

*A Comprehensive Study of Egyptian Arabic*

*Volume One*

*Conversations*

*Cultural Texts*

*Sociolinguistic Notes*

*Ernest T. Abdel-Massih*

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*In association with*

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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*

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# **PART ONE**

**WILLIAM AND MARCIA**



iššaxsiyyaatCHARACTERSilʔamrikaanThe 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)*

\*\*\*

idduktoorʔ 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)*

\*\*\*

\*\*\* \*\*

ilmaşriyyiin

samiir salaama

layla

idduktoor nabiil

fariida

magdi

il?ustaaz dawuud

amaal

maahir

nadya

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 muhadsa  
fi maṣṣam 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 ilqaahiṣa - ṭaalib hina  
fkulliyyit ilhandasa .  
wilyam - ahlan wasahlan - ana  
wilyam beekar .  
samiir - ahlan wasahlan - ana  
ṣuftak biti?ra l?ahṣaam  
iftakarṭak maṣri . bass inta  
btitkallim ṣaṣabi kwayyis  
?awi .  
wilyam - la? . miṣ kwayyis ?awi  
wala ḥaaga - ana darast  
ṣaṣabi talat siniin . darast  
illuṣa ilfuṣḥa sanateen  
wibaṣdeen darast illahga  
lmaṣriyya sana . wiṣandi  
aṣḥaab maṣriyyiin batkallim  
maṣaahum ṣaṣabi 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-  
Ahrām 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.

badris maṣa dduktoor hinri  
teelor . tiṣrafu ?  
samiir - la? .  
wilyam - izzaay ? da ṣaagil  
maṣhuur , ṣaalami . wikamaan  
biyhibb maṣr ṣawi , huwwa  
wissitt btaṣtu wiṣawlaadu .  
lissa ragṣiin min maṣr iṣṣahṣ  
illi faat . ṣaṣadu hnaak sana  
wibyitkallimu ṣaṣabi kwayyis  
ṣawi . laazim aṣaṣrafak  
ṣaleehum .  
samiir - winta ṣuht maṣr ?  
wilyam - la? . laakin iṣṣeef  
illi gayy ṣaṣuuf maṣr ana  
wimṣaati wibni nuṣud sana  
hnaak .  
samiir - kuwayyis ṣawi . ana  
ṣandi aṣhaab maṣriyyiin  
mawgudiin hina - ṣeela  
maṣriyya , duktoor - ṣabiib -  
wissitt btaṣtu wibnu -  
mawgudiin hina limuddit sitt  
ṣhuur bass - wiṣayirgaṣu  
ṣṣahṣ abriil in ṣaa? aṣṣaah -  
laazim aṣaṣrafak ṣaleehum .  
wilyam - yiṣṣallina ṣṣaṣaf .<sup>1</sup>  
samiir - ṣayyib aadi nimrit  
tilifooni , iṣmilli tilifoon  
inniṣaṣda baṣd ilṣaṣa in ṣaa?  
aṣṣaah , akuun ana ittaṣalt  
bṣaṣbi dduktoor nabiil  
waṣuuf imta huwwa faaṣi ,  
witfaṣṣal ṣaṣrafna<sup>2</sup> 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.<sup>1</sup>  
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  
us<sup>2</sup> - you, your wife,  
and your son.

wilyam - mutašakkir gidđan . ana  
kamaan xalliini addiik nimrit  
tilifooni - itfađđal .  
?ulli , agiblak šaay walla  
?ahwa ?

samiir - la? . mašlihš . miš  
laazim .

wilyam - la? . laazim tišrab  
haaga .

samiir - tayyib . šaay law  
samaht .

wilyam - tabšan šaawiz sukkař .  
?add eeh ?

samiir - talat mašaali? law  
samaht .

wilyam - aah - ilmašriyyiin  
yifibbu ššaay sukkař  
ziyaada . miš kida ?

samiir - miš kull ilmašriyyiin .  
šandi ssitt btašti taaxud  
mašla?it sukkař waħda maša  
ššaay .

... ..

wilyam - itfađđal iššaay .

samiir - šukřan .

wilyam - ?ulli , imta geet  
gamšit miššigan ? wizzaay  
geet ?

samiir - ana šaalib bišsa .<sup>3</sup>  
kunt mušiid<sup>4</sup> figamšit  
ilqaahiřa limuddit sana .  
ana mutaxarrig min gamšit  
iskindiriyya min qism  
ilhandasa nnawawiyya -  
wilbišsa btašti lmuddit

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.<sup>3</sup>  
I was a teaching assis-  
tant<sup>4</sup> at Cairo Univer-  
sity for one year, but  
I graduated from the  
University of  
Alexandria in the field  
of nuclear engineering.  
The fellowship that

arbaŝ siniin ŝaŝaan  
 aaxud idduktoraaah .  
 wilyam - wibaŝdeen tirgaŝ  
 tidarris feen ? figamŝit  
 iskindiriyya walla gamŝit  
 ilqaahiŝa ?  
 samiir - la di wala di . ilbiŝsa  
 btaŝti ŝala gamŝit<sup>5</sup> ŝeen  
 ŝams - yaŝni hargaaŝ adarris  
 figamŝit ŝeen ŝams .  
 wilyam - baŝaalak ŝadd eeh  
 hina ?  
 samiir - faŝl diŝaasi waahid  
 bass .  
 wilyam - wissitt btaŝtak  
 bitidris ?  
 samiir - la? . hiyya xarriigit  
 tigaara - min tigaariit  
 asyuuŝ , wibaŝd ma xadit  
 bakaloryoos tigaara min  
 gamŝit asyuuŝ iŝtayaalit  
 filbank ilŝahli filqaahiŝa -  
 sana wahda bass , wibaŝdeen  
 itgawwizna wgeena hina ŝala  
 ŝuul . wiŝaaliyyan hiyya  
 btiŝtayaal fibank min  
 ilbunuuk hina .  
 wilyam - ŝandak awlaad ?  
 samiir - la? . liŝsa badri .  
 ibnak ŝumŝu ŝadd eeh ?  
 wilyam - ŝumŝu sana .  
 samiir - ŝabbina yixallih lak .<sup>6</sup>  
 ŝulli - inta btidris tariix  
 maŝr ? walla tariix ilŝarab  
 walla tariix iŝŝarq  
 ilŝawŝaŝ ?

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  
 by<sup>5</sup> 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!<sup>6</sup> But  
 tell me - what kind of  
 history are you study-  
 ing - Egyptian, Arab,  
 or Middle Eastern [in  
 general]?



- wilyam - filwaaqiŋ ana  
mutaxaŋŋiŋ fittariix  
il?islaami .
- samiir - kuwayyis ?awi .  
wi?eeh illi xallaak  
titxaŋŋaŋ fittariix  
il?islaami bizzaat ?
- wilyam - ilha?ii?a ittariix  
il?islaami ?abŋan muhimm  
zayy ma nta ŋaarif .  
wiŋadad il?asadza lmuxtaŋŋiin  
fiih ?ulayyil . widoorŋu  
filha?aaŋa l?insaniyya miŋ  
maŋruuf hina fi?amriika -  
a?ŋud mabyihtammuuŋ bih  
zayy ma byihtammu bilha?aaŋa  
ŋŋumaniiyya aw ilyunaniyya  
masalan .
- samiir - di haaga mumtaaza .  
atamannaalak kull tawfii?<sup>7</sup> -  
ana ŋandi muha?ra dilwa?t .  
alf ŋukŋ<sup>8</sup> ŋala ŋŋaay .  
mistanni minnak tilifoon  
baŋd ilŋaŋa in ŋaa? a!laah  
ŋaŋaan tiŋŋaf imta hat?aabil  
idduktoorŋ nabiil wiŋeltu .
- wilyam - mutaŋakkir gidan .  
wana kamaan haŋuuf wa?t  
il?ustaaz teelor li?anni  
aŋibb innak ti?ablu .
- samiir - ?ayyib . mutaŋakkir .
- wilyam - tifiibb taaxud il?ahraam  
ti?raah wab?a axdu minnak  
baŋdeen ?
- samiir - mafiiŋ maaniŋ<sup>9</sup> . ana  
filha?ii?a ba?ruuh maktabt  
ilgamŋa 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.<sup>7</sup> I have a  
lecture now. Many  
thanks<sup>8</sup> 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.<sup>9</sup> In fact,  
I go regularly every  
few days

abuṣṣ filʔahraam - aʔra  
 lʔaxbaaʔ ilmaḥalliyya  
 wiṣṣuuṣan ṣafhit  
 ilwafiyyaat<sup>10</sup> liʔannaha  
 muhimma ʔawi . ilmadaam  
 ḥatitbiṣiṭ ʔawi lamma tʃuuf  
 ilʔahraam .

wilyam - ʔaziim . ana muṣṭarik  
 fiʔahraam ilgumʔa<sup>11</sup> -  
 biyiwṣalni bintizaam waʔdaʔ  
 addiih lak bikull suʔuur  
 baʔd ma aʔraah .

samiir - mutaṣakkir ʔawi -  
 maʔa ssalaama .

wilyam - a!|aah yisallimak .

to the university li-  
 brary to look at Al-  
Ahram. I read the lo-  
 cal news and in par-  
 ticular the obituary  
 page<sup>10</sup> because it's  
 very important. My  
 wife will be happy to  
 see Al-Ahram.

William - Great. I subscribe to  
 the Friday issue<sup>11</sup> 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 افتكركت مصرى . بس انت بتتكلم عربى كويس قوى .
- وليم : لا . مش كويس قوى ولا حاجه - انا درست عربى ثلاث سنين . درست اللغه الفصحى سنتين وبعدين درست اللهجه المصريه سنه وعندى اصحاب مصريين بتكلم معاها عربى دايم .
- سمير : وايه التخصص بتاعك ؟
- وليم : انا فى قسم التاريخ بادرس مع الدكتور هنرى تيلور . تعرفه ؟
- سمير : لا .
- وليم : ازاي ؟ داراجل مشهور ، عالمى . وكمان بيحب مصر قوى هو والست بتاعته واولاده . لسه راجعين من مصر الشهر اللى فات قعدوا هناك سنه وبيتكلموا 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 - عيلـــــــــــــــــه  
مصريه ، دكتور - طبيب - والست بتاعته وابنه - موجودين  
هنا لمدة ست شهور بس - وحيروا في شهر ابريل ان شاء الله -  
لازم اعرفك عليهم •

وليم : يحصل لنا الشرف<sup>1</sup> •

سمير : طب ادى نمره تليفوني ، اعمل لى تليفون النهارده بعد العشاء  
ان شاء الله ، اكون انا اتصلت بصاحبي الدكتور نبيل واشوف  
امتى هو فاضي ، وانفضل شرفنا<sup>2</sup> انت والست بتاعتك وابنهك •

وليم : متشكر جدا ، انا كمان خلى اديك نمره تليفوني - اتفضل •

قول لى اجيب لك شاي ولا قهوه ؟

سمير : لا • معلىش • مش لازم •

وليم : لا • لازم تشرب حاجه •

سمير : طب 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 لى ، امتى جيت جامعة مشيجان ؟ وازاي جيت ؟

سمير : انا طالب بعثه<sup>3</sup> • كنت معيد<sup>4</sup> في جامعة القايره لمدة سنه •

انا متخرج من جامعة اسكندريه من قسم الهندسه النوويه - والبعثه

- بتاعتى لمدة اربع سنين عشان آخذ الدكتوراه .
- وليم : وبعدين ترجع تدرّس فين ؟ فى جامعة اسكندريه ولا جامعة القاهره ؟
- سمير : لا دى ولا دى . البعثه بتاعتى على جامعة<sup>5</sup> عين شمس - يعنى خارج ادرس فى جامعة عين شمس .
- وليم : بقى لك قد ايه هنا ؟
- سمير : فصل دراسى واحد بس .
- وليم : والست بتاعتك بتدرس ؟
- سمير : لا<sup>6</sup> . هى خريجة تجاره - من تجارة اسيوط ، وبعد ما خذت بكالوريوس تجاره من جامعة اسيوط اشتغلت فى البنك الاهلى فى القاهره - سنه واحده بس ، وبعدين اتجوزنا وجينا هنا على طول . وحاليا هي بتشتغل فى بنك من البنوك هنا .
- وليم : عندك اولاد ؟
- سمير : لا<sup>6</sup> . لسه بدرى . اهنك عمره قد ايه ؟
- وليم : عمره سنه .
- سمير : ربنا يخليه لك<sup>6</sup> . قول لى - انت بتدرس تاريخ مصر ؟ ولا تاريخ العرب ؟ ولا تاريخ الشرق الاوسط ؟
- وليم : فى الواقع انا متخصص فى التاريخ الاسلامى .
- سمير : كويس قوى . وايه اللى خلّك تتخصص فى التاريخ الاسلامى 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 بيهتمّوش به زى ما بيهتمّوا بالحضاره الرومانيه او اليونانيه مثلاً .
- سمير : دى حاجه ممتازه - اتمنى لك كل توفيق<sup>7</sup> - انا عندي محاضره

- دلوقت • الف شكر<sup>8</sup> على الشاى • مستنى منك تليفون بعد العشاء  
 ان شاء الله عشان تعرف امتى حتقابل الدكتور نبيل وعيلته •  
 وليم : متشكر جدا • وانا كمان حاشوف الاستاذ تيلور لانى احب انى  
 تقابله •  
 سمير : طيب - متشكر •  
 وليم : تحب تاخذ الاهرام تقراه وابقى آخده منك بعدين ؟  
 سمير : ما فيش مانع<sup>9</sup> - انا فى الحقيقه باروح مكتبة الجامعه كل كام  
 يوم ابص فى الاهرام - اقرا الاخبار المحليه وخصوصا صفحـة  
 الوفيات<sup>10</sup> لانها مهمه قوى • المدام حتتسط قوى لما تشـوف  
 الاهرام •  
 وليم : عظيم - انا مشترك فى اهرام الجمعه<sup>11</sup> - بيوصلني بانتظام  
 واقدر اديه لك بكل سرور بعد ما اقراه •  
 سمير : متشكر قوى - مع السلامه •  
 وليم : الله يسلمك •

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il?usbuuŧ . wibaŧd ilgaŧaayid  
 ilkibiira zayy ilnuyork tayimz  
 aw ilwaŧingtun post tilaa?i  
 lŧadad ilwaahid biyaŧil  
 lihawaali rubŧu miit ŧafha yoom  
 ilhadd . amma lgariida  
 lmaŧriyya faŧadad ŧafahatha  
 hawaali ŧnaaŧaŧ ŧafha  
 fil?ayyaam ilŧaadiyya  
 wsiŧŧaaŧaŧ ŧafha ta?riiban yoom  
 ilgumŧa<sup>13</sup> ili huwwa yoom  
 il?agaaza l?usbuŧiyya fmaŧr .<sup>14</sup>  
 wifilmunasabaat ilxaŧŧa , zayy  
 ziyaarit ŧa?iis dawla lmaŧr ,  
 bituŧdir ilgariida mulha?<sup>15</sup>  
 ŧan iddawla di haŧmu hawaali  
 ŧnaaŧaŧ ŧafha . wiŧala fikra  
 lgaŧaayid ilmaŧriyya lkubŧa  
 kullaha gaŧaayid ŧabahiyya .<sup>16</sup>

mIn ahamm ilhagaat illi  
 tilfit innazaŧ filgaŧaayid  
 ilmaŧriyya hiyya ŧafhit  
 ilwafiyyaat , widi byihtamm  
 biiha lqaaŧi? ilmaŧri ila hadd  
 kbiir gidan . wibilmunasba di  
 ahibb a?ullukum inn. aylabiyiit  
 ilmaŧriyyiin biybuŧŧu ŧala  
 ŧafhit ilwafiyyaat baŧd ma  
 ybuŧŧu ŧala ŧanawiin iŧŧafha  
 l?uula . da sababu inn ilwaahid  
 ŧaawiz yi?uum biwaagib  
 ilŧazaa? , imma bihuŧuur  
 ilganaaza aw yibŧat tilliyŧaaf  
 taŧziya lamma yi?ŧa xabaŧ  
 wafaat waahid ?ariibu , 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,<sup>13</sup> the weekly  
 "day off" in Egypt.<sup>14</sup> On spe-  
 cial occasions, such as the vi-  
 sit of a head of state to Egypt,  
 the newspapers will publish a  
 supplement<sup>15</sup> concerning this  
 state, which will consist of about  
 twelve pages. By the way, all  
 important Egyptian newspapers are  
 published in the morning.<sup>16</sup>

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 fiššuyi aw ?ariib  
zimiil min zamaylu .

lamma lʿeela biymutlaha  
ḥadd , bitunṣur xabaṛ ilwafaah  
maṣa bayaan asmaa? wiwaṣaayif  
ilʿaṣaayib wilʿaṣḥaar  
wiṣilathum bilmutawaffi . yaʿni  
masalan inn ilmutawaffi huwwa  
gooz bint ʿamm fulaan ilfulaani  
lmuhandis maṣa zikr gihat  
ilʿamal . wiḥaaga tanya , miš  
bass ilʿuṣra hiyya lli btunṣur  
innaṣy , bal bitištariik  
ilhayʿaat wilʿafṣaad  
ilmuttaṣiliin bilʿuṣra bišaki  
min ilʿaškaal<sup>17</sup> filʿazaa?  
binaṣṛ taʿziyathum filgariida .  
widi btliḥarṣ finafs ilʿasadad  
illi fiih innaṣy wimubaaṣaratan  
baṣd naṣy ilʿuṣra , aw baṣdaha  
biyoom aw itneen .

filʿaada fizikra  
lʿarbiʿiin<sup>18</sup> - yaʿni baṣd  
ilwafaah barbiʿiin yoom -  
bitunṣur ilʿuṣra filgariida  
xabaṛ fiṣafhit ilwafiyyaat ʿan  
makaan wiwaʿt ilʿazaa?  
bilmunasba di . winafs iššee?  
biyiḥṣal fizzikra ssanawiyya .  
wilgaṣaayid ilmaṣriyya lkubra

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 way<sup>17</sup> 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,<sup>18</sup> [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

bitaşduṛ kullaha filqaahira  
laakin bitunṣuṛ axbaaṛ  
ilwafiyyaat lilgumhuṛiyya  
kullaha .<sup>19</sup>

\* 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.<sup>19</sup>  
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## 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 والرياضيه<sup>12</sup> .  
 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 المنخفضه 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 تون بوست 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 الجمعة<sup>13</sup> اللى هو يوم  
 الاجازه الاسبوعيه فى مصر<sup>14</sup> . وفى المناسبات الخاصه ، زى زيارة رئيس  
 دوله لمصر بتصدر الجريده ملحق<sup>15</sup> عن الدوله دى حجمه حوالى اتناشر  
 صفحه . وعلى فكره الجرائد المصريه الكبرى كلها جرائد صاحيه<sup>16</sup>.  
 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 بيحبوا على صفحه

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

لما العيله بيعوت لها حد بتنشر خبر الوفاه مع بيان اسماء ووظائف القرايب والاصهار وصلتهم بالمتوفى . 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 الاشكال<sup>17</sup> 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 الاربعين<sup>18</sup> يعنى بعد الوفاه باربعين يوم - بتنشر الاسره فى الجريده خبر فى صفحه الوفيات عن مكان ووقت العزاء بالمناسبه دى . ونفس الشئ بيحصل فى الذكرى السنويه . والجرايد المصريه الكبرى بتصدر كلها فى القاهره لكن بتنشر اخبار الوفيات للجمهوريه كلها<sup>19</sup>.

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### 1.3 Cultural Notes

1. /yihşallina şşaraf/ and /haşallina şşaraf/, 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. /şarrafna/ "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, /taalib bişsa/. 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, /muşiid/, 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.,

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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. /atammaalak 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 maaniʕ/, 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.

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الاهرام - ٧٦/٤/٢٣ - ١٥

### وزارة النقل والمواصلات

وزير النقل والمواصلات ووكلاء اول الوزارة ووكلائها ورؤساء الهيئات الشركات والعاملون ينمون بمزيد العناء

### المرحوم المهندس

#### محمود يونس

نائب رئيس الوزراء للنقل والمواصلات السابق ويشكروا له بكل التقدير جهده الوطنية في عقد الميثاق التي سبق بها ويتقدمون لاسرة الفقيد الكريم بخالص اعزاء ويدعون الله ان يسكنه جنات جنة ما قدمه لوطنه

Les employés de

ARAB INVESTMENT — MADRID

présentent leurs condoléances au Docteur AHMAD YOUNES pour la perte de son oncle Ingenieur MAHMOUD YOUNES considérant ce décès une perte pour tout le monde Arabe.

### شركة ترسانة السويس البحرية

رئيس واعضاء مجلس الادارة وجميع العاملين بها ينمون بالاسى المرحوم

#### المهندس محمود يونس

نائب رئيس الوزراء ورئيس هيئة قناة السويس سابقا — للفقيد الرحمة وللأسرة العزاء

ينسى المكتب العولى للفتنشى الهندسى امسيكرويت بالمانيا والتاهرة عملا من اعلام البطولة والعجاء في رفع شان مصر وعلد اسمه التاريخ

#### المهندس محمود يونس

اليدل الذي نفذ تامين القناة وتحدى مؤامرات الاستعمار واقبت جدارة المخرجين في الصمود في ارض المعارك فاختصب احترام العالم — روح الله الفقيد رحمة واسعة والله توبه وامته الصبر والسؤلوان

المهندس محمود يونس في ثمة الله والتاريخ

يلقب زمعه المصاب ينسى المهندس ممتاز موسى الاخ وصديق العمر

#### المهندس محمود يونس

الذي يكفده تاريخ مصر بطلا من ابطالها حمل لواء خدمة الوطن ومثلا للتضحية والاخلاص والشجاعة

المهندس عبد الحميد فهمى عبد الودود ينسى استاذة فقيد الوطن

#### المهندس محمود يونس

وينسى معه بطولة الرجال ووفاء الابطال والصلابة في اضاق الحق والامانة في الجهاد لوفعة مصر رحمه الله رحمة واسعة وانزله قسبح جنات

ينسى رئيس مجلس الادارة والمصري القسبح والسير الصام ومحبو الاعازات وجميع العاملين

شركة بتروال الصحراء الغربية ( ويكو )

#### المهندس محمود يونس

تعمد الله الفقيد برحمته والله عائلته الصبر والسؤلوان

الاهرام - ٧٦/٥/٨ - ١٥

### فقيدة بورسعيد

نصبت امس جنازة المرحومة

#### حرم المرحوم محمد ميعط

والدة السيد ومصطفى ميعط ببيتة القناه وحرم محمد غنيم بالقناه للشحن وشقيقة حمزة محمود بتوكيل دمنهور وعمه المحاسب محمود التامى والرائد محمد التامى بكلية الشرطة وحرم الرائد ابو بكر عبد الباقى وخالة المهندس عادل وعاطف والذكور علاء الاسرج وجدة الملازم على قنيم وقريبة على القسابق ومحمد فهمى بالكويت ومالات الاسرج وحسونة وعياد وميعط والخضرى ونرج وخالد منصور ومعيد مصطفى وكريم الدين ومحمد عبد الصيبد — تلفرانيا حمزة وميعط بورسعيد

### فقيد عائلتى منها والقيى

بالبحيرة والغربية

توفى الى رحمة الله المرحوم

محمد على طاهر منها الطالب بثانوية كفر الزيات نجعل الاستاذ على طاهر منها المحامى بكفر الزيات حفيد المرحوم محمد طاهر منها وهفيد محمود رياض القيسى وابن اخ كل من السادة مصطفى طاهر منها عمدة كفر سلايون واحمد طاهر منها والاستاذ حسين طاهر منها الاستاذ بكلية زمامه القاهرة وحرم الاستاذ نور الدين ابوحسن وابن اخنت كل من السادة محمد على القيسى والاستاذ حامد القيسى بالقاولين العرب والاستاذ هازم القيسى والاستاذ طارق القيسى وقريب عائلات منها والقيسى ورفاعى بالقاهرة وابو حسين بكفر ربيع وشابور وشعير بكفر عشما والشرقاوى بزيبسة ومكازم وابو جازيه والخيبر والشوريجى وشمسى وجهموم ومطيهه بالثونيقية وحشاد بالغربية وشعنت الجازة امس واقبعت ليلة الماتم بمنزل العائلة تلفرانيا القونيقية بحيرة كفر سلايون

انتقلت للاجداد السماوية السيدة البارة

#### جهمانة بطرسى سلامة بأسسيوط

حرم المرحوم مجلى بطرسى ووالدة صبيحى ولويس بصحة أسسيوط وجسون بالاسنهلالية وحرم شقيق صديق بطرس وحرم عم شوقى حنين واخوته وعمه اديب منرى وبطرسى اندراوسى واخيه ومختار دانيال واخوته ويوسف وابراهيم زكى وابنة عمه نمر مسعد والفتكسور يوسف فهمى والاستاذة ايوب وانور فهمى الحامين بالقاهرة وحرم خال مفيد ملك واخوته واليون انابدير وماهر سورريال وباقى افراد عائلات حنا الله وبطرسى سلامة بأسسيوط والزرايى والقاهرة والمزاء 1٤ شارع الجلاء بأسسيوط

« انا لله وانا اليه راجعون »

توفى الى رحمة الله

محمد عائلة ابو الفضل

بمحلة ابو على القنطرة

### الحاج عبد الله ابو الفضل

والد الدكتور احمد ابو الفضل وحسين

ابو الفضل وحرم كل من عبد المقيم

المتباوى والمرحوم حامد التجار والحاج

ابراهيم الزهار والدكتور سسيير غنم

ورشاد القبرى والمرحوم الرائد محمد

اللطيف ابو خضير وشقيق المرحوم الاستاذ

محمد ابو الفضل والاستاذ الدكتور عبد

الصيبد ابو الفضل وحرم نعمان عوض

وزوج شقيقة المرحوم محمد الفر والحاج

يوسف الفر وحرم المرحوم بدر الشاسى

وجد اسامة ابو الفضل وحجد المتباوى

واخوتهم وابن عم المرحوم الشيخ عبد

الصيبد بصل والمرحوم الشيخ نسوى

بصل والدكتور بمرادى احمد والمرحوم

الشيخ عبد الغفور والشيخ عبد العظيم

والحاج احمد بصل وعم وخال الصيادية

سعاد ابو الفضل حرم الدكتور احمد

نرويش وحرم الدكتور يوسف عزام وعلى

وعبد علاء والدكتور ايهاب ابوالفضل

وحرم الاستاذ محمود متولى والبسيونى

عوض واخوته واللواء احمد زكى عبد

الصيبد والسفير الشافعى عبد الصيبد

واخوتهم والسفير محسن عبد الخالق

واخوته والاستاذ رمضان ابو الصر

والصيد محمد ابو العز واخوتهم وطلعت

الشامى واخوته وعزت محمد الغفور

واخوته وابن خالة احمد شيند واخوته

ومزيب ونسيب الحاج جلال الفر والسيد

كمال الفر والمرحوم محمد العربى والشيخ

يوسف زيادة وغواد حمز والشيخ حسن

حمز والمرحوم الدكتور محمد كفاى

والسيد احمد كفاى واخوتهم والدكتور

عبد الصيبد الدواخلى وعائلات بصل

والفر والعرباى وابو العز والزينوعوض

وشيند وابو خضير وابوطالب والفسار

والقسراوى وحمز والشمسار وزينادة

وغنام بمحلة ابو على والمتباوى ويونس

بسمتود والشامى والشبرى والزهارة

وعنب وقنديل بالمحلة الكبرى وكفاى

والدواخلى بالجمالية والشبراوى بالديبرى

والقسان وشلبى بغوة وعبد الباقى

والقسراوى بالقاهرة وستتبع الجنازة

اليوم القيمة العاشرة صباحا بجامع عمر

مكرم حيث تقام ليلة الماتم تلفرانيا ١

شارع زكريا الانصارى الهرم

الأهرام - ١٥ - ٧٦/٤/٣٠

**الذكري السنوية الأولى للمنفور لها**  
**زينب هانم المشهدى**  
**هرم المرحوم ابراهيم بك حلمي**  
 تحييها الأسرة صباح غد السبت بمنزل العائلة بالامام الثامن بالفاخرة

**الذكري السنوية**  
**لفقيد الطب والشباب الاستاذية**  
**المرحوم الدكتور أسامة القاضي**  
 السبت أول مايو بمنزل الأسرة ٣٠ شارع مصطفى فهمي بطوان

**الذكري السنوية للمرحوم المهندس الوراى**  
**الخبياوى محمد هويدى**  
 تحييها أسرته السبت بمنزل ه شارع الشريفي بميناء الهندسين ببلدة أى المذكر الحكيم

**الذكري السنوية للمرحوم المهندس**  
**محمود حلمي حسين**  
 مدير الاستيلاء والتوزيع بالاصلاح الوراى تحيي الأسرة تكراه المطرة يوم السبت أول مايو بمنزل الأسرة ١٩ شارع الخنس الشريف مدينة الهندسين ببلدة أى المذكر الحكيم

**الذكري السنوية الأولى للمرحوم**  
**ابراهيم شحاته موسى**  
 تقم الأسرة القدامى الالى على روحه الطاهرة الثامنة صباح غد [ السبت ] ٥/١ بكنيسة العزاء بمصر بشبرا

**قدامى الذكري السنوية الأولى للمرحومة**  
**المقدسة روز مسلم**  
 هرم المرحوم فريد شربل المسماس بالقبور تحيي الأسرة لروحها الطاهرة لها السبت الحادية عشرة صباحا بكنيسة الازمان الكاثوليك بشارع صبرى أبو هم جامع شركس سابقا

**نكرى الاربين**  
**للمخرج احمد ضياء الدين**  
 تحييها أسرة علام بابو المنيط ومشيخة الناظر باكر السبت بمنزله بصر المدينة ١١ شى نكرى خلف سينما الحرية صباحا للسيدات ومساء للرجال

**شكر ونكرى الاربين للمرحوم**  
**عبد المقيم حماد**  
 تتقدم الأسرة بالشكر للمواسين بالمنفور والبرق والفكر ويخلصون السادة ورئيس الجمهورية ورئيس مجلس الشعب والامين النجزة والاتحاد الاشتراكي وامين محافظة النجزة ومديرية الصحة بالمجزة وناعصر الاعيان بطوان ومستشفى القوات المسلحة بالاعادى وطب اسنان القاهرة ويحيون الذكري اليرم بمنزلهم ٢١ شارع سيجوارت بمحافظ حلوان

**نكرى الاربين للمرحوم**  
**حنفي طلبه**  
 بقلوب مؤمنة بفضاء الله وقدره تحييها الأسرة غدا السبت اسه بالمنزل ٢٢ شى الجوى عابدين

**بقلوب مؤمنة بفضاء الله تحيي**  
**أسرة المرحوم الحاج**  
**عاشور احمد حسن**

**نكرى الاربين يوم الأحد الموافق ٢ مايو**  
 بمنزل الأسرة ١٢ شارع المأمون بمحينة الخفية بالفاخرة - وتتقدم الأسرة بواجر الشكر لكل من تغفل بمراسمها فى قيدها العزيز سواء بالقبور أو بالبرق ويخلصون بالشكر السيد رئيس الجمهورية والسيد نائب رئيس الجمهورية والسادة نواب رئيس الوزراء والسادة الوزراء واعضاء مجلس الشعب ورجال الدين والقضاء والمحامين والقوات المسلحة والاتحاد الاشتراكي ورجال التعليم والمصحفين ومخير المسرح المصنعت والفنانين ورجال الاعلام والبلوك والشركات والاعيان والتجار وكل من تغفل بالعباء سواء بالقبور أو بالبرق مع اعتبار هذا شكرا خاصا لكل منهم ساتلين الله الابرار ويومهم مكرها فى عزيل لخيرهم

**شكر ونكرى الاربين للمرحوم**  
**الاستاذ جرجيس فانوس يوسف**  
 تقمها أسرته الماشرة صباح غدا السبت بكنيسة العزاء بالبحالجان وتشكر السادة رئيس الجمهورية ونائبه والوزراء والبايا شخوة ومطراتى بنى سويف ومبروهة اللجنة الثقافية للبنك الاهلى وكل التواامين فى محاسنهم الاليم

**تقيم أسرة المرحوم**  
**القديس رعمت عبد المسيح**  
 جناز الاربين بالكنيسة الرمنية بطلوت بالفاخرة الاثين ٢ مايو الساعة الرابعة وتتقدم بالشكر للسيد رئيس الجمهورية والسيد نائبه وبيخة البيا المظم والسادة رئيس الوزراء والوزراء ورئيس مجلس الشريعة والاباء الكهنة بالاقايق ورجال الشعب والاتحاد الاشتراكي ومحافظ محافظة الهندسين والمثقلين والعزاء والبرق

**تدعو أسرة المرحوم عبد الملك خليل**  
 ببور سعيد والفاخرة الاهل والاصقاء لخصور جناز الاربين على روح فيديهم العزيز المرحوم

**نعيم عبد الملك خليل**  
 ولك مساء اليوم الجمعة الموافق ٢٠ ابريل بكنيسة مار جرجيس ببورسعيد تلغرافها عائلة المرحوم عبد الملك خليل ببورسعيد

الأهرام - ١٥ - ٧٦/٥/١٤

**الذكري السنوية**  
**للمرحوم الاستاذ الدكتور**  
**خليل نوى لطفي**

**احيها الأسرة أمس ببلدة الغزان الكريم**  
 الذكري السنوية الأولى للمرحومة شحمة السيد لرجان بمنزل والدهما بفاطوس شرقية اليوم الجمعة ٥

**الذكري السنوية الأولى**  
**للمرحوم موريس زكى صليب**  
 تحييها ارملة والأسرة غدا السبت ٢٦/٥/١٥ بالمنزل ٧ شارع حور صبا بالظاهر

**زوجى الحبيب موريس**  
 لتقتل بعبود الالفة وتركتنى وحيدة اعانى مرارة الوحدة ولوعة الفراق لبرهيك لغمت الحبة وستنى فركاك بقلبي حتى الالك - زوجتك الحزينة مفيدة

**بقلوب حزينة دامية تقم أسرة القديسة**  
**الغالية المرحومة**  
**عزينة مختالين تولى**  
 قدامى الذكري الأولى لروحها الطاهرة غدا « السبت » ٥/١٥ الساعة التاسعة بكنيسة مار جرجيس بميدى بشى

**نميش على فركاك المطرة حتى نلتلك**  
 مع يسوع - لزوجك واولادك

**الذكري السنوية الأولى**  
**للمرحوم كامل رزق الله**  
 تقم الأسرة قداما اليها على روحه الطاهرة غدا السبت الساعة التاسعة صباحا بكنيسة العزاء بمصر

**الذكري السنوية الأولى**  
**للمرحوم شيهت جرجيس**  
 تقم الأسرة القدامى الالى على روحه الطاهرة الثامنة صباح غد السبت ٥/١٥ بكنيسة مار جرجيس بالمشى بالظاهر

**الذكري السنوية الثانية**  
**للمرحومة زينب محمد عبيد**  
 يحيها زوجها واولادها وامرتها مساء السبت ١٩٢٦/٥/١٥ بمنزله ١٠٠ شارع مصر والسودان حدائق القبة

**الذكري السنوية الثانية بالمنصورة**  
 تحييها أسرة ابو حسن للقيدها  
**الحاج عيسى ابو حسن**  
 مساء غد ٥ السبت ٥ بمنزله بتويل

**الذكري السنوية الثانية**  
 لطيب الذكر المرحوم المهندس  
**فوزى بشاى مشرقى**  
 تحييها الأسرة باتامة القدامى الالى لروحها الطاهرة السابعة والنصل صباح السبت ٥/١٥ بكنيسة العزاء بمهواج

**الذكري الخامسة لفقيد الشباب**  
**المرحوم الدكتور احمد يوسف**  
 تحييها زوجته واولادها والأسرة بالخطه الذكري اليوم ٥ الجمعة ٥ ١٩٢٦/٥/١٤

iddars ittaani

UNIT TWO\*

II.1      muħadsa  
             mukalma tilifoniyya  
             samiir winabiil

Conversation  
 A Telephone Conversation  
 Samir and Nabil

samiir - allo - nabiil ? misaa?  
 ilxeer .

Samir - Hello! Nabil? Good evening.

nabiil - ahlan - misaa? innuur .  
 eeh axbaḩkum ?

Nabil - Hello - good evening.  
 How are you?

samiir - xeer ilħamdu lillaah .<sup>1</sup>  
 wintu zzayyukum ?

Samir - Fine,<sup>1</sup> and you?

nabiil - ilħamdu lillaah . kull  
 ħaaga kwayyisa .

Nabil - Just fine. Everything's fine.

samiir - magdi ſaamil eeh  
 filmadrasa ?

Samir - How's Magdy doing in school?

nabiil - wa!laahi<sup>2</sup> mabṣuut ,  
 ṭabſan inta ſaarif niḩaam  
 ittaſliim fi amerika  
 muxtalif ſan maṣr , mafiiſ  
 il?imtiħanaat illi f?aaxir  
 kull sana , wita?riiban  
 mabyidduhumſ wagibaat kitiira  
 zayy maṣr . ittilmiiz illi  
 zayy magdi ſsana xamsa  
 yiḩduulu wagibaat kull yoom<sup>3</sup>  
 fi maṣr . hina ?ulayyil ?awi  
 lamma ttilmiiz yikuun  
 ſandu wagibaat yiſmilħa  
 filbeet .

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

\*Cultural Notes for Unit Two begin on page 46.

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

nabiil - aah - biy?allimuuhum  
kuwayyis - bass illi ?aawiz  
a?uulu inn ni?zaam itta?liim  
hina muxtalif ?an ma?r .  
mas?alit ilwagibaat di  
?aaga mi? muhimma fin?zaam  
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?rasithum . di  
?aaga asasiyya hina .  
matil?aahaa? bitiddarris  
fima?r illa filmadaaris  
ittugariyya bass .

samiir - aah - il?a?ii?a  
lkitaaba ?ala l?aala lkatba  
muhimma gidan . ana ma?raf?  
aktib ?ala l?aala lkatba  
la ?arabi wala ngiliilzi .  
widilwa?ti ?andi ba?is<sup>4</sup>  
ba?milu wlaazim a?addimu  
lil?ustaaz maktuub ?ala  
l?aala lkatba wlaazim al?a  
hadd yiktibhuuli .

nabiil - il?ab?aa? di lli  
t?alaba byi?miluuha hina  
filgam?a di ?aaga kwayyisa  
gidan . tiktib ba?is ?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 paper<sup>4</sup>  
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 mawquuf silmi  
wlaazim tabsan ti?raalu  
kutub wimaqalaat wima?raagif ,  
di haaga kwayyisa xaaliş .  
makanitş şayfa ?awi sandina  
finzaam ittafliim fimaşr ,  
laakin dilwa?ti bada?it  
ilkulliyyaat wilmaşaahid  
ilmaşriyya tu?lub min  
talabit illisans  
wilbakaloryoos innuhum  
yi?addimu abhaas bişşakl  
da . tabsan talabit  
iddi?asaat il?ulya fmaşr  
biyişmilu abhaas bistim?aar  
wibiy?addimuuha lil?asadza  
lmuşrifliin şala drasithum .  
bass xalliini a?ullak haaga ,  
nizaam ittafliim fi?amerika  
biyşawwid i?taaliib şala  
ktaabit il?abhaas di min  
şuyru - yaşni miş lamma  
yudxul ilgamşa bass aw  
fiddi?asaat il?ulya .  
magdi şamal baş kwayyis  
?awi . ilmudarris bitaaşu  
talab minnu yişmil baş şan  
issadd ilşaali şaşaana faşlu  
yistafiid minnu wi?taar  
yi?raalu fdayrit ilmaşaarif  
ilbi?i?aniyya wkaan maşaana  
kutub winaşaraat wimagallaat  
kunna gaybinha mşaana min  
maktab issiyaaşa lmaşri  
finyuyoşk ,<sup>5</sup> ilwaaqif  
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-  
annica and other books,  
publications, and maga-  
zines which we got from  
the Egyptian Office of  
Tourism in New York.<sup>5</sup>  
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 gidan , filha  
 maʕlumaat qayyima , wiʕuwaɾ  
 mumtaaza bilʔalwaan ,  
 wimuʕarrifa lbaladna ,  
 wimaktuuba bʕiddit luyaat .  
 magdi istafaad gidan min  
 ʔaɾiiʔit ilbaʕs ilʕilmi .

samiir - ʕala fikra , innihaɾda  
 ʔabilt ʔaalib amrikaani  
 ismu wilyam beekar  
 biyitkallim ʕaɾabi kwayyis  
 ʔawi . 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  
 waʕliifa gdiida , waziifit  
 mudarris musaaʕid ,  
 ittaʕyiin filha  
 bilmaʕisteer . widi haaga  
 lhaʔiiʔa kwayyisa ʔawi .

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

samiir - fiih xabaɾ hayibʕiʔak  
 ʔawi biʕtibaaɾak  
 zamalkaawi .<sup>7</sup> yasiidi  
 izzamaalik yilib ilʔahli  
 talaata - itneen fiʔaaxir  
 matʕ .

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,<sup>6</sup> 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.<sup>7</sup>  
 Zamalik beat Ahli three  
 to two in the latest  
 game.

nabiil - ya ?axi ?ab?an ! di  
 haaga miš ?ayza kalaam .  
 fi?aaxir matš , wifilmatš  
 illi gayy , widayman . eeh  
 taani ?

samiir - ?ubuul ilgami?aat  
 ibtada . ti?raf inn gam?it  
 il?aazhar ?ati?bal  
 tala?taašar alf ?aalib  
 issana di !

nabiil - yasalaam ! šuuf  
 ya axi ?adad i?talaba  
 fitta?liim il?aali biyziid  
 ?add eeh kull sana !<sup>8</sup>  
 muškila kbiira !

samiir - bass ilha?ii?a  
 wizaar?it itta?liim il?aali  
 bit?aawil bikull guhdaha  
 tifill ilmuškila di .

nabiil - wi?eeh taani yasiidi ?

samiir - fiih saffiteen  
 bi?halhum ?an harakit i?aar?it  
 ilmudarrisiin lil?aqaar  
 il?a?abiyya<sup>9</sup> wiba?deen zayy  
 ma nta ?aarif baššeet  
 fišaffhit ilwafiyyaat bass  
 mal?itš hadd a?rafu .

nabiil - wi?hyaat abuuk<sup>10</sup>  
 yasamiir ib?a ddiini i?adad  
 da a?raah .

samiir - ?ala fikra , ana  
 kallimtak maxsuuš ?ašaan  
 tiigu tit?aššu m?aana yoom  
 issabt wit?ablu ?taalib  
 il?amrikaani da huwwa wissitt  
 btaštu .

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!<sup>8</sup>  
 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.<sup>9</sup>  
 And, as you can well  
 imagine, I looked at the  
 obituary page, but I  
 didn't find anyone  
 [there] I know.

Nabil - [Please]<sup>10</sup> [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.



nabiil - ya siidi  
 mutašakkiriin , bass  
 wiħyaat abuuk yasamiir  
 mataxalliiš layla titšib  
 nafsaha zayy kull maħra .<sup>11</sup>  
 ya axi lntu bitišmilu alf  
 ħaaga .<sup>12</sup>

samiir - ya siidi kullu fađlit  
 xeerak<sup>13</sup> - mafiiš tašab wala  
 ħaaga ya duktoor nabiil -  
 matiigu lleela šwayya iza  
 makuntuuš mašyuliin ?

nabiil - alf šukr . wa||aahi  
 ma?dař li?anni laazim a?ra  
 šwayya . wibašdeen řandi  
 šwayyit gawabaat řaawiz  
 aktibhum limařr .

samiir - řayyib matxalli  
 řariida tilgi tishař maša  
 layla šwayya .

nabiil - maftikirš . ma nta  
 řaarif , iddunya leel wana  
 maħibbiš innaha tuxřug  
 liwaħdaha billeeel , inta  
 faakir innak fimařr , law  
 kaan fimařr kaan mařlihš  
 bikull suřuur .<sup>14</sup>

samiir - řayyib ya siidi ,  
 sallim řala řariida wmagdi ,  
 winšufkum yoom issabt in řaa?  
 a||aah . řatinbiřiř ?awi min  
 iřřaalib il?amrikaani da .

nabiil - řayyib tišbaħ řala  
 xeer ,<sup>15</sup> sallim řala layla .

samiir - winta min ahl ilxeer -  
 maša ssalaama .

nabiil - a||aah yisallimak .

*Nabil - Thanks for the invitation, but don't let Layla go to so much trouble.<sup>11</sup> Usually you make a thousand things.<sup>12</sup>*

*Samir - It's nothing compared to what you have done<sup>13</sup> 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].<sup>14</sup>*

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

*Nabil - Fine [sleep well],<sup>15</sup> give my best to Layla.*

*Samir - And you too sleep well , bye.*

*Nabil - Bye.*

## الدرس التانى

## مكالمة تليفونيه

## سمير ونهيل

- سمير - آلو - نهيل ؟ مساء الخير .
- نهيل - اهلا - مساء النور . ايه اخباركم ؟
- سمير - خير الحمد لله <sup>1</sup> . وانتم ازايكم ؟
- نهيل - الحمد لله . كل حاجه كويسه .
- سمير - مجدى عامل ايه فى المدرسه ؟
- نهيل - والله <sup>2</sup> مبسوط ، طبعا انت عارف نظام التعليم فى امريكا مختلف عن مصر ، ما فيش الامتحانات اللى فى آخر كل سنه ، وتقريباً ما بيدوهمش واجبات كتيره زي مصر . التلميذ اللى زي مجدى فى سنه خامسه يدوا له واجبات كل يوم <sup>3</sup> فى مصر ، هنا قلييل قوى لما التلميذ يكون عنده واجبات يعملها فى البيت .
- سمير - يا سلام ! دا نظام غريب . والاولاد هنا بيتعلموا كويس على كدا ولا ايه ؟
- نهيل - آه - بيعلموهم كويس - بس اللى عاوز اقله ان نظام التعليم هنا مختلف عن مصر . مسألة الواجبات دي حاجه مش مبهمه فى نظام التعليم الامريكاني . بس حاجه كويسه هنا مثلا - الاولاد والبنات فى سن اربعتاشر سنه مثلا بيعلموهم الكتابه على الآله الكتابه هنا فى المدارس كجزء من دراستهم . دي حاجه اساسيه هنا . ما تلقهاش بتدرّس فى مصر الا فى المدارس التجاريسه

- بس
- سمير - آه - الحقيقة الكتابه على الآله الكتابه مهمه جدا • اننا ما اعرفش اكتب على الآله الكتابه لا عربى ولا انجليزى • دلوقت عندى بحث<sup>4</sup> باعله ولازم اقدمه للاستاز مكتوب على الآله الكتابه ولازم القى حد يكتبه لى •
- نبيل - الابحاث دى اللى الطلبة بيعملوها هنا فى الجامعه دى حاجه كويسه جدا • تكتب بحث عن نقطه او موضوع علمى ولازم طبعها 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 الليسانس واليكالوريوس انهم يقدموا ابحاث بالشكل دا • طبعها طلبه الدراسات العليا فى مصر بيعملوا ابحاث باستمرار وبيقدموها للاستاذ المشرفين على دراستهم • بس خلىنى اقول لك حاجه نظام التعليم فى امريكا بيعود الطالب على كتابة الابحاث دى من صغره - يعنى مش لما يدخلى 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 معانا كتب ونشرات ومجلات كنا جايهينها معانا من مكتب السياحه المصرى فى نيويورك<sup>5</sup> ، الواقع انها كتب ممتازة وكويسه جدا فيها معلومات قيمه ، وصور ممتازة بالألوان ومشرفه لهدنا، ومكتوبه بعدة لغات • مجدى استفاد جدا من طريقة البحث العلمى •
- سمير - على فكره، النهارده قابلت طالب امريكانى اسمه وليم بيكر بيتكلم عربى كويس قوى • ادانى جرنال الاهرام • تحدثت اتسلت

- فيه شويّة .
- 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 مساعد<sup>6</sup>
- التعيين فيها بالماجستير . ودى حاجه الحقيقه كويسه قوى .
- نهيل - آه ، دى حاجه كويسه قوى قوى . وايه تانى ؟
- سمير - فيه خبز حبيسك قوى باعتبارك زملكاوى<sup>7</sup> . يا سيدى الزمالك
- غلب الاهلى تلاته - اتنين فى آخر ماتش .
- نهيل - يا اخى طبعاً ! دى حاجه مش عايزه كلام . فى آخر ماتش وفسى
- 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 سنه<sup>8</sup> ! 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 العربيه<sup>9</sup>
- وبعدين زى ما انت عارف بصيت فى صفحة الوفيات بس ما لقيتش
- حد اعرفه .
- نهيل - وحياة ابوك<sup>10</sup> يا سمير ابقى ادينى العدد دا اقراه .
- سمير - على فكره انا كلمتك مخصص عشان تيجوا تتعشوا معنا يوم السبت

- وتقابلوا الطالب الامريكاني دا هو والسـت بتاعته .
- نبيل - يا سيدى متشكرين بس وحيـاة ابوك يا سمير متخليش ليلى تتعسب  
نفسها زى كل مره<sup>11</sup> . يا اخى انتم بتعملوا الف حاجه<sup>12</sup> .
- سمير - يا سيدى كله فضلة خيرك<sup>13</sup> - ما فيش تعب ولا حاجه يا دكتور
- نبيل - ما تيجوا الليله شويه اذا ما كنتوش مشغولين .
- نبيل - الف شكر . والله ما اقدر لانى لازم اقرا شويه - وبعدىين  
عدى شوية جوابات عاوز اكتبهم لمصر .
- سمير - طيب ما تخلى فريده تيجى تسهر مع ليلى شويه .
- نبيل - 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 سرور<sup>14</sup> .
- سمير - طيب يا سيدى ، سلم على فريده ومجدى ونشوفكم يوم السبت  
ان شاء الله . حتبسـط قوى من الطالب الامريكاني دا .
- نبيل - طيب تصبح على خير<sup>15</sup>، سلم على ليلى .
- سمير - وانت من اهل الخير - مع السلامه .
- نبيل - الله يسلمك .

\*\*\*



siyaasit irsaal biṣṣaat  
 liḥamerika biḥaṣṣad mutazayda  
 badaḥit baḥd ilḥarḥb  
 ilṣaalamiyya ittanya .  
 wilbiṣṣaat wilḥagazaat  
 iddirasiyya fiḥamerika muḥḥamha  
 filhandasa wizziraaṣa laakin  
 da mabyimnaṣṣ inn fiiḥ ṣadad  
 min aṣḥḥaaḥ ilbiṣṣaat  
 wilḥagazaat iddirasiyya  
 byidrisu taxaṣṣuṣaat muxṣṣalifa  
 zayy iḥḥḥibb wittarbiya  
 wilmuḥaṣba wiḥḥaaḥit ilḥaṣmaal  
 wilḥanaadiḥ wiḥerha .

widilwaḥḥt aṣḥḥaaḥ ilbiṣṣaat  
 biyaḥḥdu murattabathum fiḥmaṣḥr  
 aṣḥḥaaḥ ilḥatḥra lli byiḥḥḥuḥa  
 filbiṣṣa bilḥiḥḥaaḥa ila inn  
 ilḥukuuma lmaṣḥriyya  
 btidfaḥḥluhum murattabathum  
 fiḥamerika wmaṣḥariif iddiraaṣa  
 wilṣilaag wittaaḥmiin iḥḥḥibbi  
 (iṣṣiḥḥi) wiṣalaawa lilḥutub  
 wilḥalaabis . wimin ḥaaḥḥ ṣuḥḥw  
 ilbiṣṣa innu yirgaḥḥ lilwaḥḥtan  
 ṣala nafaqit ilḥukuuma  
 fiḥagaaza maḥḥra aṣḥḥaaḥ fatḥrit  
 ilbiṣṣa . wiwaḥayifhum bitkuun  
 maḥḥfuḥalhum filḥamiṣaat  
 wilḥaṣaahid ilṣulya lli  
 biṣṣathum bititbaḥḥa liyaayit

England in addition to the U.S.  
 and Canada.

The policy of sending  
 [Egyptian] educational missions  
 to America in increasing num-  
 bers began [to be implemented]  
 after World War II. Most of  
 [the students] on mission  
 assignments or study leaves in  
 America are [studying] engi-  
 neering and agriculture, but  
 that does not exclude [from the  
 missions] a number of members  
 who pursue studies in a variety  
 of specializations [or majors],  
 such as medicine, education,  
 accounting and business admini-  
 stration, hotel management,  
 etc.

At the present time, mem-  
 bers of study delegations re-  
 ceive 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 mem-  
 ber of such a study mission also  
 has the right to return home at  
 government expense for one va-  
 cation break during his fellow-  
 ship period. During this same

ma yintihu min diḡasithum  
filxaarig .

kull ilguhuud illi  
tkallimna ṡanha di baḡḡu  
maʔidritṡ tihiill ilmuṡkila  
hall kaamil maḡḡi zayy ma  
wzaaḡit ittaṡliim ilṡaali  
ṡawza . nisbit ilʔasadza  
liṡṡalaba lissa murtafiṡa laakin  
wizaaḡit ittaṡliim ilṡaali  
bitibzil guhuud ḡaxma bistimḡaḡ  
lihalla ilmuṡkila di .

ḡaaga tanya laazim  
niṡṡafha filmawḡuuṡ da - inn  
wzaaḡit ittaṡliim ilṡaali fmaṡḡ  
bituṡṡuḡ biltizaam adabi tigaah  
idduwal ilṡaḡabiyya ṡṡaaiiqa .  
fakull sana bittimm ḡaḡakit  
iṡaḡa ḡaxma min asadzit  
lgamiṡaat wilmaṡaahid ilṡulya  
lmaṡriyya lilgamiṡaat  
ilṡaḡabiyya - widi mumasla  
lḡaḡakit iṡaḡit mudarrisiin  
wzaḡt ittarbiya wittaṡliim  
ilmaṡriyya lidduwal ilṡaḡabiyya  
wilʔifriqiyya .<sup>17</sup> wibilmunasba  
di aḡibb aʔullukum inn fiih  
ṡadad kibiiir min iṡṡalaba  
lṡaḡab biyidrisu filkulliyyaat

*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.<sup>17</sup> 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  
lṢuzma min ilkulliyyaat  
wilmaṣaahid ilṢulya byidrisu  
gamiiṣan nafs ilmuqarṣaraat  
bimugaṣṣad ma yudxulu lkulliyya  
aw ilmaṣhad liyaayit ma  
yxa!laṣu dirasithum . mafiiṣ  
hinaak mawaad ixtiyaṣiyya  
wimawaad igbariyya fakull  
ilmawaad filkulliyya aw  
ilmaṣhad bituṣṭabar igbariyya  
lilkull whiyya lli bithaddid  
ilʔixtiṣaaṣ ilṢaam  
liṭṭaalib .<sup>18</sup> wif halaat  
mahduuda iṭṭaalib luh hurr:yyit  
ilʔixtiyaaṣ ma been madda aw  
uxra laakin miṣ fimawaad  
ittaxaṣṣuṣ . luṣat ittadriis  
filgamiṣaat ilmaṣriyya hiyya  
lluyā 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.<sup>18</sup> 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.



## التعليم العالى فى مصر

## HIGHER EDUCATION IN EGYPT

عدد الطلبة سواء فى الكليات الجامعيه او المعاهد العليا - اللى التعليم فيها مجانى فى جميع مراحلها زى ما هو فى التعليم العام - بيزداد سنه بعد سنه . ودا بيسبب مشكله بتحاول وزارة التعليم العالى - اللى بتشرف على الكليات والمعاهد العليا - انها توجد حل لها ، وبتعمل جهود كبيره لتوفير الاساتذه وانشاء مبانى وكليات جديده . كل سنه الوزاره بتبعث بعثات وبتدى اجازات دراسيه<sup>16</sup> للمعيدين فى الكليات والمعاهد العليا عشان يكملوا للدكتوراه فى الخارج - يعنى فى البلاد المشهوره بالتخصصات اللى 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 بيمنعش ان فيه عدد من اعضاء البعثات والاجازات الدراسيه بيدرسوا تخصصات مختلفه زي الطب والترفيه والمحاسبه وادارة الاعمال والفنادق وغيرها .

ودلوقت اعضاء البعثات بياخدوا مرتباتهم فى مصر اثناء الفتره اللى بيقضوها فى البعثه بالاضافه الى ان الحكومه المصريه بتدفع لهم مرتبات فى امريكا ومصاريف الدراسه والعلاج والتأمين الطبى ( الصحى ) وعلاوه للكاتب 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 اللى 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 ضخمه باستمرار لحل المشكله دى .

حاجه ثانيه لازم نعرفها فى الموضوع دا - ان وزارة التعليم العالى فى مصر بتشعر بالتزام ادى تجاه الدول العربيه الشقيقه . فكل سنه بتتم حركة اعاره ضخمه من اساتذة الجامعات والمعاهد العليا المصريه للجامعات العربيه - ودي مماثله لحركة اعارة مدرسين وزارة التربيه والتعليم المصريه للدول العربيه والافريقيه<sup>17</sup> ، 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 يخلصوا دراستهم . ما فيش هناك مواد اختياريه ومواد اجباريه فكل المـواد فى الكليه او المعهد بتعتبر اجباريه لكل وهى اللى بتحدد الاختصاص العام للطلاب<sup>18</sup> . وفى حالات محدوده الطالب له حرية الاختيار ما بين ماده او اخرى . لكن مش فى مواد التخصص . لغة التدريس فى الجامعات المصريه هى اللغة العربيه طبعاً فيما عدا بعض الكليات زى كلية الطب مثلا اللى التدريس فيها بالانجليزي .

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 .

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### 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!!aaahi/ "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. /wifhyaat 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 haaga/ "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. /tišbaḡ šala 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 ittaalit

## 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 - ahlan<sup>1</sup> fariida ,  
 ahlan nabiil . itfaḍḍalu .  
 nabiil - ahlan biikum ,  
 izzayyak ya samiir ? aḡgu  
 mankunš itʔaxxaḡna ṣaleekum .  
 samiir - abadan , itfaḍḍalu .  
 nabiil - wilyam wimarša  
 beekar - kallimhum ṣaḡabi ,  
 humma litneen biytkallimu  
 ṣaḡabi kwayyis .  
 nabiil - ahlan wasahlan , samiir  
 kallimni ṣankum wiʔalli  
 innukum ḡayhiin maṣr fyunyu  
 lli gayy .  
 wilyam - aywa , ilḥaʔiiʔa ana  
 wmarša mistanniyiin ilfuḡṣa  
 di blfaariy iṣṣabr . min kutḡ  
 ma smiṣna ṣan maṣr min  
 idduktooḡ teelor wissitt  
 btaṣtu wʔawladhum , wiʔadd eeh  
 inbasaḡu filmudda lli  
 ʔaṣaduuha hnaak , tilaʔiina

Layla - Hello,<sup>1</sup> 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 lmaşr .  
 fariida - ahlan wasahlan  
 biikum - hatnawwa?u  
 maşr .<sup>2</sup> ihna in şaa?  
 a!laah<sup>3</sup> hankuun filmaşr  
 fi?awaa?il maayu -  
 wib?izn illaah<sup>3</sup>  
 hanistannaakum şala  
 lmaţaar , şandina beet  
 kibbir - tinzilu dyuuf  
 şandina liyaayit ma  
 nil?alkum şa??a munasba .<sup>4</sup>  
 marşa - mutaşakkiriin ?awi -  
 huwwa da lkaşam ilmaşri  
 lli misiz teelor bitifki  
 şannu dayman . ilha?ii?a  
 hna kunna maşyuliin  
 ?awi bmas?alit işşa??a  
 di .  
 nabiil - hiyya filwaaqiş  
 mas?ala miş sahla .  
 laakin in şaa? a!laah  
 tithall . axuuya muhaami  
 fillqaahişa wyişraf  
 samasra<sup>5</sup> ktiir . şandukum  
 fikra thibbu tuskunu  
 f?anhi hayy fillqaahişa ?  
 wilyam - min ilkalaam  
 illi smiştu min idduktoor  
 teelor , li?annu huwwa  
 yişraf ilqaahişa kwayyis -  
 awwil marra şaahu fiiha  
 lqaahişa şagabithum  
 ilmaşaadi<sup>6</sup> ?awi -  
 ilmaşra ttanya sakanu  
 fmaşr ilgidiida , wilmarşa

have become very an-  
 xious to go to Egypt.  
 Farida - Welcome to our coun-  
 try . [Your presence  
 will be an honor to  
 Egypt].<sup>2</sup> We expect to<sup>3</sup>  
 be in Egypt around the  
 beginning of May, and  
 we'll plan on<sup>3</sup> 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.<sup>4</sup>  
 Marcia - Thank you very much -  
 this [is an example] of  
 that [marvelous] Egyp-  
 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].<sup>5</sup>  
 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  
 Maadi<sup>6</sup> - the second  
 time, they lived in He-  
 liopolis, and this last  
 time, he told me they  
 were very comfortable  
 in Garden City.

l?axiira di ?alli nnu  
 irtaah ?awi fgardin  
 siti .  
 layla - mahu da šee?  
 ṭabliŕi , li?ann gardin  
 siti ?uṛayyiba min  
 ilgamŕa l?amrikiyya  
 wi?aryaflu min wighaat  
 kitilira - yi?daṛ yimŕi  
 lilgamŕa l?amrikiyya ,  
 wi?uṛayyiba min wiŕṭ  
 ilbalad .  
 marŕa - idduktooṛ teelor  
 ?allina inn ilmuwaŕlaat  
 ba?it ŕaŕba filqaahiṛa ,  
 wṭabŕan di haaga  
 ṭabliŕiyya fkull mudun  
 ilŕaalam ilkibiira  
 wibil?axaŕŕ ilŕawaaŕim .  
 wimatinsliŕ inn ilqaahiṛa  
 ŕadad sukkanha ḡaxm gidan ,  
 wibiyziid kull sana .  
 wilyam - ana smiŕt inn  
 izzamaalik hayy kwayyis .  
 talaata min aŕŕaabi sakniin  
 hinaak .  
 nabii - maḗbuuṭ . huwwa hayy  
 kwayyis gidan bass  
 matinsaaŕ kalaam layla -  
 gardin siti ?uṛayyiba min  
 ilgamŕa l?amrikiyya  
 wilmugammaŕ wilmathaf  
 ilmaŕri wiŕŕifaaṛa  
 l?amrikiyya wilhilton wimdaan  
 ittafriir .  
 wilyam - eeh ṛa?yak  
 filmaŕaadi ?

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 Mugammaŕ [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?*

nabil - ilmaṣaadi laṭiifa

?awi - filha amrikaan  
kitiir .

marša - ifna aḥsan ḥaaga  
nuskun figardin siti li?ann  
law sakanna ilmaṣaadi  
ḥanitkallim ingiliizi  
ṭuul ilwa?t maṣa  
l?amrikaan . wiḥna  
ṣayziin nitkallim ṣarabi  
maṣa giranna lmaṣriyyiin .

layla - itfaḍḍalu lṣaša  
gaahiz .<sup>7</sup>

wilyam - a!ṭaah ! riifit  
il?aki ḥilwa ?awi  
tigarri rrii? .  
inniḥarḍa mafiiš rižiim  
ya marša ?

marša - la? ! inniḥarḍa  
mafiiš rižiim ṭabṣan .  
buṣṣ ! buṣṣ ! šuuf  
il?aṣnaaf di kullaha -  
izzaay ḥaniṣmil rižiim  
ba?a ? inniḥarḍa samaaḥ .

layla - itfaḍḍalu . bilhana  
wiššifa .<sup>8</sup> da ana xaglaana  
inni maṣamaltiš kull illi  
kunt ṣawza aṣmilu .

wilyam - ya nhaar abyad !<sup>9</sup>  
baṣd da kullu !

fariida - layla , lbamya  
btaṣtik tigannin . ṣala  
lṣumuum layla mašhuuḥa  
bilbamya wiḥruzz  
biššiṣriyya .

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.<sup>7</sup>

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.<sup>8</sup> I'm really  
sorry [ashamed] that I  
couldn't make every-  
thing I wanted to.

