encourages the
* cooperative societies specializ-
* ing in the raising of calves,
* and grants them subsidies.

* The Ministry of Agriculture
* in Egypt has set a goal for it-
* self which it wants to achieve.
* This goal is that Egypt have
* enough agricultural and animal
* production and milk and eggs to
* supply the local market, with
* the surplus to be exported.

الزراعة

AGRICULTURE

مصر مهتمة بأنها تزود صادراتها من الإنتاج الزراعى . وعشان كذا بتعمل حاجتين : أول حاجة ان يبقى فيه توسع فى المساحة المزروعة ، وثانى حاجة انها تزود انتاج الفدان .

بالنسبة لزيادة المساحة المزروعة ، السياسة المعمول بيها دلوقت بتخدم غرضين : أولا : انها بتشغل المتعطلين فى الأرياف فى استصلاح الاراضى البور وثانيا : انها تزود الإنتاج الزراعى ودا بدوره يهزود الدخل القومى .

بالنسبة لزيادة انتاج الفدان ، فسياسة مصر انها بتغير طرق الري والصرف ، وبتحول رى الحياض لرى مستمر . وبتستخدم كمان آلات حديثه فى الري والزراعة بدل الساقية والشادوف اللى بيستخدموا من أيام الفراعنه . وكمان فيه توسع فى العمليات بتاعة مقاومة الديدان والحشرات زى دودة القطن اللى بتاكل جزء كبير من المحصول وبتسبب خسائر للفلاح وللبلد .

دلوقت مساحة الاراضى المزروعة قصب سكر وكتان ورز ودره زادت وزاد معاها متوسط محصول الفدان .

مصر بتهتم كمان بأنها تزود الثروة الحيوانيه، وبتشجع الجمعيات التعاونيه المتخصصه فى تربية العجول وبتدبها اعانات .

وزارة الزراعة فى مصر حاطه هدف قدامها عايزه تحققه . والهدف دا هو أن مصر يبقى فيها انتاج زراعى وحيوانى وألبان وبيض يكفى السوق المحلى واللى يزيد يتصدر .

/iṣṣinaaʕa/INDUSTRY

liyaayit ilhaṛb ilʕaalamiiyya
 ttanya ma xilṣit makanš fiih
 fimaṣr yeer iṣṣinaaʕa
 iliyadawiiyya . hatta lʔuṭn kaan
 biyitṣaḡḡar liingiltiṛa ʕaʕaan
 yityizil wiyitnisig fimaṣaniṣha
 wiyirgaʕ ʔumaaʕ yitbaaʕ
 lilmaṣriyyiin . maṣr waʔtaha
 kaanit taht ilhimaaya lbrīṭaniyya
 wkaanit ilfikra lli biyṛawwigha
 liingiliiz inn gaww maṣr gaaf
 aktaṛ min illaazim winn ṣinaaʕit
 ilyaʕl winnasiig muḥtaaga ligaww
 ṛiṭib , wida miš mutawaffir
 illa fiingiltiṛa .

baʕd inṣaaʕ ʕirkit maṣr
 lilyaʕl winnasiig filmaḥalla
 lkubra , widi ʕirka min ʕarikaat
 bank maṣr , sabat inn innazariyya
 di yaʕaṭ wiʔaṣbaḥit ṣinaaʕit
 ilyaʕl winnasiig hiyya ṣṣinaaʕa
 lʔuula fmaṣr .

dilwaʕt fiih fimaṣr nahḡa
 fimagalaat ṣinaʕiiyya ktiira .
 fiih ṭabʕan nahḡa fiṣṣinaaʕa
 ittaqliidiyya : zayy ṣinaaʕit
 ilyaʕl winnasiig wifmagalaat
 iṣṣinaaʕa ilhandasiyya
 wilmaʕdiniyya wilkimyawiiyya .

Until the end of the second
 World War, there were only man-
 ual industries in Egypt. Even the
 cotton was exported to England to be
 spun and woven in its factories
 and to come back as material
 to be sold to the Egyptians.
 Egypt, at that time was a Brit-
 ish protectorate and the idea
 which the British promoted was
 that the climate of Egypt was
 too dry and that the textile
 industry needed a moist climate,
 which was only available in
 England.

After the establishment in
El-Mahalla El-Kubra of the Egyp-
 tian Textile Company, which is
 one of the Bank Miṣr companies,
 this theory was proved to be
 false and the textile industry
 became the leading industry in
 Egypt.

Today there is an indus-
 trial boom in Egypt in many
 fields. Of course there is a
 boom in the traditional indus-
 tries, such as textiles, and in
 the field of engineering, metal
 and chemical industries.

maşr dilwa?t fiiha şinaaſit
 hađiid wişulb wxazaf wişilni
 wi?asmant wiwara? wi?asmida
 wişnaſaat bitroliyya .

siyaasit maşr işşinaſiyya
 hadafha ttansliq been işşinaſaat
 itti?iila wişşinaſaat
 il?istihlakiiya witaḥ?ii?
 il?iktifaa? izzaati .

maşr ſandaha amal kibiir
 fizyaadit issaḥwa lbitroliyya
 baſd ma tamm iktiſaaf ilbitrool
 wilyaaz iṭṭabliiſi fiwagh
 baḥrl wfişşahaḥa lyaḥbiyya
 wixşuuşan fimanti?it ilſalameen
 wimanṭi?it ilbaḥr il?aḥmaḥ .

işşuwaḥ illi saggilitha
 l?aqmaaḥ işşinaſiyya l?amrikiyya
 "laandsaat" limanaaṭi? ilbaḥr
 il?aḥmaḥ wixaliig issiwees
 widdilta , willi ḥallilitha
 l?aghiza illi fmaşruuſ il?istiſſaaḥ
 ſan buſd fi?akadimiyyit ilbaḥs
 ilſilmi wittiknoloḡya filqaahiḥa ,
 asbatit inn iddilta imtidaad
 lixaliig issiwees wilbaḥr
 il?aḥmaḥ , wil?iktiſaaf da luh
 ahammiyya ſilmiyya wtaṭbiiqiyya
 kibiira giddan li?ann xaliig
 issiwees huwwa awwil manṭi?a
 bitroliyya iktuſifat fimaşr .
 yib?a maſna kida inn iddilta
 kamaan ḡaniyya bilbitrool .
 wittaḥalilil dilwa?t bitustakmal
 wibitubaşşir bimusta?bal haayil

*Egypt now has iron, steel,
 ceramics, china, cement, paper,
 fertilizer and petroleum in-
 dustries.*

*The goal of the industrial
 policy of Egypt is the co-ordi-
 nation between heavy and con-
 sumer industries and the
 achievement of self-sufficiency.*

*Egypt has great hopes of
 increasing her petroleum
 resources, after the discovery
 of petroleum and natural gas in
 Lower Egypt, the Western Desert,
 and particularly in the area of
 El-Alamein and the Red Sea.*

*The photographs which were
 recorded by the American satel-
 lites "Landsat" of the Red Sea,
 Gulf of Suez and Delta areas,
 and which were analyzed by the
 remote sensing project in the
 Academy of Scientific and Tech-
 nological Research in Cairo have
 proved that the Delta is an ex-
 tension of the Gulf of Suez and
 the Red Sea. This discovery
 has very great scientific and
 practical significance because
 the Gulf of Suez was the first
 petroleum area discovered in
 Egypt. This means that the
 Delta is also rich in petroleum
 The analyses are presently being
 completed and promise a wonder-*

lil?iqtiṣaad wiṣṣinaaṣa fmaṣr . * ful future for Egypt's economy
* and industry.
*

الصناعة

INDUSTRY

لغاية الحرب العالميه الثانيه ماخضت ماكانش فيه فى مصر غير
الصناعات اليدويه . حتى القطن كان بيتصدر لـانجلترا عشان يتغزل ويتنسج فى
مصانعها ويرجع قماش يتباع للمصريين . مصر وقتها كانت تحت الحماية
البريطانيه وكانت الفكره اللى بيروجها الانجليز ان جو مصر جاف اكثر من
اللازم وان صناعة الغزل والنسيج محتاجه لجو رطب ودا مش متوفر الا فى
انجلترا .

بعد انشاء شركة مصر للغزل والنسيج فى المحله الكبرى ، ودى شركه
من شركات بنك مصر ، ثبت ان النظرية دى غلط وأصبحت صناعة الغزل والنسيج
هى الصناعة الأولى فى مصر .

دلوقت فيه فى مصر نهضة فى مجالات صناعيه كتيره . فـيه
طبعاً نهضة فى الصناعات التقليديه زى صناعة الغزل والنسيج وفى مجالات
الصناعات الهندسيه والمعدنيه والكيمياويه .

مصر دلوقت فيها صناعة حديد وصلب وخزف وصينى وأسمنست وورق
وأسمده وصناعات بتروليه .

سياسة مصر الصناعيه هدفها التنسيق بين الصناعات الثقيله
والصناعات الاستهلاكيه وتحقيق الاكتفاء الذاتى .

مصر عندها أمل كبير فى زيادة الثروه البتروليه بعد ما تم
اكتشاف البترول والغاز الطبيعى فى وجه بحرى وفى الصحراء الغربيه
وخصوصاً فى منطقة العلمين ومنطقة البحر الأحمر .

الصورة اللى سجلتها الأقمار الصناعيه الأمريكيه " لاندسات " لمناطق
البحر الأحمر وخليج السويس والدلتا ، واللى حللتها الأجهزة اللى فى

مشروع الاستعمار عن بعد فى اكاڤمية البحث العلمى والتكنولوجيا
فى القاهرة ، اثبتت أن الدلتا امتداد لخليج السويس والبحر الأحمر .
والاكتشاف داله أهميه علميه وتطبيقيه كبيره جدا لان خليج السويس هو اول
منطقه بتروليه اكتشفت فى مصر . يبقى معنى كذا ان الدلتا كمان غنيه
بالبترول . والتحاليل دلوقت بتستكمل وبتبشر بمستقبل هائل للاقتصاد
وللصناعه فى مصر .

/ilḥirafiyyiin/TRADESMEN

fiih ḥiraf kitiira mawguuda
fmaṣr . wilʔagr illi btidfaṣu
lṣaahib ilḥirfa ʔulayyil
wimaṣʔuul giddan binnisba
lilʔagr illi tidfaṣu lizmiilu
fidduwal ittanya wbinnisba
lmaharṭu .

tilaaʔi masalan issabbaak
wissamkari winnaggaar wilmakwagi
ṣaṭriin wiʔugrithum basiṭa .
wifiih kamaan ittarzi lli
yfaṣṣallak ilbidal wilbaḷaaṭi ,
wifiih tarziyya lissittaat , wifiih
xayyaṭiin lilʔumṣaan . ittarziyya
kutaar fimaṣr liʔann muṣṣam
ilmaṣriyyiin mabiyḥibbuuṣ yilbisu
bidal wiʔumṣaan gahza . winaadir
lamma ssittaat yiṣṭiru fasatiin
gahza .

lamma twaddi ilʔumaaṣ
littarzi hayaaxud maʔasaatak
wiyiṣmillak brovteen ʔablma
ysallimak ilbadla fhawaali
usbuṣeen iza ma kanṣ mazḥuum .
witarziyyit issittaat sanduhum
nafs inniṣaamida .

ilʔumṣaan wilbidal ilgahza
mawguuda filmaḥallaat ilkibiira .

*There are many trades [prac-
tised] in Egypt. The charges
that you pay to the tradesman
are low and very reasonable in
comparison to the charges you
pay to his counterpart in the
other countries, and considering
his skill.*

*You find, for example, that
the plumber, tinsmith, carpenter
and ironer are very clever and
their charges are low. There
are also tailors who make you
suits and coats, and there are
tailors for women, and shirt
makers. There are many tailors
in Egypt because most Egyptians
do not like to wear ready-made
suits and shirts. It is very
rarely that women buy ready-
made dresses.*

*When you take the material
to the tailor, he will take
your measurements and he will
do two trials before he deliv-
ers the suit in about two weeks
if he isn't too busy. Women's
tailors use the same system.*

*Ready-made shirts and suits
can be found in the big stores.*

wilgaahiz ṭabṣan arḥaṣ min
ittafṣiil , laakin ittafṣiil
biyxalli lhaaga maḥbuṭa ṣaleek
aktaṛ .

fiih kamaan iṣṣaffa lli
yimkin tiḥtaag luh law badla min
bidalak itṭaṭṭit . ilṭugra lli
tidfaṣha liṣṣaffa ṭulayyila
giddan binnisba lṣaṭṭu fṭinnu
yraggaṣlak ilbadla zayy ma
kaanit biḥḥabṭ ṭabl ma titṭiṭ .
aṣṣaf ṭaalib amrikaani kaan
fimaṣr wṣagabu ṣṣuyṭ illi
ṣamaluuṭu ṣṣaffa lidaṣagit innu
ṣaḥlu wṣaṭṭaṭlu fluus ṣaṣaan
yixalliih yitfaṣṣag ṣaleeh
wihuwwa byiṣṭayaṭ frafy ilhuduum
ṣaṣaan yiṣuuf ilmahaara di
bṣeenu .

*Ready-made clothes are cheaper
than made-to-order clothes, but
made-to-order clothes fit bet-
ter.*

*There is also the clothing
mender, whom you may need if one
of your suits gets ripped. The
fee that you pay to the mender
is very low in relation to his
skill in returning to you the
suit just as it was before it
got ripped. I know an American
student who was in Egypt and
liked the work that the mender
did for him so much that he went
[back] to him and gave him money
to let him watch while he worked
at mending clothes, in order to
see this skill with his own eyes.*

الحرفيين

TRADESMEN

فيه حرف كثيره فى مصر • وألأجر اللى بتدفعه لصاحب الحرفه قليل
ومعقول جدا بالنسبه للأجر اللى تدفعه لزميله فى أى دوله تانيه وبالنسبه
لمهارته •

تلاقى مثلا السباك والسمكرى والنجار والمكوجى شاطرين واجرتهم بسيطه •
وفيه كمان الترزى اللى بيفصل لك البدل والبلاطى ، وفيه ترزیه للستات ،
وفيه خباطين للقمصان • الترزیه كتار فى مصر لأن معظم المصريين مابهموش
يلبسوا بدل وقمصان جاهزه ونادر لما الستات يشتروا فساتين جاهزه •
لما تودى القماش للترزى حياخذ مقاساتك ويحمل لك بروفيتين قبل ما
يسلمك البدله فى حوالى اسبوعين اذا ماكانش مزحوم • وترزیه الستات عندهم
نفس النظام دا •

القمصان والبدل الجاهزه موجوده فى المحلات الكبيره والجاهز طبعاً
أرخص من التفصيل ، لكن التفصيل بيخلى الحاجه مظلوطه عليك اكثر •
فيه كمان الرقا اللى يمكن تحتاج له لو بدله من بدلك اتقطع • الأجره
اللى تدفعها للرقا قليله جدا بالنسبه لشطارته فى انه يرجع لك البدله
زى ماكانت بالظبط قبل ما تتقطع • أعرف طالب امريكانى كان فى مصروعجه
الشغل اللى عمله له الرقا لدرجه انه راح له وعطاله فلوس عشان يخليه
يتفرج عليه وهو يشتغل فى رفى الهدوم عشان يشوف المهاره دى بعينه •

HOUSING

There is also a project for the expansion of buildings in the desert areas near the city. Today buildings in Masr El-Gidida [Heliopolis] have extended into places which were considered desert ten or fifteen years ago. The same situation prevails in Helwan.

muškilīt ilʔiskaan miš
 ḥatithall ḥall gazri illa lamma
 yizdaad ilwaṣy firriif
 wifilmadiina wixṣuuṣan been
 iṭṭabaʔaat iṣṣaṣbiyya wyiḥṣal
 taḥdiid linnasl .

fiih amal kibiir inn
 ziyaadit nisbit ittaṣliim
 winxifaad nisbit ilʔummiyya
 wʔirṣaad innaas biʔusluub ṣilmi
 waaqiṣi yiḥill muškilīt
 izdiyaad issukkaan fimaṣr .

A radical solution to the housing problem will not be possible until [social] awareness in the countryside and in the city increases, particularly among the popular classes, and birth control is implemented.

There is great hope that the increase in the level of education and the lowering of the illiteracy rate and the guiding of the people in a realistic scientific manner will solve the problem of the increasing population in Egypt.

الاسكان

HOUSING

أهم مشكله اجتماعيه بتشغل الحكومه والناس هي مشكلة توفير السكن المناسب بأجره مناسبه للسكان الى اعدادهم بتتزايد باستمرار . الحكومه لها خبره كبيره فى مشروعات الأسكان وخصوصا بعد تجربتها الناجحه فى نقل اهالى المنطقه اللى غرقها الفيضان ، وارتفاع الميه بسبب انشاء السد العالى . دلوقت تم اسكانهم فى منطقه ثانيه .

من المشروعات اللى بتفكر فيها الحكومه لحل مشكلة الأسكان انها تقدم قروض لأعضاء الجمعيات التعاونيه للمباني عشان يبنوا مساكن جديده .

وفيه مشروع توسع عمرانى فى المناطق الصحراويہ القريه من المدينه . دلوقت المباني فى مصر الجديده امتدت لاماكن كانت بتعتبر صحراء من عشره خمستاشر سنه . ونفس الوضع يحصل فى حلوان .

مشكلة الأسكان مش محتحل حل جذرى الا لما يزداد الوعى فى الريف وفى المدينه ، وخصوصا بين الطبقات الشعبيه ويحصل تحديد للنسل .

فيه أمل كبير ان زيادة نسبة التعليم وانخفاض نسبة الأميه وارشاد الناس بأسلوب علمى واقعى يحل مشكلة ازدياد السكان فى مصر .

/ilḥukuuma winnaas/

THE GOVERNMENT AND THE PEOPLE

ilḥukuuma fmaṣr btithammil
masʔuliiyyaat kitiira , winnaas
biyintiziru minha xadamaat
kitiira wilkuttaab dayman biyḥawlu
fiktabathum filgaṣayid
wifilkutub innuhum yiṣaggaṣu nnaas
ṣala lʔiṣṭiṣaak fiḥall ilmaṣaakil
illi lḥukuuma bitwagihha .

ilḥukuuma min nafiitha
bitḥaawil innaha tṣammim
ilwiḥdaat ilmugammaṣa firriif
ṣaṣaan tiʔaddim xadamaat
fimagalaat iṣṣuʔuun iṣṣiḥḥiyya
wittaṣliim wiṣṣuʔuun izzirāṣiyya
wilxadamaat ilʔigtimaṣiyya .
ilwiḥda lmugammaṣa byibʔa fiiha
mutaxaṣṣiṣiin fiṣṣuʔuun di ,

wifiih ḥaaga tanya lḥukuuma
ṣawza tṣammimha filʔaryaaf whiyya
maraakiz ittadriib ilmihani .
wittadrib biykuun ṣala ṣinaṣaat
munasba bitibʔa mawaddaha
lʔawwaliyya mawguuda filʔiqliim .
wilḥukuuma bitḥaawil kamaan
innaha tṣammim ilwiḥdaat
ilʔigtimaṣiyya lqarawiyya lli
btihtamm bilṣeela wtanzlim
witaḥdiid innasl ṣaṣaan tixaffif
min ḥiddit izziyaada ṣṣaḥiiba

The government in Egypt
bears many responsibilities,
and the people expect many ser-
vices from it. Writers always
try in their writings in news-
papers and books to encourage
the people to participate in
solving the problems which the
government faces.

The government, for its
part, is trying to spread col-
lective units in the country-
side in order to render services
in the fields of health, educa-
tion, agriculture and social
matters. The collective unit
has specialists in these mat-
ters.

Another thing which the
government wants to spread in
the countryside is vocational
training centers. Training is
in appropriate industries whose
raw materials are found in the
province. The government is
also trying to spread village
social units which are con-
cerned with the family and
birth control and planning in
order to lessen the sharp in-

Generated on 2024-12-09 20:51 GMT / https://hdl.handle.net/2027/mdp.39015031297883
Open Access / http://www.hathitrust.org/access_use#oa

fʕadad issukkaan .

ilʕukuuma ʕawza tinhaḍ
bilʔaryaaf wibtinʕiʔ makaatib
littawgiih wilʔistiʕaʕaat
ilʕaaʔiliyya , wilmakaatib di
mulʕaʔa bmaʕaakim ilʔaʕwaal
iʕʕaxʕiyya ʕaʕaan tiʕill
ilmaʕaakil ilʔigtimaʕiyya .
wibtinmil kamaan makaatib
littaʔhiil ilʔigtimaʕaʕi
ilmuʕawwaqiin , ilmakaatib di
maʕmuula ʕaʕaan tidris ʕalathum
witwaggiihum witiʕrif ʕala
tadribhum ʕala ʕnaʕaat
tixaalliihum yiʔdaʕu yiksabu
ʕeʕhum .

* * *
crease in population.

* * *
The government wants to
raise the standard of living in
the countryside and is establish-
ing offices for family counsel-
ing and guidance, which are
attached to the family courts,
in order to solve social prob-
lems. It is also establishing
offices for the social rehabili-
tation of the handicapped. These
offices are established to study
their cases and to give them
guidance and supervise their
training in skills to enable
them to earn their own living.
* * *

* * *

الحكومة والناس

THE GOVERNMENT AND THE PEOPLE

الحكومة فى مصر بتتحمل مسؤوليات كتيره ، والناس بينتظروا منها خدمات كتيره والكتاب دايما بيحاولوا فى كتاباتهم فى الجرائد وفى الكتب انهم يشجعوا الناس على الاشتراك فى حل المشاكل اللى الحكومة بتواجهها الحكومة من ناحيتها بتحاول انها تعمم الوحدات المجمع فى الريف عشان تقدم خدمات فى مجالات الشئون الصحيه والتعليم والشئون الزراعيه والخدمات الاجتماعيه . الوحدة المجمعه بيبقى فيها متخصصين فى الشئون دى .

وفيه حاجه ثانيه الحكومة عاوزة تعممها فى الأرياف وهى مراكز التدريب المهنى . والتدريب بيكون على صناعات مناسبه بتهقى موادها الأوليه موجوده فى الأقليم . والحكومة بتحاول كمان انها تعمم الوحدات الاجتماعيه القرويه اللى بتهتم بالعيله وتنظيم وتحديد النسل عشان تخفف من حدة الزيادة الرهيبه فى عدد السكان .

الحكومة عاوزة تنهض بالأرياف وتنشئ مكاتب للتوجيه والاستشارات العائليه ، والمكاتب دى ملحقه بمحاكم الأحوال الشخصيه عشان تحل المشاكل الاجتماعيه . وبتمعمل كمان مكاتب للتأهيل الاجتماعى للمعوقين .

المكاتب دى معموله عشان تدرس حالاتهم وتوجههم وبتشرف على تدريبهم على صناعات تخليهم يقدرُوا يكسبوا عيشهم .

/ilṣimaara winnaft/

asaar ilfaṣaṣna biddull ṣala
diṣaaya kamla bifnuun ilṣimaara
winnaft . ilʔahṣamaat wilmaṣaabid
wilmasallaat wittamasiil
bituṣṭabaṣ ṣawṣa filfunuun di .

ilmabaani fmaṣr dilwaʔt
tifiss bʔinnaha tʔassaṣit
bifunuun ilṣimaara Imuxṭalifa
ftariix maṣr iṭṭawii . tilaaʔi
masalan mabaani ṣala ṭṭiṣaaz
ilfaṣṣooni wfiih ṣala ṭṭiṣaaz
iṣṣumaani wmabaani ṣala ṭṭiṣaaz
ilʔislaami wda yeer ilṣimaṣaat
ilḥadiisa Ili zayy ilṣimaṣaat
illi fʔayy ṣaaṣima yaṣbiyya .

aṣṣam ilmassaliin fimaṣr
ilḥadiisa huwwa maḥmuud muxṭaar
illi ṭwalad sanat alf wtumnu miyya
waaḥid witiṣṣiin wimaat sanat alf
wtuṣṣu miyya aṣṣaṣa wṭalatiin
widaras fann innaft fmaṣr
wbaṣdeen saafir pariis kammi
diṣastu fiha . maṣr kaanit
dayman maṣṣaṣ ilḥaamu bṣaṣamit
ḥaṣaritha Iʔadiima wibbaṣaṣit
wiwadaaṣit ilfallaah ilmaṣri .
muxṭaar kaan biyiṣṭibir inn

ARCHITECTURE AND SCULPTURE

The Pharaonic monuments indicate a profound knowledge of the arts of architecture and sculpture. The Pyramids, temples, obelisks, and statues are considered masterpieces of these arts.

One senses that the [designs of] buildings in Egypt today have been influenced by the different architectural styles in Egypt's long history. For example, you find buildings of the Pharaonic style, the Roman style and buildings of the Islamic style, in addition to the modern buildings which are like those of any western capital.

The greatest sculptor of modern Egypt was Mahmoud Mukhtar [1891-1934] who studied sculpture in Egypt and then went to Paris and completed his studies there. Egypt was always the source of his inspiration, with the greatness of its ancient civilization, and the simplicity and tranquility of the Egyptian peasant. Mukhtar believed that the Egyptian peasant represent-

ilfallaah ilmaşri biymassil ʔalb
maşr .

timsaal nahdit maşr huwwa
aşzam tamasiil muxtaar . ittimsaal
da mawguud ʔuddam gamʔit
ilqaahiṛa . muxtaar huwwa lli
ʔamaʔ ittimsaleen bituuʔ saʔd
zayluul illi kaan zaʔiim maşr
fsawriṭha diḡ ilʔingiliiz sanat
alf wtusʔu miyya wtisaʔtaaṣar .
waaḥid min ittimsaleen dool
mawguud fiskindiriyya wittaani
mawguud filqaahiṛa .

muxtaar tarak asaṛu
ftamasiilu wifʔadad kibiir min
talamzitu lli nnlhaṛda byistaʔiidu
magd maşr ilʔadiim finnaḥt .

ed the heart of Egypt.

The sculpture of nahdit
maşr [Egyptian Renaissance] is
the greatest of Mukhtar's sculp-
tures. This statue is located in
front of Cairo University. It
was Mukhtar who created the two
statues of Saʔd Zaghloul, who was
Egypt's leader in her revolution
against the British in 1919.
One of these statues is located
in Alexandria and the other is
in Cairo.

Mukhtar left his influence
in his sculptures and in a great
number of his students who are
now restoring the ancient glory
of Egypt in sculpture.

العمارة والنحت

ARCHITECTURE AND SCULPTURE

آثار الفراعنة بتدل على درايه كامله بفنون العمارة والنحت .
 الأهرامات والمعابد والمسلات والتماثيل بتعتبر روعه فى الفنون دى .
 المبانى فى مصر دلوقت تحس بانها تأثرت بفنون العمارة المختلفه
 فى تاريخ مصر الطويل . تلاقى مثلا مبانى على الطراز الفرعونى وفيه على
 الطراز الرومانى ومبانى على الطراز الإسلامى ودا غير العمارات الحديثه
 اللى زى العمارات اللى فى أى عاصمه غريبه .
 أعظم المثاليين فى مصر الحديثه هو محمود مختار (١٨٩١ - ١٩٣٤) ودرس
 فنّ النحت فى مصر وبعدين سافر باريس كملّ دراسته فيها . مصر كانت
 دايما مصدر الهامه بعظمة حضارتها القديمه وبساطة ووداعة الفلاح المصرى .
 مختار كان بيعتبر ان الفلاح المصرى بيمثل قلب مصر .
 تمثال شهقة مصر هو أعظم تماثيل مختار . التمثال دا موجود قسدام
 جامعة القاهره . مختار هو اللى عمل التمثالين بتوع سعد زغلول اللى كان
 زعيم مصر فى ثورتها ضد الانجليز سنة الف وتسع ميه وتسعتاشر . واحد من
 التمثالين دول موجود فى اسكندريه والثانى موجود فى القاهره .
 مختار ترك أثره فى تماثيله وفى عدد كبير من تلامذته اللى النهاره
 بيستعيدوا مجد مصر القديم فى النحت .

/issi yaaha/

TOURISM

maṣr ʕandaha imkaniyyaat
siyaḥiyya ɢaxma : tarixiyya
wɢuyrafiyya wsaqafiyya wʕilmiyya
wɗiiniyya . wʕaʕaan kida ssiyaaha
fmaṣr bʕuʕtabaɢ min ahamm
maʕaadiɗ iddaxl ilqawmi .

maṣr rasamit siyaasit
ilmagaal issiyaahi ʕaʕaan
tihaʔaʔ akbaɢ fayda mumkina
lilbalad wiʔaqʕa ɢaaha lissuyyaah.
awwil haaga ʕamalitha maṣr innaha
xadit filʔiʕtibaaɢ inn takaliif
ilʔiqaama fillukaṇḍaat ilmaṣriyya
tkunn ʔaʔall min takaliif
ilʔiqaama fillukaṇḍaat ilmumasta
fduwal tanya . takaliif ilmaʕiʕa
wilʔintiqaalaat fimaṣr biʕabiʕitha
rxiiʕa . ʕaʕaan kida tlaaʔi
ssaayif biyitkallif fimaṣr ʔaʔall
min idduwal ittanya .

maṣr kamaan ʕaqadit
ittifaʔiyyaat maʕa duwal
agnabiyya ktiira linaʔl afwaag
siyaḥiyya . fiih afwaag min
idduwal ilʔiskandinayiyya
bʕiigi bʕifa muhtaʕima wxʕuuʕan

Egypt has great potential
for tourism: historical, geo-
graphical, cultural, scientific,
and religious. For this reason,
tourism in Egypt is considered
one of the most important sour-
ces of the national income.

Egypt has planned a policy
in the field of tourism to rea-
lize the greatest possible ben-
efit for the country and [pro-
vide] the greatest comfort for
tourists. The first thing which
Egypt did was to take into con-
sideration that the cost of
staying in Egyptian hotels
should be lower than the cost
of staying in comparable hotels
in other countries. The cost of
living and transportation are
by their nature cheap. For
this reason you find that the
tourist spends less in Egypt
than in any other country.

Egypt has also concluded
agreements with many foreign
nations to send tour groups.
There are tour groups from
Scandinavian nations which come
regularly, especially in the

* winter, to enjoy the Egyptian
*
* sunshine and its warmth.

In order to provide the greatest comfort for tourists, Egypt has made agreements with a number of international hotel companies to manage some large hotels like the Sheraton, Hilton, and Meridian, and other hotels in Cairo and other tourist cities. Egypt encourages the building of large new hotels, like the project which is now being implemented by the Marriott Company in Cairo. Egypt has established a higher institute in Cairo to raise the standard of service in the hotels. Young men and women now graduate from this institute and work in the large hotels in Egypt.

Egypt has tourist offices in all the great capitals of the world. Its office in New York issues regular publications dealing with tourist attractions in Egypt, and answers all inquiries and sends its brochures to anyone who requests them.

*** * ***

السياحة

TOURISM

مصر عندها امكانيات سياحية ضخمة : تاريخيه وجغرافيه وثقافيه وعلميه ودينيه وعشان كذا السياحة فى مصر بتعتبر من أهم مصادر الدخل القومى .

مصر رست سياسة المجال السياحى عشان تحقق أكبر فائده ممكنه للبلد وأقصى راحه للسائح . أول حاجه عملتها مصر انها خدت فى الاعتبار أن تكاليف الاقامه فى اللوكاندات المصريه تكون أقل من تكاليف الاقامه فى اللوكاندات المماثله فى دول تانيه . تكاليف المعيشه والانتقالات فى مصر بتطبعها رخيصه عشان كذا تلاقى السائح بيتكلف فى مصر أقل من الدول التانيه .

مصر كمان عقدت اتفاقيات مع دول اجنبية كثيره لنقل أفواج سياحيه . فيه أفواج من الدول الأسكندنافية بتيجى بصفه منتظمه وخصوصا فى الشتاء عشان يتمتعوا بشمس مصر ودفئها .

وعشان تحقيق أقصى راحه للسائح ، اتفقت مصر مع عدد من شركات الفنادق العالميه على انها تدير بعض الفنادق الكبيره زى شيراتون والهيلتون والميريديان ولوكاندات تانيه فى القاهره .

وبغیرها من المدن السياحيه . مصر بتشجع انشاء لوكاندات جديده ضخمه زى المشروع اللى بتنفعه حاليا شركة ماريوت فى القاهره . مصر انشأت معهدا عالى فى القاهره عشان ترفع مستوى الخدمه فى اللوكاندات والمجهد دا بيتخرج منه شبان وشابات بيتشغلوا دلوقت فى اللوكاندات الكبيره فى مصر .

مصر لها مكاتب سياحيه فى كل عواصم العالم الكبيره . ومكتبها فى نيو يورك بيعمل نشرات دوريه عن المعالم السياحيه فى مصر ويبرد على كسل الاستفسارات ويبيعت نشراته لأى واحد يطلبها .

/ilṣumla lmaṣriyya/

ilgineeh ilmaṣri huwwa
wifdiit innaʔd fmaṣr , zayy
iddulaar fiʔamerika . ilgineeh
fiih miit ʔirṣ , wilʔirṣ fiih
ṣaṣar malaliim . ilṣumla fmaṣr
waraʔiyya wmaṣdiniyya .

ilṣumla lwaraʔiyya ḥaaliyyan
hiyya lṣaṣra gneeh , wilxamsa
gneeh , wilgineeh , wilxamsiin
ʔirṣ , wilxamsa wṣiṣriin ʔirṣ ,
wilṣaṣar ʔuṣuṣ wilxamas ʔuṣuṣ .
amma lṣumla lmaṣdiniyya
lmawguuda dilwaʔt fahiyya lṣaṣar
ʔuṣuṣ , wilxamas ʔuṣuṣ ,
wilʔirṣeen , wilʔirṣ ,
wittaṣriifa . wittaṣriifa fiiha
xamas malaliim . waḥibb
aʔullukum inn ilmaḥliimtaʔriiban
ixtafa min ittadaawul kaṣumla .

fiih ḥaaga muhimma ṣaawiz
aʔulḥalkum wihiyya inn lṣumla
lmaṣriyya lwaraʔiyya aḥgamha
wʔalwanha btaxtalif ḥasab
ilʔiima btaṣitha . yaṣni lwaraʔa
lli bigneeh aṣṣar min ilwaraʔa
lli bxamsa gneeh , wilwaraʔa lli
bxamsa gneeh aṣṣar min illi
bṣaṣra gneeh , wiʔalwaan kull
waḥda wirrusumaat illi ṣaleeha

EGYPTIAN CURRENCY

The Egyptian pound is the
unit of currency in Egypt, like
the dollar in the U.S. There
are one hundred piastres in a
pound, and ten millimes in a
piastre. Egypt has both paper
and metal currency.

Paper currency nowadays
consists of the ten, five and
one pound, and fifty, twenty-
five, ten and five piastre notes.
As for the metal currency which
exists nowadays, it consists of
the ten, five, two, one and
half-piastre coins. There are
five millimes in a half-piastre.
[I would like to tell you that]
the millime has almost disap-
peared from circulation as cur-
rency.

There is something import-
ant which I would like to tell
you, and that is that the sizes
and colors of Egyptian paper
bills differ according to their
value. That is, the one pound
note is smaller than the five
pound note, and the five pound
is smaller than the ten pound
note. The colors and the designs

muxtalifa ʕan ittanya .

fiih ʕaaga tanya aʕibb
annabbihkum liha , wihiyya inn
ʕagm ilgineeh ilmaʕri akbaʕ min
ʕagm iddulaaʕ , wiʕaʕaan kida
matiʔdaʕʕ tʕuʕtu biʕhuula
fmaʕfaʕa amrikaani . laakin di
miʕ muʕkila , liʔann ilmaʕaafiʕ
ilgild ilmunasba lilʕumla
ilmaʕriyya mawguuda wimutawaffira
xaaʕiʕ fimaʕr , wiʕnaʕiʕha
kwayyisa , wʕaklaha gamiil ,
wifiih minha maʕaafiʕ ʕaleeha
rusumaat fiʕʕoniyya .

of each differ [from one another].

There is another thing which
I would like to draw your atten-
tion to, and that is that the
size of the Egyptian pound is
larger than that of the dollar,
and because of this you cannot
easily put it in an American
wallet. But this is no problem,
because leather wallets suitable
for Egyptian currency are easily
available in Egypt. They are
well-made and attractive and
some of them have Pharaonic de-
signs on them.

العمله المصريه

EGYPTIAN CURRENCY

الجنيه المصرى هو وحدة النقد فى مصر ، زى الدولار فى أمريكا .
 الجنيه فيه مية قرش ، والقرش فيه عشر ملاليم . العمله فى مصر ورقيه
 ومعدنيه .

العمله الورقيه حاليا هى العشره جنيه ، والخمسه جنيه ، والجنيه ،
 والخمسين قرش ، والخمسه وعشرين قرش ، والعشر قروش ، والخمس قروش .

أما العمله المعدنيه الموجوده دلوقت فهى العشر قروش ، والخمس قروش ،
 والقرشين ، والقرش ، والتعريفه . التعريفه فيها خمس ملاليم . واجب اقول
 لكم ان المليم تقريبا اختفى من التداول كعمله .

فيه حاجه مهمه عاوز أقولها لكم وهى أن العمله المصريه الورقيه
 احجامها والوانها بتختلف حسب القيمه بتاعتها . يعنى الورقه اللى بجنيه
 أصغر من الورقه اللى بخمسه جنيه ، والورقه اللى بخمسه جنيه أصغر من
 الورقه اللى بعشره جنيه ، وألوان كل واحده والرسومات اللى عليها مختلفه
 عن التانيه .

فيه حاجه تانيه أحب انبهكم لها ، وهى ان حجم الجنيه المصرى
 أكبر من حجم الدولار ، وعشان كذا ما تقدرش تحطه بسهولة فى محفظه امريكانى
 لكن دى مش مشكله ، لان المحافظ الجلد المناسيه للعمله المصريه موجوده
 ومتوفره خالص فى مصر ، وصناعتها كويسه ، وشكلها جميل ، وفيه منها محافظ
 عليها رسومات فرعونه .

/ilʔazhar/AL-AZHAR

mafiiš gaamiš fimašr aw
 filʔaalam ilʔislaami kullu luh
 šuḥrit wiʔasaḥ ilʔazhar .
 ilgaamiš zayy ma ʔulna ʔabl kida
 banaah gawhar iṣṣiqilli min
 ḥawaali alf sana . binaaʔ gaamiš
 liṣṣala kaan taqliid
 biyittibilʔuuh lqaada lmuslimiin
 lamma yiftaḥu madiina .

gawhar iṣṣiqilli bana
 gaamiš ilʔazhar ḥasab ittaqliid
 da wiʔaṣaan tadriis iṣṣarilʔa
 lʔislaamiyya witnaḥḥamit fiih
 muḥaḍḍaʔat dawriyya liṣulamaaʔ
 iddiin wilwuṣṣaaḥ ilmaṣriyyiin ,
 wida kaan badʔ door ilʔazhar
 kagaamiš wigamṣa fnafs ilwaʔt .

ilʔazhar biyuṣṣabaḥ aʔdam
 gamṣa filʔaalam mustamirra
 kagamṣa lyaayit innahaḥda . asaḥ
 ilʔazhar ḍaxm wmaḥsuus filḥayaah
 iddiiniyya wissaqafiyya
 wilʔigtimaʔiyya wissiyasiyya
 fmašr .

ilʔazhar biyithammil
 masʔuliyiyit naṣṣ iddiin wilfikr

No [other] mosque in Egypt
 or the whole Islamic world has
 the fame and influence of Al-
Azhar. The mosque, as we said
 before, was built by Gawhar El-
Siqilli about one thousand
 years ago. The building of a
 mosque for prayer was a tradi-
 tion followed by Muslim
 generals [leaders] when they
 conquered a city.

Gawhar El-Siqilli built
 the mosque of Al-Azhar in accor-
 dance with this tradition and to
 teach Islamic law [sharia].
 Regular lectures were arranged
 there for the religious scholars
 and Egyptian preachers. This
 was the beginning of Al-Azhar's
 role as a mosque and a univer-
 sity at the same time.

Al-Azhar is considered the
 oldest university in the world
 which is still used as a univ-
 ersity today. The influence of
Al-Azhar is great and is felt
 in the religious, cultural, so-
 cial and political life in Egypt.

Al-Azhar is responsible
 for spreading Islamic religion

ilʔislaami fkull anhaa?
ilʔaalam , wibyibʔat ʔulamaa?
wiwuʔʔaaʔ ilʔawaʔsim
ilʔislamiyya wʔawaʔsim ilʔaalam
ilkubra . wilʔazhar luh faql
kbiir fihmaayit illuya lʔarabiyya
lʔuʃha lli hiyya luyat ilqurʔaan ,
wifiih kulliyya liddirasaat
ilʔulya filluya lʔarabiyya .

innaas fimaʔr hakimiin
wimaʔkumiin biybuʔʔu ilʔazhar
kamalga? . ilʔukkaam biyuʔʔuduuh
lamma ykuunu ʔayziin naʔiifa
fʔayy ʔaʔn min ʔuʔuun ittaʔriif
ʔaʔaan yiʔrafu hal huwʔa
muttafiq maʔa qawaʔid iddiin
walla la? . wibyʔuʔuduuh
ilmaʔkumiin ʔaʔaan yizawwidu
saqafithum . wifilʔuʔuʔ ilwuʔta
ilʔazhar kaan malga? linnaas
biyiʔtimu fiih min iʔtihaaql
ʔukkaam ʔalama aw min zilzaal .

kull yuzaat maʔr kaanu
byiʔmilu ʔsaab ilʔazhar .
ilʔazhar kaan markaz ilʔiʔʔaaʔ
likull ʔaraka waʔaniyya
bitqaawim ilʔiʔtilaal ilʔagnabi

ilʔazhar dilwaʔt fiih
dirasaat madaniyya fiʔtiʔibb
wizizaaʔa wilhandasa wida yeer
iddirasaat ilmutaʔammiqa fiddiin
ilʔislaami willuya lʔarabiyya .

and thought in all parts of the
world, and it sends religious
scholars and preachers to the
Islamic capitals and to the
great capitals of the world.
Al-Azhar deserves great credit
for the preservation of the
Classical Arabic language which
is the language of the Qur'an.
It [Al-Azhar] includes a col-
lege of higher studies in the
Arabic language.

The people of Egypt, both
rulers and subjects, view Al-
Azhar as a refuge. The rulers
go to it when they need advice
on any legislative matter to
find out if it is in accordance
with the religious laws. The
subjects go to it in order to
increase their knowledge [cul-
ture]. In the Middle Ages Al-
Azhar was a refuge for the peo-
ple seeking protection from des-
potic rulers or from earthquakes.

All the conquerors of Egypt
took into account Al-Azhar. Al-
Azhar was the center of all
nationalist movements resisting
the foreign occupations.

Today Al-Azhar includes
secular studies in medicine,
agriculture and engineering in
addition to the in-depth studies
in Islamic religion and the Arab-
ic language.

Generated on 2024-12-09 20:51 GMT / https://hdl.handle.net/2027/mdp.39015031297883
Open Access / http://www.hathitrust.org/access_use#oa

الأزهر

AL-AZHAR

ما فيش جامع فى مصر أو فى العالم الإسلامى كله له شهرة وأثر الأزهر .
 الجامع زى ما قلنا قبل كذا بناه جوهر الصقلى من حوالى الف سنه . بنى
 جامع للصلاه كان تقليديتبعوه القاده المسلمين لما يفتحوا مدينه .
 جوهر الصقلى بنى جامع الأزهر حسب التقليد دا وعشان تدريس الشريعه
 الاسلاميه واتنظمت فيه محاضرات دوريه لعلماء الدين والوعاظ المصريين ،
 ودا كان بدم دور الأزهر كجامع وجامعه فى نفس الوقت .
 الأزهر بيعتبر اقدم جامعه فى العالم مستمره كجامعه لغايه النهارده .
 أثر الأزهر ضخيم ومحسوس فى الحياه الدينيه والثقافيه والاجتماعيه والسياسيه
 فى مصر .

الأزهر بيعتبر مسئولية نشر الدين والفكر الإسلامى فى كل انحاء
 العالم ، وبيبعث علماء ووعاظ للحواصم الإسلاميه وعواصم العالم الكبرى .
 والأزهر له فضل كبير فى حماية اللغة العربيه الفصحى اللى هى لغة القرآن
 وفيه كليه للدراسات العليا فى اللغة العربيه .

الناس فى مصر حاكمين ومحكومين بيعصوا للأزهر كملجأ . الحكام
 بيعقصدوه لما يكونوا عايزين نصيحه فى أى شأن من شئون التشريع عشان
 يعرفوا هل هو متفق مع قواعد الدين ولا لا . وبيعقصدوه المحكومين عشان
 يزودوا شقاقتهم . وفى العصور الوسطى الأزهر كان ملجأ للناس بيعتموا فيه
 من اضطهاد حكام ظلمه أو من زلزال .

كل غزاة مصر كانوا بيعملوا حساب للأزهر . الأزهر كان مركز الإشعاع
 لكل حركه وطنيه بتقاوم الاحتلال الأجنبى .

الأزهر دلوقت فيه دراسات مدنيه فى الطب والزراعه والهندسه ودا غير
 الدراسات المتعمقه فى الدين الإسلامى واللغة العربيه .

/ilʔadyira/MONASTERIES

ʔabl ma nitkallim ʕan
 ilʔadyira ahibb aʔullukum kilma
 ʕayyara ʕan ilkiniisa lʔibʔiyya
 lʔuʕsuzuksiyya lmaʕriyya .
 Ikiniisa lʔibʔiyya assisha
 lʔiddiis muʔus ilʔingiili sanat
 arbiʕiin miladiyya , wmin waʔtaha
 Ikiniisa matʔayyaʕitʕ
 fmuʕtaqadatha ʕrasuliyya .
 niʔdaʕ niʔuul inn ilkiniisa
 lʔibʔiyya kniisa muʕafʕa ,
 hafʕit ʕala taʕaliim ilmasiif
 zayy ma stalamuuha lbaʕaʕka
 lʔawaaʔil min ilʔiddiis muʔus
 biduun ayy taʔyiir liyaayit
 il!ahʕa di .

kutub ittariix bitʔuul inn
 iʕrahbana filʔadyira lʔibʔiyya
 kaanit hidiyyit maʕr il!ʕaalam
 ilmasiifi kullu .

da maʕnaah inn iʕrahbana
 naʕaʔit fimaʕr . muʔassis
 iʕrahbana huwwa lʔiddiis
 anʔonyos , ilʔabb iʕroofi
 liʕrahbana l!aalamiiyya . ilʔanba
 anʔonyos itwalad fimaʕr sanat
 miteen wixamsiin miladiyya w!aaʕ
 fiʕsaʕara ʕʕarʔiyya yiʕbid a!laah
 liyaayit ma maat sanat tultu
 miyya sitta wxamsiin . fiif deer

Before we speak about monasteries, I would like to tell you a little bit about the Egyptian Coptic Orthodox Church. The Coptic Church was founded by St. Mark the Evangelist in the year 40 A.D. and from that time the church has not changed in its apostolic beliefs. We can say that the Coptic Church is a conservative church; it has kept the teachings of Christ as the early patriarchs received them from St. Mark without any change to this day [moment].

History books say that monasticism in the Coptic monasteries was Egypt's gift to the whole Christian world.

This means that monasticism originated in Egypt. The founder of monasticism is St. Antonios [Anthony], the spiritual father of world monasticism. Abba Antonios was born in Egypt in 250 A.D. and lived in the Eastern Desert worshipping God until he died in 356 A.D. There is a monastery in the name of

bi?ism il?anba an?onyos itbana
filmakaan illi ?aaš fiih
fiššahaḡa , itbana filqaḡn
iḡḡaabiš ilmilaadi . iddeer
fiih maktaba malyaana maxtuṭaat
?ibṭiyya naadira min il?uṣuṣuḡ
il?uula ilmasihiyya .

šaḡḡawaat maṣṣ fiiha adyira
?ibṭiyya ktiira ahammaha deer
il?anba buula gamb ilbaḡḡ
il?aḡmaḡ fiššahaḡa ššar?iyya ,
wida tbana filqaḡn iḡḡaabiš
ilmilaadi wifiih maxtuṭaat
?ibṭiyya qayyima . min ahamm
adyirit waadi nnaṭruun fiššahaḡa
lḡarḡbiyya : deer abu ma?aaḡ
wideer issuryaan wideer
ilbaḡamoos wideer anba bišoooy .
fiih kamaan deer mari miina
fmaḡyuut gamb iskindiriyya .
ahamm il?adyira ili fiššifiid
huwwa ddeer ilmiharra? illi
tbana filqaḡn iḡḡaabiš ilmilaadi
filmakaan illi sakanit fiih
il?aa?ila lmuqaddasa . wifiih
kamaan deer il?anba šnuuda gamb
suhaag , wida maṣṡuuf bi?ism
iddeer il?abyaḡ .

widi?wa?t šawziin nišḡaf
ḡaaga šan ḡayaat iḡḡuḡbaan illi
f?ayy deer min il?adyira di .
ṭabšan ku? deer fiih kiniisa aw

*Abba Antonios which was built in
the place where he lived in the
desert, in the fourth century
A.D. The monastery has a libra-
ry full of rare Coptic manu-
scripts from the early ages of
Christianity.*

*There are many Coptic mon-
asteries in Egypt's deserts.
The most important of these is
Abba Bula on the Red Sea in the
Eastern Desert. This [monastery]
was built in the fourth century
A.D. and contains valuable Cop-
tic manuscripts. Among the most
important monasteries of Wadi
El-Natrun in the Western Desert
are: the Abu Maḡar monastery,
El-Suryan monastery, the Baramos
monastery, and Abba Bishoy mon-
astery. There is also the St.
Menes [Mari Mina] monastery in
Maryut near Alexandria. The
most important monastery in the
Siṣid is El-Miharraq monastery
which was built in the fourth
century A.D. in the place where
the Holy Family lived. There is
also the Abba Shenuda monastery
near Suhag, known as the White
Monastery.*

*Now we want to tell you
something about the life of the
monks in any one of these monas-
teries. Of course, every monas-*

Generated on 2024-12-09 20:51 GMT / https://hdl.handle.net/2027/mdp.39015031297883
Open Access / http://www.hathitrust.org/access_use#oa

aktaṛ . iṛṛuhbaan biyiṭḍu muṣṣam
 waṭtuhum fiṣṣaḷa . ilṭooḍa lli
 biyṣiiṣ fiiha ṛṛaahib fiṣuṣlitu
 ṣan ilṣaalam ilxaarigi munqaṭiṣ
 liṣṣaḷaah ismaha lṭallaaya .
 iṛṛaahib biyiṣtibir inn ṣaleeh
 waagib asaasi wiḥuwwa ṣṣaḷaah
 ilmustamirra lilmārḍa wilṭaṛaamil
 wilṭaytaam wilfuṭaṛa wilmuḥtagiin
 wilmusafiriin wizzarṣ wimayyit
 inniil wilḥaakim wilgunuud
 wisalaamit ilbilaad ila aaxirihi .
 iṛṛuhbaan biyṣiiṣu ḥayaat
 taqaṣṣuf baṣiiṭa wmuṣṣam
 waṭtuhum biykuunu ṣaymiin .
 iṛṛaahib ṭabṣan mabyitgawwiṣ
 abadan . wiṣala fikra baṭṛiyarḵ
 ilṭaṭbaaṭ ilṭuṣuṣuṣ fimaṣṛ
 laazim yikuun aṣlu ṛaahib min
 iṛṛuhbaan dool . widi qaṣḍa
 maṣmuul biiha min miṭaat issiniin
 fiḷkiniisa lṭibṭiyya fmaṣṛ .
 ilṭusus illi byixdimu fiḷkanaayis
 dool laazim yikuunu mitgawwiziin
 ṭabl ma yitrisimu ṭusus .

tery has one or more churches
 [chapels]. The monks spend most
 of their time in prayer. The
 room in which the monk lives in
 isolation from the external world,
 confining himself to prayer, is
 called a cell [*allaya*]. The monk
 considers that his basic duty is
 constant prayer for the sick,
 widows, orphans, the poor, the
 needy, travellers, crops, the
 Nile waters, the ruler, soldiers,
 and the safety of the nation,
 etc. The monks live a life of
 asceticism and they fast most
 of the time. Of course, the
 monk never marries. And by the
 way, the Coptic Orthodox patri-
 arch of Egypt must come [be
 chosen] from among these monks.
 This is a rule which has been
 followed for hundreds of years
 in the Coptic Church in Egypt.
 The priests who serve in the
 churches must be married be-
 fore they are ordained.

الاديرة

MONASTERIES

قبل ما نتكلم عن الأديرة احب اقول لكم كلمه صغيره عن الكنيسه
 القبطيه الأرثوذكسيه المصريه . الكنيسه القبطيه أسسها القديس مرقس
 الأنجيلي سنة اربعين ميلاديه ومن وقتها الكنيسه ما اتغيرتش فى معتقداتها
 الرسوليّه . نقدر نقول أن الكنيسه القبطيه كنسيه محافظه ، حافظت على
 تعاليم المسيح زى ما استلموها البطاركه الاوائل من القديس مرقس بدون اى
 تغيير لغايه اللحظة دي .

كتب التاريخ بتقول ان الرهبنة فى الاديره القبطيه كانت هديه مصر
 للعالم المسيحى كله .

دا معناه أن الرهبنة نشأت فى مصر . مؤسس الرهبنة هو القديس
 انطونيوس ، الاب الروحى للرهبنة العالميه . الأنبا انطونيوس اتولد
 فى مصر سنة ميتين وخمسين ميلاديه وعاش فى الصحراء الشرقيه بعهد الله
 لغاية مامات سنة تلت ميه سته وخمسين . فيه دير باسم الأنبا انطونيوس
 اتبنى فى المكان اللى عاش فيه فى الصحراء ، اتبنى فى القرن الرابع
 الميلادى . الدير فيه مكتبه مليانه مخطوطات قبطيه نادره من العصور
 الأولى للمسيحيه .

صحروات مصر فيها اديره قبطيه كتيره أهمها دير الأنبا بولا جنب
 البحر الأحمر فى الصحراء الشرقيه ، ودا اتبنى فى القرن الرابع الميلادى
 وفيه مخطوطات قبطيه قيمه . من اهم اديرة وادى النطرون فى الصحراء الغربيه ؛
 دير ابو مقار ودير السريان ودير الهراموس ودير انبا بشوى . فيه كمان دير
 مارمينا فى مريوط جنب اسكندريه . اهم الاديره اللى فى الصعيد هو دير

المحرق الذى اتبنى فى القرن الرابع الميلادى فى المكان الذى سكنت فيه
العائلة المقدسه . وفيه كمان دير الانبا شنوده جنب سوهاج وده معروف
باسم الدير الابيض .

ودلوقت عاوزين نعرف حاجه عن حياة الرهبان الذى فى أى دير من
الاديره دى . طبعاً كل دير فيه كنسيه أو أكثر . الرهبان بيقتضوا معظم
وقتهم فى الصلاه . الأوضه الذى بيعيش فيها الراهب فى عزلته عن العالم
الخارجى منقطع للصلاه أسما " القلايه " . الراهب بيعتبر ان عليه واجب
اساسى وهو الصلاه المستمره للمرضى والأرامل والايتام والفقراء والمحتاجين
والمسافرين والزرع ومية النيل والحاكم والجنود وسلامة البلاد الى آخره .
الرهبان بيعيشوا حياة تقشف بسيطه ومعظم وقتهم بيكونوا صايمين .
الراهب طبعاً ما بيتجوزش اهدا . وعلى فكره بطريرك الأقباط الأرثوذكس فى
مصر لازم يكون أصله راهب من الرهبان دول . ودى قاعده معمول بيها من
مثات السنين فى الكنيسه القبطيه فى مصر . القس الذى بيخدموا فى
الكنائس دول لازم يكونوا متجوزين قبل ما يترسوموا قس .

/ruwwaad ilfikr/

ittimsaal ilfirṣooni
lilkaatib ilmaṣri biyduḥ ṣala
taqdīr maṣr fṣaṣraha lfiṣooni
lilfikr wissaqaafa wilkitaaba
wilkuttaab .

maṣr fiḍlit markaz iṣṣaaṣ
fikri lilṣaalam ilṣislaami kullu
lṣiddit quṣuun , wilfaḍl fkida
yirgaṣ liwguud ilṣazhaṣ .
ilṣazhaṣ kaan luh taṣsiiru kamaan
ṣala nahḍit uṣuppa filṣuṣuṣ
ilwuṣṭa . masalan ṣali ibn
ilhaysam ṣaalim iṭṭabiiṣa
wibaṣaṣiyyaat , wilmuṣarrix
ilfaṣlasuuf ibn xalduun wiyeṣhum
min illi darasu filṣazhaṣ ,
wittargimit muṣallaṣathum
lilluṣa llatiniyya wiluṣaat
tanya , kaan luhum aṣaṣ maṣṣuuf
ṣala lfiṣr ilṣuṣuppi .

ṣaaṣid innahḍa ṣṣaqafiyya
lḥadiiṣa fmaṣr huwwa rifaaṣa
ṣaaṣiṣ iṭṭahṭaawi lli twalad
sanat alf wtumnu miyya wwaahid ,
wimaat sanat alf wtumnu miyya
talaata wsabṣiin . min ahamm
aṣmaalu innu targim kutub
faṣansaawi lilluṣa lṣaṣabiyya .
wiṭṭahṭaawi kaan mudiir madraṣt
ilṣalṣun filqaahiṣa .

INTELLECTUAL PIONEERS

The Pharaonic statue of the
Egyptian scribe testifies to
Egypt's respect in the Pharaonic
age for thought, culture, writ-
ing, and scribes.

Egypt has remained the
center of intellectual dissemi-
nation for the Islamic world for
many centuries, and the credit
for this is due to Al-Azhar.
Al-Azhar also had an influence
on the European Renaissance in
the Middle Ages. For example,
Ali Ibn El-Haysam, the physicist
and optician; and the historian
and philosopher, Ibn Khaldun, and
others who studied at Al-Azhar
and whose writings were transla-
ted into Latin and other lan-
guages, had a well-known influ-
ence on European thought.

The pioneer of the modern
Egyptian intellectual [cultural]
movement was Rifa^a Raafi^c El-
Tahtawi [1801-1873]. Among his
most important works was his
translation of French books into
Arabic. Tahtawi was also the
director of the School of Lan-
guages in Cairo.

Generated on 2024-12-09 20:51 GMT / https://hdl.handle.net/2027/mdp.39015031297883
Open Access / http://www.hathitrust.org/access_use#oa

ašhaṣ talamzit iṭṭaḥṭaawi
 kaan iššeex miḥammad ṣabdu lli
 assaṣ filgiil illi baṣdu taṣsiir
 kibiir . talamzit iššeex
 miḥammad ṣabdu kaan luhum ilfaḍl
 f?inšaa? ilgamṣa l?ahliyya sanat
 alf wtusṣu miyya wtamanya .

Šuṣaṣaa? wikuttaab maṣr
 finnuṣṣ il?awwal min ilqaṣn
 ilṣiṣriin humma lli qaadu lḥaṣaka
 lfikriyya fmaṣr wilṣaalam
 lṣaṣabi . min ašhaṣhum aḥmad
 šaw?i wḥaafiṣ ibrahlim fiššiṣr
 wṭaaha ḥseen wilṣa?ṭaad
 filkitaaba .

dilwaṭt fiih ṣadad kibiir
 min ilkuttaab fimuxtalaf nawaafi
 ssaqaafa wimuṭallafathum
 ittargimit lilluṣaat il?agnabiyya
 wimin ašhaṣhum tawfi? ilḥakiim
 winagiib maḥfuuz .

ilgamiṣaat wimaktabatha ,
 wilmaglis il?aṣla liriṣaayit
 ilfunuun wil?adaab wilṣuluum
 il?igtimaṣiyya wyeeru min
 ilḥay?aat winnawaadi ssaqafiyya
 byuṣṭabaṣu dilwaṭt min ṣawaamil
 izdihaar ilḥaṣaka lfikriyya .

The most famous of Taḥtawi's
 students was Sheikh Mohammad
Abdu who influenced the follow-
 ing generation greatly. Sheikh
Mohammad Abdu's students were
 responsible for the founding of
 the National University in 1908.

The poets and prose writers
 of Egypt in the first half of
 the twentieth century led the
 intellectual movement in Egypt
 and the Arab world. Among the
 most famous are Ahmad Shawqi
 and Hafiz Ibrahim in poetry and
Taha Hussein and [Abbas Mahmoud]
El-Aqqad in prose.

Presently there are a great
 number of authors in various
 aspects of the culture and their
 writings have been translated
 into foreign languages. Among
 the most famous of them are
Tawfiq El-Hakim and Naguib
Mahfouz.

The universities and their
 libraries, the High Council for
 the Patronage of the Arts, Lit-
 erature and Social Sciences, and
 other intellectual [cultural]
 organizations and clubs are now
 considered factors in the flour-
 ishing intellectual movement.

رواد الفكر

INTELLECTUAL PIONEERS

التمثال الفرعوني للكاتب المصري بيدل على تقدير مصر في عصرها
 الفرعوني للفكر والثقافة والكتابه والكتاب .

مصر فضلت مركز اشعاع فكري للعالم الاسلامى كله لعدة قرون ، والفضل
 فى كذا يرجع لوجود الأزهر . الأزهر كان له تأثيره كمان على نهضة أوروبا
 فى العصور الوسطى . مثلاً على ابن الهيثم عالم الطبيعة والبصريات والمؤرخ
 الفيلسوف ابن خلدون وغيرهم من اللى درسوا فى الأزهر واترجمت مؤلفاتهم
 للغه اللاتينية ولغات تانيه ، كان لهم أثر معروف على الفكر الأوربى .

راشد النهضة الثقافية الحديثه فى مصر هو رفاعة رافع الطهطاوى
 (١٨٠١ - ١٨٧٣) . من أهم أعماله انه ترجم كتب فرنساوى للغه العربيه .
 والطهطاوى كان مدير مدرسة اللسن فى القاهره .

أشهر تلامذة الطهطاوى كان الشيخ محمد عبده اللى أثر فى الجيل اللى
 بعده تأثير كبير . تلامذة الشيخ محمد عبده كان لهم الفضل فى انشاء الجامعه
 الأهليه سنة الف وتسع ميه وثمانيه .

شعراء وكتاب مصر فى النص الأول من القرن العشرين هم اللى قادوا
 الحركه الفكرية فى مصر والعالم العربى من أشهرهم أحمد شوقى وحافظ ابراهيم
 فى الشعر وطه حسين والعقاد فى الكتابه .

دلوقت فيه عدد كبير من الكتاب فى مختلف نواحى الثقافه ومؤلفاتهم
 اتترجمت للغات الأجنبية ومن أشهرهم توفيق الحكيم ونجيب محفوظ .

الجامعات ومكتباتها ، والمجلس الأعلى لرعاية الفنون والآداب والعلوم
 الاجتماعيه وغيره من الهيئات والنوادر الثقافية بيعتبروا دلوقت من
 عوامل ازدهار الحركه الفكرية .

/innaqd filgaraayid/CRITICISM IN THE NEWSPAPERS

kuttaab maşr ſala ʔadd ma
biyhibbuuha biyantaqidu lʔawdaaſ
illi mabtiſgibhumſ filmugtamaſ
ilmaşri . ſaſaan kida tlaaʔi
maqalaat kitiira filgaraayid
fiiha naqd lhagaat mutaṛassiba
filmugtamaſ min ſuhuud
ilʔiḥtilaal iṭṭawiila .

hanaaxud ſala sabiil
ilmisaa! maqaal likaatib maſruuf*.
ilmaqaal aſlan maktuub billuya
lſarabiyya lfuſha wana
halaxxaſhulkum bilſammiyya .
ilkaatib biyʔuu! :

"ifna bnizhaʔ bişurſa .
maſandinaaſ ſabr ſala lʔiſtimṛaar
ilwaaḥid minnina byibtidi maſruuſ
biḥamaas wibaſdeen tinxiſiḍ
daṛagit ḥaṛaṛtu , wimaykammiſ
illi btadaah . wiſaſaan kida
fiih maſruſaat kitiira
tḥammisna!ha wmaſafitſ innuur .

"ifna ſtamadna ktiir ſala
yerna . wkaan yerna da ya imma
lʔagnabi ili muḥta!l bladna ya
imma lhukuuma btaſtu . ilhukuuma
dilwaʔt hiyya hna . wiſaſaan kida

Egyptian writers, as much
as they love her [Egypt], criti-
cize the conditions which they
do not like in Egyptian society.
For this reason you find many
articles in the newspapers criti-
cizing things in the society
left over from the long period
of [foreign] occupation.

As an example, let us take
an article by a well-known writ-
er.* The article was originally
written in Classical Arabic, and
I will summarize it for you in
the Colloquial. The writer says:

"We get bored in a hurry. We
have no patience to continue.
One of us begins a project en-
thusiastically and then he cools
off [loses interest] and doesn't
complete what he started. For
this reason there are many proj-
ects for which we had enthusiasm
but which never saw the light of
day.

"We have depended on others
a great deal. These others were
either the foreigner who occu-
pied our country or his govern-
ment. We are now the government.

laazim nityayyar . wilaazim
niṣtimid ṣala anfusna wmanuḥiqš
ilḥukuuma , wilaazim nitxa!!aṣ
min ṣuyubna ṣaṣaan ninhaḍ
bilbalad . wimanittihiṣ ṣerna
liṣann ilmuttaḥam ilḥaṣiiṣi
huwwa ana winta ."

innaqd filgaṣaayid
ilmaṣriyya sawaaṣ min ilkuttaab
aw ilquṣṣaaṣ biyatanaawaṣ ayy
waḍṣ biyṣufuuh ṣalaṣ .
wilmaṣṣuliin dilwaṣṣt byiḥtammu
bkull naqd yiṣḥaṣ filgaṣaayid .

*aniis maṣṣuur : ilṣaḥṣaam ,
ṣalatiin abriil sanat alf wtusṣu
miyya sitta wsabṣiin .

For this reason we must change.
We must depend upon ourselves
and not overburden the govern-
ment and we must get rid of our
faults in order to uplift the
country. We must not accuse oth-
ers for the real culprit is you
and I."

Criticism in the Egyptian
newspapers, whether from the
writers or the readers deals
with any condition which they
see as wrong. The [government]
authorities now take an interest
in each criticism which appears
in the newspaper.

*Anis Mansour: Al-Aḥram,
April 30, 1976.

النقد فى الجرائد

CRITICISM IN THE PRESS

كتاب مصر على قد ما يحبونها ينتقدوا الأوضاع اللى ماتعجبهمش فى المجتمع المصرى . عشان كذا تلاقى مقالات كتيره فى الجرائد فيها نقد لحاجات مترسبه فى المجتمع من عهود الاحتلال الطويله .

حناخذ على سبيل المثال مقال لكاتب معروف * . المقال أصلا مكتوب باللغة العربيه الفصحى وأنا حالخصه لكم بالعاميه . الكاتب بيتقول :

" احنا بنزهق بسرعه . ماعدناش صبر على الاستمرار . الواحد منا بيتدى مشروع بحماس وبعدين تنخفض درجة حرارته ، وما يكملش اللى ابتداه . وعشان كذا فيه مشروعات كتيره اتحسنا لها وما شافتش النور . احنا اعتمدنا كتير على غيرنا . وكان غيرنا دايما الأجنبي اللى محتل بلادنا يا اما الحكومه بتاعته . الحكومه دلوقت هى احنا . وعشان كذا لازم نتغير . لازم نعتد على أنفسنا وما نرهقش الحكومه . ولازم نتخلص من عيوبنا عشان ننهض بالبلد وما نتهمش غيرنا لأن المتهم الحقيقى هو أنا وانت " .

النقد فى الجرائد المصريه سواء من الكتاب أو القراء بيتناول اى وضع يشوفوه غلط . والمسؤولين دلوقت بيهتموا بكل نقد يظهر فى الجرائد .

* انيس منصور : الاهرام ٣٠ ابريل ١٩٧٦ .

STORIES OF STRUGGLE

There are some personalities in the modern history of Egypt whose lives were stories of struggle and who have influenced intellectual and artistic development. At this time we will talk about two of them: Taha Hussein and Umm Kalthoum.

Taha Hussein was born in a village in Upper Egypt and lost his sight as a young child. This handicap did not prevent him from studying at Al-Azhar and earning the highest degree. After this he went on an educational mission to Paris and studied at the Sorbonne and earned the doctorate. When he returned to Egypt he was appointed a professor.

He was later appointed Dean of the Faculty of Arts, and became the greatest of Egyptian authors. He was nicknamed "the Dean of Arabic Literature."

Taha Hussein's handicap did not prevent him from becoming Minister of Education in 1950. It was Taha Hussein who imple-

Umm Kalthoum sang in the Arab capitals and in Europe and her concerts were overwhelmingly successful. Her death in

fifibraayir sanat alf wtusfu
miyya xamsa wsabfiin kaanit
xusaarā kbiira liilmalayiin .

*
*
*
*
*

*February, 1975 was a great
loss to millions of people.*

قصص كفـاح

STORIES OF STRUGGLE

فيه شخصيات فى تاريخ مصر الحديث ، كانت حياتهم قصص كفـاح .
وتركوا أثر فى النهضة الفكرية والفنية . ودلوقت حنتكلم عن اثنين
منهم : طه حسين وأم كلثوم .

طه حسين اتولد فى قرية فى الصعيد وفقد بصره وهو طفل صغير .
العاهه دى مامنعوش من انه يدرس فى الأزهر وياخذ منه اكبر شهادة . وبعدين
راح بعته بباريس ودرس فى السربون وخذ الدكتوراه ، ولما رجع مصر اتعيّن
مدرس فى الجامعة .

بعد كذا اتعيّن عميد كلية الآداب ، وبقي اكبر ادياء مصر
وكان بيلقّب بلقب " عميد الأدب العربى "

عاهة طه حسين مامنعوش من انه يبقى وزير للمعارف سنة الف وتسع
ميه وخمسين . طه حسين هو اللى نفّذ سياسة مجانية التعليم العام وقال
ان التعليم زى الميه والهواء ، حق لكل مواطن . بعد مامات طه حسين
سنة الف وتسع ميه اربعه وسبعين الحكومه عرضت انها تشتري بيته عشان
يبقى متحف للزوّار .

الشخصية الثانية هى أم كلثوم اللى اتولدت فى قرية صغيرة فى
الدلتا من عيله فقيره جدا ، وما تعلّمتش فى مدارس لأن أبوها ماكانش
يقدر يدفع مصاريف المدرسه .