William - Incredible!<sup>9</sup> [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 - tiŕafi inn di  
awwil maŕra fhayaati  
aakul fiiha lbamya !

wilyam - wana kamaan . bass  
hilwa ?awi .

marša - ana ŕagbaani xaa!iŕ .  
wilaazim ?abl ma amŕi  
aaxud ilwaŕfa btaŕitha -  
ŕawza aŕbuxha  
lidduktoor teeloŕ  
wiŕeltu - yimuutu  
fil?aki ilmaŕri .

nabiil - layla wiŕhyaatik  
iddiini ŕwayyit wara?  
ŕinab , bass miŕ  
kitiir ahsan ana  
ŕarfik hatimliili  
ŕŕaba? wibaŕdeen miŕ  
ha?daŕ axa!!aŕu .<sup>10</sup>

layla - itfađđal bi?alf  
hana wŕifa .

nabiil - alf ŕukŕ -  
tislam ideeki .<sup>11</sup>

wilyam - ?ulli ya samiir  
eeh da ?

samiir - di ya siidi salaŕit  
zabaadi bilxiyaar .  
gaŕŕabha , kwayyisa ,  
innaas fimaŕr yihibbuuha  
?awi wibil?axaŕŕ fiŕŕeef .

layla - ya gamaaŕa kulu .  
maħaddiŕ minkum axad  
kufta leeh ? itfađđali ya  
marša , itfađđal 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.<sup>10</sup>

Layla - Here - eat heartily.

Nabil - Many thanks - and my  
compliments on your  
cooking [May your hands  
be kept secure].<sup>11</sup>

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  
kufta [meat balls]?  
Here, Marcia, here, Wil-  
liam, let me give you  
some. Dr. Nabil, here,  
let me give you some kufta

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

nabil - wa!!aahi ma a?daṣ  
ahuṭṭ ḥaaga taani  
fbu??i . ana akalt  
ktiir . ?aaṣid ganb  
samiir ṭuul ilwa?t  
yihuṭṭili fṭaba?i min da  
wimin da , winti ya  
layla mabaṭṭaltiiṣ  
ṣuzuuma .<sup>12</sup>

layla - miṣ mumkin , eeh  
ilkalaam da ? miṣ  
maṣ?uul , haat ṭaba?ak  
ya wilyam ! samiir  
maalak ?aaṣid saakit  
leeh ? iṣzim ṣaleehum  
dool ṣamliin takliif .<sup>13</sup>

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

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

wilyam - a?ullak , aaxud  
maṣla?it ṣuzz waḥda .  
iṣṣuzz 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 urging<sup>12</sup>  
[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.<sup>13</sup>

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

ʔaʕmu ʔeer ayy ʔuzz kaltu  
 ʔabl kida .  
 marʕa - huwwa ʔuzz bass !  
 kull haaga mumtaaza -  
 sallim ideeki ya layla -  
 inti tilʔiiki baʔaalik  
 usbuuʕ bitiʕʔayali ʕala  
 lʔakl da .  
 layla - la wala usbuuʕ  
 wala haaga . hina ʕahiih  
 mafiiʕ ʕayyalaat <sup>14</sup>  
 yisaʕdu , laakin kull  
 haaga sahla , tiruuhi  
 lmaħall tiʕtiri kull haaga  
 minnu - maħall waahid  
 fiih ilxuḍaar willaħma  
 wiʕʕeeʕ wiʕʕuzz - ma  
 ntni ʕarfa . di awwil  
 haaga lafatit naʕari lamma  
 giit hina . <sup>15</sup> wiʔabl ma  
 ansa , ana maʕamaltiʕ  
 kull da lwaħdi .  
 marʕa - samiir saʕdik  
 ʔabʕan .  
 layla - laʔ yasitti -  
 irriggaala btuʕna miʕ  
 mitʕawwidiin yiʕʔayalu  
 filmaʔbax . illi saʕditni  
 fariida kattaʕ xerha ,  
 laffit waraʔ ilʕinab kullu  
 liwaħdaha wiʕamalit ʕalaʔit  
 izzabaadi bilxiyaar  
 wiʕʕalaʔa lxaḍra . wihiyya  
 illi gabitti lliift ilmixaallil  
 da min ʕandaha . fariida  
 ustaaza fiʔʔabx . 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 help <sup>14</sup>  
 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. <sup>15</sup> 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 .<sup>16</sup> ihna  
 ttafliya ʔandina keek .  
 samiir - la? , ilmaʃriyyiin  
 yihibbu lfakha . mahaddiʃ  
 yiħalli bkeek illa fhafalaat  
 iʃʂaay wilʔazaayim  
 ilkibiira .  
 layla - tihibbu ʔahwa walla  
 ʂaay ?  
 wilyam - ʔandik ʔahwa maʃri ?  
 layla - ʔabʔan , liyaayit  
 dilwaʔt miʃ ʔadra atʔawwid  
 ʔala lʔahwa lʔamrikaani .  
 william wimarʂa - naaxud ʔahwa  
 maʃri sukkaɖ maʒbuuʔ .<sup>17</sup>  
 layla - ʔabʔan nabiil  
 wifariida - ʔahwa baɖɖu .  
 marʂa - mutaʃakkiriin ʔawi  
 ʔala ttaʔab da kullu . yoom  
 issabt illi gaay ʔawzaakum  
 kullukum tligu ʔandina ʔala  
 lʔaʂa wiħatʔablu doktor  
 teelor wiʔeltu . wilaw  
 samaħt yadoktooɖ nabiil  
 tiglib ibnak maʔaak .  
 nabiil , fariida , samiir ,  
 wilayla - in ʂaaʔ a!l!aah .  
 alf ʃukɖ .

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.<sup>16</sup>  
 Our dessert is [gener-  
 ally] 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.<sup>17</sup>

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

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

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



## الدرس الثالث

## العشاء عند سمير

- ليلى - اهلاً فريده ، اهلاً نبيل . اتفضلوا .
- نبيل - اهلاً بيكم ، ازيك يا سمير ؟ ارجو ما نكونش تأخرنا عليكم .
- سمير - اهدا ، اتفضلوا . نبيل - وليم ومارشا بيكر - كلمهم عربي ، هما الاتنين بيتكلموا عربي كويس .
- نبيل - اهلاً وسهلاً ، سمير كلمنى عنكم وقال لى انكم رايعين مصر فى يونيو اللي جاى .
- وليم - ابوه ، الحقيقه انا ومارشا مستنيين الفرصه دى بفارغ الصبر . من كتر ما سمعنا عن مصر من الدكتور تيلور والست بتاعتته واولادهم وقد ايه انبسطوا فى المده اللي قعدوها هناك ، تلاقينا مشتاقين قوى لمصر .
- فريده - اهلاً وسهلاً بيكم - حتنوروا مصر<sup>2</sup> . احنا ان شاء الله<sup>3</sup> حنكون فى مصر فى اوائل مايو - باذن الله<sup>3</sup> حنستناكم على المطار . عندنا بيت كبير - تنزلوا ضيوف عندنا لغاية ما نلقاكم شقه مناسبه<sup>4</sup> .
- مارشا - متشكرين قوى - هو ذا الكرم المصري اللي مسز تيلور بتحكى عنه دايماً . الحقيقه احنا كنا مشغولين قوى بمسألة الشقه دي .
- نبيل - هي فى الواقع مسأله مش سهله . لكن ان شاء الله تنحل . اخوياً محامى فى القاهره ويعرف سماسره<sup>5</sup> كثير . عندكم فكره تحبوا تسكنوا فى انبى حى فى القاهره ؟

- وليم - من الكلام اللى سمعته من الدكتور تيلور ، لانه هو يعرف  
القاهره كويس - اول مره راحوا فيها القاهره عجبتهم  
المعادى<sup>6</sup> قوى - المره التانيه سكنوا فى مصر الجديده -  
والمره الاخيره دي قال لى انه ارتاح قوى فى جاردن سيتى .
- ليلى - ما هو دا شىء طبيعى ، لان جاردن سيتى قريبه من الجامعه  
الامريكيه واريح له من وجبات كثيره - يقدر يمشى للجامعه  
الامريكيه وقريبه من وسط البلد .
- مارشا - الدكتور تيلور قال لنا ان المواصلات بقت صعبه فى القاهره ،  
وطبعا دى حاجه طبيعیه فى كل مدن العالم الكبيره وبالاخص  
العواصم . وما تنسيش ان القاهره عدد سكانها ضخم جدا ،  
وبيزيد كل سنه .
- وليم - انا سمعت ان الزمالك حى كويس . ثلاثه من اصحابى ساكنين  
هناك .
- نبيل - مظبوط هو حى كويس جدا بس ما تنساش 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 سكننا فى المعادى  
حتكلم انجليزى طول الوقت مع الامريكان . واحنا عايزين  
نتكلم عربى مع جيراننا المصريين .
- ليلى - اتفضلوا العشاء جاهز<sup>7</sup> .
- وليم - الله ! ريحة الاكل حلوه قوى تجرّى الريق . النهارده مفيش  
ريحيم يا مارشا .

- مارشا - لام ! النهارده مفيش ريجيم طبعاً . بص ! بص ! شوف  
الاصناف دى كلها - ازاي حنعمل ريجيم بتى ؟ النهارده  
سمح .
- ليلى - اتفضلوا . بالهناء والشفاء<sup>8</sup> . دا انا خجلانه انى ما عملتش  
كل اللى كنت عاوزة اعمله .
- وليم - يا نهار ابيض<sup>9</sup> ! بعد دا كله !
- فريده - ليلى ، الهاميه بتاعتك تجتن . على العموم ليلى مشهوره  
بالهاميه والرز بالشعريه .
- مارشا - تحرفى ان دى اول مره فى حياتى آكل فيها الهاميه .
- وليم - وانا كمان . بس حلوه قوى .
- مارشا - انا عجبانى خالص . ولازم قبل ما امشى آخذ الوصفه بتاعتها -  
عاوزه اطبخها للدكتور تيلور وعيلته - بيموتوا فى الاكل  
المصرى .
- نبيل - ليلى وحياتك ادينى شوية ورق عنب ، بس مش كثير احسن انا  
عارفك حتملى لى الطبق وبعدين مش حا قدر اخلصه<sup>10</sup> .
- ليلى - اتفضل بالف هناء وشفاء .
- نبيل - الف شكر - تسلم ايديكى<sup>11</sup> .
- وليم - قول لى يا سمير ، ايه دا ؟
- سمير - دى يا سيدى سلطة زهادى بالخيار . جربها ، كويسه ، الناس  
فى مصر يحبوها قوى وبالاخص فى الصيف .
- ليلى - يا جماعه كلوا . ما حدش منكم اخذ كفته ليه ؟ اتفضلسى  
يا مارشا ، اتفضل يا وليم ، دكتور نبيل هات احط لك كفته .  
واخت يا فريده عامله ريجيم ولا ايه ؟ يا جماعه كلوا ، لازم  
تخلصوا الاكل دا كله قبل ما تقوموا .

- نهيل - والله ما اقدر احط حاجة تانى فى بقى . انا اكلت كتير . قاعد جنب سمير طول الوقت يحط لى فى طبقى من را ومن دا ، وانست يا ليلى ما بطلتيش عزومه<sup>12</sup>.
- ليلى - مش ممكن ، ايه الكلام دا ؟ مش معقول ، هات طبقك يا ولیم ! سمير مالك قاعد ساكت ليه ؟ اعزم عليهم ، دول عامليين تكليف<sup>13</sup>.
- ولیم - سمير انا مش قادر خالص . وعاوز اخلى الطبق اللى قدامى ، ومش قادر . لو خلصته ابقى بطل .
- سمير - طيب احط لك شوية ورق عنب صغيرين . ليلى حتزعل منى بعهد ما تمشوا . اعمل معروف . عشان خاطرى .
- ولیم - اقول لك ، آخذ مخلقة رز واحده . الرز دا لذيذ قوى - طعمه غير أى رز كلته قبل كدا .
- مارشا - هو الرز بس ! كل حاجة ممتازة - سلم ايديكى يا ليلى - انت تلقاكي بقى لك اسبوع بتشتغلى على الاكل دا .
- ليلى - لا ، ولا اسبوع ولا حاجة . هنا صحيح ما فيش شغالات يساعداوالكن<sup>14</sup> كل حاجة سهله ، تروحي المحل تشتري كل حاجة منه - محل واحد فيه الخضار واللحمه والعيش والرز - ما انت عارفه دى اول حاجة لفتت نظرى لما جيت هنا<sup>15</sup> . وقبل ما انسى انا ما عملتش كل دا الودى .
- مارشا - سمير ساعدك طبعاً .
- ليلى - لا يا ستى - الرجاله بتوعنا مش متعودين يشتغلوا فى المطبخ . اللى ساعدتنى فريده كتّر خيرها ، لفت ورق العنب كله لوددها وعملت سلطة الزبادى بالخيار والسلطة الخضراء . وهى اللسى جابت لى اللفت المخلّل دامن عندها . فريده استازه فسسى

- الطبخ . انا تلميذتها .
- فريده - يا ستى العفو - ايه بس دا كله ؟ انت كمان عملتى الف حاجه .
- سمير - اتفضلوا الفاكهه .
- وليم - المصريين التحليه عندهم صحيه عن عندنا<sup>16</sup> . احنا التحليه عندنا  
كيك .
- سمير - لاء المصريين بحبوا الفاكهه . ما حدش يحلى بكيك الا فى حفلات  
الشاي والعزايم الكبيره .
- ليلى - تحبوا قهوه ولا شاي ؟
- وليم - عندك قهوه مصرى ؟
- ليلى - طبعا ، لغاية دلوقت مش قادره اتعود على القهوه الامريكاني .
- وليم ومارشا - ناخذ قهوه مصرى سكر مظبوط<sup>17</sup> .
- ليلى - طبعا نهيل وفريده - قهوه برضه .
- مارشا - متشكرين قوى على التعب دا كله . يوم السبت اللى جاى عاوزاكم  
كلكم تيجوا عندنا على العشاء وحتقاهلوا دكتور تيلور وعيلته  
ولو سمحت يا دكتور نهيل تجيب ابنك معاك .
- نهيل وفريده وسمير وليلى - ان شاء الله - الف شكر .

\*\*\*



hiyya ttaksi .

awwil haaga ninṣahak biiha  
kaṭaalib amrikaani ṣaawiz  
tiʔaggaṛ ṣaʔʔa mafruuṣa innak  
tittiṣil biʔaṣḥaabak  
ilʔamrikaan illi mawgudiin  
fimaṣr min ʔablak wiṣarfiin  
ilbalad kuwayyis wititmaṣṣa  
mṣaahum filḥayy illi ṣaawiz  
tuskun fiih witisʔal  
ilbawwabiin<sup>18</sup> bituuṣ ilṣimaṣaat  
ilkibiira ṣan ṣuʔaʔ mafruuṣa  
faḍya , wigaayiz iṭṭariiʔa di  
tinfaṣ - wiṭabṣan laazim tiddi  
haaga ilbawwaaab . laakin aḍman  
ṭariiʔa wʔashaḥ ṭariiʔa - bass  
mukallifa ṣwayya - hiyya innak  
tiṣuuḥ maktab min ilmakaatib  
bituuṣ samasrit iṣṣuʔaʔ  
ilmafruuṣa . tiṣuuḥ maktab  
gardin siti masalan wituuḥ  
lissimsaaṛ innak ṣaawiz ṣaʔʔa  
mafruuṣa - oṭṭeen noom  
masalan , fiḥduud kaza  
fiṣṣahṛ . fiʔaylab ilʔaḥyaan  
yimkin yiʔdaṛ yifaṛṛagak ṣala  
ṣaʔʔa aw itneen finafs ilyoom .  
wiṭabṣan issimsaaṛ da hayaaxud  
minnak wimin ṣaahib iṣṣaʔʔa  
fluus , nisba muṣayyana min  
igaar iṣṣahṛ ilʔawwal min kull  
waahid 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 bawwabs<sup>18</sup> [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 iššu?aa? ilmafruuša  
 fiiha saraayir , wikanab ,  
 wikaraasi , wisiggaad , wisufra  
 kbiira , wtallaaga ,  
 wibutagaaz , wi?adawaat  
 ilmaṭbax zayy iššuwak ,  
 wilmaṣaali? , wissakakiin ,  
 wil?aṭbaa? , wilmawaṣiin .  
 wibiykuun fiiha ḥagaat  
 il?amrikaan miš waxdiin ṣaleeha  
 zayy iddawaliib masalan fi?uwaḍ  
 innoom . kull ooḡit noom fiiha  
 dulaab huduum kibiiir bass  
 mabiykunš fiih šammaṣaat  
 huduum . widi ṣala lṣumuum miš  
 muškila . ti?daṛ tištiri  
 šammaṣaat xašab aw pilastik  
 bishuula filqaahiṛa .  
 ilḥammaam fiih saxxaan<sup>19</sup>  
 bilbutagaaz ṣašaan ilḥumuum  
 wilyasiil .<sup>20</sup>

kull ša??a fmaṣr ta?riiban  
 fiiha balkoona aw itneen .  
 muṣzam ilṣa?ilaat ilmaṣriyya  
 bitistaxdim ilbalkoona  
 lkibiira lil?uṣaad . biṭḥuṭṭ  
 fiiha kanab wikaraasi witu?ṣud  
 fiiha , wisaṣaat yista?bilu  
 fiiha aṣḥabhum wi?aṛayibhum  
 wibil?axaṣṣ inn ilgaww  
 filqaahiṛa gamiil wimuṣtadil  
 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  
 heater<sup>19</sup> [on the wall, which will  
 provide hot water] for clothes-  
 washing as well as bathing.<sup>20</sup>*

*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 fiššūʔaʔ di  
muxtaliḡ gidḡan ʕan ilmaṭṭax  
ilʔamrikaani . di haaga min  
ilḡagaat illi ssittaat  
ilʔamrikaan biyḡaḡḡuuha awwil  
ma yudxulu yitfaḡḡagu ʕala  
šaʔʔa fmašr . ilmaṭṭax fiššūʔaʔ  
di mišaḡtu ʕuḡayyaḡa binnisba  
ilmsaaḡit ilmaṭṭax  
ilʔamrikaani . laakin mušzam  
ilʕaʔilaat ilʔamriikiyya  
biykuun ʕandaha ṭabbaax aw  
ṭabbaaxa .

ilʕaʔilaat ilʔamriikiyya  
biyḡibbu yigiibu maʕaahum  
fattaaḡit ʕilab kuwayyisa ,  
wišaḡakiin aḡgaam muxṭalifa ,  
wiḡallaayit ʔahwa ʕašaan  
yiʕmilu fiha lʔahwa  
lʔamrikaani ʕala lbutagaaz .  
issittaat ilʔamrikaan illi  
yḡibbu yuṭbuxu akl amrikaani  
laazim yaxdu maʕaahum  
ilmaʕaaliʔ wilkubbayaat  
ilmaxšuuša bitaaʕit ilmaʔasaat  
ilʔamrikaani ʕašaan yiʕayru  
biha ikkiimiyyaat illi  
ʕawzinha .

wimušzam iššūʔaʔ  
ilmafruūša mafihaaš milayaat  
siriir wala akyaas maxaddaat  
wala baṭaṭiin wala fuwaṭ wišš .  
laakin di ṭabʕan miš muškila -  
kull ilḡagaat di mutawaffira  
filqaahira wibʔasʕaḡ  
mušṭadila .<sup>21</sup> 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-  
apartment 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.<sup>21</sup>  
By the way, bed sheets are made*

milayaat issiriir maʿmuula min  
ilʔuʔn lmaʿʿri - wida ʔabʿan  
aʿhsan ʔuʔn filʿaalam , laakin  
liʔann miš daaxil fiiha naylon  
fabtihtaag limakwa - widi baʿdu  
haaga sahla - kull ilhagaat  
illi mihtaaga makwa bitruuʿ  
lilmakwagi . šabi ilmakwagi  
biyfuut ʿala ššuʔaʔ kull yoom  
yaaxud ilhaaga wiyraggaʿha  
fnafs ilyoom biʔagr rixiiš  
giddan .

wiʿašaan ilgaww bard  
fiššita filqaahiʿa wibilʔaxašš  
guwwa lbuyuut kull siriir  
laazim yikuun ʿaleeh  
baʔṭaniyyiteen šuuf tuʔaal .  
fiih amrikaan kitiir yaxdu  
maʿaahum baʔaṭiin bilkahʿaba ,  
bass laazim yištirulha  
transformar .<sup>22</sup> kull šaʔʔa  
bitihtaag lidaffaaya aw itneen  
bilkahʿaba lilmudda ma been  
disimbir wifibraayir ,  
widdaffayaat di mutawaffira  
filqaahiʿa . fiššeeʿ laazim  
maʿwaha bilkahʿaba . baʿd  
iššuʔaʔ fiiha aghizit takyiif  
bass iššuʔaʔ di igarha yaali .  
baʿd iššuʔaʔ ilmafruuša biykuun  
fiiha tilivizyonaat wimiš kull  
iššuʔaʔ biyibʔa fiiha  
tilifonaat . wilhušuuʿ ʿala  
tilifoon filqaahira masʔala  
šaʿba . faʔiza kaanit iššaʔʔa  
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 transformer<sup>22</sup> [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



## الشقق المفروشه في القاهره

## FURNISHED APARTMENTS IN CAIRO

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

فمثلا طالب امريكاني بيدرس في الجامعه الامريكيه - احسن حاجه له انه يسكن في جاردن<sup>6</sup> سيتي لانها قريبه من الجامعه الامريكيه وميــــدان التحرير - يقدر يمشى . اذا كان الطالب عاوز يسكن في الزمالك مثلا احسن وسيلة مواصلات له هي التاكسى .

اول حاجه ننصحك بيها كطالب امريكاني عاوز تأجر شقه مفروشه انك تتصل باصحابك الامريكاني اللي موجودين في مصر من قبلك وعارفين البلد كويس وتنمشي معاها في الحي اللي عاوز تسكن فيه وتسال الهوايين<sup>18</sup> بتوع العمارات الكبيره عن شقق مفروشه فاضيه ، وجايز الطريقه دي تنفع - وطبعما لازم تسدي حاجه للهواب . لكن اضمن طريقه واسهل طريقه - بس مكلفه شويه - هي انك تروح مكتب من المكاتب بتوع سماسة 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 يفرجك على شقه او اتنين في نفس اليوم . وطبعما السماسر دا حياخذ 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 واخذين عليها زي الدواليب  
مثلا فى اوض النوم . كل اوضة نوم فيها دولا بهدوم كبير بس ما بيكونش فيه  
شماعات هدوم . ودى على العموم مش مشكله . تقدر تشتري شماعات خشب او  
بلاستيك بسبوله فى القاهره . الحمام فيه سخان بالهوتاجاز عشان الحميموم  
والغسيل<sup>20</sup>.

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

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

ومعظم الشقق المفروشه ما فيهاش ملايات سيرير ولا اكياس مخدرات ولا  
بطاطين ولا فوط وش . لكن دى طبعا مش مشكله - كل الحاجات دى متوفره فى  
القاهره وباسعار معتدله<sup>21</sup> . على فكره ملايات السيرير محموله من القطن المصرى  
- ودا طبعا احسن قطن فى العالم لكن لان مش داخل فيها نايلون فهتحتاج  
لمكوه - ودى برضه حاجه سهله - كل الحاجات اللى محتاجه مكوه بتروح للمكوجي .

وصى المكوجى بيذوت على الشقق كل يوم وياخذ الحاجه ويرجها فى نفس اليوم  
باجر رخيص جدا .

وعشان الجو برد فى الشتاء فى القاهره وبالاخص جوا البيوت كل سريـر  
لازم يكون عليه بطانيتين صوف تقال . فيه امريكان كثير بياخذوا معاهاهم  
بطاطين بالكهرباء ، بس لازم يشتروا لها ترانسفورمر<sup>22</sup> . 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 بيبقى فيها تليفونات والحصول على تليفون فى القاهره مسألـه  
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 باسمه<sup>23</sup> .

فيه حاجات اضافيه غير الايجار لازم يتحمل حسابها . اول حاجه الهواب  
لازم يتدفع له مبلغ معين كل شهر والمبلغ دا مش كبير . الزبـال برضه لازم  
يندفع له مبلغ صغير كل شهر - طبعا فى الاعياد الهواب والزبـال وبيع الجراثد  
وصى المكوجى وكل اللى بيخدموك ينسبطوا لو ادبتهم عيديه<sup>24</sup> .

\*\*\*

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 /ṣarrafa/ "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 ṣaa? a!laah/ "If God wills," or /biḥizn 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 ʕamliin 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. /sukkaʕ maʕbuuʕ/ "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, /maʕbuuʕ/. 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 səada/ "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.

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## iddars iḡḡaabiḡ

## UNIT FOUR\*

## IV.1 muḡadsa

sahḡa ḡand  
wilyam wimarṡa

samiir, layla,  
nabiil, fariida,  
teelor, nansi,  
linda, mark,  
wilyam, marṡa

## Conversation

An Evening at  
William and Marcia's

Samir, Layla,  
Nabil, Farida,  
Taylor, Nancy,  
Linda, Mark,  
William, Marcia

fariida - mutaṡakkiriin ḡawi ya  
marṡa . taṡabti nafsik xaaliṡ .  
ḡamalti ḡagaat kitiira  
wilḡakl kaan laziiz .

nabiil wiwilyam wisamiir - ḡawi  
ḡawi . alf ṡukḡ .

marṡa - ya gamaaṡa ana maṡamaltiṡ  
ḡaaga gamb illi ntu ḡamaltuuh .  
wiṡawza aḡullukum inn wilyam  
saṡidni ktiir imbaariḡ  
winnahaḡda . miskiin ḡasal kull  
ilmawaṡiin wiṡaṡidni fiṡṡabiix .

layla - yabaxtik , yabaxtik .  
yasitti ḡna rriggaala bituṡna  
mayiṡṡayaḡluuṡ filmaṡbax xaaliṡ  
la ṡabx wala ḡasiil mawaṡiin  
wala ḡatta ḡamal iṡṡaay  
wilḡahwa Inaṡsuhum .

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.

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

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 - 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 - haḥaam ṣaleeki<sup>1</sup> ya layla,  
ilkalaam da miš maḥbuuṭ .  
tiṣṣafi inn ana fḥayaati  
makaltiš banya ḥilwa zayy illi  
kaltaha min ideen idduktoor  
muniir gaḥna filbeet illi kunna  
sakniin fiih fmaṣr .

teelor - wiyasalaam ṣala<sup>2</sup>  
lbaḥlaawa lli byiṣmilha dduktoor  
muniir ! wiṣala fikra kaan  
biysaaṣid issitt btaṣtu  
fḥagaat kitiira fṣuḥl ilbeet .

fariida - ya gamaaṣa matinsuuš  
innirriggaala btuṣna itṣawwidu  
innuhum mayištayaluuš filbeet  
ṣaṣaan issitt ilmaṣriyya  
biḥhibb innaha tbaašir  
ilmaṭbax binafsaḥa , wimuṣzam  
ilwaḥt bitlaaḥi muṣaṣda min  
išṣayyaala wiṭṭabbaax ,  
faṣaṣaan kida mafliš ayy daaṣi  
inn iḥṣaagil yištayal  
filmaṭbax .

nabiil wisamiir - bravo ya  
fariida . aḥu da lkalaam  
ilmaḥbuuṭ .

nansi - yabaxtik ya marṣa  
ḥaṭṣuḥi maṣr witirtaahi  
min yaṣiil ilmawaṣiin .  
ḥaykuun ṣandik ṣayyaala  
wṭabbaax .

linda - aywa ya maama . bass  
matinsiiš inn dilwaḥt  
išṣayyalaat maḥaṣbaḥuuš  
kutaar zayy zamaan .  
muṣzamhum biyfaḍḍal yištayal

Nancy - Shame on you,<sup>1</sup> 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 good<sup>2</sup> 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.<sup>3</sup>

filmaṣṣaaniṣ .<sup>3</sup>  
 mark - ṣaḥiḥ . dilwaʔt ṣadad  
 ilmaṣṣaaniṣ biyziid fimaṣr :<sup>4</sup>  
 filqaahiṣa wfilmudun  
 ilkibiira kullaha .  
 teelor - maḥbuuʔ , widi ḥaaga  
 munṭaḥaḥa . ṣandak masalan  
 ṣinaaʔit innasiig izdaharit  
 gidḍan fimaṣr fiṣṣanawaat  
 ilʔaxiira ,<sup>5</sup> wldi ḥiyya lli  
 btaaxud ṣadad kibiir min  
 ilbanaat .  
 wilyam - yaʔni miṣ ḥaniḥa  
 ṣayyaala ?  
 nansi - laʔ ḥatlaaʔi , bass  
 biṣṣuuba ṣwayya .  
 nabiil - matxaṣṣ<sup>6</sup> ya  
 wilyam ana ḥasaḍdak  
 filmawḍuuṣ da .  
 teelor - ya gamaaʔa matxaṣṣuṣ .  
 intu ḥatruuḥu maṣr  
 wiḥatinbiṣṭu gidḍan . ahamm  
 ḥaaga ṣaawiz aʔulḥalkum  
 innukum tintihizu fuṣṣit  
 wugudkum fimaṣr witiṣṣaṣrafu  
 ṣala nawaaḥi ṣsaqaafa  
 wiḥaḍaḥa lmaṣriyya .  
 laazim tiḥawlu tikkallimu  
 ṣaṣabi ṭuul ilwaʔt .  
 wiḥatlaaʔu inn lmaṣriyyiin  
 ḥaysaḍduukum ʔawi fkida .<sup>7</sup>  
 mark - maḥbuuʔ . ana tṣallimt  
 ilṣaṣabi min iṣṣayyaala lli  
 kaanit ṣandina awwil maṣra  
 ruḥna fiḥa maṣr . kaanit  
 bint laṭiifa ʔawi . wibtiṣraf  
 ingiliizi . saḍditni gidḍan .

Mark - *That's right. Now the number of factories is increasing in Egypt:<sup>4</sup> 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,<sup>5</sup> 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,<sup>6</sup> 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.<sup>7</sup>*

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  
bi?innuhum biylŋrafu luyaat  
kitiira . kaan ŋandina  
gaara maşriyya filmaŋaadi  
bititkallim ingiliizi  
wifaŋansaawi wi?almaani  
kwayyis ?awi .

teelor - maħu da ŋee? ŋabiiŋi  
li?ann mawqiŋ maşr  
ilguyŋaafi biyxalliiha  
ħala?it ilwaşl been iŋŋar?  
wilyaŋb . wimatinsiiŋ  
ya nansi inn maşr fiha  
ŋadad kibiiir min  
ilmadaaris ilxaşşa :  
il?ingiliziyya  
wilfaŋansaawiyya  
wil?almaniyya wil?iŋaliyya  
wilyunaniyya . ifna  
mal?inaaŋ ayy ŋuŋuuba  
fimadaaris il?awlaad . mark  
ixtaŋnaalu lmadrasa  
l?almaani , wilinda ŋaahit  
madrasa faŋansaawi .

nansi - ilħa?ii?a di kaanit  
fuŋşa zahabiyya lmark  
wlinda li?annuhum itŋallimu  
luya gdiida witŋaŋrafu  
ŋala saqaafa gdiida .

marŋa - di ħaaga kwayyisa  
?awi . ana ŋabŋan ħikaayit  
ilmadaaris di lissa badri  
ŋaleeha binnisbaali ,  
li?ann ŋala dxuul  
ilmadaaris ħaykuun ŋoon  
lissa makammilŋ 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 - Sarfa ya marša , žoon  
hayitmattaš bigaww mašr<sup>8</sup>  
fiššita finawaadi ilqaahiṛa<sup>9</sup>  
lhayla .

nansi - law sakantu fgardin  
siti<sup>10</sup> tiḏdaṛu tištirku  
fnaadi lgiziira - mudhiš .  
fiih ganaayin wasfa  
wḥammamaat sibaaha ,  
wikull ilʔalṣaab iṛṛiyaḏiyya .  
haayil šeeḥ wišita . fiššita  
tuḥṣudi fiššams witinbištī  
inti wžoon , wifiššeeḥ  
billeel zayy ilganna .  
winaadi lgiziira haykuun  
baṛḏu ḥuṛayyib ṣaleekum  
law sakantu fizzaamaalik .

teelor - ṣala lṣuumum  
ilqaahiṛa fiiha nawaadi  
ktiira wkullaha hayla .  
lamma kunna fmašr iggidiida  
kunna binṣuuḥ naadi  
hilyopolis ,<sup>11</sup> gamiil  
gidan šeeḥ wišita .

mark - wikamaan naadi lmaṣaadi  
yabaaba hilw ḥawi .

linda - nisiiti ya maama  
tiḥuuli lmaṣša innuhum  
yiḥdaṛu yitḥaddu aw  
yitṣaššu fnaadi lgiziira .  
ṣanduhum kufta wkabaab<sup>12</sup>  
wiḥagaat tanya . ana kaan  
biyiṣgibni lḥakl fnaadi  
lgiziira aḥsan min  
ilbalad .

Linda - You know, Marcia, John is  
going to enjoy the winter  
weather in Egypt<sup>8</sup> in the  
wonderful clubs in Cairo.<sup>9</sup>

Nancy - If you live in Garden  
City<sup>10</sup> 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  
Heliopolis<sup>11</sup> 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 kabaab<sup>12</sup>  
and other things. I  
liked the food at the  
Gizira Club more than  
downtown.



teelor - ilwaaqiŝ inn  
 il?amaakin di kullaha :  
 naadi lgiziira aw naadi  
 hilyopolis aw naadi lmaŝaadi  
 aw yeeru, il?aki fiiha  
 kwaayis wirxiiŝ .

nansi - ifna ktiir ?awi  
 ŝazamna aŝhabna :  
 maŝriyyiin wi?amrikaan ,  
 finnawaadi di ŝala yada  
 aw ŝaŝa .

teelor - feen ayyaam maŝr  
 ilhilwa ! ana kunt  
 dayman baŝd ma axa!laŝ  
 ŝuyli filgamŝa  
 l?amrikiyya ahibb  
 afuut ŝala naadi  
 lgiziira aaxud fingaal  
 ?ahwa wasmaŝ naŝrit  
 il?axbaaŝ .

wilyam - haŝritak kunt  
 btismaŝ radyu lqaahiŝa ,  
 walla izaafsa agnabiyya ?

teelor - radyu lqaahiŝa  
 ŝabŝan . ana kunt ahibb  
 asmaŝ naŝrit il?axbaaŝ  
 bilŝaŝabi . nansi  
 wilwilaad kaanu biyismaŝu  
 naŝrit il?axbaaŝ  
 bil?ingiliizi min radyu  
 lqaahiŝa .

marŝa - ya salaam ! fiih  
 izaafsa maŝriyya  
 bil?ingiliizi ?

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 , wibluyaat  
agnabiyya muxtalifa .  
izaafit ilqaahira min aqwa  
lʔizaṣaat filṣaalam  
fibaṣamigha ilmuwaggaha <sup>13</sup>  
lli bititʔaddim biluyaat  
ṣadiida muxtalifa .

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

wilyam - wittilivizyoon ilmaṣri  
fiih baṣaamig agnabiyya ?

linda - aywa . da ana yaama  
tfaṣṣagt fiih ṣala  
aflaam wifalaʔaat  
amrikiyya .

marša - muṣkilti ana inni  
mabaṣṣafš aʔra ṣarabi ,  
batkallim bass . wimiš  
ṣarfa iza kaan fiih  
gaṣaayid bilʔingiliizi  
walla la? .

nansi - ṭabṣan . fiih  
ilʔiṣipṣyan gazett , gariida  
maṣriyya billuya  
lʔingiliiziyya . wifiih  
kamaan gaṣaayid wimagallaat  
amrikiyya .

marša - ana ṭabṣan ḥaḥaawil  
aṣuuf aflaam maṣriyya  
ṣala ʔadd ma aʔdaṣ , bass  
ṣawza asʔal hal fiih aflaam  
amrikaani filqaahira walla

Mark - Of course, and in other foreign languages. Radio Cairo is one of the most powerful stations in the world in its special [directed] programs<sup>13</sup> which are presented in a variety of languages.

Linda - The General Program is good too. It includes various cultural, scientific, social, literary, comic, and athletic subjects.

William - Does the television present foreign programs?

Linda - Yes. Many times I watched American movies 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 American newspapers and magazines.

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

la? ?  
 linda - yaah!<sup>15</sup> ahdas aflaam  
 amrikaani tla?iiha  
 filqaahira . maykunš ſandik  
 fikra min ilwigha di .  
 teelor - ifna ?ulnaalik inn  
 ilqaahira tuſtabar markaz  
 lissaqaafa lſaalamiyya :  
 fiiha aflaam agnabiyya ,  
 wibtiigi fiiha fira?  
 agnabiyya ilbaleeh  
 wittamsiil wilfunuun  
 iſſaſbiyya .  
 nabiil - da kalaam maḗbuuſ ,  
 waḥibb a?ullak ya wilyam  
 inn fira? ilfunuun  
 iſſaſbiyya lmaſriyya  
 hayla , fira? mudhiſa .  
 fariida - ana ?arēet filgurnaal  
 min usbuſeen inn fir?a min  
 ilfira? di ſamalit  
 gawla f?amriika .  
 mark - matinsuuſ maſraḥ  
 ilſaraayis . baaba kaan  
 dayman yaxudni nitfaḗrag  
 ſaleeh .  
 teelor - ſaḥiif , ifna  
 tfaḗragna ſaleeh kitiir ,  
 wiſagabna ?awi .  
 layla - ya xwanna l?aſda  
 ḥilwa<sup>14</sup> wilkalaam ſala  
 maſr biyxalliina ninsa  
 lwa?t . intu ſarfiin inn  
 issaaſa dilwa?t iḥnaaſar  
 wiḗubſ ?

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 Egp-  
 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]<sup>14</sup> 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 - itfađđalu kullukum  
 šandina yoom ilgumša  
 lgayya , nitšašša maša  
 bašđ , šarrafuuna ssaaša  
 sabša .  
 fariida wlayla wmarša - in  
 šaa? a!laah . mutašakkiriin  
 ?awi .

Nancy - *Oh my goodness!<sup>15</sup>  
 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.*

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## الدرس الرابع

### سهره عند وليم ومارشسا

- فريده - متشكرين قوى يمارشا • تعبتى نفسك خالص • عملتى حاجات كثيره ، والاكل كان لذيق •  
 نبيل وليلى وسمير - قوى قوى • الف شكر •
- مارشا - ياجماعه انا ما عملتش حاجه جنب اللى انتم عملتوه • وعاوزه اقول لكم ان وليم ساعدنى كتير امبارح والنبارده • مسكين غسل كل المواعين وساعدنى فى الطبخ •
- ليلى - ياخذك ، ياخذك • ياستى احنا الرجاله بتوعنا ما يشتغلوش فى المطبخ خالص ، لاطبخ ولا غسيل مواعين ولا حتى عمل الشاي والقهوه لنفسهم •
- نانسى - حرام عليك<sup>1</sup> ليلى ، الكلام دا مش مظبوط • تعرفى ان انا فى حياتى ما كلتش باميه حلوه زى اللى كلتها من ايدين الدكتور منير جارنا فى البيت اللى كنا ساكنين فيه فى مصر •
- تيلور - ويا سلام على<sup>2</sup> البقلوه اللى بيعملها الدكتور منير ! وعلى فكره كان يساعد الست بتاعته فى حاجات كثيره فى شغل البيت •
- فريده - ياجماعه ما تنسوش ان الرجاله بتوعنا اتعودوا اذهم ما يشتغلوش فى البيت عشان الست المصريه بتحب اذها تهاشر المطبخ بنفسها • ومعظم الوقت بتلاقى مساعده من الشغاله والطباخ ، فعشان كدا مافيش اى داعى ان الرجاله يشتغل فى المطبخ •
- نبيل وسمير - برافو يا فريده • اهو دا الكلام المظبوط •

- نانسى - يا بختك يامارشا • حتروحى مصر وترتاحى من غسيل المواعين •  
 • دىكون عندك شغاله وطباخ •
- لندا - ايوه ياماما • بس ماتنسيش ان دلوقت الشغالات ما اصبحوش كتار  
 زى زمان • معظمهم بيفضّل يشتغل فى المصانع<sup>3</sup> •
- مارك - صحيح • دلوقت عدد المصانع بيزيد فى مصر<sup>4</sup> ، فى القاهره وفى  
 المدن الكبيره كلها •
- تيلور - مظبوط ، ودى حاجه منتظره • عندك مثلا صناعة النسيج ازدهرت  
 جدا فى مصر فى السنوات الاخير<sup>5</sup> ، ودى هى اللى بتاخذ عدد كبير  
 من البنات •
- وليم - يعنى مش حنلقى شغاله ؟
- نانسى - لاه حنلقى ، بس بصعبه شويه •
- نهيل - ماتخافش<sup>6</sup> ياوليم ، 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 الشقافه والحضاره المصريه • لازم تحاولوا  
 تتكلموا عربى طول الوقت • وحتلاقوا ان المصريين حيساعدوكم  
 قوى فى كدا<sup>7</sup> •
- مارك - مظبوط • 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 - ماهودا شىء طبيعى لان موقع مصر الجغرافى بيخليها حلقة

- الوصل بين الشرق والغرب . وماتنسيش يانانسى ان مصر فيها عدد كبير من المدارس الخاصه : الانجليزيه والفرنساوييه والالمانيه والايطاليه واليونانيه . احنا مالقيناش اى صحوبه فى مدارس الاولاد . مارك اخترنا له المدرسه الالمانى ، ولندا راحت مدرسه فرنساوى .
- نانسى - الحقيقه دى كانت فرصه ذهبيه لمارك ولندا لانهم اتعلموا لغه 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 حيتمتح بجو مصر<sup>8</sup> فى الشتاء فى نوادى القاهره<sup>9</sup> الهائله .
- نانسى - لو سكنتوا فى جاردن سيتى<sup>10</sup> تقدرنا تشتركوا فى نادى الجزيره - مدهش . فيه جناين واسعه وحمامات سباحه ، وكل الالعاب الرياضيه ، هایل صيف وشتاء . فى الشتاء تقعدى فى الشمس وتنسبى اننت 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 هليوبوليس<sup>11</sup> ، جميل جدا صيف وشتاء .
- مارك - وکمان نادى المعادى ياها حلو قوى .
- لندا - نسيتى ياماما تقولى لمارشا انهم يقدرنا يتغدوا او يتعشوا فى نادى الجزيره . عندهم كفته وکباب<sup>12</sup> 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 اخلّص شغلى  
فى الجامعه الامريكيه احب افوت على نادى الجزيره آخذ فنجال  
قبوه واسمع نشرة الاخبار .
- وليم - حضرتك كنت بتسمع راديو القاهره ، ولاّ اذاعه اجنبيه ؟
- تيلور - راديو القاهره طبعًا . انا كنت احب اسمع نشرة الاخبار  
بالعربى . نانسى والولاد كانوا بيسمعوا نشرة الاخبار  
بالانجليزى من راديو القاهره .
- مارشا - ياسلام ! فيه اذاعه مصريه بالانجليزى ؟
- مارك - طبعًا ، وبلغات اجنبيه مختلفه . اذاعه القاهره من اقصى  
الاذاعات فى العالم فى برامجها الموجهه<sup>13</sup> اللى بتتقدم بلغات  
عديده مختلفه .
- لندا - والبرنامج العام كمان كويس ، فيه موضوعات ثقافيه وعلميه  
واجتماعيه وادبيه وفكاهيه ورياضيه مختلفه .
- وليم - والتليفزيون المصرى فيه برامج اجنبيه ؟
- لندا - ايوه . دا انا ياما اتفرجت فيه على افلام وحلقات امريكيه .
- مارشا - مشكلتى انا انى ما باعرفش اقرا عربى ، باتكلم بس . ومـشـ  
عارفه اذا كان فيه جرائد بالانجليزى ، ولاّ لا ؟
- نانسى - طبعًا . فيه الاجيبيشان جازيت ، جريده مصريه باللغه  
الانجليزيه . وفيه كمان جرائد ومجلات امريكيه .
- مارشا - انا طبعًا حاحاول اشوف افلام مصريه على قدّ ما قدر ، بس عاوزه



- اسأل هل فيه افلام امريكاني فى القاهره ولا لا ؟
- لندا - ياه<sup>13</sup> ! احدث افلام امريكاني تلاقيا فى القاهره . مايكونش عندك فكره من الوجهه دى .
- تيلور - احنا قلنا لك ان القاهره تعتبر مركز للثقافه العالميه : فيها افلام اجنبيه ، وبتيجى فيها فرق اجنبيه للباليه والتمثيل والفتون الشعبيه .
- نميل - دا كلام مذبوط ، واحب اقول لك ياوليم ان فرق الفنون الشعبيه المصريه هايله ، فرق مدهشه .
- فريده - انا قريت فى الجرنال من اسبوعين ان فرقه من الفرق دى عملت جوله فى امريكا .
- مارك - ماتنسوش مسرح الحرايس . باها كان دايمًا ياخذنى نتفرج عليه .
- تيلور - صحيح ، احنا اتفرجنا عليه كثير ، وعجبنا قوى .
- ليلى - ياخوانا القعده حلوه<sup>14</sup> والكلام على مصر بيخلىنا ننسى الوقت .
- انتم عارفين ان الساعه دلوقت اتناشر وربع ؟
- نانسى - ياه ! دا احنا لازم نمشى . متشكرين يامارشا ، متشكرين ياوليم . ياجماعه احنا سعداء قوى ان احنا اتعرفنا على اصحاب مصريين جداد .
- نميل - احنا اسعد .
- نانسى - اتفضلوا كلكم عندنا يوم الجمعه الجايه ، نتعشى مع بعض ، شرفونا الساعه سبحة .
- فريده وليلى ومارشا - ان شاء الله . متشكرين قوى .



wimumkin yikuun fiih ṭabbaax  
wifilḥaala di biyib?a huwwa  
lmas?uul ṣan šira lxuḍaar  
willahma , wiza kaanit sitt  
ilbeet muwazzāfa wiṣandaha  
aṭfaal fayib?a fiih daada  
ṣaṣaan taaxud balha min  
il?aṭfaal fiyyabha .

aylabiyyit ilṣaa?ilaat  
illi binitkallim ṣanha  
biyib?a ṣandaha yassalaat  
bilkahṛaba . wi?iza makanš  
ṣandaha biyib?a fiih yassaala  
bitiigi maṛṛa fil?usbuuṣ  
lilyaṛaḍ da . wi?aḥyaanan  
iṣṣayyaala bit?uum bilmuhimma  
di .

aw?aat il?akl binnisba  
lilfiṭaar bitib?a ḥawaali  
ssaaṣa sabṣa ṣabaahan wilfiṭaar  
mukawwan min fuul wiṭaṣmiyya  
wibeeḍ wigibna wimṛabba wiṣaay  
blaban wi?ahwa wiṣeeš . wilṣeeš  
da laazim wi?asaasi fikull  
akla . ilḡada huwwa l?akla  
rra?isiyya filyoom .<sup>16</sup>

wil?uṣṛa lmaṣriyya iza  
ṣamalit ṣuzuumit ḡada fal?akl  
biyib?a ma been issaaṣa itneen  
witalaata . wida biykuun xuḍaar  
maṭbuux billahma wiṛuzz aw  
makaṛoona aw maḥši aw ṣiniyyit  
baṭaaṭis billahma filfuṛn ,  
wiwara? ṣinab aw koosa wilahma  
miḥammaṛa aw firaaḡ aw samak  
wisalaṭa xaḍṛa 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.<sup>16</sup>

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, stuf-  
fed 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 ṛaaḥ  
 ṣuzuuma huwwa wissitt btaṣtu  
 ṣala ḡada aw ṣaṣa fibeet maṣri  
 wilaʔa lʔakl yikaffi sitta aw  
 tamanya . lwsə tiftikir inn  
 kaan fiih madṣuwwiin ḡerkum  
 wiṣtaḡaru ! da huwwa lkaṛam  
 ilmaṣri .<sup>17</sup>

muṣḡam ilmaṣriyyiin  
 biyhibbu yinaamu baṣd ilḡada  
 ma been issaaṣa talaata wxamsa  
 baṣd idḡuḡḡ wida biyibʔa  
 mumkin liʔann muwaḡḡafiin  
 ilḥukuuma mabyirḡaṣuuṣ  
 makatibhum baṣd idḡuḡḡ faṣaṣaat  
 ilṣamal irrasmiyya min tamanya  
 ṣabaahan litneen baṣd idḡuḡḡ .

ma been issaaṣa sitta  
 wissaaṣa tamanya misaaʔan  
 biyibʔa fiih ḡalasaat  
 ṣaaʔiliyya wiṣtiḡbaal ḡuyuuḡ  
 min aṣḡiḡaaʔ aw aḡaṣḡib .  
 wizziyaṣaat di bitibʔa ya imma  
 bimawṣid aw biduun mawṣid  
 saabiq .<sup>18</sup> wifilḡalasaat di  
 biyʔaddimu liḡḡuyuuḡ maṣḡubaat  
 barda zayy ilkoka koola  
 wilimunaada aw ṣaṣiir burtuʔaan  
 aw ḡaaga 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.<sup>17</sup>*

*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.<sup>18</sup> 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 ilmusaḥdaat  
 illi sitt ilbeet bitil?aaaha  
 min iṣṣayyaala wiṭṭabbaax  
 mabtib?aaš muškila innaha  
 tḥaḍḍaḥ ṣaša mufaagi? liḍyuuf  
 ḡeer munṭazariin gum  
 lizziyaara fimiṣaad liṣaša lli  
 biyib?a ḥawaali ssaaṣa tiṣṣa  
 masaaʔan fiṣṣeef witamanya  
 fiṣṣita .

amaakin istiḥbaal iḍḍuyuuf  
 filbeet bitatawaqqaf ṣala nooḥ  
 ilṣilaaqa been iḍḍuyuuf wibeem  
 ṣaahib ilbeet faʔiza makanitš  
 ilmiṣriḥa wasliqa aw kaan  
 iḍḍeef rasmi fabyitimm  
 ilḥistiḥbaal fiṣṣaloon<sup>19</sup>  
 laakin iza kaanu aṣḍiḍqaaʔ  
 hamimlin aw ḥaḥaayib  
 fabyistaḥbiluuhum  
 filḥantireeh<sup>20</sup> aw filbalkoona  
 binḥihaaḥ fiṣṣita aw  
 billeel fiṣṣeef .

niṣṭaxliṣ min kida innu  
 iza ḥadd ṣazamak ṣala liyada  
 winta fmaṣṣr yib?a ḥaḥḍu innak  
 tiḥuḥlu ssaaṣa tneem wiʔiza  
 ṣazamak ṣala liṣaša yib?a  
 ḥaḥḍu ssaaṣa tamanya fiṣṣita  
 aw iṣṣaaṣa tiṣṣa fiṣṣeef .  
 wisawaaʔan kaan ḡada aw ṣaša  
 taʔakkad inn ilbeet ilmaṣṣri  
 ḥayʔaddimlak akla kamla zayy  
 ma ḥulna ḥabl 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.<sup>19</sup>  
 But if the guests are dear friends  
 or relatives, they are received in  
 the antree, [foyer or family  
 room,]<sup>20</sup> 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 اللى فى الريف بيختلف عنه فى المدينه . وكمان  
 حاله 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 حقتصر حديثنا على بيت مصرى  
 فى القاهره لاسره متوسطه او فوق المتوسط يعنى صاحب البيت مدرس فى الجامعه  
 مثلا .

- ست البيت فى حاله دى بيبقى عندها مساعدين يساعدها . . . . .
- فببقي فيه شغاله على الاقل بيبقى مسؤوله عن التنظيف وشراء احتياجات  
 البيت اليوميه من بقاله وخضار ولحمه . . . . . وممكن يكون فيه طباخ وفى  
 حاله 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 بيبقى مره فى الاسبوع للغرض دا .  
 . . . . . واحيانا الشغاله بتقوم بالمهمه دى .
- اوقات الاكل بالنسبه للفطار بيبقى حوالى الساعه سبعه صباحا .  
 . . . . . والفطار مكون من فول وطعميه وبيض وجبنه ومرسى وشاي بلبن وقهوه وعيش .  
 . . . . . والعيش دا لازم واساسى فى كل اكله . . . . . الغداء هو الاكله الرئيسيه

في اليوم<sup>16</sup>.

والاسره المصريه اذا عملت عزومه غداء فالاكل بيبقى 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 بيبقى كمية الاكل كبيره . يعنى الواحد منكُم ما يندهش اذا راح عزومه هو والست بتاعتته على غداء او عشاء في بيت مصرى ولقى الاكل يكفى ستته او تمانيه . اوعى تفتكر ان كان فيه مدعوين غيركم واعتذروا ! دا هو الكرم المصرى<sup>17</sup>.

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

ما بين الساعه سته والساعه تمانيه مساء بيبقى فيه جلسات عائليه واستقبال ضيوف من اصدقاء او اقارب . والزيارات دي بتبقى يا اما بموعد او بدون موعد سابق<sup>18</sup>. وفى الجلسات دي بيقدموا للضيوف مشروبات بارده زي الكوكا كولا وليموناده او عصير برتقان او حاجه سخنه : شاي او قهوه ، وكيك او جاتو او بسكوت . وبسبب المساعدات اللى ست البيت بتلقاها من الشغاله والطباخ ما بتبقاش مشكله انها تحضر عشاء مفاجئ لضيوف غير منتظرين جم للزياره فسوى ميحاد العشاء اللى بيبقى حوالى الساعه تسعه مساء فى الصيف وتمانيه فى الشتاء .

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

الضيف رسمى فـهـيـتم الاستقبال فى الصالون<sup>19</sup>. لكن اذا كانوا اصدقاء حميمين  
او قرايب فـيـستـقبلوهم فى الانتريه<sup>20</sup> او فى الهلكونه بالنهار فى الشتاء  
او بالليل فى الصيف .

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

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IV.3 Cultural Notes

1. /ħaʕaam 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 ʔillit 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. /matxafʕ/, literally means "Don't be scared!" or "Have no fear!". It may also mean "Don't worry [about something]!".

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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 ʕaa? a!lʕaħ/, /aywə/, /tʕabʕan/, /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 ilgidiidə/, 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 hilwə/, 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. /yaħħ/ 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

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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.

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## iddars ilxaamis

## UNIT FIVE\*

V.1 muħadsa  
 ſand idduktooṛ teelor

Conversation  
 At the Taylor's

marša - ya duktoor teelor  
 mumkin tiddiini ism  
 ṭabiib aṭfaal filqaahiṛa  
 abʔa axudlu Źoon law  
 iħtaag ilʔamṛ ?

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

teelor - ṭabſan . ana  
 miš ſawzik tišili  
 hamm min innahya di .  
 ilſinaaya ṭṭibbiyya fmašr  
 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 - hatlaaʔu dakatra  
 mašriyyiin kuwayyisiin  
 gidan fi kull  
 ittaxaššusaat<sup>1</sup> : amṛaaḍ  
 baṭiniyya , wiſyuun ,  
 wigild , wiʔanf wiʔuzun  
 wiħangaṛa , wiʔamṛaaḍ  
 nisa , wigṛaaha , wiſzaam  
 wiyerha .

Nancy - You'll find very good  
 Egyptian doctors in all  
 the specialties<sup>1</sup>: in-  
 ternalists, eye doctors  
 [ophthalmologists], derma-  
 tologists, ear, nose  
 and throat doctors  
 [otorhinolaryngeologists  
 or ENT], gynecologists,  
 surgeons, osteopaths,  
 and others.

teelor - wiħaddilkum kamaan  
 ſinwaan duktoor asnaan  
 mašri kwayyis ʔawi ,  
 niſṛafu min ayyaam ma kaan  
 biyidris lidduktoṛaah 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 - ṭayyib ṣaal<sup>2</sup> .  
 ṭammintuuni .  
 layla - matxafiiš ya marša ,  
 ṣandik idduktoor  
 nabiil haykuun maṣaakum  
 fimaṣr , ṣahiif huwwa  
 duktoor taḥaliil ṭibbiyya  
 innama tiḏaḡi tiṣtimidi  
 ṣaleeh , ṣandu aṣḥaab  
 wizamaayil dakatra  
 ftaxaṣṣuṣaat muxtalifa .  
 wilyam - ṭabṣan ihna  
 mittikiliin<sup>3</sup> ṣal aḷḷaah  
 wiṣala dduktoor nabiil  
 fikull ḥaaga .  
 teelor - yataḡa ya wilyam  
 ḥatiḏu ṣṣeef illi gayy  
 fimaṣr walla ḥatkuunu  
 rgiṣtu hina ?  
 wilyam - ihna nawyiin biḏizn  
 illaah nirgaṣ hina  
 fsibtambir .  
 teelor - ṣaḏiim . yibḏa  
 ṣandukum fuṣṣa kwayyisa  
 tiḏu ṣaḥṣ yulyu aw aḡuṣṭus  
 fiṣkindiriyya aw buur saḡlid  
 aw ayy maṣyaf min  
 ilmaṣaayif ilmaṣriyya .<sup>4</sup>  
 nansi - ana aḥibb iṣkindiriyya .  
 dammaha xafiif<sup>5</sup>  
 wiḏahlaha kuḡama , wfiiha  
 plaḏaat mudhiša .  
 linda - ana ṣagabni ḡawi  
 plaaḏ ilmaṣmuuḡa , fiif  
 ilxuḡra wilmayya wiḡḡaml

Marcia - Fine,<sup>2</sup> 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 colleagues who are doctors in various specialties.

William - Of course we are depending upon God<sup>3</sup> 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 July or August in Alexandria or Port Said or any of the Egyptian summer resorts.<sup>4</sup>

Nancy - I love Alexandria. It's delightful,<sup>5</sup> 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

maša bašd wimabanih  
 kullaha hađiisa .  
 marša - ʔadd eeh ilmaaafa  
 min ilqaahiṛa  
 liskindiriyya ?  
 nansi - hawaali miteen  
 kiilu mitr<sup>6</sup> wišašṛa .  
 sašteem winuṣṣ taʔriiban  
 bilʔaṭr<sup>7</sup> , diizil kwayyis  
 wimuriih . wimumkin  
 tiṛuḥuuha biṭṭarii?  
 izziraaʔi aw iṭṭarii?  
 iṣṣaḥṛaawi<sup>8</sup> bilṣaṛabiyya  
 aw bilʔutubiis .  
 mark - aywa , bass miš  
 laazim tuʔsudu ṣṣeef  
 kullu fiskindiriyya .  
 ṣaḥiiḥ iskindiriyya  
 gamiila , bass madaam  
 ṣandukum fuṛṣa ruuḥu  
 marsa maṭruuḥ<sup>9</sup> , hawaali  
 tultu miit kiilu mitr  
 yaṛb iskindiriyya ,  
 gamiila gidan , fiha  
 plaaž min agmal ilpilažaat  
 illi šuftaha fhayaati .  
 ilpilaaž tuulu sabṣa  
 kiilu mitr wiṛamlitu  
 naṣma . wiyasalaam ṣala  
 gamaal ilmayya ! tilʔaaha  
 zarʔa wgamiila bšaki  
 maʔdaṛš awšifuulak .  
 teelor - mark kalaamu  
 mažbuuṭ . wilaw ruḥtu  
 marsa maṭruuḥ tiʔdaṛu  
 tuʔafu filṣalameen<sup>9</sup> ,

and the sand [all together] and all its buildings are modern.

Marcia - How far is it from Cairo to Alexandria?

Nancy - About 210 kilometers.<sup>6</sup> About two and a half hours by train<sup>7</sup> - a nice comfortable diesel [train]. Or you can go by car or bus on the agricultural road or the desert road.<sup>8</sup>

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.<sup>9</sup> It's about 300 kilometers west of Alexandria. It's very beautiful and it has one of the most beautiful beaches I've ever seen in my life. The beach is seven kilometers 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-Alamein<sup>9</sup> , [which is] at a distance of about 100 kilometers from

ʕala buʕd miit kiilu  
 mitr min iskindiriyya  
 taʕriiban . wiṭabʕan  
 intu ʕarfiin inn  
 ilʕalameen liha  
 ahammiyyitha ttarixiyya  
 ʕaʕaan mawqiʕit  
 ilʕalameen filḥaʕb  
 ilʕalamiyya ttanya .  
 nansi - wiʕala fikra  
 fʕagaazit ʕiid ilmilaad  
 wiʕaas issana laazim  
 tiʕuufu tzuuʕu lʕasaar  
 ilmaʕriyya lʕadiima  
 fluʕʕuʕ wiʕaʕwaan .  
 marʕa - aywa ʕabʕan , di  
 ʕamliin hisabha .  
 linda - wiyasalaam law  
 ʕidirtu tiʕmilu rriḥla  
 di fbaaxira finniil<sup>10</sup> ,  
 bass laazim tiʕgizulha  
 awwil ma tiwʕalu .  
 mark - hatinbiʕtu ʕawi  
 hnaak . bass laazim  
 tiʕuufu maʕbad abu  
 sinbil .  
 marʕa - ʕadd eeh ilmasaafa  
 min ilqaahiʕa lʕaʕwaan ?  
 teelor - min ilqaahiʕa  
 liluʕʕuʕ hawaali sittu  
 miyya wsabʕiin kiilu  
 mitr , wimin luʕʕuʕ  
 liʕaʕwaan hawaali  
 miteen kiilu mitr wʕaʕʕa ,  
 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,<sup>10</sup>  
 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  
 niṛuuh biṭṭayyaara aw  
 bilʔaṭr ?
- teelor - ṭabšan . ũala ayy  
 haal laazim tiʔdu talat  
 tiyyaam ũala lʔaʔall  
 filuʔṣuṛ . hatšuuṫ  
 maṣbad ilkaṛnak<sup>11</sup>  
 wimaṣbad luʔṣuṛ<sup>12</sup>  
 wiwaadi lmuluuk  
 wimaqbaṛit tuut ũanx  
 amuun wiḥagaat tanya  
 tididi fikra ũan ũazamit  
 ḥaḡaarit maṣr ilʔadiima
- marša - wiʔaṣwaan fiha  
 eeh ya duktoor teelor ?
- teelor - fiʔaṣwaan ṭabšan  
 laazim tizuuru ssadd  
 ilũaali<sup>13</sup> wgaziirit  
 fiyala<sup>14</sup> wmaṣbad iziis<sup>15</sup>  
 wimin hinaak tuṛuufu  
 maṣbad abu sinbil<sup>16</sup>.
- marša - eeh ilḥagaat  
 ilmaṣriyya ili lwaahid  
 laazim yištiriiha min  
 hinaak wiygibha mũaah  
 hina ?
- nansi - awwil ḥaaga laazim  
 tigiibi mũaaki siggaada  
 aw itneen . issiggaad  
 ilmaṣri haayil . ṣinaaṣa  
 yadawiiyya , 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 Karnak<sup>11</sup>, the Temple of Luxor<sup>12</sup>, 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 Dam<sup>13</sup> and Elephantine Island<sup>14</sup> and the Temple of Isis<sup>15</sup> - and from there you go to the Temple of Abu Simbel<sup>16</sup>.*
- 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 carpets are wonderful. They are handmade, [in] beautiful colors and nice designs.*
- Linda - *You must buy a few*



Œiwayyit hagaat linafsik :  
 xawaatim , wiŒawaayiŒ ,  
 wiŒu?d maŒri gamiil .  
 hagaat hilwa ?awi .  
 Œagabit kull aŒhaabi .  
 fariida - Œarfa ya marŒa  
 law tiŒuufu xaan  
 ilxaliili <sup>17</sup> hatlaa?u fiih  
 kull ilhagaat illi btiŒgib  
 issuyyaah min kull blaad  
 ilŒaalam . nabiil Œandu  
 aŒhaab kitiir hinaak  
 yi?daŒu yaŒŒduuna fŒira  
 Œalabatku kullaha .  
 nabiil - aah , ana Œandi  
 talaata aŒbaŒa aŒhaabi ,  
 Œanduhum mahallaat  
 kibiira fxaan ilxaliili  
 wissaaya <sup>18</sup> . Œala lŒumuum  
 lamma tiwŒalu maŒr bi?izn  
 illaah naxudku hinaak  
 witŒuufu bnafŒukum kull  
 haaga - wana min Œa?yi  
 inn awwil yoom  
 matiŒtiruuŒ haaga ,  
 itfaŒŒagu bass , wixudu  
 fikra , wib?u Œtiru Œala  
 mihlukum . intu hatu?Œudu  
 sana wmafiiŒ daaŒi  
 lil?iŒtiŒgaal .  
 marŒa - ya duktoor teelor  
 ana Œagbaani ?awi lhagaat  
 innihaas illi Œand  
 haŒritak : iŒŒawaani  
 lkibiira di lman?uuŒa  
 wimŒaŒŒama bilfaŒda ,

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-Khalili <sup>17</sup>  
 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]. <sup>18</sup>  
 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  
innifaas ilkibiir illi  
fiṣṣaloon , wizzuhariyyaat  
innifaas dool . di kullaha  
hagaat gamiila . nifsi  
agiib zayyaha .