أم كلثوم علّمت نفسها القرايه والكتابه ، واتعلمت كمان فرنساوى
وفرضت شخصيتها فى عالم الغناء ، واصبحت مطربة مصر الاولى ومطربة
العالم العربى المفضله . نجاح أم كلثوم وشهرتها خلّى الناس والنقاد

يسمونها " كوكب الشرق " .
شهرة أم كلثوم عمرها ما اتحققت لأى مغنيه مصريه أو عربيه ، وعشان
كدا خدت أعلى الأوسمه والنياشين من رؤساء الدول العربيه .
أم كلثوم غنّت فى العواصم العربيه وفى اوروبا وحفلاتها نجحت
نجاح ساحق . وفساتها فى فبراير سنة الف وتسع ميه خمسه وسبعين
كانت خساره كبيره للملايين .

/amiir iššuṣarāa?/

amiir iššuṣarāa? ilṣarab
filṣaṣr ilḥadiis huwwa šṣaaṣir
ilmaṣri aḥmad šaw?i lli
byuṣtabar ṣimlaaq fiḥarakit
išṣiṣr ilṣarabi fṣuṣuṣu
lmuxtalifa .

šaw?i huwwa lli daxxal
ilmaṣraḥiyya šṣiṣriyya filʔadab
ilṣarabi lamma allif maṣraḥiyyit
kilyupatrā sanat alf wtusṣu miyya
tisṣa wṣiṣriin , wimaṣraḥiyyit
magnuun layla baṣdana bsanateen .

šaw?i itwalad filqaahira
sanat alf wtumnu miyya tamanya
wsittiin wiṣallim fimadrast
ilḥuʔuu? wibaṣdeen lamma saafir
biṣsa pariis daras ilqanuun
wiʔadab ilfaṣansaawi . lamma
rigiṣ maṣr iṣṭayal fidwaan
ilxideewi ṣabbaas ittaani lli
kaan biyuhkum maṣr waʔtaha .

lamma lingiliiz xalaṣu
ilxideewi min ṣala lṣarṣ filḥarḥ
ilṣaalamiyya lʔuula šaw?i aṣlan
walaaʔu lilxideewi falingiliiz
nafuuh liʔaspanya . šaw?i ʔaṣad
fiʔaspanya ṭuul muddit ilḥarḥ
wṣaaf fiiha asaar ilḥaḍaaṣa
ilṣarabiyya wkatab fiiha qaṣaaʔid
ṣaaʔiṣa .

THE PRINCE OF POETS

The prince of Arab poets in
the modern period is the Egyptian
poet Ahmad Shawqi who is consid-
ered a giant in the development
of Arabic poetry in its various
periods.

It was Shawqi who intro-
duced lyric drama into Arabic
literature when he wrote the
play Cleopatra in 1929, and
Magnun Layla [Layla and Magnun]
two years later.

Shawqi was born in Cairo
in 1868 and was educated in the
School of Law, then went to Paris
on an educational mission where
he studied French law and liter-
ature. When he returned to
Egypt he worked in the cabinet
of Khedive Abbas II who ruled
Egypt at that time.

When the British deposed
the Khedive during W.W.I, Shawqi
proclaimed his loyalty to the
Khedive and the British exiled
him to Spain. Shawqi stayed in
Spain for the duration of the
war and he saw there the influ-
ence of the Arab civilization
and wrote beautiful poems about it.

ilqaṣaaʔid lli katabha
baṣd ma rigiṣ maṣr kaanit
bitṣabbaṣ ṣan amaal iṣṣaṣb
ilmaṣri wiṣṣuṣuub ilṣaṣabiyya
fikfaḥha lilʔistiqlaal .
wilqaṣaaʔid di kaan biyṣṣaddidha
lmuṣaqqafiin wilmunaṣṣḍiliin
filṣaalam ilṣaṣabi kullu .

Ṣawʔi katab kamaan qaṣaaʔid
yazal wiqaṣaaʔid diiniyya
wʔayaani bilṣammiyya yannaaha
ṣabd ilwahaab wiyaanitha umm
kalsuum . ilʔayaani di nnaas
biṣṣaddidha liyaayit dilwaʔt
fkull makaan liʔannuhum muṣṣabiin
bikalamha wibsalaasit maṣaniha .

ʔabl wafaat Ṣawʔi tṣamalit
ḥafla filqaahira aṣṣan fiiha
ṣuṣaṣaaʔ maṣr wiṣṣuṣaṣaaʔ
ilṣaṣab muḃayṣithum "imaṣṣit
iṣṣiṣr" liṣawʔi . wiṣawʔi
biyuṣṣabaṣ amiir iṣṣuṣaṣaaʔ
wiṣaaṣir iṣṣaṣb wilṣuṣuuba
wilʔiṣlaam .

Ṣawʔi maat sanat alf
wtuṣṣu miyya tneen witalatiin ,
wibeetu dilwaʔt mathaf .

The poems which he wrote
after returning to Egypt ex-
pressed the hopes of the Egyptian
and Arab peoples in their strug-
gle for independence. These po-
ems were recited by the educated
and the fighters [for indepen-
dence] throughout the Arab world.

Shawqi also wrote love po-
ems, religious poems and songs
in the colloquial [Arabic] which
were sung by Abd El-Wahhab and
Umm Kalthoum. These songs are
still repeated by people every-
where because they like their
words and the clarity of their
meaning.

Before Shawqi's death a
party was given in Cairo at
which the Egyptian and Arab po-
ets acknowledged Shawqi as the
"Prince of Poets." Shawqi is
considered the Prince of Poets
and the poet of the people and
of Arabism and Islam.

Shawqi died in 1932, and
his home is now a museum.

أمير الشعراء

PRINCE OF THE POETS

أمير الشعراء العرب في العصر الحديث هو الشاعر المصري أحمد شوقي
اللى بيعتبر عملاق في حركة الشعر العربى في عصوره المختلفه .
شوقى هو اللى دخل المسرحيه الشعريه فى الأدب العربى لما ألف مسرحيه
كليوباتره سنة الف وتسع ميه تسعه وعشرين ، ومسرحية مجنون ليلى بعدها
بستين .

شوقى اتولد فى القاهره سنة الف وثمان ميه تمانيه وستين واتعلم فى
مدرسة الحقوق وبعدين لما سافر بعثه باريس درس القانون والأدب الفرنساوى .
لما رجع مصر اشتغل فى ديوان الخديو عباس الثانى اللى كان بيحكم
مصر وقتها .

لما الأنجليز خلعوا الخديو من على العرش فى الحرب العالميه الأولى
شوقى أعلن ولاؤه للخديو فالأنجليز نفوه لأسبانيا . شوقى قعد فى اسبانيا طول
مدة الحرب وشاف فيها آثار الحضاره العربيه وكتب فيها قصائد رائعه .
القصائد اللى كتبها بعد ما رجع مصر كانت بتعبر عن آمال الشعب
المصرى والشعوب العربيه فى كفاحها للاستقلال . القصائد دى كان بيرددها
المثقفين والمناضلين فى العالم العربى كله .

شوقى كتب كمان قصائد غزل وقصائد دينيه واغانى بالعاميه غناها عبد
الوهاب وغنتها أم كلثوم . الأغانى دى الناس بيرددها لغاية دلوقت فى كل
مكان لانهم معجبين بكلامها وبسلاسة معانيها .

قبل وفاته اتعملت حفله فى القاهره أعلن فيها شعراء مصر والشعراء
العرب مبايعتهم " اماره الشعر " لشوقى . وشوقى بيعتبر أمير الشعراء وشاعر
الشعب والعروبه والأسلام .

شوقى مات سنه الف وتسع ميه اتنين وتلاتين ، وبسته دلوكت متحرف .

/qiṣṣa ṣaṣbiyya:

ilyina wilfaʔr
biyadd illaah/

kaan yama kaan ya saada ya
kiṣaam fiʔadiim izzamaan ṣulṭaan
ṣaadil biyuḥkum been innaas
bilṣadl wiṣṣafaʔa . wifyoom min
ilʔayyam xaṣag huwwa wwaziiru
rakbiin ilṣarabiyya lḥanṭuur
ṣaṣaan iṣṣulṭaan kaan ṣaawiz
yiṣuuf ḥalt innaas wizzaay
ṣayṣiin . fiṣṣaariṣ illi waṣa
lʔaṣr kaan fiḥ ṣaagil faʔiir
wimiskiin ʔaaṣid biybiiṣ baṭaaṭa
wkaanit huduumu mʔaṭṭaṣa wḥaltu
wiḥṣa ʔawi , wkaan ʔaaṣid ganbu
ibnu wbintu baṣḍu labsiin
huduum miʔaṭṭaṣa , wiwiṣṣuhum
aṣfaṣ wiḥalithum wiḥṣa min
ilfaʔr .

iṣṣulṭaan lamma ṣaḥum ṣiṣbu
ṣaleeh giddan wiʔal lilṣarbagi
"waʔʔaf hina ." wibaṣat ilwaziir
bitaaṣu ʔallu "ṣuuh indahli
ṣṣaagil da ." wilamma ga ṣṣaagil
saʔalu ṣṣulṭaan wiʔallu "inta
btiksab kaam filyoom ?" wiṣṣaagil
ʔallu "ilḥamdu lillaah , saṣaat
ʔirṣeen wiṣaṣaat talaata saay ."

A FOLK TALE

RICHES AND POVERTY
COME FROM GOD ALONE
[ARE IN HIS HANDS]

Once upon a time, good and
noble people, a long time ago,
there was a just Sultan who ruled
the people with justice and com-
passion. One day he went out
riding in the carriage with his
minister, because the Sultan
wished to see the condition of
the people and how they were liv-
ing. In the street behind the
palace there was a poor, wretched
man sitting, selling sweet pota-
toes and his garments were torn
and his condition was very bad.
Sitting beside him were his son
and daughter, also wearing torn
garments, and their faces were pale
[yellow] and their condition was
very bad because of their poverty.

When the Sultan saw them,
he felt very sorry for them and
said to the driver, "Stop here."
He sent his minister, saying to
him, "Go call this man to me."
When the man came the Sultan
asked him, "How much do you earn
per day?" The man told him,
"Praise be to God, sometimes two,

wiṣṣulṭaan ʔallu "ʕandak awlaad
ʔadd eeh ʔ" wiṛṛaagil ʔallu
"sabʕa ." iṛṛaagil ʕiʕib ʕala
ṣṣulṭaan xaaliṣ . wiṣṣulṭaan
miʕi fhaalu wamma riḡiʕ ilʔaṣr
ʔal lilwaziir "idbaḥ xarṣuuf
wibaʕd ma tiʕwiḥ iḥṣiḥ ʕuzz
wḥuṭṭ fwiṣṭ iṛṛuzz miit gineeh .
biṭṭariiʔa di ṛṛaagil da yaakul
wiyitkisi huwwa wʔawlaadu ."

ilwaziir ʕamal zayy ma ʔallu
ṣṣulṭaan . iṛṛaagil firih ʔawi
lamma xad ilxarṣuuf . ḥamad
ṛabbina liʔannu kaan ʔaaʕid ṭuul
innahaar ʕala laḥm baṭnu miskiin .
ilḥamdu lillaah gaalu aklu wʔakl
mṛaatu wʔakl ʕyaalu . ilxarṣuuf
kaan maʕwi wriḥtu ṭaliʕa , ḥaaga
tgarri rriiʔ .

iṛṛaagil bitaaʕ ilbaṭaaṭa
kaan ʔaaʕid gamb dukkaan naggaar ,
ṛaagil ʕaahib mazaag , laakin
ʕariḥ , wiʔanaani wṭammaaʕ ,
ṛaagil ʕeenu farya mayimlaḥaaʕ
illa ttuṛaab . innaggaar ʕamm
riiḥit ilxarṣuuf ilmaʕwi ,
wṭiliʕ baṛṛa dukkaanu , wʕaaf
bayyaaʕ ilbaṭaaṭa ʔaaʕid
wilxarṣuuf ʔuddaamu ʔallu "eeh
da ʔ" fabayyaaʕ ilbaṭaaṭa ʔallu

sometimes three piasters." The
Sultan said, "How many children
do you have?" The man said,
"Seven." The Sultan felt very
sorry for the man. Then the
Sultan continued on his way, and
when he returned to the palace
he said to the minister, "Slaugh-
ter a sheep and after you roast
it, stuff it with rice and put
in the middle of the rice a hun-
dred pounds. In this way the
man and his children can eat and
clothe themselves."

The minister did as the
Sultan told him. The man was
overjoyed when he received the
lamb. He thanked God because he
had gone hungry all day. Praise
be to God, he [now] had food for
himself, his wife and his chil-
dren. The lamb was roasted and
the aroma of it made his mouth
water.

The sweet potato vendor was
sitting beside a carpenter's
shop. He [the carpenter] was a
man of expensive tastes, glut-
tonous, selfish, greedy and
insatiable. The carpenter
smelled the aroma of the roast
lamb and came out of his shop,
and saw the sweet potato vender
sitting with the roast lamb be-
fore him. He said to him,

"riz? ilsiyaal baṣatulhum
ṛabbina ." fannaggaar ʔallu "ya
ṛaagil baʔa humma ṣyaalak yifhamu
lfar? been laḥmiṭ ilxaṛuuf ilmaṣwi
wilfuul ilmidammis ? eeh ṛaʔyak ?
taaxud fiih talaata gneeh ?"
bayyaaṣ ilbaṭaaṭa fakkar ,
wiʔaal linafsu "ṣaḥliḥ ana aaxud
ittalaata gneeh aṣtiri bxamsa
saay ṣeeṣ wibxamsa saay fuul
midammis , naakul kullina wniḥmid
ṛabbina wyifḍal maṣaaya tneen
gineeh wtisṣiin ʔirṣ ". ṛaah idda
lxaṛuuf linnaggaar . winnaggaar
ṛawwah ilbeet kal min ilxaṛuuf
wiliʔi lmiit gineeh , ḍaṛabhum
figeebu , wala miin ṣaaf wala
miin diri .

baṣd usbuuṣ iṣṣulṭaan ʔaal
lilwaziir "ya!ṭa biina nṣuuf
aḥwaal innaas winmuṛṛ ṣala
ṛṛaagil bayyaaṣ ilbaṭaaṭa lli
waṛaana hina nṣuuf eeh aḥwaalu
baṣd ma xad ilfiluus ." ṛaahu
wliʔyu ṛṛaagil ḥaltu zayy ma
hiyya matṣayyaritṣ . iṣṣulṭaan
itṣaggib . ṛawwah ilbeet wibaṣat
ilwaziir lirṛaagil ʔallu
"taṣaala kallim maṣaali
iṣṣulṭaan , ṣawzak ." ṛaah
irṛaagil xad ṣiwaal ilbaṭaaṭa

"What's that?" The sweet potato
vender replied, "God's blessing
for the children." So the car-
penter said to him, "My good man,
your children don't know the dif-
ference between mutton and fuul
[fava beans]. What do you think--
will you take three pounds for
it?" The sweet potato vender
thought a bit , and said to
himself, "It's true, if I take
the three pounds and buy five
piasters worth of bread and five pi-
asters worth of fuul, we can all eat
and praise God, and I'll still have
two pounds and ninety piasters left."
So he gave the lamb to the carpenter.
The carpenter went home and ate
some of the lamb and found the hun-
dred pounds. He put them in his
pocket, and no one saw him and
no one knew.

After a week the Sultan
said to the minister, "Let us go
and see the condition of the
people and pass by the man who
sells sweet potatoes [who lives]
behind us to see how he is, after
receiving the money." They went
and found the man in the same
state - it had not changed at
all. The Sultan was astonished.
He went home and sent his mini-
ster to the man. The minister
said [to the man], "Come, His

btaaṣu mṣaah wiṣaah ilṭaṣr .

iṣṣulṭaan ṭallu "ya ṛaagil
ana ṣuftak ṡalbaan inta wiwlaadak
wifabbeet asaṣdak widdeetak miit
gineeh . waddethum feen ?"
iṛṛaagil ḥakaalu ḥikaaya
faṣṣulṭaan ṭallu "ṭayyib illi
faat maat . siibak min ilmaaḡi .
taṣaala mṣaaya ." wixadu ṣala
lxazna btaṣṭu , xazna kbiira
ṭawi , fataḥḥaalu wṭallu "xud
illi nta ṣawzu , filuus , dahab ,
gawaahir . zayy ma nta ṣaawiz ."
wiṣṣulṭaan ṭiliṣ baṛṛa lṭooda
wsaabu . iṛṛaagil kabb ilbaṭaṭa
lli fiṣṣiwaal wimala ṣṣiwaal
filuus widahab wigawaahir
wiṣaah liṣṣulṭaan baas ṣala iidu
wṭallu "kattar alṣ xeerak ya
siidi ." wiṣaah iṣṣiwaal ṣala
kitfu wnizil ṣala ṣsalaalim
bitaṣṭ ilṭaṣṭ faṛḥaan biyyanni
wsaṣiid . wihuwwa naazil itkaṣbil
fiṭawwil sillima . wiṣaah waaxid
baaṭi ṣsalaalim kaṛṛ , wiṣṣiwaal
ittiṭiil iddaḥṛag fooṭu . wiṭiṣ ,
wiṣil aaxir sillima dmaayu
maksuura hittiteen wimuxxu
mdaṣḍiṣ widammu saayih . maat
aḷḷaah yiṛḥamu . la nafaṣitu
lṣ filuus wala ddahab wala
lgawaahir . ṣaḥiḥ ilṡina
wilfaṭṛ biyadd llaah . wituuta

Highness the Sultan wants to
see you." The man took his
sack of potatoes with him and
went to the palace.

The Sultan said to him, "My
good man, I saw you and your
children [were] miserable and I
wanted to help you, so I gave
you a hundred pounds. What did
you do with them?" The man told
him the story and the Sultan said,
"All right, what is done is done.
Forget the past. Come with me."
He took [the man] to his treas-
ury, a very big treasury, opened
it for him, and said, "Take what
you want - money, gold, jewels
Whatever you want." Then the
Sultan went out of the room and
left him. The man dumped the
sweet potatoes out of his sack
and filled it with money, gold
and jewels and then went to the
Sultan, and kissed his hand and
said, "May God increase your
prosperity a thousand fold, mas-
ter." He put the sack over his
shoulder and went down the stairs
of the palace, joyful, singing
and happy. When he was going
down he stumbled on the first
step, and he fell down the rest
of the stairs, the heavy bag
rolling on top of him. He fell,
landing at the bottom of the
stairs with his skull cracked

tuuta firyit ilḥadduuta .

* and his brains crushed and his
* blood spilled. He died, God
* have mercy upon him. He didn't
* benefit from the money, the gold,
* or the jewels. It is true that
* riches and poverty come from the
* hand of God alone. And so the
* story ends.

قصه شعبية

الغنى والفقر بيد الله

A FOLK TALE: RICHES AND POVERTY

COME FROM GOD ALONE [ARE IN HIS HANDS]

كان ياما كان ياساده ياكرام فى قديم الزمان سلطان عادل
بيحكم بين الناس بالعدل والشفقة . وفى يوم من الأيام خرج هو ووزيره
راكبين العربيه الحنطور عشان السلطان كان عاوز يشوف حالة الناس وازاي
عايشين . فى الشارع اللى ورا القصر كان فيه راجل فقير ومسكين
قاعد بيع بطاطا وكانت هدومه مقطعه وحالته وحشه قوى ، وكان قاعد
جنبه ابنه وبنته برضه لابسين هدوم مقطعه ، ووشهم أصفر وحالتهم وحشه
من الفقر .

السلطان لما شافهم صعبوا عليه جدا . وقال للعرجي " وقف
هنا " . وبعت الوزير بتاعه قال له " روح ائده لى الراجل دا . ولما جا
الراجل سأله السلطان وقال له " انت بتكسب كام فى اليوم ؟ " والراجل
قال له " الحمد لله ، ساعات قرشين وساعات تلاته صاغ " والسلطان قال له
" عندك أولاد قد ايه ؟ " والراجل قال له " سبعه " . الراجل صعب على
السلطان خالص . والسلطان مشى فى حاله ولما رجع القصر قال للوزير " ادبح
خروف وبعد ما تشويه احشيه رز وحط فى وسط الرز مية جنيه . بالطريقه
دى الراجل دا ياكل ويتكسى هو وأولاده .

الوزير عمل زى ما قال له السلطان . الراجل فرح قوى لما خد
الخروف . حمد ربنا لانه كان قاعد طول النهار على لحم بطنه مسكين . الحمد
لله جاله أكله وأكل مراته وأكل عياله . الخروف كان مشوي وريحته طالع

حاجه تجرى الريق .

الراجل بتاع البطاطا كان قاعد جنب دكان نجار ، راجل صاحب مزاج ، لكن شره واناى وطماع ، راجل عينه فارغه ما يملهاش الا التراب . النجار شم ريحة الخروف المشوى ، وطلع بره دكانه وشاف بيع البطاطا قاعد والخروف قدامه . قال له " ايه دا ؟ " فبيع البطاطا قال له " رزق العيال بيعته لهم ربنا " . فالنجار قال له " ياراجل بقى هم عيالك يفهموا الفرق بين لحمة الخروف المشوى والفلول المدمس ؟ ايه رأيك ؟ تاخـد فيه تلاته جنيه ؟ " بيع البطاطا فكر ، وقال لنفسه " صحيح انا آخذ التلاته جنيه اشترى بخمسه صاغ عيش وبخمسه صاغ فول مدمس ، ناكل كلنا ونحـمـد ربنا ويفضل معايا اتنين جنيه وتسعين قرش". راح ادا الخروف للنجار . والنجار روّج البهت كل من الخروف ولقى المية جنيه ، ضربهم فى جيبه ، ولا من شاف ولا من درى .

بعد اسبوع السلطان قال للوزير " يلاً بينا نشوف أحوال الناس ونمرّ على الراجل بيع البطاطا اللى ورانا هنا نشوف ايه أحواله بعد ماخـد الفلوس " . راحوا ولقيوا الراجل حالته زي ماهى ما اتغيرتش . السلطان اتعجب . روّج البهت وبعث الوزير للراجل قال له " تعالى كلم معالى السلطان عاوزك " . راح الراجل خذ شوال البطاطا بتاعه معاه وراح القصر . السلطان قال له " ياراجل أنا شفتك غلبان انت واولادك وحبـيت اساعدك واديتك مية جنيه . ودّيتهم فين ؟ " الراجل حكى له الحكايـة فالسلطان قال له " طيب اللى فات مات . سيبك من الماضى . تعالى معايا " . وخذ على الخزنة بتاعته ، خزنة كبيره قوى ، فتحباله وقال له " خذ اللى انت عاوزه ، فلوس ، ذهب ، جواهر . زي ما انت عاوز " . والسلطان طلع بره الأوضة وسابه . الراجل كب البطاطه اللى فى الشوال وملى الشوال فلوس وذهب وجواهر وراح للسلطان باس على ايده وقال له " كتر الف خيرك ياسيدى " .

وشال الشوال على كتفه ونزل على السلام بتاعت القصر فرحان بيغنى وسعيد .
وهو نازل اتكعبل فى اول سلمه ، وراح واخذ باقى السلام كَرَّ ، والشوال
التقىل اتدحرج فوقه . وقع ، وصل آخر سلمه دماغه مكسوره حتتهن ومخه
مدششس ودمه سايح . مات الله يرحمه . لا نفعته الفلوس ، ولا الذهب ،
ولا الجواهر . صحيح الغنى والفقر بيد الله ، وتوته توتسه
فرغت الحدوته .

EGYPTIAN JOKES

[1] Welcome

The police arrested three drunks who were having a fight and took them to the police station.

Officer - What's your name?

First Drunk - Atiya Fanus
 [Lantern].

Officer - And you?

Second Drunk - Ali Andil [Lamp].

Officer - And you?

Third Drunk - Ibrahim Mash^cal
 [Torch].

Officer - Okay. You've lit
 up [honored] the
 station.

[2] Four Thousand Years Ago
Two workers are talking while building the Great Pyramid.

One - Why are we working so hard [tiring ourselves out like this]?

Two - To make the tourists happy, friend.

[3] <u>amṛaaḍ iṣṣeef</u> *	*	[3] <u>Summer Diseases</u> *
- tiʔdaṛ yaduktoor tilaxxaṣ	*	- Doctor, can you summarize
lissaada lmuṣahidiin..	*	for the viewers... what
eeh amṛaaḍ iṣṣeef ?	*	are the summer diseases?
- amṛaaḍ iṣṣeef hiyya :	*	- The summer diseases are:
idduzintarya wittayfuud	*	dysentery, typhoid and
wifumma ssanawiyya lṣamma .	*	the General Secondary
	*	School Examination fever.
	*	

* From Al-Ahram, May 7, 1976

نكت مصريه

EGYPTIAN JOKES

(١) أهلا وسهلا :

البوليس قبض على ثلاثة سكرانين عملوا خناقه وخذهم على القسم .

- الظابط - انت اسمك ايه ؟
- الأول - عطيه فانوس .
- الظابط - وانت ؟
- الثاني - علي قنديل .
- الظابط - وانت ؟
- الثالث - ابراهيم مشعل .
- الظابط - عال - دا انتم نورتوا القسم .

(٢) من ٤٠٠٠ سنه

اثنين عمال بيكلموا بعض وهما بيبنوا الهرم الأكبر .

- واحد - احنا تاعين نفسنا كدا ليه ؟
- الثاني - يا اخي عشان السياح ينهسطوا .

(٣) من الاهرام، سبعة مايو سنة الف وتسعمية ستة وسبعين .

الاهرام - ٧٦/٥/٧ - ٩

صالح

* أمراض الصيف *



— تقدر يا دكتور تلخص للسادة المشاهدين .. ايه امراض الصيف ؟
— امراض الصيف هي : الدوسنطريا والتيفود وحمى التأتبية العامة ..

/nidaʔaat ilbayyaʕiin/VENDORS' CALLS

ilbayyaʕiin fimaʕr imma
byibʔa ʕandunum dakakiin
ʕuyayyaʕa aw kibiira aw bayyaʕiin
mutagawwiliin . ilbayyaʕiin illi
fiddakakiin innaas ʕarfiin
ilbuɣaaʕa illi ʕanduhum . yaʕni
ʕarfiin humma biybiiʕu eeh .
ilbayyaʕiin ilmutagawwiliin ,
widool muʕʕamhum filʔahyaaʔ
iʕʕaʕbiyya wibiybiiʕu xuɣaaʕ
wifakha , laazim yinaadu ʕala
lbuɣaaʕa illi mʕaahum biʕoot
murtafiʕ ʕalaʕaan innaas
filbuyuut yismaʕuuhum wiyiʕʕafu
humma biybiiʕu eeh wiyindahu
ʕaleehum wiyiʕʕtiru minhum .
innidaʔaat bitaaʕit ilbayyaʕiin
ilmutagawwiliin bitibʔa ʕibaʕaat
biyraddiduuha lbayyaʕiin dool min
miʔaat issiniin wimabtityayyaʕʕ ,
wibtitʔaal binayama xaʕʕa .

yaʕni masalan bayyaaʕ
ilʕinab biynaadi ʕala lʕinab
wiyʔuul "ya gawaahir ya ʕinab ,"
wibayyaaʕ ilfigl biynaadi
wyʔuul "lubyaa ya figl lubyaa" aw
"waraawir ya figl , " wibayyaaʕ
iʔʔamaaʕim biyʔuul "ward ya
ʔamaaʕim" . ʔabʕan niʔaahiz hina
inn ilbayyaaʕ biyistaʕmil ʕifaat
biyiwiʕif biiha lxuɣaaʕ wilfakha

*Vendors in Egypt either
have large or small stores, or
are roving vendors. People know
the goods of the vendors who
have stores. That is, they know
what they [the vendors] are
selling. The roving vendors,
most of whom work in the popular
districts and sell vegetables
and fruit, must call out what
goods they have in a loud voice
so that the people in the houses
hear them and know what they are
selling, and can call to them
and buy from them. The calls of
the roving vendors are expres-
sions which these vendors have
repeated for hundreds of years
and which don't change, and are
uttered with a special intonation.*

*That means, for example,
the grape vendor calls out his
grapes, saying, "Jewels, grapes"
["My grapes are like jewels."]
and the radish vendor calls
"Beans, radishes, beans" ["My
radishes are as crisp as beans."]
or "My radishes are tender."
The tomato seller says "Roses,
tomatoes." ["My tomatoes are*

lli biybiṣha . saṣaat ilbayyaaṣ
 biyinsib ilfakha lṭaḥsan balad aw
 makaan biyizraṣha zayy masalan
 "ya fayyuumi ya ṣinab" aw
 "ilṭaṣab iṣṣiṣiidi" aw "ilṣads
 ilṭisnaawi ."

ilbayyaṣiin ilmutagawwiliin
 qismeen : qism biyduuṣ fiṣṣaariṣ
 wiḥaaṭiṭ ilxuḍaaṣ bitaaṣu ṣala
 ṣarabiyya , wida laazim tinzillu
 ṣaṣaan tiṣtiri minnu , wilqism
 ittaani ṣaayil ḥagtu fimṣanna aw
 ṭuffa ṣala ṣaasu wda tindah
 ṣaleeh yiṭlaṣ lak liyaayit
 ṣandak .

like roses."] Of course, we
 notice here that the vendor
 uses adjectives [metaphors] to
 describe the vegetables and
 fruits he is selling. Some-
 times the vendor attributes
 the fruits to the best town or
 place where they are grown [the
 town where the best fruit is
 grown] , like "Fayyumi grapes"
 or "Siṣidi sugar cane" or
 "Isnaawi lentils."

The roving vendors are of
 two groups: one group walks the
 streets with their vegetables on
 a cart, and you have to go down
 to them to buy from them, and
 the other group carry their
 goods in a basket on their heads,
 and you call to them and they
 come up to your door.

نداءات البها عيسن

VENDORS' CALLS

البها عيسن فى مصر اما ببهى عندهم دكاكين صغيره أو كبيره أو
بها عيسن متجولين . البها عيسن اللى فى الدكاكين الناس عارفين البها عيسن اللى
عندهم . يعنى عارفين هم ببهىعوا ايه . البها عيسن المتجولين ، ودول معظمهم
فى الأحياء الشعبيه وببهىعوا خضار وفاكهه ، لازم ينادوا على البها عيسن اللى
معاهم بصوت مرتفع علشان الناس فى البيوت يسمعوهم ويعرفوا هم ببهىعوا
ايه ويندهوا عليهم ويشترى منهم . النداءات بتاعت البها عيسن المتجولين
بتبقى عبارات بيرددها البها عيسن دول من مثات السنين وما بتتغيرش وبتتقال
بنغمه خاصه .

يعنى مثلا بيع العنب بينادى على العنب ويقول " يا جواهر يا عنب " ،
وبها عيسن الفجل بينادى ويقول " لوبيا يا فجل لوبيا " أو " وراور يا فجل " وبها عيسن
الطماطم يقول " ورد يا طماطم " ، طبعاً نلاحظ هنا أن البها عيسن يستعمل صفات
بيوصف بها الخضار والفاكهه اللى ببهىعها . ساعات البها عيسن ينادى بالفاكهه
لأحسن بلد أو مكان بيزرعها زي مثلا " يا فيومى يا عنب " أو " القصب الصعيدى "
أو " العدس الأسناوى " .

البها عيسن المتجولين قسمين : قسم بيدور فى الشارع وحاطط الخضار
بتاعه على عربيه ، ودا لازم تنزل له عشان تشتري منه . والقسم التانى
شايل حاجته فى مشنه أو قفه على راسه ودا تنده عليه يطلع لك لغايه عندك .

/ʕibaʕaat ʕaaʕiʕa/COMMON EXPRESSIONS

winta fmaʕr tiʕmaʕ ʕibaʕaat
biyʕaddiduuha nnaas fimunasabaat
kitiira , ʕibaʕaat liha ɖalaliṭha
wbittabbat ʕan ʕabʕ iʕʕaʕb
ilmaʕri .

tikuun ʔalʔaan ʕala haaga
masalan fatiʕmaʕ innaas yʔuluulak
"ittikiil ʕala ʔ!aah," aw "xalli
ttikaalak ʕala ʔ!aah," aw "ʔuul ya
ʕabb," aw "matxafʕ a!aah kariim,"
"ʕabbina kbiir," aw "matxafʕ
ʕabbak yustur," "bʔizn illaah
mawduuʕak hayintihii ʕala xeer,"
aw "in ʕaaʕ a!aah mawduuʕak
hayintihii ʕala xeer ." ilʕibaʕaat
di tiwarriik ʔadd eeh innaas
bitiʕtimid ʕala ʔ!aah wiʔinn zikr
ism a!aah fitadbiir hayaat
ilʔinsaana muhimm gidḏan .

ism a!aah biyuzkaʕ
fiʕibaʕaat kitiira tanya min baab
idduʕaaʕ zayy masalan "a!aah
yixalliik," "a!aah yiddiik
iʕʕiḥḥa," "a!aah yixalliilak
awlaadak," "a!aah yirzuʕak,"
"a!aah yiftaḥ ʕaleek," "ʕabbina

*When you are in Egypt you
will hear phrases which are
repeated by people on many
occasions, phrases which have
their own significance and
express the nature of the Egyptian
people.*

*If you are worried about
something, for example, you hear
people say to you, "Depend on
God" or "Put your faith in God,"
or "Call upon God," or "Don't
worry, God is gracious," or "God
is great," or "Don't worry,
[your] God will provide," or
"God willing, [both biʔizn
illaah and ʔin shaaʔ allaah] your
problem will end well." These
phrases show you to what extent
people depend upon God and that
the mention of the name of God
is very important in directing
a person's life.*

*The name of God is men-
tioned in many other phrases in
the way of invocation [supplica-
tion], like "May God keep you,"
"May God grant you health," "May
God keep your children [for you],"
"May God provide for you," "May*

** God grant you success," "May God
 ** open [the way] before you," "May
 ** God raise your position," and
 ** others.

When you visit people you hear phrases of welcome such as "You have lit our house" and the reply to this is "It is lit by its owners." Or "May God light for you your way," or "You have honored us" and the reply is "May God honor you." Or "You have entertained us" and the reply is "May God accompany [entertain] you."

There are some phrases which are used on particular occasions, like, for example, when someone shaves or gets his hair cut you say to him "Blessings," and he replies saying "May God bless you." When one drinks a cup of coffee, for example, after he finishes you say to him, "May it do you much good," and the reply is "May God give you happiness."

عبارات شائعة

COMMON EXPRESSIONS

وانت فى مصر تسمع عبارات بيردودوها الناس فى مناسبات كتيره ، عبارات لها دلالتها ويتعبر عن طبع الشعب المصرى .

تكون قلقان على حاجه مثلا فتسمع الناس يقولوا لك " اتكل على الله " أو " خلى اتكالك على الله " أو " قول يارب " أو " ماتخافش الله كريم " ، " ربنا كبير " أو " ماتخافش ربك يستر " " باذن الله موضوعك حينتهى على خير " أو " ان شاء الله موضوعك حينتهى على خير " . العبارات دى توربك قد ايه الناس بتعتمد على الله وان ذكر اسم الله فى تدبير حياة الإنسان مهم جدا .

اسم الله بيذكر فى عبارات كتيره تانيه من باب الدعاء زى مثلا : " الله يخليك " ، " الله يدريك الصحه " ، " الله يخلي لك اولادك " ، " الله يرزقك " ، " الله يفتح عليك " ، " ربنا يفتحها فى وشك " ، " ربنا يعلم مراتك " وغيرها .

لما تزور ناس تسمع عبارات ترحيب زى : " نورت بيتنا " والبرد عليها " منور باصحابه " ، أو " الله ينور عليك " أو " شرفتنا " والبرد عليها " الله يشرف مقدارك " أو " آنتنا " والرد عليها " الله يؤانسك " . فيه عبارات بتستعمل فى مناسبات خاصه يعنى مثلا لما واحد يحلق تقول له " نعيما " وهو يرد ويقول " انعم الله عليك " ولما واحد يشرب فنجال قهوه مثلا ، بعد ما يخلص تقول له " هنيا " والرد عليها " الله يهنيك " .

/maʕlihʃ !/NEVER MIND!

fiih suyyaaf biyzuuru maʕr
limuddit usbuʕeen aw talaata
wimabyistaxdimuʕ wihumma hnaak
illa lluya lʔingiliziyya
wibyirgaʕu bladhum miʕ ʕarfiin
kilma waʕda bilʕarabi . laakin
yandur inn waahid minhum
maykunʕ simiʕ wiʕirif kilmit
maʕlihʕ [maʕliʕʕ] .

ilkilma di btustaxdam
fimaʕr ktiir gidan fiʕadiis
innaas kull yoom wifmunasabaat
mutaʕaddida , wibitxalli
ssaayif yiftaar fifahm maʕnaaha
lhaʔiiʔi .

maʕlihʕ [maʕliʕʕ] muʕtaqqa
min ʕibaara billuya lʕarabiyya
lfuʕha wihiyya "ma ʕalayhi
ʕay? ." wiʕibaara di maʕnaaha
inn iʕʕaxʕ illi bnitkaʕlim ʕaleeh
maʕamaʕʕ haaga tistaʕaʔ?
ilmuʔaxza . wʕaʕaan kida kilmit
maʕlihʕ bititʔaal fimuʕzam
ilʔahyaan littatbiir ʕan ilmaʕna
da . yaʕni ykuun waahid biyiʕtiki
min taʕarʕufaata waahid taani ,
tʔuum tiʔullu "maʕlihʕ , samhu
lmaʕra di ." wisaʕaat tikuun
iʕʕakwa min waʕʕ miʕ min ʕaxʕ
wibaʕdu tʔullu "maʕlihʕ ,

*Some tourists visit Egypt
for two or three weeks and use
only English while they are
there, and return to their coun-
tries not knowing a single word
of Arabic. But it is rare that
one of them has not heard or
learned the word "maʕlish".
[never mind!].*

*This word is used very
frequently in Egypt in people's
daily speech, and on a variety
of occasions, which makes the
tourist confused as to its real
meaning.*

*"Maʕlish" is derived from
a phrase in Classical Arabic,
"ma ʕalayhi ʕay?" ["There is
nothing against him."] This
phrase means that the person we
are talking about has not done
anything which deserves blame.
For this reason, the word
"maʕlish" is usually said to ex-
press this meaning. That is,
when a person is complaining
about another person's behavior,
you say to him, "maʕlish [never
mind], forgive him this time."
Sometimes the complaint is about*

istaḥmīl" wiyibʔa hina maṣnaaha
 "mayhimmakš," aw "matihṭammiš."
 wiʔaḥyaanan blititʔaal fiṣbaaṛit
 ṛagaaʔ zayy "maṣlihš, ṣaṣan
 xaṭri."

kilmit maṣlihš min kutṛ
 istixdamha baʔit maṣaniiha
 ktiira wibtitwaʔʔaf ṣala
 Imunasba lli btustaṣmaḥ fiiha,
 wilṣibaaṛa lli btustaxdam fiiha.

ya taṛa fhimtu maṣnaaha?
 iza kuntu mafhimtuuš yibʔa
 "maṣlihš."

a situation, not a person, and
 again you say "maṣlish [never
 mind], be patient," and here its
 meaning is "Don't let it bother
 you," or "Don't worry." Some-
 times it is said in a phrase of
 request like "maṣlish, [do it]
 for my sake."

The meanings of the word
 "maṣlish", due to its frequent
 use have grown in number, and
 depend upon the occasion and
 the expression in which it
 [the word] is used.

I wonder if you understand
 its meaning? If not, then never
 mind [maṣlish].

معلش ————— ش !

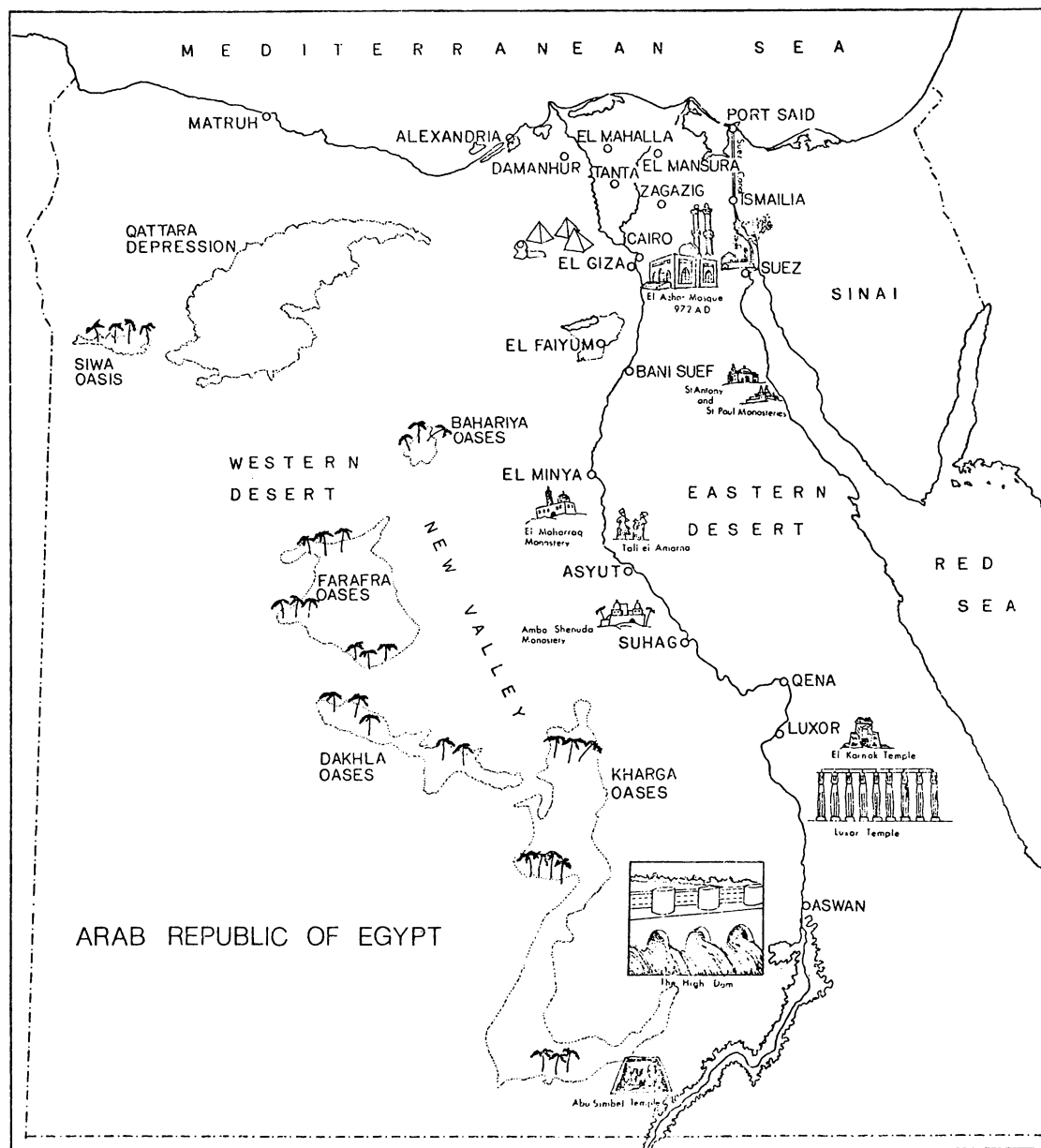
NEVER MIND!

فيه سياح بيزوروا مصر لمدة اسبوعين أو تلاته ومايستخدموش وهـم
 هناك الا اللغة الأنجليزيه وبيرجعوا بلادهم مش عارفين كلمه واحده بالعربى.
 لكن يندر أن واحد منهم مايكونش سمع وعرف كلمة معلش .
 الكلمه دى بتستخدم فى مصر كثير جدا فى حديث الناس كل يوم ، وفى
 مناسبات متعددة ، ويتخللى السايح يختار فى فهم معناها الحقيقى .
 معلش مشتقه من عبارته باللغة العربيه الفصحى وهى "ما عليه شئ" .
 والعباره دى معناها ان الشخص اللى بتتكلم عليه ماعملش حاجه تستحق
 المؤاخذه وعشان كذا كلمة معلش بتتقال فى معظم الأحيان للتعبير عن
 المعنى دا . يعنى يكون واحد بيشتكى من تصرفات واحد تانى . ، تقوم تقول
 له " معلش ، سامحه المره دى " . وساعات تكون الشكوى من وضع مش من شخص
 وهرضه تقول له " معلش ، استحمل " ويبقى هنا معناها " مايهمكش " أو " ما
 تهتمش " . واحيانا بتتقال فى عبارة رجاء ، زى " معلش ، عشان خاطر " .
 كلمة معلش من كتر استخدامها بقت معانيها كثيره وبتتوقف على
 المناسبه اللى بتستعمل فيها والعباره اللى بتستخدم فيها .
 ياترى فهمتوا معناها ؟ اذا كنتوا مافهمتوش يبقا " معلش " .

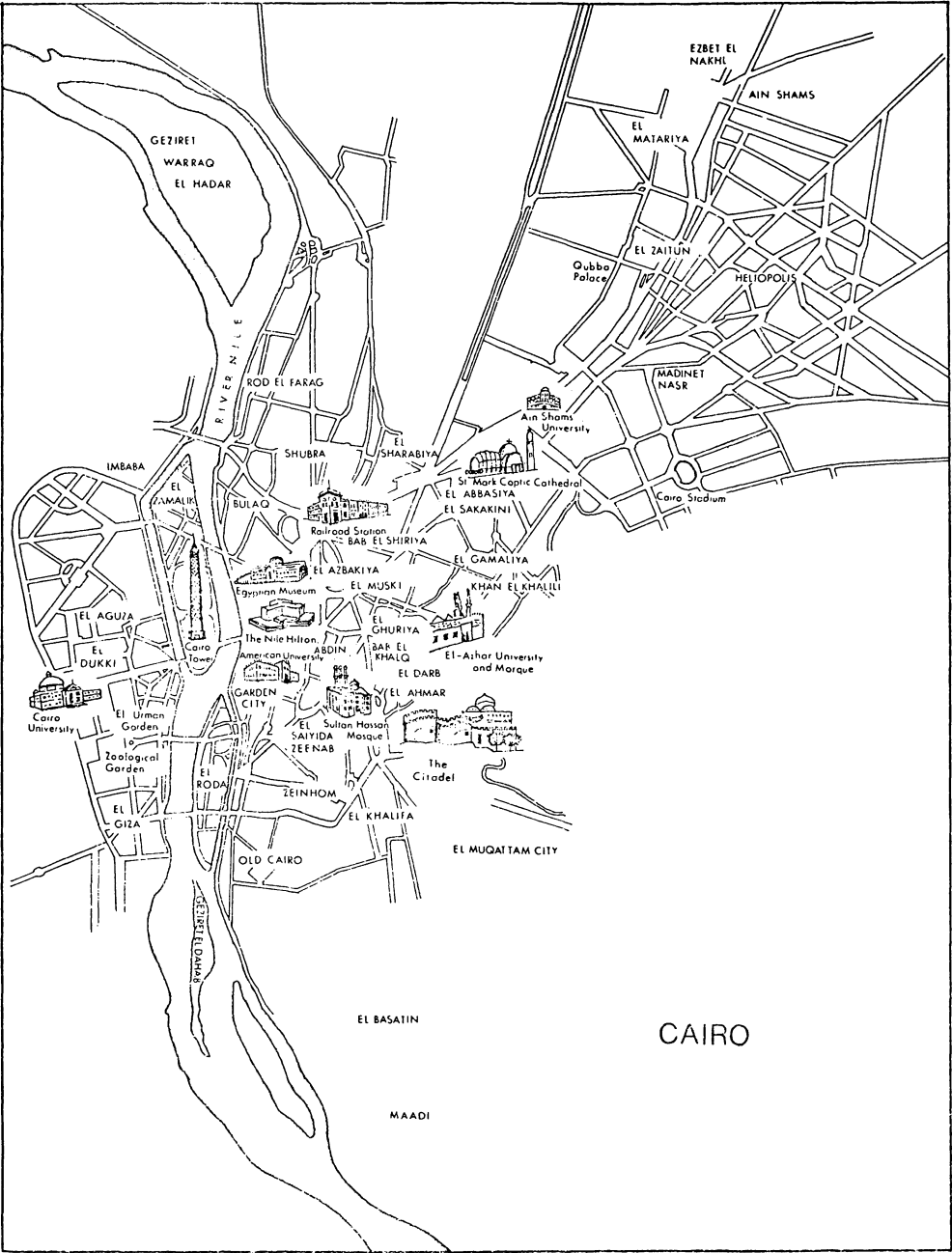
PART THREE

APPENDIX

1 - MAP OF EGYPT



2 - MAP OF CAIRO



3 - EGYPTIAN CURRENCY

(a) Basic Monetary Units

<u>gineeh</u> (ilgineeh ilmaṣri)	pound (Egyptian)
= miit ʔirš	= 100 piasters
<u>ʔirš</u> (ʔirš saay)	piastre
= ʔašra malliim	= 10 millimes

(b) Paper Currency issued by
/ilbank ilmarkazi/
"Central Bank"

ʔišriin gineeh	20 pounds
ʔašra gneeh	10 pounds
xamsa gneeh	5 pounds
gineeh	1 pound
xamsiin ʔirš	50 piasters
xamsa wʔišriin ʔirš	25 piasters

(c) Paper Currency issued by
/ilxazaana ilmaṣriyya/
"Egyptian Treasury"

ʔašra saay	10 piasters
xamsa saay	5 piasters

(d) Coins issued by
/ilxazaana lmaṣriyya/

ʕaṣṣa saay	10 piasters
xamsa saay	5 piasters
?irṣeen saay	2 piasters
?irṣ saay	1 piaster
taṣriifa (= xamsa malliim)	1/2 piaster (= 5 millimes)
nikla	2 millimes
malliim	millime

NOTE ON EGYPTIAN CURRENCY

In counting money in Egypt, the word used to express "piaster" changes as follows:

1 piaster	/?irṣ/ or /?irṣ saay/
2 piasters	/?irṣeen/ or /?irṣeen saay/
3 piasters	/talaata saay/

This system continues up to

10 piasters	/ʕaṣṣa saay/
-------------	--------------

After ten, a new system appears:

11 piasters	/ḥidaaṣaṣ ?irṣ/
-------------	-----------------

This new system continues for each number which ends with 11 to 99.

Examples: 88 piasters	/tamanya wtamaniin ?irṣ/
118 piasters	/miyya wtamanṭaaṣaṣ ?irṣ/
but: 108 piasters	/gineeh witamanya saay/

Prices over a pound are expressed either in so many hundreds of piasters, or in pounds plus piasters.

Examples: 108 piasters /gineeh wltamanya saay/
857 piasters /tamanya gneeh wisabŕa wxamsiin ?lrš/

Other expressions of prices that you may hear in Egypt include:
/riyaal/ "twenty piasters," /barliza/ "ten piasters," /šilīn/
"five piasters," /nuṣṣ frank/ "two piasters," /xamsa tašriifa/
"two-and-one-half piasters," and /talaata tašriifa/ "one-and-one-half piasters,"

*** *** ***

4 - TEMPERATURE NORMS IN EGYPT IN CENTIGRADE DEGREES
AVERAGE MINIMUM AND MAXIMUM TEMPERATURES

<u>City</u>	<u>January</u>	<u>February</u>	<u>March</u>	<u>April</u>	<u>May</u>	<u>June</u>
	Min.-Max.	Min.-Max	Min.-Max.	Min.-Max.	Min.-Max.	Min.-Max.
Cairo	8.6-19.1	9.3-20.7	11.3-23.0	13.9-28.2	17.4-32.4	17.9-34.5
Alexandria	9.3-18.3	9.7-19.2	11.2-21.0	13.5-23.6	16.7-25.5	20.2-28.2
Luxor	5.4-22.9	6.8-25.5	10.7-29.0	15.6-34.8	20.7-39.4	22.5-40.7
Aswan	9.5-24.2	10.6-26.5	14.0-30.6	15.2-35.6	23.5-40.3	25.1-41.9

	<u>July</u>	<u>August</u>	<u>September</u>	<u>October</u>	<u>November</u>	<u>December</u>
	Min.-Max.	Min.-Max.	Min.-Max.	Min.-Max.	Min.-Max.	Min.-Max.
Cairo	21.5-35.4	21.6-34.8	19.9-32.3	17.8-29.8	13.9-25.1	10.4-20.7
Alexandria	22.7-29.6	22.9-30.4	21.3-29.4	17.8-27.7	14.8-24.4	11.2-20.4
Luxor	23.7-40.8	23.5-41.0	21.5-32.9	17.7-35.1	12.3-28.9	7.9-25.0
Aswan	26.1-41.9	25.4-40.6	24.0-41.0	21.7-37.5	16.5-31.4	13.2-26.5

- NOTE:
1. To convert from Centigrade (C°) to Fahrenheit (F°):
C° = F° minus 32 and divided by 1.8
 2. The average temperature in F° for Cairo is:

<u>Spring</u>	<u>Summer</u>	<u>Fall</u>	<u>Winter</u>
low-high	low-high	low-high	low-high
51-94°	67-96°	49-89°	45-76°

*** *** ***

5 - CALENDARS USED IN EGYPT

(a) <u>Western /ilmiiladiyya/</u>		<u>"الميلاديه"</u>
yanaayir	January	يناير
fibraayir	February	فبراير
maaris	March	مارس
abriil	April	ابريل
maayu	May	مايو
yunyu	June	يونيو
yulyu	July	يوليو
aḡuṣṭuṣ	August	اغسطس
sibtabir	September	سبتمبر
oktobaḡ	October	اكتوبر
nuvambir	November	نوفمبر
disimbir	December	ديسمبر

(b) <u>Hegira* "Islamic" /ilhiḡriyya/</u>		<u>"الهجرية"</u>
muḡaḡḡam	Muḡarram	محرم
ṣafaḡ	Saḡar	صفر
ḡabliṣ ilʔawwal	Rabi' Al-Awwal (Rabia I)	ربيع الاول
ḡabliṣ ittaani	Rabi' Al-Thani (Rabia II)	ربيع الثانى
gumaada lʔawwal	Jumada Al-Awwal (Jumada I)	جمادى الاول
gumaada ttaani	Jumada Al-Thani (Jumada II)	جمادى الثانى
ḡaḡab	Raḡab	رجب
ṣaṣbaan	Sha'ban	شعبان
ḡamaḡaan	Ramadan	رمضان
ṣawwaal	Shawwal	شوال
zulqiṣda	Dhu Al-Qi'da (Zulqida)	ذو القعدة
zulḡigga	Dhu Al-Higga (Zulhiḡja)	ذو الحجة

*An Islamic month is twenty-nine or thirty days; the Hegira year is three hundred and fifty-four days.

Generated on 2024-12-09 20:51 GMT / https://hdl.handle.net/2027/mdp.39015031297883
Open Access / http://www.hathitrust.org/access_use#oa

(c) Coptic* /ilʔibtʔiyya/

/tuut/	Toot	توت
/baaba/	Babeh	بابه
/hatuur/	Hatoor	ها تور
/kiyaak/	Kiyahk	كياهك
/ʔuuba/	Toobeth	طوبه
/amʃiir/	Amsheer	امشير
/baʕamhaat/	Baramhat	برمها ت
/baramuuda/	Barmoodah	برموده
/baʃans/	Bashens	باشنس
/baʔuuna/	Ba-ooneh	بؤونه
/abiib/	Ebeeb	ايبب
/misra/	Misra	مسرى
/nasiaʔ/**	Nesee	نسى*

*A Coptic month is thirty days; the Coptic year is three hundred and sixty-five or three hundred and sixty-six days.

**Nasi is five or six days.

*** *** ***

Generated on 2024-12-09 20:51 GMT / https://hdl.handle.net/2027/mdp.39015031297883
Open Access / http://www.hathitrust.org/access_use#oa

6 - WEIGHTS AND MEASUREMENTS

(a) Weights

ṭinn = alf kiilu graam

kiilu = alf graam

ton = 1000 kilograms

kilogram = 1000 grams

(b) Gram - Pound Equivalents

1 gram = .03527 oz. /wiʔiyya/

1 kilogram = 2.2 lbs. /ṛaṭ!/

(c) Units of Length and Distance /ilʔaṭwaal/

kiilu mitr = alf mitr

mitr = miit santimitr

santimitr = ṣaṣṛa millimitr

kilometer 1000 meters

meter = 100 centimeters

centimeter = 10 millimeters

(d) Meter - Yard Equivalents

1 kilometer = 0.62 mile /miil/

1 meter = 39.37 inches /buuṣa /

1 centimeter = 0.3937 inches

(e) Land Measures /ilmisaaha /

feddan /faddaan/ = 4,200.833 square meters
/mitr muṣabbaṣ/

square meter = 1000 square centimeters
/santimitr muṣabbaṣ/

kerate /ḡiraat/ = 175.0235 square meters

hectare /hiktaaṛ/ = 10,000 square meters

(f) Dry Measures

ardab "ardeb" = 198 liters

weeba = 1/6 ardeb

keela = 1/12 ardeb

ḡubṣ ~ ḡubṣa = 1/24 ardeb

malwa = 1/48 ardeb

ḡadaḥ = 1/96 ardeb

*** *** ***

7 - RECIPES

All recipes are taken from Uṣul El-Tahy (Principles of Cooking) by Nazira Niqula and Bahiya Osman, Cairo, Egypt, 1957 (893 pages). The following recipes are taken from pages 328, 330, and 719 respectively. Photocopies of the original recipes as they appear in the book are included here (pp. 383-384) to show the reader what an Egyptian cookbook looks like. Liberal translations of the recipes are given here. Note that (a) the recipes are written in Classical Arabic; (b) the /uqqa/ in Classical Arabic, pronounced /wiʔʔa/ in Colloquial Egyptian "oke" is a weight that is no longer in use. It equals 2 3/4 pounds; (c) /qadaḥ/ in Classical Arabic, pronounced /ʔadaḥ/ in Colloquial Egyptian, is a measure of approximately four cups.

i - Falafil or /ʔaʕmiyya/

INGREDIENTS:

*1/4 ʔadaʕ (1 cup) crushed fava beans
2 medium onions
salt, cumin, coriander, red pepper
1/4 to 1/2 head of garlic
a little parsley, dill, and green onions
sesame seeds
oil (enough to fry falafil in)
pinch of baking soda*

DIRECTIONS:

- 1. Clean the beans and soak for 12 hours, then rinse and drain.*
- 2. Wash the greens, peel the onions and garlic and chop together, coarsely.*
- 3. Mix all the ingredients and grind finely in a meat grinder (twice).*
- 4. Add the seasonings and adjust the salt; add a pinch of bicarbonate of soda or leave the mixture to leaven for 15 minutes.*
- 5. Wet hands with water and form into patties; put some sesame seeds on the surface.*
- 6. Fry in the oil; serve warm, garnished with parsley.*

*ii - Stewed Fava Beans or /fuul midammis/***DIRECTIONS:**

1. Choose good dry white fava beans. Clean carefully (of foreign matter) and wash well.
2. Place in a pot and add a small amount of yellow lentils.
3. Fill the pot to 3/4 full with water and cover well.
4. Place in a slow oven or over low heat for 8 - 10 hours.
5. Leave the pot to cool slightly before opening.
6. Serve with oil and lemon.

iii - Semolina Cake or /basbuusa/

INGREDIENTS:

*1/2 uqqa (1 lb. 6 oz.) semolina flour**1/2 uqqa (1 lb. 6 oz.) powdered sugar**a little water**1/2 pound (1 cup) shortening**Syrup:**1/4 uqqa (11 oz.) sugar**1 1/2 cups of water**a little lemon juice and rose water**1/8 uqqa (5 1/2 oz.) shelled almonds for garnish*

DIRECTIONS:

- 1. Add the sugar to the semolina flour and add a little water to form thick dough; add 1/4 pound (1/2 cup) cooled, melted shortening.*
- 2. Grease a nine-inch pan with shortening and spread the dough evenly. Cut into diamond shapes.*
- 3. Put a shelled almond in the center of each piece and leave to leaven for half an hour.*
- 4. Make a syrup with the sugar, water, and lemon juice and boil for ten minutes removing the foam, then remove from the heat and add the rest of the shortening.*
- 5. Place the cake in a medium oven until done and brown on the surface. Remove from the oven and immediately pour the cold syrup over it. Cool and serve.*

i - Falafil

الطعمية

المقادير :

سمسم	$\frac{1}{4}$ رأس ثوم	$\frac{1}{4}$ قذح فول مدشوش
زيت كاف للقليل	قليل من المقدونس والشبث	٢ بصلتان متوسطتان
ذرة من بيكر بونات الصوديوم	والبصل الأخضر	ملح. كيون. كسبرة. شطة

الطريقة :

- ١ - ينظف الفول وينقع مدة ١٢ ساعة (وقد يستعمل الفول النبات) ثم يغسل من ماء النقع ويصفى .
- ٢ - تغسل الخضر ويقشر البصل والثوم ويخترط الجميع غليظاً .
- ٣ - تخلط جميع المقادير بعضها ببعض وتفرى فى مفراة اللحم الناعمة مرتين ، وقد تدق إذا احتاج الأمر .
- ٤ - تضاف إليها التوابل ويضبط ملحها ، وقد يضاف إليها ذرة من البيكر بونات أو تترك لتخمّر مدة $\frac{1}{2}$ ساعة .
- ٥ - تقطع الطعمية وتساوى ويوضع على سطحها قليل من السمسم ، ويستعان على ذلك بيل اليد بقليل من الماء .
- ٦ - تقلى فى الزيت وتقدم ساخنة بعد تجميلها بالمقدونس .

ii - Fava Beans

عمل الفول المدمس

- ١ - يختار الفول الجاف الأبيض الجيد النوع. وينقى باحتراس ثم يغسل جيداً .
- ٢ - يوضع فى قدر ويضاف إليه قليل جداً من العدس الأصفر . إذا أريد .
- ٣ - تملأ القدر بالماء لثلاثة أرباعه ثم تغطى القدر جيداً ويربط الغطاء أو يلحم بالعجينة .
- ٤ - توضع فى فرن هادىء مدة تتراوح بين ٨ - ١٠ ساعات .
- ٥ - تترك القدر حتى تهدأ حرارتها قبل فتحها . خوفاً من انفجار البخار المكتوم داخل القدر . يقدم النول مع الزيت والليمون أو السمن .

iii - Semolina Cake

البسبوسة

المقادير :

شراب	{	$\frac{1}{4}$ أقة سكر	$\frac{1}{4}$ أقة من دقيق السميد (سميط) .
		$\frac{3}{4}$ رطل ماء (كوب ونصف)	$\frac{1}{4}$ أقة من سكر سنتر فيش
		قليل من عصير الليمون وماء ورد	قليل من الماء
		$\frac{1}{8}$ أقة لوز مقشور للتجميل	$\frac{1}{4}$ رطل سمن

الطريقة :

- ١ — يضاف السكر للسميد ويعجن بقليل من الماء حتى تتكون عجينة يابسة ويضاف إليها $\frac{1}{4}$ رطل من سمن سائح بارد .
- ٢ — تدهن صينية قطرها ٢٥ سم تقريباً بالسمن وتفردها بالعجينة وتساوى تماماً ثم تقطع إلى معينات تعرف بالسامبوسكة .
- ٣ — يوضع بوسط كل قطعة لوزة مقشورة وتترك البسبوسة مدة $\frac{1}{4}$ ساعة .
- ٤ — يعمل شراب من السكر والماء وعصير الليمون ، ويغلى مدة ١٠ دقائق مع نزع الرغيم ثم يرفع من فوق النار ويضاف إليه باقى مقدار السمن .
- ٥ — تزعج البسبوسة فى فرن متوسط وتترك حتى تنضج ويحمر وجهها وبمجرد خروجها من الفرن تسقى بالشراب وهو بارد . تبرد ثم تقدم .

*** **

8 - RADIO AND TELEVISION PROGRAMS

الجمعة ١٦ أبريل ١٩٧٦

اناصرة وتليفزيون



تحية : بطة السمرة

رحلة الرئيس .. والشباب

□ حول انجازات رحلة الرئيس السادات بقدم خبري نواد حقة [مع الشباب] عصر اليوم من برنامج الاذاعة العام .

على الناصية من : ألمانيا

□ لغات مع الممثلة المصرية في ألمانيا غ. سجلها على غلق زلزل في برنامج [على الناصية] الذي يذاع من البرنامج العام على مدى ساعة من ١٣٠٠ بعد ظهر اليوم . القادرات تضمن رسائل من الممثلة لاسهرم .

أفاق عربية : حول : لبنان

□ حول المبنى الإسلامي الدول غير المتحيزة في تونس

الفيلم ، أنا وأمي

□ تقدم القناة الأولى في سهرتها الليلة فيلم [أنا وأمي] الذي تقاسم بطولته : تحية كاريوكا ورشدي اباطلة .

المباراة : الزمالك والمحلة

□ مباراة الزمالك والمحلة في الدوري العام لكرة القدم تنقلها القناة الأولى على الهواء بعد ظهر اليوم .

فصل من مسرحية [مدرسة المشاغبين]

□ يقدم البرنامج المفتوح الذي تقدمه اذاعة ركن السودان من الثانية بعد الظهر اليوم ، فصلا من مسرحية [مدرسة المشاغبين] وينقل على الهواء الشوط الاول من مباراة الزمالك والمحلة . كما يتضمن البرنامج لقاء مع : يحيى الدين عثمان مدرب كرة القدم في نادي الهلال السوداني الذي سيحدث عن الدوري العام في السودان واللقاء المرتقب بين نادي الهلال والمريخ ، كما يتحدث عن الدوري المصري واحسن اللاعبين المصريين ، كما يستضيف مصطفى سعيان الذي يعد البرنامج ويقدمه شاعر الشباب احمد رامى الذي سيلقى قصيدة عن حبيفة رانيا ، ولقاء مع عبد الوهاب الذي سيحكي قصة لقاته الاول بالذكور طه حسين في لبنان ، وللاعب الكرة السوداني كمال سيماوى الذي يعالج في القاهرة

الميكروفون مع : عز الدين فرج

□ تستضيف هدى المصطفى عز الدين فرج مدير هيئة جها القاهرة في برنامج [الميكروفون مع] ١١٠٠٠ الليلة من البرنامج

النظم .

برامج التلفزيون

القناة الاولى

١٠ صباحا الانتصاح والقرآن الكريم ١٠٠٠ عرض البرامج ١٠٠٠ سينا الاطفال ١١٠٠٠ مناجاة ١١٠٠٠ الهنى هنية ١١٠٠٠ شماتر صلاة الجمعة ١٢٠٠٠ عالم الحيوان ١٢٠٠٠ مجلة الشباب ١٢٠٠٠ عالم السيك ١٢٠٠٠ موجز الالباء ١٢٠٠٠ اغنية ١٢٠٠٠ مباراة كرة القدم بين مصرى للملك والمحلة ١٢٠٠٠ منوعات ١٢٠٠٠ ايام ولهى ١٢٠٠٠ تحقيق بالكبير ١٢٠٠٠ نشرة الاخبار ١٢٠٠٠ مجلة المرأة ١٢٠٠٠ حلقة اجنبية ١٢٠٠٠ نافذة على المعلم ١٢٠٠٠ نور على نور ١٢٠٠٠ مزيى المشاهد ١٢٠٠٠ الاخبار ١٢٠٠٠ برنامج اخبارى ١٢٠٠٠ مسرحية الرئيس ١٢٠٠٠ ليل السمرة ١٢٠٠٠ بطاقة بلونة ١٢٠٠٠ آخر الالباء ١٢٠٠٠ القرآن الكريم ١٢٠٠٠ ختام .

القناة الثانية

١٠ مساء : الانتصاح والقرآن الكريم ١٠٠٠ عرض البرامج ١٢٠٠٠ حلقة اجنبية طويلة ٦ عالم البحر ١٢٠٠٠ هدى الله ٧ الاخبار الفرنسية ١٢٠٠٠ مصر العلم ٨ أحداث ٢٤ ساعة ١٢٠٠٠ شخصيات ١٢٠٠٠ مشاهد والسوان ٩ آفاق مربية ١٢٠٠٠ الاخبار بالانجليزية ١٢٠٠٠ بكرة ١٠٠٠ ويعد ١٢٠٠٠ تقديم تسجيلات التلفزيون ١٢٠٠٠ مناجاة ١٢٠٠٠ في دور القرآن ١٢٠٠٠ ختام

برامج الاذاعة

من : البرنامج العام

٧٢٠٠ طريق السلاحة ٧٢٠٠٠ كلبتين ويس ٨ نشرة الاخبار ٨٢٠٠٠ حصة مذابة ٨٢٠٠٠ اخبار خفيفة ٨٢٠٠٠ الى ربات البيوت ١٠٠٠٠ حديث الاطفال ١٠٠٠٠ ما يطلبه المستمعون ١١٠٠٠ شماتر صلاة الجمعة ١٢٠٠٠ انغام من بلندا ١٢٠٠٠ الفظ فبن ١٢٠٠٠ ارامى الناصية ٢ مع الشباب ٢٠٠٠ رسائل المستمعين ٢٠٠٠ اوانث الطبية المرأة العائلة ٧٢٠٠٠ التحقيق على مباريات الدوري العام ٨ القرآن الكريم ١٠٠٠٠ العالم على الهواء ١٠٠٠٠ لفننا الجديدة ١٢٠٠٠ الميكروفون مع

من : صوت العرب

١٢٠٠٠ ذلك الكتاب ١٢٠٠٠ مع الله ١٢٠٠٠ المسلسلة ٢ اللقاء المفتوح ٢٠٠٠ السبامية ٢٠٠٠ الجزيرة العربية ٢٠٠٠ رسائل خالدة ٩ الوطن الكبير ٢٠٠٠ مجلة الرياضة ٢٠٠٠ العالم اليوم ١٢٠٠٠ برنامج الحان ١٢٠٠٠ مجلة النومات

من : الشرق الاوسط

٢٢٠٠٠ الفراع النريس ٢٢٠٠٠ اجوابات بلونة ٢٢٠٠٠ القاتون صريح ٢٢٠٠٠ للمفارقة ٢٢٠٠٠ عجيب على طول ٢٢٠٠٠ المسلسلة ٢٢٠٠٠ روعة الاطفال ٢٢٠٠٠ رأى على الهواء ٢٢٠٠٠ فكرة نجاح ٢٢٠٠٠ ميون الميكروفون ١١٠٠٠ الليل والن

من : الشعب

٢٢٠٠٠ حصة فرنسية ٢٢٠٠٠ باقيات ٦ لندي الاطفال ٢٢٠٠٠ عبادة الشعب ٢٢٠٠٠ الاطفال ٧ لمة المصري ٢٢٠٠٠ نشرة الخببات ٢٢٠٠٠ القرآن الكريم ١٠٠٠٠ السمرة الهلالية

Radio and Television Programs taken from Al-Ahram: Friday, April 16, 1976

الإهرام - ١٦/٤/٧٦

مواقيت الصلاة

الظهر :	الساعة : ١١ر٥٥
المصر :	الساعة : ٣ر٣٥
المغرب :	الساعة : ٦ر٢٣
المغرب :	الساعة : ٧ر٤٤
المغرب :	الساعة : ٣ر٥٦
المغرب :	الساعة : ٢ر٢٨

حالة الجو اليوم

طقس خاصسي جاف
مقرب شمس الحرارة
والرياح الجبهة الجنوبية
وبقية نشطة تتبدد أحيانا
وتظهر السحب الغائمة
والعالية هذا ومن القنطر
أن تنكسر هذه هذه الوجه
تدريجيا بعد الظهر

درجات الحرارة
أمس واليوم

القاهرة	١٩ ٢٦	١٥ ٢٩
الاسكندرية	١٥ ٢٢	١٢ ٢٤
مطروح	١٣ ٢٧	٠٠ ٠٠
بور سعيد	١٦ ٣٠	٠٠ ٠٠
الفيها	١٨ ٢٨	٠٠ ٣٠
اسيوط	١٩ ٤٠	١٧ ٢٦
الاقصر	٢٢ ٤٤	١٩ ٤٢
اسوان	٢٤ ٤٤	٢٢ ٤٢
السواحي	١٩ ٤٢	٠٠ ٤٠
الغردقة	٢٠ ٢٤	٢٠ ٢٧

العلوم الإنسانية :
و : قضايا المجتمع

عن : العلوم الاجتماعية
ونقضايا المجتمع المصري ،
يتحدث د. عاطف غيث رئيس
قسم الانتاج بجامعة الاسكندرية
في برنامج (العلوم الإنسانية)
الذي تقدمه أمانى قنديل ١١ر٣٥
الليلة من برنامج الاذاعة الثاني

أسطوانات صوت القاهرة تقدم :

أم كلثوم في أروع ادوارها القديمة

تلحين : الموسيقار زكريا أحمد

● مين اللي قال - ابتسام الزهر - ياقلبي كان ملك -
أمنى الهوى - هانت ليالي الهنا - ماكانش قلبي - آه
باسم - ياللى تشكى م الهوى .
مسجلة على شريط كاسيت

صلاة الجمعة من : دسوق

□ نقل اذاعة البرنامج العام ومحطة القرآن الكريم
صلاة الجمعة من مسجد سيدى ابراهيم الدسوقي . سينقل
القرآن الشيخ عبد الصاطى ناصف ويلقى الخطبة الشيخ سيد
عبد الباقى وموضوعها : دور التضامن فى تقدم الامم وعزة
الشعوب .