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

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

wilyam - la? , di miṣ  
muhimma , liʔann iḥna  
in ṣaa? a!ḷaah ḥanirgaṣ  
bilmarkib .

teelor - filḥaala di tiʔdaṣi  
tiṣṣtiri 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 ḥaaga  
min ilhagaat illi  
lʔamrikaan biyḥibbu  
yiṣṣtiruuha . fiih ʔumaaṣ  
ʔuṭn maṣri ṣaleeh  
rusumaat firṣoniyya gamiila  
tiʔdaṣi tiṣmili minnu  
fustaan saḥra . ḥatilʔi

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  
 ilmaşnuŕaat ilgildiyya :  
 ŕunaŕ yadd , wimaħaafiz  
 wiŕunaŕ kutub - kullaha  
 ŕnaaŕa kwayyisa , wfiih  
 minha ŕaleeh rusumaat  
 fiŕŕoniyya .

wilyam - bilmunasba di ya  
 duktoor teelor feen  
 alaaŕi kutub wimaŕaagiŕ  
 ittariix ilŕiŕlaami  
 wilŕaŕabi wtariix iŕŕar?  
 ilŕawŕaŕ ?

teelor - min gihat ilkutub ,  
 wibilŕaxaŕŕ filfaŕŕ  
 bitaaŕak , di maŕala  
 matiŕiilŕ ilbaal . ŕandak  
 maktabaat kitiira  
 filŕazħar<sup>19</sup> wifilfaggaala<sup>20</sup>  
 malyaana kutub ŕaŕabi  
 filmawŕuŕaat illi thimmak .  
 wiŕala fikra tiŕdaŕ tibŕat  
 ilkutub di kullaha min  
 maŕ ŕamriika bilbuŕta .  
 ana liŕsa miŕtilim yoom  
 ittalaat illi faat ŕaŕd  
 fihi kutub ŕaŕabi baŕaħhaali  
 waahid ŕahbi min maŕ .

samiir - ŕala fikra ya  
 wilyam tiŕdaŕ tigallid  
 ilkutub illi haŕiŕtiriha  
 kullaha fmaŕ wtiŕbaŕ  
 ismak ŕaleeha 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-Azhar<sup>19</sup> and in El-Faggala<sup>20</sup> [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!l!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?miyya<sup>21</sup> .

fariida - wana  
 ha?millukum ?iniyyit  
 ba?laawa<sup>22</sup> wi?niyyit  
 basbuusa<sup>23</sup> .  
 mar?a - wana ?alayya lkoka  
 koola wil?ahwa wi??aay .  
 teelor - wana ha?iib  
 ma?aaya ??awla<sup>24</sup> .  
 miin yila?ibni ?awla  
 fiikum ?  
 layla - idduktoor nabiil  
 ba?al fi?awla .  
 teelor - xa?aa? ya?amm<sup>25</sup>  
 bukra ha?suuf .  
 samiir - ya!l!a biina<sup>26</sup>  
 ya layla . ya gamaa?a  
 hna muta?akkiriin ?awi  
 wti?bahu ?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]<sup>21</sup>  
 sandwiches.

Farida - And I'll make you some  
 [a pan of] baklava<sup>22</sup>  
 and [a pan of] semolina  
 cake [basbusa]<sup>23</sup> .

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

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

Layla - Dr. Nabil is a champion  
 at backgammon.

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

Samir - Let's go<sup>26</sup> , 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 هم من الناحيه دى . العنايه الطبيه  
فى مصر كويسه ، والادويه متوفره .
- نانسى - حتلاقوا دكاتره مصريين كويسين جدا فى كل التخصصات<sup>1</sup> : 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 عال<sup>2</sup> . طمنتونى .
- ليلى - ما تخافيش يامارشا ، 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 متكلين على الله<sup>3</sup> وعلى الدكتور نهيل فى كل حاجه .
- تيلور - ياترى ياوليم حتقضوا الصيف اللى جاى فى مصر ولا حتكونوا رجعتوا  
هنا ؟
- وليم - احنا ناويين باذن الله نرجع هنا فى سبتمبر .
- تيلور - عظيم . يهتقى عندكم فرصه كويسه تقضوا شهر يوليو أو اغسطس فسنى  
اسكندريه او نور سعيد أو أى مصيف من المصايف المصريه<sup>4</sup> .



- 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 تمن 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 الكرنك<sup>11</sup> ومعبد الاقصر<sup>12</sup> ووادى الملوك ومقبرة توت عنخ آمون وحاجات تانيه تدى فكره عن عظمة حضارة مصر القديمة .
- مارشا - واسوان فيها ايه يادكتور تيلور ؟
- تيلور - فى اسوان طبعا لازم تزوروا السد العالى<sup>13</sup> وجزيرة فيله<sup>14</sup> ومعبد ايزيس<sup>15</sup> - ومن هناك تروحوا معبد ابو سنبل<sup>16</sup> .
- مارشا - ايه الحاجات المصريه اللى الواحد لازم يشتريها من هناك ويجيبها معاه هنا ؟
- نانسى - اول حاجه لازم تجيبها معاكى سجاده او اثنين . السجاد المصرى هائل . 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 الخليلي<sup>17</sup> حتلاقوا فيه كل الحاجات اللى بتعجب السياح من كل بلاد العالم . نهيل عنده اصحاب كثير هناك يقدرُوا يساعدونا فى شراء طلباتكم كلها .
- نهيل - آه ، انا عندى ثلاثه اربعه اصحابى ، عندهم محلات كبيره فى خان الخليلي والصاغه<sup>18</sup> . على العموم لما توصلوا مصر باذن الله

- ناخذكم هناك وتشوفوا بنفسكم كل حاجه - وانا من رأى 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 عنى  
حضرتك : الصوانى الكبيره دى المنقوشه ومطعمه بالفطه ، وعجبنى  
كمان الفانوس النحاس الكبير اللى فى الصالون ، والزهريات  
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 حنرجع بالمركب .
- تيلور - فى الحاله دى تقدرى تشتري حاجات كتيره . شايفه التمثال المرمر  
اللى هناك دا ؟ تلاقى زيه ، وتلاقى كمان زهريات مرمر فى خان  
الخليلى .
- نانسى - شايفه يامارشا الفستان اللى لابساه ليلى دا ، اهو دا حاجسه  
من الحاجات اللى الامريكان بيحبوا يشتروها . فيه قماش قطن  
مصرى عليه رسومات فرعونيه جميله تقدرى تعملى منه فستان سهره .  
حتلقى تشكيله كبيره فى المحلات اللى فى البلد .
- فريده - وماتنسيش المصنوعات الجلديه : شنط يد ، ومحافظ وشنط كتب -  
كلها صناعه كويسه وفيه منها عليه رسومات فرعونيه .
- 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 مـا تشغـلش البـال . عندك مكـتبات كـثيره فى الـازهر<sup>19</sup> وفى الفـجـالـه<sup>20</sup> مليانه كتب عربى فى الموضوعات اللى تهـمك . وعلى فـكره تقـدر تهـتـع الـكـتـب دى كـلها من مـصر لـامـريـكا بـالـهـوسـته . انا لسه مستلـم يـوم الـتـلـات الـلى فات طرد فيه كتب عربى بـعـتـها لى واحد صـاحـبـى من مـصر .
- سمير - على فـكره يـاولـيم تقـدر تجلـد الـكـتـب الـلى حـتـشـتـريـها كـلها فى مـصر وتطـع اسـمك عـليها بـالـدـهـب . تجلـيد كـويس وتكاليفه مناسبه .
- وليم - والله دى فـكره كـويسه يـاسـمـير .
- سمير - ايه رأيكم لو قـضينا بـكره كلنا مع بعض فى جـنيـته من الجـنـايـسـن القـريـبه هنا .
- نانسى - مافيش مانع .
- ليلى - انا حـاعـمـل لـكم سـنـدوتـشات طـعـميه<sup>21</sup> .
- فريده - وانا حـاعـمـل لـكم صـنـيه بـقـلاوه<sup>22</sup> وصـنـيه بـسـبـوسه<sup>23</sup> .
- مارشا - وانا على الكوكاكولا والقهوه والشاى .
- تيلور - وانا حاجيب معاى الطاولة<sup>24</sup> . مين يلاعبنى طاولة فيكم ؟
- ليلى - الدكتور نهيل بطل فى الطاولة .
- تيلور - خلاص ياعم بـكره حـشـوف<sup>25</sup> .
- سمير - يالآ بيـنا<sup>26</sup> يـالـيـلى . يـاجـمـاعـه اـحـنا مـتـشـكـرين قـوى وتـصـبـحـوا على خـير .
- تيلور - وانتم من اهل الخير .

V.2      /ilṣinaaya  
tṭibbiyya/

MEDICAL CARE

innaḥya l?insaniyya  
 bitsayṭir ṣala fahm innaas  
 fimaṣr limihnit iṭṭibb ṣumuuman  
 sawaaʔan min naḥyit iddoktoor  
 aw min naḥyit ṣagul iṣṣaaris .  
 wiṣaṣaan kida lfaṣd ilṣaadi  
 fimaṣr biyiṣtibirha ḥaaga  
 ṭabiṣiyya gidḍan innu yuṭlub  
 iddoktoor bitaaṣu aw doktoor  
 ixtiṣaaṣi ṣaṣaan kaṣf filbeet .  
 wiyintiṣir minnu innu yiigi  
 yikṣif ṣaleeh aw ṣala lmaṣiid  
 illi ṣandu filbeet iza kaanit  
 ilḥaala fnaṣaru xaṭiira  
 wtistadṣi kida .

xirriigi kulliyyaat iṭṭibb  
 fimaṣr kuwayyisiin fiṣamalhum,  
 wikulliyiyit iṭṭibb figamṣit  
 ilqaahiṣa lli ismaha kulliyiyit  
 ṭibb ilṭasṣ ilṣeeni kulliyya  
 ṣaalamiyya . ṣadad kibiir min  
 asadzit ilkulliyya ḥaṣiliin  
 ṣala muʔahhilaat ṣilmiyya ṣalya  
 fifuṣuuṣ taxaṣṣuṣhum sawaaʔ min  
 maṣr aw min uṣuppa aw amerika .  
 wiluhum abḥaas muhimma  
 bitunṣuṣḥalhum ilmagallaat  
 iṭṭibbiyya lṣaalamiyya .  
 wimuṣṣamhum biyzuuṣu lḡamiṣaat  
 filxaariḡ wibyihḡaṣu

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  
yitṣarṛafu ṣala aḥdas il?abḥaas

kulliyyit ṭibb il?aṣr  
ilṣeeni bitaṣqid mu?tamaṛaat  
ṭibbiyya maṣriyya wiṣarabiyya  
widawliyya . witxaṣṛag minha  
aṭibbaa? ṣaalamiyyiin luhum  
kutub wi?abḥaas ṣaalamiyya .

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

miizit ilxidma ṭṭibbiyya  
fmaṣr inn ilwaahid yi?daṛ  
yaaxud miṣaad min iddoktoor  
finafs ilyoom illi yiḥiss fiih  
innu maṣliḍ wimuḥtaag  
lidoktoor - yiṣmil tilifoon  
lilṣiyaada wyiḥgiz . wimumkin  
yaaxud miṣaad finafs ilyoom aw  
baṣdaha byoom aw itneen..  
wi?ugṛit 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.*

*Kasr 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?a?maal  
 ittamriid fil?iyadaat ilxaas?a  
 wifilmusta?fayaat . laakin  
 ?adad ilmuma?riidaat biyizdaad  
 ziyaada kbiira wirtafa?  
 mustawaahum kitiir wix?uu?an  
 ba?d ma tamm in?aa? kulliyya  
 littamriid tab?a lgam?it  
 iskindiriyya bitiddi  
 xirrigatha da?agit  
 ilbakaloryoos . wil?asadza  
 fiiha ha?iliin ?ala a?la  
 lmu?aahhilaat min ilgamisaat  
 il?u?uppiyya wil?amriikiyya .

iza htaag ilma?iid  
 litahaaliil aw ka?f a?i?sa  
 biy?uuh lima?mal tahaaliil aw  
 ?abiib a?i?sa wiba?du l?at?aab  
 bitindifi? mu?addaman .

zayy ma ?ulna ?abl kida  
 di?raasit i??ibb filgami?aat  
 ilma?riyya bitkuun billu?a  
 l?ingiliiziyya wi?a?aan kida  
 il?a?ibbaa? ilma?riyyiin  
 kulluhum biyitkallimu  
 ngiliizi . wil?agnabi lli  
 biyihtaag li?ilaag ?ibbi  
 fima?r mabiyla?ii? ayy mu?kila  
 min nahyit illu?a .

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 Egypt-  
 ian 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.



## العناية الطبية

## MEDICAL CARE

الناحية الانسانية بتسيطر على فهم الناس فى مصر لمهنة الطب عموماً سواء من ناحية الدكتور او من ناحية رجل الشارع . وعشان كذا الفرد العادى فى مصر بيتهرها حاجه طبيه انه يطلب الدكتور بتاعه او دكتور اختصاصى عشان كشف فى الهيت وينتظر منه انه يجي يكتشف عليه او على المريض اللى عنده فى الهيت اذا كانت الحاله فى نظره خطيره وتستدعى كذا .

خريجي كليات الطب فى مصر كويسين فى عملهم وكليه الطب فى جامعة القاهرة اللى اسمها كليه طب القصر العينى كليه عالميه . عسدد كبير من اساتذه الكلية حاعلين على مؤهلات علميه عاليه فى فروع تخصصهم سواء من مصر او من اوروبا او امريكا . ولهم ابحاث مهمه بتنشرها للمجلات المجلات الطبيه العالميه . ومعظمهم بيوزروا الجامعات فى الخارج ويحضروا المؤتمرات الدوليه عشان يتحرفوا على احدث الابحاث .

كلية طب القصر العينى بتتخذ مؤتمرات طبيه مصريه وعربيه ودوليه . وتخرج منها اطباء عالميين لهم كتب وابحاث عالميه .

الخدمه الطبيه فى مصر متوفره وفيها كل التخصصات . والادويه المديه والاجنيه متوفره ورخيصه . وصناعة الادويه فى مصر متقدمه .

ميزه الخدمه الطبيه فى مصر ان الواحد يقدر ياخذ ميخار مع الدكتور فى نفس اليوم اللى يحس فيه انه مريض ومحتاج لدكتور - يعمل تليفون للحياده ويحجز . وممكن ياخذ ميخار فى نفس اليوم او بعدها بيوم او اثنين . واجرة الكشف بتندفع مقدما للتمرجى . ولا يزال فى مصر عدد كبير من الرجال بيقيموا باعمال التمريض فى الحيات الخاصه وفى المستشفيات . لكن عسدد

المرضات بيزداد زياده كبيره وارتفاع مستواهم كثير وخصوصا بعد ما تم انشاء كليه للتمريض تابعه لجامعة اسكندريه بتدى خريجاتها درجسة البكالوريوس . والاساتذة فيها حاصلين على اعلى المؤهلات من الجامعات الاوروبيه والامريكيه .

اذا احتاج المريض لتحاليل او كشف اشعه بيروح لمعمل تحاليل او طبيب اشعه وبرضه الاتعاب بتتدفع 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 بيلاقيش اى مشكله من ناحية اللغه .

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

العلاج والاقامه في 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 aḷḷah/ "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 aḷḷah/ "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. /ḍammaha xafiif/ for things, means "nice"; for persons, means "jovial". Quite often you will hear Egyptians qualifying nice things and people by saying /ḍammu xafiif/ (m) or /ḍammaha xafiif/ (f). The phrase literally means "her blood is light" as opposed to the phrase /ḍammaha tḥiil/, 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? izzīraasi/ the "agricultural road" or /ittarīi? iṣṣahṣaawi/ 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 iṣṣaali/ "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 fiyala/ '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 ilxalilii/ '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. /ʃaʃmiyya/ 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. /ʃawla/ '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. muḥadsa

## Conversation

ʕand nabiil  
wifariida  
filqaahiḡa .

At Nabil and Farida's  
in Cairo

wilyam, marša, ʕoon,  
nabiil, fariida,  
dawuud, amaal,  
maahir, nadya

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

fariida - ḡamdilla  
ʕassalaama<sup>1</sup> yamarša ,  
ḡamdilla ʕassalaama ya  
wilyam , intu nawwaḡtu  
lqaahiḡa .

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

wilyam - alf ʕukr ,  
minawwaḡa biwgudkum  
marša - ifna ya gamaaʕa  
taʕabnaakum maʕaana  
wimiš ʕarfiin niškuḡkum  
izzaay . kifaaya innukum  
istannituuna ʕala lmaḡaar ,  
wiʕaxattuuna ʕandukum .  
wimin saaʕit ma daxalna  
liyaayit dilwaʕt wintu  
yamrinna bkaḡamkum<sup>2</sup>.

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

nabiil - yasitti lʕafw .  
da waagib ʕaleena<sup>3</sup>.  
matitʕawwariiš fariida

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  
hospitality<sup>2</sup>.

Nabil - My dear, don't mention  
it. It's our duty<sup>3</sup>.  
You can't imagine how  
happy Farida was when

\* Cultural Notes for Unit Six begin on page 145.

firhit ?add eeh saaſit  
 ma ſafitkum filmaſaar .  
 ilmuhimm , ?uluuli ,  
 riſlitkum kaanit  
 muriifa walla eeh ?  
 marſa - muriifa ?awi .  
 makanſ fiih ayy taſab .  
 ?umna min ditroyt ſala  
 landan , bayyitna fiiha  
 leela ſaſaan Œoon yirtaah ,  
 wibaſdeen min landan  
 lilqaahiſa xadna ſayaarit  
 ſirkit maſr liſſayaſaan<sup>4</sup> ,  
 kaanit muriifa . ?aamit  
 fimſadha wiwiſlit  
 fimſadha , wiixidma kaanit  
 kuwayyisa .  
 nabiil - wil?igra?aat  
 ilgumſukiyya<sup>5</sup> ?  
 wilyam - kaanit sahla .  
 muwazzaf ilgumſuk inbaſaſ  
 ?awi lamma maleet il?iqraar  
 ilgumſuki btaafi  
 bilſaſabi , wikallimtu  
 bilſaſabi . ?alli "ahlan  
 wasahlan , hamd illah ſala  
 ssalaama."  
 marſa - ilha?ii?a ihna min  
 saaſit ma wſilna wiſna  
 haſsiin inn kull waahid  
 biyhaawil yisaſidna ſala  
 ?add ma yi?daſ .  
 nabiil - intu nnahaſda ſſubh  
 tiſtirayyahu witwaſdabu  
 haſitkum . baſd iſduhr  
 waldi wiwalditi wixwaati

she saw you at the  
 airport. More import-  
 ant, 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].<sup>4</sup>  
 It was comfortable. It  
 took off on schedule  
 and arrived on sched-  
 ule, and the service  
 was good.

Nabil - What about the customs  
 procedures?<sup>5</sup>

William - It was easy. The cus-  
 toms official was very  
 pleased when I filled  
 out my customs state-  
 ment in Arabic, and  
 spoke to him in Arab-  
 ic. 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 try-  
 ing to help us as much  
 as he can.

Nabil - This morning you  
 should rest and ar-  
 range your things. In  
 the afternoon my par-  
 ents and my brother  
 and sister will visit

ħayzuħuuna ŝaŝaan  
 yisallimu ŝaleekum .  
 wiħatħablu axuuya maahir  
 ilmuħaami lli ħultilkum  
 innu ħaysaŝidkum fimawduuŝ  
 issakan .

marŝa - ya siidi alf ŝukr .  
 taŝabnaakum intu  
 wiyiħħar innina ħanitŝib  
 ilŝeela kullaha mŝaana .

nabiil - ya sitti taŝabkum  
 ħaaha<sup>6</sup>. in ŝaaħ aħħaah  
 inniħarħa ninaħħzamlukum  
 birnaamig fusaħ  
 wiziyaħaat limuddit  
 usbuuŝ . ŝawziin  
 nifaħħragkum ŝala lqaahiħa  
 ħabl wilyam ma yinŝiyil  
 fiddiraasa .

marŝa - matinsaaŝ ya  
 duktooħ nabiil inn ana  
 kamaan ħanŝiyil liħanni  
 ŝawza aŝmil baħŝ ŝan  
 ilfann ilmiŝmaari fmaħr .  
 inta ŝaarif ħabŝan ya  
 duktooħ nabiil inn  
 ilqaahiħa fiiħa ŝadad  
 kibiir min ilmaŝaagid<sup>7</sup>  
 wilkanaayis ilħadiima lli  
 laħa ħaabiŝ miŝmaari xaaŝ  
 biħa yihimmini drastu .  
 yaŝni maŝalan aħibb azuħr  
 gaamiŝ ŝamħ ibn ilŝaaŝ<sup>8</sup>,  
 wilgaamiŝ ilħazħar<sup>9</sup>,  
 wigaamiŝ aħmad ibn ħuloon<sup>10</sup>,  
 wigaamiŝ iŝŝulħaan ħasan<sup>11</sup>.

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-  
 lem<sup>6</sup>. 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 mosques<sup>7</sup> 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-Aas<sup>8</sup>, Al-  
 Azhar mosque<sup>9</sup>, the  
 mosque of Ahmad Ibn  
 Tulun<sup>10</sup>, and the  
 mosque of Sultan Has-  
 san<sup>11</sup>. And I want to  
 visit the mosque of  
 El-Nasser Ibn Qalawun<sup>12</sup>

wiṣawza azuṣ gaamiṣ  
 innaaṣir ibn qalawoon<sup>12</sup>  
 wigaamiṣ miḥammad ṣali<sup>13</sup>  
 filʔalṣa<sup>14</sup>. wikamaan aḥibb  
 azuṣ ilkiniisa  
 lmiṣallaʔa<sup>15</sup>, wikniisit  
 abu sirga<sup>16</sup>, wikniisit  
 ilṣadra<sup>17</sup> wikniisit mari  
 girgis<sup>18</sup>, wilkatidraʔiyya  
 lgidiida<sup>19</sup>.

nabiil - ihna laazim  
 naxudkum ilmathaf  
 ilmaṣri , wmathaf  
 ilfann ilʔislaami ,  
 wilmathaf ilʔibtī .  
 wnaxudkum kamaan ilhaṣam  
 titfaṣṣagu ṣala ṣṣuuṣ wiḍḍuu?<sup>20</sup>  
 in ṣaa? a!!aaah .  
 widilwaʔt nisibkum tirtaahu  
 liyaayit miṣaad ilyaada .

and the mosque of Mo-  
 hammad Ali<sup>13</sup> in the  
 Citadel<sup>14</sup>. Also, I  
 would like to visit the  
 Hanging Church [El-  
 Moallaqa],<sup>15</sup> the Church  
 of Abu Sirga<sup>16</sup>, Saint  
 Mary's Church [the  
 Church of the Virgin]<sup>17</sup>,  
 St. George's Church<sup>18</sup>  
 and the new cathedral<sup>19</sup>.

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 show<sup>20</sup>. Now  
 we'll leave you to rest  
 until lunch time.

\*\*\*

nabiil - ahlan ya baaba ,  
 ahlan ya maama , ahlan  
 nadya , ahlan maahir .  
 itfaḍḍalu . wilyam wimarṣa  
 beekar .

amaal - ahlan wasahlan .  
 nawwaṣtu maṣr . ummaal  
 feen ṣoon?

fariida - naayim ya maama .  
 nadya - ṣumṣu add eeh ?  
 marṣa - sana wnuṣṣ .  
 nadya - ṣabbina yaxlihuulik .

marṣa - mutaṣakkira ʔawi .

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  
 ṣaydaliyya , ṣandaha  
 agzaxaana<sup>21</sup> filbalad .  
 law ḥabbeeti ayy ḥaaga  
 lẓoon , akl aw vitaminaat  
 masalan hiyya tigibuulik  
 liyaayit ṣandik .

nadya - bikull suṣuṣ .  
 ayy ḥaaga nti ṣawzaaha .

marša - mutašakkira ʔawi .  
 intu ya gamaaṣa ʔamrinna  
 bʔerkum .

dawuud - in ẓaaʔ a!ḷaah  
 tikuunu strayyaḥtu baṣd  
 riḥlitkum iṭṭawiila .

wilyam - ilḥamdu lillaah .

dawuud - fiih ayy xidma  
 niʔdaṣ niʔuum biha ?  
 iḥna kullina taḥt  
 amṣukum<sup>22</sup> .

wilyam - kattaṣ xeerak ya  
 ustaaz dawuud . idduktoṣ  
 nabiil wifariida miš  
 mixalliyinna miḥtagiin  
 liḥaaga .

amaal - ʔuliili ya marša ,  
 lgaww ṣandukum fiʔawāaxir  
 yulyu biyibʔa zayy ḥina  
 kida ? ilyomeen dool ḥaṣṣ  
 ʔawi ḥina . laakin billeel  
 bitibʔa ʔaṣaawa . nabiil  
 ʔalli inn ṣandukum  
 biyibʔa fiih maṣṣaṣ fiṣṣeef .  
 ahi di lḥaaga lli ana  
 mistayrabalḥa . iḥna ṣandina  
 ḥina ddunya bitmaṣṣaṣ<sup>23</sup>

Nabil - You know, Marcia, Nadia is a pharmacist, she has a pharmacy<sup>21</sup> 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 service<sup>22</sup>.

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 winter<sup>23</sup>.



- fiššita .
- marša - yabaxtukum bilgaww  
ilhilw btaškum . innaas  
hina ti?daṛ tirattib  
ʔaʔdaat filbalkoona aw  
filgineena ʔala ʔada aw  
ʔaša lamma lgaww yibʔa  
haṛṛ whumma mutaʔakkidiin  
inn iddunya miš hatmaṭṭar .
- maahir - ya nabiil mumkin  
tigiib wilyam wimaṛša  
ʔandi filmaktab bukṛa billeel  
issaafa sabfa . issimsaar  
ḥaykuun mawguud ʔandi taḥt  
taṣarṛufhum , yifahhimuuh  
eeh illi humma ʔawziinu  
wiyaxdu minnu mʔaad  
yinasibhum ʔašaʔan yiʔabluuh  
baʔd bukṛa ṣṣubḥ  
yifaṛṛaghum ʔala lli ʔandu .
- nabiil - ana bukṛa billeel  
mašyuul laazim aṛuuh aʔazzi  
waahid ṣahbi ibn xaltu  
twaffa . ʔaṛeet innaʔy  
filʔahṛaam innihaṛda .
- nadya - ana faḍya ya nabiil .  
aagi axudhum wawaddiihum  
maktab maahir wafḍal  
maʔaahum liyaayit ma  
yxa!!aṣu maʔa ssimsaar ,  
wibaʔdeen araggaṣhum hina .
- marša - ana lhaʔiiʔa mašyuula  
biḥkaayit inn ihna nilʔa  
daada lʔoon .
- nadya - ilmawḍuuṣ da xalliuh  
ʔala !!ah 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 [ḍada] for  
John.*
- Nadia - *Leave this matter up  
to God, and to me. I  
know a good nanny for*

ana aṣṣaflik daada  
 kwayyisa kaanit bitištaya  
 ṣand gamaaṣa amrikaan  
 safru lʔusbuuṣ illi faat .  
 bukrā ṣṣubḥ in ṣaa?  
 a!ṣaah akallimhaalik  
 wattifiʔlik maṣaaha  
 ṣala maṣaad titʔablu fiih  
 maṣa baṣḍ . win ṣaa?  
 a!ṣaah tiṣgibik .

marša - yasalaam ! ahi di  
 tibʔa xidma kbiira ʔawi .

nadya - ya sitti wala xidma  
 kbiira wala haaga .

dawuud - ʔulli ya wilyam  
 tifiḥbu tifiḥḡu faḡah  
 maṣri ? ibn uxti hayitgawwiz  
 yoom talaata wṣiṣriin  
 fiṣṣahḡ , wiyiḥṣallina  
 ṣṣaḡaf law haḡaḡtu .

wilyam - di tibʔa fuṣṣa  
 mumtaaza lmarša wliyya ,  
 ṣaṣaan naaxud fikra ṣan  
 ilʔafḡaah ilmaṣriyya .

marša - ḡabbina ydiim  
 afḡahkum<sup>24</sup> .

amaal - tiṣiiṣi<sup>25</sup> yasitti .  
 ṣuʔbaal ibnik<sup>26</sup> . ya!ṣa ya  
 dawuud , laazim nimṣi  
 ṣaṣaan ilgamaaṣa  
 yistirayyafu .

dawuud - ya!ṣa . zayy ma  
 ʔultilak ya wilyam , iza  
 ḥtaḡt liʔayy haaga ana taḥt  
 amḡak .

wilyam - alf ṣukḡ .

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 happy<sup>24</sup>.

Amal - God keep you<sup>25</sup>, my  
 dear. May your son be  
 next [to get married]<sup>26</sup>.  
 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 ssalaama<sup>27</sup> ya  
 ṣammi<sup>28</sup>, maṣa ssalaama ya  
 maama, maṣa ssalaama ya  
 maahir. hanṣuufik bukra  
 ya nadya .

Farida - Good-bye<sup>27</sup>, Uncle<sup>28</sup>  
 [Daoud], good-bye  
 Mom. Good-bye Mahir.  
 We'll see you tomorrow,  
 Nadia.

... ..

marša - ya baxtik ya fariida  
 hamaaki whamaatik  
 wisalayfik naas luṭaaf  
 ṭawi .

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

nabiil - intu kamaan naas  
 mumtaziin .

Nabil - You too are wonderful  
 people.

fariida - taṣaalu nuṣud  
 filbalkoona Ibaḥriyya  
 winaaxud fingaaf ṣaay .

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

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## الدرس السادس

## عند نهيل وفريده فى القاهرة

- فريده - حمدالله على السلامه<sup>1</sup> يا مارشا ، حمدالله على السلامه يسا  
وليم ، انتم نورتوا القاهره .
- وليم - الف شكر ، منوره بوجودكم .
- مارشا - احنا ياجماعه تعبناكم معانا ومش عارفين نشكركم ازاي .  
كفايه انكم استدنتونا على المطار واخذتونا عندكم . ومن  
ساعة ما دخلنا لغاية دلوقت وانتم غامرينا بكرمكم<sup>2</sup> .
- نهيل - ياستى العفو . دا واجب علينا<sup>3</sup> . 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 للطيران<sup>4</sup> ، كانت مريده . قامت  
فى ميعادها ووصلت فى ميعادها ، والخدمه كانت كويسه .
- نهيل - والاجراءات الجمركيه<sup>5</sup> ؟
- 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 ما وصلنا واحنا حاسين ان كل واحد

- ببحاول يساعدنا على قد ما يقدر .
- نبيل - انتم النهارده الصبح تستريحوا وتوضوا حاجتكم . بعهد الضبر والدى ووالدتى واخواتى 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 معنا .
- نبيل - ياستى تعبتكم راحه<sup>6</sup> . ان شاء الله النهارده ننظّم لكم برنامج فسح وزيارات لمدة اسبوع . عاوزين نفرجكم على القاهره قبل وليم ماينشغل فى الدراسه .
- مارشا - ماتنشاش يادكتور نبيل ان انا كمان حانشغل لانى عاوزه اعمل بحث عن الفن المعمارى فى مصر . انت عارف طبعا يادكتور نبيل ان القاهره فيها عدد كبير من المساجد<sup>7</sup> والكنائيس القديمه اللى لها طابع معمارى خاص بيها يهمنى دراسته .
- يعنى مثلاً احب ازور جامع عمرو ابن العاص<sup>8</sup>، والجامع الازهر<sup>9</sup> وجامع احمد ابن طولون<sup>10</sup>، وجامع السلطان حسن<sup>11</sup> . وعاوزه ازور جامع الناصر ابن قلاوون<sup>12</sup> وجامع محمد على فى القلعه<sup>13</sup> . وكمان احب ازور الكنيسه المعلقه<sup>15</sup>، وكنيسه ابو سرجه<sup>16</sup>، وكنيسه العدراس<sup>17</sup>، وكنيسه مارجرجس<sup>18</sup>، والكندر اسيه الجديده<sup>19</sup> .
- نبيل - احنا لازم ناخذكم المتحف المصرى ، ومتحف الفن الاسلامى ، والمتحف القبطى . وناخذكم كمان الهرم تتفرجوا على الصوت والضوء<sup>20</sup> ان شاء الله . ودلوقت نسيبكم ترتاحوا لغايه ميعاد الغدا .

- نہیل - اہلا یابا ، اہلا یاما ، اہلا نادیہ ، اہلا ماہر  
 اتفضلوا • ولیم ومارشا بیکر •
- آمال - اہلا وسہلا • نورتوا مصر • امال فین جون؟
- فریدہ - نایم یاما •
- نادیہ - عمرہ قد ایہ ؟
- مارشا - سنہ ونص •
- نادیہ - رہنا یخلیہ لك •
- مارشا - متشکرہ قوی •
- نہیل - یامارشا ، نادیہ صیدلیہ ، عندها اجزخانه فی البلد •<sup>21</sup> لو  
 حیثی ای حاجہ لجون ، اکل او فیتامینات مثلاً ہی تجیبہ  
 لك لغایة عندك •
- نادیہ - بكل سرور • ای حاجہ انت عاوزاها •
- مارشا - متشکرہ قوی • انتم یاجماعہ غامرینا بخیرکم •
- داود - ان شاء الله تکنونوا استریحتوا بعد رحلتکم الطویلہ •
- ولیم - الحمد لله •
- داود - فیہ ای خدمہ نقدر نقوم بیہا ؟ احنا کلنا تحت امرکم<sup>22</sup> •
- ولیم - کتر خیرک یا استاز داود • الدکتور نہیل وفریدہ مش مڈلینا  
 محتاجین لحاجہ •
- امال - قولی لی یامارشا ، الجو عندکم فی اواخر یولیو بیہقی زی  
 هنا کدا ؟ الیومین دول حر قوی هنا • لکن باللیل بتہقی  
 طراوہ • نہیل قال لی ان عندکم بیہقی فیہ مطر فی الصیف •  
 اہی دی الحاجہ الی انا مستغریہ لها • ادنا عندنا هنا  
 الدنیا بتمطر<sup>23</sup> فی الشتاء •
- مارشا - یاہذکم بالجو الحلو بتاعکم • الناس هنا تقدر ترتب قعدات

- فى البلكونه او فى الجنينه على غداً أو عشاءً لما الجو يهتقى  
 حر ، وهم متأكدين ان الدنيا مش حتمطر .
- ماهر - يانبيل ممكن تجيب وليم ومارشا عندى فى المكتب بكره بالليل  
 الساعه سبعه . السمسار حيكون موجود عندى تحت تصرفهم .  
 يفهموه ايه اللى هم عاوزينه وياخدوا منه ميحاد 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 وعلىّ انا . انا اعرف لك داهه  
 كويسه كانت بتشتغل عند جماعه امريكان سافروا الاسبوع اللى  
 فات . بكره الصبح ان شاء الله اكلمها لك واتفق لك معاها  
 على ميحاد 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 ياويليم تحبوا تحضروا فرح مصرى ؟ ابن اختى حيتجوز  
 يوم تلاته وعشرين فى الشهر ، ويحصل لنا الشرف لو حضرتوا .
- وليم - دى تبقى فرصه ممتازه لمارشا وليّ ، عشان ناخذ فكره عن  
 الافراح المصريه .
- مارشا - ربنا يديم افراحكم<sup>24</sup> .
- امال - تعيشى يا ستى . عقبال ابنك<sup>26</sup> . 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 السلامه ياعمى ، <sup>27</sup> مع السلامه ياماما ، <sup>28</sup> مع السلامه  
 ياماهر ، دنشوفك بكره يانابه .
- مارشا - ياخذتك يا فريده حماك وحمايك وسلايفسك ناس لطاف قوى .
- نهيل - انتم كمان ناس ممتازين .
- فريده - تعالوا نقعد فى البلكونه البحريه وناخذ فنجال شاي .

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## VI.2

/maṣaalim  
ilqaahiṛa/LANDMARKS  
OF CAIRO

ilqaahiṛa kullaha maṭḥaf  
kibiir - yaṣni lwaahid yiḍdaṛ  
yiwṣifha bi?innaha akbar maṭḥaf  
filṣaalam filhawaa? iṭṭalq .  
fiha asaar ilḥaḍaaṛa lmaṣriyya  
l?adiima wilḥadiisa gamb baṣḍ :  
il?ahṛamaat wabu lhool illi  
tbanu min ḥawaali xamas talaaf  
sana , wiṣadad kibiir min  
ilkanaayis illi tbanit filqaṛn  
ilxaamis ilmilaadi , wiḥawaali  
alf gaamiṣ minha gawaamiṣ  
ṣumṛaha aktaṛ min alf sana .  
wil?alṣa lli banaaha ṣalaah  
iddiin filqaṛn illiṭnaaṣaṛ .  
wilṣimaṛaat ilḥadiisa  
winaṭiḥaat issaḥaab zayy ayy  
ṣaaṣima min ilṣawaṣim  
ilkibiira filṣaalam .

ilwaahid filqaahiṛa  
yiḥtaar yiṣuuf eeh walla eeh .  
wiṣaṣaan kida miṣ min issahl  
waḍṣ birnaamig yiḥa??a?  
lissaayih innu yṣuuf kull  
ḥaaga wiyitṣaṛṛaf ṣala kull  
maṣaalim ilqaahiṛa .  
wiḥanḥaawil wiḥna binitkallim  
ṣan maṣalimha innina niqtisir  
ṣala ahammaha .

awwil ḥaaga laazim  
ilwaahid yizuḥa 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 century. 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 ,<sup>29</sup> fiih  
 tuhaf wiknuuz firşoniyya  
 ŕumŕaha alaaf issiniin , wifiih  
 oođa maşŕuud fiiha mumyaat  
 miħannaŕa . ŕaħiiħ fiih  
 mataaħif filŕaalam fiiha  
 tuhaf firşoniyya zayy ilmathaf  
 ilbriŕaani , willuuvr fipariis  
 wilmitrupolitan finyuyork  
 wiyerha , laakin ilmathaf  
 ilmaşri fiih akbaŕ magmuuŕa  
 min ittuhaf ilfirşoniyya  
 filŕaalam . wilmathaf maftuuh  
 yawmiyyan lilgumhuur birasm  
 duxuul başiiŕ .

taani ħaaga ssaayih  
 laazim yizuur ilʔahŕamaat wabu  
 lhool ,<sup>30</sup> widi bituŕtabaŕ min  
 ŕagaayib iddunya ssabŕa .  
 ilmanzar ħinaak ŕaaʔiŕ billeel  
 wibinnahaar , wilmanŕiʔa  
 kullaha malyaana asaar tiŕhad  
 biŕaŕamit ilfaŕaŕna  
 wtaqaddumhum witxalli lwaahid  
 yiħiss biđđaʔaala whuwwa  
 byitfaŕŕag ŕaleeha wiyuŕŕuŕ  
 biŕaŕamit madaniyya ŕumŕaha  
 xamas talaaf sana .

wilmathaf ilʔibŕi<sup>31</sup>  
 biyuŕtabaŕ min ilʔamaakin  
 illi ssuyyaah biyħibbu  
 yzuŕruuha filqaahiŕa . wida  
 fiih magmuuŕit tuhaf  
 wimaxŕuŕaat biyirgaŕ tarixha

Museum,<sup>29</sup> which contains Pharaohic 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 Pharaohic 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 Pharaohic 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 Sphinx<sup>30</sup> 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 Museum<sup>31</sup> 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  
 lmiḷadiyya , wibtiddi fikra  
 waḍḥa ṣan iddiyaana wilfann  
 wissaqaafa lʔibṭiyya .

wiḥayy maṣr ilʔadiima  
 fiih kanaayis ʔibṭiyya  
 ahammaha kiniisit abu sirga  
 wilkiniisa lmiṣallaʔa lli  
 tbanu filqaṣn ilxaamis  
 ilmilaadi .

ḥayy ilʔazḥar kullu  
 yiddiik fikra ṣan niṣaam  
 ilḥayaah filṣuṣuṣ ilwuṣṭa  
 fmaṣr : xaan ilxaliili ,  
 wilmuski , wissaaya  
 biṣawariṣhum iddayyaʔa  
 widakakinhum illi ṣala  
 lgambeen . wida huwwa lḥayy  
 illi fiih ilgaamiṣ ilʔazḥar<sup>32</sup>  
 illi luh ahammiyyitu iddiniyya  
 wissaqafiyya filṣaalam  
 ilʔislaami kullu .

wimin ilʔamaakin illi  
 tistaḥiʔʔ izziyaara mathaf  
 ilfann ilʔislaami<sup>33</sup> liʔann  
 fiih akbar magmuuṣa naadira  
 min ilʔasaar wilmaxṭuṭaṭ  
 ilʔislaamiyya .

wissaayih lamma yizuuṣ  
 ilʔalṣa yiṣuuf gaamiṣ ibn  
 qalawoon wigaamiṣ miḥammad  
 ṣali , wimathaf ʔaṣr ilgawḥara  
 lli kaan maqarṣ sakan ḥukkaam  
 maṣr filqaṣn ittisaṣṭaaṣar .

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,<sup>32</sup>  
 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 Art<sup>33</sup> 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 ilhadiisa  
 illi ssuyyaah biyhibbu  
 yitfaṛṛagu ṣaleeha li?annaha  
 bituṛbuṭ il?adiim bilgidiid ,  
 ṣarḍ iṣṣooṭ wiḍḍuu? illi  
 gamb ilhaṛam wida byit?addim  
 biluṣaat muxtalifa . wifiih  
 ṣarḍ taani liṣṣooṭ wiḍḍuu?  
 fil?alṣa .

buṛg ilqaahiṛa<sup>34</sup>  
 biyuṣtabaṛ min maṣaalim  
 ilqaahiṛa lḥadiisa . irtifaaṣu  
 miyya wtamaniin mitr , wifiih  
 maṭṣam wikafitiirya ,  
 witi?daṛ titfaṛṛag minnu  
 ṣala lqaahira kullaha .  
 ilmanzaṛ billeel badiiṣ  
 giddan .

sahaṛaat ilqaahiṛa  
 billeel mutanawwiṣa . fiih  
 iṭṭaabiṣ iṣṣar?i zayy iṛṛa?ṣ  
 iṣṣar?i wiṣarḍ fira? ilfunuun  
 iṣṣaṣbiyya , wifiih issahaṛaat  
 illi matixtilifṣ ṣan ilmawguud  
 fi?ayy madiina yaṛbiyya .

wigneent ilḥayawanaat<sup>35</sup>  
 figgiiza min akbaṛ ganaayin  
 ilḥayawanaat filṣaalam .  
 wibiyitṛaddad ṣaleeha yawmlyyan  
 ṣadad kibiir min izzuwaaṛ .

suyyaah kitiir biyhibbu  
 yṛuuhu ḥilwaan . wifilwaan  
 ḍaahiya min ḍawaahi ilqaahiṛa ,  
 maṣhuuṛa bimiyahha lmaṣdiniyya  
 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 Tower<sup>34</sup> 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 zoo<sup>35</sup> 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*



## معالم القاهرة

## LANDMARKS OF CAIRO

القاهرة كلها متحف كبير - يعنى الواحد يقدر يوصفها بأنها أكبر متحف فى العالم فى الهواء الطلق . فيها آثار الحضارة المصرية القديمة 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 ولأ ايه . وعشان كذا مش من السهل وضع برنامج يحقق للسايح انه يشوف كل حاجه ويتعرف على كل معالم القاهرة . وحنحاول واحنا بنتكلم عن معالمها اننا نقتصر على أهمها . أول حاجه لازم الواحد يزورها هى المتحف المصرى<sup>29</sup> ، فيه تحف وكنوز فرعونيه عمرها آلاف السنين ، وفيه أوضه معروض فيها موميات محدثه . صحيح فيه متاحف فى العالم فيها تحف فرعونيه ، زى المتحف البريطانى واللوفر فى باريس والمتروبوليتان فى نيويورك وغيرها ، لكن المتحف المصرى فيه أكبر مجموعه من التحف الفرعونيه . والمتحف مفتوح يوميا للجمهور برسم دخول بسيط .

ثانى حاجه السايح لازم يزور الاهرامات وابو الهول<sup>30</sup> ، ودى بتعتبر من عجائب الدنيا السبعه . المنظر هناك رائع بالليل وبالنهارة ، والمنطقه كلها مليانه آثار تشهد بعظمة الفراعنه وتقدمهم وتخلى الواحد يحس بالضالّه وهو بيتفرج عليها ويشعر بعظمة مدينه عمرها خمس آلاف سنه .

والمتحف القبطى<sup>31</sup> يهتبر من الاماكن اللى السياح يهيووا يزوروها فى القاهره . ودا فيه مجموعه تحف ومخطوطات بيرجع تاريخها الى القرون الأولى الميلاديه ، وبتدى فكره واضحه عن الديانه والفن والثقافه القبطيه .

وحىّ مصر القديمه فيه كنايس قبطيه أهمها كنيسة أبو سرجسه والكنيسه المعلقه اللى اتبنوا فى القرن الخامس الميلادى . حىّ الأزهر كله بيديك فكره عن نظام الحياه فى العصور الوسطى فى مصر : خان الخليلى ، والموسكى ، والصاغنه بشوارعهم الضيقه ودكاكينهم اللى على الجنين . ودا هو الحى اللى فيه الجامع الأزهر<sup>32</sup> اللى له أهميته الدينيه والثقافيه فى العالم الاسلامى كله .

ومن الاماكن اللى تستحق الزياره متحف الفن الاسلامى<sup>33</sup> لان فيه اكبر مجموعه نادره من الآثار والمخطوطات الاسلاميه . والسياح لما يزور القلعه يشوف جامع بن قلاوون وجامع محمد على ، ومتحف قصر الجوهره اللى كان مقر سكن حكام مصر فى القرن التسعاش .

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

برج القاهره<sup>34</sup> يهتبر من معالم القاهره الحديثه . ارتفاعه ميه وتماشين 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 تختلف عن  
الموجود فى أي مدينه غريبه .  
وجنينة الحيوانات<sup>35</sup> فى الجيزه من اكبر جناين الحيوانات فى  
العالم . ويتردد عليها يوميا عدد كبير من الزوار .  
سياح كثير بيحبوا يروحوا حلوان . وطلوان 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 . وحتسى  
ميادينها تلاقى فيها تماثيل ضخمه لشخصيات كان لها شأنها فى تاريخ  
مصر القديم والحديث .

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VI.3 Cultural Notes

1. /ḥamdilla ṣassalaama/ "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 /ḥamdilla ṣala ssalaama ~ ḥamdilla ṣala salamtak/.
2. /yamrinna bkaṣamkum/ "you have overwhelmed us with your hospitality [generosity]" is a phrase expressing thanks.
3. /da waagib ṣaleena/ "We consider this our obligation". The phrase, here, expresses how hospitality to visitors is regarded by an Egyptian.
4. /Ṣirkit maṣr liṭṭayaṣaan/ "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. /ilgumṣuk/ "customs"; /ilḥigraṣaat ilgumṣukiyya/ "customs procedures"; /iṣṣusuum ilgumṣukiyya/ "customs duties"; /ilḥiqraaṣ ilgumṣuki/ "customs declaration form".
6. /taṣabak ṣaaha/ , /taṣabik ṣaaha/ , /taṣabkum ṣaaha/ , 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. /maṣgid/ = /gaamiṣ/ and their plurals /maṣagid/ , /gawaamiṣ/ "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.

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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 /miʔaʔa/ 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 iṣadra ʔaḡriyyit Irrīḥaan/* 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. */ihna taḥt amṛukum/ , /ana taḥt amṛak/ 'at your disposal'; literally "under your orders".*
23. */iddunya bitmaṭṭar/ , 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. */ṣuʔbaal ibnik/ , /ṣuʔbaalik/ , /ṣuʔbaal ṣandik/, here /ṣuʔbaal/ 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!lʕaḥ 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 ilmaṣri/ '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. /ilʔaḥṛamaat wabu lḥool/ '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 /xafraʕ/, son of Cheops. The third pyramid was built by Mycerinus /maṅqaraʕ/, 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 ilʔibṭi/ '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 /dær 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. /buṛḡ ilqaahiṛa/ 'Cairo Tower' [See Map page 370.]
35. /gineenit ilḥayawanaat/ The Zoological Gardens [See Map page 370.]

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iddars issaabif

UNIT SEVEN\*

VII.1 muħadsa

Conversation

ħaflit widaaŋ wilyam  
wimarša ŋand il?ustaaz  
dawuud .

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

amaal - wa!ġa ħatiwħašuu<sup>1</sup>.

iħna xadna ŋaleekum filmudda  
l?uŋayyaġa lli ?aŋattuuha  
fmašr . issana faatit  
ka?annaha usbuuŋ .

Amal - We're really going to  
miss you<sup>1</sup>. We've come  
to like you in the  
short period you've  
been in Egypt. The  
year passed as if it  
were a week.

marša - intu kamaan ħatiwħašuu<sup>1</sup>,  
wimašr kullaha ħatiwħašna  
wilaazim tišarġafuuna f?amerika .

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

dawuud - ŋala l?umuum inti  
ŋarfa ya marša lli yišrab  
min mayyit inniil laazim  
yirgaŋlaha taani<sup>2</sup>, wiħna  
mistanniyinkum issana  
lgayya in šaa? a!ġaah .

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

marša - la? , baŋd sanateen ya  
ustaaz dawuud lamma wilyam  
yixa!ġaš risaalit  
idduktorġaah bitaŋtu . iħna  
niŋsina inn wilyam yištaya  
filgamŋa l?amrikiyya ħina .  
mašr ŋagabitna ?awi  
wŋawziin nu?ŋud fiiħa ŋala

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 - yareet<sup>3</sup> . ana atmanna .  
 nadya - yataṛa li?iitu maṣr  
 zayy ma kuntu mutaṣawwirinha  
 min ilkutub illi ?arituuha  
 ṣanha ?abl ma tiigu ?  
 marša - li?inaaha agmal  
 biktiir . baṛḍu lwaahid  
 lamma yṣuuf biṣeenu yeer  
 lamma yi?ra aw yismaf .  
 wilyam - idduktoor teelor  
 wiṣeltu idduuna fikra  
 kuwayyisa ṣan maṣr .  
 winaṣaraat wizart issiyaaha  
 wmaṣlahit il?istiṣlamaat  
 ilmaṣriyya mumtaaza wfiiha  
 maṣlumaat muhimma . wana  
 mittifi? maṣa marša  
 fra?yaha . ilwaahid lamma  
 yṣuuf il?ahramaat  
 wiḡaxamitha wṣazamitha ,  
 yeer lamma yitfaṛrag ṣala  
 ṣuwaḡha .  
 amaal - ?uliilna ya marša eeh  
 aktaṛ haaga ṣagabitik fimaṣr ?  
 marša - innaas . iṣṣaṣb ilmaṣri .  
 amaal - min nahyit eeh ?  
 marša - hagaat kitiira .  
 il?agnabi fmaṣr yihiss inn  
 innaas ṣanduhum stiṣdaad  
 lilmusaṣda wilxidma .  
 marriteen talaata lamma  
 ṣaḡabiyyitna wi?fit  
 fiṣṣaariṣ , innaas gum min  
 kull hitta mutaṣawwiṣiin

William - Yes, I hope so<sup>3</sup>.  
 Nadia - I wonder if you found Egypt as you imagined it from the books that you read about it before you came?  
 Marcia - We found it much more beautiful. Of course, when one sees something with his own eyes it's different from reading or hearing about it.  
 William - Dr. Taylor and his family gave us a good idea about Egypt. The publications of the Ministry of Tourism and the Egyptian Information Department are excellent and contain important information. I agree with Marcia - When one sees the pyramids and their size and grandeur, 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 foreigner 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 offering their help, with pleasure and with

lilmusaŋda ŋan ŋiib xaaŋir  
 wilibtisaama ŋala wiŋŋuhum .  
 haaga tanya : ilŋihsaas  
 bilŋamn . ana ŋumri wana  
 maŋya lwaŋdi billeel hina  
 maŋaŋart bilxoof iŋlaaŋan .  
 fariida - wiŋaŋyik eeh ya marŋa  
 filŋeela lmaŋriyya ?  
 marŋa - ana muŋgaba gidan  
 bilŋeela lmaŋriyya , muŋgaba  
 bitaŋaabuŋ aŋraŋha<sup>4</sup> . tilaaŋi  
 wlaad ilŋamm wiwlaad ilŋamma  
 wiwlaad ilxaal wilxaala  
 wilŋaŋaayib winnaŋaayib  
 mutaŋabiŋiin kulluhum .  
 wimuŋgaba kamaan biŋtiŋaam  
 iŋŋuŋyayyaŋ minhum lilkibiir .  
 nabiil - wiyeer innaas ya  
 marŋa eeh illi ŋagabik ?  
 marŋa - ŋagabni lxuŋaara iŋŋaaŋa ,  
 wilŋakha ŋŋaŋa , wilŋeeŋ  
 iŋŋaaŋa . kunt mabŋuuŋa inn  
 ilŋagaat di ŋxiŋŋa waŋdaŋ  
 alaŋiŋha fŋayy waŋt . wikamaan  
 ŋagabitni lxadamaat illi  
 bitlaŋiŋha sitt ilbeet hina  
 min ilmakwagi wŋabi ilbaŋŋaal  
 wilbawwaab . Innaas dool  
 kulluhum biyŋaddimu xadamaat  
 bitsahhil ŋala ssitt ŋuŋl  
 ilbeet liŋannuhum biyŋulha  
 lyaayit ŋandaha wiŋiŋdulha  
 ŋaŋabatha .

smiles on their faces.  
 Another thing is the  
 feeling of security.  
 When I was walking a-  
 alone 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 members<sup>4</sup>. 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 - ʔayyib ʔulilna  
 bʂaʂaaha eeh ilhaaga lli  
 dayʔitik filmudda lli  
 ʔaʂattuuha hina .

marša - mafiiš haaga dayʔitna  
 bimaʂna nnaha sabbibit lina  
 mataaʂib , innama aʔdaʂ  
 aʔuul inn ʂawaariʂ ilqaahiʂa  
 wimuwaʂalatha zaʂma ʔawi ,  
 aktaʂ min ma kunt ataʂawwaʂ .

wilyam - matinsiiš ya marša inn  
 muʂzam ʂawaʂim ilʂaalam  
 wimudunha lkibiira muzdaʂima .  
 izdiyaad issukkaan muʂkila  
 ʂaalamiiyya fduwal kitiira .

marša - ʂala lʂumuum ihna  
 haabeena lqaahiʂa wiʔaʂeena  
 fiiha waʔt gamiil .  
 itfaʂʂagna , wiffaʂaʂna ,  
 wiʂufna lʔamaakin  
 wilhagaat illi kunna bniflam  
 biiha . ana fakra wana  
 filmadrasa lamma kaan  
 ilmudarris biykallimna ʂan  
 maʂr wʂan inniil wiʂan  
 ilʔaʂamaat , wiʔinn  
 ilhaʂaʂa lʔinsaniyya  
 badaʔit fiwaadi nniil , kunt  
 baʂlam bilyoom illi aʂuuf  
 fiih ilhagaat di bnafsi .  
 wilhamdu lillaah hilm  
 tʂaʔaʔ .

nabiil - in ʂa!ja tikuunu  
 ʔidirtu tkammilu lʔabhaas  
 illi giitu maʂr ʂalaʂanha .

Daoud - *Okay, tell us frankly - what bothered you during your stay here?*

Marcia - *[Actually] Nothing bothered us in the sense that it caused us problems, 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 wonderful time here. We looked around [at the city] and saw the places 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 began 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 .  
 ilhaʔiiʔa liʔiit maʔaagiṣ  
 wimaxṭuṭaaṭ kitiira ʔawi -  
 Iṣtafatt minha fṣamaḷ ilbaḥs .  
 wilmuwazzafiin fidaaṛ  
 ilkutub<sup>5</sup> saḷduuni ktiir ,  
 wiʔamiin ilmaktaba kaan  
 muhtamm bibaḥsi , wiṣrift  
 minnu inn mṣaah maʔiṣteer  
 fittariix ilʔiṣlaami .

maahir - winti ya marša ?

marša - ana zuṛt kull  
 ilʔamaakin ilʔasariyya Ili  
 kunt ṣawza aṣufha , wxatt  
 fikra waḍḥa ṣan taṭawwuṛ  
 ilfann ilmiṣmaari fmaṣṛ .  
 aaxir gaamiṣ ṣuṣtu  
 Iʔusbuuṣ illi faat kaan  
 gaamiṣ miḥammad ṣali  
 filʔaḷṣa .

maahir - ṣagabik ya marša ?

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

dawuud - zuṛti kanaayis ya  
 marša ?

marša - aah . zuṛt kanaayis  
 maṣṛ ilʔadiima . wiṣagabitni  
 kniṣit abu ṣirga ,  
 wilkiniisa lmiṣallaʔa Ili  
 tbanu filqarṇ ilxaamis  
 ilmilaadi . wiṣrift inn  
 kniṣit abu ṣirga 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-Kutub<sup>5</sup> 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  
Moallaqa 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? ilkaħf illi šaašit  
 fiiħ ilšaa?ila lmuqaddasa  
 lamma kaanit fimašr .  
 fariida - xa!lašti kull  
 muštarayaatik ya marša ?  
 wilyam - marša law šašadit  
 hina šašaš siniin miš  
 ġatxa!laš šira . kull ġaaga  
 tšufħa tišgibħa wšayza  
 tištiriiħa .  
 marša - uskut inta ya wilyam .  
 di fuššit ilšumš . išħadi  
 nti ya fariida . inniħašda  
 ššubħ wilyam kaan mašaaya ,  
 wšufna mašraš šufra  
 wišnaašaš fuuša mašyuliin  
 šuył yadd , wišuyłuhum  
 da?ii? wigamiil , wišišruhum  
 munaasib , šuliili  
 aštiriiħum walla maštiriiħumš ?  
 dool fi?amerika ġaaga  
 qayyima , wišamanħa murtafiš .  
 fariida - ilmuħimm ,  
 ištaritiiħum walla la? ?  
 wilyam - šabašan ištarithum ,  
 wištarit fo?hum ašbaš  
 mašaariš šuyayyašiin ,  
 ġadaaya l?ašħabna f?amerika .  
 marša - ana aħsan ġaaga  
 štareħa siggašteen .  
 xadnaaħum fi?ukazyoon .  
 ġilwiin šawi wsišruhum  
 kuwayyis .  
 amaal - mašbšukiin šaleekum<sup>6</sup> .  
 wilyam - a!laaħ 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 them<sup>6</sup>.

William - Thank you. [God bless you].

fariida - yaʕni kull haɡaatik  
wiʕunaʕtik gahza dilwaʔt  
ʕaʕaan yoom ilʔarbaʕ illi  
gaay ?

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

amaal - ilwaaʕid ʔabl issafaʕ  
dayman kida , biyibʔa  
fzihnu haɡaat kitiira yihibb  
yiʕmilha . in ŕaaʔ a!laah  
kull haaga titimm bixeer .

nadya - ihna mistanniyiin  
minkum gawaab awwil ma  
tiwʕalu bissalaama .  
wimatinsiiŕ tibʕatiili ŕuwaʕ  
ʕoon .

marʕa - in ŕaaʔ a!laah .

nabiil - ʕala fikra fiih ʔard  
ŕuyayyaʕ baʕtaah waldit  
samiir lisamiir wilayla ,  
faʔiza makanŕ ʕandukum  
maaniʕ , agiibulkum bukra  
ŕŕubh , witwaŕŕaluuh  
lisamiir , winibʔa  
mutaŕakkiriin ʔawi  
witsallimulna ʕaleehum .

wilyam - bikull suʕuur . di  
haaga baŕiiʕa . ihna mahma  
ʕamalna , wimahma ʔulna miŕ

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

ħani?daḡ niṣabbaḡ ṣan  
ṣukrina likum , win ṣaa?  
aḷḷaah niṣmaḡ 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 الاستئاز داود

- امال - والله حتوحشونا<sup>1</sup> . احنا خدنا عليكم فى المده القصيره اللسى  
تعدتها فى مصر . السنه فاتت كانها اسبوع .
- مارشا - انتم كمان حتوحشونا ، ومصر كلها حتوحشنا . ولازم تشرفونا فى  
امريكا .
- داود - على العموم انت عارفه يا مارشا اللسى يشرب من مية النيل  
لازم يرجع لها تانى<sup>2</sup> ، واحنا مستئينكم السنه الجايه ان شاء  
الله .
- مارشا - لاه ، بعد سنتين يا استاذ داود لما وليم يخلص رساله الدكتوراه  
بتاعته . احنا نفسنا ان وليم يشتغل فى الجامعه الامريكيسه  
هنا . مصر عجبنا قوى وعاوزين نقعد فيها على طول لو امكن .
- وليم - يا ريت<sup>3</sup> . انا اتمنى .
- ناديه - يا ترى لقيتوا مصر زى ما كنتوا متصورينها من الكتب اللسى  
قريتها عندها قبل ما تيجوا ؟
- مارشا - لقيناها اجمل بكثير . برضه الواحد لما يشوف بعينه غير  
لما يقرأ او يسمع .
- وليم - الدكتور تيلور وعيلته ادونا فكره كويسه عن مصر . ونشرات وزارة  
السياحه ومصحة الاستعلامات المصريه ممتازه وفيها معلومات  
مهمه . وانا متفق 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 كثيره . الاجنبى فى مصر يحس ان الناس عندهم استعداد للمساعدة والخدمه . مرتين تلاته لما عربيتنا وقتت فى الشارع ، الناس جم من كل حته متطوعين للمساعدة عن طيب خاطر والابتهامه على وشهم . حاجه ثانيه : الاحساس بالامان . انا عمري وانا ماشيه لوحدى بالليل هنا ما شعرت بالخشوف اطلاقا .
- فريده - ورأيك ايه يا مارشا فى العيله المصريه ؟
- مارشا - انا معجبه جدا بالعيله المصريه ، معجبه بترايط افرادها<sup>4</sup> . 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 مبسوطه ان الحاجات دى رخيصه واقدر الاقيها فى اى وقت . وكمان عجبتنى الخدمات اللى بتلاقىها ست البيت هنا من المكوجى وصبى البقال والهواب . الناس دول كلهم بيقدموا خدمات بتسهل على الست شغل البيت لانهم بيحجوا لها لغايبه 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 القاهره ومواصلاتها زحمة قوى ، اكثر من ما  
كنت اتصور .
- وليم - ما تنميش يامارشا ان معظم عواصم العالم ومدنها الكبيره  
مزدحمه . ازدياد السكان مشكله عالميه فى دول كثيره .
- مارشا - على العموم احنا جينا القاهره وقضينا فيها وقت جميل .  
اتفرجنا ، واتفسحنا ، وشفنا الاماكن والحاجات اللى كنسا  
بنحلم بيها . انا فاكراه 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 مصر  
علشانها .
- وليم - آه - الحمد لله . انا بحشى خلم كله . الحقيقه لقيت  
مراجع ومخطوطات كثيره قوى استفدت منها فى عمل البحث .  
والموظفين فى دار الكتب<sup>5</sup> ساعدوني كثير ، وامين المكتبه  
كان مهتم بحشى ، 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 المعمارى 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 قبب اللى حوالها •
- داود - زرتى كنايس يمارشا ؟
- مارشا - آه • زرت كنايس مصر القديمه • وعجبتنى كنيسة ابـو  
سرجه ، والكنيسة المعلقه اللى اتبنوا فى القرن الخامس  
الميلادى • وعرفت ان كنيسة ابو سرجه اتبنت فوق الكهف  
اللى عاشت فيه العاقله المقدسه لما كانت فى مصر •
- فريده - خلصتى كل مشترياتك يامارشا ؟
- وليم - مارشا لو قعدت هنا عشر سنين مش حتخلص شراء • كل حاجه  
تشوفها تعجبها وعائزه تشتريها •
- مارشا - اسكت انت ياوليم • دى فرصة العمر • اشهدى انت يافريده •  
النهارده الصبح وليم كان معايا ، وشفنا مفرش سفره واتناشر  
فوطه مشغولين شغل يد ، وشغلهم دقيق وجميل ، وسعرهم مناسب  
قولى لى اشترىهم ولا ما اشترىهمش ؟ دول فى امريكا حاجه قيمه ،  
وتمنها مرتفع •
- فريده - المهم ، اشترىتهم ولا لاء ؟
- وليم - طبعا اشترتهم ، واشترت فوقهم اربع مفارش صغيرين ، هدايا  
لاصحابنا فى امريكا •
- مارشا - انا احسن حاجه اشتريتها سجادتين خدناهم فى اوكازيون • حلوين  
قوى وسعرهم كويس •
- امال - مبروكين عليكم<sup>6</sup> •
- وليم - الله يبارك فيك •
- فريده - يعنى كل حاجاتك وشنطك جاهزه دلوقت عشان يوم الاربع اللى  
جاي ؟



- مارشا - تقریبا ، فاضل لى اشترى شویة حاجات صغيرة من خان الخليلی وشویة حاجات تانيه حاشتریها من اسکندریه قبل ما ناخـــــــد المركب .
- امال - الواحد قبل السفر دايمًا كذا ، بيبقى فى ذهنه حاجات كتيره يحب يعملها . ان شاء الله كل حاجة تتم بخير .
- ناديه - احنا مستنيين محكم جواب اول ما توصلوا بالسلامه . وما تنسيش تبعتى لى صور جون .
- مارشا - ان شاء الله .
- نهيل - على فكره فيه طرد صغير بعناه والدة سمير لسمير ولىلى ، فاذا ما كانش عندكم مانع ، اجيبه لكم بكره الصبح ، وتوصلوه لسمير ، ونبقى متشكرين قوى وتسلموا لنا عليهم .
- وليم - بكل سرور . دى حاجة بسيطه . احنا مهمما عملنا ، ومهما قلنا مش حنقدر نعبر عن شكرنا لكم ، وان شاء الله نسمع عنكم كــــل خير .