الاسلام والعقل

□ يستضيف احمد فراج فى برنامجه [نور على نور]
الليلة على القناة الاولى فضيلة الشيخ د. عبد الرحمن بىصار
فى حديث عن : الاسلام والعقل .

من البرنامج الموسيقى

□ يقدم البرنامج الموسيقى ١٠ر٢٥ صباح اليوم ،
[كونشرتو رقم ٢] لشوبان، ثم [السيفونية الرابعة]
لالمرو ، ومن ٥ مساء [سوناتا من مقام دو كبير] لمرتسارت ،
و ٧ مساء [الحب الساحر] موسيقى دى غايا ، و ٩ مساء
[الكونشرتو رقم ١] لبروخ ، ثم [السيفونية الخامسة]
لشوبير .

السيارات : حديث : مسهرة الجمعة

□ يستضيف فهمى عمر فى برنامجه [مسهرة الجمعة]
١١ الليلة من اذاعة الشعب د. عادل جازين رئيس مجلس
ادارة شركة القصر للسيارات فى حديث حول صناعة
السيارات يقول فيه ان السيارة لم تعد من الكماليات
ولكنها ضرورية ، كما يتحدث عن الانتاج الضخم للسيارات
مستقبلا فى مصر .

من ابولو الى الكوك

□ نداع [المجلة العلمية] من القناة ٩ فى موعدها الجديد
ابتداء من ٧ر١٥ مساء اليوم ، وتشمل حديثا علميا مع رائد
الفضاء ستيفارت روسا من رحلات ابولو الى القمر ورحلات
كوك الفضاء . يخرج البرنامج محمد على وفاروق سليمان .
فى المجلة ايضا لقطات من انجازات العلم التكنولوجي فى
عدة مجالات .

مختارات غنائية :

□ من الشعب : فغنى أم
كلثوم [هذا القلب]
للشاعر السوداني الهادي آدم
وتلحين عبد الوهاب ١١ر٣٥
مساء .

Radio and Television Programs of April 16, 1976 (continued)

9 - CHRONOLOGY

PREHISTORY:

<i>Lower, Middle and Upper Paleolithic I</i>	<i>before 10,000 B.C.</i>
<i>Upper Paleolithic II and Mesolithic</i>	<i>10,000 - 5000 B.C.</i>
<i>Neolithic</i>	<i>5000 - 4000 B.C.</i>
<i>Chalcolithic and Predynastic</i>	<i>4000 - 3200 B.C.</i>

EARLY DYNASTIC PERIOD:

<i>First Dynasty</i>	<i>begins 3200 B.C.</i>
<i>Second Dynasty</i>	<i>2980 - 2780 B.C.</i>

OLD KINGDOM:

<i>Third Dynasty</i>	<i>2780 - 2680 B.C.</i>
<i>Fourth Dynasty</i>	<i>2680 - 2560 B.C.</i>
<i>Fifth and Sixth Dynasties</i>	<i>2560 - 2280 B.C.</i>

FIRST INTERMEDIATE PERIOD:

<i>Seventh through Tenth Dynasties</i>	<i>2280 - 2050 B.C.</i>
--	-------------------------

MIDDLE KINGDOM:

<i>Eleventh and Twelfth Dynasties</i>	<i>2134 - 1778 B.C.</i>
---	-------------------------

SECOND INTERMEDIATE PERIOD:

<i>Thirteenth and Fourteenth Dynasties</i>	<i>1778 - 1594 B.C.</i>
<i>Fifteenth through Seventeenth Dynasties</i> <i>(The Hyksos Period)</i>	<i>1680 - 1567 B.C.</i>

NEW KINGDOM:

<i>Eighteenth Dynasty</i>	<i>1567 - 1320 B.C.</i>
<i>Nineteenth Dynasty</i>	<i>1320 - 1200 B.C.</i>
<i>Twentieth Dynasty</i>	<i>1200 - 1090 B.C.</i>

LATE PERIOD:

<i>Twenty-first Dynasty</i>	1090 - 950 B.C.
<i>Twenty-sixth Dynasty</i>	663 - 525 B.C.

PTOLEMAIC PERIOD 332 - 30 B.C.

ROMAN PERIOD 30 B.C. - 395 A.D.

BYZANTINE PERIOD 395 - 640 A.D.

THE MIDDLE AGES:

<i>Amr Ibn El-Aas in Egypt</i>	640 A.D.
<i>Tulunids</i>	868 - 905 A.D.
<i>Ikhshids</i>	935 - 969 A.D.
<i>Fatimids</i>	969 - 1171 A.D.
<i>Ayoubids</i>	1171 - 1250 A.D.
<i>Mamelukes</i>	1250 - 1517 A.D.

MODERN HISTORY:

<i>Ottoman conquest of Egypt</i>	1517 A.D.
<i>Napoleon in Egypt</i>	1798 A.D.
<i>Mohammad Ali</i>	1805 - 1848 A.D.
<i>Abbas Hilmi I</i>	1848 - 1854 A.D.
<i>Said</i>	1854 - 1863 A.D.
<i>Ismail</i>	1863 - 1879 A.D.
<i>Tawfiq</i>	1879 - 1892 A.D.
<i>The Revolution under Orabi</i>	1881 - 1882 A.D.
<i>Alexandria bombarded by the British Fleet; British occupation of Egypt begins</i>	1882 A.D.
<i>Abbas Hilmi II</i>	1892 - 1914 A.D.
<i>Hussein Kamil</i>	1914 - 1917 A.D.
<i>Ahmed Fuād</i>	1917 - 1936 A.D.
<i>Popular uprising against the British occupa- tion; deportation of Saad Zaghloul from Egypt</i>	1919 A.D.
<i>King Farouk</i>	1936 - 1952 A.D.
<i>Egyptian Revolution</i>	July 23, 1952
<i>Republic of Egypt</i>	June 18, 1953

*** *** ***

10 - GLOSSARY OF NAMES, PLACES, AND CULTURAL TERMS
OCCURRING IN THE BOOK

The alphabetical order of transcription in which the Arabic words appear is as follows:

? a b d ḡ f g h ḥ i k l ! m n o p
q r ṣ s š t ṭ u w x y z ẓ ž ʕ ʔ

?aasim amiin	Qasim Amin ("liberator of women")	قاسم امين
?allaaya	monk's cell	قلايه
?aṣr ilgawḥara	Gawhara Palace (palace inside Citadel)	قصر الجوهرة
?aṭaayif	special pancake pastry for Ramadan	قطايف
abu ma?aar	Abu Makar Monastery	دير ابو مقار
abu simbil	Abu Simbel (ancient temple)	معبد ابو سنبل
abu sirga	Abu Sirga Church (Coptic church in Old Cairo)	كنيسة ابو سرجه
abu zeed ilhilaali	Abu Zayd El-Hilali (hero of folk tales)	ابوزيد الهلالي
aḥmad šawʔi	Ahmad Shawqi (Egyptian poet)	احمد شوقي
anba bšooy	Abba Bishoy Monastery	دير انبا بشوي
anba šnuuda	Abba Shenouda Monastery	دير انبا شنوده
asyuut	Asyut (city in Upper Egypt)	اسيوط
aṣwaan	Aswan (city in Upper Egypt)	اسوان
ba?laawa	baklava (pastry made of puff strudel dough, dessert)	بقلاوه
bamya	bamya (okra)	بامية
bank maṣr	Bank Misr (bank)	بنك مصر

basbuusa	basbusa (semolina cake) (dessert)	بسبوسة
bawwaab	bawwab (doorman)	بواب
bulaa?	Bulaq (quarter in Cairo)	بولاق
butagaaz	butagaz (butane gas; gas stove)	بوتاجاز
daada	dada (nanny, nursemaid)	دادا
daar ilkutub	Dar El-Kutub (National Public Library)	دار الكتب
dimyaat	Damietta (city in Delta)	دمياط
faddaan	feddan (Egyptian land measure; acre)	فدان
falaafil	falafil (fried bean patties)	فلافل
farah	wedding	فرح
fatta	fatta (bread and rice soup)	فتة
fisiix	fisikh (salted fish)	فسخ
fuul midammis	fuul (fava beans)	فول مدمس
gawhar isṣiqilli	Gawhar El-Siqilli (Fatimid conqueror of Egypt and founder of Al-Azhar)	جواهر الصقلي
higriyya	Hegira (A.H.; in the year of Hegira; Islamic year)	هجريه
hilwaan	Helwan (suburb of Cairo)	حلوان
ibn ṭuloon	Ibn Touloun Mosque	جامع ابن طولون
iggiiza ~ ilgiiza	Giza (city near Cairo)	الجيزه
ilʔabbaari	El-Qabbari (quarter in Alexandria)	القبارى
ilʔahli	El-Ahli (sporting club)	النادى الاهلى
ilʔahraam	Al-Ahram (pyramids; newspaper)	الاهرام
ilʔaṣr ilʔeeni	Kaṣr El-Eni (street in Cairo; medical school)	القصر العينى
ilʔazbakiyya	The Azbakiyya (Gardens) (quarter in Cairo)	الازبكيه
ilʔazhar	Al-Azhar (Mosque and University 972 A.D.)	الازهر
ilʔikliil	Coptic wedding ceremony	الاكليل

ilbaṣamoos	Baramos Monastery	دير البراموس
ilfaggaala	El-Faggala (quarter in Cairo)	الفجالة
ilfatḥa	the Fatiḥa (opening Sura of the Qur'an)	سورة الفاتحة
ilfiṭaar	meal which breaks fast during Ramadan	الانطار (الفطار)
ilkaṛnak	Karnak (ancient temple)	الكرنك
(ilkiniisa) ilmiṣallaʔa	El-Moallaga, Hanging Church (Coptic Church in Old Cairo)	الكنيسة المعلقة
ilmaḥalla lkubra	El-Mahalla El-Kubra (city in Delta)	المحلة الكبرى
ilmaṣmuuṣa	Maamoura (beach in Alexandria)	المعمورة
ilmiḥarraʔ	El-Miharraq Monastery	دير المحرق
ilmugammaṣ	the Mugamma building (government central office building)	(مبنى) المجمع
ilmuski	the Muski (quarter in Cairo)	الموسكى
ilquṛʔaan ilkariim	the Qur'an (Holy Book of Islam)	القرآن الكريم
ilṣadra	St. Mary's Church (Coptic Church in Old Cairo)	كنيسة العذراء (الحدرايم)
ilṣalameen	El-Alamein (resort and battlefield west of Alexandria)	العلمين
innaaṣir ibn qalawoon	El-Nasser Ibn Qalawun Mosque	جامع الناصر ابن قلاوون
innuʔṭa ~ innuʔuuṭ	wedding gift	النقطة (النقوط)
in šaaʔ a!ṭaah	in sha allah God willing	ان شاء الله
issaaya	the Sagha (gold bazaar)	الصاغة
issubuuṣ	seventh day birth celebration	السبوع
issuḥuūṣ	pre-dawn meal during Ramadan	السحور
issuryaan	El-Suryan Monastery	دير السريان
iṣṣiṣiid	Upper Egypt	الصعيد
iṣṣulṭaan ḥasan	Sultan Hassan Mosque	جامع السلطان حسن
iṣṣariisa	the Sharia (Islamic law)	الشريعة

iššeex mihammad ʕabdu	Sheikh Mohammad Abdu (nationalist, reformer, and writer)	الشيخ محمد عبده
kabaab	kabab (shish kabab)	كباب
kaṛmuuz	Karmuz (quarter in Alexandria)	كرموز
katb ilkitaab	officiating a marriage contract in Islam	كتب الكتاب
koom ombo	Kom Ombo (city in Upper Egypt)	كوم امبو
koom iššūʔaafa	Kom El-Shuqaḡa (quar- ter in Alexandria)	كوم الشقافه
kufta	kufta (Egyptian meat balls, shish kebab made of ground meat)	كفته
kunaafa	kunafa (special ver- micelli pastry for Ramadan)	كنافه
kuṣari	kushari (rice, lentils, and macaroni cooked together)	كشري
luʔṣur	Luxor (city in Upper Egypt)	الاقصر
maʔzuun	maʔzun (Muslim legal official officiating marriages)	مأذون
maglis. iššaʕb	Maglis El-Shaab (Nation- al Assembly)	مجلس الشعب
makwagi	makwagi (ironer)	مكوجي
mari girgis	St. George's Church (Coptic Church in Old Cairo)	كنيسة مار جرجس
mari miina	St. Mines Monastery	دير مار مينا
marsa maṭruuḡ	Marsa Matrouh (resort west of Alexandria)	مرسى مطروح
maṛyuut	Maryut (village west of Alexandria)	مريوط
maʕlihš	maʕlish ("never mind!")	معلش
midaan ittaḡriir	Midan El-Tahrir (Liberation Square)	ميدان التحرير
mihammad ʕabd ilwahhaab	Mohammad Abd El-Wahhab (famous singer and composer)	محمد عبد الوهاب
mihammad ʕali	Mohammad Ali Mosque	جامع محمد علي
misahḡaraati	person who wakes people for suhur, i.e. pre- dawn meal during Ramadan	مسحراتي

muluxiyya	mulukhiya (Egyptian vegetable, Jew's mallow)	ملوخية
muyaat	hot drink offered to visitors congratulating a mother on the birth of her baby	مغات
nahdit maṣr	nahdit maṣr (sculpture)	تمثال نهضة مصر
rifaaṣa ʔaafiṣ iṭṭaḥṭaawi	Rifa'a Raafi El-Tahtawi (intellectual and reformer)	رفاعه رافع الطهطاوى
ʔašiid	Rosetta (city in Delta)	رشيد
salaama ḥgaazi	Salama Higazi (singer and composer)	سلامه حجازى
sayyid darwiṣ	Sayyid Darwish (singer and composer)	سيد درويش
simsaar	simsar (real estate agent)	سمسار
sufraḡi	sufraḡi (dining room attendant)	سفرجى
suhaag	Suhag (city in Upper Egypt)	سوهاج
ṣaḷaat ilṣiṣa	evening prayer in Islam	صلاة العشاء
ṣaḷaat ilfagr	dawn prayer in Islam	صلاة الفجر
ṣiwaan	large tent	صيوان
ṣulṭaan	sultan	سلطان
ṣaduuf	shadouf (irrigation device)	شادوف
ṣagarit idduṛṛ	Shagarit El-Durr (female ruler of Egypt 1250 A.D.)	شجرة الدرّ
ṣamm innisiim	Shamm El-Nisim (Egyptian spring celebration)	شمّ النسيم
tawfiīṭ ilḥakiim	Tawfik El-Hakim (novelist and playwright)	توفيق الحكيم
ṭaaha ḥseen	Taha Hussein (Egyptian author)	طه حسين
ṭaṣmiyya	ṭa'miyya (fried bean patties)	طعمية
umm kalsuum	Umm Kalthoum (famous singer)	ام كلثوم
waʔfit ṣaṣafaat	standing on Mount Arafat during the Muslim pilgrimage to Mecca	وقوف عرفات
waadi nnaṭruun	Wadi El-Natrun (valley in the western desert)	وادي النطرون

wilaad ilbalad	wilad ilbalad (the common people)	ولاد البلد
xaan ilxaliili	Khan El-Khalili (tourist bazaar)	خان الخليلي
yuusif wahbi	Yousif Wahbi (famous actor and playwright)	يوسف وهبي
zabbaal	zabbaal (garbage man)	زبال
zaffa	wedding procession	زفة
zamaalik	El-Zamalik (quarter in Cairo; sporting club)	الزمالك
"zeenab"	Zaynab (novel and film)	زينب
ʕamr ibn ilʕaas	Amr Ibn El-Aas (Arab conqueror of Egypt)	عمرو بن العاص
ʕiid ilʔaḡḡa	Greater Bairam	عيد الاضحى
ʕiid ilfiṭr	[Feast of Immolation] Lesser Bairam (holiday at the end of Ramadan)	عيد الفطر
ʕumar iʕʕiriif	Omar Shariif (Egyptian movie star)	عمر الشريف
ɣurayyiba	shortbread cookies	غريبة

*** **

PART FOUR

SYSTEM OF TRANSCRIPTION

SYSTEM OF TRANSCRIPTION

This section discusses the system of transcription used in the present volume, which is basically that of An Introduction to Egyptian Arabic by Ernest T. Abdel-Massih, Center for Near Eastern and North African Studies, the University of Michigan, Ann Arbor, 1975. This brief discussion outlines the salient phonological features of Egyptian Arabic:

(1) Consonants and Semi-Vowels

		Bilabial	Labiodental	Dental	Alveolar	Alveopalatal	Palatal	Velar	Back-Velar	Uvular	Pharyngeal	Glottal
Stop	Voiceless	p		t	ṭ			k		q		ʔ
	Voiced	b		d	ḍ			g				
Fricative	Voiceless		f	s	ṣ	ʃ			x		ħ	h
	Voiced		v	z	ḏ	ʒ			ɣ		ʕ	
Nasal	Voiced	m		n								
Lateral	Voiced			l	ḷ							
Flap	Voiced				r ṛ							
Semi-Vowel	Voiced	w					y					

Egyptian Arabic Consonants

As seen in the above table, Egyptian Arabic has the following consonants and semi-vowels:

b [ب] t [ت] ṭ [ط] d [د] ḍ [ض] k [ك] q [ق]

ʔ [ء or ق] f [ف] s [س] ṣ [ص] z [ز] ẓ [ظ]
š [ش] x [خ] ɣ [غ] ḥ [ح] ʕ [ع] h [ه] m [م]
n [ن] l [ل] ḷ [ل] r [ر] ṛ [ر] w [و] y [ي]
and /p/, /v/ and /ʒ/, which occur in a few borrowed words,
e.g. /pariis/ 'Paris', /villa/ 'villa', /ʒakitta/ 'jacket'.

2. Vowels

	Short		Long	
	Front	Back	Front	Back
High	i	u	ii	uu
Mid	e	o	ee	oo
Low	a		aa	

3. Distribution of Consonants

- (a) In Egyptian Arabic (EA) any single consonant may occur at the beginning of a word, in the middle, or at the end, e.g. /tiin/ 'figs', /katab/ 'he wrote', /faat/ 'he passed'.
- (b) Doubled consonants may occur medially or finally; e.g. /lissa/ 'not yet', /bass/ 'enough!'.
- (c) A sequence of two different consonants may occur medially or finally; e.g. /tiktib/ 'you (m.s.) write', /malakt/ 'you (m.s.) owned'.
- (d) A sequence of three or more consonants never occurs, either within a word or passing from the end of one word to the beginning of the next. This inadmissible sequence is broken by the helping vowel /I/ (sometimes /i/; see #8 below). The helping vowel /I/ is always added between the second and third consonants; e.g. /iddars + sahl/ → /iddars I sahl/ 'the lesson is easy.'

4. Distribution of Vowels

- (a) In EA words or utterances never begin with a vowel, whether short or long. In all cases where a student hears what he or she thinks is an initial vowel, it is always /ʔ/ + vowel.

- (b) Short vowels occur stressed and unstressed, medially and finally.
- (c) Long vowels occur only stressed.
- (d) EA does not permit more than one long vowel in a word; in the case of two long vowels (resulting from morphological suffixation), the first vowel is shortened and stress shifts to the second, e.g.

/šāalu/ 'they carried' + /-u/ 'it (m.)' →
/šāaluu/ → /šalu/ 'they carried it (m.)'

5. Syllables

- (a) In EA syllables have the following structures:

CV CVC CVV CVVC# CVCC#

(C = consonant; V = vowel; -# = final)

- (b) As mentioned above, syllables do not begin with vowels. They all begin with C (?V, CV).
- (c) The sequence /VVCC/ does not occur within a single word; thus long vowels are only followed by a single consonant in a word.
- (d) Syllables with the structure /CVCC#/ occur only stressed.
- (e) Thus, we might summarize as follows:
 - Every syllable begins with /C/.
 - Every syllable has /V/ or /VV/.
 - Syllables may be open or closed (an open syllable is a syllable that ends in a vowel; a closed syllable is one that ends in a consonant).
 - No closed syllable has the structure /VVCC/, but rather /CVVC#/ or /CVCC#/.

6. Stress

In EA stress is not a major problem, as its occurrence is almost totally predictable in terms of syllable structure.

As in English, a word never has more than one primary, or heavy, stress; and long vowels never occur unstressed. Remember that EA does not permit more than one long vowel in a word; in case of two long vowels (resulting from morphological suffixation), the first gets shortened and the stress shifts to the second long vowel; e.g.

/ʃáálu/ 'they carried' + /-u/ 'it (m.)'

/ʃááluu → ʃalúu/ 'they carried it (m.)'

Bearing the above in mind, we can state the rules for EA stress as follows:

GENERAL RULE: Stress falls on the penultimate syllable; e.g. /kátab/ 'he wrote', /mudarrísa/ 'teacher (f.)', /kallífhum/ 'he talked to them', /madrása/ 'school'.

EXCEPTIONS:

- (a) Stress falls on the last syllable if it has the structure CVCC or CVV(C); e.g. /katábt/ 'I wrote', /fihímt/ 'I understood', /ʕafrít/ 'devil', /ramúu/ 'they threw it (m.)', /hináak/ 'there'.
- (b) Stress falls on the antepenultimate syllable if the last three syllables have the structure: CVCVCV(C)

kátaba	scribes
ʕárabí	Arab
kátabít	she wrote
ḡárabít	she hit
ʔálamak	your (m.s.) pencil

However, stress is on the penultimate syllable when (CV)CVCVCV(C) is a feminine singular past verb with a V(C) suffix:

ramftu	She threw it (m.).
ʃalftu	She carried it (m.).
ḡarabftu	She hit him.
ḡarabftak	She hit you (m.s.).
ḡarabftik	She hit you (f.s.).
ʃalftak	She carried you (m.s.).

7. Change and Assimilation in Consonant Sequences

Assimilation is a phonetic process whereby two adjacent consonants acquire common characteristics or become identical.

Here we deal with C₁C₂ (i.e. sequence of two different consonants). Remember that EA does not allow the sequence CCC at all.

No change occurs with CC = doubled consonants.

(a) C₁C₂ Initially

The sequence C₁C₂ initially is very rare; e.g. /kwayyis ~ kuwayyis/ 'good', /br̥aavo/ 'bravo'. Thus, the discussion will be limited to C₁C₂ medially and finally.

(b) Medially and Finally Within Words

In the following sequences: [t d], [s z], [ʃ ʒ] C₁ assimilates to C₂ only with respect to voice.

/ʔustaaz/ 'professor' → (ʔasatz) → /ʔasadza/ 'professor'

/xad/ 'to take' → (xadt) → /xatt/ 'I took'

/ʔooda/ 'room' → (ʔodti) → /ʔot̥ti/ 'my room'

(c) C₁C₂ Utterance Medially and Finally

Sequences of any two obstruents (i.e. stops or fricatives) are usually both voiced or both voiceless.

Here C₁ assimilates to C₂ with respect to voice.

/xaɾagt/ → [xaɾakt] I went out

/lafaz̥t/ → [lafas̥t̥] I pronounced

/fuzt/ → [fust] I succeeded

In sequences of voiceless obstruents + /r/ or /l/, the latter assimilates to the obstruent with respect to voice; this is true utterance finally only (C̥ = devoiced consonant), e.g.:

ʔat̥ɾ train

ɾat̥l pound

ʔifl a lock

ʔas̥ɾ palace

naʃɾ publication

(d) Utterance Medially

Sequences of two obstruents following each other medially in a sentence show complete assimilation where C₁ assimilates to C₂ in rapid speech, e.g.:

/saʃáat kit̥lira/ → /saʃáak kt̥lira/ 'many times'

/riɣíif báarid/ → /riɣíib báarid/ 'a cold loaf of bread'

/béet gáaru/ → /béeg gáaru/ 'his neighbor's house'

8. The sequence CCC is inadmissible in Egyptian Arabic. It must be broken by the insertion of the Anaptyctic Vowel or Helping or Extra Vowel I, the vowel of English bit, between the

second and third consonants. This situation often arises when a word ending in two consonants is followed by another word beginning with a consonant, e.g.:

/iddárs + sáhl/ → /iddárs - I - sáhl/ 'The lesson is easy'
Just as the consonant sequence /fmt/ is difficult for English speakers to pronounce, so any CCC sequence is difficult for Egyptian Arabic speakers to produce. When an Egyptian would be forced to produce a 3 or 4 consonant cluster, he instinctively adds the /I/ between the second and third consonants; thus, /katábt dárs/ 'I wrote a lesson' will always be [katábt I dárs] and /bínt kbíira/ 'a big girl' will be [bínt I kbíira].

Note the difference in sound between the short vowel /i/ and the helping vowel I. Listen carefully to your teacher or a native speaker.

/dars + sahl/ → /dars I sahl/ 'an easy lesson'
/darsi + sahl/ → /darsi sahl/ 'My lesson is easy.'
/darsi + issahl/ → /darsi ssahl/ 'my easy lesson'
/iddars + issahl/ → /iddars issahl/ 'the easy lesson'
/iddars + sahl/ → /iddars I sahl/ 'The lesson is easy.'

It is very important to note here that the helping vowel is not used in the present system of transcription because it is assumed that the student should internalize the helping vowel rule and its influence on the system (which is the same as any other /i/. Example:

Stage #1: il?ird + fi + ſeen + ummu + ʔazaal →
Stage #2: il?ird + I + fi + ſeen + ummu + ʔazaal →
Stage #3: il?ird fſeen ummu ʔazaal .

"A monkey is a gazelle in his mother's eyes."

The present system avoids the use of /I/ or /i/, the helping vowel, to eliminate the mixup between

and katabt gawaab "you (m.s.) wrote a letter"
 katabti gawaab "you (f.s.) wrote a letter"

if the helping vowel /i/ (since this is not phonetic transcription) is used in the first example to break the consonant cluster CCC (→ CCiC). As mentioned before, the sequence CCC

is difficult for an Egyptian to pronounce and the helping vowel /I/ or /i/ is automatically added between the second and third consonants. It is very important that the foreign learner of EA develop an automatic reaction to this situation.

Other examples:

p. 173, paragraph 4, line 1: tiḥiss kamaan "you (m.s.) also feel" (no helping vowel is used in the transcription)

p. 173, paragraph 2, line 1: ilwaṣf da "this description" (no helping vowel is used in the transcription)

9. Initial Glottal Stop /ʔ/

The glottal stop /ʔ/ in Egyptian Arabic corresponds to both glottal stop /ʔ/ and qāf [ق]/q/ in Modern Literary Arabic.

Initial glottal stops coming from Modern Literary Arabic qāf [ق]/q/ never elide. Such vocabulary items are marked in the VOCABULARY LIST: PART FIVE with (Q) after their citation, e.g.:

ʔahwa (Q) "coffee"

Other initial glottal stops often elide, especially in fast speech; e.g.: /liyya ʔana/ → /liyya ana/ 'to me'

Compare: (/ʔahwa/ (Q) 'coffee' and /ʔana/ 'I')

/ʃiribt I ʔahwa/ → /ʃiribt I ʔahwa/ 'I drank coffee'

and /ʃiribt I ʔana/ → /ʃiribt ana/ 'I drank'

Such common forms as the personal pronouns (/ʔana/ 'I', /ʔinta/ 'you (m.s.)', etc.), the marker of first person singular verbs /ʔa-/ and the particles /ʔaywa/ 'yes', /ʔahó/ 'here it (m.) is', /ʔahé/ 'here it (f.) is' are particularly susceptible to such elision. Examples:

/aho inta/ → /aho nta/ 'here you (m.s.) are!'

/inta iktib/ → /inta ktib/ 'you (m.s.) write!'

In two instances, the glottal stop almost always elides: the relative /ʔilli/ → /illi/ ~ /lli/ 'who, which, that'; and the definite article /ʔil/ → /il/ ~ /l/ 'the', e.g.:

/ʔilḥaaga ʔilli mṣaak/ → /ʔilḥaaga lli mṣaak/ 'the thing that you have'

/ḍarab ʔilwalad/ → /ḍarab ilwalad/ 'he hit the boy'

/rama ʔilkitaab/ → /rama lkitaab/ 'he threw the book'

10. The Definite Article

- (a) The definite article (def. art.) is /il/. /il-/ is prefixed to nouns and adjectives, e.g. /ilwalad/ 'the boy', /ilgidiid/ 'the new'. Remember that in EA words or utterances never begin with a vowel. Thus /#V-/ = /#ʔV-/, e.g. /ilwalad/ = /ʔilwalad/. (/#V-/ means "word initial vowel"; /-V#/ means "word final vowel"); thus /ʔil/ ~ /il/ 'the'.
- (b) Assimilation of /-l-/ of the def. art. to the following consonants: / t ʔ d ɖ s ʂ z ʒ ʃ ʒ n r ɾ / is obligatory, e.g. /iʔʔaalib/ 'the student', but /ilwalad/ 'the boy'.
- (c) Assimilation of /-l-/ of the def. art. to / k, g / is optional in EA.

/ilkursi/ ~ /ikkursi/ 'the chair'

/ilgidiid/ ~ /iggidiid/ 'the new'

- (d) The form of the def. art. is /l-/ rather than /il-/ when it follows a word ending in a vowel, e.g.

/iʔʔaaliba lgidiida/ 'the new student (f.)'

- (e) The /l-/ of the def. art. is subject to the assimilation rules stated in (b) and (c) above, e.g.:

/iʔʔaaliba nnabiiha/ 'the intelligent student (f.)'

/ilkursi lgidiid/ ~ 'the new chair'

/ikkursi ggidiid/

11. Elision of Unstressed /i/

This elision occurs when the preceding word ends in a vowel (a, i, u or the helping vowel I). Examples:

/ilkursi gidiid/ → /ilkursi gdiid/ 'the chair is new'

/xooxa wituffaaħa/ → /xooxa wtuffaaħa/ 'a peach and an apple'

/ʃuft I wiʔult/ → /ʃuft I wʔult/ → /ʃuft wʔult/

'I saw and said'

(I is the helping vowel--note its effect on the unstressed vowel of /wiʔult/; also note that it does not appear in the final transcription.

The elision of unstressed /i/ mentioned above does not operate when the inadmissible sequence CCC would result:

/iṭṭaaliba ilgidiida/ → /iṭṭaaliba ggidiida/ 'the new student (f.)' (with def. art. rules mentioned in #10 above and no elision of unstressed /i/ of /ggidiida/)

12. -iC# → C#: Elision of Unstressed /i/ before Final Consonant

Words ending in -iC, e.g. /wiḥiṣ/ 'bad', drop the unstressed /i/ when a suffix is added, e.g. /wiḥṣa/. Compare /wiḥṣa/ and /kuwayyisa/. In /kuwayyisa/ the stressed /i/ before C does not elide, of course, as this would produce the inadmissible sequence CCC.

13. Shortening of Long Vowel

In šaaṭir - šaṭra - šaṭriin 'clever', the shortening of /aa/ of the (m.) /šaaṭir/ to /a/ in the (f.) /šaṭra/ follows an important rule in EA which does not allow the sequence VVCC in the same word.

This /i/ of /-iC#/ also elides if the word in which it occurs is followed by another word that begins with a vowel, e.g. /waagib ilwalad/ → /wagb ilwalad/ 'the boy's homework'.

14. Shortening of the First of Two Long Vowels

As mentioned in #4[d] above, EA does not allow two long vowels in the same word. When this occurs as a result of suffixation, the first long vowel is shortened and stress is shifted to the second long vowel (stress always falls on the long vowel).

Example:

/ʔāalu/ 'they said' + /uh/ 'it (m.)' → /ʔāaluuh/ → /ʔalūuh/ 'they said it (m.)'

15. Lengthening of Final Vowels

Any final vowel is lengthened before a suffix, e.g.

/nisi/ 'he forgot' + /-ha/ 'it (f.)' → /nisiha/ 'he forgot it (f.)'

with negative [ma...ṣ]

ma + nisi + ha + ṣ → manisiihaaṣ → manisihāaṣ (shortening of first of two long vowels and stress shift to second long vowel) → mansihāaṣ (elision of unstressed /i/ of

/nisi/ following the vowel /a/ of /ma/) 'he did not forget it (f.)'

15. The System of Transcription in General

The system of transcription used here represents the way the native speaker speaks (one of the authors who transcribed the entire book). To illustrate this, compare the following pairs of sentences:

1. (a) /huwwa ana faahim haaga !/ 'I don't understand anything!'
 (b) /huwwa ʔana faahim haaga !/ 'I (myself) don't understand anything!'
2. (a) /ana šuft wʔult/ 'I saw and said'
 (b) /ana šuft wiʔult/ 'I saw and I said'
3. (a) /ilkursi gdiid/ 'the chair is new'
 (b) /ilkursi gidiid/ 'the chair is new'
4. (a) /xooxa wtuffaaha/ 'a peach and an apple'
 (b) /xooxa wituffaaha/ 'a peach and an apple'

In the above examples the underlined words in sentence (b) stress part of the example (1 and 2) or come after a pause (3 and 4) /xooxa/ 'a peach' + pause /wituffaaha/ 'and an apple'.

Stressing words, phrases and parts of sentences or inserting pauses are represented in the actual transcription of this volume. Likewise the influence of assimilation is reflected in the transcription, e.g.:

itgannin ~ iggannin	'to go crazy'
itšammis ~ iššammis	'to sit in the sun'
itkallim ~ ikkallim	'to speak'
ityallib ~ idyallib	'to find great difficulty'
itšaaliḥ ~ iṣṣaaliḥ	'to reconcile'

or

ittilmiiz	'the pupil'
iššams	'the sun'
asadza	'teachers'

PART FIVE

VOCABULARY LIST

WORD LISTS**List #1** Fruits /ilfakha/

Collective	Unit Noun (Sing)	Count	Plural
tuffaaḥ	tuffaaḥa	-aat	apples
tiffaaḥ	tiffaaḥa	-aat	apples
burtuʔaan	burtuʔaana	-aat	oranges
mooz	mooza	-aat	bananas
tiin	tiina	-aat	figs
ʕinab	ʕinaba	-aat	grapes
xoox	xooxa	-aat	peaches
mišmiš	mišmiša	-aat	apricots
baṭṭiix	baṭṭiixa	-aat	watermelon
šammaam	šammaama	-aat	melons , cantaloupe
barʔuuʔ	barʔuuʔa	-aat	plums
balah	balaha	-aat	dates
lamuun	lamuuna	-aat	lemons, limes
ʕummaan	ʕummaana	-aat	pomegranates
faṭawla	faṭawlaaya	-aat	strawberries
kummitra	kummitraaya	-aat	pears
manga	mangaaya	-aat	mangoes

List #2 Vegetables /ilxuḍaar/

niʕnaaʕ	mint
faṣulya	green beans
bisilla	green peas
sabaanix	spinach
koosa	squash
bamya	okra
bidingaan	eggplant
ʔuuṭa (Q) ~ ʔamaaṭim	tomatoes
gazar	carrots

toom	garlic
gargiir	cress
duṛa	corn
baṣaḷ	onions
baṭaaṭiṣ	potatoes
xiyaaṛ	cucumbers
ʔaṛnabiit (Q)	cauliflower
xaṣṣ	lettuce
baʔduunis	parsley
filfil axḍaṛ	green peppers
figl	radishes
kuṛumb	cabbage
muluxiyya	Jew's mallow

List #3 Groceries /ilbiʔaala/

ḥitta - ḥitat	<u>piece</u> (e.g. soap)
ṣabuun	soap
ṛuzz	rice
laban	milk
sukkaṛ	sugar
ṣaay	tea
bunn	coffee, ground or bean
maḷḥ	salt
ṣeeṣ	bread
riṣiif ṣeeṣ	a loaf of bread
kiilu	kilo
nuṣṣ kiilu	1/2 kilo
makaṛoona	pasta
gibna	cheese
baskoot	cookies
keek	cake
gatooh	tarts
zeet	oil
zatuun	olives
miṣallil	pickles
xall	vinegar
filfil iswid	black pepper
ṣads	lentils

laḥma	meat
laḥma biṭillu	veal
laḥma ḡaani	lamb, mutton
laḥma baʔari	beef
laḥma mafṣuuma	ground meat
firaax	chicken
sagaayir	cigarettes
kabriit	matches
zibda	butter
beeḡ	eggs
samak	fish

List #4 Colors /ilʔalwaan/

m	f	p	
abyaḡ	beeḡa	biḡḡ	white
azraʔ	zarʔa	zurʔ	blue
aḥmaṛ	ḥamṛa	ḥumṛ	red
aḡḡaṛ	xaḡṛa	xuḡṛ	green
aṣḡaṛ	ṣaḡṛa	ṣufṛ	yellow
iswid	sooda	suud	black
beeṣ	beeṣ	beeṣ	beige
banba	banba	banba	pink
*bunni	bunni	bunni	brown (coffee powder)
ṛamaadi	ṛamaadi	ṛamaadi	grey (ashes)
banafsigi	banafsigi	banafsigi	purple (violet)
mišmiši	mišmiši	mišmiši	apricot color (apricots)
xooxi	xooxi	xooxi	peach color (peaches)
burtuʔaani	burtuʔaani	burtuʔaani	orange (oranges)
lamuuni	lamuuni	lamuuni	lemon yellow (lemons)
zibiibi	zibiibi	zibiibi	maroon (raisins)
zeeti	zeeti	zeeti	darkish green (olive oil)
zatuuni	zatuuni	zatuuni	olive green (green olives)
kuṛumbi	kuṛumbi	kuṛumbi	pastel green (cabbage)

* This and the following colors are nisba adjectives from the substances in parentheses (i.e. the color of ...)

List #5 Parts of the Human Body /gism il?insaan/

Notice the parts marked (f)= feminine

gism - agsaam	body
insaan	human being
wiṣṣ	face
raas - ruus (f)	head
šaṣṣ - šaṣṣa	hair
ṣeen - ṣineen (d) - ṣuyuun (p) (s=f)	eye
gifn - gufuun	eyelid
haagib - hawaagib	eyebrow
rimṣ - rumuṣ	eyelash
bu?? ~ hanak	mouth
šiffa - šafaayif	lip
sinna - sinaan	tooth
dīrs - dūruus	molar
lisaan - lisina	tongue
manaxiir (f)	nose
widn - widneen (d) - widaan (p) (s=f)	ear
xadd - xuduud	cheek
fakk	jaw
looza - liwaz	tonsil
gild	skin, complexion
raʔaba - riʔaab	neck
lassa	gum
kitf - een (d) - kitaaf	shoulder
diraaṣ - een (d) - aaṣ (p)	arm
r!gl - een (d) & p (s=f)	leg
iid - een (d) & p (s=f)	hand
ṣubaaṣ - ṣawaabiṣ	finger
iṣṣubaaṣ ilkibiir	thumb
iṣṣubaaṣ ilwaṣṣaan	middle finger
iṣṣubaaṣ iṣṣuyayyaṣ	little finger
qifṣ - qawaafir	nail
rukba - rukab	knee
ʔadam (Q)	foot
ṣubaaṣ irriḡl	toe
faxd - fixaad	thigh
qahr - quhuur	back

sidr ~ siduur	chest
ʔalb (Q)	heart
riʔa - teen (d)	lung
baʔn (f)	stomach
kibd	liver
kilwa - kalaawi	kidney

List #6 Furniture /ilʔasaas/

kanaba - kanab	couch
kursi - karaasi	chair
ʔarabeeza - aat	table
siggaada - sagagiid	rug, carpet
ʂuura - ʂuwar	picture
ʔaffaayit sagaayir	ashtray
ʂufra ~ ʔarabeezit ʂufra	dining table
mafraʂ - mafaariʂ	table cloth
bufeeh - aat	buffet
fuuta - fuwat	towel
siriir - saraayir	bed
martaba - maraatib	mattress
milaaya - aat	sheet
miraaya - aat	mirror
ʂuveniira - aat	chest of drawers
kumodiinu - haat	night stand
dulaab - dawaliib	cupboard (wardrobe)
baʔʔaniyya - aat	blanket
lihaaf - lihifa	quilt
mixadda - aat	pillow
ʔamba - aat	lamp, bulb
abaʂuura - aat	lamp, lampshade
radyu - haat	radio set

tilivizyoon - aat	TV set
sitaara - sataayir	curtain
butagaaz - aat	gas range (bottled gas)
tallaaga - aat	refrigerator

List #7 Money, Weights and Measures /ilfuluus wilmawaziin wilmakayii/

gineeh - aat	one pound (100 piasters)
nuṣṣ gneeh	1/2 pound
ṛubṣ gneeh	1/4 pound
ṣaṣṣa saay	10 piasters
xamsa saay ~ ṣilin	5 piasters
nuṣṣ fṛank	2 piasters
?irṣ saay ~ ?irṣ (Q)	1 piaster
?irṣeen (Q)	2 piasters
taṣṣirilfa	1/2 piaster piece
malliim	1 milliim (1/10 piaster)
nikla	2 milliims
itneen malliim	2 milliims
kiilu	kilo
nuṣṣ kiilu	1/2 kilo
ṛubṣ kiilu	1/4 kilo
ṛaṭl - aṛṭaal	pound (lb.)
mitr	meter
santi	centimeter
milli	millimeter
kilumitr	kilometer

List #8 Professions and Trades /ilmiḥan wilḥraf/

muḥaami , yya - yyiin	lawyer
mudarris , a - iin	teacher
ustaaz gaamiṣi , ustaaza	university professor
gamiṣiyya - asadzit gamṣa	
duktoṛ , a - daktra	doctor
duktoṛ aṭṭfaal	pediatrician
duktoṛ baaṭini	physician (internal medicine)

duktoor amraaḡ nisa	gynecologist
garraaḡ , a - iin	surgeon
duktoor ṣineen	ophthalmologist
duktoor gild	dermatologist
duktoor ṣiḡaam	osteopath
duktoorit aṭfaal	pediatrician (f)
duktoor asnaan ~ duktoor sinaan	dentist
duktoor beṭaṛi	veterinarian
tamargi - yya	nurse
sikriteer , a	secretary
mufaasib - iin	accountant
mudiir - iin	director
ṣamiid - ṣumada	dean (of college)
mumaṛriḡa - aat	nurse
agzagi - yya	pharmacist
ṣayḡali - yya	pharmacist
ḡaabiṭ buliis	police officer
ḡaabiṭ geeṣ	army officer
ṣaskari buliis	policeman
ṣaskari geeṣ	non-commissioned army officer
ṭaaḡi - ṭuḡaaḡ (Q)	judge
muhandis , a - iin	engineer
baṭṭaal - iin	grocer
ṭabbaax - iin	cook
gazzaar - iin	butcher
naggaar - iin	carpenter
xaddaam - iin ~ ṣayyaal - iin	house boy
xaddaama - aat ~ ṣayyaala - aat	maid
bayyaaṣ - iin	vendor
ṣayyaal - iin	porter
sawwaaṭ - iin	driver
ṣaamil - ṣummaal	workman
mikaniiki - yya	mechanic
saayiy - suyyaay	goldsmith
gawahirgi - yya	jeweler
ṭahwagi - yya (Q)	waiter in a coffeeshop
garsoon , a - aat	waiter
mizayyin - iin	barber
kuwafeer - aat	hair stylist
bawwaab - iin	doorman

List #9 Kinship Terms /ilʔaʔaaba wilʔaʔaayib/

(Abbreviations: fa = father or father's; mo = mother or mother's; br = brother or brother's; si = sister or sister's; da = daughter; so = son)

waalid	father
waldi	my father
abb - abbahaat	father
abuuya	my father
baaba (baaba)	daddy
umm	mother
ummi	my mother
walda	mother
walditi	my mother
maama (maama)	mommy
baaba w maama	dad and mom
ilwaldeen	the parents
gidd - giduud	grandfather
gidda	grandmother
ibn - abnaaʔ	son
walad - awlaad ~ wilaad	son
bint - banaat	daughter
axx - ixwaat	brother
axuuya	my brother
uxt - ixwaat	sister
uxti	my sister
ʕamm - ʕimaam	uncle - paternal (fa br)
xaal - xilaan	uncle - maternal (mo br)
ʕamma - aat	aunt - paternal (fa si)
xaala - aat	aunt - maternal (mo si)
ibn ʕamm - wilaad ʕamm	cousin (fa br so)
ibn ʕammi - wilaad ʕammi	my cousin (fa br so)
bint ʕammi - banaat ʕammi	my cousin (fa br da)
ibn xaali - wilaad xaali	my cousin (mo br so)
bint xaali - banaat xaali	my cousin (mo br da)
ibn ʕammiti - wilaad ʕammiti	my cousin (fa si so)
bint ʕammiti - banaat ʕammiti	my cousin (fa si da)

Generated on 2024-12-09 20:51 GMT / https://hdl.handle.net/2027/mdp.39015031297883
Open Access / http://www.hathitrust.org/access_use#oa

ibn xalti - wilaad xalti	my cousin (mo si so)
bint xalti - banaat xalti	my cousin (mo si da)
ibn xaalit ṣaḥbi	my friend's cousin (mo si so)
bint ṣammit waldi	my second cousin (da of my fa's paternal aunt)
gooz - agwaaz	husband
gozha	her husband
issitt btaṣtu	his wife
nisiib - nasaayib	in-law
nisiiba - nasaayib	in-law
ṣadiil - ṣadaayil	husband of wife's sister
silfa - salaayif	wife of husband's brother
ḡurḡa	co-wife
ḥama	wife's or husband's fa or mo (usually with pron. suffix)
ḥamaaya	my wife's father
ḥamaati	my wife's mother
axu ssitt btaṣti	my wife's brother
gooz uxti	my sister's husband
uxt mḡaati	my wife's sister

List #10 In the Kitchen /filmaṭbax/

mayḡafa - mayaarif	ladle
kubbaaya - aat	a glass
fiṅgaal ~ fiṅgaan - fanagiil	cup
~ fanagiin	
ṭaba? fiṅgaal	saucer
iṣaaza - azaayiz	a bottle
ṣilba - ṣilab	a box; a can
baaku - waat	a packet
mallaaha - aat	salt shaker
sukkariyya - aat	sugar bowl
abrii? ṣaay - abarii? ṣaay	teapot

kanaka - kanak	Arabic coffee pot
ṛaff - ṛufuuf	shelf
ḥalla - ḥilal	cooking pot
ṣiniyya - ṣawaani	baking tray
ṭaaṣa - aat	frying pan
yaṭa ḥalla - yuṭyaan ḥilal	pot cover
ḥalla pristo	pressure cooker
makwa - makaawi	iron
ṣiniyyit ʔahwa	tray
maṛama - mafaarim	meat grinder
xa!laaṭ - aat	mixer, blender
fuṛn - afṛaan	oven
maṣfa - maṣaafi	strainer
maṣfit ṣaay	tea strainer
abriiʔ - abariiʔ	pitcher
dooraʔ - dawaariiʔ	pitcher
ṭabaʔ - aṭbaaʔ	plate
ṣaḥn - ṣuḥuun	plate
ṣooka - ṣuwak	fork (eating)
maṣlaʔa - maṣaaliʔ	spoon
sikkiina - sakakiin	knife
ṣulṭaniyya - ṣalaṭiin	bowl
fuuṭa - fuwaṭ	napkin
maṣlaʔit ṣaay	teaspoon
maṣlaʔit ṣuṛba	soup spoon
(ṣuṛba "soup")	

List #11 Languages /illuyaat/

illuyaat	languages
luya -aat	language
ṣaṛabi	Arabic
ingiliizi	English

faṛansaawi	French
almaani	German
aspaani	Spanish
iṭaali	Italian
talyaani	Italian
igriigi	Greek
yunaani	Greek
armalli	Armenian
ruusi	Russian
hindi	Indian
ṣiini	Chinese
yabaani	Japanese
kuuri	Korean
hiroyliifi	Hieroglyphic
latiini	Latin
ʔibṭi (Q)	Coptic
barbari	Berber
ṣibri	Hebrew
illuṣa lṣaṛabiyya	the Arabic language
illuṣa lfaṛansaawiyya	the French language
ilṣaṛabi	the Arabic language
ilfaṛansaawi	(the) French (language)
lahga - aat	dialect
ṣammi	dialectal
ilmaṣri	Egyptian (Arabic)
illahga lmaṣriyya	the Egyptian dialect
ilṣaṛabi lmaṣri	Egyptian Arabic
ilfuṣḥa	Literary Arabic
ilṣammiyya	colloquial (Arabic)

List #12 Exclamations and Oaths /ittaṣaggub wilḥilfaan/

subḥaan a!laah	How wonderful, praise be to God!
a!ṭah	Well!
ya salaam	Fancy that!; My!; Wow!
a!laah	How sweet!; Bravo!
amma yariiba	Strange!
ṣee? yariib	Strange!

amma ṣagiiba	Strange!
šee? ṣagiib	What a strange thing!
ya salaam ṣala kida	How strange! How fancy! How beautiful!
ya salaam ṣala dammak	How silly of you! Shame on you!
ya ḥawl illaah	What a loss!
la ḥawla wala quwwata illa billaah	What a loss! How helpless man is!
ṣaal	excellent!
mudhiš	excellent!
bravo	bravo!
ṣažiim	excellent!
wa!laahi	By God! Indeed! Really!
wiḥyaat ṛabbina	By God! (I swear ...)
winnabi	By God! By the Prophet! (I swear ...)
winnabi ?	Honestly?
istaṣgib	to be amazed
istayṛab	to be amazed
ḥilif (i)	to swear
ixx ~ ixš	How disgusting!
ixš ṣaleek	Shame on you! (ms)

List #13 Weather /ilgaww/

gaww	weather
ṭaʔš	weather
iṛṛabiif	spring (season)
iššeef	summer
ilxariif	autumn
iššita (m,f)	winter
bard	cold (n)
ḥaṛṛ	hot, heat
dafa (m)	warmth
ṣaḥḥ	heat, hot
hawa (m)	air
ṛuṭuuba	humidity
ṛiṭib	humid

talḡ	snow, ice
riih (m,f)	wind
bard moot	very cold, ice cold
iddunya bard ?awi	it (the world) is very cold
bard ?awi	very cold
nisiim ~ nis̥ma	breeze
maṭar	rain
baṭṭrad	to become cold
ḥarṭar	to become hot
maṭṭar	to rain
iddunya bitmaṭṭar	it (the world) is raining

List #14 Nature /iṭṭabilṭa/

aṭṭ (f)	land
sama	sky
baḥr - buḥuur	sea
naḥr - anḥaar	river
muḥiiṭ - aat	ocean
buḥayra - aat	lake
ṣaaṭi? - ṣawaṭi?	shore
plaaṣ - aat	beach
gabal - gibaal	mountain
tall - tilaal	hill
šams (f)	sun
?amar (Q)	moon
nigma - niguum	star
nabaat - aat	plant
zarṣ	plants
warda - ward	flower
warda baladi	rose
šagara - šagar	tree
ḥašiiš	grass
maṭar	rain
mayya (ṁayya)	water

List #15 Animals, birds, and insects /ilḥayawanaat wiṭṭuyuur wilḥaṣaraat/

kalb - kilaab	dog
ʔuṭṭa - ʔuṭaṭ (Q)	cat
ḥumaar - ḥimiir	donkey
baʔara - baʔar	cow
faras	horse
ḥuṣaan - ḥiṣina	horse
ṭoor - tiraan	ox
ʕigl - ʕiguul	calf
gaḥṣ - guḥuṣa	ass
gamal - gimaal	camel
gamuusa - gamuus	water buffalo
xarʔuuf - xirfaan	lamb
miṣza - miṣiiz	goat
ḥalluuf - ḥalaliif	pig
xanziir - xanaziir	pig
ḥayawaan - aat	animal
bihiima - bahaayim	beast of burden
waḥṣ - wuḥuuṣ	wild animal
asad - isuda ~ usuda	lion
nimr - nimuṣa	tiger
taṣlab - taṣaalib	fox
fiil - fiyala	elephant
diib - diyaab	wolf
ṭeer - ṭuyuur	bird
ṣaṣfuura - ṣaṣafiir	sparrow
ḥamaama - ḥamaam	pigeon
farxa - firaax	chicken
diik - diyuuk	rooster
diik ruumi	turkey
yuṣaab - yirbaan	crow
ḥiddaaya - aat	kite (bird)
samaka - samak	fish
dibbaana - dibbaan	fly
namuusa - namuus	mosquito
namla - naml	ant
qabbuur - qababiir	wasp

List #16 Countries and Cities (All names of countries and cities in

EA are f - any word not marked (m) in this list is (f))

afriqya	Africa
amerika	America
asya	Asia
usturālya	Australia
uruppa	Europe
amerika ššamaliyya	North America
amerika lganubiyya	South America
kanada	Canada
ilšaalam ilšaṛabi (m)	The Arab World
iššar? (m)	The East
ilṡarḅ (m)	The West
iššar? ilʔawṣaṭ (m)	The Middle East
maṣr	Egypt; Cairo
ilqaahiṣa ~ maṣr	Cairo
lubnaan	Lebanon
bayruut	Beirut
surya	Syria
dimaš?	Damascus
ilʔuds	Jerusalem
filistīin	Palestine
ilʔurdun	Jordan
šammaan	Amman
libya	Libya
ṭarāblus	Tripoli
ilmayrib	Morocco
irṛabaaṭ	Rabat
ilgazaayir	Algeria; Algiers
tuunis	Tunisia; Tunis
ilširaa?	Iraq
baydaad	Baghdad
issuṣudiyya	Saudi Arabia
irṛiyaad	Riyadh
ingiltira	England

Generated on 2024-12-09 20:51 GMT / https://hdl.handle.net/2027/mdp.39015031297883
Open Access / http://www.hathitrust.org/access_use#oa

lanḡan	London
faṛansa	France
pariis	Paris
ilyunaan	Greece
atiina	Athens
iṭaḷya	Italy
ṛooma	Rome
aspanya	Spain
madriid	Madrid
israʔiil	Israel
tall abiib	Tel Aviv
rusya	Russia
mosko	Moscow
iṣṣiin	China
ilyabaan	Japan
ilhind	India
turkiya	Turkey
iṛaan	Iran

#16.A Cities, Towns, and Regions of Egypt

ṣaaṣima - ṣawaasim	Capital (of a country)
balad - bilaad	city, town
qaṛya - quṛa	village
miina - mawaani	port
ḥayy - aḥyaaʔ (m)	quarter, section of town
wagh baḥri (m)	Lower Egypt
wagh ʔibli ~ iṣṣiṣiid (m)	Upper Egypt
iddilta	The Delta
buuṛ saṣiid	Port Said
iskindiriyya	Alexandria
ilgiiza	Giza
issiwees	Suez
luʔṣuṛ	Luxor
aṣwaan	Aswan
issadd ilṣaali (m)	The High Dam
qanaat issiwees	The Suez Canal

List #17 Personal Characteristics /iṣṣafaat iṣṣaxṣiyya/

ṣifa - aat	characteristic
ṣaxṣ - aṣṣaxṣ	person
ṣaaʔil - iin	wise, refined person
magnuun - maganiin	crazy
mabṣuuṭ - iin	happy
faṣṣḥaan - iin	happy
zaṣṣlaan - iin	unhappy, sad; angry
middaayiʔ - iin	bothered, depressed
haʔdi-hadyiin	calm, quiet
xaayif - iin	scared, afraid
muhmil - iin	careless
kaṣṣlaan - iin	lazy
ṣaṣṣabi - yyiin	nervous
ʔaṣṣfaan - iin (Q)	disgusted
mundahiṣ - iin	surprised
ṣayṣṣaan ~ ṣayṣṣaṣ - iin	jealous
anaani - yyiin	selfish
saxiif - suṣṣafa	silly
ṣaṣṣiif - ṣuṣṣafa	nice
ṣaxṣ duṣṣri	a proper person
ṣaxṣ niṣṣiif	a clean person; an upright person
ṣaaṣṣifi - yyiin	emotional, romantic
ḥaṣṣiis - ḥuṣṣaṣa	prudent
gaṣṣaan - guṣṣana	coward
ṣuṣṣaaṣ - ṣuṣṣṣaan	brave
baṣṣiil - buṣṣala	miserly
baaʔis - buʔaṣṣa	miserable
kaṣṣiim - kuṣṣama	hospitable, generous
ṣaaṣṣir - ṣuṣṣṣaaṣ ~ ṣaṣṣriin	clever
xaayib - iin	good for nothing; ne'er do well
muʔaddab - iin	polite, cultured, cultivated
ʔaliil ilʔadab - ʔulalaat	impolite, ill-bred
ilʔadab (Q)	

ṭabīlī - yyīn	natural
mutaṣṣaaʔim - iin	pessimistic
mutafaaʔil - iin	optimistic
kazzaab ~ kaddaab - iin	liar
ṣaadiʔ - iin	truthful

List #18 Grammatical Terms /muṣṭalaḥaat qawaaʔid/

muṣṭalaḥ - aat	term, idiom
iṣṭilaaḥ -aat	term, idiom
qawaaʔid	grammar
gumla - gumal	sentence
ṣibaaʔa - aat	phrase; expression
kilma - kalimaat	word
ism - asmaaʔ	noun
fiʔl - afʕaal	verb
ṣifa - aat	adjective
ḡamiir - ḡamaayir	pronoun
ḥarf ḡarṛ - ḥurruuf ḡarṛ	preposition
ṛaabiṭ - ṛawaabiṭ	conjunction
mufrad	singular
ḡamʕ	plural
muzakkar	masculine
muʔannas	feminine

List #19 Women's Clothes /malaabīs issayyidaat/

bluuza - aat	blouse
gazma bkaʕb	high heel shoes
ṣandal - ṣanaadil	sandals
ṣibṣib - ṣabaaṣib	slippers
xaatim - xawaatim	ring
xaatim dahab	gold ring
(/dahab/ 'gold'; /faḡḡa / 'silver'; /ḥadiid / 'iron'; /niḥaas aṣṣar / 'brass'; /niḥaas aḥmar / 'copper'; / xaṣab/ 'wood')	

ħala? - ħil?aan	earring
iſwira - aſaawir	bracelet
baŋtaloŋ - aat	slacks, pants
buut	boots
iſarġ - aat	scarf
Žiip(f) -aat~gunilla -aat	skirt
?amiis noom (Q)	night gown
biŽaama - aat	pajama
roob - arwaab	robe
baḷtu farw	fur coat
fustaan ħariir	silk dress
(/ħariir / 'silk', / ?uṭn/Q 'cotton', / ſuuf/ 'wool'; /ʔaṭiifa/ (Q) 'velvet')	
mugawħarġaat	jewelry
ſarġaab naylon	nylon stockings
budra	face powder (make up)
ruuŷ	lipstick
aħmarġ ſafaayif	lipstick
sabyit ſarġ	hair color (dye)
ſampuu	shampoo
parfaan	perfume
riiħa -raawaayih	perfume, scent, fragrance
ikladoor	nail polish
muḷ?aaṭ -maḷa?iit	tweezer

List #20 Men's Clothes /malaabis irrigaal/

ſarġaab - aat	socks
ſibſib - ſabaaſib	slippers
gazma - gizam	shoes
?amiis - ?umſaan (Q)	shirt
Žakitta - aat	jacket
baḷtu - baḷaaṭi	coat
buṛneeṭa - baṛaniit	hat
gawanti - gawantiyyaat	gloves

mandiil - manadiil	handkerchief
puloovaṣ - aat	pullover
malaabis daaxiliyya	underwear
kaṣavatta - aat	neck tie
ḥizaam - ḥizima	belt
šamsiyya - šamaasi	umbrella
banṭaloon - aat	trousers
maṇanit ḥilaaʔa	safety razor
fuṣša - furaš	brush
mišṭ - amšaaṭ	comb
fuṣšit ḥilaaʔa	shaving brush
muus ḥilaaʔa - amwaas ḥilaaʔa	razor blade
kulonya	eau-de-cologne
maṣguun ḥilaaʔa	shaving cream
maṣguun sinaan	tooth paste
fuṣšit sinaan	tooth brush

*** **

LEXICON
EGYPTIAN ARABIC - ENGLISH

The alphabetical order in which the Arabic words appear is as follows:

? a b d ḍ f g h ḥ i k l ḷ m n o p
q r ṛ s ṣ š t ṭ u w x y z ẓ Ẓ ʿ ʻ

Words in Egyptian Arabic never begin with a vowel, whether short or long, but rather with /ʔV/. For this reason, /ana/ = /ʔana/ 'I;' /inta/ = /ʔinta/ 'you (ms);' /umm/ = /ʔumm/ 'mother;' /eeh/ = /ʔeeh/ 'what?' and /ooḍa/ = /ʔooḍa/ 'room' are listed in this lexicon under their initial vowels /a, i, u, e, o/ respectively, and without the initial glottal stop, as follows: /ana/, /inta/, /umm/, /eeh/, and /ooḍa/. However, a word such as /ʔahwa/ 'coffee,' in which the initial glottal stop corresponds to Modern Literary Arabic /qāf/ (ق) /q/, is also listed in the lexicon under its initial vowel preceded by the glottal stop. Thus /ʔahwa/ is listed under 'a.'

The citation for this particular word is:

ʔahwa (Q) coffee

Note that (Q) refers to the fact that /ʔ/ of /ʔahwa/ corresponds to Modern Literary Arabic /q/. The overmarking of such items with the additional (Q) next to the citation serves, to remind the student that /ʔ/ of /ʔahwa/ does not elide.

Compare the listings

ʔalam (Q)	pen	
		listed under 'a'
alam	pain	
ʔism (Q)	section	
		listed under 'i'
ism	name	

In most cases, nouns appear with the singular form given

first; a comma is followed by the feminine form; a dash by the plural (and in some cases by the dual). The entry /fallaaḥ ,a -iin ,aat/ 'farmer,' for example, denotes the ms, fs, mp and fp forms, respectively.

Gender indicators (m) (f) are not entered for those nouns in which the sex of the referent clearly indicates the grammatical gender; neither are they entered for nouns or adjectives which are grammatically identifiable (e.g. /ṭaaliba/ 'student,' in which /-a/ is the marker of [fs] noun, and /ṭaalib/ 'student,' in which the absence of /-a/ here indicates [ms] noun). Gender indicators, however, are entered next to items such as /arḍ/ (f) 'land' and /mabna/ (m) 'building,' since their endings do not follow the rules.

Collective nouns are given in the following order: collective ,unit noun - count noun; e.g. /burtu?aan ,a -aat/ (= oranges ,an orange -oranges).

All pertinent phonological rules must be applied; for example, /misaafir ,a -iin/ 'traveling' = /misaafir ,misafra -misafriin/. Note the shortening of long vowels and elision of unstressed /i/.

Long and short forms of the numerals (3-10) are listed as follows: long form ~ short form; e.g. talaata ~ talat.

The following abbreviations are used in the lexicon and throughout the study:

adj.	adjective
adv.	adverb
AP	active participle
art.	article
br	brother, brother's
C	consonant
Coll	collective noun
comp	comparative
cond	condition, conditional
conj.	conjunction
CS	construct state of the noun
d	dual
d.	direct
da	daughter
def.	definite
dem	demonstrative

dim	diminutive
EA	Egyptian Arabic
f	feminine
fa	father, father's
fp	feminine plural
fs	feminine singular
gr	grammatical term
imperf.	imperfect
indef	indefinite
intr.	intransitive (verb)
inv.	invariable
lit	literally
m	masculine
mo	mother, mother's
mp	masculine plural
ms	masculine singular
n	noun
neg.	negative
num.	numeral
obj.	object
p	plural
part.	particle
perf.	perfect
PP	passive participle
prep.	preposition
pron.	pronominal
s	singular
S	student
si	sister, sister's
sing.	singular
so	son
s.o	someone
s.p	sound plural
s.th	something
super	superlative
T	teacher
tr.	transitive verb
v	verb
V	vowel
VN	verbal noun
~	precedes a variant form
;	precedes an equivalent or additional form or gloss
(Q)	shows that /?/ = Literary Arabic qaf (ق) ; <u>i.e.</u> does not elide (initially)
,	followed by feminine form
-	followed by plural form, or, in certain cases, by the dual (d).