\*\*\*

VII.2      /ilʕeela  
               Imaʕriyya/

THE EGYPTIAN FAMILY

ilʕeela fmaʕr<sup>7</sup> - xuʕuʕan  
 fiʕʕiʕiʕid<sup>8</sup> wifilʕaryaaf biʕifa  
 ʕaama - bitiʕmal kull  
 ilʕaʕaayib winnasaayib  
 witlaʕiihum muʕtabiʕiin bibaʕd  
 ʕawi . wibyitzawʕu wibiywiddu  
 baʕd wibyigtimiʕu kulluhum  
 filmunasabaat ilʕaʕiliyya  
 lkibiira zayy ilmayaatim  
 wilʕafraah . willi zuʕuufu  
 mabitxallihuuʕ yiʕdaʕ yiʕdaʕ  
 biyiʕtizir .

wiʕʕuyayyaʕ filʕeela  
 dayman biyiʕtirim illi akbaʕ  
 minnu sinnan . yaʕni issinn  
 muhimm awi wiluh iʕtibaaʕ  
 kibiir been afraad ilʕeela  
 ahamm min ilmaraakiz illi  
 biyiʕʕiluuha . ilʕaxx  
 iʕʕuyayyaʕ laazim yaaxud  
 ʕaʕy ilʕaxx ilkibiir filʕagaat  
 ilmuhimma . wilʕamm kilmitu  
 masmuuʕa ʕand ibn ilʕaxx .

wimatlaʕiiʕ fimaʕr illi  
 biyifʕal fiʕamriika , aʕʕud  
 lamma ttilmiiz yixa!!aʕ  
 ilmarhala ssanawiyya wiyibʕa  
 ʕaawiz yiʕaddim ligamʕa fibalad

*The family in Egypt<sup>7</sup> - particularly in Upper Egypt<sup>8</sup> 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*

biŕiida ŕan sakan waldeeh  
ŕaŕaan yiŕŕur bilistiqlaal .  
ittilmiiz fimaŕ bitib?a  
ŕaybitu l?uula innu yilitŕiq  
bigamŕa wyifdaŕ saakin maŕa  
waldeeh . ŕahiiŕ fiih ŕalaba  
ktiir filgaamiŕaat fimaŕ  
miŕ sakniin maŕa ahaliikum  
laakin issabab fikida inn  
magamiŕhum fimtihananaat ŕahaadit  
issanawiyya lŕamma<sup>9</sup> makanitŕ  
muŕtafiŕa fama?idruuŕ yudxulu  
gamŕa finafs ilbalad aw  
?uŕayyiba min ilbalad illi  
fiiha il?abaween - witla?iihum  
baŕd ma biyingaŕu fimtihananaat  
issana l?uula biyhibbu  
yihawwilu ligamiŕaat finafs  
ilbalad illi lwalideen ŕayŕiin  
fiiha aw fibalad ?uŕayyiba iza  
kaanit baladhun mafihaaŕ  
gamŕa .

ŕaybit ilŕeela biyitŕimil  
liha hiŕaab kibiiŕ fihaŕteen .  
awwil haaga lamma byiigi  
ŕŕaalib yixtaar ittaxaŕŕuŕ  
illi ŕaayiz yidrisu filgamŕa .  
yaŕni iza kaanit ilŕeela  
ŕayzaah yib?a muhandis  
bitla?iih yixtaar kulliyit  
ilhandasa wihuwwa muqtaniŕ innu  
yi?daŕ yingah fiiha . laakin  
ilŕeela ŕaliban mabtifriŕiŕ  
ra?yaha ŕaleeh iza makanŕ  
ŕandu istiŕdaad lidiraasit  
ittaxaŕŕuŕ illi lŕeela

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 diploma<sup>9</sup> 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

ŕayzaah yidrisu . taani  
 haaga inn ŕaybit ilŕeela  
 biyib?a laha waznaha lamma  
 byiigi ilwaaŕid yitgawwiz .  
 wibaŕdu lŕeela yaŕiban  
 mabtiŕiŕiŕ ŕa?yaha ŕala ŕŕaab  
 aw ŕala lbint . wiŕa?y iŕŕaab  
 aw iŕŕabba huwwa l?asaas  
 fixtiyaaŕ izzooga aw izzoog .  
 laakin kull waaŕid min  
 il?itneen biyiŕmil hiŕaab  
 liŕaybit ilŕeela wimabiyhiŕbiŕ  
 yizaŕŕalha .

wilgawaaz fimaŕŕ ŕumuuman  
 biyixŕaŕ liniŕaam witaqaliid  
 wixŕuŕŕan finnawaahi lmaliiya  
 binnisba l izzoog  
 wizzooga . yaŕni biyib?a  
 maŕŕuuf miin illi ŕaleeh  
 yidfaŕ ilmahr<sup>10</sup> wiŕŕabka<sup>11</sup>  
 wimaŕaŕiif ta?siis ilbeet<sup>12</sup>  
 witakaliif haflit ilxuŕuuba<sup>13</sup>  
 wikatb ilkitaab wizzafaaf .<sup>14</sup>  
 wilaazim niŕŕaf inn ittakaafu?  
 il?igtimaaŕi haaga muhimma  
 giddan fimawŕuuŕ ilgawaaz .

wihafliit izzafaaf  
 bitihtamm biha lŕeela  
 wibtaŕzim fliha l?aŕdiqaa? .  
 wiza kaanit ilŕeela yaŕniyya  
 biyib?a lihtifaal kibiir  
 wilbufehaat kitiira .  
 wibiyanni filhafla muŕribiin  
 wimuŕribaata maŕhuriin  
 wibiykuun filh ŕa?ŕ

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 dowry<sup>10</sup> [and bring] the en-  
 gagement ring,<sup>11</sup> [take care of]  
 furnishing the home,<sup>12</sup> and [pay  
 for] the costs of the engagement<sup>13</sup>  
 and wedding<sup>14</sup> 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  
 be a famous singer, and  
 belly dancing will be performed  
 by a famous dancer.



## العيله المصرىـــــــــــــــــه

## THE EGYPTIAN FAMILY

العيله فى مصر<sup>7</sup> - خصوصا فى الصعيد<sup>8</sup> وفى الارياف بصفه عامـــــــــــــــــه -  
 يتشمل كل القرابى والنساب وتلاقيهم مرتبطين ببعض قوى . بيتـــــــــــــــــزاورا  
 ويودوا بعض ويجمعوا كلهم فى المناسبات العائليه الكبيـــــــــــــــــره  
 زى المياتم والافراح . واللى ظروفه ما بتخليهوش يقدر يحضر بيعتذر .  
 والصغير فى العيله دايمما بيعترم اللى اكبر منه سنا . يعنى السن  
 مهم قوى وله اعتبار كبير بين افراد العيله أهم من المراكز اللــــــــــــــــى  
 بيشغلوها . الاخ الصغير لازم ياخذ راي الاخ الكبير فى الحاجات المهمه .  
 والعم كلمته مسموعه عند ابن الاخ .

وما تلاقيش فى مصر اللى بيحصل فى امريكا ، اقصد لما التلميـــــــــــــــــز  
 يخلص المرقله الثانويه ويبقى عاوز يقدم لجامعه فى بلد بعينه عن سكن  
 والديه عشان يشعر بالاستقلال . التلميـــــــــــــــــذ فى مصر بتبقى رغبته الاولى  
 انه يلتحق بجامعه ويفضل ساكن مع والديه . صحيح فيه طلبه كثير فــــــــــــــــى  
 الجامعات فى مصر مش ساكنين مع اهاليهم لكن السبب فى كذا ان مجاميعهم  
 فى امتحانات شهادة الثانويه العامه<sup>9</sup> ما كانتش مرتفعه فماتدروش يدخلوا  
 جامعه فى نفس البلد او قريبه من البلد اللى فيها الابوين . وتلاقيهم  
 بعدما بينجحوا فى امتحانات السنه الاولى بيحبوا يحولوا لجامعات فــــــــــــــــى  
 نفس البلد اللى الوالدين عايشين فيها او فى بلد قريبه اذا كانت  
 بلدهم ما فيهاش جامعه .

رغبة العيله بيتعمل لها حساب كبير فى حاجتين . أول حاجه لما  
 بيهجى الطالب يختار التخصص اللى عايز يدرسه فى الجامعه . يعنى اذا كانت  
 العيله عايزاه بيهقى مهندس بتلاقيه يختار كلية الهندسه وهو مقتنع انه

يقدّر ينجح فيها . لكن العيله غالبا ما بتفرضش رأيها عليه اذا ما  
كانش عنده استعداد لدراسة التخصص اللي العيله عايزاه يدرسه . تانى  
حاجه ان رغبة العيله بيبقى لها وزنها لما بيبجى الواحد يتجوز . ومرضه  
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 ممن  
الأتنين بيعمل حساب العيله وما بيبحش يزعلمها .

والجواز فى مصر عموما بيخضع لنظام وتقاليد وخصوصا فى النواحي  
الماليه بالنسبه للزوج والزوجه . يعنى بيبقى معروف مين اللي عليه  
يدفع المهر<sup>10</sup> والشبكه<sup>11</sup> ومصاريف تأثيث البيت وتكاليف حفلة الخطوبه<sup>13</sup> وكتب  
الكتاب والزفاف<sup>14</sup> . ولازم نعرف ان التكافؤ الاجتماعى حاجه مهمه جدا  
فى موضوع الجواز .

وحفلة الزفاف بتهدم بيها العيله وبتعزم فيها الاصدقاء . واذا  
كانت العيله غنيه بيبقى الاحتفال كبير والهوفيات كتيره . وبيغتنى فى  
الحفله مطربين ومطربات مشهورين ويكون فيه رقص شرقى من راقصه مشهوره .  
العيله فى مصر مترابطه قوى وكل واحد فيها بيحس ان عليه التزام  
لكل فرد من افرادها رجاله وستات .

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 كنتيجة للمصاهرة .

VII.3 Cultural Notes

1. /wa!la hatiwhašuuna/ 'By God, we will miss you'. Note the use of /wa!la/. The response is usually /intu hatiwhašuuna aktar/ 'We will miss you more'.
2. /illi yišrab min mayyit Inniil laazim yirgaŕlaha 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. /mabrūk/ 'Congratulations, blessed' /mabrūk ŕaleek/ "Congratulations on something"; the response is /a!lah yibaarik fiik/ 'May God bless you'; this simply means 'thank you.'
7. For more information on this subject see Cultural Text #10: Family Relations.
8. /iŕŕiŕiid/ 'Upper Egypt' is actually the southern part of the country. /wagh bahri/ '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 iŕamma/ '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 /izzifaaf/ 'the wedding' can take place. For information related to this topic see Cultural Text #3: Engagement and Cultural Text #4: Marriage.

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# **PART TWO**

CULTURAL TEXTS



/iššaxšiyya ilmaşriyya/

iššuŋaŋaa? wilkuttaab  
ilyünaniyyiin illi zaarū maşr  
f?awaaxir ilŋaşr ilfirŋooni  
waşafu ŋaŋb maşr b?innu ŋaŋb  
marih wibaşuūŋ wiluh ŋabiifa  
saaxira .

ilwaşf da lissa  
biyanŋabiq ŋala ŋaŋb maşr  
dilwaŋt . tilaa?i işşifaat di  
mawguuda ilmaşriyyiin illi  
t?abilhum willi tiŋrafhum willi  
tşadiqhum .

ilmaşriyyiin yifibbu nnukat  
wil?afya witta?liis wittarya?a .  
yinakkitu wiyittarya?u saŋaat  
ŋala baŋŋ wiyxuşşu lbaŋŋ ?afya ,  
wmafiiš waŋŋ ŋalaŋ filmugtamaŋ  
falat min nukathum witaŋlishum  
witarya?ithum . ilmaşriyyiin  
awwil ŋaŋb filŋaalam ixtaŋaŋ  
fann ilkarikateer . fiil rusuum  
karikateeriyya man?uuŋa ŋala  
baŋŋ il?asaar ilmaşriyya  
l?adiima .

tifiss kamaan inn işŋaŋb  
ilmaşri ŋaŋb ŋandu imaan ŋadiid  
billaah wibiŋiŋraadit ŋabbina .  
mahaddiš minhum yigiib siirit  
ŋaaga naawi yiŋmilha illa  
wiŋ?uul "in ŋaa? a!ŋaah ."

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 kuṣama ,  
 miš bass filʔakl wifhafawithum  
 biḡḡuyuuf , dool kuṣama  
 fnazrithum lilwaʔt . waʔt  
 ilwaaḥid minhum miš milku  
 lwahdu , da milk innaas kamaan .  
 yaʕni tisʔal winta fmaṣr ʕala  
 ʕinwaan fiṣaariʕ tilaaʔi aktaṛ  
 min waaḥid mustaʕidd , miš bass  
 yʔullak ilmakaan da feen laakin  
 yiwaṣṣalak liyaayit hinaak .  
 tuʔaf ilʕaṛabiyya minnak  
 fiṣṣaariʕ tilaaʔi hawaleek zahma  
 min mutaʔawwiʕiin liilmusaʕda .

ilmugtamaʕ ilmaṣri kullu  
 uṣṣa wafda . faxuriin bibaladhun  
 wimuṣṭabiʕiin bibaʕḡ . hatta lli  
 minhum filxarrig zayy samiir  
 wilayla wnabiil wifariida  
 tlaʔiihum ʕayʕiin fiʔamerika  
 wmaṣaʕirhum fimaṣr ,  
 wimitṣawwaʕiin yiʔṛu lʔahṛaam  
 ʕaṣaan mayfuthumš ilʕaza fhadd  
 min ilʕeela aw ilʔaṣṣaab .

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.

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## 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 يحبوا النكت والقافيه والتأليس والتريقه . ينكتوا ويتريقوا ساعات على بعض ويخشوا لبعض قافيه ، وما فيش وضع غلط فى المجتمع فلت من نكتهم وتأليسهم وتريقتهم . المصريين اول شعب فى العالم اخترع فن الكاريكاتير .  
 فيه رسوم كاريكاتيريه منقوشه على بعض الآثار المصريه القديمه .  
 تحس كمان ان الشعب المصرى شعب عنده ايمان شديد بالله وبارادة ربنا .  
 ما حدش منهم يجيب سيرة حاجه ناوى يعملها الا ويقول " ان شاء الله " .  
 المصريين كمان كرماء ، مش بس فى الأكل وفى حفاوتهم بالضيوف ، دول كرماء فى نظرتهم 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 لغاية هناك . تقف العربيه منك فى الشارع تلاقى حواليك زحمه من متطوعين للماعده .  
 المجتمع المصرى كله أسره واحده . فخورين ببلدهم ومرتبطين ببعض حتى اللى منهم فى الخارج زى سمير ولىلى ونهيل وفريده تلاقىهم عايشين فى أمريكا ومشاعرهم فى مصر ، ومتشوقين يقرأوا الأهرام عشان ما يفوتهمش الجزاء فى حد من العيله أو الأصحاب .

## wilaad ilbalad

wilaad ilbalad humma  
 t̤atabaʔa ššaʕbiyya lli ʕayša  
 filmadiina riggaala wsittaat .  
 fiihum ʕifaat "iššaʕsiyya  
 lmaʕriyya" lli tkallimna ʕanha  
 ʔabl kida wfiihum kamaan ʕifaat  
 biyanfaridu biiha . tifiss  
 biššifaat di mawguuda  
 fiššaʕyaal wiššaʕyaala lli  
 ʕandak wifilmakwagi wissamkari  
 wissabbaak wilfakahaani  
 wilxuḍaʕi wibtaaʕ illaban  
 wibayyaaʕ ilfuul ilmidammis  
 wil.li zayyuhum .

tilaʔiihum mutaʕaššibiin  
 lilḥayy illi ʕayšiin fiih .  
 yiʔullak ilwaaʕid minhum  
 "fulaan da min hittitna" aw  
 "ibn hittitna" aw "fulaana di  
 bint hittitna" . maʕna kida  
 innuhum itḥabbu mʕaah finafs  
 ilḥayy aw ilhitta wyibʔalhum  
 ḥuʔuuʔ ʕaleeh wilaazim  
 yiʕaʕidhum iza ḥtaagu . tismaʕ  
 kitiir ʕibaaʕit "ibn hittiti  
 awla ."

COMMON PEOPLE

*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]."*





minhum hidiyya baṣiīṭa aw  
 ṣidiyya yifḡal dayman faakir  
 wimʔaddaṣ mugamlitak . tiṣuuh  
 tizuuṣu iza kaan ṣayyaan  
 yibʔa hayṣiilak fooʔ ṣaasu .  
 tikallifu bhaaga yiʔdaṣ  
 yiṣmilha witʔullu "ya fulaan  
 ana muṣtamid ṣala !!aah  
 wiṣaleek ." yiʔullak "birʔabti",  
 witaʔakkad innu hayiṣmilha .

\* 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 البلد

## 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 وبياع الفول المدمس واللى زيهم .  
تلاقىهم متعصبين للحي اللى عايشين فيه . يقول لك الواحد منهم " فلان  
دا من حتتنا أو ابن حتتنا " أو " فلانه دى بنت حتتنا " معنى كدا  
أنهم اتربوا معاه فى نفس الحى أو الحته ويبقى لهم حقوق عليه ولازم يساعدهم  
إذا احتاجوا . تسمع كتير عبارة " ابن حتتى اولى " .  
بنت البلد تبطل تلعب فى الحاره لما يبقى عندها اتناشر سنه .  
وتبتدى تبص لنفسها ويهصوا لها الناس على انها عروسه وماهاش طفله  
ولازم تتصرف على الأساس دا ، كلها أربع خمس سنين وتتجوز .  
بنت البلد لما تمشى فى حتتها بتبقى حاسه انها منصاته وما فيش غريب  
عن الحته يجروا يضايقها حتى بكلمة غزل .  
الحته كلها عيله واحده . عارفين بعض كلمهم : كبار وصغار ، صبيان  
وبنات وأطفال . وزى ما بيفتخروا بمصريتهم بيفتخروا بحتتهم .  
ولاد البلد فيهم شطاره رغم أمية بعضهم أو ضعف مستوى تعليمهم .  
تلاقى فيهم ميكانيكيه مدارسوش 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 دايمسا

- 
- فاكرومقدرمجاملتك • تروح تزوره اذا كان عيان يبقى حيشيك فوق راسه •
  - تكلفه بحاجه يقدر يعملها وتقول له " يافلان أنا معتمد على الله وعليك "
  - يقول لك " برقهتى " ، وتأكد انه حيعملها •

\*\*\*

/ilxuṭuuba/

ilxuṭuuba fmaṣr bituṣtabar  
 muqaddima lirtibaaṭ ṣaṭilateen  
 miš bass irtibaaṭ šaxṣeen ,  
 wiṣašaan kida byisbaḥa  
 stifaar ilṣelteen ṣan baṣḍ :  
 sumṣit ilṣeela , muḥafza walla  
 la? , markazha lmaali  
 wilḡigṭimaaṣi , wiṭabṣan  
 šuyḡit iššabb wisumṣitu  
 wisumṣit ilbint .

fibaṣḍ ilṣaṭilaat  
 ilmuḥafza , filmadiina aw  
 firriif , bititṣimil ḡabl  
 ilxuṭuuba ziyaara hariimi min  
 ṣeelit iššabb liṣeelit iššabba  
 wibtitwalla lmawḡuuṣ da umm  
 ilṣarḡis aw xaltu aw ṣammitu  
 ṣašaana yiṣuufu ahl ilṣaṣuusa  
 wlyithaḡaḡaḡu min ilmaṣlumaat  
 illi simṣuuha ṣanhum min  
 innaas aw min ilxaṭba aw  
 min ilwaṣṭa .

ENGAGEMENT

*Engagement in Egypt is considered a preliminary to the joining of two families, not just the joining of two individuals. 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 families, in the city or the countryside, 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 paternal 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.*

wif?ahwaal ašbaħit  
 dilwa?t nadra , bitkuun  
 izziyaara b?ašd innuhum  
 yiwšifu lbint lišabb iza  
 makanš šafha . wilħadiis asnaa?  
 izziyaara , illi yaṛaḡha  
 maſruuf liṭṭarafeen , biyib?a  
 ſaadi . mafihuuš talmiih  
 lixṭuuba aw ligawaaz , li?ann  
 gaayiz mayiħšalš ?isma .

baſdeen biyiħšal  
 iṭṭiṣaal been ilſelteen ,  
 wititſimil ziyaaṛa rgaali  
 yina?šu fiiha tafašii  
 ilxuṭuuba : iššabka , widdibla  
 wilħafla ila aaxirihi .

ſand ilmuſlimiin iza  
 hašal ittifaa? been  
 ilſa?illateen , biyi?ṛu  
 lfatha , wituſlan ilxuṭuuba -  
 wibaſdaha biyit?aal inn fulaana  
 itxaṭabit aw fulaana it?arīt  
 fatħitha . ſand il?a?baaṭ ,  
 ilxuṭuuba laazim yiſmilha  
 ?assiis wibitkuun liha  
 maṛasiim diiniyya xašša .

wiħhibb niwadḡaħlukum  
 hina inn ilſa?illaat mabtifṛiḡš  
 ṛa?yaha ſala bnuhum aw bintuhum  
 binnisba lilqaṛaaṛ innihaa?i

*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*



## الخطوبه

## ENGAGEMENT

الخطوبه فى مصر بتعتبر مقدمه لارتباط عاثلتين مش بس ارتباط شخصين ، وعشان كدا بيسبقها استفسار العيلتين عن بعض : سمعة العيله ، محافظه ولا لأ ، 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 فيبوش تلميح لخطوبه اولجواز ، لأن جاز ما يحصل قسمه .

بعدين بيحصل اتصال بين العيلتين ، وتتعمل زياره رجالى يناقشوا فيها تفاصيل الخطوبه : الشبكه ، والديه ، والحفله الى آخره .

عند المسلمين ، اذا حصل اتفاق بين العاثلتين ، بيقررو الفاتحه ، وتعلن الخطوبه . وبعدها بيتقال ان فلانه اتخطبت او فلانه اتقرت فاتحتها .

عند الاقباط ، الخطوبه لازم يعملها قسيس وبتكون لها مراسيم دينيه خاصه .

ونجب نوضح لكم هنا ان العائلات ما بتفرضش رأيها على ابنهم او بنتهم بالنسبه للقرار النهائى فى موضوع الخطوبه . القرار دا بيترك 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



- اللى اتكلمنا عنها قبل كذا بتتاخذ فى الاعتبار .
- وبعد ما بتعلن الخطوبه وبيحصل تعارف اوشق بين العاشلتيين
- وبين الشاب والشابه ، جاز ما يحصل نصيب . وفى الحاله دى يمكن فك
- الخطوبه سواء عند المسلمين أو الاقباط .

\*\*\*

/ilgawaaz/

fimaşr biysammu maṣasiim  
wifaflit ilgawaaz maşa başđ  
"ilfaṣaḥ". lamma nʔuul faṣaḥ  
fulaan aw fulaana yoom ilxamiis  
lgaay yibʔa maşna kida innuhum  
hayitgawwizu filyoom da .

fiih fuṣuʔ başiiṭa finṣaam  
ilfaṣaḥ ũand ilmuslimiin  
wilʔaʔbaaṭ fimaşr . maṣasiim  
ilgawaaz ũand ilmuslimiin  
biysammuuha "katb ilkitaab" widi  
biyʔuum biiha lmaʔzuun wibittim  
fibeet ilṣaṣuusa aw fibeet ahl  
ilṣariis aw finaadi . amma ũand  
ilʔaʔbaaṭ famaṣasiim ilgawaaz  
biysammuuha "ilʔikliil" wibitkuun  
filkiniisa wibiyʔuum biiha  
ʔassiis .

ḥaflit ilgawaaz aw ilfaṣaḥ  
ũand ilmuslimiin wilʔaʔbaaṭ  
bititṣimil ya fbeet ilṣaṣuusa ya  
fbeet ahl ilṣariis ya fnaadi .  
wilḥafla ya imma başiiṭa ya imma  
kbiira ḥasab ilʔittifaaʔ been

MARRIAGE

*In Egypt the marriage ceremony and party together are called "the wedding" [el-faṣaḥ]. When we say so-and-so's wedding [faṣaḥ] is next Thursday, this means that they will get married on that day.*

*There are some small differences in wedding practices between the Muslims and Copts in Egypt. The wedding ceremony among the Muslims is called "writing the book" [katb el-kitab] and this [ceremony] is performed by a maʔzuun [legal 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 ceremony "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*

ilʕelteen wiʔudrithum ilmaliyya .  
 wilhafla ʕibaaʕa ʕan bufeeh ʕaay  
 wimuʕaʕtʕibaat aw bufeeh ʕaʕa  
 ligamiif ilmadʕuwwiin  
 wiʔahyaanan biyibʔa fiih sahra  
 fiiha muʕaniyiin wimuʕanniyaat  
 wiʕaʔʔaʕaat .

haflit ilfaʕah ʕand  
 ilmuslimiin biyibʔa fiiha kamaan  
 zaffit ilʕaʕuusa wilʕariis ,  
 wibtitirik fiiha ʕaʔʔaʕa  
 btimʕi tuʕʔuʕ ʔuddamhum lamma  
 yiigu lhafla baʕd ilmadʕuwwiin  
 ma yitgammaʕu wibyibʔa fiih  
 muʕanniya bitʕanni lilʕaʕuusa  
 ʕinwa ʕaʕbiyya zayy "itmaxʕari  
 ya hilwa , ya zeena , ya warda  
 min guwwa gneena ." wibaʕd  
 izzaffa biyuʕud ilʕariis  
 wilʕaʕuusa filkooʕa wihawaleehum  
 ilward wiʔuddamhum ilmadʕuwwiin  
 witiibtidi issahra .

ilʔayyaam di fiih ittigaah  
 ʕand ʕaaʔilaat kitiira innuhum  
 yiʔallilu min takaliif ilfaʕah ,  
 wibiyfaʕḡalu innu yaqtaʕir  
 ʕala hafla baʕiitʕa lilʔahl  
 wilmaʕaarif ilʔuʕayyibiin , aw  
 yuktafa biʔitmaam maʕasiim  
 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.

Ṣibaṛaat ittahniṭa III  
 btiṭṭaal filṭafṭaaḥ zayy masalan  
 "alf mabṭuuk", aw "Ṣuṭbaal  
 ilbakaari" biyṭudd Ṣaleeha ahl  
 ilfaṭaḥ wiyṭuulu "Ṣuṭbaalak",  
 aw "Ṣuṭbaal Ṣandak", aw "Ṣuṭbaal  
 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."  
 \*

\*\*\*

## الحواز

## MARRIAGE

فى مصر بيسموا مراسيم وحفلة الحواز مع بعض " الفرخ " . لـمسا  
نقول فرخ فلان أو فلانة يوم الخميس الجاى يبقى معنى كدا انهم حيتجوزوا فى  
اليوم دا .

فيه فروق بسيطه فى نظام الفرخ عند المسلمين والاقباط فى مصر .  
مراسيم الحواز عند المسلمين بيسموها " كتب الكتاب " . ودى بيقوم بيها  
المأذون وبتتم فى بيت العروسه او فى بيت أهل الحريس أو فى نادى . أما  
عند الاقباط فمراسيم الحواز بيسموها " الاكليل " وبتكون فى الكنيسه وبيقوم  
بيها قسيس .

حفلة الحواز أو الفرخ عند المسلمين والاقباط بتتعمل يا فى بيت  
العروسه يا فى بيت أهل الحريس 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 المدعويين وأحياناً بيبقى فيه سهره فيها  
مغنيين ومغنيات ورقاصات .

حفلة الفرخ عند المسلمين بيبقى فيها كمان زفة العروسه والحريس  
بتشترك فيها رقاصه بتمشى ترقص قدامهم لما ييجوا الحفله بعد المدعويين ما  
يتجمّعوا وبيبقى فيه مغنيه بتغنى للعروسه غنوه شعبيه زى : " اتمخبرى  
ياحلوه يازينه ، ياورده من جوه جنينه " . وبعد الزفه بيقتعد الحريس  
والعروسه فى الكوشه وحواليهم الورد وقدامهم المدعويين وتبتدى السهره .  
الأيام دى فيه اتجاه عند عائلات كتيره انهم يقللوا من تكاليف  
الفرخ ، ويفضلوا انه يقتصر على حفله بسيطه للأهل والمعارف القريبين ،  
أو يكتفى باتمام مراسيم الحواز وبس .

عبارات التهنئة اللى بتتقال فى الافراح زى مثلا "ألف مبروك" أو  
عقبال البكارى " . بيرد عليها أهل الفرح ويقولوا " عقبالك" أو "عقبال  
عندك" أو "عقبال اولادك" .

\*\*\*

/innu?uuṭ filʔafraaḥ/

innu?ṭa aw innu?uuṭ hina  
maʔṣuud biha lmaḥlay illi  
biyʔaddimu waahid min maʔaziim  
ilfaḥaḥ kahidiyya lilʔaḥuseen  
bimunasbit ilgawaaz . widi ʔaada  
ʔadiima lissa maʔluufa  
filʔaryaaḥ , winnu?ṭa bitindifiʔ  
ʔuddaam innaas . wilmablay da  
biyḥill maḥall ilhidiyya  
wibyʔṭabaḥ deen laazim yitṭadd  
fimunasba mumasla wiyibʔa ṭadd  
innu?uuṭ filḥaala di igbaari .  
wiza maṭṭaddiʃ yibʔa ʔeeb .

ʔaadit innu?uuṭ biṭlit  
taʔriiban filmudun wibeen  
iṭṭabaqaat ilmutawaṣṣiṭa  
wilyaniyya biṣifa xaṣṣa . innaas  
dilwaʔt bitfaḍḍal innaha tʔaddim  
hadaaya badal fuluus .  
filʔaʔilaat illi lissa btittibiʔ  
itaʔaliid ilʔadiima , wibitʔaddim  
nu?uuṭ , innu?uuṭ da mabyitʔiṭiiʃ  
ʔuddaam innaas dilwaʔt .

### WEDDING PRESENTS

\* Here e1-nu?ṭa or e1-  
\* nu?uuṭ means the amount of  
\* money which [one of] the wed-  
\* ding 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 equiv-  
\* alent occasion, and the repay-  
\* ment of the nu?uuṭ is compul-  
\* sory in this situation. If it  
\* is not repaid it is [consid-  
\* ered] shameful.

\* This custom [of nu?uuṭ]  
\* has almost disappeared in the  
\* cities and especially among  
\* the middle and upper [wealthy]  
\* classes. Nowadays people pre-  
\* fer to give gifts instead of  
\* money. In families which  
\* still follow the old customs,  
\* and give nu?uuṭ, it is no long-  
\* er given in the presence of  
\* the guests.

wilmablay illi byitgimiŝ  
min innu?uuŝ biyib?a kbiir  
fibaŝd il?aḥyaan wibiyḥa??a?  
musaŝda kbiira lilŝaḥuseen .

fibaŝd ilḥalaat tilaa?i  
Imadŝuwwiin biyitnafsū fta?diim  
innu?uuŝ miŝ bass lilŝaḥuseen  
wi?innama kamaan liḥḥa??aaŝa  
lli btihyi lfaḥaḥ . wilmunafsa  
di biyib?a ma?ŝuud biiha  
ttabaahi biyina wittaŝbiir  
finafs ilwa?t ŝan il?iŝgaab  
biḥḥa??aaŝa . wiŝaŝaan kida fiih  
ḥa??aaŝaat biyihyu ḥafalaat gawaaz  
min yeer ma yaxdu agr min ŝeelit  
ilŝariis aw ilŝaḥuusa wibyiktifu  
bilmablay illi biyigmaŝuuh min  
innu?uuŝ .

*The amount which is col-  
lected from the nu?uuŝ is  
sometimes large and represents  
a great help to the couple.*

*In some cases you find  
the guests compete in offering  
the nu?uuŝ [in large amounts],  
not only to the couple but al-  
so to the dancer who performs  
at the wedding. This competi-  
tion is meant to show off [the  
giver's] wealth and at the  
same time it expresses admira-  
tion for the dancer. For this  
reason there are some dancers  
who perform at wedding parties  
without taking any payment  
from the family of the bride  
or groom, and are satisfied  
with the sum of money which  
they collect from the nu?uuŝ.*

\*\*\*



## النقوظ فى الافـــــــراح

## WEDDING PRESENTS

النقظه أو النقوظ هنا مقصود بيها المبلغ اللى بيقدمه واحده من محازيم الفرخ كهديه للعروسين بمناسبة الجواز . ودى عاده قديمه لسه مألوفه فى الارياف والنقظه بتندفع قدام الناس . والمبلغ دا بيحل محل الهديه وبيحتر 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 والغديه بصفه خاصه . دلوقت الناس بتفضل انها تقدم هدايا بدل فلوس . فى العائلات اللى لسه بتتبع التقاليد القديمه وبتقدم 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 المدعويين يتنافسوا فى تقديم النقوظ مش بس للعروسين ، وانما كمان للرقاصه اللى بتحمى الفرخ . والمنافسه بيبقى مقصود بيها التباهى بالغنى والتعبير فى نفس الوقت عن الأعجاب بالرقاصه . وعشان كدا فيه رقصات بيحيوا حفلات جواز من غير ما ياخذوا أجر من عيلة العريس أو العروسه وبيكتفوا بالمبلغ اللى بيجمعوه من النقوظ .

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/ilwilaada wissubuuʕ/

issitt ilmaṣriyya min  
iṭṭabaʔa lmutawaṣṣiṭa , lamma  
biyiigi miṣaad ilwilaada  
bitfaḍḍal innaha titimm bʔiṣṣraaf  
duktoor aw duktoora filbeet aw  
filmustaṣfa . wilʔittigaah  
ilyaalib dilwaʔt inn ilwilaada  
tiḥṣal filmustaṣfa . wiʔahyaanan  
bittimm ilwilaada filbeet  
bimiṣrifit hakiima aw mumarriḍa,  
wifilḥaala di bitsaaʕid  
ilhakiima ya imma lʔumm aw ilxaala  
aw wafda ʔariiba .

ilwilaada filʔaryaaf  
binnisba liṭṭabaʔaat ilfaʔiira  
bittimm biwaṣṣiṭit daaya , waʔin  
kaan muṣṣam sittaat iṭṭabaʔa  
di dilwaʔt biyṣuuḥu lwihda  
ṣṣiḥḥiyya wiyifḍalu taḥt iṣṣraaf  
idduktoor aw idduktoora aw  
ilhakiima liyaayit miṣaad  
ilwilaada . wida kullu maggaanan .

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 supervi-  
sion 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 mater-  
nal aunt, or any female rela-  
tive [of the woman in labor].*

*Birth in the countryside,  
in particular among the lower  
class, takes place with the  
assistance of a midwife. How-  
ever, 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 regis-  
tered nurse until the time of  
birth. All these services are  
free.*

saabiŋ yoom ilwilaada  
 bititŋimil filŋaada hafla ismaha  
 ssubuuŋ , ya imma filmustaŋfa  
 iza kaanit ilŋumm lissa ma  
 xaŋagitŋ min ilmustaŋfa , ya  
 imma filbeet iza kaanit ilŋumm  
 ɣawwahit . wilhafla di biyiħdaɣha  
 lŋahl wilŋaŋdiqaaŋ ilŋuɣayyibiin  
 wiŋawladhūm liŋann issitt ilwalda  
 yihimmaha ŋawi huɣuur akbaɣ ŋadad  
 mumkin min ilŋawlaad wilbanaat  
 iŋŋuɣayyariin . wiŋeelit issitt  
 ilwalda bitŋaddim muɣaat  
 wimlabbis , wiŋaŋaat bunduŋ  
 wilooz . wiɣyibŋa filŋooɣa  
 ŋiniyya ŋaleeha ŋulla mizawwaŋa  
 min ilfuxxaar iza kaanit  
 ilmawluuda bint , wiŋabriiŋ iza  
 kaan ilmawluud walad.

haflit issubuuŋ ŋibaarɣa  
 ŋan inn ilŋumm timŋi filŋooɣa  
 sawaaŋ filbeet aw ilmustaŋfa  
 ŋayla lmawluud aw ilmawluuda  
 wiyimŋi waɣaaha lŋawlaad  
 wilbanaat iŋŋuɣayyariin , awlaad  
 ilmadŋuwwiin , ŋayliin ŋamŋ  
 miwallaŋ . biykuun fiiħ waħda  
 filŋeela aw ŋadiiqa lilŋeela  
 tiyanni yinwit issubuuŋ :  
 "birgalaatak , birgalaatak  
 haŋaŋ dahab fiwdanaatak ."  
 witŋuul naŋaayih ilmawluud zayy :  
 "ismaŋ kalaam ummak , wiŋmaŋ  
 kalaam abuuċ ."

*On the seventh day after  
 the birth, a celebration called  
el-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, "birgalaatak ,  
birgalaatak , golden earrings  
 in your ears." Then she gives  
 some advice to the infant, such as  
 "obey your mother and your father.*

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## الولادة والسبوع

## BIRTH AND THE SEVENTH DAY CELEBRATION

الست المصريه من الطبقة المتوسطة ، لما بييجى ميحاد الولاده بتفضّل انها تنتم باشراف دكتور أو دكتوراه فى البيت أو فى المستشفى . والاتجاه الغالب دلوقت أن الولاده تحصل فى المستشفى . واحيانا 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 بواسطه دايه ، وان كان معظم ستات الطبقة دى دلوقت بيروحوا الوحده الصحيه ويفضلوا تحت اشراف الدكتور أو الدكتوراه أو الحكيمه لغاية ميحاد الولاده . ودا كله مجاناً .

سابع يوم الولاده بتتعمل فى العاده حفله اسمها السبوع ، يا اما فى المستشفى اذا كانت الأم لسه ما خرجت من المستشفى ، يا اما فى البيت اذا كانت الام روّحت . والحفله دى بيحضرها الاهل والاصدقاء القريبين وأولادهم لان الست الوالده يهّمها قوى حضور أكبر عدد ممكن من الأولاد والبنات الصغيرين وعيلة الست الوالده بتقدم مغات وملبس ، وساعات بتدق ولوز . ويبقى 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 المدعويين ، شايلين شمع مولّح . وسيكون فيه واحده من العيله او صديقه للعيله تغطّى غنوة السبوع : " برجالاتك ، برجالاتك ، حلق دهب فى وداناتك " . وتقول نصايح للمولود زى : " اسمع كلام أمك . وأسمع كلام أبوك " .

/xalaf ilbanaat/

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

BIRTH OF GIRLS

*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-*

wiŝala gamiiŝ ilmustawayaat ,  
kulluhum biyŕuuŝu lmadrasa  
l?ibtida?iyya lamma yib?a  
ŝumŕuhum sitt sniin .

ilbanaat dilwa?t nisbithum  
murtafiŝa fgamiiŝ maŕaaŝil  
ittaŝliim min il?ibtidaa?i  
liyaayit idduktoraah . wifiih  
sittaat aŝŕaa? fimaglis iŝŝaŝb  
wifmaglis ilwuzara , wida ŝabŝan  
yeer ilmi?aat min issittaat illi  
byiŝtayalu muŝamiyaat widaktra  
wimuhandisaat , wifiih ŝadad  
kibiir min asadzit ilgamiŝaat  
wilŝumada sittaat .

issitt ilmaŝriyya  
bitistaŝiid baŝŕ ilŝu?uu? illi  
kaanit laha ftariix maŝr il?adiim  
lamma kaanit laha nafs ŝu?uu?  
iŕraagil , witiŝhad bikida  
lmaxŝuŝaat wil?asaar il?adiima .  
wittariix biyiŝki inn ŝukkaam  
maŝr kaan benhum ŝadad min  
issittaat zayy kilyopatra  
whaŝŝipsuut wiŝagaŕit idduŕŕ .

*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  
e1-shaŝb] 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 كدا باسم " ابو فلان " والأم بيتنادى " أم  
فلان " .

والفرحه بالولد سببها ان العائلات فى الريف بتتهاهى بحزوتها :  
يااما بغناها يااما بجاهها يااما بكثره رجالتها . ودا طبعاً 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 الابتدائيه  
لغاية الدكتوراه . وفيه ستات اعضاء فى مجلس الشعب وفى مجلس الوزراء ،  
وذا طبعاً غير المثات من الستات اللى بيشتغلوا محاميات ودكاتره ومهندسات  
وفيه عدد كبير من اساتذة الجامعات والعمدات ستات .  
الست المصريه بتستعيد بعض الحقوق اللى كانت لها فى تاريخ مصر القديم  
لما كانت لها نفس حقوق الرجل ، وتشهد بكدا المخطوطات والآثار القديمه .  
والتاريخ بيحكى ان حكام مصر كان بينهم عدد من الستات زى كليوباتره  
وحتشسوت وشجرة الدر .

/issittaat/

maks mullar , ilsaalim  
 il?ingiliizi , katab inn mafiiš  
 šašb filsaalam il?adiim aw  
 ilsaalam ilhadiis ũaũa ssitt  
 makaana zayy ilmakaana Ili kaanit  
 bititmattaũ biiha fũašr qudamma?  
 ilmašriyyiin . irrisuum illi ũala  
 l?asaaũ ilmašriyya l?adiima  
 bit?akkid ilha?ii?a di wbitwarri  
 inn h?uu? issitt filmugtamaũ  
 kaanit zayy h?uu? iũũaagil .

šuwarĥa ũala l?asaaũ  
 wilmaũaabid bitbayyinha  
 mašya fiššawaariũ wibitbiif  
 witištiri wi?innaha kaanit markaz  
 ihtimaam ilmugtamaũ . wifbaũd  
 ilmaxũuũaat ilfirũoniyya  
 il?adiima fiih ũu?uud gawaaaz  
 fiiha taũahhud min izzoog  
 biũũaaũa lizzooga . wilmiraaas  
 kaan biyitni?il min il?umm  
 lilbint .

baũd quũuun ũawiila min  
 itta?axxur wilgahl illi nũakas  
 ũala ũũiggaala wissittaat fimašr  
 bsabab ũuhuud il?ihtilaal  
 il?agnabi , bada?it issitt  
 ilmašriyya tistaridd baũd h?u?ha

WOMEN

*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-*





## 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 بتبينها ماشيه فى الشوارع وبتبيع وبتشتري  
وانها كانت مركز اهتمام المجتمع . وفى بعض المخطوطات الفرعونه القديمه  
فيه عقود جواز فيها تعهد من الزوج بالطاعه للزوجه . والميرات كان  
بيتنقل من الأم للبت .

بعد قرون طويله من التأخر والجهل اللى انعكس على الرجاله والستات  
فى مصر بسبب عهد الأحتلال الأجنبى بدأت الست المصريه تسترد بعض حقوقها  
القديمه . رفاعه رافع الطهطاوى راد النهضه الفكرية الحديثه فى مصر كان من  
أواهل اللى نادوا بتعليم البنات وتأثر بدعوتة الشيخ محمد عبده ، ومن  
بعده قاسم أمين اللى بيعتبر محرر المرأه المصريه .

دلوقت الست المصريه بتتولى المناصب المختلفه فى كافة المجالات

وبتاخذ نفس أجر الراجل لانها بتأدى نفس العمل .

معظم جهود الجمعيات النسائيه فى مصر دلوقت موجه لرفع مستوى الستات

الأجتماعى والثقافى والعلمى واشراكهم فى نهضة المجتمع .

مصر اشتركت بوفد كبير فى مؤتمر المرأه العالمى اللى انعقد فى

المكسيك سنة الف وتسع ميه خمسه وسبعين .

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yꝓuufu ziyaarā liʔaꝓayibhum  
aw ašdiqaʔhum biyaxdu  
aṭfalhum maʔaahum wixšuušan  
lamma maykunš ʔanduhum daada .  
wiʔaḥyaanan yaxdu lʔaṭfaal  
widdaada kamaan ; wida sababu  
inn ilʔumm ilmašriyya tiḥibb  
inn aṭfalha yibʔu dayman  
ʔuꝓayyibiin minha witaḥt  
nazaꝓha bistimꝓaar .

issitt ilmašriyya  
bitiḥtafiṣ biʔismaha wiʔism  
walidha baʔd ilgawaaz  
wimataxudš - zayy ittaqliid  
ilyaꝓbi - ism izzoog . yaʔni  
"samya ḥilmi" - masalan -  
yifḍal ismaha "samya ḥilmi"  
ṭuul ḥayatha ʔabl ilgawaaz  
wibaʔd ilgawaaz . baʔd  
ilgawaaz lamma tiʔaddim  
nafsaha linnaas tiʔuul "ana  
samya ḥilmi ḥaꝓam ilʔustaaz  
fulaan ilfulaani ," witizkuꝓ  
ism gozha .

filʔawšaaṭ iššaʔbiyya  
lamma ssitt tixallif walad ,  
ilʔeela wilgiraan wilmaʔaarif  
wilʔašdiqaaʔ yibtidu yinaduuha  
"umm fulaan" illi huwwa ism  
ibnaha wimaḥaddiš yinadiiha  
baʔd kida bʔismaha lʔašli .  
wida yiwarriina ʔadd eeh  
faꝓḥit 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.*

il?atfaal biyit?awwidu  
 min iŝŝiyar innuhum yihtirimu  
 wiyisma?u kalaam illi akbar  
 minhum . wi?aa?aan kida lamma  
 yikbaru wiyib?a lwaahid minhum  
 ?andu saba?taa?ar taman?aa?ar  
 sana mabyi?mil? ayy ma?aakil  
 liwaldeeh . mafii? fima?r  
 ilma?aakil ilma?ruufa f?amerika  
 min il?awlaad wilbanaat illi  
 fissinn da .

i?abb ilma?ri biyi?tamid  
 ?ala waldeeh aktar min  
 il?amriiki lli fsinnu wibyifdal  
 yaaxud ma?ruuf min abuu  
 liyaayit lamma yitxa?rag  
 wiyi?tayal .

illaban wizzabaadi  
 lmunaasib li?aki il?atfaal  
 mutawaffir fima?r wi?xiis .  
 wi?ab?an ilxu?aar wilfakha  
 ?taaza wistixdaam ilxal?aat  
 ilkah?abaa?i biyxalli  
 ?amaliyyit tafdiir aki  
 il?atfaal ?amaliyya sahla .

ilhusuul ?ala daada  
 binnisba li?us?a amrikiyya  
 ?andaha atfaal wi?atqiim fima?r  
 sana aw aktar mi? mu?kila .  
 fiih makaatib li?ay?alaat  
 widdadaat yumkin il?itti?aal  
 biha widi tixtaar lli?us?a  
 iddaada ilma?luuba illi  
 ?andaha xib?a saabiqa

*From the time of their early childhood, children are accustomed to respecting and obeying 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 available and inexpensive in Egypt. Of course, fresh vegetables and fruits and the use of the electric blender make the preparation 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 [employment] offices for maids and dadas that one can contact; they [the employment offices] choose the [needed] dada for the*

wimaŕŕuufa liilmaktab witkuun  
iŕtaŕalit ʔabl kida ŕand usaŕ  
amrikiyya witiŕŕaf ingiliizi .

illi ŕandu minkum aʔfaal  
wibiyfakkaŕ yiŕuuh maŕŕ  
yiʔmaʔinn inn aʔfaalu haylaaʔu  
riŕaaya tamma min gamiiŕ  
innawaafi , wihaylaaʔi  
maŕŕiyyiin kitiŕ hayiŕzimuuh  
ŕala lʔada aw ilŕaŕa wiyʔuluulu  
"haat aʔfaalak maŕaak" wixŕuuaŕan  
lamma ŕkuun humma ŕanduhum  
aʔfaal .

\*  
\* 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 تسيبهموش للشغالات ، واذا كانت بتشتغل فامها فى الغالب بتبقى ساكنه معاها وتأخذ بالها من الاطفال فى غيابها . او اذا كان دخل الاسره كبير بيتقى عندها دابه ، يعنى مربية اطفال . فيه عدد كبير من الاسر المصريه لما يروحوا زياره لقرابيهم او اصداقاهم بياخدوا اطفالهم معاها وخصوصا لما ما يكونش عندهم دابه . واحيانا ياخدوا الاطفال والدابه كمان - ودا سببه ان الام المصريه تحب ان اطفالها يبقوا دائما 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 ، العيله والجيران والمعارف والاصداق يبتدوا ينادوها " ام فلان " اللى هو اسم ابنها وما حدش يناديها بعد كدا باسمها الاصلى . ودا يورينا قد ايه فرحة الام بابنها . الاطفال بيتعودوا من الصغر انهم يحترموا ويسمعوا كلام اللى اكبر

منهم • وعشان كذا لما يكبروا ويبقى الواحد منهم عنده سبتاشر تمتاشر سنة  
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  
وبيفضل ياخذ مصروف من ابوه لغاية لما يتخرج ويشغل •  
اللبن والزبادى المناسب لكل الاطفال متوفر فى مصر ورخيص • وطبعاً  
الخضار والفاكهه الطازه واستخدام الخلاط الكهربائى بيخلى عملية تحضير اكل  
الاطفال عمليه سهله •  
الحصول على داده بالنسبة لاسره امريكيه عندها اطفال وحتقيم فى مصر  
سنه او اكثر مش مشكله • فيه مكاتب للشعالات والدادات يمكن الاتصال بيها ودى  
تختار لاسره الداده المطلوبه اللى عندها خبره سابقه ومعرفه للمكتب وتكون  
اشتغلت قبل كذا عند اسر امريكيه وتحرف انجليزى •  
اللى عنده منكم اطفال وبيفكر يروح مصر يطمئن ان اطفاله حياقوا  
رعايه تامه من جميع النواحي ، وحيلاقى مصريين كثير حيزمونه على الغداء او  
الحساء ويقولوا له "هات اطفالك معاك" وخصوصاً لما يكون هم عندهم اطفال •

\*\*\*



/il?arāaba lʕaaʕiliyya/

"ʕammi fulaan" di ʕbaaʕa  
 tismaʕha ktiir fimaʕr . iwʕa  
 tiftikir inn maʕnaaha inn fulaan  
 da axu waalid iʕʕaxʕ illi biyʕuul  
 ilʕibaaʕa . mumkin ?awi innu  
 yibʕa bn ʕamm waldu , aw gooz  
 xaltu , aw gooz ʕammitu ,  
 wimumkin innuhum maykunuus  
 ?arāayib aw nasaayib xaaliʕ ,  
 wiykuun fulaan da ʕadii? liwaldu .  
 kull dool biyuʕtabaʕu fmaʕaam  
 ilʕamm . wʕaʕaan kida , min baab  
 ilʕiftiʕaam lamma lwaahid  
 yitkallim ʕanhum biyʕuul ʕala  
 kull waahid minhum innu "ʕammu ."  
 "xaali fulaan" mumkin yibʕa  
 maʕʕuud biiha axu ilʕumm aw ibn  
 ʕamm ilʕumm aw ibn xalitha .

lamma lwaahid yitkallim  
 ʕan baaʕi lʕarāayib  
 winnasaayib fimaʕr biyibʕa haab  
 ʕilaaqit ilʕarāaba aw innasab .  
 yaʕni tʕuul fulaan ibn ʕammi aw  
 fulaan gooz uxti aw fulaana

FAMILY RELATIONS

"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

mḡaat ibn ṣammi ila aaxirihi .

ilmaṣriyyiin biyiṣtibiru  
 lʔaḡaayib winnaṣaayib kulluhum  
 ṣeela waḥda . wzaay ma ʔulna  
 ʔabl kida kull waahid biyhiss  
 bʔinn ṣaleeh iltizaam binnisba  
 littaanii wibyigtimiṣu kulluhum  
 taʔriiban filʔafḡaaḥ wilmayaatim  
 liʔann kull waahid minhum  
 biyiṣtibiḡ da waagib ṣaleeh  
 laazim yuʔuum biih . yaṣni kull  
 faḡd min afḡaad ilṣeela laazim  
 yihḡaḡ ilmayaatim min nafsuh ,  
 wiyitṣizim fiʔafḡaḥha .

\* [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.  
 \*

\*\*\*

## القراهه العائليه

## FAMILY RELATIONS

" عمى فلان " دى عباره تسمعها كثير فى مصر . أوعى تفتكر ان معناها ان فلان دا أخو والد الشخص اللى بيقول العبارة . ممكن قسوى انه ببقى 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 ببقى مقصود بيها أخو الأم أو ابن عم الأم أو ابن خالتها .

لما الواحد يتكلم عن باقى القرايب والنسايب فى مصر ببقى حسب علاقة القراهه 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 بيعسبأن عليه التزام بالنسبه للتانى وبيجتمعوا كلهم تقريبا فى الافراح والعميات لان كل واحد منهم بيعتبر دا واجب عليه لازم يقوم بيه . يعنى كل فرد من أفراد العيله لازم يحضر العميات من نفسه ويتعزم فى افرادها .

\*\*\*

/ramaḍaan/

ramaḍaan huwwa taasiŋ šahr  
fissana lhigriyya , whuwwa šahr  
iṣṣiyaam filṣaalam ilʔislaami .  
iṣṣaayim firamaḍaan laazim  
yimtiniŋ ŋan ilʔaki wiššurḅ  
wittadxiin min šuruḅ iššams  
liḡrubha tuul ayyaam iššahr .

šuhur issana lhigriyya  
bitibʔa saṣaat tisfa wfišriin  
yoom wisaṣaat talatiin yoom hasab  
ruḡyit hilaal iššahr . ŋašaan  
kida yoom awal ramaḍaan  
mabyibʔaaš maṣruuf bittahdiid  
illa baṣd ilʔihtifaal biḡuḡyit  
ilhilaal illi byiṣmilu lʔazhar  
baṣd ṣalaat ilṣiṣa yoom tisfa  
wfišriin šaṣbaan . wišaṣbaan  
huwwa ššahr illi ʔabi ramaḍaan  
ṣala tuul .

iza sabatit iḡruḡya fmaṣr  
aw fi ayy balad islaami byiṭlaṣ  
bayaan rasmi yḥaddid awwil  
ramaḍaan wibdaayit iṣṣiyaam .

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 [ṣalat 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.*

Ramaḡaan luh šadaatu  
 wta?aliidu lli bitxalliih  
 muxtalif šan ayy šahṛ fiššana  
 wišhišš biiha winta fmašṛ .  
 awwalan : iššuyl filmašaalih  
 ilhukumiyya wilmadaaris biyib?a  
 min šašra ššubh litneen bašd  
 iḡḡuhṛ . saaniyan : nišaam  
 il?akl byityayyaṛ : biyib?a  
 fiih akliteen bass . waḡda  
 ḡawaali ššaaša tneen šabaahān  
 wibiysammuuha ššuḡuḡ . wi?aklit  
 iššuḡuḡ laazim titimm ?abl  
 šuḡuḡ? iššams .

il?akla ttanya bitib?a bašd  
 yuḡuub iššams mubaašaratan  
 wismaha lfiṡaaṛ . yašni lamma  
 ḡadd yišzimak šala lfiṡaaṛ  
 fiḡeetu fḡamaḡaan yib?a mašna kida  
 innak ḡataakul šandu šaafit  
 ilyuḡuub biššabṡ .

filmudun ilkibiira byiḡḡab  
 madfaš filahšit ilyuḡuub šašaan  
 innaas yibtidu l?akl . wišooṡ  
 ilmadfaš biyitšaaš fiḡḡadyu  
 wittilifišyoon . lamma tišmaš  
 waahid fiḡamaḡaan biyišal  
 "ilmadfaš šala kaam inniḡar̡da ?"  
 yib?a šaayiz yišḡaf ḡayifṡaṛ  
 biššabṡ iššaaša 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-*  
 \* *ately 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-*  
 \* *nnon [fired] today?" he wants*  
 \* *to know at exactly what time*  
 \* *he can break the fast.*



iššaʿbiyya been issaaʿa waḥda  
 wissaaʿa talaata ṣabaahan  
 yiṣaḥḥi nnaas ʿašaan  
 yitsaḥḥaṛu . tilaʿiih maaši  
 maasik ṭabla wibyidṛab ʿaleeha  
 bʿaṣaaya wiyʿuul biṣooṭ ʿaali  
 "iṣḥa ya naayim , waḥḥid  
 iddaayim ."

ḥikmit iṣṣiyaam inn innaas  
 lamma tḥiss bilguuṣ yibʿa ʿandaha  
 ʿaṭf ʿala lʿalaaba wilmasakiin .  
 ʿašān kida biysammu ṛamaḍaan  
 šaḥṛ 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  
الأسلامى . الصائم فى رمضان لازم يمتنع عن الأكل والشرب والتدخين من  
شروق الشمس لغروبها طول أيام الشهر .

شهور السنه الهجرية بتبقى ساعات تسعه وعشرين يوم وساعات ثلاثين  
يوم حسب رؤية هلال الشهر . عشان كدا يوم أول رمضان ما بيبقاش معروف  
بالتحديد الا بعد الأحتفال برؤية الهلال اللى بيعمله الأزهري بعد صلاة العشاء  
يوم تسعه وعشرين شعبان . وشعبان هو الشهر اللى قبل رمضان على طول .  
اذا شبتت 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 وتحس بيها وانت فى مصر . أولا : الشغل فى المصالح الحكوميه والمدارس  
بيبقى من عشره الصبح لاتنين بعد الظهر . ثانيا : نظام الأكل بيتغير .  
بيبقى فيه اكلتين بس . واحده حوالى الساعه اتنين صباحا وبيسموها السحور .  
واكله 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 يبقى معنى كدا انك حتاكل  
عنده ساعة الغروب بالظبط .

فى المدن الكبيره بيضرب مدفع فى لحظة الغروب عشان الناس يهتدوا  
الاكل . وصوت المدفع بيتذاع فى الراديو والتلفزيون . لما تسمع واحسد  
فى رمضان بيسأل "المدفع على كام النهارده" ؟ يبقى عايز يعرف حيفطر بالظبط



الساعة كام .  
 أكلة الفطار بيهقى أكله دسمه وكمياتها وحلوياتها اكثر من ابي اكله  
 عاديه . والناس بتحب تعمل عزائم كتيره على الفطار طول رمضان  
 للأهل والأصدقاء . بيهقى 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 وبيهقى الطابع الغالب عليها دينى وبيكون فيها متنوعات  
 للتسلية لأن معظم الناس بتفضل سهرانه لغاية ما يسمعوا المسحراتى ويتسحروا  
 المسحراتى دا بيهقى واحد متطوع انه يلف فى الشوارع وخصوصا فى  
 الأحياء الشعبيه بين الساعة واحده والساعة تلاته صباحا يصحى الناس عشان  
 يتسحروا . تلاقيه ماشى ماسك طبله وبيضرب عليها بعصايه ويقول بصوت عالى :  
 "اصحى يانايم ، ودد الدايم" .  
 حكمة الصيام ان الناس لما تحس بالجوع بيهقى عندها عطف على الغلابه  
 والمساكين . عشان كذا بيسموا رمضان شهر الخير .

\*\*\*

/iṣṣiyaam Ṣand  
ilʔaʔbaaʔ/

nizaaam iṣṣiyaam Ṣand  
ilʔaʔbaaʔ ilʔursuzuks fimaṣr  
muxtaliif Ṣan nizaaam iṣṣiyaam  
ilmaṣruuf filkanaayis ilʔarḅiyya .  
wmunasabaat iṣṣiyaam Ṣand  
ilʔaʔbaaʔ kitiira wuxtaliifa  
Ṣan ilmunasabaat illi biyṣuum  
fiha lmasihiyyiin filʔarḅ .

ilʔaṣl fiṣṣiyaam Ṣand  
ilʔaʔbaaʔ huwwa lʔimtinaaṣ Ṣan  
ilʔakl wiṣṣurḅ wittadxiin  
liyaayit yurṣuub iṣṣams wibaʔd  
kida ṣṣaayim yaakul akk xafiif  
xaali min iddasam . laakin da  
ṭabṣan ṣaṣb binnisba lizruuf  
ilhayaah ilhaaliyya , wiṣaṣaan  
kida lkiniisa lʔibṭiyya samahit  
linnaas biʔinnuhum yimtiniṣu  
Ṣan ilʔakl wiṣṣurḅ wittadxiin  
Ṣala ʔadd ma yiʔdaṣu , kull  
waaḥid wiʔudritu . fiha naas  
tiʔdaṣ timtiniṣ Ṣan ilʔakl  
liyaayit idḍuḥr , wifiih naas  
tiʔdaṣ timtiniṣ Ṣan ilʔakl  
liyaayit issaafa Ṣaṣra ṣabaahan .  
ilmuhimm , inn fiṣṣiyaam  
ilʔaʔbaaʔ ma yiʔdaṣuuṣ yaklu  
lahma . kull anwaaṣ illuhuum  
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



been ʔamanʔaaʕar yoom witalaata  
warbiʕiin yoom . miʕaad ʕiid  
ilʔiyaama huwwa lli biyħaddid  
muddit ʕiyaam iḡḡusul .

\*  
\*  
\*  
\*  
\*  
\*  
\*  
\*  
\*  
\*  
\*  
\*

*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 فى مصر مختلف عن نظام الصيام المعروف فى الكنائس الغربيه . ومناسبات الصيام عند الأقباط كثيره ومختلفه عن المناسبات اللى بيصوم فيها المسيحيين فى الغرب .

الأصل فى الصيام عند الأقباط هو الامتناع عن الأكل والشرب والتدخين لغاية غروب الشمس وبعد كذا الصائم ياكل أكل خفيف خالى من الدسم . لكن دا طبعا صعب بالنسبه 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 الضهر ، وفيه ناس تقدر تمتنع عن الأكل لغاية الساعه عشره صباحا . المهم ، ان فى الصيام الأقباط ما يقدروش ياكلوا لحمه . كل انواع اللحوم ممنوعه ، وهرضه اللبن ومنتجاته والبيض والطيور كلها ممنوعه . الصيام الكبير ، اللى هو قبل عيد القيامة ، ممنوع فيه أكل السمك لكن باقى الصيامات مسموح فيها أكل السمك . على العموم كقاعده اساسيه الصائم مش لازم ياكل ويشبع على الآخر . لأن من اهداف الصيام اللى بنتكلم عنه السمو الروحى واخضاع الجسد لسيطرة الروح . وطبعا الدرس اللى بيتعلمه الصائم هو انه لما يحس بالجوع يقوم يحطف على الفقراء . والصيام بالطريقه دى تدريجى لاراده لأن الصائم يمتنع عن الأكل اللى بيشتيه .

فى الكنيسه القبطيه كل يوم أربع وجمعه صيام فيما عدا الخمسين يوم اللى بعد عيد القيامة . وبعدين فيه صيامات كثيره أهمها الصيام الكبير اللى قبل عيد القيامة ودا مدته خمسه وخمسين يوم . والصيام اللى

قبل عيد الميلاد مدته ثلاثة واربعين يوم . وصيام العذراء مدته خمستاشر  
يوم . وصيام الرسل مدته تتراوح ما بين ثمتاشريوم وثلاثة واربعين  
يوم . ميعاد عيد القيامة هو الذى يحدد مدة صيام الرسل .

\*\*\*

/ilʔaʕyaad/

ilʔaʕyaad fimaʕr baʕḍaha  
 aʕyaad diiniyya wbaʕḍaha aʕyaad  
 qawmiyya btitʕaʕtal fiiha  
 lmaʕaalif ilhukumiyya  
 wilmadaaris wilgamiʕaat .  
 ahamm ilʔaʕyaad iddiiniyya  
 lʔislamiyya hiyya ʕaas issana  
 lhigriyya , wmuulid innabi ,  
 wilʕiid iʕʕuyayyaʕ , wilʕiid  
 ilkibiir , widool biyibʔa  
 lihtifaal bihum saʕaat fiʕʕeef  
 wisaaʕaat fiʕʕita aw iʕʕabiif aw  
 ilxariif haʕab ŕuhuuʕ issana  
 lhigriyya .

ʕiid ʕaas issana lhigriyya  
 huwwa yoom waahid muhaʕʕam .  
 wilʕiid muulid innabi byibʔa yoom  
 iʕnaaʕaʕ rabiiʕ ilʔawal ,  
 wilʕiid iʕʕuyayyaʕ huwwa ttalat  
 tiyyaam ilʔuula fʕaʕʕ ŕawwaal .  
 ŕaʕʕ ŕawwaal huwwa ŕʕaʕʕ illi  
 byiigi baʕd ŕaʕʕ ʕamaḍaan , wiŕaʕʕ  
 ʕamaḍaan huwwa ŕaʕʕ iʕʕiyaam .  
 wilʕiid ilkibiir biyibtidi yoom  
 ŕaʕʕa zu lhigga limuddit aʕbaʕ  
 tiyyaam baʕd waʕfit ŕaʕafaat

HOLIDAYS

*Some of the holidays in  
 Egypt are religious holidays  
 and some are national holidays  
 on which government offices,  
 schools and universities are closed.  
 The most important Islamic re-  
 ligious holidays are the Mus-  
 lim [Hegira] New Year's day,  
 the Prophet's birthday, Lesser  
 Bairam [the feast of breaking  
 the Ramadan fast] , and the  
 Greater Bairam [the feast of  
 the sacrifice]. These [holi-  
 days] are celebrated sometimes  
 in the summer, and sometimes  
 in the winter, spring or fall,  
 according to the months of the  
Hegira [Muslim] year.*

*The Muslim New Year is  
 the first day of [the month of]  
Muharram. The Prophet's birth-  
 day 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*





## الاعیاد

## HOLIDAYS

الأعیاد فى مصر بعضها أعیاد دینیة وبعضها أعیاد قومیه بتتحتفل فیها المصالح الحكومیة والمدارس والجامعات . أهم الأعیاد الدینیة الإسلامیه هی رأس السنه الهجریه ، ومولد النبى ، والعید الصغیر ، والعید الكبیر ، ودول بیبقی الأحتفال بیهم ساعات فى الصیف وساعات فى الشتاء أو الربیع أو الخریف حسب شهور السنه الهجریه .

عید رأس السنه الهجریه هو یوم واحد محرم . وعید مولد النهسى بیبقی یوم اتناشر ربیع الأول ، والعید الصغیر هو التلات ایام الأولى فى شهر شوال . شهر شوال هو الشهر اللى بیبجى بعد شهر رمضان ، وشهر رمضان هو شهر الصیام .

والعید الكبیر بیبدى یوم عشره ذو الحجه لمدة أربع ایام بعد وقفه عرفات للحجاج فى مكه اللى بتكون یوم تسعه ذو الحجه . وانت فى مصر بیبقی سهل عليك تعرف الشهور والأیام دى لأن التاریخ المكتوب على الجرائد المصریه الیومیة بیبقی بالمیلادى والهجرى والقبطى . أهم أعیاد الاقباط فى مصر هی عید المیلاد ، یعنى عید میلاد المسیح ، ودا بیبقی دایما یوم سبعة ینایر وعید القیامه ودا لازم یكون یوم حد ، وعید مار مرقس یوم تمانیه مایو وعید العدرا یوم اتنین وعشرین أغسطس . أهم الاعیاد القومیة هی عید ثورة تلاته وعشرین یولیو ویوم الجیش فى سته أكتوبر وعید الربیع یوم شم النسیم .

/ilʔihtifaal bilʔiid/

waʔfit ilʔiid iʃʃuyayyaʔ  
 [ʔiid ilfiʔr] bitibʔa aaxir yoom  
 fiʔamaḡaan . tilaaʔi lhaʔaka  
 fissuuʔ fiyaayit innaʃaaʔ zayy  
 yoom aʔbaʔa wʔiʃriin disambir  
 fiʔamriika . wifiss bmazaahir  
 ilʔistiʔdaad ilʔihtifaal bilʔiid  
 fikull hitta . witalaaʔi ʃawaani  
 lkaʔk wilʔurayyiba ʔayha wḡayya  
 min ilfuʔn winnaas ʃayla lifaf  
 fiha lhaḡaat ilḡidiida lli  
 ʃtaruuha lnaʔsuhum wilʔawladhum .

muʔzam innaas - riggaala  
 wsittaaat wiʔaʔfaal - biyiʃhu  
 ʔabl ilfaḡr yoom ilʔiid .  
 irriggaala biyiʃhu ʔaʃaan yiʔuuʔhu  
 lgaamiʔ yiʃallu lfaḡr .  
 wissittaaat biyiʃhu ʔaʃaan tawḡiib  
 ilbeet lizzuwaaʔ illi hayiigu  
 yʔayyidu , wiyaḡḡaʔu lmiḡabbis  
 wiʃʃukulaaʔa wilkaʔk wilbaskoot  
 wilʔurayyiba winnuʔl liḡḡuyyuf .  
 wilʔaʔfaal biyiʃhu ʔaʃaan yilbisu  
 ilhuduum ilḡidiida wmuʃtaʔiin  
 lilʔidiyya lli hayaxduuha min  
 ilʔahl wilʔaʔayyib .

CELEBRATING THE FEAST

*The eve of the Lesser  
 Bairam [ʔiid 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  
 ghourayiba [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-faḡr].  
 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, ghourayiba [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 fšawaariŋ  
 ilqaahiċa yoom ilŋiid iŝŝubĥ  
 tlaa?i nnaas il?ayniya ,  
 wilfu?arċa , wiŝŝayyaliin ,  
 wiŝŝayyalaat labsiin aĥsan ma  
 ŋanduhum . kull ilmaĥallaat  
 biti?fil awwil yoom ilŋiid illa  
 maĥallaat il?akl wiŝŝuċb .

min ilŋadaat ilmawguuda  
 ŋand naas kitiir filmudum  
 wil?aryaaŋ , wixŝuuŝan issittaat ,  
 inn awwil ĥaaga yiŋmiluuha ŝŝubĥ  
 yoom ilŋiid innuhum yizuuċu  
 ma?aabir aĥaliikum wiyaxdu  
 mŋaahum kaĥk wŋeeŝ wibalaf  
 ŋaŝaan yiwazzaŋuuh ŋala lfu?arċa .

ĥawaali ssaŋa ĥċaŝar yoom  
 ilŋiid bitibtidi ziyarċaat  
 ilmuŋayda been innaas wiyitbadlu  
 ŋibaċaat ittahaani : "kull ŋiid  
 winta ŋayyib" wiċċadd "winta  
 ŋayyib" aw "kull sana winta  
 ŋayyib" wiċċadd "winta biŝŝiĥĥa  
 wiŝŝalaama ."

ilyada yoom ilŋiid  
 iŝŝuyayyaċ biyib?a filyaalib

\* 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 lli biykuun afṛadha gum  
 min kull hitta ʔaṣaan yiḥtiflu  
 maʔa baʔḍ bilʔiid .

filʔiid ilkibiir [ʔiid  
 iḍḍaḥiyya] , muʔzam ilʔaʔilaat  
 ilʔaniyya wilmutawaṣṣiṭa btidbaḥ  
 xaṛuuf aw aktaṛ witwazzaʔ muʔzam  
 illaḥma ʔala lfuʔaṛa . wiyibʔa  
 ṭṭabaʔ rṛaʔiisi ʔala lʔada  
 btaaʔ ilʔeela yoom ilʔiid  
 ilkibiir huwwa fatta billaḥma .

matinsaaʕ winta fmaṣr iza  
 gah ʔaleek ilʔiid iṣṣuyayyaṛ  
 aw ilkibiir innak tiddi ʔidiyya  
 liṣṣayyaala aw iṣṣayyaal illi  
 ʔandak wilbawwaab ilʔimaara  
 wilṣabi lmakwagi wilkull illi  
 byixdimuuk , wililmisaḥḥaṛaati  
 iza xabbaṭ ʔaleek iṣṣubḥ yoom  
 ilʔiid ʔaṣaan yiʔayyid 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

وقفة العيد الصغير ( عيد الفطر ) بتبقى آخر يوم فى رمضان .  
تلاقى الحركة فى السوق فى غاية النشاط زي يوم أربحه وعشرين ديسمبر فى  
أمريكا . وتحس بمظاهر الاستعداد للاحتفال بالعيد فى كل حته ، وتلقى  
صوائى الكحك والغريبة رايدة وجايه من الفرن والناس شايله لف فى  
الحاجات الجديده اللى اشتروها لنفسهم ولأولادهم .  
معظم الناس رجاله وستات وأطفال بيصحوا قبل الفجر يوم العيد .  
الرجاله بيصحوا عشان يروحوا الجامع يملوا الفجر . والستات بيصحوا  
عشان تضيف البيت للزوار اللى حيجوا يعيدوا ، ويحضروا الملابس والشكولاته  
والكحك والبسكوت والغريبة والنقل للضيوف . والأطفال بيصحوا عشان يلبسوا  
الهدوم الجديده ومشتاقين للعيد اللى حياذوها من الأهل والقرايب .  
لما تمشى فى شوارع القاهره يوم العيد الصبح تلاقى الناس الأغنياء  
والفقراء والشغاليين 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 حذاش يوم العيد بتتدى زيارات المعايده بين الناس  
ويتبادلوا عبارات التهانى : " كل عيد وانت طيب " و"الرد " وانت طيب "  
أو " كل سنه وانت طيب " و"الرد " وانت بالصحه والسلامه " .  
الغداء يوم العيد الصغير بيتقى فى الغالب فسيخ وبيتقى 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 اكثر وتوزع معظم اللحمه على الفقراء . وببقي الطبقت  
الرئيسى على الغداء بتاع العيله يوم العيد الكبير هو فته باللحمه .  
ماتنساش وانت فى مصر اذا جه عليك العيد الصغير أو الكبير انك  
تدى عيديه للشغاله أو الشغال اللى عندك ولهبوب العماره ولصبي المكوجى  
ولكل اللى بيخدموك وللمسحراتى اذا خبط عليك الصبح يوم العيد عشان يعيد  
عليك .

\*\*\*

/ilmayaatim/FUNERALS

lamma btifṣal wafaah iddafn \*  
 laazim yitimm fimudda matzidš \*  
 ṣan arbaṣa wliṣriin saaṣa . \*  
 liṭann ilgaww fmaṣr mabyismaḥš \*  
 inn ilmudda tziid ṣan kida . \*  
 wiṭaylab ilganazaat bititṣayyaṣ \*  
 min beet ilmutawaffi aw \*  
 ilmutawaffiya : innaas timšī \*  
 waṣa nnaṣṣ liyaayit ma yṣallu \*  
 ṣala lmaṣhuum aw ilmaṣhuuma \*  
 fṭaṭṭab gaamiṣ aw kiniisa . \*

baṣḍ ilṣaaṭilaat bitisṣmil \*  
 ṣaadir aw ṣiwaan lilṣaza \*  
 biyigtimiṣ fiih ilmuṣazziyiin \*  
 ṭabl taṣyiiṣ ilganaaza wiyiḥḍaṣu \*  
 fiih saḥṣa billeel , yitṭiri \*  
 fiiha lqurṭaan wiyitṭaddimluhum \*  
 fiiha ṭahwa . nafs inniṣaam da \*  
 biyuttabaṣ ṣand ilṭaṭbaaṭ , \*  
 fiima ṣada inn fiṣsaḥṣa lṭassiis \*  
 biyṭuul kilma . \*

ahl ilmayyit biyibṭu waṭfiin \*  
 fimadxal iṣṣaadir ṣaṣaan \*  
 yitṭabbilu lṣaza . wilmuṣazziyiin \*  
 sawaaṭ ṭaṣaayib aw aṣḍiqaaṭ \*  
 biyiigu min kull hitta lamma \*  
 yiṣmaṣu lṭabaṣ liṭannuhum \*

*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*





## المياتم

## FUNERALS

لما يحصل وفاه الدفن لازم يتم فى مده ما تزيدش عن أربعه وعشرين ساعه . لأن الجو فى مصر ما يسمحش ان المده تزيد عن كدا . وأغلب الجنازات بتتشيع من بيت المتوفى أو المتوفيه ؛ الناس تمشى ورا النعش لغاية ما يصلوا على المرحوم أو المرحومه فى أقرب جامع أو كنيسه .

بعض العائلات بتعمل شادر أو صوان للعزاء بيجتمع فيه المعزيين قبل تشيع الجنازه ويحضروا فيه سهره بالليل ، يتقرى فيها القرآن ويتقدم لهم فيها قهوه . نفس النظام دا بيتبع عند الاقباط فيما عدا ان فى السهره القسيس بيقول كلمه .

أهل الميت يهتقوا واقفين فى مدخل الشادر عشان يتقبلوا العزاء . والمعزيين سواء قرايب أو أصدقاء ييجوا من كل حتة لما يسمعوا الخبر لانهم بيعتبروا ان دا واجب أساسى ما يصحش يتأخروا عنه .

عادة المعزى بيقول لأهل الميت " البقيه فى حياتكم " وبترد عليه " الله يبقى حياتك " أو " حياتك الباقيه " .

واللبس الأسود هو علامة الحزن فى مصر . الستات تلبس فساتين سوده وطرح سوده والرجاله يلبس كرافتات سوده .

فى الأرياف العزاء بيحتمر ثلاث أيام ، وكل عيله فى القريه بتودى أكل لأهل الميت كنوع من المشاركه والمساعده فى استقبال المعزيين .

فيه اتجاه دلوقت لتقليل تكاليف المياتم عشان ما يبقاش زى مل بيقول المثل المصرى " موت وخراب ديار " لان الشوادر أو الصوانات الللى اتكلمنا عنها بتكلف كثير .

/issanawiyya lŕamma/

ilŕeela lmaŕriyya lamma  
 yibŕa ŕandaha ibn aw bint  
 mutaqaddimiin llimtiŕanaat  
 ŕahaadit issanawiyya lŕamma ,  
 byibŕa lbeet "fiŕaalit ŕawaarŕi?"  
 ŕabl ilŕimtiŕaan biŕaŕreen ŕala  
 lŕaŕall . natiigit ilŕimtiŕaan da  
 ŕayitwaŕŕaf ŕaleeha mustaŕbal  
 iŕŕaalib liŕann magmuuŕ iddarŕagaat  
 filŕimtiŕaan huwa lli ŕaywaggihu  
 whayŕaddid ilkulliyya lli  
 ŕatiŕbalu .

biyibŕa fiih baŕd iŕlaan  
 innatiiga lagnit tansiiŕ  
 lilŕubuul filgamiŕaat ilmaŕriyya .  
 innagiŕiin fiŕsanawiyya lŕamma  
 biyŕaddimu ŕalabathum lillagna  
 di , wyimlu ŕimaŕaat yifaddidu  
 fiiha ŕayabathum wiyrattibuuha  
 ŕasab afŕaliyyitha fnaŕarhum .  
 yaŕni iŕŕaalib iza kaan nagaŕ  
 fiŕsanawiyya lŕamma qiŕm ŕilmi  
 wgaab magmuuŕ kibiir , yiwadŕaŕ  
 filistimaarŕa inn ŕaybitu lŕuula  
 hiyya iŕŕibb wittany ŕŕayŕala  
 wittalta lhandasa ila aaxirihi .  
 lagnit ittansiiŕ muhimmitha  
 innaha tiŕŕaŕ iŕŕalabaat di  
 witnassaŕ been ilŕaŕdaad illi  
 ŕayzaaha kull kulliyya wbeen

GENERAL SECONDARY  
 EDUCATION CERTIFICATE

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  
ilmagamiis bitasithum .

aṣḥaab ilmagamiis ilmurtafisa  
gidḍan humma lli biyidmanu inn  
ṛayabathum ilʔuula fatithaʔaʔ .

imtifaan issanawiyya lṣamma  
byibʔa ṣala mustawa lgumhuṛiyya  
kullaha . wilṣaʔilaat wiṭṭa!aba  
bitibʔa fhaalit qalaq ṣadiid  
liyaayit ma tiṭṭaṣ innatiiga .  
wilṣeela btibʔa haṛiisa ṣala  
innaha twaffaṛ liʔibnaha aw  
bintaha gaww haadi lilmuzakra  
ṣaṣaan yigiibu magamiis ṣalya .  
ziyaṛaat idḡuyuuṫ bitʔill  
wmabyibʔaaṣ fiih heeṣa filbeet  
ṣaṣaan ilwilaad yizakru .

iza kunt naawi tzuuṛ ṣeela  
maṣriyya fbetha fṣahṛ abriil aw  
maayu , taʔakkad ʔabl izziyaara  
inn ilbeet mafihuuṣ hadd  
mitʔaddim lissanawiyya lṣamma  
liʔann ilbeet filhaala di byibʔa  
"fhaalit 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 العامه

### GENERAL SECONDARY EDUCATION CERTIFICATE

العيله المصريه لما بيبقى عندها ابن أو بنت متقدمين لامتحانات شهادة الثانويه العامه ، بيبقى البيت فى " حالة طوارئ " قبل الأمتحان بشهرين على الأقل . نتيجة الأمتحان دا حيتوقف عليها مستقبل الطالب لأن مجموع الدرجات فى الأمتحان هو اللى حيوجهه ويحدد الكليه اللى حتقبله .

بيبقى فيه بعد اعلان النتيجة لجنة تنسيق للقبول فى الجامعات المصريه . الناجحين فى الثانويه العامه بيقدموا طلباتهم للجنه دى ، ويملوا استمارات يحددوا فيها رغباتهم ويرتبوها حسب أفضليتها فى نظرهم . يعنى الطالب اذا كان نجح فى الثانويه العامه قسم علمى وجاب مجموع كبير ، يوضح فى الأستماره ان رغبته الأولى هى الطب والتانيه الصيدله ، والتالته الهندسه الى آخره . لجنه 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 بيبقى 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 بيبقاش فيه هيصه فى البيت عشان الولاد يذاكروا .

اذا 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 بيبقى فى " حالة طوارئ " .

\*\*\*

/imtihanaat ilkulliyya/COLLEGE EXAMINATIONS

"matinsaaš yasi Œaadil tifuut Œala l?uŒta hasan ilmikaniiki li?annu Œalabak imbariifh wibiy?ullak ilŒaŒabiyya miŒ hatix!aŒ inni haŒda ." di hiyya rrisaala lli smiŒha Œaadil min iŒŒayyaala baŒd ma fiŒir iŒŒubh .

Œaadil Œaalib fisana ?uula fkulliyit ittigaara fgamŒit ilqaahiŒa . xad issanawiyya lŒamma ssana lli faatit wikaan nifsu yudxul kulliyit il?iqtiŒaad wilŒulum lssiyasiyya laakin magabŒ ilmagmauŒ bitaŒha . ilmagmauŒ illi gaabu daxxalu kulliyit ittigaara .

risaalit ilmikaniiki lli ?alitha ŒŒayyaala lŒaadil maŒnaaha innu miŒ hayi?daŒ yiŒuuh ilkulliyya bilŒaŒabiyya , wŒaŒaan kida laazim yaaxud muwaŒliteen . laazim yaaxud ilmitru wibaŒdeen il?utubiis , li?annu saakin fimaŒr ilgidiida wilkulliyya filgiiza . ahammiyyit ilŒaŒabiyya innu kaan hayatafaada zaŒmit ilmitru wil?utubiis wiŒayiwŒal badri li?ann inni haŒda

"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, Cairo University. He got his general 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 fimtihanat aaxir  
issana .

il?imtihaan da binnisba  
lisaadil wizamaylu fsana uula  
fkulliyyit ittigaara lli sadadhum  
hawaali talat talaaf wixumsu  
miyya byib?a haasim binnisba  
lmusta?bal kull waafid minhum  
filkulliyya .

sa?saan yi?la? sana tanya  
lwaafid minhum laazim yingaf  
fikull ilmawaad aw yi?ta? fimadda  
aw itneen bass . wifilhaala di  
byib?a man?uul wimutaxallif  
fimadda aw itneen yimtihin  
fiiha ma?sa mtihanaat sana tanya .  
wida huwwa nizaam il?imtihanaat  
ilhaali .

wisa?saan sadad i?talaba  
daxm wimafii? qa?aat tisa?hum ,  
il?imtihanaat di btit?imil  
fi?saadir , ya?ni ?iwaan kibiir ,  
wibyib?a fiih sadad kibiir min  
ilmura?biin . ta?hiif  
il?imtihanaat biyaaxud wa?t kibiir  
li?ann wara?it il?igaaba laazim  
yi?ahha?ha itneen min asadzit  
ilmadda sala l?aqaal wibtib?a  
b?a?qaam sirriyya .

natiigit il?imtihaanaat  
filkulliyyaat illi fiiha a?daad  
kibiira min i?talaba zayy  
ittigaara wilhu?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 šahṛ šala lʔaqaḥḥ  
liyaayit ma tuṣlan .

\*  
\*  
\*  
\*

*at least a month to be announced.*

\*\*\*





الامتحانات بياخذ 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 يتاخذ شهر على الأقل لغاية ماتعلن .

\*\*\*

/ilʔizaaʕa  
wittilivizyoon/

ilʔizaaʕa wittilivizyoon  
min ahamm wasaaʔil ittasiya  
wilʔiʕlaam fimaʕr . haliyyan fiih  
qanaateen littilivizyoon wihawaali  
xamas mogaat izaafaa . baʕaamig  
ilʔizaaʕa wittilivizyoon  
mutanawwiʕa wibithaawil tiʕdi  
azwaaʔ innaas wisaqafithum  
ilmuxtalifa kubaar wiʕyaar .

hanaaxud masalan birnaamig  
ilʔizaaʕa wittilivizyoon yoom  
iggumʕa lli huwwa yoom ilʔagaaza  
lʔusbuʕiyya fmaʕr . tilaaʔi  
fbirnaamig ilgumʕa hadiis  
lilʔaʕfaal wimgalla liʕʕabaab  
wiʕaʕaat ilgumʕa wimatʕ kooʕa  
wihalaʔa agnabiyya wikonʕerto  
lʕupan wisimfoniyyaat liʕobeer  
wiʔaflaam witamsiliyyaat . wida  
ʕabʕan yeer naʕaʕaat ilʔaxbaar  
illi btitzaaʕ bilʕaʕabi  
wibluʕaat agnabiyya , wilʔahadiis  
illi bitatanaawal mawduʕaat  
muxtalifa : diiniyya wigtimaʕiyya  
wʕilmiyya wʕibbiyya wyerha .

matindihiʕʕ winta fmaʕr law  
fataht ittillivizyoon wilʔiit

RADIO AND TELEVISION

*Radio and television are among the most important means of entertainment and information 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 program 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 series, 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 waahid min  
 ruwwaad ilfa'aa? il?amrikaan  
 yikuun bi'ssu'dfa fizyaa'a lma'sr .

ma'sr bit?addim ilxidma  
 l?iza'iyya wittilivisyoniyya  
 likull sukkanha ma'sriyyiin  
 wi?agaanib , wibit?addimha kamaan  
 lidduwal il'ara'biyya ,  
 wi'samlalhum iza'aa'xa xaa'ssa smaha  
 "su'oot il'ara'ab". il?iza'aa't  
 ilmuwaggaha min radyu lqaahi'ra  
 bititzaa' bi'ha'waali talatiin  
 lu'ya 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 الترفيه 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 اللي هو يوم الأجازة الأسبوعيه فى مصر . تلاقى فى برنامج الجمعة حديث للأطفال ومجلسه للشباب وصلاة الجمعة وماتشكوره وحلقه أجنبيه وكونشرتو لشوبان وسيمفونيات لشوبرت وأفلام وتمثيليات . ودا طبعا غير نشرات الأخبار اللي بتتذاع بالعربى وبلغات أجنبيه ، والاحاديث اللي بتتناول موضوعات مختلفه : دينيه واجتماعيه وعلميه وطبيه وغيرها .

ماتدهش وانت فى مصر لو فتحت التلفزيون ولقيت برنامج بالإنجليزى عباره 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 " . الاذاعات الموجهه من راديو القاهره بتتذاع بحوالى ثلاثين لغه مختلفه .

\*\*\*

/issinima/

awwil film sinimaa?i  
 itṣarḡad fimaṣr kaan fimabna  
 ṣṣayyaḡ figneenit ilʔazbakiyya  
 sanat alf wtumnumiyya wtisṣiin .  
 wifixlaal ṣiṣriin sana min  
 ittariix da kaan fiih fimaṣr  
 ṣiṣriin sinima btisṣiḡid kullaha  
 aflaam agnabiyya mafihaaṣ film  
 maṣri waahid .

wiṣaṣaan ilkitaaba ṣala  
 lʔaflaam di makanitṣ bilṣarḡabi  
 kaan biyibʔa fiih waahid  
 fissinima ismu "Imifahhimaati"  
 ṣuḡlitu innu yiṣḡaf wiḡalla?  
 ṣala lfilm .

innahḡa ssinama?iyya  
 lmaṣriyya madiina filhaʔiiʔa  
 lbank maṣr illi tʔassis sanat  
 alf wtusṣumiyya wṣiṣriin .  
 bank maṣr huwwa lli anṣaʔ  
 studyu maṣr liʔintag witaṣwiir  
 witaḡmiid wiṡabṣ ilʔaflaam .  
 awwil intaagu kaan film ismu  
 "zeenab" fiʔawaaʔil ittalatinaat .

wizaarṡit issaqaafa dilwaʔt  
 muhtamma bḡafṣ mustawa lfilm  
 ilmaṣri , wṣaṣaan kida anṣaʔit

MOVIES

*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  
 lxaʕṣa .

nuguum issinima lmaʕriyyiin  
 luhum ŕuhṛithum fimaʕr  
 wifidduwal ilʕarabiyya , wifiih  
 minhum illi baʔa nigm ʕaalami  
 wimtaddit ŕuhṛitu liʔamerika  
 wiʔuʕuppa zayy ŕumaṛ iŕŕiriif illi  
 massil film duktoṛ ʒivaago  
 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 اتعرض فى مصر كان فى مبنى صغير فى جنينة الأزبكيه سنة الف وثمان ميه وتسعين . وفى خلال عشرين سنه من التاريخ دا كان فيه فى مصر عشرين سينما بتعرض كلها أفلام أجنبيه ما فيهاش فيلم مصرى واحد .

وعشان الكتابه على الأفلام دى ما كانتش بالحربى كان بيبقى فيه واحد فى السينما اسمه "المفهماتى " شغلته انه يشرح ويعلق على الفيلم . النهضه السينمائية المصريه مدينه فى الحقيقه لبداك مصر ، اللى اتأسس سنة الف وتسع ميه وعشرين . بنك مصر هو اللى انشأ ستوديو مصر لانتاج وتصوير وتحميض وطبع الأفلام . أول انتاجه كان فيلم اسمه " زينب " فى اوائل الثلاثينات .

وزارة الثقافه دلوقت مهمته برفع مستوى الفيلم المصرى ، وعشان كدا انشأت مؤسسة السينما ومعهد السينما وبدى اعانات لشركات الانتاج السينمائي الخاصه .

نجوم السينما المصريين لهم شهرتهم فى مصر وفى الدول العربيه ، وفيه منهم اللى بقى نجم عالمى وامتدت شهرته لأمريكا وأوروبا زى عمر الشريف اللى مثل فيلم دكتور زيفاجو وأفلام تانيه .

\*\*\*

/ilmasraħ/

liyaayit irrubŋ il?axiir  
 min ilqarŋ ittisaŋtaaŋar kaan  
 ittamsiil ilmasraħi lma?luuf  
 fimaŋr huwwa xayaal idqill  
 wida kaan ŋibaara ŋan hikayaat  
 naqd igtimaafi baŋiita wihawadiit  
 ŋan fuŋusiyyit wibtuulit abu zeed  
 ilhilaali .

daar il?opeŋa hiyya  
 awwil masraħ itbana fmaŋr ŋala  
 nnizaam ilyaŋbi lħadiis fisanat  
 alf wtumnu miyya tisŋa wsittiin  
 qimn ihtifalaat ittitaah qanaat  
 issiwees . Ilmusiqaar il?iŋaali  
 lŋaalami verdi katab opeŋa ŋayda  
 maxsuuŋ ŋaŋaan ittitaah daar  
 ilopeŋa filqaahiŋa .

il?iŋgaab bittamsiliyyaat  
 il?uŋuppiyya lli kaanit bituŋrađ  
 fidaar ilopeŋa filqaahiŋa ŋaggaŋ  
 ŋadad min ilkuttab ilmaŋriyyiin  
 ŋala kitaabit tamsiliyyaat  
 bilŋaraħi . wimin irruwwaad  
 filmagaal da ŋabd a!ŋa nnadiim  
 illi katab billuŋa lŋaraħiyya  
 lfuŋħa wŋuŋmaan galaal illi  
 targim masraħiyyaat molyeer  
 wirasiin ŋaŋaan titmassil billuŋa  
 lŋammiyya .

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 anṣa? ṣirkit maṣr littamsiil  
 wissinima , wihuwwa lli bana  
 maṣraḥ ilʔazbakiyya , whuwwa lli  
 ṣaggaṣ ilfira? lmasraḥiyya lli  
 kaanit mawguuda waʔtaha zayy  
 firʔit ṣukaaṣa wkaan biyiddiha  
 iṣanaat , wihuwwa lli ṣaggaṣ  
 ilkuttaab ilmaṣriyyiin ṣala  
 lkitaaba lilmasraḥ wikaan  
 fimuqaddimithum tawfii? ilhakiim  
 wibrahiim raṣmi wṣabbaas ṣallaam .

fittalatinaat badaʔit  
 ilhukuuma tihtamm bilmasraḥ  
 wibʔiṣdaad giil gidiid luh .  
 witamm inṣaaʔ maṣhad littamsiil  
 sanat alf wtusṣu miyya wlatatiin .  
 wilfirʔa lqawmiyya tkawwinit sanat  
 alf wtusṣu miyya xamsa wlatatiin .  
 faflit iftitaah ilfirʔa lqawmiyya  
 kaanit masraḥiyya min taʔliif  
 tawfii? ilhakiim .

dilwaʔt fiih nahḍa masraḥiyya  
 fmaṣr wizdaad ṣadad ilfira?  
 ittamsiliyya filqaahiṣa  
 wilʔaqaliim , wibtilgi maṣr fira?  
 masraḥiyya agnabiyya ktiira zayy  
 ilold viik min ingilteṣa wikomidi  
 fraṇseez min faṣansa wyeṣha .

maṣr dilwaʔt fiiha ṣadad  
 kibiir min kuttaab lilmasraḥ  
 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 en-  
 couraged Egyptian writers, led  
 by Tawfik El-Hakim, Ibrahim  
Ramzy and Abbas Allam.

In the thirties the gov-  
 ernment 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 Tawfik El-Hakim.

Presently there is a theat-  
 rical movement in Egypt and the  
 number of drama companies in  
 Cairo and the provinces has in-  
 creased, and foreign drama com-  
 panies come to Egypt often, such  
 as Old Vic from England, Comédie  
Française from France, and others.

Egypt now has a large num-  
 ber of playwrights, directors,  
 actors and actresses. There is  
 also the Academy of Arts which

akadimiyya ilfunuun Saḥit  
axiiran idduktoraah ilfaxriyya  
liyuusif wahbi Ili huwwa  
byuṣtabaḥ Ṣamiid ilmaṣḥaḥ  
ilmaṣri .

\*  
\*  
\*  
\*  
\*  
\*  
\*  
\*  
\*

*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 التسع عشر كان التمثيل المسرحي المؤلف في مصر هو خيال الظل . ودا كان عباره عن حكايات نقيس اجتماعى بسيطه وحواديت عن فروسيه وبطولة أهو زيد الهلالي . دار الأوبرا هي أول مسرح اتبنى في مصر على النظام الغربى الحديث فى سنة الف وثمان ميه تسعه وستين ضمن احتفالات افتتاح قناة السويس . الموسيقىار الايطالى العالمى فردى كتب أوبرا عايدته مخصوص عشان افتتاح دار الأوبرا فى القاهره .

الأعجاب بالتمثيلات الأوربيه اللى كانت بتتعرض فى دار الأوبرا فى القاهره شجع عدد من الكتاب المصريين على كتابة تمثيلات بالحربى . 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 الأزيكيه ، 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 واهراهم 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 خمسه وتلاتين . حفلة افتتاح الفرقة القوميه

- كانت مسرحيه من تأليف توفيق الحكيم
- دلوقت فيه نهضه مسرحيه فى مصر وازداد عدد الفرق التمثيليه فى القاهره والأقاليم وبتيجى مصر فرق مسرحيه أجنبيه كتيره زي الأولسد فيك من انجلترا والكوميدي فرنسيه من فرنسا وغيرها
- مصر دلوقت فيها عدد كبير من كتاب المسرح والمخرجين والممثلين والممثلات وفيه أكاديميه للفتون عطا اخيرا الدكتوراه الفخريه ليوسف وهبى اللى بيعتبر عميد المسرح المصرى

\*\*\*

/ilmusiiqa wilyinaa?/MUSIC AND SINGING

Sala gudraan il?asaar  
 ilmaşriyya l?adiima fiih rusumaata  
 winu?uuş ilmusiqiyyiin biyişzifu  
 sala ?alaat musiqiyya wfiih  
 maxtu?aat firsoniyya btiwşif  
 ilhafalaat iddiiniyya wbitbayyin  
 ahammiyyit door ilmusiiqa  
 filhafalaat di .

filsaşr ilhadiis salaama  
 hgaazi , wsayyid darwiiş  
 biyuştabaşu ruwwaad innahda  
 ilmaşriyya lli bada?it fi?awaaxir  
 ilqaşn ittisaştaaşar wi?awaa?il  
 ilqaşn ilfişriin . alhaan  
 salaama hgaazi wsayyid darwiiş  
 fiiha aşaa!a maşriyya şamiima  
 w?ayaniihum kaan biyşaddidha  
 lmalayiin lişaşbiyyitha .  
 innihaşda ayaani sayyid darwiiş  
 min ahamm agzaa? birnaamig  
 sahaşaat ilqaahişa .

aşhaş ilmuşribiin  
 wilmuşribaata ilmaşriyyiin humma  
 umm kalsuum , a!jaah yişhamha ,  
 wimhammad şabd ilwahhaab . hafliit  
 umm kalsuum işşahriyya kaan

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



## الموسيقى والغناء

## MUSIC AND SINGING

على جدران الآثار المصرية القديمة فيه رسومات ونقوش لموسيقىيين  
 يعزفوا على آلات موسيقية وفيه مخطوطات فرعونيه بتوصف الحفلات  
 الدينيه وبتبين اهمية دور الموسيقى فى الحفلات دى .  
 فى العصر الحديث سلامه حجازى وسيد درويش بيحتبروا رواد النهضة  
 الموسيقىه اللى بدأت فى أواخر القرن التسعشر وأوائل القرن  
 العشرين . الحان سلامه حجازى وسيد درويش فيها اصاله مصريه صميمه  
 واغانيهم كان بيردها الملايين لشعبيتها . النهارده اغانى سيد درويش  
 من أهم اجزاء برنامج سهرات القاهره .  
 أشهر المطربين والمطربات المصريين هم أم كلثوم ، اللسه  
 يرحمها ، ومحمد عبد الوهاب . حفلة ام كلثوم الشهرية كان بينتظرها  
 ويسمعها فى الراديو الملايين فى كل انحاء العالم العربى .  
 وفاة ام كلثوم فى فبراير سنة خمسة وسبعين كانت صدمه كبيره للعالم  
 العربى كله . الحان عبد الوهاب فيها مزيج من الطابع الشرقى والطابع  
 الغربى بطريقه بيرتاح لها ويردها الملايين فى مصر وفى الدول العربيه .  
 أكاديمية الفنون فى القاهره منحت عبد الوهاب الدكتوراه الفخرية .  
 انشاء معهد الموسيقى الشرقيه سنة الف وتسع ميه اتنين وتلاتين  
 دليل على مدى اهتمام الدوله برعاية الموسيقى والموسقيين .  
 دلوقت فيه معاهد عليا للموسيقى وكونسرفتوار وفرق لغناء الالحان  
 الشعبيه بتساعد على وجود نهضة موسيقية متطوره بتجمع بين القديم والجديد  
 وبين الفن الشرقى والغربى .

/ilʔahaawi/

ilʔahwa hiyya lmakaan illi  
 nnaas bititʔaddid ʔaleeh  
 fiʔawʔaat faʔayhum . wibtitʔaddim  
 fiha muʔatʔibaat wimaʔʔubaat  
 wifiiha baʔd adawaat ittasliya .

mafiiʃ madiina fmaʃr ,  
 kibiiira aw ʃuyayyaʔa , mafihaaʃ  
 ʔahaawi . hatta lquʔa tlaaʔi  
 fkull qaʔya ʔahwa aw itneen .  
 ilqaahiʔa lwaʔdaha fiha alaaf  
 ilʔahaawi baʔdaha ʔahaawi afʔangi  
 wilyaalibiyya ʔahaawi ʃaʔbiyya .  
 wida byatawaqqaf ʔala lhayy illi  
 fiih ilʔahwa iza kaan ʃaʔbi  
 walla laʔ . faxaamit ilʔahwa  
 wʔanwaaʃ ilmaʔʔubaat illi  
 btitʔaddim fiha byibʔa hasab  
 izzabaayin bituʃha . ilʔahaawi  
 lkibiira filʔahyaaʔ iʃʃaʔbiyya  
 bitʔaddim ʃaay wiʔahwa wyansuun  
 wiganzabiil wiʔirfa wkazuza ,  
 wifiiʃʃeef tiʔaddim kamaan  
 ʒilaati . min ɗimn ilhagaat illi  
 btitʔaddim filʔahaawi di iʃʃiiʃa  
 lli liha zabaayin maxʃuʃa .  
 alʔaab ittasliya fiha btibʔa  
 ʔʔawla wiɗɗominu wisaʔaat  
 iʃʃaʔaʔang . ilʔahaawi lʔafʔangi  
 fiha kull ilhagaat 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 vil-  
 lages you find that each has  
 one or two coffee shops.  
 Cairo alone has thousands of  
 coffee shops. Some are west-  
 ern, but most are popular [for  
 common people]. This depends  
 upon whether the neighborhood  
 where the coffee shop is loca-  
 ted is a popular one or not.  
 The luxuriousness of the coffee  
 shop and the kinds of drinks  
 served depend upon its custo-  
 mers. 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 al-  
 so served. Among the things  
 served in these coffee shops  
 is the water pipe, which has*









## القهـاوى

## COFFEE SHOPS

القهوه هى المكان اللى الناس بتتردد عليه فى اوقات فراغهم وبتتقدم فيها مرطبات ومشروبات وفيها بعض ادوات التسليه .

مافيش مدينه فى مصر ، كبيره او صغيره ما فيهاش قهاوى . حتى القرى تلاقى فى كل قريه قهوه او اثنين . القاهره لوحدها فيها آلاف القهاوى بعضها قهاوى افرنجى والغالبية قهاوى شعبيه . ودا بيتوقف على الحى اللى فيه القهوه اذا كان شعبى ولا لا . فخامه القهوه وانواع المشروبات اللى بتتقدم فيها بيبقى حسب الزباين بتوعها . القهاوى الكبيره فى الأحياء الشعبيه بتتقدم شاي وقهوه وينسون وجنزيل وقرنه وكازوزه ونسى الصيف تقدم كمان جيلاتى . من ضمن الحاجات اللى بتتقدم فى القهاوى دى الشيشه اللى لها زباين مخصوصه . العاب التسليه فيها بتبقى الطاوله والدومينو وساعات الشطرنج . القهاوى الأفرنجى فيها كل الحاجات اللى قلناها دى ، وفيه فى بعضها طرايزات بلياردو .

كثرة القهاوى فى مصر له عدة اسباب . من أهم الأسباب دى ان القهاوى كانت لغاية 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 اللى بيتقابل فيه اولاد المهنة الواحده أو الناس اللى بينهم حاجه مشتركه . وعشان كدا تلاقى فيه لغاية دولوقت تخصصات فى القهاوى . دى مثلا قهوة المنجدين ودى قهوة الحلاقين ودى قهوة الكمساريه ودى قهوة أرباب المعاشات ودى قهوه الزمالكاويه ودى قهوة الاهليه . القهاوى دى كانت بتلعب دور النوادى فى

الوقت اللى كان المصريين محرومين فيه من عضويتها أو ما يقدروش يندفعوا  
اشتراكاتها .

دلوقت الصورة اتغيرت الى حد كبير بعدما كترت الساحات الشعبيه  
فى المدن والأقاليم وبقى فيها العاب رياضيه ونشاط اجتماعى ووسايل  
تسلية وكترت النوادى الرياضيه والاجتماعيه اللى اجتذبت عدد كبير من  
العائلات والشبان والشابات .

وانت قاعد على قهوة يمر عليك البياعين اشكال وألوان : بياعين  
اليانصيب والشماغ والشرايات وامواس الحلاقه والفاكهه وحاجات زى كدا .  
لو اشتريت حاجه منهم لازم تفاضل والاحد دفع تمن اكثر من اللازم .  
المشروبات فى القهاوى أسعارها رخيصه وما تنساش تدفع بقشيش  
للجرسون . البقشيش بيبقى حوالى عشره فى الميه من تمن المشروبات .  
ادوات التسليه : الطاولة وغيرها بتبقى مجاناً فى معظم القهاوى .  
معظم القهاوى دى لغاية دلوقت أمكنه رجالى بس، لسه ما اعترفتش  
باختلاط الجنسين .

\*\*\*

/irṛiyaada/

"tamasiif inniil" hiyya  
 Iṣibaara Ili Igaṛaayid  
 ilṣaalamiyya btiwṣif biha  
 sabbahiin wisabbahaat maṣr Iamma  
 byiṣtariku wiyfuuzu filmusabʔaat  
 ilṣaalamiyya btaaṣit sibaahit  
 ilmasafaat iṭṭawiila fnapuli  
 wifkanada wyerha wIamma  
 byuṣbuṛu Imanṣ .

ihtimaam maṣr birṛiyaada  
 ʔadiim . maṣr xadit ilmidalyaat  
 iddahabiyya fṛafṛ ilʔasqaal  
 fiʔolimpiyaad sanat alf  
 wtusṣu miyya tamanya wṣiṣriin  
 wifʔolimpiyaad sanat alf  
 wtusṣu miyya sitta wtalatiin .

irṛiyaada ṣṣaṣbiyya Iʔuula  
 fmaṣr hiyya Ikoora Ili btitliṣib  
 biṭṭaṛiiʔa Iʔingiliziyya .  
 muṣṣam ilmaṣriyyiin yawyiin  
 ilkoora . wimatṣaat ilkoora  
 bititzaaṣ firradyu wittilivizyoon  
 wibyitfaṛṛag ṣaleeha Ikubaar  
 wiṣṣuyayyaṛiin riggaala wsittaat  
 wixṣuuṣan matṣaat iddawri  
 wilkaas been innawaadi Ili  
 filqaahiṛa willi filʔaqaliim .

ittaṣaṣṣub Iilʔandiya  
 irṛiyadiyya qawi gidan fimaṣr .

SPORTS

"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 ʔaleeh ʔabl  
 ma yifḡal biʔasabiiʔ wilkalaam  
 ʔala natigtu biyastamirr asabiiʔ  
 baʔdaha .

ilmaḡriyyiin biyistaxdimu  
 nafs ilkalimaat ilʔingiliiziyya  
 lamma yitkallimu ʔan "ilfut bool"  
 "wilbasket bool" "wittinis"  
 "wilvoli bool" "wilhoki" "wilping  
 pong ."

liʔbit ilbasket min  
 ilʔalʔaab illi liha musabʔaat  
 fiddawri wilkaas , wifariiʔ maḡr  
 iddawli filbasket biyḡaʔʔaʔ  
 nataayig muḡarrifa maʔa lfiraʔ  
 ilʔagnabiyya .

ilmadaaris wilgamiʔaat  
 fimaḡr fiiha firaʔ liʔalʔaab  
 iḡḡiyadiyya lli zakaḡnaaha  
 wyerha kamaan . winta filqaahiḡa  
 hatlaaʔi nnawaadi iḡḡiyadiyya  
 kullaha bitšaggaʔ ilʔalʔaab di ,  
 wiza kunt yaawi liʔba bizzaat  
 tiʔdaḡ tištirik finaadi min  
 innawaadi wtilʔabha .

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.

\*\*\*

## الرياضه

## SPORTS

" تماشح النيل " هى العبارة اللى الجرائد العالميه بتوصف بيها سباحين وسباحات مصر لما بيشتركوا ويفوزوا فى المسابقات العالميه بتاعت سباحة المسافات الطويله فى ناهولى وفى كندا وغيرها ولما بيعبروا المانش .

اهتمام مصر بالرياضه قديم . مصر خدت الميداليات الدهبيه فى رفع الأثقال فى اولمبياد سنة الف وتسع ميه تمنيه وعشرين وفى اولمبياد سنة الف وتسع ميه سته وتلاتين .

الرياضه الشعبيه الأولى فى مصر هى الكوره اللى بتتلعب بالطريقه الأنجليزيه . معظم المصريين غاويين الكوره . وماتشات الكوره بتتذاع فى الراديو والتلفزيون وبيتفرج عليها الكبار والصغيرين رجاله وستات وخصوصا ماتشات الدورى والكاس بين النوادى اللى فى القاهره واللى فى الاقاليم .

التعصب للأنديه الرياضيه قوى جدا فى مصر . ماتش الأهلى والزمالك بيبتدى الكلام عليه قبل ما يحصل بأسابيع والكلام على نتيجته بيستمر اسابيع بعدها .

المصريين بيستخدموا نفس الكلمات الأنجليزيه لما يتكلموا عن " الفوت بول " " والباسكت بول " " والتنس " " والفولى بول " " والهوكى " " والهنج بنج " .

لعبة الباسكت من الالعاب اللى لها مسابقات فى الدورى والكاس ،



وفريق مصر الدولى فى الباسكت بهحقق نتائج مشرفه مع الفرق الاجنبيه .  
المدارس والجامعات فى مصر فيها فرق للالعاب الرياضيه اللى ذكرناها  
وغيرها كمان . وانت فى القاهره حتلاقى النوادى الرياضيه كلها بتشجع  
الالعاب دى ، واذا كنت غاوى لعبه بالذات تقدر تشترك فى نادى من  
النوادى وتلعبها .

\*\*\*

/lamahaat min ittariix/

"maşr umm iddunya ." di  
 ʕbaaʕa tişmaʕha ktiir min innaas  
 fimaşr lamma ykuun ilħadiis  
 biyduur ʕan ilħaḍaʕa  
 lʔinsaniyya , wbitbayyin inn  
 ilmaşriyyiin faxuriin bibaladhun  
 wişarfiin inn ħaḍaʕarit ilʕaalam  
 badaʔit fimaşr .

ilwaaħid lamma byltkallim  
 ʕan maşr , biyitkallim ʕan dawla  
 liha tariix mitsaggil min xamas  
 talaaf sana - yaʕni dawla  
 badaʔit fiiha ħaḍaʕa wmadaniyya  
 fi faġr ittariix .

ħaḍaʕarit maşr aşıila  
 wimustamirra wimuħtafiḍa  
 biḍabiḥha , wi ʕumḗaha ma  
 tʔassaʕit tamaaman biyūzaah  
 illi ħakamuuha : ilyunaniyyiin ,  
 wiḗḗumaan , wilʔatḗaak ,  
 wilfaḗansawiiyyiin , wilingiliiz .  
 taʔaliid ilmaşriyyiin wiʕadathum  
 ħiyya ħiyya , biyirgaʕ ʕumḗaha  
 liʔalaaf issiniin . ilʔiħtifaal  
 bizikra lʔarbiḥiin liwafaat  
 ilmayyit masaʕan , illi ma zaal  
 maʕmuul biih liyaayit inniħaḗda

GLIMPSES OF HISTORY

*"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 تسمعها كثير من الناس فى مصر  
لما يكون الحديث بيدور عن الحضاره الانسانيه ، وبتبين ان المصريين فخورين  
ببلادهم 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 حضاره ومدنيه فى فجر التاريخ .  
حضارة مصر أصيله ومستمره ومحتفظه بطابعها . وعمرها ما تأشرت تماما  
بالغزاه اللى حكموها : اليونانيين ، والرومان ، والأتراك ، والفرنساويين،  
والانجليز . تقاليد المصريين وعاداتهم هيا هيا ، بيرجع عمرها لآلاف  
السنين . الاحتفال بذكرى الاربعين لوفاته الميت مثلا ، اللى مازال معمول  
به لغاية النهارده فى مصر عند المسلمين والأقباط ، دا تقليد يرجع لأيام  
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/

ziyaarit ilmathaf ilmaşri  
 btib?a fliyaalib awwil haaga  
 fbirnaamig issaayih fimaşr .  
 ilmathaf luh hikaaya bitwađđah  
 izzaay maşr bada?it tihtamm  
 bihmaayit il?asaar il?adiima  
 wizzaay asaar kitiira thağğabit  
 min maşr .

mihammad šali Ili hakam maşr  
 min sanat alf wtumnu miyya wxamsa  
 liyaayit sanat alf wtumnu miyya  
 tamanya warbišiin kaan awwil  
 waaħid šamal mathaf wi?anša?  
 idaağa lil?asaar ilmaşriyya sanat  
 alf wtumnu miyya xamsa wtalatlin .  
 ilmathaf wa?taha kaan fimabna  
 mulha? bimadrassa gamb gneenit  
 il?azbakiyya laakin tuħaf  
 kitiira kaanit bitixtifi ya imma  
 whiyya f?ari?ha lilmathaf ya imma  
 bašd ma tiwşal . bašd kida  
 lmathaf itna?al lil?alša . laakin  
 bağđu makanš fiih fiğaasa kafya  
 šala l?asaar illi fiih .

ilfikra min šamal ilmathaf  
 kaanit innu yib?a maxzan  
 lilhadaaya Ili kaan biy?addimha  
 lhaakim lizzuwwaar ilkubaar .  
 sašiid baaša Ili kaan biyuhkum  
 maşr sanat alf wtumnu miyya xamsa

THE EGYPTIAN MUSEUM

*Visiting the Egyptian Museum 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 antiquities 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*



## 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 وخمسه لغاية سنة الف وثمان ميه تمنيه واربعين كان اول واحد عمل متحف وانشأ اداره للاسوار المصريه سنة الف وثمان ميه وخمسه وتلاتين . المتحف وقتها كان في مبنى ملحق بمدرسه جنب جنينة الأزبكيه ، لكن تحف كتيره كانت بتختفى يا اما وهى فى 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 كسان بيقدمها الحاكم للزوار الكبار . سعيد باشا اللي كان بيحكم مصر سنة الف وثمان ميه وخمسه وخمسين عرض على ماكسميليان ، حاكم النمسا لما زار مصر انه ياخذ كل اللي يعجبه من المتحف اللي الموجوده فى المتحف .

الفضل فى حفظ الآثار وحمايتها من السرقة والتهریب يرجع للعالم الفرنساوى اوجست ماريوت اللي اتعين مدير لآثار سنة الف وثمان ميه تمنيه وخمسين . ماريوت كان قبل كدا بيشتغل فى القسم المصرى فى متحف اللوفر .

وجه مصر وعمل فيها اكتشافات كتيره للآثار .

ماريوت حفظ الآثار اللي لقيها فى مخزن بولات تحت حراسه قويه .

المتحف اتنقل للمبنى الحالى اللي فى ميدان التحرير سنة الف وتسع ميه واتنين .

البحث عن الآثار في مصر مستمر • وكل سنة يُكتشف حاجات جديدة •  
والكنوز الموجودة في المتحف المصري مالهش نظير في العالم كله وعشان  
كترتها فيه تفكير حاليا في انشاء مبنى جديد للمتحف •

\*\*\*



/hagar rašiid/

rašiid balad şayyara sand  
maşabb inniil filbaħr ilʔabyađ  
ilmutawaşşıť liha ahammiyya  
taarixiyya liʔannaha kaanit  
maşraħ lişamaliyyaat harbiyya  
ayyaam ilħamla lfařansiyya lli  
şamalha napolyoon bonapart şala  
maşr fiʔaaxir ilqarın  
ittamanʔaaşar .

lamma kaanu lşasaakir  
ilfařansawiyyiin fiřašiid sanat  
alf wişubşu miyya tisfa  
wtisfiin , şaskari minhum liʔi  
hagař min ilbaazalt manʔuuş  
şaleeh kitabaat ittađaħ innaha  
bitalat luyaat : ilhiroylifiyya  
widdimoťiqiyya wilyunaniyya  
wʔinnaha manʔuuşa sanat miyya  
sitta wtisfiin ʔabl ilmilaad .  
ilħagař da itbařat linapolyoon  
filqaahiřa , wnapolyoon amař  
biʔinn innuʔuuş illi şala  
lħagař yiťşimil minha şuwař řaşaan  
ilşulamaa? illi kaan gayibhum  
maşaaħ filħamla yidrişuuha .

innuʔuuş illi şala hagař  
řašiid bada?it tigzib ihtimaam  
şulamaa? kitiir liʔannaha zayy ma  
ʔulna maktuuba btalat luyaat :

THE ROSETTA STONE

*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 qawaŝidha maŝruufa ,  
whiyya lluya lyunaniyya ,  
wittanya : hiyya lluya  
iddimoŝiqiyya lli maŝruuf  
innaha maŝdar illuya l?ibŝiyya .  
wittalta : ilhiroylifiiyya , widi  
qawaŝidha kaanit yeer maŝruufa  
bilmaŝra raŝm ilmuhawalaat  
ilkitiira lli ŝamalha lŝulamaa?  
iluŝoppiyyiin filwaŝt da .

wi?ahammiyyit hagar raŝiid  
inn ittalat luyaat illi man?uuŝa  
ŝaleeh bitŝabbar ŝan haaga wahda  
lli hiyya taŝiyya min ilkahana  
bituuŝ manf lilmalik bimunasbit  
ŝiid tatwiigu wbiyŝaddidu  
afdaalu .

ahamm ilŝulamaa? illi darasu  
hagar raŝiid ŝaŝaan yihilu  
rumuuzu huwwa lŝaalim ilfaŝansaawi  
ŝan fransa ŝampolyoon [ilmawluud  
sanat alf wsubŝu miyya wtisŝiin ,  
wimaat sanat alf wtumnu miyya  
waahid witalatiin] . willi saŝdu  
fidraŝtu linni?uuŝ itqaanu  
ilkaamil lilluya l?ibŝiyya  
wiqtinaaŝu bi?innaha mutaŝawwiŝa  
min illuya lhiroyliifiyya .

ŝampolyoon ŝamal diŝaasa  
muqarŝna lilkalimaat ilman?uuŝa

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 Franŝois 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-

Ƨala haƧar Ƨašiid billuyateen  
 ilyunaniyya widdimoṭiqiyya ,  
 wibeen innuʔuuš ilhiroylifiiyya ,  
 wiʔidir yihiill illuyz wiyiṣraf  
 asraar qawaaṣid illuya  
 ilhiroylifiiyya .

haƧar Ƨašiid ilʔašli istawla  
 Ƨaleeh ilʔingiliiz sanat alf  
 wtumnu miyya wwaahid , wifidil  
 min waʔtaha mawguud filmathaf  
 ilbriṭaani , wikuill iddirasaat illi  
 Ƨamalha šampolyoon wiyeeru kaanit  
 Ƨala šuwar innuʔuuš illi Ƨala  
 lhaƧar .

iktišaaf šampolyoon kaan  
 iktišaaf tariixi liʔannu miš  
 bass iktašaf qawaaṣid luya  
 ʔadiima , da kašaf Ƨan asraar  
 talat talaaf sana min ilhaḡaara  
 lʔinsaniyya mitsaggila Ƨala  
 lʔasaar , wifidlit maghuula  
 liyaayit šampolyoon ma hall  
 Ƨmuzha . Ƨašaan kida šampolyoon  
 biyuṣtabar abu Ƨilm ilmaṣriyyaat  
 illi huwwa Ƨilm diraaṣit ilʔasaar  
 wilhaḡaara ilmaṣriyya lʔadiima .

*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 حربيه أيام الحمله الفرنسيه اللى عملها نابليون بوناپرت على مصر فى آخر القرن التمنتاشر .

لما كانوا الحساكر الفرنسيين فى رشيد سنة الف وسبع ميه تسعه وتسعين ، عسكزي منهم لقي حجر من البازلت منقوش عليه كتابات اتضح انها بتلات لغات : الهيروغليفيّه ، والديموطيقيه واليونانيه وانها منقوشه سنة ميه سته وتسعين قبل الميلاد . الحجر دا اتبعث 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 معروفة وهى اللغه اليونانيه والتانيه : هى اللغه الديموطيقيه اللى معروف انها مصدر اللغه القبطيه والتالتة : الهيروغليفيّه ودى قواعدا كانت غير معروفة 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 بتوع منف للملك بمناسبة عيد تتويجه ويحددوا أفضله .

أهم العلماء اللى درسوا حجر رشيد عشان يحلوا رموزه هو العالم الفرنسي جان فرانسوا شامليون ( ١٧٩٠ - ١٨٢١ ) . واللى ساعده فى دراسته

للتقوش اتقانه الكامل للغه القبطيه واقتناعه بانها متطوره من اللغه

الهيروغليفيه .

شامليون عمل دراسه مقارنه للكلمات المنقوشه على حجر رشيد باللغتين

اليونانيه والديموطيقيه ، وبين التقوش الهيروغليفيه ، وقدر يحل اللغز

ويحرف اسرار قواعد اللغه الهيروغليفيه .

حجر رشيد الأصلى استولى عليه الأنجليز سنة ١٨٠١ ، وفضل من وقتها

موجود فى المتحف البريطانى وكل الدراسات اللى عملها شامليون وغيره كانت

على صور التقوش اللى على الحجر .

اكتشاف شامليون كان اكتشاف تاريخى لانه مش بس اكتشف قواعد لغه

قديمه ، دا كشف عن اسرار ثلاث آلاف سنه من الحضاره الأنسانيه متسجله على

الآثار وفضلت مجهوله لغاية شامليون ما حل رموزها . عشان كدا شامليون

بيعتبر أبو علم المصريات اللى هو علم درامة الآثار والحضاره المصريه

القديمه .

\*\*\*

/naħr inniil/

maṣr zayy ma ʔaal hirodoot  
 "hibat inniil ." lawla nniil  
 makanš yibʔa fmaṣr zraaša  
 wħaḍaara . wišašaan kida  
 fanitkallim ʔannu bšeeʔ min  
 ittafšiil ilbasiiṭ .

maṣdar mayyit naħr inniil  
 biyiigi min manṭiʔit ilbuħayraat  
 ilʔistiwaʔiyya lli btiṣʔaṭ ʔaleeha  
 lʔamṭaar ʔuul issana, wħamaan min  
 manṭiʔit haḍabit ilħabaša lli  
 btiṣʔaṭ ʔaleeha lʔamṭaar limuddit  
 talat ʔuhuur .

ʔuul naħr inniil sitt alaaf  
 wixumsu miit kiilu mitr  
 wibyustabaṣ taani anħaar ilʔaalam  
 fiṭṭuul , wibiymuṣṣ ʔsitt duwal  
 ifriqiyya ʔabl ma yiwṣal maṣr  
 wiṣṣubb filbaħr ilʔabyaḍ  
 ilmutawaṣṣiṭ .

naħr inniil biyitfaṣraṣ  
 šamaal ilqaahira lifaṣreen : faṣr  
 rašiid wifaṣr dimyaat wibenhum  
 musallas min axṣab ilʔaṣaadi  
 zziṣaṣiyya filʔaalam wilmantiʔa  
 di gawwaha haṣr wgaaf fiṣṣeef  
 wimuṣṣadil wimumṭir fiṣṣita  
 wʔismaha ddilta aw wagh baħri .  
 wagh ʔibli aw iṣṣiṣiid 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*

Imaṇṭiʔa lli been iṣṣallaal  
wilqaahiṛa .

nahṛ inniil biyigri min  
ṣīmaal 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  
lgaṇbeen 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.  
\*

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## نهر النيل

### THE RIVER NILE

مصر زي ما قال هيرودت " هبة النيل " . لولا النيل ماكانش يهقى  
 فى مصر زراعه وحضاره . وعشان كذا حنتكلم عنه بشئ 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 وبيعتبر تانى انهيار  
 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 مثلت من أخصب الاراضى الزراعيه فى العالم والمنطقه دى جوها حر  
 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 لعشره 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 ōala  
 lmiſaaſa lli 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  
 biysaggiuluha filʔasaar .

fayaḡaan inniil kaan mašdar  
 lilxeer liʔannu biyzawwid  
 miſaaſit ilʔaḡaḡi lmazruuſa  
 wbiyxalli tturba xliſba ,  
 wkaan ilʔiftifaal bilfayaḡaan  
 min ahamm ilʔiftifalaat  
 ilqawmiyya .

mayyit ilfayaḡaan kaan  
 biyruuſ muſzamha filbaḡ ilʔabyaḡ  
 ilmutawaſſiḡ . 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 wifruuṣu . maṣr banit  
xazzaan aṣwaan ṣand iṣṣallaal  
illi byiṣṭiṣiḍ inniil ganuub  
aṣwaan wiṣallitu maṣṣiteen .

ilxazzanaat ilʔadiima kaan  
ilʔaṣṣaḍ minha taxziin guzʔ min  
ilmayya zzayda finhaayit  
ilʔayaḍaan ṣaṣaan tustaxdam  
filʔawʔaat illi bitʔill fiiha  
mayyit inniil .

ilxazzanaat ilhadiisa dilwaʔt  
btlxzin ilmayya bṣifa dayma  
wṣaṣaan kida lamma zahaṣit ilhaaga  
ltaṣliiyit xazzaan aṣwaan ilmaṣṣa  
ttalta , naṣaʔit fikrit binnaʔ  
issadd ilṣaali littaḥakkum  
fimayyit inniil witaxzinha bṣifa  
mustamirra wistixdamha liziyaadit  
misaaḥit ilʔaṣṣaḍi ilmazruuṣa  
wṣaṣaan maṣr maṭifḍalṣ ṣayṣa taḥt  
ṣaḥmit ilʔayaḍanaat illi sniin  
tibʔa waṣya aktaṣ min illaazim  
yiʔuum yiʔill ilmaḥṣuul ,  
wisniin tibʔa ṣalya aktaṣ min  
illaazim fatyarraʔ ilʔaṣḍ .

*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.*

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## مِية النِيل

### THE WATERS OF THE NILE

الاستفاده من مية النيل كانت من أهم الحاجات اللى بتشغل حكام مصر فى تاريخها القديم والحديث ، لأن مية النيل هى عماد الزراعة والحياه . كمية مية النيل مثل ثابته ، ودا كان بيأثر على المساحة اللى بتنزرع كل سنه يا اما بالزيادة يا اما بالنقص . وعشان كدا كان شق قناه لمية النيل بيعتبر من أهم الأعمال اللى كان ملوك مصر فى العصر القديم يسجلوها فى الآثار .

فيضان النيل كان مصدر للخير لانه بيزود مساحة الاراضى المزروعه وبيخلى التربه خصه ، وكان الاحتفال بالفيضان من أهم الاحتفالات القوميه . مية 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 مية النيل . الخزانات الحديثه دلوقت بتخزن الميه بصفه دايمه وعشان كدا لما ظهرت الحاجه لتعليه خزان اسوان للمره الثالثه ، نشأت فكرة بناء السد العالى للتحكم فى مية النيل وتخزينها بصفه مستمره واستخدامها لزيادة مساحة الاراضى المزروعه وعشان مصر ما تفضلش عايشه تحت رحمة الفيضانات اللى سنين تبقى واطيه اكثر من اللازم يقوم يقلل المحصول ، وسنين تبقى عليه اكثر من اللازم فتعرق الارض .



wsabŕiin milyaar mitr mukaŕŕab  
wimuntadda daaxil ilŕaŕaaŕi  
ssudaniyya .

wiŕaŕaan iŕŕadd mafihuuŕ  
ahwiŕa lilmilaaha tŕŕamal minaaŕ  
nahri ŕuddaam ilginaah iŕŕarŕi  
ŕaŕaan yurbuŕ iŕŕudaan wilbuhaŕŕa  
maŕa baaŕi manaarŕi? maŕr .

binaaŕ iŕŕadd wilqanateen  
wimahaŕŕit ilkaŕŕaba tkallif  
miteen warbiŕiin milyoon gineeh .  
ilŕaŕmaal ilmutarattiba ŕaleeh  
zayy ittawassuŕ iŕŕiŕaaŕi  
wiŕaŕmaal iŕŕuruŕ? wiŕikka  
lhaŕiid wilŕiskaan itkallifit  
xumsu miit milyoon gineeh .

iŕŕadd ilŕaali luh mizaat  
mutawaqqaŕa ktiira , min  
ahammaha ziyaadit miŕaŕit  
ilŕaŕaadi lmaŕruuŕa wimuŕaŕfit  
intaag ilŕaŕŕi bŕabab taŕwilha  
min ŕayy haŕaŕ liŕayy daaŕim .  
wilbuheera ŕŕinaŕiyya zawwidit  
iŕŕaŕwa ŕŕamaŕiyya . wimahaŕŕit  
ilkaŕŕaba btaŕt iŕŕadd ilŕaali  
wallidit ŕaaŕa kaŕŕabaŕiyya  
kbiira biŕuŕtaŕdam fiŕtaŕassuŕ  
iŕŕinaaŕi . wiŕŕadd ilŕaali  
haŕwaffaŕ lmaŕr lmayya llaŕma  
liziŕaaŕit milyoon faddaan ŕuŕŕ  
littaŕŕiir bilŕiŕaŕa ila innu  
hama maŕr min aŕŕaŕ ilfaŕaŕanaat

*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 [Egyp-  
tian] 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-*

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ilwaṭya wilfayadanaat ilṣalya . \* lion feddans of rice for expor-  
dilwaʔt 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 والطيني يعترض مجرى النيل على بعد سبعة 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 الطبيعي لتكوين خزان ميه كبير أو بحيره صناعيه . تحويل الميه يتم بواسطة قناتين واحده أماميه والثانيه خلفيه متصلين بست أنفاق . مداخل الانفاق فيها بوابات للتحكم فى الميه . وعند نهاية الأنفاق فيه محطه لتوليد الكهرباء .