LEXICON

Arabic - English

a	
aadi here is/are (invariable)	ahl family, people (of)
?aaḍa (Q) to sue s.o	aho here is (ms)
?aaḍi (Q) -?uḍaah judge	ahum here are
?aal (u) (Q) to say, tell	?ahwa (Q) coffee; coffee shop
?aal eeh (Q) what did he say?	?ahwagi -yya (Q) waiter in a coffee shop
?aam (u) (Q) to wake up, get up	aḥibb . . .moot I adore (s.o, s.th)
?aas (i) (Q) to measure	aḥla sweeter, prettier; sweetest
aaya -aat verse from the Bible or Koran	aḥmar ,ḥamra -ḥumr red
?aaḥid ,a -iin (Q) continue to; sitting; continuing (participle)	aḥmar ṣafaayif lipstick
abadan at all; ever ; not at all, never	aḥrag to put on the spot, embarrass
abaḥuura -aat lamp; lampshade	aḥsan lest, for fear that
abb -ahaat father	aḥyaa? biology
?abl (Q) before (in time or place)	akbar bigger; biggest
?abl ma (Q) before (conj.)	akl food
abrii? - abarii? pitcher	akram to be hospitable to
abrii? ṣaay - abarii? ṣaay teapot	aktaṣ more; most
abriil April	aktaṣ biktiir much more
abu lhool the Sphinx	?alam -?ilaam (Q) pencil, pen
abuuya my father	?alaḥ (a) (Q) to undress, to take off
abyaḍ ,beeḍa -biḍ white	?alb -?uluub (Q) heart
adab - adaab literature, (p)=li- teratures; liberal arts;(s)=po- liteness, manners	alf - alaaf thousand
?adam (Q) foot	alf wtusʿumiyya talaata wsabʿiin one thousand nine hundred and seventy-three (1973)
adawaat (p) articles=tools	?aliil ilʿadab (Q) -?ulalaat ilʿadab impolite
?add (Q) like, e.g. in size or amount	?all (i) (Q) to decrease, diminish
?add eeh (Q) how long? how many? how much? how big?	allif to compose
?addim (Q) to offer	?allil (Q) to hold down, minimize
?adiim ,a -?udaam (Q) old (things)	almaani ,yya -almaan German
?aḍa (i) (Q) to finish	alwaan colors
afriqya Africa	alṣaab riyaḍiyya physical education
aḥraṅgi foreign	aḷḷaah God; Good Lord! ;How sweet!
agaaza -aat holiday, vacation	aḷḷaah yixalliik please (to ms) [lit. 'may God save you' (ms)]
agadd newer	aḷḷaah yixziik shame on you !
aggar to rent	aḷḷah well!
agmal prettier	amal - amaal hope
agzaḡi -yya pharmacist	
ahamm more important	
ahē here is (fs)	

?amar (Q) moon
 amerika America
 amerika lganubiyya South
 America
 amerika şşamaliyya North
 America
 ?amh (Q) wheat
 ?amiş -?umşaan (Q) shirt
 amma as for; but; when
 amma şaqiiba strange!
 amma şariiba strange!
 amrikaani ,yya -amrikaan
 American
 amuut fi . . . I adore (s.o, s.th)
 ana I (m,f)
 ana maali ~ wana maali why
 should I care?
 anaani ,yya -yyiin selfish
 anhi ~ ?anhu -?anhum which
 one?
 anhu ~ ?anhi -?anhum which
 one?
 antireeh -aat foyer, family room
 arbişiin forty
 armalli ,yya - arman Armenian
 ?ara (a) (Q) to read
 arbaş tixmaas 4/5
 arbaşa four
 arbaşa wxamsiin fifty-four
 arbaşa wşişriin ?iřaāt fully
 or totally (satisfied)
 arbaştaaşar fourteen
 arđ (f) land
 ?arfaan ,a -iin (Q) disgusted
 ?arñabiit (Q) cauliflower
 ?amiş noom (Q) -?umşaan noom
 nightgown
 ?arřa (Q) to cause to read
 asaar monuments
 asad - isuda ~ usuda lion
 aslam to become a Moslem
 aspaani ,yya - aspaan Spanish,
 Spaniard
 aspanya Spain
 asya Asia
 ?aşad (u) (Q) to intend, mean
 ?aşđ ~ ?aşđ (Q) it's intended,
 it's meant, intention
 aşfar ,şafra -şufř yellow
 aşıil ,a -uşala of excellent
 origin
 aşı -uşuul origin (s="principle")
 aşılaş , şalfa - şulř bald
 aşwaan Aswan
 aşraf to supervise
 atiina Athens
 ?aşıifa (Q) velvet
 ?atř -?uřuřaat (Q) train

ařraş , řarša -řurş deaf
 ařwal taller; tallest
 aw or
 ?awi (Q) very
 awsaş wider; widest
 awwalaani ,yya -yiin first
 awwil , uula - awaařil first
 awwil imbaariş the day before
 yesterday
 awwil ma as soon as
 ?awwim (Q) to cause to get up
 axđar ,xađra -xuđř green
 axiir ,a last; latest
 axlaa? (p) a person's
 general (traits of) charac-
 ter
 axraani ,yya -yyiin last;
 latest
 axu ssitt bitařti my wife's
 brother
 axuuya my brother
 axx - ixwaat brother
 aywa yes
 ayy which? any (one, thing)
 azra? ,zarřa -zurř blue
 ?azđ ~ ?aşđ (Q) intentions
 azhar to show, make visible
 ?ařad (u) (Q) to sit down,
 stay
 ařla higher; highest
 ařwar řoora -řuur one-eyed
 ayuřtuř August

b

bařřaal -iin grocer
 bařa (particle) then, well! ;
 so!
 bařa (a) to remain
 bařa (i) to keep
 baaba daddy
 baaba w maama dad and mom
 baaři -bařiin the rest,
 others
 baařiis , a -buřasa miserable
 baaku -waat a packet
 baan (a) to appear
 baarik to bless
 bařara -bařar cow
 baat (a) to spend the
 night
 baaf (i) to sell
 bařduunis parsley
 badla -bidal suit (of clothes)
 badri early

baḥr -buḥuur sea
 baḥs - abḥaas research
 bakaloryoos -aat Bachelor of
 Science, B.S.
 baʔlaawa sweet made of puff pas-
 try with syrup and pista-
 chios or walnuts
 balaas don't worry; never mind;
 nothing; forget it!
 balad (f) -bilaad city, town
 balaḥ ,a -aat dates (fruit)
 baleeh ballet
 baḷṭu -baḷaati coat
 baḷṭu faṛw fur coat
 banya okra
 bana (i) to build
 banafsigi purple
 banba pink
 baṇṭaloon -aat trousers, slacks,
 pants
 barbari Berber
 bard cold (n)
 bard ʔawi very cold
 bard moot very cold
 bardaan ,a -iin cold (adj)
 baṛḍu also
 baṛniṭa ~ buṛneeṭa -baṛaniṭ
 hat
 baṛra outside (preposition)
 (adverb)
 baṛrad to become cold
 basbuusa Egyptian semolina cake
 basket basketball
 baskoota -baskoot cookie
 bass but; just; only; enough
 baṣaḷ ,a -aat onions
 baṣṣ (u) to look
 baṭaatiṣ ,aaya -aat potatoes
 baṭn (f) stomach
 baṭṭaniyya -aat blanket
 baṭṭariyya -aat flashlight
 battery
 baṭṭiix ,a -aat watermelon
 baxiil ,a -buxala miser
 baxt luck
 bayruut Beirut
 bayyaaṣ ,a -iin vendor
 baṣat (a) to send
 baṣd after (in time or order)
 baṣd bukra the day after
 tomorrow
 baṣd idḍuḥr (in) the afternoon
 baṣd ma after (conj)
 baṣd ṣwayya after a while
 baṣdeen then, after that
 baṣḍ some
 baṣḍukum some of you
 baydaad Baghdad
 beeḍ ,a -aat eggs
 been between; among

beet -buyuut house
 beeḥ beige
 bi ~ b with, to, by
 biʔaala groceries
 bidd + pron. suff. (auxil-
 iary) would like to,
 want
 biddi I would like to
 bidingaan ,a -aat eggplant
 biduun without
 biduun ma without
 bihiima -bahaayim beast of
 burden
 bikaam how much?
 bikull suṛuur with great
 pleasure
 bilʔaṭr by train
 bilʔaxaṣṣ especially
 bilhana wiṣṣifa Hope you
 will enjoy it; May it do
 you much good and give you
 the best of health (food, drink)
 bilʔiḍaafa l- in addition to
 billeel at night
 bilmarkib by boat
 bilmunasbadi on this occasion;
 by the way
 bilmutusikl by motorcycle
 bilʔutubiis by bus
 bilyoon one billion
 bilʔagala by bicycle
 bilʔarabiyya by car
 binnisba l- in relation to
 bint -banaat girl, daughter
 bint xaali -banaat xaali my
 cousin (mo br da)
 bint xalti -banaat xalti my
 cousin (mo si da)
 bint ʔammi -banaat ʔammi my
 cousin (fr br da)
 bint ʔammit waldi my second
 cousin (da of my fa's pater-
 nal aunt)
 birnaamig -baṛaamig program
 biṛṛaym min in spite of
 bishuula easily
 bisilla ,aya -aat green peas
 biskilitta -at bicycle
 bisurṣa quickly
 biṣṣuuba with difficulty
 biṣweeṣ slowly
 bitaaṣ ,a -bituuṣ thing,
 whatchamacallit, thinga-
 majig; of, belonging to
 bitawassuṣ detailed, in more
 detail
 biṭṭayaara by airplane
 biṣṣabṭ precisely

bižaama -aat pajama
 biʔid (i) to go far away, stay
 away
 biʔiid far
 bluuzaa -aat a blouse
 bravo bravo!
 buʔʔ mouth
 budra powder, face powder
 bufeeh -aat buffet
 buhayra -aat lake
 bukra tomorrow
 bukra baʔd idduhr tomorrow
 afternoon
 bukra ssubh tomorrow morning
 bunduʔ, a -aat hazel nuts
 bunn coffee beans or ground
 coffee
 bunni brown
 burtuʔaan, a -aat oranges
 burtuʔani orange color
 burneeta -baraniit hat
 bušta mail
 buštagi mailman
 butagaaz -aat gas range
 buur saʔiid Port Said
 buut boots

d

da (m) ,di -dool this; that
 daʔʔ(u) to knock; ring
 daawa to remedy
 daaxil having entered
 (participle)
 dabaʔ (a) to slaughter
 dafa (m) warmth
 dafaʔ (a) to pay; to push
 daffa to make warm
 dahab gold
 dahya -dawaahi calamity
 dall (u) ʔala indicate, show
 damm blood
 dammu xafiif he is very nice
 and very likeable, a jo-
 vial, light-hearted fellow
 daras (i) to study
 darris to teach
 dars -duruus a lesson
 daraga -aat grade
 dawwar to turn around; look
 for
 daxal (u) to enter
 dayman always
 dayyaʔ, a -iin narrow
 di -dool this, that (f)

dibbaana -dibban fly (insect)
 dibloom -aat diploma
 diib -diyaab ~ diyaba wolf
 diʔiiʔa -daʔaayiʔ minute
 diik -diyuuk rooster
 diik ruumi turkey
 diin - adyaan religion
 diini ,yya religious
 dikha ~ dukhum that one (dem.)
 dilwaʔt ~ dilwaʔti now
 dilwaʔt aho right now
 dilwaʔti bass just now,
 only now
 dimaʔʔ Damascus
 diraasa -at study
 diraaʔ -een (d) -aat
 arm
 dirs -duruus back tooth; molar
 disimbir December
 dool these; those (m,f)
 dukha ~ dikha -dukhum
 that one (dem.)
 dukhum those (dem.)
 dukkaan -dakakiin shop
 duktoor doctor
 duktoor -dakatra medical
 doctor
 duktoor amraaʔ nisa gyneco-
 logist
 duktoor asnaan dentist
 duktoor aʔfaaʔ pediatrician
 (m)
 duktoor baatini physician
 (internal medicine)
 duktoor beʔari veterinarian
 duktoor gild dermatologist
 duktoor ʔineen ophthalmologist
 duktoor ʔiʔaam osteopath
 duktoor ʔit aʔfaaʔ pediatrician (f)
 duktooraah -aat Ph.D.
 dulaab -dawaliib cupboard
 (wardrobe)
 durɣ - adraag drawer (of a desk,
 etc.)
 duxuul entering

q

qabbuur -qababiir wasp
 qahr - duhuur back (anatomy)
 qamiir - qamaayir pronoun; conscience
 qarab (a) to beat, hit
 qarɣ hitting
 qeef ,a -quyuuf guest
 difr -qawaafir nail (finger, toe)

ḍifīk (a) to laugh
 ḍifīk maḥa to kid s.o
 ḍifīk ḥala to laugh at; to
 trick
 ḍuḥr noon
 ḍuḥra co-wife
 ḍuu? light

e

eeh what?

f

fa- well then
 faad (i) to benefit s.o
 faaḍi ,faḍya -faḍyiin empty;
 free = (having nothing) to do
 faat (u) to pass
 faat (u) (ḥala) to drop in on
 faatiḥ light (e.g. color);
 opened
 faddaan -fadadiin acre
 faḍḍa to empty s.th
 faḍḍa silver
 faḍl - afḍaal merit
 faḡr dawn
 fahhim to cause to understand
 fakḥ -een (d) jaw
 fakha fruits
 fakka change (money)
 fakkar to think
 fallaaḥ ,a -iin,aat farmer,
 peasant
 falsafa philosophy
 fann art
 fannaan, a -iin, aat artist
 fanni ,yya artistic, vocational
 (education)
 far? -furuu? difference
 faraṣ (i) to furnish
 farxa -firaax chicken
 faḥansa France
 faḥansaawi ,yya -yyiin French,
 Frenchman
 faḥas -xeel horse
 faḥawla ,aya -aat straw-
 berries
 faḥd - afḥaad individual
 faḥaan ,a -iin happy
 faḥoon ~ faḥaḥoon -faḥaḥna
 Pharaoh
 fassaḥ to explain

faṣl -fuṣuul class(room);
 season
 faṣulya ,aya -aat greenbeans
 faṣṣ bragging
 faṣṣa a brag
 faṣṣaar ,a -iin braggart
 fataḥ (a) to open (s.th)
 fattaaḥa -aat opener
 faxd -fixaad thigh
 faḥḥuḥra -fawaziir riddle
 fi ~ f in
 fi nuṣṣ illeel at midnight
 fibraayir February
 fiḍl (a) to be empty; to be free
 fiḍil (a) to remain; to
 keep (doing . . .)
 figl ,a -aat radishes
 fihim (a) to understand
 fii there is/are
 fiih there is/are
 fiil -fiyala elephant
 fikra - afkaaḥ idea
 filfil axḍar green peppers
 filfil iswid black pepper
 filfila xaḍra a green pepper
 filistiin Palestine
 film - aflaam film; movie
 filmiyya percent (%)
 finafis ilwaḥt at the same
 time
 fingaāl ~ fingaān -fanagiil
 ~ fanagiin cup
 firaax chickens
 fiḥl - afḥaal verb
 feen where?
 foo? on, over, above
 fukaaha humor
 fumm mouth
 furṣa -furaṣ brush
 furṣit ḥilaaḥa shaving brush
 furṣit sinaan toothbrush
 fuḥn - afḥaan oven
 furṣa -fuḥaṣ occasion;
 opportunity
 fustaan -fasatiin a dress
 fustaan ḥariir silk
 futbool football
 fuul midammis fava beans
 fuuṭa -fuwaṭ towel, napkin

g

gaab (i) to bring
 gaamiṣ -gawaamiṣ mosque
 gaamiṣi ,yya -yyiin university
 (adj.)

gaar ,a -giraan neighbor
 gaawib to answer
 gaayiz it is possible
 gabaan ,a -gubana coward
 gabal -gibaal mountain
 gabr algebra
 gah ~ gih to come
 gaḥṣ -guḥuṣa ass
 gamaal beauty
 gamal -gimaal camel
 gamaʔ (a) to collect, add
 gamb ~ ganb beside
 gamiil ,a -gumaal pretty,
 beautiful
 gamiiʔ all
 gamuusa -gamuus water buffalo
 gamʔ plural
 gamʔa -aat ~ gamiʔaat uni-
 versity
 ganb ~ gamb near by, beside
 ganna paradise
 ganuub south
 gariida -garaayid newspaper
 gara (a) to happen
 garaaž -aat garage
 garas -giriisa bell
 garṣaaḥ ,a -iin surgeon
 garsoon ,a -aat waiter
 gatooh tarts
 gawaab letter; answer
 gawahirgi -yya jeweler
 gawanti -yyaat gloves
 gaww weather
 gayy ~ gaay coming
 gazar ,a -aat carrots
 gazma -gizam shoe
 gazma bkaʔb high heel shoes
 gazzaar -iin butcher
 gaʔaan ,a -iin hungry
 gibna cheese
 gidd -giduud grandfather
 gidda -aat grandmother
 gidiid ,a -gudaad new
 gifn -gufuun eyelid
 gihiz (a) to be ready
 gild -guluud leather
 ginaaḥ -giniḥa wing
 gineeh -aat a pound note
 (100 piasters)
 giri (i) to run
 gism - agsaam body
 gooz a couple, pair (also
 husband)
 gooz - agwaaz husband
 gooz umm stepfather
 gooz ukti my sister's husband

gozha her husband
 guḥa Goha, the hero of many
 short stories and anecdotes in
 Middle Eastern literature
 gumhuriyya -at republic
 gumla -gumal sentence
 gurnaal -garanill
 guwwa inside (preposition)
 (adverb)
 guṣraan -gaṣariin scarab
 guṣrafya geography

h

haadi ,a -hadyiin calm
 haakaza thus
 haala Hala (girl's name)
 haan (i) to mistreat
 haani Hani (a boy's name)
 haat give me!
 haayil ,a -iin excellent, superb
 hal (question introducer)
 hamm (i) to concern; interest
 handasa geometry, engineer-
 ing
 haṣam - aḥramaat pyramid
 hawa (m) air
 hiduum ~ huduum (p) clothes
 hina here
 hinaak there
 hindi -hinuud Indian
 hiroyliifi Hyroglyphic
 hiwaaya -aat hobby
 hiyya she
 huduum ~ hiduum (p) clothes
 humma they (m,f)
 huwwa he

ḥ

ḥa?? -ḥuʔuuʔ right (as in
 the phrase "to stand up for
 one's rights")
 ḥaaḍir sure! (I'll do it); okay
 ḥaaga -aat thing
 ḥaaga aaxir gamaal excellent
 ḥaaga aaxir ḥalaawa excel-
 lent
 ḥaagib -ḥawaagib eyebrow
 ḥaama to defend s.o., s.th
 ḥaawil to try
 ḥabb (i) to like; love

ʕabiib ,a -ʕabaayib dear person,
 beloved one, lover
 ʕabiibi my darling
 ʕadd someone
 ʕadiid iron (metal)
 ʕadiis ,a modern
 ʕaḏaana kindergarten, nursery
 ʕaḏaara -aat civilization,
 culture
 ʕaddar to prepare
 ʕadritak you (ms) (formal or
 polite form)
 ʕadritik you (fs) (formal/polite)
 ʕafla - ʕafalaat party (fun)
 ʕagar stone
 ʕagara -ʕigaara a stone
 ʕagg (i) to make the pilgri-
 mage to Mecca
 ʕaka (i) to tell a story
 ʕala? -ʕilʔaan earring
 ʕalaʔa -at serial (T.V.)
 ʕalaal legal (religious term)
 ʕall (i) to solve
 ʕalla to have dessert
 ʕalla -ʕilal cooking pot
 ʕalla pristo pressure cooker
 ʕalluuf -ʕalaliif pig
 ʕama wife's fa or mo (usually
 with pron. suffix)
 ʕama (i) to defend
 ʕamaama -ʕamaam pigeon
 ʕamaati my wife's mo
 ʕamaaya my wife's fa
 ʕamdilla ʔala salamtak thank
 God for your safe return (to
 ms)
 ʕammaam -aat bathroom
 ʕanak mouth
 ʕariimi pertaining to women (as
 in "women's clothes")
 ʕariir silk
 ʕaraam forbidden (religious term)
 ʕaraami ,yya -iin~ ʕaramiyya thief
 ʕarf garʔ -ʕuʔuuf garʔ preposi-
 tion
 ʕariis -ʕuʔaʔa prudent
 ʕarʔ hot, heat
 ʕarʔaan ,a -iin hot (adj)
 ʕarʔar to become hot
 ʕasab according to
 ʕasab (i) to count
 ʕass (i) to feel
 ʕaʕal (a) to happen, occur
 ʕaʕa (i) to stuff (cooking, e.g.,
 stuffed cabbage)
 ʕaʕiis grass (plant)
 ʕatta in even if

ʕatta iza even if
 ʕatta law even if
 ʕaʔʔ (u) to put s.th
 ʕawaali approximately
 ʕawwaa? ~ ʕawwa Eve
 ʕayaah (f) life
 ʕayawaan -aat animal (s also
 = "zoology")
 ʕayy - ahyaa? quarter,
 section of a town
 ʕiddaaya -aat kite (bird)
 ʕidaaʕar eleven
 ʕifiʔ (a) to memorize
 ʕigg pilgrimage
 ʕigga -ʕigag excuse
 ʕiila -ʕiyal trick
 ʕikaaya -aat story
 ʕikma -ʕikam word of wisdom
 ʕilif (i) to swear
 ʕilm patience
 ʕilm - aʕlaam dream
 ʕilw sweet; pretty; nice
 ʕisaab arithmetic; account,
 calculation
 ʕisaab musallasaat trigono-
 metry
 ʕiʕʕa -ʕiʕaʕ class (session)
 ʕitta -ʕitat piece, part
 ʕizaam -ʕizima belt
 ʕooʕ courtyard
 ʕubb love
 ʕukuuma government
 ʕumaar -ʕimiir donkey
 ʕuʕaan ~ ʕiʕina horse

i

ʔibil (a) (Q) to accept
 ibliis -abalsa Satan, devil
 ibn - abnaa? ~ awlaad son
 ibn xaali -wilaad xaali my
 cousin (mo br so)
 ibn xaalit saʕbi my friend's
 cousin (mo si so)
 ibn xalti -wilaad xalti my
 cousin (mo si so)
 ibn ʕamm -wilaad ʕamm cousin
 (fa br so)
 ibn ʕamm -wilaad ʕammi my
 cousin (fa br so)
 ibn ʕammi -wilaad ʕammiti
 my cousin (fa si so)
 ibtada to begin
 ʔibʔi (Q) Coptic

?ibtī (Q) ,yya - a?baat Copt
 ibtidaa?i ,yya primary, elemen-
 tary; beginning
 idda (i) to give, hand over
 iddaawa (itdaawa) to be cured
 iddaffa (itdaffa) to warm
 oneself
 iddalla? (itdalla?) to act
 spoiled
 iddilta The Delta
 iddunya the world
 iddunya bard ?awi it (the
 world) is very cold
 iddunya bitmaṭṭar it (the
 world) is raining
 iddunya wmafiha that is all
 one cares about in this world;
 that is enough for me
 ?idir (a) (Q) to be able
 ?idra - ?idar (Q) clay pot
 idyallib (ityallib) to find
 great difficulty
 idḍamman (itḍamman) to include
 idḍaarib (itḍaarib) to fight
 idḍuhr (at) noon
 idṭarṭ (itṭarṭ) to be forced
 to
 iftakar to think, to suppose,
 to remember
 igbaari ,yya obligatory
 iggannin (itgannin) to go
 crazy
 igriigi ,yya - igriig Greek
 iḥmarṭ to become red
 iḥna we (m,f)
 iḥtafal to celebrate
 iḥtarām to respect
 iid (f) -een (d;p) hand
 ikkallim (itkallim) to speak
 ikladoor nail polish
 il- the
 il?aaxir ~ fil?aaxir finally
 ilbalad the downtown area
 ilbuṣṭa the post office
 ilfaḡr (at) dawn
 ilfuṣṣa Classical Arabic
 ilgamiif everyone
 ilganna paradise
 ilgazaayir Algeria, Algiers
 ilgiiza Giza (city)
 ilhandasa engineering
 ilhind India
 ilḥamd lillaah praise be to God
 il?ingiil the Bible
 ilkitaab ilmu?addas the Holy Bible
 illa except (prep.)
 illa iza unless

illa law unless
 illahga lmaṣriyya the
 Egyptian dialect
 illi who, that, which
 illi (cause) because, that
 illuya lfaṛansawiyya French
 language
 illuya lṣaṛabiyya Arabic
 language
 ilmadaam my wife, Mrs.
 ilmasiif Christ
 ilmaṣri Egyptian (Arabic)
 ilmayrib (in) the evening
 ilmayrib Morocco
 ilmitru express tramway
 ilmuhimm well now, the
 important thing is . . .
 ilmuski Muski, popular
 business quarter in Cairo
 ilqaahira Cairo
 ilqur?aan the Koran
 ilqur?aan ilkariim the
 Holy Koran
 il?uds Jerusalem
 il?urdun Jordan
 ilwaaḥid ,a one (a person)
 ilwaldeen the parents
 ilxariif fall, autumn
 ilyabaan Japan
 ilyunaan Greece
 ilzaami ,yya obligatory
 ilṣaalam the world
 ilṣaalam ilṣaṛabi the
 Arab world
 ilṣaḥw "Don't mention it"
 (a response to "thanks")
 ilṣammiya dialect, collo-
 quial (Arabic)
 ilṣaṛabi Arabic language
 ilṣaṛabi lmaṣri Egyptian
 Arabic
 ilṣaṣr (in) the afternoon
 ilṣiraa? Iraq
 ilṣada lunchtime, lunch
 ilṣarb the West
 imbaariif yesterday
 imbaariif billeel last night
 imma . . . aw either . . .
 or
 imma . . . w?imma either . . .
 or
 imta when?
 imtiṣaan -aat examination
 in if (possible)
 inbaṣaṭ to have a good time
 ingiil Bible; usually with
 the definite article il?ingiil.

ingiliizi ,yya -ingiliiz
 English, Englishman
 ingiltira England
 inn that (nominalizer)
 inn that; because
 innabi the Prophet
 innama but; whereas
 innihaḍa today
 inniil the Nile
 insaan human being
 in šaa? allaah God willing
 into you (ms)
 inti you (fs)
 intu you (p)
 iqtisaad economics
 ?ird (Q) -?iruud monkey
 ?irfa (Q) cinnamon
 ?irš saay ~ ?irš (Q) piaster piece
 (10 milliims)
 ?iršeen (Q) two-piaster piece
 iraan Iran
 ?iraaṭ (Q) -?araṭiit carat
 irṛabaat Rabat
 irṛabiif spring (season)
 irriyaad Riyadh
 irṭabaṭ to commit oneself
 irṭibaat ties (e.g., family
 ties)
 iskindiriyya Alexandria
 islam to become a Moslem
 ism - asmaa? name
 ism - asmaa? noun
 ?ism (Q) - a?saam section
 issa?iil Israel
 issaaya goldsmithery and
 jewelry section of a town
 issabaṭṭaaṣar the seventeenth
 issadd ilfaali the High Dam
 issallim (itsallim) to be
 delivered
 issanawiyya lamma high school
 certificate
 issitt btaṭti my wife
 issitt btaṭtu his wife
 issiwees Suez
 issuḍudiyya Saudi Arabia
 ista?aal to resign
 istafaad to benefit
 istagaab to answer a request
 istaḥaal to be impossible
 istamaal to attract s.o
 istariif to relax (imperfect
 only, as used in proverb #2.
 See / istirayyaḥ/
 istaḥla to be pompous
 istaḥma to play the blind
 istaḥmil to use
 istayna to do without
 istirayyaḥ to rest, relax

istaṭbaṭ to play the fool
 istiwaana -aat record
 iswid ,sooda -suud black
 iswira - asaawir bracelet
 iṣṣaaliḥ (itṣaaliḥ) to recon-
 cile
 iṣṣaḍḍaṣ (itṣaḍḍaṣ) to get a
 headache
 iṣṣayḍala pharmacy
 iṣṣeef summer
 iṣṣiin China
 iṣṣiyaṣ young age
 iṣṣubḥ (n) the morning;
 (adv.) in the morning
 iṣṭilaah -aat term, idiom
 iṣṣarp -aat scarf
 ?iṣra -?iṣr (Q) peel
 iṣraaf supervision
 iṣṣammis to sit in the sun
 iṣṣar? the East
 iṣṣar? il?awṣaṭ the Middle
 East
 iṣṣarq il?awṣaṭ the Middle
 East
 iṣṣita (m,f) winter
 iṣṣiṭaan Satan
 iṣṭara to buy
 iṣṭaraḥ to participate
 iṣṭayaḥ to work (as well as
 "to have a job, profession,"
 etc.)
 it?aal to be said
 it?ara to be read
 it?assim to be divided
 itdaawa (iddaawa) to be
 cured
 itdaffa (iddaffa) to warm
 oneself
 itdallaḥ to act spoiled
 itḍaarib to fight
 itḍamman to include
 itfaahim (mafa) to reach an agree-
 ment; discuss (mutually) (with)
 itfadda to be emptied
 itfaḍḍal go ahead!; please!
 itfarraq (fala) to see; look
 around, sightsee
 itfassaḥ to vacation, look
 around, take a walk
 itgaab to be brought
 itgaawib to be answered
 itgannin to go crazy
 itgannin (fala) to go
 crazy over (s.th or s.o)
 itḥaḍḍar to be present
 itkallim (ikkallim) to speak,
 talk
 itkassarṣ (ikkassarṣ) to be
 broken

itkawa (ikkawa) to be ironed
 itlaaʔa to meet
 itlamm to gather around
 itmanna to hope, wish
 itmašša to take a walk
 itnaaʔiṣ (maʔa) to discuss (with)
 itnaašaṛ min miyya filmiyya
 twelve percent (12%)
 itneen two
 itneen malliim two-millim piece
 itneen winuṣṣ filmiyya two-
 point-five percent (2.5%)
 itneen witalatiin thirty-two
 itrama to be thrown
 itsaaʔid to be helped
 itsallim to be delivered
 itšaaliḥ to reconcile
 itšaḍḍaḥ to get a headache
 itšaḷḷaḥ to be repaired
 itšaāl to be carried
 itšaḱkaṛ to thank
 itšammis to sit in the sun
 ittaani the other (one)
 itwassax to become dirty
 itzabbil (izzabbil) to be
 littered
 itʔallim to learn
 itʔallim (iʔʔallim) to com-
 plain (about being oppressed)
 itʔama to be blinded
 itʔašša to have dinner
 itʔadda to have lunch
 itʔallib to find great diffi-
 culty
 iṭaali ,yya -yyiin Italian
 iṭaḷya Italy
 iṭnaašaṛ twelve
 iṭrašš to become deaf
 iṭṭafa to be extinguished
 iṭṭammin to be assured
 iṭṭarṛ (iḍṭarṛ) to be forced to
 iṭṭayyib a good deed, the good
 iṭṭibb medicine (science)
 ixṛaaḡ production (radio-T.V.)
 ixwaan friends
 iza if (possible, probable cond.)
 izaaza - azaayiz a bottle
 izaafa broadcasting
 izan well; then
 izzaay how?; how (come)?
 izzaay safirt How did you travel?
 izzabbil (itzabbil) to be
 littered
 izzayy how is/are?
 iʔʔallim (itʔallim) to complain
 (about being oppressed)
 iṣdaadi ,yya preparatory (jr.

high) school
 iflaan -at advertisement
 iṣragg to become lame

k

kaam how much, how many?
 kaamul ,a -iin complete
 kaan (u) to be
 kaan zamaanu he would have
 (been)
 kaatib ,a -iin writer
 kabaab meat broiled on a
 skewer
 kabb (u) to pour; spill
 kabriit matches
 kafa (i) to turn over
 kaḥṛaba electricity
 kaḥka -kaḥk Egyptian cookie
 baked especially for holi-
 days
 kakaaw cocoa
 kalaam talking; speech
 kalaam faariy nonsense
 kalb -kilaab dog
 kallim to speak to
 kamaan again; also
 kanaba -kanab couch
 kanada Canada
 kanaka -kanak Arabic coffee
 pot
 kariim ,a -kurama generous;
 noble; hospitable
 kaṛavatta -aat necktie
 kasaṛ (a) to break (s.th)
 kaslaan ,a -iin lazy
 kassar to smash (s.th)
 kaṣaf (i) to examine
 katab (i) to write
 kattib to cause to write,
 have (s.o) write
 kawa (i) to iron
 kawkab -kawaakib planet,
 star
 kaza so-and-so, such-
 and-such
 kaza wkaza this-and-that;
 so-and-so
 kazzaab ~ kaddaab ,a -iin liar
 keek cake
 kibd liver (organ)
 kibda liver (meat)
 kibiir ,a -kubaar big
 kida thus
 kifaaya that is enough

kilma -kalimaat word
 kilu kilo
 kilumitr kilometer
 kilwa -kalaawi kidney
 kimya chemistry
 kiniisa -kanaayis church
 kitaab -kutub book
 kitaaba writing
 kitf -een (d) -kitaaf shoulder
 kitiir many
 kolonya eau-de-cologne
 kooṛa -kuwaṛ ball
 koosa squash
 kubbaaya -aat a glass
 kufta Egyptian meatballs
 kull each, every; all
 kulli comprehensive
 kulliyya -aat college
 kulliyiyt il?adaab College of
 Literature, Faculty of Arts
 kulliyiyt ilḥu?uu? Law School
 kullu all of it
 kulluhum all of them
 kummitra ,aya -aat pears
 kumudiinu -haat nightstand
 kursi -karaasi chair
 kuṛumb cabbage
 kuṛumbi pastel green
 kuttaab -katatiib village elemen-
 tary school
 kuuri ,yya -iin Korean
 kuwafeer -aat hair stylist
 kwayyis ,a -iin good, fine

1

la . . .wala neither . . .nor
 la ḥawla wala quwwata illa
 billaah what a loss! how
 helpless man is!
 la? ~ la no
 la?a (a) to find
 laa?a to meet s.o or s.th
 laakin but
 laazim it's necessary
 laaḥib to amuse s.o, play with
 s.o
 laban milk
 labbis to dress (s.o)
 laḥga -aat dialect
 laḥas (a) to lick
 laḥma meat
 laḥma ba?ri veal
 laḥma ḍaani lamb meat
 laḥma gamuusi beef

laḥma maḥṛuuma ground meat
 laḥsan lest, for fear that
 lamba -aat lamp, bulb
 lamma when
 lamunaata lemonade
 lamuun ,a -aat lemon, lime
 lamuuni lemon yellow
 lanḍan London
 lassa . lasa gums
 latiini Latin
 laṭiif ,a -luṭaaf nice,
 pleasant, gentle
 law if (possible, probable
 cond.)
 law kaan if (impossible cond.)
 law samaḥt please!
 lawla but for
 lawla inn but for
 laziiz ,a -luzaaz delicious
 leeh why?
 leel nighttime
 leela -layaali a night
 li ~ l to; for
 li?ann because, for
 libis (i) to get dressed;
 to put on
 libya Libya
 lidaṛagit inn to the extent
 that
 liḥaaf -liḥifa quilt, eider-
 down
 liḥadd until
 liḥadd ma until
 li?i (a) to find; to meet
 liik ḥa?? you (ms) are right
 lisaan -lisina tongue
 lisans -aat Bachelor of Arts,
 B.A.
 lissa not yet
 liwaḥd + pron. suffix alone
 liyaayit until
 liyaayit ma until
 loon - alwaan color
 looz almonds
 looza -liwaz tonsil
 lubnaan Lebanon
 lubnaani ,yya -yyiin Leba-
 nese
 lu?ṣuṛ Luxor
 luṛa -aat language

m

ma that (relative co-ordina-
 tor, as in 'abl ma')

ma . . .š (negative particles)
 maa + l + pron. suffix what is
 the matter with . . .?
 maalak what is the matter
 with you (ms)?
 maama mommy
 maaris March
 maat (u) to die
 mabruuk Congratulations!
 mabşuuŋ ,a -iin happy
 madda -mawaad subject (school)
 madiina -mudun city
 madrasa -madaaris school
 madriid Madrid
 mafiiş there is/are not
 mafiiş fayda it's no use,
 it's all in vain
 mafiiş şakk there is no doubt
 mafruuŋ ,a -iin furnished
 mafřama -mafaarim meat grinder
 mafřaŋ -mafaariŋ tablecloth
 magaal -aat sphere, field
 magalla -aat magazine
 maggaani-maggaanan free of charge
 maghuud -aat effort
 magmuuŋ total
 magnuun ,a -maganiin crazy,
 insane, lunatic
 mahma no matter what, re-
 gardless of what
 maħaddiŋ no one
 maħall -aat shop place
 maħalli ,yya local
 maħkama -maħaakim court of
 law
 maħŋi stuffed (dish)
 makanit ħilaa?a safety razor
 makařoona pasta
 maktab -makaatib office
 desk
 maktaba -aat library; bookstore
 maktuub ,a -iin written
 makwa -makaawi an iron
 mala (a) to fill
 malaabis (p) clothes
 malaabis daaxiliyya underwear
 malaak -malayka angel
 malħ salt
 malik -muluuk king
 malika -aat queen
 mallaaħa -aat salt shaker
 malliim milliim
 maly filling
 manaxiir (f) nose
 mandiil -manadiil handkerchief
 manŋi?a -manaatŋi? zone
 mantiq logic

maqaala -aat article
 mara?a broth
 marakbi -yya sailor
 mari girgis St. George
 mařħala -mařaħil stage,
 phase
 markib -maraakib boat
 martaba -maraatib mattress
 mař?a lady, woman (Literary
 Arabic)
 mařa woman (vulgar usage un-
 less with pron. suffix. e.g.
 miraati, 'my wife.'
 mařmař alabaster
 mařra once upon a time
 mařra -aat time (e.g., this
 time; once, one time)
 mařraat sometimes
 mařrađ to nurse
 mařriteen twice, two times
 masal -amsaal proverb
 mas?ala -masaa?il problem
 masalan for example
 masgid -masaagid mosque
 masiħi ,yya -yyiin Chris-
 tian
 masraħiyya -aat a play
 mařfa -mařaafi strainer
 mařfit řaay tea strainer
 mařnuřaat industrial pro-
 ducts, commodoties
 mařr (f) Egypt; Cairo
 mařri ,yya -yyiin Egyptian
 mařruřaat -mařariif fees,
 tuition
 mařbuuk ,a -iin busy (in proverb 14)
 mařřa to take s.o for a walk
 mařwi broiled
 mařyuul ,a -iin busy
 mařbuuŋ that is true, precise,
 exact
 mařħaf -mataaħif museum
 mařŋ -aat game, match (sports)
 mařuus ,a -matafiis unlucky
 mařar rain
 mařbax -mařaabix kitchen
 mařřar to rain
 mawđuuŋ -aat ~ mawađiiŋ subject,
 topic
 mawguud found (to be found)
 mařşuuŋ especially
 mayařluuŋ řaleeh (ħaaga)
 excellect and superb
 mayu May
 mayya water
 mayyit ,a -iin dead

maʒisteer -aat Master's degree,
M.A.
maʃa with
maʃa baʃd̥ together
maʃaak ɦa?? you (ms) are
right
maʃaarif acquaintances
maʃguun ɦilaaʔa shaving cream
maʃguun sinaan toothpaste
maʃhad -maʃaahid institute
maʃlaʔa -maʃaaliʃ spoon
maʃlaʔit ʃaay teaspoon
maʃlaʔit ʃurba soup spoon
maʃrib evening
maʃrafa -maʃaarif ladle
meeri Mary
mi = min from, from among
midawwar ,a -iin round (shape)
middaayi? ,a -iin bothered;
depressed
miil -amyaaal mile
miin who, whom?
miina -mawaani port
mikaniki -yya mechanic
milaaya -aat sheet
milawwin colored
milli millimeter
miluxiyya Jew's mallow (an
Egyptian leafy vegetable)
milyoneen two million
milyoon one million
min from, from among
min faqlak please
min naʃya on the one hand . . .
min naʃyit from the point of
view of, on the side of
min ʃinayya with great pleasure
min yeer without
min yeer ma without
mineen from where?
miraaya -aat mirror
miʃaati my wife
misaa? ~ masaa? evening
misaaʔan P.M.
misaafir ,a -iin having
travelled (participle)
misaaʃid ~ musaaʃid having
helped (participle)
misik (i) to hold
miʃ ~ muʃ not
miʃi (i) to go; to walk
miʃ kida isn't that so?
miʃmiʃ ,a -aat apricots
miʃmiʃi apricot color
miʃʃigan Michigan
miʃt - amʃaat a comb
mitallig ,a -iin ice cold
miteen warbaʃa two hundred and four