خزان الميه اللى اتكون 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 المترتبه عليه زى التوسع الزراعى وأعمال الطرق والسكه الحديد والاسكان اتكلفتم 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 داسم • والبهيره الصناعيه زودت الشروه السمكيه • ومحطة الكهرياء  
بتاعت السد العالى ولدت طاقه كهرياشيه كبيره بتستخدم فى التوسيع  
الصناعي • والسد العالى ديوفر لمصر الميه اللازمه لزراعه مليون فدان  
رز للتصدير بالاضافه الى انه حمى مصر من أضرار الفيضانات الواطيئه  
والفيضانات العاليه • دلوقت مصر بتتحكم فى مية النيل زى ماهى عايزه •



/inqaaz abu simbil/

maṣaabid abu simbil ṣibaarā  
 ṣan maṣbadeen , waafid kibilr  
 wiwaafid aṣyaṛ mawguuda ṣala  
 buṣd miteen witamaniin kiilu  
 mitr ganuub aṣwaan . wilmaṣbadeen  
 banaahum ṛamsiis ittaani Ili kaan  
 min aṣzam hukkaam maṣr ilʔadiima .  
 ṛamsiis Ittaani ḅana lmaṣbad  
 ilkibilir Iinafsu wilmaṣbad  
 Iṣṣuyayyar Iimṛaatu nifirtaari  
 wilmaṣbadeen yibṣidu ṣan baṣḍ  
 tisṣiin mitr .

sanat alf wtusṣu miyya tṣṣa  
 wxamsiin maṣr waggihit nidaa?  
 Iilṣaalam liʔinqaaz maṣaabid abu  
 simbil liʔannahā kaanit  
 ḅatitṣarṛaḍ Iilyara? natiigit  
 ilfayaḍaan wirtifaaṣ ilmayya Ili  
 ḅatitkawwin waṛa ṣsadd ilṣaali .  
 inqaaz abu simbil aṣḅaḅ waʔtaha  
 ḅadiis ilṣaalam wihtimaamu .  
 idduwal mawiʔfitṣ sakta wʔaṣlanit  
 istiṣdadha Iilmuṣawna Ifanniyya  
 wilmaliyya Iitanfiiz maṣṛuuṣ  
 inqaaz ilmaṣaabid min ilṣara? .  
 ilmaṣṛuuṣ itṣamal taḅt riṣaayit  
 Ilyunesku , wtamanya warbiṣiin  
 dawla saḅmit fiih , wibada?  
 ittanfiiz .

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 Ramses II who was one of the greatest 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 financially to carry out the project of rescuing the temples from flooding. The project was carried out under the sponsorship of UNESCO, and forty-eight na-*

fikrit il?inqaaz illi tammit  
ilmuwaf?a saleeha kaanit ?ibaara  
?an na?l ilma?badeen hagara hagara  
wi?isaadit tarkibha zayy ma kaanit  
?aleeh fnafs ilmakaan , bass ?ala  
haqaba a?la sittiin mitr min  
ilmakaan il?a?li . ?amaliyyit  
il?inqaaz di tammit , wi?amalit  
hafla yoom itneen wi?i?riin  
sibtambir sanat alf wtusu:miyya  
tamanya wsittiin , wihaqa? ilhafla  
mandubiin min ilyunesku wimin  
ittamanya warbi?iin dawla lli  
sahmit filma?ruus .

?a?aan tit?awwar qaxaamit  
ilma?ruus , ilwagha bta?t ilma?bad  
ilkibiir liwahdaha irtifa?ha  
talaata wataliin mitr w?arqaha  
tamanya wataliin mitr  
wimuta?ammaqa fi?saax? limasaafit  
sittiin mitr wibiyhiit bilwagha  
arba? tamasiil li?amsiis ittaani ,  
irtifaa? kull waahid minha ?i?riin  
mitr . ilhaga? bitaa? ilma?bad  
ilkibiir waznu tultu miit alf  
?inn . ?amaliyyit il?inqaaz  
itkallifit sitta wataliin  
milyoon dulaar .

abu simbil dilwa?t min  
ilma?aalim ilma?riyya ttaarixiyya  
lli kisbit ?uhra ?aalamiyya qaxma  
wibtigzib ?adad kibiir giddan min  
issuyyaa? . wi?a?aan 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 facade 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 facade 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.



## 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 . والمعبدان بناهم رمسيس الثانى اللى كان من أعظم حكام مصر القديمه . رمسيس الثانى بنى المعبد الكبير لنفسه والمعبد الصغير لمراته نفرتارى والمعبدان يبعدوا عن بعض تسعين متر .

سنة الف وتسع ميه تسعه وخمسين مصر وجهت نداء للعالم لانقاذ معابد أبو سمبل لانها كانت تتعرض للغرق نتيجة الفيضانات وارتفاع الميه اللى ستتكون وراء السد العالى . انقاذ أبو سمبل أصبح وقتها حديث العالم واهتمامه . الدول ما وفتتساكته واعلنت استعدادها للمعاونه الفنيه والماليه لتنفيذ مشروع انقاذ المعابد من الغرق . المشروع اتعمل تحت رعاية اليونسكو ، وتمنيه وأربعين دوله ساهمت فنيه ، وبدأ التنفيذ .

فكرة الانقاذ اللى تمت الموافقه عليها كانت عباره عن نقل المعبدان 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 وتمنيه وستين ، وحضر الحفله مندوبين من اليونسكو ومن التمانيه واربعين دوله اللى ساهمت فى المشروع .

عشان تتصور ضخامة المشروع ، الواجه 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 بتاع المعبد الكبير وزنه تلت مية الف طن . عملية الأنقاذ اتكلفت ستة وثلاثين مليون دولار .

أبو سمبل دلوقت من المعالم المصرية التاريخية اللى كسبت شهره عالميه ضخمة وبتجذب عدد كبير جدا من السياح . وعشان كدا فيه رحلات يومية لُبو سمبل بالطيارة من أسوان . ودا غير الرحلة النيليه اللى بتتم بالهيدروفيل وبتقطع المسافه من أسوان لُبو سمبل فى حوالى أربع ساعات ونص .

انقاذ أبو سمبل أكبر دليل على الميزات اللى بتتحقق من تعاون دول العالم فى مشروعات ثقافيه ، ودليل كمان على أن الآثار المصريه القديمه جزء من التراث الحضارى الأنسانى كله زى ماهى جزء من تاريخ مصر .

\*\*\*

/iskindiriyya/

ilmaşriyyiin biysammu  
skindiriyya řařuus ilbařır  
Iřabyađ ilmutawaşşıř liřannaha  
min agmal mawaani lbařır ilřabyađ  
ilřiskandař ilřakbař ilmaqduuni  
huwwa lli bana skindiriyya řabl  
milaad ilmaşiiř biřawaali talat  
quřuun . banaaha kamarkaz  
lissaqaafa lyunaniyya , wikaqařda  
řaskariyya yisayřař minha řala  
řarř ilbařır ilřabyađ , wikamaan  
kamarkaz tugaari .

iskindiriyya fiđlit řaaşimit  
maşır řiddit quřuun wiřtahařit  
biřařdasha ttarixiyya ,  
wibgamřitha lřadiima ,  
wimaktabitha , wilfanaar illi  
byuřtabař min řagaayib iddunya  
ssabřa , wibqişşit yařaam anřonyu  
wkilyopařra .

iskindiriyya dilwařt  
madiina řadiisa , liha řaabiř  
yařbi řadiis fiima řada řařyařha  
lřadiima zayy karmuuz wilřabbaari  
wkoom lřşuřaafa . wiskindiriyya  
btuřtabař taani madiina fmaşır  
binnisba lřadad issukkaan .

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-*

wilpilaaz̄ bitaṣha min agmal  
 wiʔaṭwal pilažaāt ilṣaalam .  
 wifiiha mathaf lilʔasaar  
 ilyunaniyya rṣumaniyya biyigtizib  
 ṣadad kibīir min issuyyaah  
 ilʔagaanib wilṣarab illi biyhibbu  
 yzuuṣu skindiriyya wiyitmattaṣu  
 bgamalha wgawwaha rṣaaʔiṣ  
 fiṣṣeef wifiiṣṣita . wifmuusim  
 iṣṣeef fiskindiriyya btibʔa  
 lmadiina zaḥma giddan bisabab  
 ilʔaṣdaad idḡaxma min  
 ilmuṣayyifiin illi biyḡulha min  
 kull makaan .

iskindiriyya liha ṭaabiṣ  
 muxtalif ṣan baaʔi lmawaani  
 wilmudun ilmaṣriyya illi ṣala  
 lbaḥr ilʔabyaḡ willi ṣala lbaḥr  
 ilʔaḥmaṣ miṣ liʔannaha akbaṣ  
 ilmawaani gamiisan , innama  
 liʔannaha kamadiina bitigmaṣ ma  
 been ilḡaḡaṣa ilmaṣriyya lʔadiima  
 wilmadaniyya lyaṣbiyya lḡadiisa .

*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 بيسموا اسكندريه عروس البحر الأبيض المتوسط لانها من اجمل 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 بيعتبر 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 . والهلاج بتاعها من أجمل وأطول بلاجات العالم . وفيها متحف للآثار اليونانيه الرومانيه بهجتذب عدد كبير من السياح الاجانب والعرب الذى بيجوا يزوروا اسكندريه ويتمتعوا بجمالها وجوها الرايح فى الصيف وفى الشتاء . وفى موسم الصيف فى اسكندريه بتبقى المدينه زحمه جدا بسبب الاعداد الضخمه من المصيفين الذى بيجوالها مسن 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 الغرييه الحديثه .



/izziraaʕa/

maʕr muhtamma bʔinnaha  
 tzawwid ʕadiṛatha min ilʔintaag  
 izziraaʕi . wiʕaʕaan kida  
 bitiʕmil haḡteen : awwil haaga  
 inn yibʔa fiih tawassuʕ  
 filmisaaha Imazruuʕa , witaani  
 haaga innaha tzawwid intaag  
 ilfaddaan .

binnisba liʔyaadit ilmisaaha  
 Imazruuʕa , ssiyaasa lmaʕmuul  
 biha dilwaʔt bitixdim yaḡaḡeen .  
 awwalan : innaha bitʕayyal  
 ilmutaʕaʕiʔiiliin filʔaryaaf  
 fistiʕlaaʕ ilʔaḡaaḡi lbuur .  
 wisaniyan : innaha bitzawwid  
 ilʔintaag izziraaʕi , wida bḡooru  
 biyzawwid iddaxl ilqawmi .

binnisba liziyaadit intaag  
 ilfaddaan , fasyaasit maʕr innaha  
 bityayyaḡ ʔuruʔ irḡayy wiʕʕaḡf ,  
 wibithawwil ḡayy lhiyaad liḡayy  
 mustamirr . wibtistaxdim kamaan  
 alaaf hadiisa firḡayy wizziraaʕa  
 badal issaʔya wiʕʕaduuf illi  
 byustaxdamu min ayyaam ilfaḡaʕna .  
 wikamaan fiih tawassuʕ  
 filʕamaliyyaat bitaaʕit muqawmit  
 iddidaan wilhaʕaḡaat zayy

AGRICULTURE

*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?u?n illi btaakul  
guz? kbiir min ilma?suul  
wibitsabbib xasaayir liifallaah  
wiliilbalad .

dilwa?t msaahit il?arq  
ilmazruusa ?aşab sukka? wikkittaan  
wi?uz? wdu?a zaadit wizaad  
ma?aaaha mutawaşşı? ma?suul  
ilfaddaan .

maşr bitihtamm kamaan  
bi?innaha tzawwid issa?wa  
l?ayawaniyya , wibitşagga?  
ilgam?iyyaat itta?awuniyya  
lmutaxaşşışa ftarbiyit il?uguul  
wibtiddiha i?anaat .

wizaarit izziraa?a fmaşr  
ha?ta hadaf ?uddamha ?ayza  
t?aa?u . wilhadaf da huwwa inn  
maşr yib?a fiiha intaag ziraa?i  
wihayawaani wi?albaan wibeed  
yikfi ssu? ilma?alli willi  
yziid yitşadda? .

\*  
\* 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 الأنتاج الزراعى . وعشان كذا بتعمل حاجتين : أول حاجه ان يبقى فيه توسع فى المساحه المزروعه ، وتانى حاجه انها تزود انتاج الفدان .

بالنسبه لزيادة المساحه المزروعه ، السياسه المعمول بيها دلوقت بتخدم غرضين : أولا : انها بتشغل المتعطلين فى الأرياف فى استصلاح الاراضى البور وثانيا : انها تزود الأنتاج الزراعى ودا بدوره بيؤود الدخسل القومى .

بالنسبه لزيادة انتاج الفدان ، سياسه مصر انها بتغير طرق الري والصرف ، وبتحول رى الحياض لرى مستمر . وبتستخدم كمان آلات حديثه فى الري والزراعه بدل الساقيه والشادوف اللى بيستخدموا من أيام الفراعنه . وكمان فيه توسع فى العمليات بتاعة مقاومه الديدان والحشرات زى دودة القطن اللى بتاكل جزء كبير من المحصول وبتسبب خساير للفلاح وللبلد . دلوقت مساحه الاراضى المزروعه 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 وبتديها اعانات . وزارة الزراعه 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/

liyaayit ilhaʕb ilʕaalamiiyya \*  
 ttanya ma xilʕit makaṣ fiih \*  
 fimaʕr yeer iṣṣinaaʕa \*  
 iliyadawiiyya . hatta lʔuʕn kaan \*  
 biyitʕaḍḍar lingiltiʕa ʕaʕaan \*  
 yityizil wiyitnisig fimaʕaniʕha \*  
 wiyirgaʕ ʔumaaʕ yitbaaʕ \*  
 lilmaʕriyyiin . maʕr waʔtaha \*  
 kaanit taht ilhimaaya lbritiʕaniyya \*  
 wkaanit ilfikra lli biyʕawwigha \*  
 lingiliiz inn gaww maʕr gaaf \*  
 aktaʕ min illaazim winn ʕinaaʕit \*  
 ilyaʕl winnasiig muhtaaga ligaww \*  
 ʕiʕib , wida miʕ mutawaffir \*  
 illa fingiltiʕa . \*

baʕd inʕaaʔ ʕirkit maʕr \*  
 lilyaʕl winnasiig filmaʕhalla \*  
 lkubʕa , widi ʕirka min ʕarikaat \*  
 bank maʕr , sabat inn innazariyya \*  
 di yaʕaʕ wiʔaʕbahit ʕinaaʕit \*  
 ilyaʕl winnasiig hiyya ʕṣinaaʕa \*  
 lʔuula fmaʕr . \*

dilwaʔt fiih fimaʕr nahḍa \*  
 fimagalaat ʕinaʕiiyya ktiira . \*  
 fiih ʕabʕan nahḍa fiṣṣinaaʕa \*  
 ittaqliidiyya ; zayy ʕinaaʕit \*  
 ilyaʕl winnasiig wifmagalaat \*  
 iṣṣinaaʕa ilhandasiyya \*  
 wilmaʕdiniyya wilkimyawiiyya . \*

INDUSTRY

*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 fiha şinaaſit  
fadiid wişulb wxazaf wişilni  
wi?asmant wiwara? wi?asmida  
wişnaſaat bitroliyya .

siyaasit maşr işşinaſiyya  
hadafha ttansiiq been işşinaſaat  
itti?iila wişşinaſaat  
il?istihlakiyya witaḥ?ii?  
il?iktifaa? izzaati .

maşr ſandaha amal kibiir  
fizyaadit issaḥwa lbitroliyya  
baſd ma tamm iktiſaaf ilbitrool  
wilḡaaz iṭṭabiisi fiwagh  
baḥri wfişşahaḡa lyaḡbiyya  
wişşuuşan fimaṅṅi?it ilſalameen  
wimaṅṅi?it ilbaḥr il?aḥmaḡ .

işşuwaḡ illi saggilitha  
l?aqmaḡ işşinaſiyya l?amrikiyya  
"laandsaat" limanaaṭi? ilbaḥr  
il?aḥmaḡ wixaliig issiwees  
widdilta , willi ḡallilitha  
l?aghiza lli fmaşḡuuſ il?istiſaḡ  
ſan buſd fi?akadimiyyit ilbaḥs  
ilſilmi wittiknoloḡya filqaahiḡa ,  
asbatit inn iddilta imtidaad  
lixaliig issiwees wilbaḥr  
il?aḥmaḡ , wil?iktiſaaf da luh  
aḡamiyya ſilmiyya wtaṭbiiqiyya  
kibiira gidan li?ann xaliig  
issiwees huwwa awwil maṅṅi?a  
bitroliyya iktuſifat fimaşr .  
yib?a maſna kida inn iddilta  
kamaan ḡaniyya bilbitrool .  
witaḡaliil dilwa?t bitustakmal  
wibitubaşşir bimustaḡbal 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 wiliṣṣinaaṣa fmaṣr . \* ful future for Egypt's economy  
\* \* and industry.  
\* \*

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## الصناعة

## INDUSTRY

لغاية الحرب العالميه الثانيه ماخضت ماكانش فيه فى مصر غير  
الصناعات اليدويه . حتى القطن كان بيتمدر لانجلترا عشان يتخزل ويتنسىج فى  
مصانعها ويرجع قماش يتباع للمصريين . مصر وقتها كانت تحت الحمايه  
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 . فيه  
طبعا نهضة فى الصناعات الثقليه زي 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  
وخصوصا فى منطقة العلمين ومنطقة البحر الأحمر .

الصور اللى سجلتها الأقمار الصناعيه الأمريكيه " لاندسات " لمناطق  
البحر الأحمر وخليج السويس والدلتا ، واللى حللتها الأجهزة اللى فى

مشروع الاستشعار عن بعد فى اكاڤيمية 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  
بالبتروىل . والتحاليل دلوقت بتستكمل وبتبشر بمستقبل هائل للاقتصاد  
وللصناعه فى مصر .

\*\*\*



/ilħirafiyiin/

fiih ħiraf kiġira mawguuda  
fmaṣr . wiġagr illi btidfaṣu  
lṣaaħib ilħirfa ʔulayyil  
wimaʔuul gidan binnisba  
liġagr illi tidfaṣu lizmiilu  
fidduwal ittanya wbinnisba  
lmahaṣtu .

tilaaʔi masalan issabbaak  
wissamkari winnaggaar wilmakwagi  
ṣaṭriin wiʔugrithum basiiṭa .  
wifiih kamaan ittarzi lli  
yfaṣṣallak ilbidal wilbaḷaaṭi ,  
wfiih tarziyya lissittaat , wifiih  
xayyaṭiin lliʔumṣaan . ittarziyya  
kutaar fimaṣr liʔann muṣṣam  
ilmagħriyyiin mabiyħibbuṣ yilbisu  
bidal wiʔumṣaan gahza . winaadir  
lamma ssittaat yiṣṭiru fasatiin  
gahza .

lamma twaddi ilʔumaaṣ  
littarzi hayaaxud maʔasaatak  
wiyiṣmillak brovteen ʔabl ma  
ysallimak ilbadla fhawaali  
usbuṣeen iza ma kanṣ mazhuum .  
witarziyyit issittaat ṣanduhum  
nafs inniṣaamida .

ilʔumṣaan wilbidal ilgahza  
mawguuda filmahallaat ilkiibiira .

TRADESMEN

*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 arxaṣ min  
ittafṣiil , laakin ittafṣiil  
biyxalli lhaaga maḥbuṭa ṣaleek  
aktaṣ .

fiih kamaan iṣṣaffa lli  
yimkin tiḥtaag luh law badla min  
bidalak itṭaṣit . ilṭuḡra lli  
tidfaṣha liṣṣaffa ḥulayyila  
gidan binnisba lṣaṭṭu fṭinnu  
yraggaṣlak ilbadla zayy ma  
kaanit biḥḥabṭ ḥabl ma titṭiṣ .  
aṣṣaf ṭaalib amrikaani kaan  
fimaṣṣ wṣagabu ṣṣuy l illi  
ṣamaluuṣu ṣṣaffa lidaṣagit innu  
ṣaḥlu wṣaṭaalu fluus ṣaṣaan  
yixalliih yitfaṣṣag ṣaleeh  
wihuwwa byiṣṭayaṣ frafy ilhuduum  
ṣaṣaan yiṣuuf ilmahaṣa 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 . وألجر 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 بيقل لك الهدل والبلاطى ، وفيه ترزیه للستات ، وفيه خياطين للقمصان . الترزیه كتار فى مصر لأن معظم المصريين ما يحبوش يلبسوا بدل وقمصان جاهزه ونادر لما الستات يشتروا فساتين جاهزه .

لما تودى القماش للترزى حياخذ مقاساتك ويعمل لك بروفيتين قبل ما يسلمك الهدله فى حوالى اسبوعين اذا ما كانت مزحوم . وترزیه الستات عندهم نفس النظام دا .

القمصان والهدل الجاهزه موجوده فى المحلات الكبيره والجاهز طبعاً أرخص من التفصيل ، لكن التفصيل بيخلى الحاجه مظلومه عليك اكثر .

فيه كمان الرقما اللى يمكن تحتاج له لو بدله من بدلك اتقطع . الأجره اللى تدفعها للرقما قليله جدا بالنسبه لشطارته فى انه يرجع لك الهدله زى ما كانت بالظبط قبل ما تتقطع . أعرف طالب امريكانى كان فى مصر وعجبه الشغل اللى عمله له الرقما لدرجه انه راح له وعطاله فلوس عشان يخلّيه يتفرج عليه وهو بيشتغل فى رفى الهدوم عشان يشوف المهاره دى بعينه .

/ilʔiskaan/

ahamm muškila gtimafiyya  
 btišyil ilhukuuma winnaas hiyya  
 muškilit tawfiir issakan  
 ilmunaasib biʔugra munasba  
 lissukkaan illi aʔdadhum  
 bititzaayid bistimraar .  
 ilhukuuma liiha xibra kbiira  
 fmašruʔaat ilʔiskaan wixsuušan  
 baʔd tagrubitha nnagha fnaʔl  
 ahaali lmanʔiʔa lli yarraʔha  
 lfayaḡaan , wirtifaaʔ ilmayya  
 bsabab inšaaʔ issadd ilʔaali .  
 widilwaʔt tamm iskanhum fimanʔiʔa  
 tanya .

min ilmašruʔaat illi  
 bitfakkar fiiha lukuuma lihall  
 muškilit ilʔiskaan innaha tʔaddim  
 quʔuud liʔaʔḡaaʔ ilgamfiyyaat  
 ttaʔawuniyya lilbinnaʔ ʔašaan  
 yibnu masaakin gidiida .

wifiih mašruʔuʔ tawassuʔ  
 ʔumraani filmanaatiʔ iṣṣahrawiyya  
 lʔuʔayyiba min ilmadiina .  
 dilwaʔt ilmabaani fmašr ilgidiida  
 mtaddit liʔamaakin kaanit  
 bituʔtabar ṣaḡara min ʔašra  
 xamaʔaašar sana . winafs ilwaḡʔ  
 biyihṣaʔ fihilwaan .

HOUSING

*The most important social problem which concerns the government and the people is the problem of providing suitable housing at suitable rents for the population which is constantly increasing. The government has a great deal of experience in housing projects, particularly after its successful experience in moving the inhabitants of the area which was inundated by the flood and high water due to the building of the High Dam. Presently, they have been resettled in another area.*

*Among the projects which the government is considering to solve the problem of housing is to offer building loans to members of the co-operatives to build new houses.*

*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.*

muškil it ilʔisakaan miš  
 ʔatitʔall ʔall gazri illa lamma  
 yizdaad ilwaʔy firriif  
 wifilmadiina wixsuušan been  
 iʔʔabaʔaat iššaʔbiyya wyiʔʔal  
 taʔdiid linnas! .

fiih amal kibiiir inn  
 ziyaadit nisbit ittaʔliim  
 winxifaad nisbit ilʔummiyya  
 wʔiršaad innaas biʔusluub ʔilmi  
 waaqiʔi yiʔiil muškil it  
 izdiyaad issukkaan fimaʔr .

*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.*

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## الاسكان

## HOUSING

أهم مشكله اجتماعيه بتشغل الحكومه والناس هي مشكلة توفير السكن المناسب بأجره مناسبه للسكان اللى 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 لاعضاء الجمعيات التعاونيه للبناء عشان يبنوا مساكن جديده .

وفيه مشروع توسع عمرانى فى المناطق الصحراويہ القريبه من المدينه . دلوقت المبانى فى مصر الجديده امتدت لاماكن كانت بتعتبر صحراء من عشره خمستاشر سنه . ونفس الوضع بيحصل 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 .

\*\*\*

/ilfukuuma winnaas/

ilfukuuma fmaṣr btithammil  
 maṣṣuḥiyyaat kitiira , winnaas  
 biyintiziru minha xadamaat  
 kitiira wilkuttaab dayman biyhawlu  
 fiktabathum filgaṣaayid  
 wifilkutub innuhum yiṣṣaggaṣu nnaas  
 ṣala l?iṣṣtiṣṣaak fihaall ilmaṣṣaakil  
 illi lfukuuma bitwagihha .

ilfukuuma min nahyitha  
 bithaawil innaha tṣammim  
 ilwihdaat ilmugammaṣa firriif  
 ṣaṣaan tiṣṣaddim xadamaat  
 fimagalaat iṣṣuṣuun iṣṣihhiyya  
 wittaṣliim wiṣṣuṣuun izziṣṣaṣiyya  
 wilxadamaat il?igtimaṣiyya .  
 ilwihda l?mugammaṣa byibṣa fiiha  
 mutaxaṣṣiṣiṣiin fiṣṣuṣuun di ,

wifiih ṣaaga tanya lfukuuma  
 ṣawza tṣammimha fil?aryaaf whiyya  
 maraakiz ittadriib ilmihani .  
 wittadrib biykuun ṣala ṣinaṣaat  
 munasba bitibṣa mawaddaha  
 l?awwaliyya mawguuda fil?iqṣliim .  
 wilfukuuma bithaawil kamaan  
 innaha tṣammim ilwihdaat  
 il?igtimaṣiyya lqaṣawiiyya lli  
 btihamm bilṣeela wṣanzlim  
 witaṣṣdiid innas l?aṣaan tixaffif  
 min fiiddit izziyaada ṣṣaṣhiiba

THE GOVERNMENT AND THE PEOPLE

*The government in Egypt bears many responsibilities, and the people expect many services from it. Writers always try in their writings in newspapers 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 collective units in the countryside in order to render services in the fields of health, education, agriculture and social matters. The collective unit has specialists in these matters.*

*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 concerned with the family and birth control and planning in order to lessen the sharp in-*





## الحكومة والناس

## THE GOVERNMENT AND THE PEOPLE

الحكومة فى مصر بتتحمل مسؤوليات كتيره ، والناس بيانتظروا منها خدمات كتيره والكتاب دايمًا بيحاولوا فى كتاباتهم فى الجرائد وفى الكتب انهم يشجعوا الناس على الأشتراك فى حل المشاكل اللى الحكومة بتواجهها الحكومة من ناحيتها بتحاول انها تعمم الوحدات المجمعه فى الريف عشان تقدم خدمات فى مجالات الشؤون الصحيه والتعليم والشؤون الزراعيه والخدمات الأتماعيه . الوده المجمعه بيبقى فيها متخصصين فى الشؤون

دى .

وفيه حاجه ثانيه الحكومة عاوزه تعممها فى الأرياف وهى مراكز التدريب المهني . والتدريب بيكون على صناعات مناسبه بتبقى موادها الأوليه موجوده فى الأقليم . والحكومة بتحاول كمان انها تعمم الوحدات الأتماعيه القرويه اللى بتهمم بالعيله وتنظيم وتحديد النسل عشان تخفف من حدة الزيادة الرهيبه فى عدد السكان .

الحكومة عاوزه تنهض بالأرياف وتنشىء مكاتب للتوجيه والأستشارات العائليه ، والمكاتب دى ملحقه بمحاكم الأحوال الشخصيه عشان تحل المشاكل الأتماعيه . وبتعمل كمان مكاتب للتأهيل الأتماعى للمعوقين . المكاتب دى معموله عشان تدرس حالاتهم وتوجههم وبتشرف على تدريبهم على صناعات تخليهم يقدروا يكسبوا عيشهم .

\*\*\*

/ilṣimaarā winnaḥt/

asaar ilfaḥaṣna biddull ṣala  
diḥaaya kamla bifnuun ilṣimaarā  
winnaḥt . ilʔahḥamaat wilmaṣaabid  
wilmasallaat wittamasii  
bituṣtabaḥ ḥawṣa filfunuun di .

ilmabaani fmaṣr dilwaʔt  
tifiṣṣ bʔinnaha tʔassaḥit  
bifunuun ilṣimaarā Imuxṭalifa  
ftariix maṣr iṭṭawiil . tilaaʔi  
masalan mabaani ṣala ṭṭiḥaaz  
ilfaḥṣooni wfiih ṣala ṭṭiḥaaz  
iḥḥumaani wmabaani ṣala ṭṭiḥaaz  
ilʔiṣlaami wda yeer ilṣimaḥaat  
ilhadiisa lli zayy ilṣimaḥaat  
illii fʔayy ṣaaṣima yaḥbiyya .

aṣḥam ilmassaliin fimaṣr  
ilhadiisa huwwa maḥmuud muxṭaar  
illii ṭwalad sanat alf wṭumnu miyya  
waaḥid witiṣṣiin wimaat sanat alf  
wṭuṣṣu miyya aḥbaṣa wṭalatiin  
widaras fann innaḥt fmaṣr  
wbaṣdeen saafir pariis kammi  
diḥastu fiha . maṣr kaanit  
dayman maṣḥar ilhaamu bṣaḥamit  
ḥaḥaritha lʔadiima wibbaṣaṭit  
wiwadaaṣit ilfallaaḥ 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 Ili  
ʔamal ittimsaleen bituuʔ saʔd  
zayluul illi kaan zaʔiim maşr  
fsawṛitha ḡiḡ ilʔingiliiz sanat  
alf wtusʔu miyya wtisaʔṭaaşar .  
waaḥid min ittimsaleen dool  
mawguud fiskindiriyya wittaani  
mawguud filqaahiṛa .

muxtaar taṛak asaṛu  
ftamasiilu wifʔadad kibiir min  
talamzitu Ili nn'haṛda byistaʔiidu  
magd maşr ilʔadiim finnaht .

*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 Sa<sup>c</sup>d 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 يتبدل على درايه كامله بفنون العمارة والنحت .
- الأهرامات والمعابد والمسلات والتمائيل 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 دايمًا مصدر الهامه بحضارة حضارتها القديمه وبساطة ووداعة الفلاح المصرى .
- مختار كان بيعتبر ان الفلاح المصرى بيمثل قلب مصر .
- تمثال نهضة مصر هو أعظم تماثيل مختار . التمثال دا موجود قسداً جامعة القاهرة . مختار هو اللى عمل التمثاليين بتوع سعد زغلول اللى كان زعيم مصر فى ثورتها ضد الانجليز سنة الف وتسع ميه وتسعتاشر . واحد من التمثاليين دول موجود فى اسكندريه والتانى موجود فى القاهرة .
- مختار ترك أثره فى تماثيله وفى عدد كبير من تلامذته اللى النهارده بيستفيدوا مجد مصر القديم فى النحت .

\*\*\*

/Issiyaaha/TOURISM

maşr ſandaha imkaniyyaat \*  
 siyaĥiyya ġaxma : tarixiyya \*  
 wġuyġafiyya wsaqaſiyya wſilmiyya \*  
 wdiiniyya . wſaſaan kida ssiyaaha \*  
 fmaşr btuſtabaġ min ahamm \*  
 maşaaġir iddaxl ilqawmi . \*

maşr rasamit siyaasit \*  
 ilmagaal issiyaahi ſaſaan \*  
 tiĥa??a? akbaġ fayda mumkina \*  
 ilbalad wi?aqqa ſaaha liſſuyyaah. \*  
 awwil ĥaaga ſamalitha maşr innaha \*  
 xadit fil?iſtibaaġ inn takaliif \*  
 il?iqaama fillukandaat ilmaşriyya \*  
 tkunn ?a?aall min takaliif \*  
 il?iqaama fillukandaat ilmumasla \*  
 fduwal tanya . takaliif ilmaſiiſa \*  
 wil?intiqaalaat fimaşr biṭabiſitha \*  
 rxiiſa . ſaſaan kida tlaa?i \*  
 ssaayih biyitkallif fimaşr ?a?aall \*  
 min idduwal ittanya . \*

maşr kamaan ſaqadit \*  
 ittifa?iyyaat maſa duwal \*  
 agnabiyya ktijra lina?l afwaag \*  
 siyaĥiyya . fiih afwaag min \*  
 idġuwal il?iskandinaiyya \*  
 btiigi bſifa muṥtaẓima wxşuuşan \*

*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*



## السياحه

### TOURISM

مصر عندها امكانيات سياحيه ضمه : تاريخيه وجغرافيه وثقافيه  
وعلميه ودينيه وعشان كذا السياحه فى مصر بتعتبر من أهم مصادر الدخل القومى .  
مصر رسمت سياسة المجال السياحى عشان تحقق أكبر فائده ممكنه للبلد  
وأقصى راحه للسياح . أول حاجه عملتها مصر انها خدت فى الاعتبار أن تكاليف  
الاقامه فى اللوكاندات المصريه تكون أقل من تكاليف الأقامه فى اللوكاندات  
المماثله فى دول تانيه . تكاليف المعيشه والانتقالات فى مصر بطبيعتها  
رخيصه عشان كذا تلاقى السياح بيتكلف فى مصر أقل من الدول التانيه .  
مصر كمان عقدت اتفاقيات مع دول اجنبيه كثيره لنقل أفواج سياحيه .  
فيه أفواج من الدول الأسكندنافيه بتيجى بصفه منتظمه وخصوصا فى الشتاء  
عشان يتمتعوا بشمس مصر ودفئها .  
وعشان تحقيق أقصى راحه للسياح ، اتفقت مصر مع عدد من شركات الفنادق  
العالميه على انها تدير بعض الفنادق الكبيره زى شيراتون والهيلتون  
والمريديان ولوكاندات تانيه فى القاهره  
وغيرها من المدن السياحيه . مصر بتشجع انشاء لوكاندات جديده ضمه زى  
المشروع اللى بتنفذه حاليا شركة ماريوت فى القاهره . مصر انشأت معهد  
على فى القاهره عشان ترفع مستوى الخدمه فى اللوكاندات والمعهد دا  
بيتخرج منه شان وشابات بيشتغلوا دلوقت فى اللوكاندات الكبيره فى مصر .  
مصر لها مكاتب سياحيه فى كل عواصم العالم الكبيره . ومكتبها فى  
نيويورك بيعمل نشرات دوريه عن المعالم السياحيه فى مصر وبيرد على كسل  
الاستفسارات وبيبع نشراته لى واحد يطلبها .

/ilsumla lmaşriyya/

ilgineeh ilmaşri huwwa  
wifdit inna?d fmaşr , zayy  
iddulaar fi?amerika . ilgineeh  
fiih miit ?irş , wil?irş fiih  
şaaşar malaliim . ilsumla fmaşr  
wara?iyya wmaşdiniyya .

ilsumla lwara?iyya haaliyyan  
hiyya lşaaşra gneeh , wilxamsa  
gneeh , wilgineeh , wilxamsiin  
?irş , wilxamsa wfişriin ?irş ,  
wilşaaşar ?uřuuş wilxamas ?uřuuş .  
amma lsumla lmaşdiniyya  
lmawguuda dilwa?t fahiyya lşaaşar  
?uřuuş , wilxamas ?uřuuş ,  
wil?irşeen , wil?irş ,  
wittaşriifa . wittaşriifa fiiha  
xamas malaliim . wafibb  
a?ullukum inn ilmalliim ta?riiban  
ixtafa min ittadaawul kaşumla .

fiih haaga muhimma şaawiz  
a?ulhalkum wihiyya inn lsumla  
lmaşriyya lwara?iyya ařgamha  
w?alwanha btaxtalif řasab  
il?iima btařitha . yařni lwara?a  
lli bigneeh aşyař min ilwara?a  
lli bxamsa gneeh , wilwara?a lli  
bxamsa gneeh aşyař min illi  
bşaaşra gneeh , wi?alwaan kull  
wafda wirrusumaat illi řaleeha

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 , wiʕnaʕitha  
 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 . واحب اقول  
 لكم ان المليم تقريبا اختفى من التداول كعمله .  
 فيه حاجه مهمه عاوزه أقولها لكم وهى أن العمله المصريه الورقيه  
 احجامها والوانها بتختلف حسب القيمه بتاعتها . يعنى الورقه اللي بجنيه  
 أصغر من الورقه اللي بخمسه جنيه ، والورقه اللي بخمسه جنيه أصغر من  
 الورقه اللي بعشره جنيه ، وألوان كل واحده والرسومات اللي 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 امريكاني  
 لكن دى مش مشكله ، لان المحافظ الجلد المناسبه للعمله المصريه موجوده  
 ومتوفره خالص فى مصر ، وصناعتها كويسه ، وشكلها جميل ، وفيه منها محافظ  
 عليها رسومات فرعونيه .

/ilʔazhar/

mafiiṣ gaamiṣ fimaṣr aw  
 filʔaalam ilʔislaami kullu luh  
 šuhrit wiʔasaṣ ilʔazhar .  
 ilgaamiṣ zayy ma ʔulna ʔabl kida  
 banaah gawhar iṣṣiqilli min  
 hawaali alf sana . binaaʔ gaamiṣ  
 liṣṣala kaan taqliid  
 biyittibilʔuuh lqaada lmuslimiin  
 lamma yiftahu madiina .

gawhar iṣṣiqilli bana  
 gaamiṣ ilʔazhar hasab ittaqliid  
 da wiʔaṣaan tadriis iṣṣarilʔa  
 lʔislaamiyya witnazṣamit fiih  
 muḥaḍaraat dawriyya liʔulamaaʔ  
 iddiin wilwuṣṣaaṣ ilmaṣriyyiin ,  
 wida kaan badʔ door ilʔazhar  
 kagaamiṣ wigamṣa fnafs ilwaʔt .

ilʔazhar biyuṣṣabaṣ aʔdam  
 gamṣa filʔaalam mustamirra  
 kagamṣa lyaayit innahaṣda . asaṣ  
 ilʔazhar ḍaxm wmaḥsuus filḥayaah  
 iddiiniyya wissaqafiyya  
 wilʔigtimaṣiyya wissiyasiyya  
 fmaṣr .

ilʔazhar biyithammil  
 masʔuliyiyit naṣṣ iddiin wilfikr

AL-AZHAR

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 univer-  
 sity 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

il?islaami fkull anhaa?  
 il?aalam , wibyib?at ?ulamaa?  
 wiwu?saaz lil?awaasim  
 il?islamiyya w?awaasim il?aalam  
 ilkubra . wil?azhar luh faql  
 kbiir fihmaayit illuya l?arabiyya  
 lfu?ha lli hiyya luyat ilqur?aan ,  
 wifiih kulliyya liddi?asaat  
 il?ulya filluya l?arabiyya .

innaas fima?r hakimiin  
 wima?kumiin biybu?su lil?azhar  
 kamalga? . il?ukkaam biyu??uduuh  
 lamma ykuunu ?ayziin na?iifa  
 f?ayy ?a?n min ?u?uun itta?riif  
 ?a?aan yi?rafu hal huwwa  
 muttafiq ma?sa qawaasid iddiin  
 walla la? . wiby?uduuh  
 ilma?kumiin ?a?aan yizawwidu  
 saqafithum . wifil?usuur ilwu?ta  
 il?azhar kaan malga? linnaas  
 biyi?timu fiih min i?tihaaql  
 ?ukkaam ?alama aw min zilzaal .

kull yuzaat ma?r kaanu  
 byi?milu hsaab lil?azhar .  
 il?azhar kaan markaz il?i?saaf  
 likull ha?aka wa?aniyya  
 bitqaawim il?iftilaaal il?agnabi

il?azhar dilwa?t fiih  
 di?asaat madaniyya fi?tibb  
 wizzi?aa?a wilhandasa wida yeer  
 iddi?asaat ilmuta?ammaiqa fiddiin  
 il?islaami willuya l?arabiyya .

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.

\*\*\*

## الازهر

### AL-AZHAR

- مافيش جامع فى مصر أو فى العالم الاسلامى كله له شهرة وأثر الازهر .
- الجامع زى ماقلنا قبل كدا بناه جوهر الصقلى من حوالى الف سنه . بنى
- جامع للصلاه كان تقليديتبعوه القاده المسلمين لما يفتحوا مدينه .
- جوهـر الصقلـى بنى جامع الأزهر حسب التقليد دا وعشان تدريس الشريعه
- الاسلاميه واتنظمت فيه محاضرات دوريه لعلماء الدين والوعاظ المصريين ،
- ودا كان بده دور الأزهر كجامع وجامعه فى نفس الوقت .
- الأزهر بيعتبر اقدم جامعه فى العالم مستمره كجامعه لغايه النهارده .
- أثر الأزهر ضخم ومحسوس فى الحياه الدينيه والثقافيه والأجتماعيه والسياسيه
- فى مصر .
- الازهر بيتحمل مسئولية نشر الدين والفكر الإسلامى فى كل انحاء
- العالم ، وبيبعث علماء ووعاظ للعواصم 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 بيصوا للأزهر كملجأ . الحكام
- بيقصدوه لما يكونوا عايزين نصيحه فى أى شأن من شؤون التشريع عشان
- يعرفوا هل هو متفق مع قواعد الدين ولا لا . وبيقصدوه المحكومين عشان
- يزودوا ثقافتهم . وفى العصور الوسطى الازهر كان ملجأ للناس بيحدثوا فيه
- من اضطهاد حكام ظلمه أو من زلزال .
- كل غزاة مصر كانوا بيعملوا حساب للأزهر . الأزهر كان مركز الأشعاع
- لكل حركه وطنيه بتقاوم الأحتلال الأجنبى .
- الأزهر دلوقت فيه دراسات مدنيه فى الطب والزراعه والهندسه ودا غير
- الدراسات المتعمقه فى الدين الاسلامى واللغه العربيه .

/ilʔadyira/

ʔabl ma nitkallim ʔan  
 ilʔadyira ahibb aʔullukum kilma  
 ʔayyara ʔan ilkiniisa lʔibʔiyya  
 lʔuʔsuzuksiyya lmaʔriyya .  
 Ikiniisa lʔibʔiyya assisha  
 lʔiddiis muʔʔus ilʔingiili sanat  
 arbiʔiin miladiyya , wmin waʔtaha  
 Ikiniisa matʔayyaʔitʔ  
 fmuʔtaqadatha ʔʔasuliyya .  
 niʔdaʔ niʔuul inn ilkiniisa  
 lʔibʔiyya kniisa muʔafza ,  
 hafʔit ʔala taʔaliim ilmasiif  
 zayy ma stalamuuha lbaʔaʔka  
 lʔawaaʔil min ilʔiddiis muʔʔus  
 biduun ayy taʔyiir liyaayit  
 ilʔahza di .

kutub ittariix bitʔuul inn  
 iʔʔahbana filʔadyira lʔibʔiyya  
 kaanit hidiyyit maʔʔ lilsaalam  
 ilmasiifi kullu .

da maʔnaah inn iʔʔahbana  
 naʔaʔit fimaʔʔ . muʔassis  
 iʔʔahbana huwwa lʔiddiis  
 anʔonyos , ilʔabb iʔʔoofi  
 lʔʔahbana lʔaalamiiyya . ilʔanba  
 anʔonyos itwalad fimaʔʔ sanat  
 miteen wixamsiin miladiyya wʔaaʔ  
 fiʔʔahara ʔʔarʔiyya yiʔbid aʔʔaah  
 liyaayit ma maat sanat tultu  
 miyya sitta wxamsiin . fiih deer

MONASTERIES

*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 ilmasifiyya .

ṣaḡḡawaat maṣḡ 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  
lḡaḡbiyya : deer abu ma?aaḡ  
wideer issuryaan wideer  
ilbaḡamoos wideer anba bišooṣ .  
fiih kamaan deer mari miina  
fmaḡyuuṭ gamb iskindiyya .  
ahamm il?adyira ili fiššišiid  
huwwa ddeer ilmiḡarra? illi  
tbana filqaḡn iḡḡabiš ilmilaadi  
filmakaan illi sakanit fiih  
il?aa?ila lmuqaddasa . wifiih  
kamaan deer il?anba šnuuda gamb  
suhaag , wida maḡḡuuf bi?ism  
iddeer il?abyaḡ .

widilwa?ṭ ?awziin nišḡaf  
ḡaaga ?an ḡayaat iḡḡuḡbaan illi  
f?ayy deer min il?adyira di .  
ṭab?an 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 Ma?ar 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  
ŠiSid is El-Miḡarraḡ 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-*

aktar . iṛṛuhbaan biyiʔdu muʔzam  
 waʔtuhum fiṣṣaḷa . ilʔooḡa lli  
 biyʔiiʕ fiiha ṛṛaahib fiʔuzlitu  
 ʔan ilʔaalam ilxaarigi munqaʔiʔ  
 liṣṣaḷaah ismaha lʔallaaya .  
 iṛṛaahib biyiʔtibir inn ʔaleeh  
 waagib asaasi wihuwwa ṣṣaḷaah  
 ilmustamirra lilmarḡa wilʔarḡaamil  
 wilʔaytaam wilfuʔarḡa wilmuḡtagiin  
 wilmusafiriin wizzarʔ wimayyit  
 inniil wilʔaakim wilgunuud  
 wiʔalaamit ilbilaad ila aaxirihi .  
 iṛṛuhbaan biyʔiiʕu ḡayaat  
 taqaʕʕuf baʕiiṭa wmuʔzam  
 waʔtuhum biykuunu ṣaymiin .  
 iṛṛaahib ṭabʔan mabyitgawwiʕ  
 abadan . wiʔala fikra baṭṛiyarḡ  
 ilʔaʔbaaṭ ilʔurʔsuzuks fimaṣṛ  
 laazim yikuun aʕlu ṛaahib min  
 iṛṛuhbaan dool . widi qaʔda  
 maʔmuul biha min miʔaat issiniin  
 filkiniisa lʔibṭiyya fmaṣṛ .  
 ilʔusus illi byixdimu filkanaayis  
 dool laazim yikuunu mitgawwiziin  
 ʔabl ma yitrisimu ʔusus .

*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.*

\*\*\*



## الاديره

## 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 الرسولييه . نقدر نقول أن الكنيسه القبطيه كنسيه محافظه ، حافظت على تعاليم المسيح زى ما استلموها البطاركة الاوائل من القديس مرقس بدون اى تغيير لغايه اللحظة دى .

كتب التاريخ بتقول ان الرهبنة فى الاديره القبطيه كانت هديه مصر للعالم المسيحي كله .

دا معناه أن الرهبنة نشأت فى مصر . مؤسس الرهبنة هو القديس انطونيوس ، الاب الروحي للرهبنة العالميه . الأنبا انطونيوس اتولد فى مصر سنة ميتين وخمسين ميلاديه وعاش فى الصحراء الشرقيه بعبد الله لغايه مامات سنة تلت ميه سنه 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 .

صحراء مصر فيها اديره قبطيه كثيره أهمها دير الأنبا بولا جنب البحر الأحمر فى الصحراء الشرقيه ، ودا اتبنى فى القرن الرابع الميلادى وفيه مخطوطات قبطيه قيّمه . 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 اللى اتبنى فى القرن الرابع الميلادى فى المكان اللى سكنت فيه  
العاشله المقدسه . وفيه كمان دير الانبا شنوده جنب سوهاج وده معروف  
باسم الدير الابيض .  
ودلوقت عاوزين نعرف حاجه عن حياة الرهبان اللى فى أى دير من  
الاديره دى . طبعا كل دير فيه كنسيه أو أكثر . الرهبان بيقتضوا معظم  
وقتهم فى الصلاه . الأوضه اللى بيعيش فيها الراهب فى عزلته عن العالم  
الخارجى منقطع للصلاه أسماها " القلايه " . الراهب بيعتبر ان عليه واجب  
اساسى وهو الصلاه المستمره للمرضى والأرامل واليتام والفقراء والمحتاجين  
والمسافرين والزراع ومية النيل والحاكم والجنود وسلامة البلاد الى آخره .  
الرهبان بيعيشوا حياة تقشف بسيطه ومعظم وقتهم بيكونوا صايمين .  
الراهب طبعا ما بيتجوزش اهدا . وعلى فكره بطيريك الأقباط الأرشودكس فى  
مصر لازم يكون أصله راهب من الرهبان دول . ودى قاعده معمول بيها من  
مئات السنين فى الكنيسه القبطيه فى مصر . القسس اللى بيخدموا فى  
الكنائس دول لازم يكونوا متجوزين قبل ما يترسوموا قسس .

\*\*\*

/ruwwaad ilfikr/

ittimsaal ilfiṛṣooni  
 lilkaatib ilmaṣri biydull ṣala  
 taqdiṛ maṣr fṣaṣṣraha lfiṛṣooni  
 ilfikr wissaqaafa wilkitaaba  
 wilkuttaab .

maṣr fiḍlit markāz iṣṣaaṣ  
 fikri lilṣaalam ilʔislaami kullu  
 lṣiddit quṛuun , wilfaḍl fkida  
 yirgaṣ liwguud ilʔazhaṛ .  
 ilʔazhaṛ kaan luh taʔsiiru kamaan  
 ṣala nahḍit uṛuppa filṣuṣuṛ  
 ilwuṣṭa . masalan ṣali ibn  
 ilhaysam ṣaalim iṭṭabiiṣa  
 wibaṣaṣiyyaat , wilmuʔarrix  
 ilfaylasuuf ibn xalduun wiṣerhum  
 min illi darasu filʔazhaṛ ,  
 wittargimit muʔallafathum  
 lilluṣa llatiniyya wiluṣaat  
 tanya , kaan luhum asaṣ maṣṣuuf  
 ṣala lfikr ilʔuṣuppi .

ṣaaʔid innahḍa ssaqafiyya  
 lḥadiisa fmaṣr huwwa rifaaṣa  
 ṣaaʔiṣ 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 madrast  
 ilʔalsun 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 Rifaʕa Raafiʕ 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.*

ašhaḡ talamzit iṭṭaḥṭaawi  
 kaan iššeeḡ miḥammad ṣabdu lli  
 assaḡ filgiil illi baṣdu taṭsiir  
 kibiir . talamzit iššeeḡ  
 miḥammad ṣabdu kaan luhum ilfaḍl  
 f?inšaa? ilgamṣa l?ahliyya sanat  
 alf wtusū. miyya wtamanya .

šusarḡaa? wikuttaab maṣr  
 finnuṣṣ il?awwal min ilqaḡn  
 ilṣiṣriin humma lli qaadu lḥaḡaka  
 lfikriyya fmaṣr wilṣaalam  
 lṣarḡabi . min ašhaḡhum aḥmad  
 šaw?i wḥaafiḡ ibraḥiim fiššifr  
 wṭaaha ḥseen wilṣa??aad  
 filkiṭaaba .

dilwaṭt fiiḥ ṣadad kibiir  
 min ilkuttaab fimuxṭalaḡ nawaafi  
 ssaqaafa wimuṭallafathum  
 ittargimit lilluyaat il?agnabiyya  
 wimin ašhaḡhum tawfi? ilḥakiim  
 winagiib maḥfuuz .

ilgamiṣaat wimakṭabatha ,  
 wilmaglis il?aṣla liriṣaayit  
 ilfunuun wil?adaab wilṣuluum  
 il?igtimaṣiyya wyeeru min  
 ilḥay?aat winnawaadi ssaqafiyya  
 byuṣṭabaḡu dilwaṭt min ṣawaamil  
 izdiḥaḡ ilḥaḡaka lfikriyya .

The most famous of Taḥṭawi'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 Aḥmad Shawḡi  
 and Ḥafiḡ 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  
Tawfiḡ EL-Hakiim and Naḡuib  
Maḥfuuz.

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 الفرعونى للكاتب المصرى بيدل على تقدير مصر فى عصرها  
 الفرعونى للفكر والثقافه والكتابه والكتّاب .  
 مصر فضلت مركز اشعاع فكرى للعالم الإسلامى كله لعدة قرون ، والفضل  
 فى كذا يرجع لوجود الأثر . الأثر كان له تأثيره كمان على نهضة أوروبا  
 فى العصور الوسطى . مثلاً على ابن الهيثم عالم الطبيعه والبصريات والمؤرخ  
 الفيلسوف ابن خلدون وغيرهم من اللى درسوا فى الأثر وترجمت مؤلفاتهم  
 للغه اللاتينيه ولغات تانيه ، كان لهم أثر محروف على الفكر الأوروبى .  
 رائد النهضه الثقافيه الحديثه فى مصر هو رفاعه 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 سخة الفوتسح ميه وتمانيه .  
 شعراء وكتّاب مصر فى النصف الأول من القرن العشرين هم اللى قسادوا  
 الحركه الفكرية فى مصر والعالم العربى . من أشهرهم أحمد شوقى وحافظ ابراهيم  
 فى الشعر وطله حسين والعقاد فى الكتابه .  
 دلوقت فيه عدد كبير من الكتّاب فى مختلف نواحى الثقافه ومؤلفاتهم  
 اترجمت للغات الأجنبيه ومن اشهرهم توفيق الحكيم ونجيب محفوظ .  
 الجامعات ومكتباتها ، والمجلس الأعلى لرعاية الفنون والآداب والعلوم  
 الأجتماعيه وغيره من الهيئات والنوادى الثقافيه بيعتبروا دلوقت من  
 عوامل ازدهار الحركه الفكرية .

/innaqd filgaṛaayid/

kuttaab maṣr ṣala ʔadd ma  
biyhibbuuha biyantaqidu lʔawḡaaṣ  
illi mabtiṣgibhumš filmugtamaṣ  
ilmaṣri . ṣaṣaan kida tlaaʔi  
maqalaat kitiira filgaṛaayid  
fiiha naqd lḡagaat mutaṛaṣsiba  
filmugtamaṣ min ṣuhuud  
ilʔiḡtilaal iṭṭawiila .

ḡanaaxud ṣala sabiil  
ilmisaal maqaal likaatib maṣṛuuf\*.  
ilmaqaal aṣlan maṡtuub billuṃa  
lṣaṛabiyya lfuṣḡa wana  
ḡalaxxaṣḡuḡkum bilṣammiyya .  
ilkaatib biyʔuul :

"ifna bnizhaʔ bisuṛṣa .  
maṣandinaaš ṣaḡr ṣala lʔistimṛaṛ .  
ilwaahid minnina byibtidi maṣṛuuf  
biḡamaas wibaṣdeen tinxiḡiḡ  
daṛaḡit ḡaṛaṛtu , wimaykammiš  
illi btadaah . wiṣaṣaan kida  
fiih maṣṛuṣaat kitiira  
tḡammisnaḡha wmaṣafitš innuṛ .

"ifna ṣtamadna ktiir ṣala  
ṃerna . wkaan ṃerna da ya imma  
lʔaḡnabi lli muḡtall blaḡna ya  
imma lḡukuuma btaṣtu . ilḡukuuma  
dilwaʔt hiyya ḡna . wiṣaṣaan kida

CRITICISM IN THE NEWSPAPERS

*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 nityayyaḡ . wilaazim  
niṣṭimid ṣala anfusna wmanuḡhiqṣ  
ilḡukuuma , wilaazim nitxa!!aṣ  
min ṣuyubna ṣaṣaan ninhaḡ  
bilbalad . wimanittihimṣ yerna  
liḡann ilmuttahaḡ ilḡaḡiiḡi  
huwwa ana winta ."

innaqd filḡaḡaayid  
ilmaṣṣriyya sawaaḡ min ilkuttaab  
aw ilquḡḡaaḡ biyatanaawaḡ ayy  
waḡḡ biyṣufuuh yalaḡ .  
wilmaṣṡuliin dilwaḡt byihtammu  
bkull naqd yiḡhaḡ filḡaḡaayid .

\*aniis maṣsuuḡ : ilḡaḡraam ,  
ḡalatiin abriil sanat alf wtusḡu  
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-Ahram,  
April 30, 1976.

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## النقد فى الجرائد

## CRITICISM IN THE PRESS

كتاب مصر على قد ما يحدبونها بينتقدوا الأوضاع اللى ماتعجبهمش فى  
المجتمع المصرى . عشان كدا تلاقى مقالات كتيره فى الجرائد فيها نقد لحاجات  
مترسبه فى المجتمع من عهود الأحتلال الطويله .  
حناخذ على سهيل المثال مقال لكاتب معروف \* . المقال أصلا مكتوب  
باللغه العربيه الفصحى وأنا حالخه لكم بالعاميه . الكاتب بيتقول :  
" احنا بنزهق بسرعه . ما عندناش صبر على الأستمرار . الواحد  
منا بيبتدى مشروع بحماس وبعدين تنخفض درجة حرارته ، وما يكملش اللى  
ابتداه . وعشان كدا فيه مشروعات كتيره اتحسنا لها وما شافتش النور .  
احنا اعتمدنا كتير على غيرنا . وكان غيرنا دا يا اما الأجنبي  
اللى محتل بلادنا يا اما الحكومه بتاعته . الحكومه دلوقت هى احنا .  
وعشان كدا لازم نتغير . ولانم نعتمد على أنفسنا وما نرهقش الحكومه .  
ولانم نتخلص من عيوبنا عشان ننهض بالهد وما نتهمش غيرنا لأن المتهم  
الحقيقى هو أنا وانت " .  
النقد فى الجرائد المصريه سوا من الكتاب أو القراء بيتناول اى  
وضع بيشوفوه غلط . والمسؤولين دلوقت بيهتموا بكل نقد يظهر  
فى الجرائد .

\* انيس منصور : الاهرام ٢٠ ابريل ١٩٧٦ .



/qişaş kifaah/

fiih Şaxşiyyaat fitariix  
maşr ilhadiis , kaanit hayathum  
qişaş kifaah witaçaku asaç  
finnahða Ifikriyya wilfanniyya .  
wdilwa?t hanitkallim Şan itneen  
minhum : řaaha hseen wi?umm  
kalsuum .

řaaha hseen itwalad fiqaçya  
fişşiiid wifaqad başaru whuwwa  
řifl şyayyaç . ilřaaha di ma -  
manařituuş min innu yidris  
fil?azhaç wiyaaxud minnu akbaç  
Şahaada . wibařdeen řaah biřsa  
pariis widaras fişsoçbon wixad  
idduktoçaaħ . wilamma rigiř maşr  
itřayyin mudarris filgamřa :

bařd kida  
itřayyin řamiid kulliyit  
il?adaab , wibařa akbaç udabaa?  
maşr wkaan biyulaqqab bilaqab  
"řamiid il?adab ilřaçabi ."

řaahit řaaha hseen ma -  
manařituuş min innu yibřa waziir  
lilmařaarif sanat alf wtusřu  
miyya wxamsiin . řaaha hseen

STORIES OF STRUGGLE

*There are some personali-  
ties in the modern history of  
Egypt whose lives were stories  
of struggle and who have influ-  
enced 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 educa-  
tional mission to Paris and  
studied at the Sorbonne and  
earned the doctorate. When he  
returned to Egypt he was appoint-  
ed 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-*



fifibraayir sanat alf wtusfu  
miyya xamsa wsabiiin kaanit  
xusaara kbiira liimlayiin .

\*  
\*  
\*  
\*  
\*

*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 مامنعوتوش من انه يدرس فى الأزهر وياخذ منه اكبر شهاده . وبعدين  
راح بعثه باريس ودرس فى السربون وخذ الدكتوراه ، ولما رجع مصر اتعيّن  
مدرس فى الجامعة .

بعد كذا اتعيّن عميد كلية الآداب ، وبقى اكبر اديباء مصر  
وكان بيلقّب بلقب " عميد الأدب العربى "

عاهة طه حسين مامنعوتوش من انه يبقى وزير للمعارف سنة الف وتسع  
ميه وخمسين . طه حسين هو اللى نفذ سياسة مجانية التعليم العام وقال  
ان التعليم زى الميه والهواء ، حق لكل مواطن . بعد مامات طه حسين  
سنة الف وتسع ميه اربعة وسبعين الحكومه عرضت انها تشتري بيته عشان  
يبقى متحف للزوّار .

الشخصية الثانية هي أم كلثوم اللى اتولدت فى قرية صغيرة فى  
الدلتا من عيله فقيره جدا ، وما تعلمتش 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

- يسموها " كوكب الشرق " .
- شهرة أم كلثوم عمرها ما تحققت لأي مغنيه مصريه أو عربيه ، وعشان
- كذا خدت أعلى الأوسمه والنياشين من رؤساء الدول العربيه .
- أم كلثوم غنّت فى العواصم العربيه وفى اوروبا وحفلاتها نجمت
- نجاح ساحق . وفساتها فى فبراير سنة الف وتسع ميه خمسه وسبعين
- كانت خساره كبيره للملايين .

\*\*\*

/amiir iŝŝuŝarāa?/

amiir iŝŝuŝarāa? ilŝarab  
filŝaŝr ilħadiis huwwa ŝŝaaŝir  
ilmaŝri aħmad ŝaw?i lli  
byuŝtabaŝ ŝimlaaq fiħaŝakit  
iŝŝiŝr ilŝarabi fŝuŝuŝuŝu  
lmuxtalifa .

ŝaw?i huwwa lli daxxa  
ilmaŝraħiyya ŝŝiŝriyya fil?adab  
ilŝarabi lamma allif maŝraħiyyit  
kilyupaŝra sanat alf wtuŝŝu miyya  
tiŝa wŝiŝriin , wimaŝraħiyyit  
magnuun layla baŝdana bŝanateen .

ŝaw?i itwaŝad filqaahiŝa  
sanat alf wtumnu miyya tamanya  
wŝittiin wiŝŝallim fimadrast  
ilħu?uu? wibaŝdeen lamma ŝaafir  
biŝŝa pariis daras ilqanuun  
wiŝadab ilfaŝansaawi . lamma  
rigiŝ maŝr iŝtayaŝ fidwaan  
ilħideewi ŝabbaas ittaani lli  
kaan biyuħkum maŝr wa?taha .

lamma liŝgiliiz xalaŝu  
ilħideewi min ŝala lŝarŝ filħaŝb  
ilŝaalamiyya l?uula ŝaw?i aŝlan  
walaawu lliħideewi faŝingiliiz  
nafuuh li?aspanya . ŝaw?i ?aŝad  
fi?aspanya ?uul muddit ilħaŝb  
wŝaaf fiha aŝaŝ ilħaŝaŝaŝ  
ilŝarabiyya wkatab fiha qaŝaa?id  
raa?iŝa .

THE PRINCE OF POETS

*The prince of Arab poets in the modern period is the Egyptian poet Ahmad Shawqi who is considered a giant in the development of Arabic poetry in its various periods.*

*It was Shawqi who introduced 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 literature. 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 influence of the Arab civilization and wrote beautiful poems about it.*

ilqaṣaaʔid lli katabha  
 baʔd ma rigiʔ maṣr kaanit  
 bitʔabbaṣ ʔan amaal iʃʃaʔb  
 ilmaṣri wiʃʃuʔuub ilʔarabiyya  
 fikfaḥha lilʔistiqlaal .  
 wilqaṣaaʔid di kaan biyṣraddidha  
 lmuṣaqqafiin wilmunaadiiin  
 filʔaalām ilʔarabi kullu .

ʃawʔi katab kamaan qaṣaaʔid  
 yaṣal wiqaṣaaʔid diiniyya  
 wʔayaani bilʔammiyya yaḥnaaha  
 ʔabd ilwahhaab wiyaannitha umm  
 kalsuum . ilʔayaani di nnaas  
 bitṣraddidha liyaayit dilwaʔt  
 fkull makaan liʔannuhum muʔgabiin  
 bikalamha wibsalaasit maʔaniha .

ʔabl wafaat ʃawʔi tʔamalit  
 ḥafla filqaahira aʔlan fiiha  
 ʃuʔaraaʔ maṣr wiʃʃuʔaraaʔ  
 ilʔarab mubayʔithum "imaariit  
 iʃʃiʔr" liʃawʔi . wiʃawʔi  
 biyuʔtabaṣ amiir iʃʃuʔaraaʔ  
 wiʃaaʔir iʃʃaʔb wilʔuʔuuba  
 wilʔiʔlaam .

ʃawʔi maat sanat alf  
 wtuʔu miyya tneen witalatiin ,  
 wibeetu dilwaʔt maḥaf .

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  
 الذي يعتبر عملاق في حركة الشعر العربي في عصوره المختلفة .  
 شوقي هو الذي دخل المسرحية الشعرية في الأدب العربي لما ألف مسرحية  
 كليوباتره سنة الف وتسع مئة وتسعة وعشرين ، ومسرحية مجنون ليلى بعدها  
 بستين .  
 شوقي اتولد في القاهرة سنة الف وثمان مئة تمانه وستين واتعلم في  
 مدرسة الحقوق وبعدين لما سافر بعثه باريس درس القانون والأدب الفرنسي .  
 لما رجع مصر اشتغل في ديوان الخديو عباس الثاني الذي كان يحكم  
 مصر وقتها .  
 لما الأنجليز خلعوا الخديو من على العرش في الحرب العالمية الأولى  
 شوقي أعلن ولاؤه للخديو فالانجليز نفوه لأسبانيا . شوقي تعد في اسبانيا طول  
 مدة الحرب وشاف فيها آثار الحضارة العربية وكتب فيها قصائد راسخه .  
 القصائد اللي كتبها بعد ما رجع مصر كانت بتعتبر عن آمال الشعب  
 المصري والشعوب العربية في كفاحها للاستقلال . القصائد دي كان بيرددها  
 المثقفين والمناضلين في العالم العربي كله .  
 شوقي كتب كمان قصائد غزل وقصائد دينية وغانى بالعامية غناها عبد  
 الوهاب وغنتها أم كلثوم . الأغاني دي الناس بيرددها لغاية دلوقت في كل  
 مكان لانهم معجبين بكلامها وبسلاسة معانيها .  
 قبل وفاته اتعملت حفله في القاهرة أعلن فيها شعراء مصر والشعراء  
 العرب مبايعتهم " امارة الشعر " لشوقي . وشوقي بيعتبر أمير الشعراء وشاعر  
 الشعب والعروبة والأسلام .



شوقى مات سنه الف وتسع ميه اتنين وتلاتين ، وبهته دلوقت متحف .

\*\*\*

/qiṣṣa ṣaṣbiyya:

ilyina wilfaṛ  
biyadd illaah/

kaan yama kaan ya saada ya  
kiṛaam fiṛadiim izzamaan ṣulṭaan  
ṣaadil biyuhkum been innaas  
bilṣadl wiṣṣafaṛa . wifyoom min  
ilṭayyam xaṛag huwwa wwaziiru  
rakbiin ilṣaṛabiyya lḥanṭuṛ  
ṣaṣaan iṣṣulṭaan kaan ṣaawiz  
yiṣuuf ḥalt innaas wizzaay  
ṣayṣiin . fiṣṣaariṣ illi waṛa  
lṭaṣr kaan fiḥ ṛaagil faṛiir  
wimiskiin ṛaaṣid biybiṣṣ baṭaaṭa  
wkaanit huduumu mṭaṭṭaṣa wḥaltu  
wiḥṣa ṭawi , wkaan ṛaaṣid ganbu  
ibnu wbintu baṛdu labṣiin  
huduum miṭaṭṭaṣa , wiwiṣṣuhum  
aṣfaṛ wiḥalithum wiḥṣa min  
ilfaṛ .

iṣṣulṭaan lamma ṣafhum ṣiṣbu  
ṣaleeh gidḍan wiṭal lilṣaṛbagi  
"waṭṭaf hina ." wibaṣat ilwaziir  
bitaaṣu ṭallu "ṛuuh indahli  
ṛṛaagil da ." wilamma ga ṛṛaagil  
saṭalu ṣṣulṭaan wiṭallu "inta  
btiksab kaam filyoom ?" wiṛṛaagil  
ṭallu "ilḥamdu lillaah , saṣaat  
ṭirṣeen 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 "ʔandak awlaad  
ʔadd eeh ʔ" wiṣṣaagil ʔallu  
"sabʕa ." iṣṣaagil ʕiṣib ʕala  
ṣṣulṭaan xaaliṣ . wiṣṣulṭaan  
miṣi fhaalu wlamma rigiʕ ilʔaṣr  
ʔal lilwaziir "idbaḥ xaṣuuf  
wibaʕd ma tiṣwiih iḥṣiih ʕuzz  
wḥuṭṭ fwiṣṭ iṣṣuzz miit gineeh .  
biṭṭariiʔa di ṣṣaagil da yaakul  
wiyitkisi huwwa wʔawlaadu ."

ilwaziir ʕamal zayy ma ʔallu  
ṣṣulṭaan . iṣṣaagil firih ʔawi  
lamma xad ilxaṣuuf . hamad  
ṣabbina liʔannu kaan ʔaaʕid ṭuul  
innahaar ʕala laḥm baṭnu miskiin  
ilḥamdu lillaah gaalu aklu wʔaki  
mṣaatu wʔaki ʕyaalu . ilxaṣuuf  
kaan maṣwi wriḥtu ṭalʕa , haaga  
tgarri rriiʔ .

iṣṣaagil bitaaʕ ilbaṭaaṭa  
kaan ʔaaʕid gamb dukkaan naggaar ,  
ṣaagil ʕaaḥib mazaag , laakin  
ṣariḥ , wiʔanaani wṭammaaʕ ,  
ṣaagil ʕeenu farya mayimlahaaṣ  
illa ttuṣaab . innaggaar ṣamm  
riiḥit ilxaṣuuf ilmaṣwi ,  
wṭiliʕ baṣṣa dukkaanu , wṣaaf  
bayyaaʕ ilbaṭaaṭa ʔaaʕid  
wilxaṣuuf 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? ilŕiyaal baŕatulhum  
 ɾabbina ." fannaggaar ʔallu "ya  
 ɾaagil baʔa humma ŕyaalak yifhamu  
 lfar? been laħmiit ilxaɾuuf ilmaŕwi  
 wilfuul ilmidammis ? eeh ɾaʔyak ?  
 taaxud fiih talaata gneeh ?"  
 bayyaaŕ ilbaʔaaʔa fakkaɾ ,  
 wiʔaal linafsu "ŕaħiiħ ana aaxud  
 ittalaata gneeh aŕtiri bxamsa  
 saay ŕeeŕ wibxamsa saay fuul  
 midammis , naaku! kullina wnifmid  
 ɾabbina wyifɬal maŕaaya tneen  
 gineeh wtisŕiin ʔirŕ". ɾaah idda  
 lxaɾuuf linnaggaar . winnaggaar  
 ɾawwaħ ilbeet kal min ilxaɾuuf  
 wiliʔi lmiit gineeh , ɬarabhum  
 figeebu , wala miin ŕaaf wala  
 miin diri .

baŕd usbuuŕ iŕŕuulʔaan ʔaal  
 lilwaziir "ya! ʔa biina nŕuuf  
 aħwaal innaas winmuɾɾ ŕala  
 ɾraagil bayyaaŕ ilbaʔaaʔa lli  
 waɾaana hina nŕuuf eeh aħwaalu  
 baŕd ma xad ilfiluus ." ɾaahu  
 wliʔyu ɾraagil ħaltu zayy ma  
 ħiyya matɾayyaɾitŕ . iŕŕuulʔaan  
 itŕaggib . ɾawwaħ ilbeet wibaŕat  
 ilwaziir liɾraagil ʔallu  
 "taŕaala kallim maŕaali  
 iŕŕuulʔaan , ŕawzak ." ɾaah  
 iɾraagil xad ŕiwaal ilbaʔaaʔa

"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

btaaʕu mʕaah wiʕaah ilʔaʕr .

iʕʕulʔaan ʔallu "ya ʕaagil  
ana ʕuftak ʕalbaan inta wiwlaadak  
wifabbeet asaʕdak widdeetak miit  
gineeh . waddethum feen ?"  
iʕʕaagil hakaalu lfikaaya  
faʕʕulʔaan ʔallu "ʔayyib illi  
faat maat . siibak min ilmaaʕi .  
taʕaala mʕaaya ." wixadu ʕala  
lxazna btaʕtu , xazna kbiira  
ʔawi , fatahhaalu wʔallu "xud  
illi nta ʕawzu , filuus , dahab ,  
gawaahir . zayy ma nta ʕaawiz ."  
wiʕʕulʔaan ʔiliif baʕʕa lʔooʕa  
wsaabu . iʕʕaagil kabb ilbaʔaʔa  
lli fiʕʕiwaal wimala ʕʕiwaal  
filuus widahab wigawaahir  
wiʕaah liʕʕulʔaan baas ʕala iidu  
wʔallu "kattar alf xeerak ya  
siidi ." wiʕaah iʕʕiwaal ʕala  
kitfu wnizil ʕala ʕsalaalim  
bitaʕt ilʔaʕr faʕhaan biyyanni  
wsaʕiid . wihuwwa naazil itkaʕbil  
fiʔawwil sillima . wiʕaah waaxid  
baaʔi ʕsalaalim kaʕr , wiʕʕiwaal  
ittiʔiil iddahʕag fooʔu . wiʔiif ,  
wiʕil aaxir sillima dmaayu  
maksuʕa hittiteen wimuxxu  
mdaʕdiʕ widammu saayih . maat  
a!ʔaah yiʕhamu . la nafaʕitu  
lfiluus wala ddahab wala  
lgawaahir . ʕahiif ilʕina  
wilfaʔr 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 ilhadduuta .

\* 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 يبيع 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 انده 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 " سيحه " . الراجل صعب على  
السلطان خالص . والسلطان مشى فى حاله ولما رجع القصر قال للوزير " ادبح  
خروف وبعد ما تشويه احشيه رز وخط فى وسط الرز مية جنيه . بالطريقه  
دى الراجل دا ياكل ويتكسى هو واولاده .

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 مشوى وريحته طالعسه

• حاجه تجرى الريق .

الراجل بتاع البطاطا كان قاعد جنب دكان نجار ، راجل صاحب مزاج ، لكن شره وانانى 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 ؟ " فبياع البطاطا قال له " رزق الحيال بعته لهم ربنا " . فالنجار قال له " ياراجل بتى هم عيالك يفهموا الفرق بين لحمة الخروف المشوى والبول 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 روّح البيت 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 اللي ورانا هنا نشوف ايه أحواله بعد ماخـد الفلوس " . راحوا ولقيوا الراجل حالته زي ماهى ما اتغيرتش . السلطان اتعجب . روّح البيت 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 وحبـيـت اساعدك واديتك مية جنيه . وديتهم فين ؟ " الراجل حكى له الحكايبه فالسلطان قال له " طيب اللي فات مات . سيبك من الماضى . تعالى محـمـاي " . وخذ على الخزنه بتاعته ، خزنه كبيره قوى ، فتحباله وقال له " خذ اللي انت عاوزه ، فلوس ، ذهب ، جواهر . زي ما انت عاوز " . والسلطان طلع بره الأوضه وسابه . الراجل كب البطاطه اللي 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 كرت ، والشوال  
التقبل اتدحرج فوقه . وقع ، وصل آخر سلمه دماغه مكسوره حتتين ومخضه  
مدششس ودمه سايح . مات الله يرحمه . لا نفعته الفلوس ، ولا الذهب ،  
ولا الجواهر . صحيح الغنى والفقـر ربيد الله ، وتوته توتـه  
فرغت الحدوته .

\*\*\*

/nukat maşriyya/

[1] ahlan wasahlan  
 ilbuliis ʔabaḍ ʔala  
 talaata sakraniin ʔamalu  
 xnaaʔa wxadhum ʔala lʔism .

izzaabiṭ - inta smak eeh ?  
 ilʔawal - ʔaṭiyya fanuus .

izzaabiṭ - winta ?  
 ittaani - ʔali ʔandiil .  
 izzaabiṭ - winta ?  
 ittaalit - ibrahiim mašʔal .

izzaabiṭ - ʔaal . da ntu  
 nawwaṛtu lʔism .

[2] min arbaʔ talaaf sana  
 itneen ʔummaal  
 biyakallimu baʔḍ whumma byibnu  
 lhaḡam ilʔakbar .

waafid - ifna taʔbiin  
 nafsina kida leeh ?

ittaani- ya axi ʔašaan  
 issuyyaah yinbisiṭu.

EGYPTIAN JOKES

[1] Welcome

The police arrested  
 three drunks who were having a  
 fight and took them to the po-  
 lice 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 Mashʔal  
 [Torch].

Officer - Okay. You've lit  
 up [honored] the  
 station.

[2] Four Thousand Years Ago

Two workers are talking  
 while building the Great Pyra-  
 mid.

One - Why are we working so  
 hard [tiring ourselves  
 out like this]?

Two - To make the tourists  
 happy, friend.



نكت مصريه

EGYPTIAN JOKES

(١) أهلا وسهلا :

- البوليس قبض على تلاته سكرانين عملوا خناقه وخذهم على القسم .
- الظابط - انت اسمك ايه ؟
- الأول - عطيه فانوس .
- الظابط - وانت ؟
- التانى - علي قنديل .
- الظابط - وانت ؟
- التالت - ابراهيم مشعل .
- الظابط - عال - دا انتم نورتوا القسم .

(٢) من ٤٠٠٠ سنه

- اتنين عمال بيكلموا بعض وهما بيبينوا الهرم الأكبر .
- واحد - احنا تاعين نفسنا كدا ليه ؟
- التانى - يا اخى عشان السياح ينسطوا .

(٣) من الاهرام، سبعة مايو سنة الف وتسعمية ستة وسبعين .

الاهرام - ٧٦/٥/٧ - ٩

صالح

\* امراض الصيف \*



- تقدر يا دكتور تلخص للسادة المشاهدين .. ايه امراض الصيف ؟  
- امراض الصيف هي : الدوسنتاريا والتيفوئيد وحمى التانوية العامة ..

\*\*\*

/nidaʔaat ilbayyaʕiin/VENDORS' CALLS

ilbayyaʕiin fimaṣr imma  
 byibʔa ʕanduhum dakakiin  
 ʕuyayyaʕa aw kibiira aw bayyaʕiin  
 mutagawwiliin , ilbayyaʕiin illi  
 fiddakakiin innaas ʕarfiin  
 ilbuɢaaʕa Ili ʕanduhum , yaʕni  
 ʕarfiin humma biybiiʕu eeh .  
 ilbayyaʕiin ilmutagawwiliin ,  
 widool muʕzʕamhum filʔahyaaʔ  
 iʕʕaʕbiyya wibiybiiʕu xuɢaaʕ  
 wifakha , laazim yinaadu ʕala  
 lbuɢaaʕa Ili mʕaahum biʕoot  
 murtafiʕ ʕalaʕaan innaas  
 filbuyuut yismaʕuuhum wiyiʕrafu  
 humma biybiiʕu eeh wiyindahu  
 ʕaleehum wiyiʕturu minhum .  
 innidaʔaat bitaaʕit ilbayyaʕiin  
 ilmutagawwiliin bitibʔa ʕibaʕaat  
 biyraddiduuha lbayyaʕiin dool min  
 miʔaat issiniin wimabtityayyaʕʕ ,  
 wibtitʔaal binayama xaʕʕa .

yaʕni masalan bayyaʕ  
 ilʕinab biynaadi ʕala lʕinab  
 wiyʔuul "ya gawaahir ya ʕinab,"  
 wibayyaaʕ ilfigl biynaadi  
 wyʔuul "lubya ya figl lubya" aw  
 "waraawir ya figl ," wibayyaaʕ  
 iʔtamaatiim biyʔuul "ward ya  
 tamaatiim" . ʔabʕan niʔaahiz hina  
 inn ilbayyaaʕ biyistaʕmil ʕifaat  
 biyiwʕif biiha lxuɢaaʕ 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*

Ili biybiṣha . safaat ilbayyaaṣ  
 biyinsib ilfakha lṭahsan 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  
 ṣaṣabiyya , wida laazim tinzillu  
 ṣaṣaan tiṣtiri minnu , wilqism  
 ittaani ṣaayil haḡtu fimṣanna aw  
 ḡuffa 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 "Fayyoumi 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 البياعين

## VENDORS' CALLS

البياعين فى مصر اما بيبيعى عندهم دكاكين صغيره أو كبيره أو بياعين متجولين . البياعين اللى فى الدكاكين الناس عارفين البضاعه اللى عندهم . يعنى عارفين هم بيبيعوا ايه . البياعين المتجولين ، ودول معظمهم فى الأحياء الشعبيه وبيبيعوا خضار وفاكهه ، لازم ينادوا على البضاعه اللى معاهم بصوت مرتفع علشان الناس فى البيوت يسموهم ويعرفوا هم بيبيعوا ايه ويندهوا عليهم ويشترى منهم . النداءات بتاعت البياعين المتجولين بتبقى عبارات بيرددها البياعين دول من مثات السنين وما بتتغيرش وبتتقال بنفسه خاصه .

يعنى مثلا بيع العنب بينادى على العنب ويقول " يا جواهر يا عنب " ، وبيع الفجل بينادى ويقول " لوبيا يا فجل لوبيا " أو " وراور يا فجل " وبيع الطماطم يقول " ورد يا طماطم " . طبعا نلاحظ هنا أن البياع بيستعمل صفات بيوصف بها الخضار والفاكهه اللى بيبيعها . ساعات البياع بينسب الفاكهه لأحسن بلد أو مكان بيزرعها زي مثلا " يا فيومى يا عنب " أو " القصب الصعيدى " أو " العدس الأسناوى " .

البياعين المتجولين قسامين : 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 .



/ṣibaṛaat šaaʔiṣa/COMMON EXPRESSIONS

winta fmaṣr tismaʔ ṣibaṛaat  
biyṛaddiduuha nnaas fimunasabaat  
kitiira , ṣibaṛaat liḥa ḍalalitha  
wbitṣabbaṛ ṣan ṭabʔ iṣṣaʔb  
ilmaṣri .

tikuun ʔalʔaan ṣala ḥaaga  
masalan fatismaʔ innaas yiʔuluulak  
"ittikiil ṣala ʔ!aah," aw "xalli  
ttikaalak ṣala ʔ!aah," aw "ʔuul ya  
ṛabb," aw "matxafš a!aah kariim,"  
"ṛabbina kbiir ," aw "matxafš  
ṛabbak yustuṛ ," "bʔizn illaah  
mawḍuuṣak ḥayintihi ṣala xeer,"  
aw "in šaaʔ a!aah mawḍuuṣak  
ḥayintihi ṣala xeer ." ilṣibaṛaat  
di tiwarriik ʔadd eeh innaas  
bitiṣtimid ṣala ʔ!aah wiʔinn zikr  
ism a!aah fitadbiir ḥayaat  
ilʔinsaana muhimm gidḍan .

ism a!aah biyuzkaṛ  
fiṣibaṛaat kitira tanya min baab  
idduṣaaʔ zayy masalan "a!aah  
yixalliik ," "a!aah yiddiik  
iṣṣiḥḥa," "a!aah yixalliilak  
awlaadak," "a!aah yirzuʔak ,"  
"a!aah yiftaḥ ṣaleek," "ṛabbina

*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 Egyp-  
tian 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 šaaʔ 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*

yiftaḥha fwiššak , " ḡabbina  
yṣalli maratbak.," wiḡerha .

lamma tzuuḡ innaas tismaṣ  
ṣibaḡaat taḡhiib zayy "nawwaḡt  
betna" wiḡḡadd ṣaleeha "minawwaḡ  
biḡaṣḡaabu," aw "a!ḡaan yinawwaḡ  
ṣaleek." aw "šarḡaftina" wiḡḡadd  
ṣaleeha "a!ḡaah yišarḡaf  
miḡdaaḡak." aw "anistina"  
wiḡḡadd ṣaleeha "a!ḡaah yiḡansak .

fiih ṣibaḡaat bitustaṣmaḡ  
fimunasaḡaat xaṣṣa yaṣni masalan  
lamma waahid yiḡlaḡ tiḡullu  
"naṣiiman" wihuwwa yrudd yḡuul  
"anṣama !ḡahu ṣaleek ." wilamma  
waahid yišḡab fiḡaal ḡahwa  
masalan , baṣd ma yxa!ḡaṣ tiḡullu  
"haniyyan" wiḡḡadd ṣaleeha  
"a!ḡaah yihanniik ."

\* 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 re-  
\* ply is "May God accompany [enter-  
\* tain] 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 بيردوها الناس فى مناسبات كتيره ، عبارات لها دلالتها وبتهجير 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 توريبك 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 زي مثلا :
- " الله يخليك " ، " الله يديك الصحه " ، " الله يخلي لك اولادك " ، " الله يرزقك " ، " الله يفتح عليك " ، " ربنا يفتحها فى وشك " ، " ربنا يعلى مراتك " وغيرها .
- لما تزور ناس تسمع عبارات ترحيب زي : " نورت بيتنا " والمسرد عليها " منور باصحابه " ، أو " الله ينور عليك " أو " شرفتنا " والرد عليها " الله يشرف مقدارك " أو " آنتنا " والرد عليها " الله يؤانسك " .
- فيه عبارات بتستعمل فى مناسبات خاصه يعنى مثلا لما واحد يحلّق 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 !/

fiih suyyaah biyzuuru maʕr  
 limuddit usbuʕeen aw talaata  
 wimabyistaxdimuuʃ wihumma hnaak  
 illa lluya lʔingiliziyya  
 wibyirgaʕu bladhum miʃ ʕarfiin  
 kilma waʕda bilʕarabi . laakin  
 yandur inn waahid minhum  
 maykunʃ simiʕ wiʕirif kilmit  
 maʕlihʃ [maʕliʃʃ] .

ilkilma di btustaxdam  
 fimaʕr ktiir gidan fihadiis  
 innaas kull yoom wifmunasabaat  
 mutaʕaddida , wibitxalli  
 ssaayih yihtaar fifahm maʕnaaha  
 lhaʔiiʔi .

maʕlihʃ [maʕliʃʃ] muʃtaqqa  
 min ʕibaara billuya lʕarabiyya  
 lfuʃha wihyya "ma ʕalayhi  
 ʃay? ." wiʕibaara di maʕnaaha  
 inn iʃʃaxʃ illi bnitkallim ʕaleeh  
 maʕamalʃ haaga tistaʕaʔ?  
 ilmuʔaxza . wʕaʃaan kida kilmit  
 maʕlihʃ bititʔaal fimuʔzam  
 ilʔaʕyaan littasbiir ʕan ilmaʕna  
 da . yaʕni ykuun waahid biyiʃtiki  
 min taʕarʕufaata waahid taani ,  
 tʔuum tiʔullu "maʕlihʃ , samʕu  
 lmaʕra di ." wisaʕaat tikuun  
 iʃʃakwa min waʕʕ miʃ min ʃaxʃ  
 wibaʕdu tʔullu "maʕlihʃ ,

NEVER MIND!

*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 ʃay?" ["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*

istaḥmil" wiyibʔa hina maʕnaaha  
 "mayhimmakš , " aw "matihṭammiš ."  
 wiʔaḥyaanan bltitʔaal fiʔbaaḥit  
 ʔagaaʔ zayy "maʕlihš , ʔašan  
 xaṭri ."

kilmit maʕlihš min kutḥ  
 istixdamha baʔit maʕaniha  
 ktiira wibṭitwaʔʔaf ʔala  
 lmunasba lli btustaʕmal fiiha ,  
 wilʔibaaḥa lli btustaxdam fiiha .

ya taḥa fhimtu maʕnaaha ?  
 iza kuntu mafhimtuuš yibʔa  
 "maʕlihš ."

*a situation, not a person, and  
 again you say "maʕlish [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 "maʕlish, [do it]  
 for my sake."*

*The meanings of the word  
 "maʕlish", 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 [maʕlish].*

\*\*\*

معلش ————— ش !

NEVER MIND!

فيه سيّاح بيزوروا مصر لمدة اسبوعين أو تلاته ومايستخدموش وهـم  
 هناك الا اللغه الأنجليزيه وبيرجعوا بلادهم مش عارفين كلمه واحده بالعربى .  
 لكن يندر أن واحد منهم مايكونش سمع وعرف كلمة معلش .  
 الكلمه دى بتستخدم فى مصر كتير جدا فى حديث الناس كل يوم ، وفى  
 مناسبات متعدده ، وبتخلّى السايح يحتر فى فهم معناها الحقيقى .  
 معلش مشتقه من عباره باللغه العربيه الفصحى وهى "معلش" .  
 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 " . واهيانا بتتقال فى عبارة رجاء ، زى " معلش ، عشان خاطر " .  
 كلمة معلش من كتر استخدامها بقت معانيها كتيره وبتتوقف على  
 المناسبه اللى بتستعمل فيها والعباره اللى بتستخدم فيها .  
 ياترى فهمتوا معناها ؟ اذا كنتوا مافهمتوش يبقا " معلش " .

\*\*\*

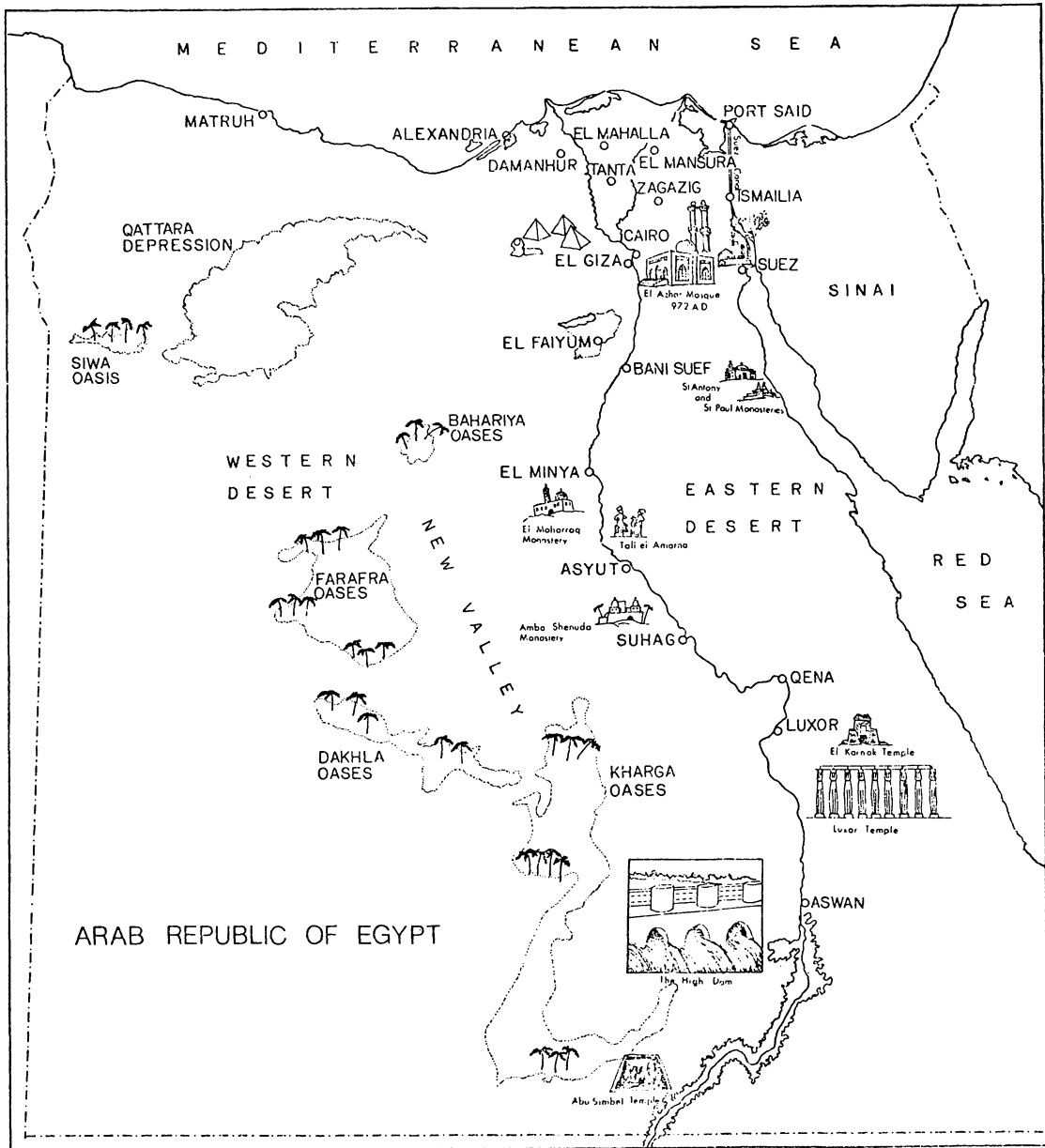
# **PART THREE**

## **APPENDIX**





1 - MAP OF EGYPT





## 3 - EGYPTIAN CURRENCY

(a) Basic Monetary Units

<u>gineeh</u> (ilgineeh ilmaṣri)		pound (Egyptian)
= miit ḡirš		= 100 piasters
<u>ḡirš</u> (ḡirš saay)		piastre
= ṣašra malliim		= 10 millimes

\*\*\*

(b) Paper Currency issued by  
/ilbank ilmarkazi/  
"Central Bank"

ḡiṣriin gineeh		20 pounds
ṣašra gneeh		10 pounds
xamsa gneeh		5 pounds
gineeh		1 pound
xamsiin ḡirš		50 piasters
xamsa wḡiṣriin ḡirš		25 piasters

\*\*\*

(c) Paper Currency issued by  
/ilxazaana ilmaṣriyya/  
"Egyptian Treasury"

ṣašra saay		10 piasters
xamsa saay		5 piasters

\*\*\*

(d) Coins issued by  
/ilxazaana lmasriyya/

ʔašʔa saay	10 piasters
xamsa saay	5 piasters
ʔiršeen saay	2 piasters
ʔirš saay	1 piaster
taʔriifa (= 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	/ʔirš/ or /ʔirš saay/
2 piasters	/ʔiršeen/ or /ʔiršeen saay/
3 piasters	/talaata saay/

This system continues up to

10 piasters	/ʔašʔa saay/
-------------	--------------

After ten, a new system appears:

11 piasters	/ʔidaašar ʔirš/
-------------	-----------------

This new system continues for each number which ends with 11 to 99.

Examples: 88 piasters	/tamanya wtamaniin ʔirš/
118 piasters	/miyya wtamanṭaašar ʔirš/
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 wisabŝa wxamsiin ?irŝ/

*Other expressions of prices that you may hear in Egypt include: /riyaal/ "twenty piasters," /barliŝa/ "ten piasters," /ŝilin/ "five piasters," /nuŝŝ frank/ "two piasters," /xamsa taŝriifa/ "two-and-one-half piasters," and /talaata taŝriifa/ "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:

- To convert from Centigrade (C°) to Fahrenheit (F°):  
 $C^{\circ} = F^{\circ} \text{ minus } 32 \text{ and divided by } 1.8$
- 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 /ilmiladiyya/</u>	"الميلاديه"
	yanaayir	يناير
	fibraayir	فبراير
	maaris	مارس
	abril	ابريل
	maayu	مايو
	yunyu	يونيو
	yulyu	يوليو
	aḡuṣṭuṣ	اغسطس
	sibtambir	سبتمبر
	oktobaḡ	اكتوبر
	nuvambir	نوفمبر
	disimbir	ديسمبر
(b)	<u>Hegira* "Islamic" /ilhigriyya/</u>	"الهجرية"
	muḡarḡam	محرم
	ṣafar	صفر
	ḡabliṣ ilḡawwal	ربيع الاول
	ḡabliṣ ittaani	ربيع الثانى
	gumaada lḡawwal	جمادى الاول
	gumaada ttaani	جمادى الثانى
	ḡagab	رجب
	šaṣbaan	شعبان
	ḡamaḡaan	رمضان
	šawwaal	شوال
	zulqiṣda	ذوالقعدة
	zulḡigga	ذوالحجّة

\*An Islamic month is twenty-nine or thirty days; the Hegira year is three hundred and fifty-four days.

(c) Coptic\* /ilʔibʔiyya/

/tuut/	Toot	توت
/baaba/	Babeh	بابه
/hatuur/	Hatoor	ها تور
/kiyaak/	Kiyahk	كياهك
/ʔuuba/	Toobeth	طوبه
/amʃiir/	Amsheer	امشير
/baʔamhaat/	Baramhat	برمهات
/baramuuda/	Barmoodeh	برموده
/baʃans/	Bashens	باشنس
/baʔuuna/	Ba-ooneh	باونه
/abiib/	Ebeeb	ابيب
/misra/	Misra	مصري
/nasiʔ/**	Nesee	نسي*

\*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.

\*\*\* \*\*



## 6 - WEIGHTS AND MEASUREMENTS

(a) Weights

ṭinn = alf kiilu gṛaam

kiilu = alf gṛaam

ton = 1000 kilograms

kilogram = 1000 grams

\*\*\*

(b) Gram - Pound Equivalents

1 gram = .03527 oz. /wiʔiyya/

1 kilogram = 2.2 lbs. /ṛaṭl/

\*\*\*

(c) Units of Length and Distance /llʔaṭwaa/

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 /?iṣaat/	=	175.0235 square meters	
hectare /hiktaar/	=	10,000 square meters	

\*\*\*

(f) Dry Measures

ardab "ardeb"	=	198 liters
weeba	=	1/6 ardeb
keela	=	1/12 ardeb
ṣubṣ ~ ṣubṣa	=	1/24 ardeb
malwa	=	1/48 ardeb
?adaḥ	=	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 /wi??a/ 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 /ṭasmiyya/*

## INGREDIENTS:

*1/4 ṭadaḥ (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 :

سَمسم	¼ رَأْس ثوم	¼ قَدَح فول مدشوش
زيت كاف للقلبي	قليل من المقدونس والشبت	٢ بصلتان متوسطتان
ذرة من بيكر بونات الصوديوم	والبصل الأخضر	ملح. كمون. كسبرة. شطة

الطريقة :

- ١ - ينظف الفول وينقع مدة ١٢ ساعة (وقد يستعمل الفول النابت) ثم يغسل من ماء النقع ويصفى .
- ٢ - تغسل الخضرة ويقشر البصل والثوم ويحط الجميع غليظاً .
- ٣ - تخلط جميع المقادير بعضها ببعض وتفري في 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 ¼ ساعة .
- ٥ - تقطع الطعمية وتساوى ويوضع على سطحها قليل من السمس ، ويستعان على ذلك بيل اليد بقليل من الماء .
- ٦ - تقلى في الزيت وتقدم ساخنة بعد تجميها بالمقدونس .

\*\*\*

ii - Fava Beans عمل الفول المدمس

- ١ - يختار الفول الجاف الأبيض الجيد النوع . وينقى باحتراس ثم يغسل جيداً .
- ٢ - يوضع في 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 في فرن هادىء مدة تتراوح بين ٨ - ١٠ ساعات .
- ٥ - تترك القدر حتى تهدأ حرارتها قبل فتحها . خوفاً من انفجار البخار المكتوم داخل القدر . يقدم الفول مع الزيت والليمون أو السمّن .

\*\*\*

## iii - Semolina Cake

## البسبوسة

المقادير :

}	شراب	$\frac{1}{4}$ أقة سكر	$\frac{1}{4}$ أقة من دقيق السميد (سميط) .
		$\frac{2}{4}$ رطل ماء (كوب ونصف)	$\frac{1}{4}$ أقة من سكر سنترفيش
		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 سأخ بارد .
- ٢ - تدهن صينية قطرها ٢٥ س م 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 الزيم ثم يرفع من فوق النار ويضاف إليه باقى مقدار السمن .
- ٥ - ترح 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

## أذاعة وتلفزيون



تحية : بطة السمرة

### رحلة الرئيس .. والشباب

□ حول إنجازات رحلة الرئيس السادات يقدم خبرى نواد حلقه [ مع الشباب ] ٢٢ عصر اليوم من برنامج الاذاعة العام .

### على الناصية من : ألمانيا

□ لقاءات مع المبعوثين المصريين في ألمانيا . غ. سجلها على نيلق زفلول في برنامج [ على الناصية ] الذى يذاع من البرنامج العلم على مدى ساعة من ١٢.٣٠ بعد ظهر اليوم . اللقاءات تتضمن رسائل من المبعوثين لاسره .

### أفاق عربية : حول : لبنان

□ حول الملقى الإسلامى الدول غير المتحازة في تونس وعلاقة الإسلام بالفتية الاقتصادية والاجتماعية ، يتحدث يحيى ابو بكر رئيس الإدارة العامة للإعلام بالجامعة العربية وابو سيف راضى مدير ادارة في برنامج [ أفاق عربية ] الذى تقميه زينب الصنم اقبلة على القناة الثانية كما يتضمن البرنامج الذى يقدمه محمد عبد الفتى ويخرجه سيد حسين ، دعوة الى كل القوى في لبنان للتحالف على الوحدة الوطنية من خلال قسنتين الشاهم نزار يفتى ، عبدالصمد زقزوق .

### تحقيق بالكاميرا ١

### عن : زراعة الكلى

□ عملية زراعة الكلى تمت في مستشفى الصورة الجامعى بعرضها برنامج [ تحقيق بالكاميرا ] الذى يقدمه رمت نصر وتضمنه مسابقة شرابى مساء اليوم على القناة الاولى . كما يعرض البرنامج اصحت اخفراج للمكفومين : ميسون القنوتية يصرون بها

## برامج التلفزيون

### القناة الاولى

١٠ صباحا الانتساح والقران الكريم . ١٠-١٠ عرض البرامج . ١٠-١٠ سبينا الاطفال . ١١-١١ مناجاة . ١٢-١٢ الهنى دينية . ١٢-١٢ شماتر صلاة الجمعة . ١٢-١٢ مالم الحيوان . ١٣-١٣ مجلة الشباب . ١٣-١٣ مالم السيك . ١٣-١٣ موجز الاتباء . ١٤-١٤ اغنية . ١٥-١٥ مباراة كرة القدم بين مرمى الزمالك والمحة . ١٥-١٥ نجومات . ١٥-١٥ ابام وليلى . ١٥-١٥ تحقيق بانكاميرا . ١٥-١٥ نشرة الاخبار . ١٥-١٥ مجلة المرأة . ١٥-١٥ حلقة اجنبية . ١٥-١٥ ناذة على العالم . ١٥-١٥ نور على نور . ١٥-١٥ مزيرى المشاهد . ١٥-١٥ الاخبار . ١٥-١٥ برنامج اخبارى . ١٥-١٥ مرحلة الرئيس . ١٥-١٥ نيلم السمرة . ١٥-١٥ بثافة بلونة . ١٥-١٥ آخر الاتباء . ١٥-١٥ القران الكريم . ١٥-١٥ ختام .

### القناة الثانية

١٠ مساء : الانتساح والقران الكريم . ١٠-١٠ عرض البرامج . ١٥-١٥ حلقة اجنبية طويلة . ٦ مالم البحر . ١٥-١٥ حدى الله . ٧ الاخبار بالفرنسية . ١٥-١٥ صمر الملم . ٨ احداث . ٢٤ ساعة . ١٥-١٥ شخصيات . ١٥-١٥ مشاهد والسوان . ٦ آفاق مربية . ١٥-١٥ الاضبار بالانجليزية . ١٥-١٥ بكرة . ٠٠ وبعده . ١٥-١٥ انظمين فسجلات التليفزيون . ١٥-١٥ مناجاة . ١٥-١٥ مور القران . ١٥-١٥ ختام

## برامج الاذاعة

### من : البرنامج العام

٧-٢٣ طريق الصلاة . ١٥-١٥ كلحين وبس ٨ نشرة الاخبار . ١٥-١٥ حصة كتاب . ١٥-١٥ اخبار خفية . ١٥-١٥ الى ريات البيوت . ١٥-١٥ حديث الاطفال . ١٥-١٥ ما يظليه المستمعون . ١٥-١٥ شماتر صلاة الجمعة . ١٥-١٥ انعام من بلدنا . ١٥-١٥ النطق بين . ١٥-١٥ على الناصية . ٢ مع الشباب . ١٥-١٥ رسائل المستمعين . ١٥-١٥ اوائل الطلبة . ١٥-١٥ المالبة . ١٥-١٥ التعليق على مباريات الدورى العام ٨ القران الكريم . ١٥-١٥ العالم على الهواء . ١٥-١٥ لفتنا الجيلة . ١٥-١٥ الميكروفون مع

### من : صوت العرب

١٥-١٥ ذلك الكتاب . ١٥-١٥ امع الله ١ المسلسلة ٢ اللقاء المتفوح . ١٥-١٥ السيامية . ١٥-١٥ الجزيرة العربية . ١٥-١٥ رسائل خلدنا . ١٥-١٥ الوطن الكبير . ١٥-١٥ مجلة الريافة . ١٥-١٥ العالم اليوم . ١٥-١٥ برنامج الحان ١٢ مجلة النومات

### من : الشرق الاوسط

١٥-١٥ الفسارح الفسرى . ١٥-١٥ جوابات بلونة آره القاتون حريح . ١٥-١٥ للمخارنطق . ١٥-١٥ نجيب على طول آره المسلسلة . ١٥-١٥ روضة الاطفال . ١٥-١٥ راي على الهواء . ١٥-١٥ نذكرة نجاح . ١٥-١٥ ميون الميكرون . ١٥-١٥ الليل والنم

### من : الشعب

١٥-١٥ خمسة برنشة . ١٥-١٥ رياميات ٦ بلدى الاطفال . ١٥-١٥ عيادة الشعب . ١٥-١٥ مع الاطفال ١٥ ابو لمة المرمى . ١٥-١٥ نشرة الضميات . ١٥-١٥ القران الكريم . ١٥-١٥ السمرة الهلالية

### الفيلم ، أنا وأمى

□ تقدم القناة الاولى في سهرتها الليلة فيلم [ أنا وأمى ] الذى تقاسمها بطولته : تحية كارويكا ورشدي ابانلة .

### المباراة : الزمالك والمحة

□ مباراة الزمالك والمحة في الدورى العام لكرة القدم تنقلها القناة الاولى على الهواء بعد ظهر اليوم .

### فصل من مسرحية [ مدرسة المشاغبين ]

□ يقدم البرنامج المفروح الذى تقدمه اذاعة ركن السودان من الثانية بعد الظهر اليوم ، فصلا من مسرحية [ مدرسة المشاغبين ] وينقل على الهواء الشوط الاول من مباراة الزمالك والمحة . كما يتضمن البرنامج لقاء مع : يحيى الدين عثمان محرب كرة القدم في نادى الهلال السودانى الذى سيتحدث عن الدورى العام في السودان واللقاء المرتقب بين نادى الهلال والمريح ، كما يتحدث عن الدورى المصرى الذى يعد البرنامج ويقدمه شاعر الشباب احمد رامى الذى سيلقى قصيدة عن حبيبته رانيا ، ولقاء مع عبد الوهاب الذى سيحكى قصة لقاءه الاول بالمتفرد طه حسين في لبنان ، ولاعب الكره السودانى كمال سيمواوى الذى يعالج في القاهرة

### الميكروفون مع : عز الدين فرج

□ تستضيف هدى المجدبى عز الدين فرج مدير مجلة جيا القاهرة في برنامج [ الميكروفون مع ] ١٥-١٥ الليلة من البرنامج الضخم .



## 9 - CHRONOLOGY

## PREHISTORY:

Lower, Middle and Upper Paleolithic I .....	before 10,000 B.C.
Upper Paleolithic II and Mesolithic .....	10,000 - 5000 B.C.
Neolithic .....	5000 - 4000 B.C.
Chalcolithic and Predynastic .....	4000 - 3200 B.C.

## EARLY DYNASTIC PERIOD:

First Dynasty .....	begins 3200 B.C.
Second Dynasty .....	2980 - 2780 B.C.

## OLD KINGDOM:

Third Dynasty .....	2780 - 2680 B.C.
Fourth Dynasty .....	2680 - 2560 B.C.
Fifth and Sixth Dynasties .....	2560 - 2280 B.C.

## FIRST INTERMEDIATE PERIOD:

Seventh through Tenth Dynasties .....	2280 - 2050 B.C.
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## MIDDLE KINGDOM:

Eleventh and Twelfth Dynasties .....	2134 - 1778 B.C.
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## SECOND INTERMEDIATE PERIOD:

Thirteenth and Fourteenth Dynasties .....	1778 - 1594 B.C.
Fifteenth through Seventeenth Dynasties (The Hyksos Period) .....	1680 - 1567 B.C.

## NEW KINGDOM:

Eighteenth Dynasty .....	1567 - 1320 B.C.
Nineteenth Dynasty .....	1320 - 1200 B.C.
Twentieth Dynasty .....	1200 - 1090 B.C.

## 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

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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 ḷ m n o p  
q r ṣ s š t ṭ u w x y z ẓ Ẕ ʿ ʻ

?aasim amiin	Qasim Amin ("liberator of women")	قاسم امين
?allaaya	monk's cell	قلايه
?aşr ilgawhaṛa	Gawhara Palace (palace inside Citadel)	قصر الجوهرة
?aṭaayif	special pancake pastry for Ramadan	قطايف
abu maʔaaṛ	Abu Makar Monastery	دير ابومقار
abu simbil	Abu Simbel (ancient temple)	معبد ابوسنبل
abu sirga	Abu Sirga Church (Coptic church in Old Cairo)	كنيسة ابوسرجه
abu zeed ihilaali	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 بشوى
anba šnuuda	Abba Shenouda Monastery	دير انبا شنوده
asyuuṭ	Asyut (city in Upper Egypt)	اسيوط
ašwaan	Aswan (city in Upper Egypt)	اسوان
baʔlaawa	baklava (pastry made of puff strudel dough, dessert)	بقلاوه
bamya	bamya (okra)	بامية
bank maşr	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
daaṛ ilkutub	Dar El-Kutub (National Public Library)	دار الكتب
dimyaaṭ	Damietta (city in Delta)	دمياط
faddaan	feddan (Egyptian land measure; acre)	فدان
falaafil	falaafil (fried bean patties)	فلافل
faṛaḥ	wedding	فرح
fatta	fatta (bread and rice soup)	فتة
fisiix	fisikh (salted fish)	فسيخ
fuul midammis	fuul (fava beans)	فول مدمس
gawhaṛ iṣṣiqilli	Gawhar El-Siqilli (Fatimid conqueror of Egypt and founder of Al-Azhar)	جوهر الصقلی
higriyya	Hegira (A.H.; in the year of Hegira; Islamic year)	هجريه
ḥilwaan	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
ilʔahṛaam	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
ilʔazhaṛ	Al-Azhar (Mosque and University 972 A.D.)	الازهر
ilʔikliil	Coptic wedding ceremony	الاكليل

ilbaṛamoos	Baramos Monastery	دير البراموس
ilfaggaala	El-Faggala (quarter in Cairo)	الفجالة
ilfatḥa	the Fatiḥa (opening Surā of the Qur'an)	سورة الفاتحة
ilfiṭaaṛ	meal which breaks fast during Ramadan	الانطار (الفطار)
ilkaṛnak	Karnak (ancient temple)	الكرنك
(ilkiniisa) ilmilʿallaʿa	El-Moallaqa, Hanging Church (Coptic Church in Old Cairo)	الكنيسة المعلقة
ilmahalla ikubra	El-Mahalla El-Kubra (city in Delta)	المحلة الكبرى
ilmaʿmuuṛa	Maamoura (beach in Alexandria)	المعمورة
ilmiharraʿ	El-Miharraq Monastery	دير المحرق
ilmugammaʿ	the Mugamma building (government central office building)	(مبنى) المجمع
ilmuski	the Muski (quarter in Cairo)	الموسكى
ilqurʿaan ilkariim	the Qur'an (Holy Book of Islam)	القرآن الكريم
ilʿadra	St. Mary's Church (Coptic Church in Old Cairo)	كنيسة العذراء (العذراء)
ilʿalameen	El-Alamein (resort and battlefield west of Alexandria)	الحلمين
innaaṣir ibn qalawoon	El-Nasser Ibn Qalawun Mosque	جامع الناصر ابن قلوون
innuʿṭa ~ innuʿuuṭ	wedding gift	النقطة (النقوط)
in ʿaaʿ a!laah	in sha allah God willing	ان شاء الله
issaaya	the Saḡha (gold bazaar)	الصاغة
issubuuʿ	seventh day birth celebration	السبوع
issuhuuṛ	pre-dawn meal during Ramadan	السحور
issuryaan	El-Suryan Monastery	دير السريان
iṣṣiʿiid	Upper Egypt	الصعيد
iṣṣulṭaan hasan	Sultan Hassan Mosque	جامع السلطان حسن
iṣṣariisa	the Sharia (Islamic law)	الشريعة

iššæx miħammad ŝabdu	Sheikh Mohammad Abdu (nationalist, reformer, and writer)	الشيخ محمد عبده
kabaab	kabab (shish kabab)	كباب
kařmuuz	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 iššu?aaafa	Kom El-Shuqafa (quarter in Alexandria)	كوم الشقافه
kufta	kufta (Egyptian meat balls, shish kebab made of ground meat)	كفته
kunaafa	kunafa (special vermicelli pastry for Ramadan)	كنافه
kuřari	kushari (rice, lentils, and macaroni cooked together)	كشري
lu?řur	Luxor (city in Upper Egypt)	الاقصر
ma?zuun	ma'zun (Muslim legal official officiating marriages)	مأذون
maglis išša'ib	Maglis El-Shaab (National Assembly)	مجلس الشعب
makwagi	makwagi (ironer)	مكوجى
mari girgis	St. George's Church (Coptic Church in Old Cairo)	كنيسة مار جرجس
mari miina	St. Mines Monastery	دير مار مينا
marsa mařruuħ	Marsa Matrouh (resort west of Alexandria)	مرسى مطروح
mařyuut	Maryut (village west of Alexandria)	مريوط
mařlihř	ma'lish ("never mind!")	معلش
midaan ittaħriir	Midan El-Tahrir (Liberation Square)	ميدان التحرير
miħammad ŝabd ilwahhaab	Mohammad Abd El-Wahhab (famous singer and composer)	محمد عبد الوهاب
miħammad ŝali	Mohammad Ali Mosque	جامع محمد على
misahħařaati	person who wakes people for suhur, i.e. pre-dawn meal during Ramadan	مسحراتى



muluxiyya	mulukhiya (Egyptian vegetable, Jew's mallow)	ملوخية
muḡaat	hot drink offered to visitors congratulating a mother on the birth of her baby	مغات
nahḡit maṣr	nahdit maṣr (sculpture)	تمثال نهضة مصر
rifaafa ṣaafiṣ iṭṭaḡṭaawi	Rifa'a Raafi El-Tahtawi (intellectual and reformer)	رفاعة رافع الطهطاوى
ṣaṣiiḡ	Rosetta (city in Delta)	رشيد
salaama ḡgaazi	Salama Higazi (singer and composer)	سلامه حجازى
sayyid darwiṣ	Sayyid Darwish (singer and composer)	سيد درويش
simsaaṣ	simsar (real estate agent)	سمسار
sufṣaḡi	sufṣaḡi (dining room attendant)	سفرجى
suhaag	Suhag (city in Upper Egypt)	سوهاج
ṣaḡaat ilṣiṣa	evening prayer in Islam	صلاة العشاء
ṣaḡaat ilfaḡr	dawn prayer in Islam	صلاة الفجر
ṣiwaan	large tent	صيوان
ṣulṭaan	sultan	سلطان
ṣaduuf	shadouf (irrigation device)	شادوف
ṣagaṣit idduṣṣ	Shagarit El-Durr (female ruler of Egypt 1250 A.D.)	شجرة الدر
ṣamm innisiim	Shamm El-Nisim (Egyptian spring celebration)	شمّ النسيم
tawfiṣ ilḡakiim	Tawfik El-Hakim (novelist and playwright)	توفيق الحكيم
ṭaaha ḡseen	Taha Hussein (Egyptian author)	طه حسين
ṭaṣmiyya	ṭa'miyya (fried bean patties)	طعمية
umm kalsuum	Umm Kalthoum (famous singer)	ام كلثوم
waḡfit ṣaṣafaat	standing on Mount Arafat during the Muslim pilgrimage to Mecca	وقفه عرفات
waadi nnaṭruun	Wadi El-Natrun (valley in the western desert)	وادي النطرون

wilaad ilbalad	<i>wilad ilbalad (the common people)</i>	ولاد البلد
xaan ilxaliili	<i>Khan El-Khalili (tourist bazaar)</i>	خان الخليلي
yuusif wahbi	<i>Yousif Wahbi (famous actor and playwright)</i>	يوسف وهبي
zabbaal	<i>zabbal (garbage man)</i>	زبال
zaffa	<i>wedding procession</i>	زفة
zamaalik	<i>El-Zamalik (quarter in Cairo; sporting club)</i>	الزمالك
"zeenab"	<i>Zaynab (novel and film)</i>	زينب
ʕamr ibn ilʕaaʕ	<i>Amr Ibn El-Aas (Arab conqueror of Egypt)</i>	عمرو بن العاص
ʕiid ilʔaḡḡa	<i>Greater Bairam [Feast of Immolation]</i>	عيد الاضحى
ʕiid ilfiṭr	<i>Lesser Bairam (holiday at the end of Ramadan)</i>	عيد الفطر
ʕumaṛ iʕʕiriif	<i>Omar Sharif (Egyptian movie star)</i>	عمر الشريف
ɣuṛayyiba	<i>shortbread cookies</i>	غريبة

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# **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 ]

? [ ء or ق ] f [ ف ] s [ س ] ṣ [ ص ] z [ ز ] ẓ [ ظ ]  
 š [ ش ] x [ خ ] ɣ [ غ ] ħ [ ح ] ʕ [ ع ] h [ هـ ] m [ م ]  
 n [ ن ] l [ ل ] ḷ [ ل ] r [ ر ] ɾ [ 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

- 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'.
- Doubled consonants may occur medially or finally; e.g. /lissa/ 'not yet', /bass/ 'enough!'.
- A sequence of two different consonants may occur medially or finally; e.g. /tiktib/ 'you (m.s.) write', /malakt/ 'you (m.s.) owned'.
- 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

- 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.

/šáálu/ 'they carried' + /-u/ 'it (m.)' →  
/šááluu/ → /šáalúu/ '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.

/šáalu/ 'they carried' + /-u/ 'it (m.)'

/šáaluu → šalúu/ '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.)', /kallímhum/ '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', /šafríit/ '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
šáṛabi	Arab
kátabit	she wrote
ḡáṛabit	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:

ramítu	She threw it (m.).
šalítu	She carried it (m.).
ḡaṛabítu	She hit him.
ḡaṛabítak	She hit you (m.s.).
ḡaṛabítik	She hit you (f.s.).
šalítak	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  $C_1C_2$  (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) C<sub>1</sub>C<sub>2</sub> Initially

The sequence C<sub>1</sub>C<sub>2</sub> initially is very rare; e.g. /kwayyis ~ kuwayyis/ 'good', /bɾaavo/ 'bravo'. Thus, the discussion will be limited to C<sub>1</sub>C<sub>2</sub> medially and finally.

(b) Medially and Finally Within Words

In the following sequences: [t d], [s z], [ʃ ʒ] C<sub>1</sub> assimilates to C<sub>2</sub> only with respect to voice.

/ʔustaaz/ 'professor' → (ʔasatz) → /ʔasadza/ 'professor'

/xadt/ 'to take' → (xadt) → /xatt/ 'I took'

/ʔooða/ 'room' → (ʔoḏti) → /ʔoḏṭi/ 'my room'

(c) C<sub>1</sub>C<sub>2</sub> Utterance Medially and Finally

Sequences of any two obstruents (i.e. stops or fricatives) are usually both voiced or both voiceless.

Here C<sub>1</sub> assimilates to C<sub>2</sub> with respect to voice.

/xaɾaɣt/ → [xaɾakt] I went out

/lafazt/ → [lafazṭ] 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 (C<sub>0</sub> = devoiced consonant), e.g.:

ʔatɕ train

ɾatɕ pound

ʔifɕ a lock

ʔaʃɕ palace

naʃɕ publication

(d) Utterance Medially

Sequences of two obstruents following each other medially in a sentence show complete assimilation where C<sub>1</sub> assimilates to C<sub>2</sub> in rapid speech, e.g.:

/saʃáat kitíira/ → /saʃáak ktíira/ 'many times'

/riyíif báarid/ → /ryíib báarid/ 'a cold loaf of bread'

/béet gáaɾu/ → /béeg gáaɾu/ '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 + ?een + ummu + ?azaal →  
 Stage #2: il?ird + I + fi + ?een + ummu + ?azaal →  
 Stage #3: il?ird f?een ummu ?azaal .

"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: *tifiss 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')

/širibt I ʔahwa/ → /širibt I ʔahwa/ 'I drank coffee'

and /širibt I ʔana/ → /širibt 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 mʔaak/ → /ʔilḥaaga lli mʔaak/ 'the thing that you have'

/ḍaḍab ʔilwalad/ → /ḍaḍab 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-/ = /#?V-/, e.g. /ilwalad/ = /?ilwalad/. (/#V-/ means "word initial vowel"; /-V#/ means "word final vowel"); thus /?il/ ~ /il/ 'the'.
- (b) Assimilation of /-l-/ of the def. art. to the following consonants: / t ṭ d ḡ s ṣ z ẓ ʃ ẓ n r ṛ / is obligatory, e.g. /iṭṭaalib/ '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.

/iṭṭaaliba 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.:

/iṭṭaaliba 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 wituffaaha/ → /xooxa wtuffaaha/ 'a peach and an  
apple'

/šuft I wi?ult/ → /šuft I w?ult/ → /šuft w?ult/

'I saw and said'

(I is the helping vowel--note its effect on the unstressed vowel of /wi?ult/; 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:

/ʔáalu/ 'they said' + /uh/ 'it (m.)' → /ʔáaluuh/ → /ʔalúuh/ '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...š]

ma + nisi + ha + š → manisiihaš → manisiháaš (shortening of first of two long vowels and stress shift to second long vowel) → mansiháaš (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 wtuffaaħa/ 'a peach and an apple'
- (b) /xooxa wituffaaħa/ '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 /wituffaaħa/ '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'
itʔallib ~ idʔallib	'to find great difficulty'
itšaalih ~ iššaalih	'to reconcile'

or

ittilmiiz	'the pupil'
iššams	'the sun'
asadza	'teachers'

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# **PART FIVE**

## VOCABULARY LIST





WORD LISTSList #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
ṛummaan	ṛummaana	-aat	pomegranates
faṛawla	faṛawlaaya	-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
ʔuuʔa (Q) ~ ʔamaaṭim	tomatoes
gazaṛ	carrots

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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 - hitat	piece (e.g. soap)
ṣabuun	soap
ṛuzz	rice
laban	milk
sukkaṛ	sugar
ṣaay	tea
bunn	coffee, ground or bean
malḥ	salt
ʔeeṣ	bread
riyiif ʔeeṣ	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
mixallil	pickles
xall	vinegar
filfil iswid	black pepper
ʔads	lentils

laḥma	meat
laḥma bitillu	veal
laḥma ḡaani	lamb, mutton
laḥma baʔari	beef
laḥma maḥruuma	ground meat
firaax	chicken
sagaayir	cigarettes
kabriit	matches
zibda	butter
beeḡ	eggs
samak	fish

List #4 Colors /ilʔalwaan/

m	f	p	
abyaḡ	beeḡa	biid	white
azraʔ	zarʔa	zurʔ	blue
aḥmaḡ	ḥamḡa	ḥumḡ	red
axḡaḡ	xaḡḡa	xuḡḡ	green
aṣḡaḡ	ṣaḡḡa	ṣufḡ	yellow
iswid	sooda	suud	black
beeḡ	beeḡ	beeḡ	beige
banba	banba	banba	pink
*bunni	bunni	bunni	brown (coffee powder)
ḡamaadi	ḡamaadi	ḡamaadi	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)
kuḡumbi	kuḡumbi	kuḡumbi	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
wišš	face
raas - ruus (f)	head
šaṣṣ - šaṣṣa	hair
reen - rineen (d) - ruyuun (p) (s=f)	eye
gifn - gufuun	eyelid
haagib - hawaagib	eyebrow
rimš - rumuüş	eyelash
bu?? ~ hanak	mouth
šiffa - šafaayif	lip
sinna - sinaan	tooth
dirs - duruus	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
ra?aba - ri?aab	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
šubaaṣ - šawaabiṣ	finger
iššubaaṣ ilkibiir	thumb
iššubaaṣ ilwaštaanl	middle finger
iššubaaṣ iššuyayyar	little finger
ḍifṣ - ḍawaafir	nail
rukba - rukab	knee
?adam (Q)	foot
šubaaṣ irrigl	toe
faxd - fixaad	thigh
ḍahr - ḍuhuur	back

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sidr ~ siduur	chest
?alb (Q)	heart
ri?a - teen (d)	lung
ba?n (f)	stomach
kibd	liver
kilwa - kalaawi	kidney

List #6 Furniture /il?asaas/

kanaba - kanab	couch
kursi - karaasi	chair
ṭarabeeza - aat	table
siggaada - sagagiid	rug, carpet
ṣuuṛa - ṣuwaṛ	picture
ṭaffaayit sagaayir	ashtray
ṣufrā ~ ṭarabeezit ṣufrā	dining table
mafraš - mafaariš	table cloth
bufeeh - aat	buffet
fuuṭa - fuwaṭ	towel
siriir - saraayir	bed
martaba - maraatib	mattress
milaaya - aat	sheet
miraaya - aat	mirror
šveniira - aat	chest of drawers
kumodiinu - haat	night stand
dulaab - dawaliib	cupboard (wardrobe)
baṭṭaniyya - aat	blanket
liḥaaf - lihifa	quilt
mixadda - aat	pillow
ḷamba - aat	lamp, bulb
abažuuṛa - 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 frank	2 piasters
ṛirṣ saay ~ ṛirṣ (Q)	1 piaster
ṛirṣeen (Q)	2 piasters
taṣriifa	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 /ilmihan wilḥraf/

muḥaami , yya - yyiin	lawyer
mudarris , a - iin	teacher
ustaaz gaamiṣi , ustaaza	university professor
gamiṣiyya - asadziṭ gamṣa	
duktoor , a - daktra	doctor
duktoor aṭfaal	pediatrician
duktoor baaṭini	physician (internal medicine)

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duktoor amraaḍ nisa	gynecologist
garraaḥ , a - iin	surgeon
duktoor sineen	ophthalmologist
duktoor gild	dermatologist
duktoor siḥaam	osteopath
duktoorit aḥfaal	pediatrician (f)
duktoor asnaan ~ duktoor sinaan	dentist
duktoor beḥari	veterinarian
tamargi - yya	nurse
sikriteer , a	secretary
mufaasib - iin	accountant
mudiir - iin	director
ḥamild - ḥumada	dean (of college)
mumaḥriḍa - aat	nurse
agzagi - yya	pharmacist
ḥayḍali - yya	pharmacist
ḥaabiḥ buliis	police officer
ḥaabiḥ geeḥ	army officer
ḥaskari buliis	policeman
ḥaskari geeḥ	non-commissioned army officer
?aaḍi - ?uḍaah (Q)	judge
mhandis, a - iin	engineer
ba?aaal - iin	grocer
ḥabbaax - iin	cook
gazzaar - iin	butcher
naggaar - iin	carpenter
xaddaam - iin ~ ḥayyaal -iin	house boy
xaddaama - aat~ ḥayyaala -aat	maid
bayyaaḥ - iin	vendor
ḥayyaal - iin	porter
sawwaa? - iin	driver
ḥaamil - ḥummaal	workman
mikaaniiki - yya	mechanic
saayiy - suyyaay	goldsmith
gawahirgi - yya	jeweler
?ahwagi - 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)



ibn xalti - wilaad xalti	my cousin (mo si so)
bint xalti - banaat xalti	my cousin (mo si da)
ibn xaalit ṣafbi	my friend's cousin (mo si so)
bint ṣammit waladi	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
ḡama	wife's or husband's fa or mo (usually with pron. suffix)
ḡamaaya	my wife's father
ḡamaati	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 - mayḡarif	ladle
kubbaaya - aat	a glass
fingaal ~ fingaana - fanagiil	cup
~ fanagiin	
ṭabaḡ fingaal	saucer
izaaza - azaayiz	a bottle
ṣilba - ṣilab	a box; a can
baaku - waat	a packet
mallaḡaḡa - aat	salt shaker
sukkariyya - aat	sugar bowl
abriiḡ ṣaay - abariiḡ 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 ṭahwa	tray
maṣṣama - mafaarim	meat grinder
xaḷḷaaṭ - aat	mixer, blender
fuṛn - afṛaan	oven
maṣṣfa - maṣṣaafi	strainer
maṣṣfit ṣaa	tea strainer
abriiṭ - abariiṭ	pitcher
dooraṭ - dawaariiṭ	pitcher
ṭabaṭ - aṭbaaṭ	plate
ṣaḥn - ṣuḥuun	plate
ṣooka - ṣuwak	fork (eating)
maḥlaṭa - maḥaaliṭ	spoon
sikkiina - sakakiin	knife
ṣulṭaniyya - ṣalaṭiin	bowl
fuuṭa - fuwaṭ	napkin
maḥlaṭit ṣaa	teaspoon
maḥlaṭit ṣurba	soup spoon
(ṣurba "soup")	

List #11 Languages /illuyaat/

illuyaat	languages
luya -aat	language
ṣaṣabi	Arabic
ingiliizi	English

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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
?ibṭi (Q)	Coptic
barbari	Berber
ḥibri	Hebrew
illuḡa lṣaṛabiyya	the Arabic language
illuḡa lfaṛansawiyya	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 /ittafaggub wilḥilfaan/

subḥaan aḷḷaah	How wonderful, praise be to God!
aḷḷah	Well!
ya salaam	Fancy that!; My!; Wow!
aḷḷaah	How sweet!; Bravo!
amma ḡariiba	Strange!
ṣee? ḡariib	Strange!