mitnaaʔiʃ -iin having
discussed (partici-
ple)
mitr - amtaar meter (= 100
centimeters)
mitr wʀubʃ 1 1/4 meters
mitsallaʃ -iin being repaired
miʃaʃam inlaid
mixadda pillow
mixaʔiil Michael
mixallil pickles
miyya one hundred
miyya waaʃid wisabʃiin one
hundred and seventy-one
mizaakir having studied
(participle)
mizayyin -iin barber
miʃaad -mawaʃiid appointment
miʃrifa -maʃaarif acquaintance
miʃza -miʃiiz goat
mooz ,a -aat bananas
mosko Moscow
muʃaddab ,a -iin polite
muʃallif ,a -iin writer
muʃannas feminine (gr)
mubaarrah (f) -mubaarayaat
match (sports)
mudarris ,a -iin ,aat teacher
mudda -mudad period of time
mudhiʃ ,a -iin excellent
mudiir ,a -iin director
muʃiid ,a -iin useful
muʃrad singular
muʃtaaʃ -mafatiif key
mugawharaat jewelry
mugtamaʃ -aat society
muhandis ,a -iin ,aat engineer
muhimm ,a -inn important
muhmil -iin careless
muʃaami-yya-yyiin lawyer
muʃaasib ,a -iin accountant
muʃadsa -aat conversation
muʃadra -aat lecture
muʃiiʃ -aat ocean
muʃriʃ awkward, embarrassing
muʃtarim ,a -inn respecting
(active participle)
muʃtarif ,a -iin professional
muʃtaram ,a -iin respected
(passive participle)
muld innabi the birthday of
the Prophet
mulʔaat -malaʔiit tweezer
mumaʃriʃ ,a -iin ,aat nurse
mumaasil ,a -iin similar
mumkin possible, it's pos-
sible

mumtaaz ,a -iin excellent
 munasba -aat occasion
 munawwaḥ ,a -iin varied (having
 a variety of things)
 mundahiṣ ,a -iin surprised
 munṣaar -manaṣiir saw (a tool)
 munṭaḏim ,a -iin on time
 muragṣa review
 muṣab?a -aat competition
 musalli ,yya -yyin amusing
 musalsala -aat serial (T.V.)
 muslim ,a -iin Moslem
 mustamirr ,a -iin continuous
 mustaṣfa -yaat hospital
 mustawa standard, level
 mustawrad ,a imported
 muṣawwar ,a illustrated
 muṣṭalaḥ -aat term, idiom
 muṣ ~ miṣ not
 muṣkila -maṣaakil problem
 mutaṣaa'im ,a -iin optimistic
 mutaṣakkir "thanks" (said by
 ms)
 mutawaṣṣit ,a -iin middle,
 medium; (s) = average
 mutusikl motorcycle
 muus ḥilaa?a - amwaas ḥilaa?a
 razor blade
 muwaḥḥad unified
 muxtaliḥ ,a -iin various,
 different
 muzakkar masculine (gr)
 muḥallim ,a -iin ,aat teacher
 muṭtadil ,a -iin moderate
 muṭṭam majority

n

naṭṭaaṣ -iin painter (walls)
 naab (u) to represent,
 deputize, substitute
 naadi -nawaadi club
 naaṭiṣ needing; missing s.th,
 lacking; deficient
 naṭal (i) to transfer; trans-
 mit, move; to copy
 naam (a) to sleep
 naar (f) fire
 naas people
 naasib to suit
 naṭaṣ (u) to carve, engrave
 naawi intending
 naba? - anbaa? news
 nabaat -aat plant;(s) also
 means 'botany'

nabiih ,a -nubaha intelligent
 nadmaan ,a -iin regretful
 naḍḍaf to clean
 nafaṭ (a) to be useful
 nafs (f) soul; self
 nafs same
 nafsī ~ nifsi I would like to
 nagaaḥ success
 naggaar -iin carpenter
 nagwa Nagwa (a girl's name)
 nahaar - ayyaam day
 nahr - anhaar river
 naḥla -naḥl bee
 naḥya -nawaaḥi side
 nakkit to joke
 naṭl transfer; final (as in
 the phrase 'final exami-
 nation
 namla -naml ant
 namuusa -namuus mosquito
 nasiim ~ nisma ~ nisiim
 breeze
 naṣar (u) to saw
 naṣrit axbaar -naṣaraat
 axbaar newscast
 naṣra (naṣrit il?axbaar)
 broadcast (newscast)
 nawwar to brighten s.th;
 light up
 nayyim to cause to sleep
 naṣṣam to organize
 naṣsaan ,a -iin sleepy
 neekal nickel
 nifs ~ nafs (f) self, soul
 nifs ~ nafs (+ pron. suffix)
 would like
 nigma -niguum star
 nihaar ~ nahaar - ayyaam
 day
 niḥaas ahmar copper
 niḥaas aṣfar brass
 niṭiṣ (a) to be missing (s.
 th); deficient
 nikla two-milliim piece
 nimr -nimura tiger
 nimra -nimar number; grades
 nisi (a) to forget
 nisiib ,a -nasaayib in-law
 nisiibi my in-law
 nizil (i) to descend
 niṣaam -nuṣum system
 niṣnaaṭ mint
 noom sleep
 nukta -nukat joke
 nuṣṣ one-half (1/2)
 nuṣṣ frank two-piaster piece
 nuṣṣ gneeh one-half pound
 note

nuşş illeel midnight
 nuşş nuşş fifty-fifty; so-so,
 not bad not completely
 nuur -anwaar light, e.g. sunlight
 nuuſ -anwaaſ kind, sort
 nuvimbir ~ nuvambir November

o

ooḍa - uwaḍ room
 ooḍit maktab study (room)
 ooḍit noom bedroom
 ooḍiṭ şufra dining room

p

parfaan perfume
 pariis Paris
 ping pong ping-pong
 plaaž -aat seashore
 puloovar -aat pullover
 puuf -puffaat hassock

q

qarya -qura village
 qawaaſid grammar, rules
 qawmi -yya national
 qism - aqsaam department, sec-
 tion
 qur'aan Koran

r

ra?aba -ri?aab neck
 radyu -haat radio set
 ragab the month of Rajab;
 proper name
 rama (i) to throw; to mail
 (a letter)
 ramma to scatter s.th; to throw
 away here and there
 ramy throwing
 rasm -rusumaat ~ rusuum drawing
 ri?a -teen (d) lung

rigaali pertaining to men
 as in "men's clothes"
 rigiſ (a) to come back, return
 rigl (f) -een (d p) leg
 riĥla -aat trip
 riif countryside
 riiĥ (m,f) -riyaaĥ wind
 riiĥa -rawaayiĥ perfume;
 scent fragrance
 riiša -riiſ feather
 rimš -rumuuſ eyelash
 riz? - arzaa? bounty
 riſiif ſeeſ a loaf of bread
 rukba -rukab knee
 rusya Russia
 ruusi -ruus Russian

ř

řaabiṭ -řawaabiṭ conjunction
 řaabiſ fourth
 řaagil -riggaala man
 řaaĥ (u) to go
 řaas -řuus (f) head
 řaayiĥ ,a -iin going
 řabaṭ (u) to tie
 řabbina God, our Lord
 řabiiſ spring (season)
 řadd (u) to answer
 řadd (u) to answer
 řadyu -haat radio set
 řaff -řufuuf shelf
 řaĥal (a) to move
 řamaadi grey
 řamaḍaan the month of Rama-
 daan; proper name
 řa?ša -řa?š a dance
 řašš (u) to pile up; line up
 řaṭl - aṭtaal pound (lb.)
 řawwaĥ to go home
 řa?y - aṛaa? point of view, opinion
 řitib humid
 řixiiſ ,a -řuxaaſ inexpensive
 řoob - aṛwaab robe
 řooma Rome
 řubſ one-fourth (1/4)
 řubſ gneeh one-fourth-pound
 note
 řubſumiyya ~ uṛbuſumiyya
 four hundred
 řukn - aṛkaan corner
 řummaan ,a -aat pomegranate
 řutuuba humidity
 řuuž lipstick
 řuzz, řuzzaaya -aat rice

s

saʔa (i) to water; to give a drink
 saaʔ (u) to drive
 saab (i) to leave; to let
 saabiʔ seventh
 saadis ,sadsa sixth
 saafir to travel
 saakin ,a -sukkaan dweller, inhabitant
 saayiḥ ,a suwwaḥ ~ suyyaaḥ tourist
 saayiy -suyyaay goldsmith
 saaʔa -aat hour; clock, watch; time
 saaʔid to help
 saaʔit ma just as
 sabaanix (f) spinach
 sabab - asbaab reason
 sabaʔ titman seven-eighths (7/8)
 sabaʔa wtisʔiin filmiyya nine-ty-seven percent
 sabaʔṭaaʕar seventeen
 sabʔa ~ sabaʔ seven
 sabʔiin seventy
 sagaayir , sigaara cigarettes
 sahl fertile, level land
 sahl ,a -iin easy
 sakan (u) to dwell; to live
 salaam -aat greeting
 salaama peace
 sallim to give peace
 to greet; to deliver
 sallim ʔala to greet
 sama sky
 samaḥ (a) to allow; let
 (with /law/=if you please)
 samak ,a -aat fish
 sammaʔ to cause to listen
 sana -siniin year
 sanawi ,yya secondary (high school)
 santi centimeter
 sanya -sawaani second (time)
 saqaafa culture
 saqaafi ,yya -yyiin cultural
 sariiʔ swift, rapid, fast
 sawa together
 sawaaʔ. . . aw either . . .or
 saxiif -suxafa silly
 saʔa (a) to strive, to work hard
 saʔaat sometimes
 saʔiid ,a -suʔada happy

saʔiida hello
 saʔitha then, at that time
 sebtember September
 sidr -siduur chest
 siggaada -sagagiid rug, carpet
 sihir (a) to stay up late
 siidi master, Mr.
 sikit (u) to be quiet
 sikkiina -sakakiin knife
 silfa -salaayf wife of husband's brother
 simiin ,a -sumaan fat
 simiʔ (a) to listen, hear
 sinima -aat movie, movie theater
 sinn age
 sinna -sinaan tooth
 siriir -saraayir bed
 sitaaʔa -sataayir curtain
 sitt -sittaat lady
 sitt beet -sittaat buyuut housewife
 sitta ~ sitt six
 sitta wsabʔiin seventy-six
 sittiin sixty
 siṭṭaaʕar sixteen
 siyaasa policy; politics
 subḥaan aḷḷah How wonderful! ; praise be to God
 subʔ a seventh
 suds a sixth
 suhuula ease
 sukkariyya -aat sugar bowl
 sukkaʕ sugar
 surya Syria
 surʔa swiftness
 suʕuur pleasure
 suttumiyya six hundred
 suuʔ evil
 suuʔ - aswaaʔ market
 suuri ,yya -yyiin Syrian

ʕ

ʕaadiʔ ,a -iin truthful
 ʕaaḥib - aʕḥaab ~ ʕiḥaab friend; owner
 ʕaala -aat hall, hallway; family room
 ʕaan (u) to preserve, take good care of
 ʕabaaḥ morning
 ʕabaaḥan A.M.

şabar (u) to be patient
 şabuun ,a -aat soap
 şabyit şaır hair coloring (dye)
 şađafa- aşđaař mother-of-pearl
 şaffar to whistle
 şařba -aat friend; owner
 şařđ heat, hot ("it's hot")
 şařha to wake s.o up
 şařn -şuřuun plate
 şaloon -aat living room
 şalařa salad
 şalař baldness
 şallař to repair
 şandal -şanaadil sandals
 şanna strong odor, e.g. of onions
 şaruux -şawariix rocket
 şař -şuřuur line (of writing)
 şayđali -yya pharmacist
 şařb ,a -iin difficult
 şařřab to make difficult
 şeef summer
 şifa -aat adjective, modifier;
 characteristic
 şiřha health
 şiři (a) to wake up
 şiini ,yya -yyiin Chinese
 şinaařa manufacture, industry
 şinaařa yadawiyya handmade
 şinaaři ,yya industrial
 şiniyya -şawaani baking tray
 şiniyyit ?ahwa coffee tray
 şiyaam fasting
 şubaař -şuwaabiř finger
 şubaař irriřl toe
 şubř morning
 şuffaara -şafafiir a whistle
 şuřa ~ tařabeezit şuřa dining
 table
 şultaniyya -şalařiin bowl
 şuuf wool
 şuuřa -şuwař picture, photo-
 graph
 şuřuuba difficulty
 şuyayyař ,a -iin little, small

ğ

şařa -şuřa? apartment
 şaab (i) to grow old, have
 grey hair
 şaakir ,a -iin having
 thanked (participle)
 şaal (i) to carry
 şaariř -şawaariř street
 şaaři? -şawaaři? shore

şaařir ,a -iin clever
 şaay tea
 şabb -şubbaan ~ şabaab youth
 şabba -aat youth
 şagař ,a -aat trees
 şahaada -aat certificate
 şahr - uřuř ~ řuř month
 şakar (u) to thank, praise
 şakl - ařkaal shape
 şamaal north
 şammaam ,a -aat melons
 şampu shampoo
 şams (f) sun
 şamsiyya -şamaasi umbrella
 şanta -şunař suitcase,
 briefcase; shopping bag;
 woman's handbag
 şar? east
 şarři ,yya -yyiin Eastern,
 Easterner
 şarq East
 şaraab -aat socks
 şaraab nylon -şaraabaat
 nylon nylons, nylon
 stockings
 şarř -şuřuř evil
 şarřab to give s.o a drink
 şarř -şuřuř condition,
 stipulation
 şařaara cleverness
 şawa (i) to grill, broil
 şaxş - ařxaař person
 şaxş duři proper person
 şaxş niřiif clean person
 şayyaal -iin porter
 şayyil to cause to carry
 şařb a people, people of a
 country
 şařbi popular; folk, as in
 "folktale"
 şařř ,şařra -aat hair
 řee? - ařyaa? thing
 řee? řagiib what a strange
 thing!
 řee? řariib what! strange!
 řeel carrying
 řibřib -řabaařib slippers
 řiffa -řafaayif lip
 řihid (a) to speak for, stand
 as witness
 řirib (a) to drink
 řiriit -řaraayit tape
 řita (m or f) winter
 řitaan ,a -řayařiin devil
 řiwayya a little; a while
 řiřiyya vermicelli
 řooka -řuwak fork (utensil)
 řugaař ,a -řugřaan brave

šukalaata chocolate
 šukran "thanks"
 šurba soup
 šuveniira -aat chest of drawers
 šuſaaſ - ašifſa ray of light

t

taalit third
 taamin eighth
 taani again, another time
 taani second (also "other")
 taasiſ ninth
 tafkiir thinking, thought
 taſiyya -aat greeting
 taſliyya ~ taſliya dessert
 (fruits, sweets, etc.)
 taſt under
 talaata ~ talat three
 talaata waſbaſa min ſaſaſa
 filmiyya three-point-four
 percent (3.4%)
 talat tirbaſ 3/4
 talata warbiſiin forty-three
 talata watalatiin filmiyya thir-
 ty-three percent (33%)
 talatiin thirty
 talaſſaaſaſ thirteen
 talg snow; ice
 taſliid ~ taqliid -taſaliid ~
 taqaliid custom
 taſliif writing, composition
 tall -tilaal hill
 tall abiib Tel Aviv
 tallaaga -aat refrigerator
 talyaani ~ ſalyaani ,yya
 -talayna ~ ſalayna Italian
 tamaam ~ tamaaman exactly, pre-
 cisely
 taman - atmaan price
 taman titsaaſ 8/9
 tamaniin eighty
 tamanſaaſaſ eighteen
 tamanya ~ taman eight
 tamriin -aat ~ tamariin drill
 tamsiliyya -aat a play
 taſriiban almost; approximately
 tariix history; date
 taſaabuſ ties (e.g., family
 ties)
 tawfii? Tawfik (a boy's name)
 taxaaſſuſ -aat specialization
 taſbaan ,a -iin tired
 taſlab -taſaalib fox

taſliim education
 taſliiq commentary
 taſriifa one-half-piaster piece
 tayyiir change
 tigaara trade, commerce
 tiin ,a -aat figs
 tilifoon -aat telephone
 tilivizyoon -aat T.V. set
 tiliviſan T.V.
 tilliyyaaf -at telegram
 tilmiiz ,a -talamza ,tilmizaat
 student
 tilt one-third (1/3)
 timsaal -tamasiil statue
 tinis tennis
 tiſaſſaaſaſ nineteen
 tiſlam ſineek thank you (ms)
 (as response to /min
 ſinayya/)
 tiſa ~ tiſaſ nine
 tiſa wamanya minſaſaſa
 filmiyya nine-point-eight
 percent (9.8%)
 tiſiin ninety
 tiſbaſ ſala xeer may you wake
 up to blessings (response to
 /liltak ſaſiida/, "good night")
 tuffaaſ ,a -aat apples
 tugaari ,yya-yyiin commercial
 tultumiyy xamſa watalatiin three
 hundred and thirty-five
 tumn an eighth
 tumnumiyya eight hundred
 turkiya Turkey
 tuſaab dust
 tuſa a ninth
 tuſumiyya nine hundred
 tuunis Tunisia; Tunis
 tuwalitt women's make-up
 tawalitt -aat a small room
 containing a toilet

t

taalama as long as
 taaliib -tuſlaab ~ taſaba
 student
 taaliiba -aat student
 taar (i) to fly
 taasa -aat frying pan
 taaza fresh
 tab ~ tayyib well; yes
 tab wiſiih yaſni ~ tayyib
 wiſeeh yaſni well! so what!
 taba? - aſbaa? plate

ɬaba? fingaál saucer
 ɬabax (u) to cook
 ɬabbaax ,a -iin cook
 ɬabiiɬa physics; nature
 ɬabiiɬi ,a -yyiin natural
 ɬabliyya -ɬabaali low dining
 table
 ɬabɬan of course, undoubtedly
 ɬafa (i) to extinguish, put
 out; turn off (a light,
 radio)
 ɬaffaayit sagaayir -ɬaffayaat
 sagaayir ash tray
 ɬalab (u) to demand, ask for
 ɬamaɬ greed
 ɬant auntie
 ɬarabeeza -aat table
 ɬarablus Tripoli
 ɬa?s weather
 ɬawiil ,a -ɬuwaal tall, long
 ɬawla backgammon (game)
 ɬayyaara -aat airplane
 ɬayyib fine, good
 ɬaɬmiyya fried ground bean
 patties
 ɬaɬɬam to inlay
 ɬeer -ɬuyuur bird
 ɬibb medicine (as a science)
 ɬibb il?asnaan dentistry
 ɬifl -?aɬfaal child
 ɬiɬiina ground, hulled
 sesame seed; tahini
 ɬiin mud
 ɬiliɬ (a) to climb, ascend,
 go up
 ɬoor -tiraan ox
 ɬuul length
 ɬuul ilwa?t all the time

u

?ubuul (Q) acceptance; admis-
 sion
 ?uddaam (Q) in front of
 uktoobar October
 ?ulayyil (Q) little, few
 umm -ahaat mother
 ummaal well then; well; then
 ummi my mother
 ?urayyib (Q) ,a -iin nearby
 uruppa Europe
 usbuuɬ -asabiiɬ week
 usɬa - usar family
 ustaaz - asatza professor

ustaaz gaamiɬi university
 professor
 ustaaza -aat professor
 usturalya Australia
 ?uɬayyar (Q) ,a -iin short
 utubiis -aat bus
 ?uɬn (Q) cotton
 ?uɬɬa (Q) -?uɬaɬ cat
 ?uuɬa (Q) tomatoes
 uxt - ixwaat sister
 uxt mɬaati my wife's si
 uxti my si
 uɬniya - ayaani song

w

w ~ wi and
 waagib -aat homework, duty
 waahid ,a one; someone
 waahid ɬala ?alf 1/1000
 waahid ɬala ɬɬaaɬar 1/11
 waalid father
 waasiɬ ,a -iin wide
 wagad (i) to find
 wagh baɬri Lower Egypt
 wagh ?ibli - iɬɬiɬiid Upper
 Egypt
 waɬd + pron. suffix alone
 waɬda one; someone
 waɬid wiɬiɬriin twenty-one
 waɬiid ,a -iin only (one)
 waɬɬ -wuɬuuɬ wild animal
 wakkil to feed
 wala ɬaaga nothing at all
 walad - awlaad ~ wilaad
 son, boy
 walda mother
 waldi my father
 walditi my mother
 walla or
 walla la? or not?
 walla lissa or not (yet)
 wallaɬ to turn on (a light,
 radio)
 wara? ɬinab grape leaves
 wara?a - awraa? a piece of
 paper
 waras (i) to inherit
 warda -ward flower
 warda baladi rose
 warra to show
 wara behind
 waɬal (a) to arrive
 waɬtaani ,a intermediate

wa?t - aw?aat time (as in the
phrase "all the time")
wa?t ma when
waxri late
wayya with in possession of
wazan (i) to weigh
wi while
wi ~ w and
wiba?deen and then
widn (f) -widneen (d) -widaan
(p) ear
wi?eeh ya?ni so what!
wihaakaza ~ wahaakaza and so
on, and so forth
wihiiyadi ?awza kalaam this
goes without saying
wifiiš ,a -iin bad; ugly
wifyaatak please (said to ms)
wi?if (a) to stand up; make a
stop in
wi?i? (a) to fall down
wiraasa inheritance
wiraasi heredity
wišil (a) arrive
wišš face
wizaarit ittarbiya witta?liim
Ministry of Education
wizza -wizz goose

x

xaaf (a) to be afraid, fear
xaal -xilaan uncle (maternal)
(mo br)
xaala -aat aunt (maternal) (mo
si)
xaališ very (intensifier)
xaališ at all (with negative
structures)
xaamis fifth
xaan ilxaliili Khan Al-Khalili,
a popular quarter of Cairo
where arts and crafts are
sold to tourists
xaaš ,xašša special; private
xaatim -xawaatim ring
xaatim dahab gold ring
xaawa to be a brother to
xaayib ,a -iin good-for-
nothing, ne'er-do-well
xaayif ,a -iin scared
xabbaaz ,a -iin baker
xadd -xuduud cheek
xaddaam -iin ~šayyaal houseboy
xaddaama -aat ~šayyaala maid

xafiif -xufaaf light (in
weight)
xafiif iddamm a jovial, light-
hearted fellow
xala? (a) to create
xall vinegar
xalla to leave; let
xalla? to break apart s.th.,
knock out of joint
xalli baalak(?ala) . . .pay at-
tention! take care!
xalaas finished, that is it,
there is no problem there
xallaat -aat mixer, blender
xallaš to finish
xamas malayiin five million
xamas tisdaas 5/6
xamastaas? fifteen
xamsa ~ xamas five
xamsa saay ~ šilin five-
piaster piece or bill
xamsa wsittiin sixty-five
xamsiin fifty
xanziir -xanaziir pig
xariif autumn
xa?ag (u) to go out
xa?uuf -xirfaan lamb
xasraan ,a -iin bad, spoiled
xašš ,a -aat~ yaat lettuce
xa? handwriting; script
xašab wood
xawwif to frighten
xayaal imagination
xeer good; blessings (both
material and spiritual)
xiffit damm jolliness
xiliš (a) to end
xiyaar ,a -aat cucumbers
xoox ,a -aat peachers
xooxi peach color
xu?aar vegetables
xums a fifth
xumsumiyya five hundred

y

ya oh (a vocative particle of
address)
ya . . .ya . . . either . . .or
ya ?awl illah what a loss!
ya imma . . .ya ?imma either
. . .or
ya imma . . . aw either . . .or
ya nhaar iswid what a mess!
what a lousy day!

ya salaam fancy that! how
fancy!
ya salaam ʔla dammak how silly
of you! shame on you!
ya salaam ʔla kida how strange!
how fancy! how beautiful!
ya siidi my good man
yabaani ,yya -iin Japanese
yadawi handmade
yadd (f) hand
yadoob . . .wi . . . no sooner
. . .than, as soon as
yaʔla let us . . .(exhorta-
tive particle), let's
yanaayir January
yareet I wish
yawmi ,yya daily
yaʔni that is, i.e.
yimkin it's possible
yoom - ayyaam ~ iyyaam day
yoom ilgumʔa ~ iggumʔa Friday
yoom ilʔadd Sunday
yoom ilxamiis Thursday
yoom issabt Saturday
yoom ittalaat Tuesday
yoom laʔbaʔ ~ illaʔbaʔ ~
ilʔaʔbaʔ Wednesday
yoom litneen ~ illitneen
Monday
yulyu July
yunaani ,yya -yyiin ~ ynaan Greek
yunyu June

z

zaad (i) to add
zaakir to study
zaar (u) to visit
zaffa bridal (singing) party
zamaan in the past
zaraʔ (a) to plant, sow
zarʔ plants
zatuun ,a -aat olives
zatuuni olive green
zayy like (prep.) (conj.)
zaʔlaan ,a -iin upset, angry,
unhappy
zeet oil
zeeti darkish green
zibda butter
zibiibi maroon
ziʔaaʔa agriculture
ziyaada -aat increase; a raise
ziyaara -aat visit

zuhariyya -aat vase

ʔ

ʔaabiʔ buliis police officer
ʔaabiʔ geeʃ army officer
ʔaalim ,a -iin oppressor,
tyrant
ʔalam (i) to oppress
ʔalaʔa -zaʔaʔ stone
ʔaʔiif ,a -ʔuʔaaf nice,
pleasant

ʔ

ʔakitta -aat jacket
ʔiip (f) -aat~gunilla -aat
skirt

ʔ

ʔaad (i) to repeat
ʔaada -aat habit, custom
ʔaag ivory
ʔaaʔil ,a -iin wise
ʔaaʔila -aat family
ʔaaʔili familial
ʔaal excellent!
ʔaalam world
ʔaalami international
ʔaali ,ya -yinn high
ʔaam (u) to swim
ʔaam ,ʔamma general
ʔaamil (i) to treat
ʔaamil ,a -ʔummaal laborer,
workman
ʔaan (i) to help
ʔaaʃima -ʔawaʃim capital
(of a country)
ʔaaʃ (i) to live
ʔaaʃir tenth
ʔaatifi ,yya -yyin emotional
romantic
ʔaawiz ~ ʔaayiz wanting to
(participle)
ʔabiit ,a -ʔubaʔa crazy, idiot,
fool
ʔadad - aʔdaad number
ʔadd (i) to count

ʃadiil-ʃadaayil husband of wife's
 sister
 ʃads lentils
 ʃagab (i) to please
 ʃagala bicycle
 ʃagiin ~ ʃagiina dough
 ʃala on; to
 ʃala ayy haal at any rate,
 anyhow
 ʃala eeh what for?
 ʃala fikra by the way
 ʃala hasab according to
 ʃala lʃuumum in general
 ʃala ʃeeni wraasi with great
 pleasure
 ʃalaʃaan ~ ʃaʃaan because, in
 order to, for
 ʃaʃliyya -aat mentality
 ʃallim to teach
 ʃama (i) to blind s.o
 ʃamal (i) to do; to make; to
 work
 ʃamiid -ʃumada dean (of a
 college)
 ʃamm -ʃimaam paternal uncle
 ʃamma -aat aunt (paternal) (fa
 si)
 ʃammaal ,a -iin to do s.th
 continually
 ʃammaan Amman
 ʃammi dialectal
 ʃan about
 ʃan iznak excuse me (to ms)
 ʃand with (a particle of pos-
 session); at (chez)
 ʃandak ha?? you (ms) are
 right
 ʃanʃuud -ʃanaʃiid bunch (e.g.
 of grapes)
 ʃaraʃ sweat
 ʃariis -ʃirsaan bridegroom
 ʃarabi ,yya -ʃarab Arab, Arabic,
 Arabian
 ʃarabiyya -aat car
 ʃarʃiid ,a -ʃuʃaaʃ wide, broad
 ʃaruusa -ʃaraayis bride
 ʃasal honey
 ʃasfuura -ʃaʃafiir swallow (bird)
 ʃaskari buliis policeman
 ʃaskari geeʃ non-commissioned
 army officer
 ʃaʃabi ,a -yyiin nervous
 ʃaʃr mid-afternoon
 ʃaʃa (m) dinner
 ʃaʃaan ~ ʃalaʃaan because (of)
 ʃaʃaan xatʃi please; please
 do it (for me)
 ʃaʃam hope

ʃaʃra ~ ʃaʃar ten
 ʃaʃra saay ten-piaster piece
 or bill
 ʃaʃša to give dinner
 ʃaʃuura the feast of Ashura
 ʃaʃsaan ,a -iin thirsty
 ʃawwaam ,a -iin swimmer
 ʃawwim to cause to swim
 ʃayyaan ,a -iin sick
 ʃayyid to celebrate the feast
 ʃayyid ʃala to wish s.o a
 happy holiday
 ʃazam (i) to invite
 ʃazama greatness
 ʃaziim ,a -ʃuzama magnificent
 ʃeeb -ʃuyub fault shame
 ʃeela -ʃaaʃilaat family
 ʃeen (f) -ʃineen (d+p)
 -ʃuyuun (p) (f) eye
 ʃeen gamal walnut
 ʃeeʃ bread
 ʃibaaʃa -aat phrase
 ʃibaaʃa ʃan tantamount to;
 consisting of
 ʃibri Hebrew
 ʃigl -ʃiguul calf
 ʃiid -aʃyaad feast
 ʃiid iʃqaaʃiyya Great Bairam
 (Moslem holiday)
 ʃiid ilʃaʃha Great Bairam
 (Moslem holiday)
 ʃiid ilʃitʃ Small Bairam (the
 celebration of the end of
 the holy month of Ramadan)
 ʃiid ilʃiyaama Easter
 ʃiid ilmilaad Christmas
 ʃiid ilʃadra Feast of St. Mary
 ʃilaag treatment
 ʃilba -ʃilab a box
 ʃilm -ʃulum science
 ʃilm ilʃigtimaaf sociology
 ʃilmi scientific
 ʃinab ,a -aat grapes
 ʃinwaan -ʃanawiin address
 ʃiraaʃi ,yya -yyiin Iraqi
 ʃirif (a) to know
 ʃiʃari ,yya -yyiin sociable,
 amiable, companionable
 ʃiʃriin twenty
 ʃizuuma -ʃazaayim invitation
 ʃulum sciences
 ʃulya high; higher
 ʃumr ever (as in the phrase
 "have you ever . .? or in
 negative structures)
 ʃuʃr a tenth

Y

yaab (i) to be absent
 yaali ,yalya -yalyiin expensive
 yaami? dark (color)
 yaayib ,a -iin absent
 yaaʒ (i) to vex
 yada (m) lunch
 yadda to give lunch
 yalbaan ,a -iin poor fellow
 yaḷṭa -yaḷaṭ fault, mistake,
 error
 yanna to sing
 yariib ,a -yuṛaba stranger
 yaṛaam love
 yaṛaḍ intention
 yaṛaf (i) to ladle
 yaṛb west
 yaṛbi ,yya -yyiin western;
 westerner
 yašš (i) to cheat
 yaššaaš ,a -iin cheater
 yaṭa ḥalla -yuṭyaan ḥilal
 pot cover
 yayṛaan ~ yayyaar ,a -iin
 jealous
 yayyar to change
 yazaal ,a -yazaal gazelle
 yiliṭ (a) to make a mistake
 yiweeša -yawaayiš bracelet
 yulub ḥumaari ~ yilib
 ḥumaari I give up
 yuṛaab -yirban crow
 yuṛayyiba shortbread, Egyptian
 cookie



PUBLICATIONS OF THE
CENTER FOR NEAR EASTERN AND NORTH AFRICAN STUDIES
UNIVERSITY OF MICHIGAN

EGYPTIAN ARABIC

An Introduction to Egyptian Arabic

By ERNEST T. ABDEL-MASSIH. Sixth Printing 1981.
405 pp.

A Comprehensive Study of Egyptian Arabic, Volume I:
Conversations, Cultural Texts, Sociolinguistic Notes.

By ERNEST T. ABDEL-MASSIH, A. FATHY BAHIG, EL-SAID
BADAWI, and CAROLYN KILLEAN. 1976. (Second
Revised Edition 1978). 454 pp.

A Comprehensive Study of Egyptian Arabic, Volume II:
Proverbs and Metaphoric Expressions.

By ERNEST T. ABDEL-MASSIH, EL-SAID BADAWI, ZAKI N.
ABDEL-MALEK and ERNEST N. MCCARUS. 1978 (Preliminary
Edition). 396 pp.

A Comprehensive Study of Egyptian Arabic, Volume III:
A Reference Grammar of Egyptian Arabic.

By ERNEST T. ABDEL-MASSIH, ZAKI ABDEL-MALEK, EL-SAID
BADAWI and ERNEST N. MCCARUS. 1978 (Preliminary
Edition). 337 pp.

A Comprehensive Study of Egyptian Arabic, Volume IV:
Lexicon. Part I: Egyptian Arabic - English; Part II:
English - Egyptian Arabic

By ERNEST T. ABDEL-MASSIH, EL-SAID M. BADAWI, ZAKI N.
ABDEL-MALEK and ERNEST N. MCCARUS. 1979 (Preliminary
Edition). 494 pp.

MOROCCAN ARABIC

An Introduction to Moroccan Arabic

By ERNEST T. ABDEL-MASSIH. Revised Edition 1982.
460 pp.

Advanced Moroccan Arabic

By ERNEST T. ABDEL-MASSIH. 1974. 244 pp.

PAN-ARABIC

A Sample Lexicon of Pan-Arabic

By ERNEST T. ABDEL-MASSIH. 1976. (Second
Printing 1980.) 157 pp.

BERBER (TAMAZIGHT)

A Course in Spoken Tamazight: Middle Atlas Berber

By ERNEST T. ABDEL-MASSIH. 1971. 456 pp.

A Reference Grammar of Tamazight: Middle Atlas Berber

By ERNEST T. ABDEL-MASSIH. 1971. 322 pp. plus introduction.

A Computerized Lexicon of Tamazight (Berber Dialect
of Ayt Seghrouchen)

By ERNEST T. ABDEL-MASSIH. 1971. 397 pp. plus introduction.

GENERAL NEAR EAST

Afghanistan: Some New Approaches

Edited by GEORGE GRASSMUCK and LUDWIG W. ADAMEC
with FRANCES IRWIN. 1969. 405 pp.

Preliminary Index of Shah-Nameh Illustrations

Compiled by JILL NORGRENN and EDWARD DAVIS, with an
Introduction by OLEG GRABAR. 1969. 477 pp.

3905031297883

بحث شامل في اللهجة العربية المصرية

محدثات نصوص دراسات لغوية اجتماعية

الجزء الأول

ارست توفيق عبد المسيح أحمد منتحي بهيج

بالاشتراك مع

السعيد محمد بدوي كارولين ج. كيلين



مركز دراسات الشرق الأوسط وشمال إفريقيا

جامعة ميشيغان

آن آربر