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amma šagiiba	Strange!
šee? šagiib	What a strange thing!
ya salaam šala kida	How strange! How fancy! How beautiful!
ya salaam šala dammak	How silly of you! Shame on you!
ya hawl illaah	What a loss!
la hawla wala quwwata illa billaah	What a loss! How helpless man is!
šaal	excellent!
mudhiš	excellent!
bravo	bravo!
šažiim	excellent!
walšaahi	By God! Indeed! Really!
wihyaat šabbina	By God! (I swear ...)
winnabi	By God! By the Prophet! (I swear
winnabi ?	Honestly?
istašgib	to be amazed
istašrab	to be amazed
hiilif (i)	to swear
ixx ~ ixš	How disgusting!
ixš šaleek	Shame on you! (ms)

List #13 Weather /ilgaww/

gaww	weather
ša?š	weather
iššabiif	spring (season)
iššeef	summer
ilxariif	autumn
iššita (m, f)	winter
bard	cold (n)
hašš	hot, heat
dafa (m)	warmth
šahd	heat, hot
hawa (m)	air
šušuuba	humidity
šišib	humid

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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 ~ nisima	breeze
maṭar	rain
baṭṭarad	to become cold
haṭṭar	to become hot
maṭṭar	to rain
iddunya bitmaṭṭar	it (the world) is raining

List #14 Nature /ittabiifa/

aṛḍ (f)	land
sama	sky
baḥr - buḥuur	sea
naḥr - anhaar	river
muhiiṭ - aat	ocean
buhayra - aat	lake
šaaṭi? - šawaati?	shore
plaaš - aat	beach
gabal - gibaal	mountain
tall - tilaal	hill
šams (f)	sun
?amaṭ (Q)	moon
nigma - niguum	star
nabaat - aat	plant
zarṣ	plants
warda - ward	flower
warda baladi	rose
šagara - šagar	tree
hašiiš	grass
maṭar	rain
mayya (mayya)	water

List #15 Animals, birds, and insects /ilhayawanaat wiṭṭuyuur wilhašaraat/

kalb - kilaab	dog
?uṭṭa - ?uṭaṭ (Q)	cat
ḥumaar - ḥimiir	donkey
baʔara - baʔar	cow
faṣas	horse
ḥuṣaan - ḥiṣina	horse
ṭoor - tiraan	ox
ʕigl - ʕiguul	calf
gaḥš - guḥuša	ass
gamal - gimaal	camel
gamuusa - gamuus	water buffalo
xarṭuuf - xirfaan	lamb
miṣza - miṣiiz	goat
ḥalluuf - ḥalaliif	pig
xanziir - xanaziir	pig
ḥayawaan - aat	animal
bihiima - bahaayim	beast of burden
waḥš - wuḥuuš	wild animal
asad - isuda ~ usuda	lion
nimr - nimuṣa	tiger
taṣlab - taṣaalib	fox
fiil - fiyala	elephant
diib - diyaab	wolf
ṭeer - ṭuyuur	bird
ṣaṣfuuṣa - 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
ḡabbuur - ḡababiir	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
ustuḡalya	Australia
uḡuppa	Europe
amerika ššamaliyya	North America
amerika lganubiyya	South America
kanada	Canada
ilṣaalam ilṣaḡabi (m)	The Arab World
iššar? (m)	The East
ilṣaḡb (m)	The West
iššar? ilṣawṣaṭ (m)	The Middle East
maṣr	Egypt; Cairo
ilqaahiḡa ~ maṣr	Cairo
lubnaan	Lebanon
bayruut	Beirut
surya	Syria
dimaš?	Damascus
ilṣuds	Jerusalem
filistiin	Palestine
ilṣurdun	Jordan
ṣammaan	Amman
libya	Libya
ṭaḡablus	Tripoli
ilmayrib	Morocco
iṣṣabaaṭ	Rabat
ilgazaayir	Algeria; Algiers
tuunis	Tunisia; Tunis
ilṣiraa?	Iraq
baydaad	Baghdad
issuṣudiyya	Saudi Arabia
iṣṣriyaad	Riyadh
ingiltira	England

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lanḡan	London
faḡansa	France
pariis	Paris
ilyunaan	Greece
atiina	Athens
iṭaḡya	Italy
ḡooma	Rome
aspanya	Spain
madriid	Madrid
israʔiil	Israel
tall abiiib	Tel Aviv
rusya	Russia
mosko	Moscow
iṣṣiin	China
ilyabaan	Japan
ilhind	India
turkiya	Turkey
iḡaan	Iran

#16.A Cities, Towns, and Regions of Egypt

ḡaaṣima - ḡawaṣim	Capital (of a country)
balad - bilaad	city, town
qaḡya - quḡa	village
miina - mawaani	port
ḡayy - aḡyaaʔ (m)	quarter, section of town
wagh baḡri (m)	Lower Egypt
wagh ʔibli ~ iṣṣiḡiid (m)	Upper Egypt
iddiḡta	The Delta
buuḡ saḡiid	Port Said
iskindiriyya	Alexandria
ilḡiiza	Giza
issiwees	Suez
luʔṣuḡ	Luxor
aṣwaan	Aswan
issadd ilḡaali (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
zaʔlaan - iin	unhappy, sad; angry
middaayiʔ - iin	bothered, depressed
haàdi-hadyiin	calm, quiet
xaayif - iin	scared, afraid
muhmil - iin	careless
kaslaan - iin	lazy
ṣaṣabi - yyiin	nervous
ʔarṣaan - iin (Q)	disgusted
mundahiṣ - iin	surprised
ṣayṣaan ~ ṣayṣaar - iin	jealous
anaani - yyiin	selfish
saxiif - suxafa	silly
zaṣiif - zuṣafa	nice
ṣaxṣ duṣri	a proper person
ṣaxṣ niḡiif	a clean person; an upright person
ṣaaṭifi - yyiin	emotional, romantic
ḥarriṣ - ḥuṣaṣa	prudent
gabaan - gubana	coward
ṣugaaʔ - ṣugṣaan	brave
baxiil - buxala	miserly
baaʔis - buʔasa	miserable
kariim - kuṣama	hospitable, generous
ṣaaṭir - ṣuṭṭaar ~ ṣaṭriin	clever
xaayib - iin	good for nothing; ne'er do well
muʔaddab - iin	polite, cultured, cultivated
ʔaliiil ilʔadab - ʔulalaat	impolite, ill-bred
ilʔadab (Q)	

ṭabiiṣi - yyiin	natural
mutaṣaaʔim - iin	pessimistic
mutafaaʔil - iin	optimistic
kazzaab ~kaddaab - iin	liar
ṣaadiʔ - iin	truthful

List #18 Grammatical Terms /muṣṭalaḥaat qawaaʔid/

muṣṭalaḥ - aat	term, idiom
iṣṭilaḥ -aat	term, idiom
qawaaʔid	grammar
gumla - gumal	sentence
ʔibaaʔa - aat	phrase; expression
kilma - kalimaat	word
ism - asmaaʔ	noun
fiʔl - afʔaal	verb
ṣifa - aat	adjective
ḍamiir - ḍamaayir	pronoun
ḥarf garr - ḥuruuf garr	preposition
raabiʔ - rawaabiʔ	conjunction
mufraad	singular
gamʔ	plural
muzakkaʔ	masculine
muʔannas	feminine

List #19 Women's Clothes /malaabis issayyidaat/

bluuza - aat	blouse
gazma bkaʔb	high heel shoes
ṣandal - ṣanaadil	sandals
ṣibṣib - ṣabaaṣib	slippers
xaatim - xawaatim	ring
xaatim dahab	gold ring

(/dahab/ 'gold'; /faḍḍa / 'silver'; /ḥadiid / 'iron';  
/niḥaas aṣṣar / 'brass'; /niḥaas aḥmar / 'copper'; / xaṣab /  
'wood')

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ħala? - ħil?aan	earring
iswira - asaawir	bracelet
baṅṭaloon - aat	slacks, pants
buut	boots
išarḫ - aat	scarf
Žiip(f) -aat~gunilla -aat	skirt
?amiiš noom (Q)	night gown
bižaaama - aat	pajama
roob - arwaab	robe
baṭṭu faḫw	fur coat
fustaan ħariir	silk dress
(/ħariir / 'silk', / ?uṭn/Q 'cotton', / šuuf / 'wool'; /ʔaṭiifa/ (Q) 'velvet')	
mugawħaraat	jewelry
šaraab naylor	nylon stockings
budra	face powder (make up)
ruuž	lipstick
aħmaḫ šafaayif	lipstick
sabṯit šaḫḫ	hair color (dye)
šampuu	shampoo
parfaan	perfume
riiħa -ḫawaayih	perfume, scent, fragrance
ikladooḫ	nail polish
muṭṭaaṭ -maḷaṭiit	tweezer

**List #20 Men's Clothes /malaabis irrigaal/**

šaraab - aat	socks
šibšib - šabaašib	slippers
gazma - gizam	shoes
?amiiš - ?umšaan (Q)	shirt
žakitta - aat	jacket
baṭṭu - baḷaaṭi	coat
buḫneeṭa - baḫaniit	hat
gawanti - gawantiyyaat	gloves

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mandiil - manadiil	handkerchief
puloovaṛ - aat	pullover
malaabis daaxiliyya	underwear
kaṛavatta - aat	neck tie
ḥizaam - ḥizima	belt
šamsiyya - šamaasi	umbrella
banṭaloon - aat	trousers
makanit ḥilaaʔa	safety razor
furša - furaš	brush
mišṭ - amšaṭ	comb
furšit ḥilaaʔa	shaving brush
muus ḥilaaʔa - amwaas ḥilaaʔa	razor blade
kulonya	eau-de-cologne
maṭguun ḥilaaʔa	shaving cream
maṭguun sinaan	tooth paste
furšit sinaan	tooth brush

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LEXICON  
EGYPTIAN ARABIC - ENGLISH

The alphabetical order in which the Arabic words appear is as follows:

ʔ 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 ž ʕ ʔ

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. /burtuʔaan ,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 /ʔ/ = Literary Arabic qaf ( ق ) ; i.e. 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)  
 ?aaḍa (Q) to sue s.o  
 ?aaḍi (Q) -?uḍaah judge  
 ?aal (u) (Q) to say, tell  
 ?aal eeh (Q) what did he say?  
 ?aam (u) (Q) to wake up, get up  
 ?aas (i) (Q) to measure  
 aaya -aat verse from the Bible or Koran  
 ?aaḥid ,a -iin (Q) continue to; sitting; continuing (participle)  
 abadan at all; ever; not at all, never  
 abaḥuura -aat lamp; lampshade  
 abb -ahaat father  
 ?abl (Q) before (in time or place)  
 ?abl ma (Q) before (conj.)  
 abrii? - abarii? pitcher  
 abrii? ṣaay - abarii? ṣaay teapot  
 abriil April  
 abu lhood the Sphinx  
 abuuya my father  
 abyad ,beeda -biid white  
 adab - adaab literature, (p)=literatures; liberal arts;(s)=politeness, manners  
 ?adam (Q) foot  
 adawaat (p) articles=tools  
 ?add (Q) like, e.g. in size or amount  
 ?add eeh (Q) how long? how many? how much? how big?  
 ?addim (Q) to offer  
 ?adiim ,a -?udaam (Q) old (things)  
 ?aḍa (i) (Q) to finish  
 afriqya Africa  
 afrangi foreign  
 agaaza -aat holiday, vacation  
 agadd newer  
 aggar to rent  
 agmal prettier  
 agzagi -yya pharmacist  
 ahamm more important  
 ahe here is (fs)

ahl family, people (of)  
 aho here is (ms)  
 ahum here are  
 ?ahwa (Q) coffee; coffee shop  
 ?ahwagi -yya (Q) waiter in a coffee shop  
 aḥibb . . .moot I adore (s.o, s.th)  
 aḥla sweeter, prettier; sweetest  
 aḥmar ,ḥamra -ḥumr red  
 aḥmaḥ ṣafaayif lipstick  
 aḥrag to put on the spot, embarrass  
 aḥsan lest, for fear that  
 aḥyaa? biology  
 akbar bigger; biggest  
 akl food  
 akram to be hospitable to  
 aktaḥ more; most  
 aktaḥ biktiir much more  
 ?alam -?ilaam (Q) pencil, pen  
 ?alaḥ (a) (Q) to undress, to take off  
 ?alb -?uluub (Q) heart  
 alf - alaaf thousand  
 alf wtusḥumiyya talaata wsabḥiin one thousand nine hundred and seventy-three (1973)  
 ?aliil il?adab (Q) -?ulalaat il?adab impolite  
 ?all (i) (Q) to decrease, diminish  
 allif to compose  
 ?allil (Q) to hold down, minimize  
 almaani ,yya -almaan German  
 alwaan colors  
 alḥaab ḥiyadiyya physical education  
 alḥaah God; Good Lord! ;How sweet!  
 alḥaah yixalliik please (to ms) [lit. 'may God save you' (ms)]  
 alḥaah yixziik shame on you!  
 alḥaah well!  
 amal - amaal hope



?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 řaqiiba strange!  
 amma řariiba 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  
 arbiřiin forty  
 armalli ,yya- arman Armenian  
 ?ara (a) (Q) to read  
 arbař tixmaas 4/5  
 arbařa four  
 arbařa wxamsiin fifty-four  
 arbařa wřiřriin ?iřaař fully  
 or totally (satisfied)  
 arbařtaařař fourteen  
 arđ (f) land  
 ?arřaan ,a -iin (Q) disgusted  
 ?arñabiit (Q) cauliflower  
 ?amiş noom (Q) -?umşaan noom  
 nightgown  
 ?arřa (Q) to cause to read  
 asař monuments  
 asad - isuda ~ usuda lion  
 aslam to become a Moslem  
 aspaani ,yya - aspaan Spanish,  
 Spaniard  
 aspanya Spain  
 asya Asia  
 ?ařađ (u) (Q) to intend, mean  
 ?ařđ ~ ?ařđ (Q) it's intended,  
 it's meant, intention  
 ařfař ,řařa -řuřř yellow  
 ařiil ,a -uřala of excellent  
 origin  
 ařl - uřuul origin (s="principle")  
 ařlař , řařa - řuřř bald  
 ařwaan Aswan  
 ařraf to supervise  
 atiina Athens  
 ?ařiifa (Q) velvet  
 ?ařř -?uřuraat (Q) train

ařrař , řařa -řuřř deaf  
 ařwal taller; tallest  
 aw or  
 ?awi (Q) very  
 awsař wider; widest  
 awwalaani ,yya -yiin first  
 awwil , uula - awaařil first  
 awwil imbaariř 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  
 ?ařđ ~ ?ařđ (Q) intentions  
 ařhař to show, make visible  
 ?ařad (u) (Q) to sit down,  
 stay  
 ařla higher; highest  
 ařwař řoorā -řuurř one-eyed  
 ařuřtuř 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.  
 baḥlaawa 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  
 baḥtu -baḥaaṭi coat  
 baḥtu faḥw fur coat  
 bamya okra  
 bana (i) to build  
 banafsiḡi purple  
 banba pink  
 baṅṅaloon -aat trousers, slacks,  
 pants  
 barbari Berber  
 bard cold (n)  
 bard ḥawi very cold  
 bard moot very cold  
 bardaan ,a -iin cold (adj)  
 baḥḥu also  
 baḥniṭa ~ buḥneeṭa -baḥaniṭ  
 hat  
 baḥḥa outside (preposition)  
 (adverb)  
 baḥḥad to become cold  
 basbuusa Egyptian semolina cake  
 basket basketball  
 baskoota -baskoot cookie  
 bass but; just; only; enough  
 baḥaḥ ,a -aat onions  
 baḥḥ (u) to look  
 baḥaaṭiḥ ,aaya -aat potatoes  
 baḥn (f) stomach  
 baḥḥaniyya -aat blanket  
 baḥḥariyya -aat flashlight  
 battery  
 baḥḥiix ,a -aat watermelon  
 baxiil ,a -buxala miser  
 baxt luck  
 bayruut Beirut  
 bayyaaḥ ,a -iin vendor  
 baḥat (a) to send  
 baḥd after (in time or order)  
 baḥd buḥḥa the day after  
 tomorrow  
 baḥd iḥḥuḥr (in) the afternoon  
 baḥd ma after (conj)  
 baḥd ḥwayya after a while  
 baḥdeen then, after that  
 baḥd some  
 baḥḥukum some of you  
 baydaad Baghdad  
 beeḥ ,a -aat eggs  
 been between; among

beet -buyuut house  
 beeḥ beige  
 bi ~ b with, to, by  
 biḥaala groceries  
 bidd + pron. suff. (auxil-  
 iary) would like to,  
 want  
 bididi I would like to  
 bidingaan ,a -aat eggplant  
 biduun without  
 biduun ma without  
 bihiima -bahaayim beast of  
 burden  
 bikaam how much?  
 bikull suḥuur with great  
 pleasure  
 bilḥaḥ by train  
 bilḥaxaḥ especially  
 bilhana wiḥḥifa Hope you  
 will enjoy it; May it do  
 you much good and give you  
 the best of health (food, drink)  
 bilḥiḥaafa l- in addition to  
 billeel at night  
 bilmarkib by boat  
 bilmunasbadi on this occasion;  
 by the way  
 bilmutusikl by motorcycle  
 bilḥutubiis by bus  
 bilyoon one billion  
 bilḥagala by bicycle  
 bilḥaḥabiyya 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 ḥammi -banaat ḥammi my  
 cousin (fr br da)  
 bint ḥammit waldi my second  
 cousin (da of my fa's pater-  
 nal aunt)  
 birnaamig -baḥaamig program  
 birḥaym min in spite of  
 bishuula easily  
 bisilla ,aya -aat green peas  
 biskilitta -at bicycle  
 bisurḥa quickly  
 biḥḥuuba with difficulty  
 biḥweeḥ slowly  
 bitaaḥ ,a -bituuḥ thing,  
 whatchamacallit, thinga-  
 majig; of, belonging to  
 bitawassuḥ detailed, in more  
 detail  
 biḥḥayaaḥa by airplane  
 biḥḥabḥ precisely

biẓaama -aat pajama  
 bi'iid (i) to go far away, stay  
 away  
 bi'iid far  
 bluuza -aat a blouse  
 bravo bravo!  
 bu?? mouth  
 budra powder, face powder  
 bufeeh -aat buffet  
 buḥayra -aat lake  
 bukra tomorrow  
 bukra baḥd idḍuḥ tomorrow  
 afternoon  
 bukra ṣṣubḥ tomorrow morning  
 bundu? ,a -aat hazel nuts  
 bunn coffee beans or ground  
 coffee  
 bunny brown  
 burtuḥaan ,a -aat oranges  
 burtuḥaani orange color  
 burneeta -baraniit hat  
 buṣṭa mail  
 buṣṭagi mailman  
 butāgaaz -aat gas range  
 buur saḥiid Port Said  
 buut boots

## d

da (m) ,di -dool this; that  
 da??(u) to knock; ring  
 daawa to remedy  
 daaxil having entered  
 (participle)  
 dabaḥ (a) to slaughter  
 dafa (m) warmth  
 dafaḥ (a) to pay; to push  
 daffa to make warm  
 dahab gold  
 dahya -dawaahi calamity  
 dall (u) ḥala 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  
 darāga -aat grade  
 dawwar to turn around; look  
 for  
 daxal (u) to enter  
 dayman always  
 dayya? ,a -iin narrow  
 di -dool this, that (f)

dibbaana -dibban fly (insect)  
 dibloom -aat diploma  
 diib -diyaab ~ diyaba wolf  
 di?ii?a -da?ayyi? minute  
 diik -diyuuk rooster  
 diik ruumi turkey  
 diin - adyaan religion  
 diini ,yya religious  
 dikha ~ dukhum that one (dem.)  
 dilwa?t ~ dilwa?ti now  
 dilwa?t aho right now  
 dilwa?ti bass just now,  
 only now  
 dimaš? Damascus  
 diṣaasa -at study  
 diraaḥ -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 amraaḥ nisa gynecolo-  
 gist  
 duktoor asnaan dentist  
 duktoor aḥfaaḥ pediatrician  
 (m)  
 duktoor baaṭini physician  
 (internal medicine)  
 duktoor beṭari veterinarian  
 duktoor gild dermatologist  
 duktoor ḥineen ophthalmologist  
 duktoor ḥiṣaam osteopath  
 duktoorit aḥfaaḥ pediatrician (f)  
 duktooraah -aat Ph.D.  
 dulaab -dawaliib cupboard  
 (wardrobe)  
 duḥḥ - adraag drawer (of a desk,  
 etc.)  
 duxuul entering

## ḍ

ḍabbuur -ḍaḍabiir wasp  
 ḍahr - ḍuhuur back (anatomy)  
 ḍamiir - ḍamaayir pronoun; conscience  
 ḍarab (a) to beat, hit  
 ḍarḥ hitting  
 ḍeef ,a -ḍuyuuf guest  
 ḍifir -ḍawaafir nail (finger, toe)

ḍiḥik (a) to laugh  
 ḍiḥik maḥa to kid s.o  
 ḍiḥik 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  
 faḍḍ - afḍaaḷ merit  
 faḡr dawn  
 fahhim to cause to understand  
 fakḥ -een (d) jaw  
 fakḥa fruits  
 fakḥa change (money)  
 fakḥar 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  
 faraḥ (i) to furnish  
 farḥa -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

faḥl -fuḥuul class(room);  
 season  
 faḥulya ,aya -aat greenbeans  
 faḥr bragging  
 faḥra a brag  
 faḥḥaar ,a -iin braggart  
 fataḥ (a) to open (s.th)  
 fattaaḥa -aat opener  
 faxd -fixaad thigh  
 faḥḥuura -fawaziir riddle  
 fi ~ f' in  
 fi nuḥḥ illeel at midnight  
 fibraayir February  
 fiḍi (a) to be empty; to be free  
 fiḍil (a) to remain; to  
 keep (doing . . .)  
 fiḡl ,a -aat radishes  
 fihim (a) to understand  
 fii there is/are  
 fiih there is/are  
 fiil -fiyala elephant  
 fikra - afḥaar idea  
 filfil aḥḍar green peppers  
 filfil iswid black pepper  
 filfila xaḍra a green pepper  
 filistiin Palestine  
 film - aflaam film; movie  
 filmiyya percent (%)  
 finafs ilwaḥt at the same  
 time  
 fiḡaal ~ fiḡaan -fanagiil  
 ~ fanagiin cup  
 firaax chickens  
 fiḥl - afḥaal verb  
 feen where?  
 foo? on, over, above  
 fukaaha humor  
 fumm mouth  
 furḥa -furaḥ brush  
 furḥit ḥilaaḥa shaving brush  
 furḥit sinaan toothbrush  
 fuḥn - afḥaan oven  
 fuḥḥa -fuḥaḥ occasion;  
 opportunity  
 fustaan -fasatiin a dress  
 fustaan ḥariir silk  
 futbool football  
 fuul midammis fava beans  
 fuuḥa -fuwaḥ towel, napkin

g

gaab (i) to bring  
 gaamiḥ -gawaamiḥ mosque  
 gaamiḥi ,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  
 gahš -gufuša ass  
 gamaal beauty  
 gamal -gimaal camel  
 gamaŋ (a) to collect, add  
 gamb ~ ganb beside  
 gamiil ,a -gumaal pretty,  
 beautiful  
 gamiif all  
 gamuusa -gamuus water buffalo  
 gamŋ plural  
 gamfa -aat ~ gamifaat uni-  
 versity  
 ganb ~ gamb near by, beside  
 ganna paradise  
 ganuub south  
 gariida -garaayid newspaper  
 gara (a) to happen  
 garaaž -aat garage  
 garas -girisa bell  
 garraaŋ ,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  
 gazna bkaŋb high heel shoes  
 gazzaar -iin butcher  
 gafaan ,a -iin hungry  
 gibna cheese  
 gidd -giduud grandfather  
 gidda -aat grandmother  
 gidiid ,a -gudaad new  
 gifn -gufuum eyelid  
 gihiz (a) to be ready  
 gild skin, complexion  
 gild -guluud leather  
 ginaaŋ -ginifa 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 uxti my sister's husband

gozha her husband  
 guŋa 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)  
 guŋraan -gaŋariin scarab  
 guŋrafya 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  
 haŋam - ahŋamaat pyramid  
 hawa (m) air  
 hiduum ~ hiduum (p) clothes  
 hina here  
 hinaak there  
 hindi -hinuud Indian  
 hiroŋliifi Hyroglyphic  
 hiwaaya -aat hobby  
 hiyya she  
 huduum ~ hiduum (p) clothes  
 humma they (m, f)  
 huwwa he

## ħ

ħa?? -ħu?uu? right (as in  
 the phrase "to stand up for  
 one's rights")  
 ħaađir sure! (I'll do it); okay  
 ħaaga -aat thing  
 ħaaga aaxir gamaal excellent  
 ħaaga aaxir ħalaawa excel-  
 lent  
 ħaagib -ħawaagib eyebrow  
 ħaama to defend s.o, s.th  
 ħaawil to try  
 ħabb (i) to like; love

habiib ,a -habaayib dear person,  
 beloved one, lover  
 habiibi my darling  
 hadd someone  
 hadiid iron (metal)  
 hadiis ,a modern  
 haqaana kindergarten, nursery  
 haqaara -aat civilization,  
 culture  
 haqdar to prepare  
 haqritak you (ms) (formal or  
 polite form)  
 haqritik you (fs) (formal/polite)  
 hafila - hafalaat party (fun)  
 hagar stone  
 hagara -higaara a stone  
 hagg (i) to make the pilgrim-  
 mage to Mecca  
 haka (i) to tell a story  
 kala? -hil?aan earring  
 kala?a -at serial (T.V.)  
 kalaal legal (religious term)  
 kall (i) to solve  
 kalla to have dessert  
 kalla -hilal cooking pot  
 kalla pristo pressure cooker  
 kalluuf -halaliif pig  
 kama wife's fa or mo (usually  
 with pron. suffix)  
 kama (i) to defend  
 kamaama -hamaam pigeon  
 kamaati my wife's mo  
 kamaaya my wife's fa  
 kamdilla fala salamtak thank  
 God for your safe return (to  
 ms)  
 kammaam -aat bathroom  
 kanak mouth  
 kariimi pertaining to women (as  
 in "women's clothes")  
 kariir silk  
 karaam forbidden (religious term)  
 karaami ,yya -iin~ karamiyya thief  
 karf garf -huruf garf preposi-  
 tion  
 kariis -huraša prudent  
 karf hot, heat  
 karraan ,a -iin hot (adj)  
 karraf to become hot  
 kasab according to  
 kasab (i) to count  
 kass (i) to feel  
 kaşal (a) to happen, occur  
 kaşa (i) to stuff (cooking, e.g.,  
 stuffed cabbage)  
 kaşiiş grass (plant)  
 katta in even if

katta iza even if  
 katta law even if  
 kaţţ (u) to put s.th  
 kawaali approximately  
 kawwaa? ~ kawwa Eve  
 kawaah (f) life  
 kawawaan -aat animal (s also  
 = "zoology")  
 kayy - ahyaa? quarter,  
 section of a town  
 kiddaaya -aat kite (bird)  
 kiđaaşar eleven  
 kifif (a) to memorize  
 kigg pilgrimage  
 kigga -higag excuse  
 kiila -hiyal trick  
 kikaaya -aat story  
 kikka -kikam word of wisdom  
 kilif (i) to swear  
 kilm patience  
 kilm - ađlaam dream  
 kilw sweet; pretty; nice  
 kisaab arithmetic; account,  
 calculation  
 kisaab musallasaat trigono-  
 metry  
 kişşa -hişaş class (session)  
 kitta -hitat piece, part  
 kizaam -kizima belt  
 kooş courtyard  
 kubb love  
 kukuuma government  
 kumaar -himiir donkey  
 kuşaan ~ kişina horse

i

?ibil (a) (Q) to accept  
 ibliis -abalsa Satan, devil  
 ibn - abnaa? ~ awlaad son  
 ibn kaali -wilaad kaali my  
 cousin (mo br so)  
 ibn kaalit saibi my friend's  
 cousin (mo si so)  
 ibn kaalti -wilaad kaalti my  
 cousin (mo si so)  
 ibn kamm -wilaad kamm cousin  
 (fa br so)  
 ibn kamm -wilaad kammi my  
 cousin (fa br so)  
 ibn kammiti -wilaad kammiti  
 my cousin (fa si so)  
 ibtada to begin  
 ?ibti (Q) Coptic

?ibtī (Q) ,yya - a?baaṭ Copt  
 ibtidaa?i ,yya primary, elemen-  
 tary; beginning  
 idda (i) to give, hand over  
 iddaawa (itdaawa) to be cured  
 iddaffa (itdaffa) to warm  
 oneself  
 iddallaṣ (itdallaṣ) to act  
 spoiled  
 iddilṭa The Delta  
 iddunya the world  
 iddunya bard ?awi it (the  
 world) is very cold  
 iddunya bitmaṭṭar it (the  
 world) is raining  
 iddunya wmafiiha 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  
 idḡamman (itḡamman) to include  
 idḡaarib (itḡaarib) to fight  
 idḡuhr (at) noon  
 idṭarṣ (iṭṭarṣ) to be forced  
 to  
 iftaḡar to think, to suppose,  
 to remember  
 igbaari ,yya obligatory  
 iggannin (itgannin) to go  
 crazy  
 igriigi ,yya - igriig Greek  
 iḡmarṣ to become red  
 iḡna we (m, f)  
 iḡtafal to celebrate  
 iḡtaṣam 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  
 ilfuṣṡa Classical Arabic  
 ilgamiiṣ everyone  
 ilganna paradise  
 ilgazaayir Algeria, Algiers  
 ilgiiza Giza (city)  
 ilhandasa engineering  
 ilhind India  
 ilḡand 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  
 illuṡa lfaṣansawiiyya French  
 language  
 illuṡa lṣarabiyya Arabic  
 language  
 ilmadaam my wife, Mrs.  
 ilmasiiḡ Christ  
 ilmaṣri Egyptian (Arabic)  
 ilmaṡrib (in) the evening  
 ilmaṡrib Morocco  
 ilmitru express tramway  
 ilmuhimm well now, the  
 important thing is . . .  
 ilmuski Muski, popular  
 business quarter in Cairo  
 ilḡaahira Cairo  
 ilḡur?aan the Koran  
 ilḡur?aan ilkariim the  
 Holy Koran  
 il?uds Jerusalem  
 il?urdun Jordan  
 ilwaaḡid ,a one (a person)  
 ilwaldeen the parents  
 ilxariif fall, autumn  
 ilyabaan Japan  
 ilyunaan Greece  
 ilzaami ,yya obligatory  
 ilṣaalam the world  
 ilṣaalam ilṣarabi the  
 Arab world  
 ilṣafw "Don't mention it"  
 (a response to "thanks")  
 ilṣammiya dialect, collo-  
 quial (Arabic)  
 ilṣarabi Arabic language  
 ilṣarabi lmasri Egyptian  
 Arabic  
 ilṣaṣṣ (in) the afternoon  
 ilṣiraa? Iraq  
 ilyada lunchtime, lunch  
 ilṡarḡ the West  
 imbaariḡ yesterday  
 imbaariḡ billeel last night  
 imma . . . aw either . . .  
 or  
 imma . . . w?imma either . . .  
 or  
 imta when?  
 imtiṡaan -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? aḷḷaah God willing  
 inta 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)  
 ?irseen (Q) two-piaster piece  
 iḷaan Iran  
 ?iḷaaḷ (Q) -?aḷaḷiiḷ carat  
 iḷrabaat Rabat  
 iḷḷabiiḷ spring (season)  
 iḷḷiyaad Riyadh  
 iḷḷabaḷ to commit oneself  
 iḷḷibaat ties (e.g., family  
 ties)  
 iskindiriyya Alexandria  
 islam to become a Moslem  
 ism - asmaa? name  
 ism - asmaa? noun  
 ?ism (Q) - a?saam section  
 isra?iil Israel  
 issaaya goldsmithery and  
 jewelry section of a town  
 issabaḷḷaaḷ the seventeenth  
 issadd ilḷaali the High Dam  
 issallim (itsallim) to be  
 delivered  
 issanawiyya lḷamma high school  
 certificate  
 issitt btaḷti my wife  
 issitt btaḷtu his wife  
 issiwees Suez  
 issuḷudiyya Saudi Arabia  
 ista?aal to resign  
 istafaad to benefit  
 istagaab to answer a request  
 istaḷaal to be impossible  
 istamaal to attract s.o  
 istariiḷ to relax (imperfect  
 only, as used in proverb #2.  
 See / istirayyaḷ/  
 istaḷla to be pompous  
 istaḷma to play the blind  
 istaḷmil to use  
 istayna to do without  
 istirayyaḷ to rest, relax

istaḷbaḷ to play the fool  
 istiwaana -aat record  
 iswid ,sooda -suud black  
 iswira - asaawir bracelet  
 iḷḷaaliḷ (itḷaaliḷ) to recon-  
 cile  
 iḷḷaḷḷaaḷ (itḷaḷḷaaḷ) to get a  
 headache  
 iḷḷayḷala pharmacy  
 iḷḷeeḷ summer  
 iḷḷiin China  
 iḷḷiiyaḷ young age  
 iḷḷubḷ (n) the morning;  
 (adv.) in the morning  
 iḷḷilaaḷ -aat term, idiom  
 iḷaḷp -aat scarf  
 ?iḷra -?iḷr (Q) peel  
 iḷraaḷ supervision  
 iḷḷammis to sit in the sun  
 iḷḷar? the East  
 iḷḷar? il?awḷaḷ the Middle  
 East  
 iḷḷaḷḷ il?awḷaḷ the Middle  
 East  
 iḷḷita (m,f) winter  
 iḷḷiḷtaan Satan  
 iḷtara to buy  
 iḷḷaraḷ to participate  
 iḷḷayaḷ 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  
 itdallaḷ to act spoiled  
 itḷaarib to fight  
 itḷamman to include  
 itfaahim (maḷa) to reach an agree-  
 ment; discuss (mutually) (with)  
 itfaḷḷa to be emptied  
 itfaḷḷal go ahead!; please!  
 itfaḷḷaḷ (ḷala) to see; look  
 around, sightsee  
 itfassaḷ to vacation, look  
 around, take a walk  
 itgaab to be brought  
 itgaawib to be answered  
 itgannin to go crazy  
 itgannin (ḷala) to go  
 crazy over (s.th or s.o)  
 itḷaḷḷaaḷ to be present  
 itkallim (ikkallim) to speak,  
 talk  
 itkassaḷ (ikkassaḷ) to be  
 broken



itkawa (ikkawa) to be ironed  
 itlaaʔa to meet  
 itlamm to gather around  
 itmanna to hope, wish  
 itmašša to take a walk  
 itnaaʔiŝ (maʔa) to discuss (with)  
 itnaašaŕ min miyya filmiyya  
 twelve percent (12%)  
 itneen two  
 itneen malliim two-millim piece  
 itneen winuŝŝ 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  
 itšaḍḍaʔ to get a headache  
 itšaḷḷaḥ to be repaired  
 itšaal to be carried  
 itšaḵkaŕ to thank  
 itšaammis to sit in the sun  
 ittaani the other (one)  
 itwassax to become dirty  
 itzabbil (izzabbil) to be  
 littered  
 itʔallim to learn  
 itzallim (izzallim) to com-  
 plain (about being oppressed)  
 itʔama to be blinded  
 itʔašša to have dinner  
 ityadda to have lunch  
 ityallib to find great diffi-  
 culty  
 itaali ,yya -yyiin Italian  
 itaalya Italy  
 itnaašaŕ twelve  
 itrašš to become deaf  
 ittafa to be extinguished  
 ittaamin to be assured  
 ittaŕŕ (iḍtaŕŕ) to be forced to  
 ittaŕŕ a good deed, the good  
 ittibb medicine (science)  
 ixraag 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?  
 izzallim (itzallim) to complain  
 (about being oppressed)  
 iŝdaadi ,yya preparatory (jr.

high) school  
 iŝlaan -at advertisement  
 iŝragg to become lame

k

kaam how much, how many?  
 kaamil ,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  
 kaḥraaba 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  
 kaŕavatta -aat necktie  
 kasaŕ (a) to break (s.th)  
 kaslaan ,a -iin lazy  
 kassaŕ to smash (s.th)  
 kašaf (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  
 kulliyyit ilʔadaab College of  
 Literature, Faculty of Arts  
 kulliyyit ilḥuʔuuʔ 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!  
 laʔ ~ la no  
 laʔa (a) to find  
 laaʔa to meet s.o or s.th  
 laakin but  
 laazim it's necessary  
 laaʔib to amuse s.o, play with  
 s.o  
 laban milk  
 labbis to dress (s.o)  
 lahga -aat dialect  
 laḥas (a) to lick  
 laḥma meat  
 laḥma baʔri veal  
 laḥma ḡaani lamb meat  
 laḥma gamuusi beef

laḥma maḥṛuma ground meat  
 laḥsan lest, for fear that  
 lamba -aat lamp, bulb  
 lamma when  
 lamunaata lemonade  
 lamuun ,a -aat lemon, lime  
 lamuuni lemon yellow  
 lanḡan 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  
 liʔann 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  
 liʔi (a) to find; to meet  
 liik ḥaʔʔ 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  
 luʔṣuṛ Luxor  
 luṛa -aat language

m

ma that (relative co-ordina-  
 tor, as in 'abl ma')

ma . . .š (negative particles)	maqaala -aat article
maa + l + pron. suffix what is the matter with . . .?	mara?a broth
maalak what is the matter with you (ms)?	marakbi -yya sailor
maama mommy	mari girgis St. George
maaris March	mařhala -mařaahil stage, phase
maat (u) to die	markib -maraakib boat
mabruuk Congratulations!	martaba -maraatib mattress
mabřuuř ,a -iin happy	mař?a lady, woman (Literary Arabic)
madda -mawaad subject (school)	mařa woman (vulgar usage un- less with pron. suffix. e.g. miraati, 'my wife.'
madiina -mudun city	mařmar alabaster
madrasa -madaaris school	mařra once upon a time
madriid Madrid	mařra -aat time (e.g., this time; once, one time)
mafiiř there is/are not	mařraat sometimes
mafiiř fayda it's no use, it's all in vain	mařrađ to nurse
mafiiř řakk there is no doubt	mařriteen twice, two times
mafriuř ,a -iin furnished	masal -amsaal proverb
mafřama -mafaarim meat grinder	mas?ala -masaa?il problem
mafřař -mafaariř tablecloth	masalan for example
maęaal -aat sphere, field	masgid -masaagid mosque
maęalla -aat magazine	masiifi ,yya -yyiin Chris- tian
maęgaani -maęgaanan free of charge	masřahiyya -aat a play
maęhuud -aat effort	mařfa -mařaafi strainer
maęmuuř total	mařfit řaay tea strainer
maęnuun ,a -maęaniin crazy, insane, lunatic	mařnuřaat industrial pro- ducts, commodities
mahma no matter what, re- gardless of what	mařr (f) Egypt; Cairo
mařaddiř no one	mařri ,yya -yyiin Egyptian
mařall -aat shop place	mařruřaat -mařariif fees, tuition
mařalli ,yya local	mařbuuk ,a -iin busy (in proverb 14)
mařkama -mařaakim court of law	mařřa to take s.o for a walk
mařři stuffed (dish)	
makanit řilaa?a safety razor	mařwi broiled
makařoona pasta	mařyuul ,a -iin busy
maktab -makaatib office desk	mařbuuř that is true, precise, exact
maktaba -aat library; bookstore	matřaf -mataařif museum
maktuub ,a -iin written	matř -aat game, match (sports)
makwa -makaawi an iron	matřuus ,a -matařiis unlucky
mala (a) to fill	mařar rain
malaabis (p) clothes	mařbax -mařaabix kitchen
malaabis daaxiliyya underwear	mařtar to rain
malaak -malayka angel	mawřuuř -aat ~ mawađiiř subject, topic
malř salt	mawguud found (to be found)
malik -muluuk king	maxřuuř especially
malika -aat queen	mayařfluuř řaleeh (řaaga) excelllect and superb
mallaařa -aat salt shaker	mayu May
malliim milliim	mayya water
maly filling	mayyit ,a -iin dead
manaxiir (f) nose	
mandiil -manadiil handkerchief	
manři?a -manaati? zone	
mantiq logic	

maʒisteer -aat Master's degree,  
 M.A.  
 maʒa with  
 maʒa baʒd together  
 maʒaak haʒʒ you (ms) are  
 right  
 maʒaarif acquaintances  
 maʒguun ʒilaaʒa shaving cream  
 maʒguun sinaan toothpaste  
 maʒhad -maʒaahid institute  
 maʒlaʒa -maʒaaliʒ spoon  
 maʒlaʒit ʒaay teaspoon  
 maʒlaʒit ʒurba soup spoon  
 maʒrib evening  
 maʒrafa -maʒaarif ladle  
 meeri Mary  
 mi = min from, from among  
 midawwar ,a -iin round (shape)  
 middaayiʒ ,a -iin bothered;  
 depressed  
 miil -amyaal mile  
 miin who, whom?  
 miina -mawaani port  
 mikaniiki -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 naʒya on the one hand . . .  
 min naʒyit from the point of  
 view of, on the side of  
 min ʒinayya with great pleasure  
 min ʒeer without  
 min ʒeer ma without  
 mineen from where?  
 miraaya -aat mirror  
 miʒaati my wife  
 misaaʒ ~ masaaʒ evening  
 misaaʒan P.M.  
 misaaʒir ,a -iin having  
 travelled (participle)  
 misaaʒid ~ musaaʒid having  
 helped (participle)  
 miʒik (i) to hold  
 miʒ ~ muʒ not  
 miʒi (i) to go; to walk  
 miʒ kida isn't that so?  
 miʒmiʒ ,a -aat apricots  
 miʒmiʒi apricot color  
 miʒʒigan Michigan  
 miʒt - amʒaaʒ a comb  
 mitallig ,a -iin ice cold  
 miteen warbaʒa two hundred and four

mitnaaʒiʒ -iin having  
 discussed (partici-  
 ple)  
 mitr - amtaar meter (= 100  
 centimeters)  
 mitr wʒubʒ 1 1/4 meters  
 miʒallaʒ -iin being repaired  
 miʒaʒam inlaid  
 miʒadda pillow  
 miʒaʒiil Michael  
 miʒallil pickles  
 miyya one hundred  
 miyya waaʒid wisabʒiin one  
 hundred and seventy-one  
 mizaakir having studied  
 (participle)  
 mizayyin -iin barber  
 miʒaad -mawaʒiid appointment  
 miʒrifa -maʒaarif acquaintance  
 miʒza -miʒiiz goat  
 mooz ,a -aat bananas  
 mosko Moscow  
 muʒaddab ,a -iin polite  
 muʒallif ,a -iin writer  
 muʒannas feminine (gr)  
 mubaarar (f) -mubaarayaat  
 match (sports)  
 mudarris ,a -iin ,aat teacher  
 mudda -mudad period of time  
 mudhiʒ ,a -iin excellent  
 muɗiir ,a -iin director  
 muɗiid ,a -iin useful  
 muɗrad singular  
 muɗtaaʒ -mafatiif key  
 mugawaraat jewelry  
 mugtamaʒ -aat society  
 muhandis ,a -iin ,aat engineer  
 muhimm ,a -inn important  
 muhmil -iin careless  
 muhaami-yya-yyiin lawyer  
 muhaasib ,a -iin accountant  
 muhaɗsa -aat conversation  
 muhaɗra -aat lecture  
 muhiif -aat ocean  
 muhriʒ awkward, embarrassing  
 muhtarim ,a -inn respecting  
 (active participle)  
 muhtarif ,a -iin professional  
 muhtarim ,a -iin respected  
 (passive participle)  
 muld innabi the birthday of  
 the Prophet  
 mulʒaaʒ -malaʒiif tweezer  
 mumaarriɗ ,a -iin ,aat nurse  
 mumaasil ,a -iin similar  
 mumkin possible, it's pos-  
 sible

mumtaaz ,a -iin excellent  
 munasba -aat occasion  
 munawwaʔ ,a -iin varied (having  
 a variety of things)  
 mundahiš ,a -iin surprised  
 munšaar -manašir saw (a tool)  
 munṭažim ,a -iin on time  
 muragʔa review  
 musabʔa -aat competition  
 musalli ,yya -yyin amusing  
 musalsala -aat serial (T.V.)  
 muslim ,a -iin Moslem  
 mustamirr ,a -iin continuous  
 mustašfa -yaat hospital  
 mustawa standard, level  
 mustawrad ,a imported  
 mušawwār ,a illustrated  
 muṣṭalaḥ -aat term, idiom  
 muš ~ miš not  
 muškila -mašaakil problem  
 mutašaaʔim ,a -iin optimistic  
 mutašakkir "thanks" (said by  
 ms)  
 mutawaššit ,a -iin middle,  
 medium; (s) = average  
 mutusikl motorcycle  
 muus ḥilaaʔa - amwaas ḥilaaʔa  
 razor blade  
 muwaḥḥad unified  
 muxtalif ,a -iin various,  
 different  
 muzakkaʔ masculine (gr)  
 muʔallim ,a -iin ,aat teacher  
 muʔtadil ,a -iin moderate  
 muʔžam majority

## n

naʔʔaaš -iin painter (walls)  
 naab (u) to represent,  
 deputize, substitute  
 naadi -nawaadi club  
 naaʔiṣ needing; missing s.th.,  
 lacking; deficient  
 naʔal (i) to transfer; trans-  
 mit, move; to copy  
 naam (a) to sleep  
 naaʔ (f) fire  
 naas people  
 naasib to suit  
 naʔaš (u) to carve, engrave  
 naawi intending  
 nabaʔ - anbaaʔ news  
 nabaat -aat plant;(s) also  
 means 'botany'

nabiih ,a -nubaha intelligent  
 nadmaan ,a -iin regretful  
 naḍḍaf to clean  
 nafaʔ (a) to be useful  
 nafs (f) soul; self  
 nafs same  
 nafsī ~ nifsi I would like to  
 naḡaaḥ success  
 naggaar -iin carpenter  
 nagwa Nagwa (a girl's name)  
 nahaar - ayyaam day  
 nahr - anhaar river  
 naḥla -naḥl bee  
 naḥya -nawaafi side  
 nakkit to joke  
 naʔl transfer; final (as in  
 the phrase 'final exami-  
 nation  
 namla -naml ant  
 namuusa -namuus mosquito  
 nasiim ~ nisma ~ nisiim  
 breeze  
 našar (u) to saw  
 našrit axbaar -našaraat  
 axbaar newscast  
 našra (našrit ilʔaxbaar)  
 broadcast (newscast)  
 nawwar to brighten s.th.;  
 light up  
 naysim to cause to sleep  
 nazžam to organize  
 naʔsaan ,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 ašfaʔ brass  
 niʔiṣ (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  
 nizaam -nuzum system  
 niʔnaaʔ 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  
 nuu? -anwaa? kind, sort  
 nuvimbir ~ nuvambir November

o

ooḍa - uwaḍ room  
 ooḍit maktab study (room)  
 ooḍit noom bedroom  
 ooḍit 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  
 qawaa?id 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"  
 rigif (a) to come back, return  
 rigl (f) -een (d p) leg  
 riḥla -aat trip  
 riif countryside  
 riif (m,f) -riyaaḥ wind  
 riifaa -ṛawaayif perfume;  
 scent fragrance  
 riifaa -riif feather  
 rimš -rumuuḡ eyelash  
 riz? - arzaa? bounty  
 riyiif ſeeš a loaf of bread  
 rukba -rukab knee  
 rusya Russia  
 ruusi -ruus Russian

ṛ

ṛaabiṭ -ṛawaabiṭ conjunction  
 ṛaabiṭ fourth  
 ṛaagil -riggaala man  
 ṛaaḥ (u) to go  
 ṛaas -ṛuus (f) head  
 ṛaayif ,a -iin going  
 ṛabaṭ (u) to tie  
 ṛabbina God, our Lord  
 ṛabiiṭ spring (season)  
 ṛadd (u) to answer  
 ṛadd (u) to answer  
 ṛadyu -haat radio set  
 ṛaff -ṛufuuf shelf  
 ṛaḥal (a) to move  
 ṛamaadi grey  
 ṛamaḍaan the month of Rama-  
 daan; proper name  
 ṛa?ša -ṛa?š a dance  
 ṛašš (u) to pile up; line up  
 ṛaṭl - aṭtaal pound (lb.)  
 ṛawwaḥ to go home  
 ṛa?y - aṛaa? point of view, opinion  
 ritib humid  
 ṛixiiš ,a -ṛuxaaš inexpensive  
 ṛoob - aṛwaab robe  
 ṛooma Rome  
 ṛubṭ one-fourth (1/4)  
 ṛubṭ gneeh one-fourth-pound  
 note  
 ṛubṭumiyya ~ uṛbuṭumiyya  
 four hundred  
 ṛukn - aṛkaan corner  
 ṛummaan ,a -aat pomegranate  
 ṛutuuba humidity  
 ṛuuž lipstick  
 ṛuzz, ṛuzzaaya -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 ~ suyyaḥ 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 ninety-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  
 sirriir -saraayir bed  
 sitaara -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  
 suḍs a sixth  
 suhuula ease  
 sukkariyya -aat sugar bowl  
 sukkaar sugar  
 surya Syria  
 surʔa swiftness  
 suruur pleasure  
 suttumiyya six hundred  
 suuʔ evil  
 suuʔ - aswaaʔ market  
 suuri ,yya -yyiin Syrian

## ṣ

ṣaadiʔ ,a -iin truthful  
 ṣaaʔib - aṣḥaab ~ ṣiḥaab friend; owner  
 ṣaala -aat hall, hallway; family room  
 ṣaan (u) to preserve, take good care of  
 ṣabaaḥ morning  
 ṣabaaḥan A.M.

şabar (u) to be patient  
 şabuun ,a -aat soap  
 şabyit şafır hair coloring (dye)  
 şadafa- aşdaaf mother-of-pearl  
 şaffar to whistle  
 şafba -aat friend; owner  
 şafd heat, hot ("it's hot")  
 şafha to wake s.o up  
 şafn -şufuun plate  
 şaloon -aat living room  
 şalaşa salad  
 şalaş baldness  
 şallaş to repair  
 şandal -şanaadil sandals  
 şanna strong odor, e.g. of onions  
 şaruux -şawariix rocket  
 şatr -şutuur line (of writing)  
 şaydali -yya pharmacist  
 şafb ,a -iin difficult  
 şafab to make difficult  
 şeef summer  
 şifa -aat adjective, modifier;  
 characteristic  
 şifha health  
 şifi (a) to wake up  
 şini ,yya -yyiin Chinese  
 şinaafa manufacture, industry  
 şinaafa yadawiyya handmade  
 şinaafi ,yya industrial  
 şiniyya -şawaani baking tray  
 şiniyyit ?ahwa coffee tray  
 şiyaam fasting  
 şubaaş -şuwaabiş finger  
 şubaaş irriql toe  
 şubh morning  
 şuffaara -şafafiir a whistle  
 şufra ~ tarabeezit şufra dining  
 table  
 şulţaniyya -şalaţiin bowl  
 şuuf wool  
 şuuşa -şuwaş picture, photo-  
 graph  
 şufuuba difficulty  
 şuyayyaş ,a -iin little, small

## ş

şa??a -şu?a? apartment  
 şaab (i) to grow old, have  
 grey hair  
 şaakir ,a -iin having  
 thanked (participle)  
 şaal (i) to carry  
 şaariş -şawaariş street  
 şaatiş -şawaatiş shore

şaatir ,a -iin clever  
 şaay tea  
 şabb -şubbaan ~ şabaab youth  
 şabba -aat youth  
 şagaş ,a -aat trees  
 şahaada -aat certificate  
 şahş -uşuş ~ şuhuş month  
 şakar (u) to thank, praise  
 şakl -aşkaal shape  
 şamaal north  
 şammaam ,a -aat melons  
 şampuu shampoo  
 şams (f) sun  
 şamsiyya -şamaasi umbrella  
 şanşa -şunaş suitcase,  
 briefcase; shopping bag;  
 woman's handbag  
 şar? east  
 şar?i ,yya -yyiin Eastern,  
 Easterner  
 şarq East  
 şaraab -aat socks  
 şaraab naylon -şarabaat  
 naylon nylons, nylon  
 stockings  
 şarş -şuruş evil  
 şarşab to give s.o a drink  
 şarş -şuruş condition,  
 stipulation  
 şataara cleverness  
 şawa (i) to grill, broil  
 şaxş -aşxaaş person  
 şaxş duşri proper person  
 şaxş niđiif clean person  
 şayyaal -iin porter  
 şayyil to cause to carry  
 şafb a people, people of a  
 country  
 şafbi popular; folk, as in  
 "folktale"  
 şafır ,şafıra -aat hair  
 şee? -aşyaa? thing  
 şee? řagiib what a strange  
 thing!  
 şee? řariib what! strange!  
 şeel carrying  
 şibşib -şabaaşib slippers  
 şiffa -şafaayif lip  
 şihid (a) to speak for, stand  
 as witness  
 şirib (a) to drink  
 şiriit -şaraayit tape  
 şita (m or f) winter  
 şitaan ,a -şayaţiin devil  
 şiwayya a little; a while  
 şifriyya vermicelli  
 şooka -şuwak fork (utensil)  
 şugaaş ,a -şugfaan brave



şukalaata chocolate  
 şukran "thanks"  
 şurba soup  
 şuveniira -aat chest of drawers  
 şuſaaſ - aşıſſa 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 warbaſa min ſaſara  
 filmiyya three-point-four  
 percent (3.4%)  
 talat tirbaſ 3/4  
 talata warbiſiin forty-three  
 talata wlatatiin filmiyya thir-  
 ty-three percent (33%)  
 talatiin thirty  
 talaſſaaſar 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  
 tamanſaaſar 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)  
 taxaſſuſ -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  
 tilmiz ,a -talamza ,tilmizaat  
 student  
 tilt one-third (1/3)  
 timsaal -tamasiil statue  
 tinis tennis  
 tiſaſſaaſar nineteen  
 tiſlam ſineek thank you (ms)  
 (as response to /min  
 ſinayya/)  
 tiſa ~ tiſaſ nine  
 tiſa wtamanya minſaſara  
 filmiyya nine-point-eight  
 percent (9.8%)  
 tiſiin ninety  
 tiſbaſ ſala xeer may you wake  
 up to blessings (response to  
 /liltak ſaſiida/, "good night")  
 tuſſaaſ ,a -aat apples  
 tuſaari ,yya-yyiin commercial  
 tultumiyy xamsa wlatatiin three  
 hundred and thirty-five  
 tumn an eighth  
 tumnumiyya eight hundred  
 turkiya Turkey  
 tuſaab dust  
 tuſaſ 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  
 taara -aat frying pan  
 taaza fresh  
 tab ~ tayyib well; yes  
 tab wiſiib yaſni ~ tayyib  
 wiſeeh yaſni well! so what!  
 taba? - aſbaa? plate

ɕabaʔ fingaal saucer  
 ɕabax (u) to cook  
 ɕabbaax ,a -iin cook  
 ɕabliifa physics; nature  
 ɕabliifi ,a -yyiin natural  
 ɕabliyya -ɕabaali low dining  
 table  
 ɕabɕan of course, undoubtedly  
 ɕafa (i) to extinguish, put  
 out; turn off (a light,  
 radio)  
 ɕaffaayit sagaayir -ɕaffayaat  
 sagaayir ash tray  
 ɕalaɕ (u) to demand, ask for  
 ɕamaɕ greed  
 ɕantaɕ auntie  
 ɕaraabeeza -aat table  
 ɕaraɕblus Tripoli  
 ɕaʔs weather  
 ɕawiil ,a -ɕuwaal tall, long  
 ɕawla backgammon (game)  
 ɕayyaara -aat airplane  
 ɕayyib fine, good  
 ɕaɕmiyya fried ground bean  
 patties  
 ɕaɕam to inlay  
 ɕeer -ɕuyuur bird  
 ɕibb medicine (as a science)  
 ɕibb ilʔasnaan dentistry  
 ɕifl -ɕaɕfaal child  
 ɕifiina ground, hulled  
 sesame seed; tahini  
 ɕiin mud  
 ɕiliɕ (a) to climb, ascend,  
 go up  
 ɕoor -tiraan ox  
 ɕuul length  
 ɕuul ilwaʔt all the time

## u

ʔubuul (Q) acceptance; admis-  
 sion  
 ʔuddaam (Q) in front of  
 uktoobaɕ October  
 ʔulayyil (Q) little, few  
 umm -ahaat mother  
 ummaal well then; well; then  
 ummi my mother  
 ʔuɕayyib (Q) ,a -iin nearby  
 uɕappa Europe  
 usbuuɕ - asabiiɕ week  
 usɕa - usara family  
 ustaaz - asatza professor

ustaaz gaamiɕi university  
 professor  
 ustaaza -aat professor  
 usturalya Australia  
 ʔuɕayyaɕ (Q) ,a -iin short  
 utubiis -aat bus  
 ʔuɕn (Q) cotton  
 ʔuɕɕa (Q) -ʔuɕaɕ cat  
 ʔuuɕa (Q) tomatoes  
 uxt - ixwaat sister  
 uxt mɕaati my wife's si  
 uxti my si  
 uɕniya - aɕaani song

## w

w ~ wi and  
 waagib -aat homework, duty  
 waaɕid ,a one; someone  
 waaɕid ɕala ʔalf 1/1000  
 waaɕid ɕala ɕɕaaɕaɕ 1/11  
 waalid father  
 waasiɕ ,a -iin wide  
 wagad (i) to find  
 wagh baɕri Lower Egypt  
 wagh ʔibli - iɕɕiɕiid Upper  
 Egypt  
 waɕd + pron. suffix alone  
 waɕda one; someone  
 waɕid wiɕiɕriin twenty-one  
 waɕiid ,a -iin only (one)  
 waɕɕ -wuhuuɕ wild animal  
 wakkil to feed  
 wala ɕaaga nothing at all  
 walad - awlaad ~ wilaad  
 son, boy  
 walda mother  
 walɕi my father  
 walɕiti my mother  
 walla or  
 walla laʔ or not?  
 walla lissa or not (yet)  
 wallaɕ to turn on (a light,  
 radio)  
 waraʔ ɕinab grape leaves  
 waraʔa - awraaʔ a piece of  
 paper  
 waras (i) to inherit  
 warda -ward flower  
 warda baladi rose  
 warra to show  
 wara behind  
 waɕal (a) to arrive  
 waɕtaani ,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  
 wihiyya di ?awza kalaam this goes without saying  
 wihiš ,a -iin bad; ugly  
 wi?yaatak 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  
 xaas ,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 attention! take care!  
 xa?aaš finished, that is it, there is no problem there  
 xa?laa? -aat mixer, blender  
 xa?laš to finish  
 xamas malayiin five million  
 xamas tisdaas 5/6  
 xamašaašar 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  
 xašraan ,a -iin bad, spoiled  
 xašš ,a -aat -yaat lettuce  
 xašš handwriting; script  
 xašab wood  
 xawwif to frighten  
 xayaal imagination  
 xeer good; blessings (both material and spiritual)  
 xiffit damm jolliness  
 xiliš (a) to end  
 xiyaa? ,a -aat cucumbers  
 xoox ,a -aat peachers  
 xooxi peach color  
 xu?aa? vegetables  
 xums a fifth  
 xumsumiyya five hundred

y

ya oh (a vocative particle of address)  
 ya . . .ya . . . either . . .or  
 ya hawl illah what a loss!  
 ya imma . . .ya ?imma either . . .or  
 ya imma . . .aw either . . .or  
 ya nhaa? iswid what a mess! what a lousy day!

ya salaam fancy that! how fancy!  
 ya salaam ʃla dammak how silly of you! shame on you!  
 ya salaam ʃla 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  
 yalla let us . . .(exhortative particle), let's  
 yanaayir January  
 yareet I wish  
 yawmi ,yya daily  
 yaʃni that is, i.e.  
 yimkin it's possible  
 yoom - ayyaam ~ iyyaam day  
 yoom ilgumʃa ~ iggumʃa Friday  
 yoom ilhadd Sunday  
 yoom ilxamiis Thursday  
 yoom issabt Saturday  
 yoom ittalaat Tuesday  
 yoom larbaʃ ~ illarbaʃ ~ ilʔarbaʃ 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  
 zaraʃ (a) to plant, sow  
 zarʃ plants  
 zatuun ,a -aat olives  
 zatuuni olive green  
 zayy like (prep.) (conj.)  
 zaʃlaan ,a -iin upset, angry, unhappy  
 zeet oil  
 zeeti darkish green  
 zibda butter  
 zibliibi maroon  
 ziʃaaʃa agriculture  
 ziyaada -aat increase; a raise  
 ziyaara -aat visit

zuhariyya -aat vase

ʒ

ʒaabiʃ buliis police officer  
 ʒaabiʃ geeʃ army officer  
 ʒaalim ,a -iin oppressor, tyrant  
 ʒalam (i) to oppress  
 ʒalaʃa -zalaʃ stone  
 ʒarʃiif ,a -ʒurʃaaf nice, pleasant

ʒ

ʒakitta -aat jacket  
 ʒiip (f) -aat-gunilla -aat skirt

ʃ

ʃaad (i) to repeat  
 ʃaada -aat habit, custom  
 ʃaag ivory  
 ʃaaʃil ,a -iin wise  
 ʃaaʃila -aat family  
 ʃaaʃili familial  
 ʃaal excellent!  
 ʃaalam world  
 ʃaalami international  
 ʃaali ,ya -yinn high  
 ʃaam (u) to swim  
 ʃaam ,ʃamma general  
 ʃaamil (i) to treat  
 ʃaamil ,a -ʃummaal laborer, workman  
 ʃaan (i) to help  
 ʃaaʃima -ʃawaʃim capital (of a country)  
 ʃaaʃ (i) to live  
 ʃaaʃir tenth  
 ʃaaʃifi ,yya -yyin emotional romantic  
 ʃaawiz ~ ʃaayiz wanting to (participle)  
 ʃabiiʃ ,a -ʃubaʃa crazy, idiot, fool  
 ʃadad - aʃdaad number  
 ʃadd (i) to count

ƒadiil-ƒadaayil husband of wife's sister	ƒašra ~ ƒašar ten
ƒads lentils	ƒašra saay ten-piaster piece or bill
ƒagab (i) to please	ƒašša to give dinner
ƒagala bicycle	ƒašuura the feast of Ashura
ƒagiin ~ ƒagiina dough	ƒaṭšaan ,a -iin thirsty
ƒala on; to	ƒawwaam ,a -iin swimmer
ƒala ayy haal at any rate, anyhow	ƒawwim to cause to swim
ƒala eeh what for?	ƒayyaan ,a -iin sick
ƒala fikra by the way	ƒayyid to celebrate the feast
ƒala hasab according to	ƒayyid ƒala to wish s.o a happy holiday
ƒala lʕumuum in general	ƒazam (i) to invite
ƒala ʕeeni wraasi with great pleasure	ƒazama greatness
ƒalašaan ~ ƒašaan because, in order to, for	ƒažiim ,a -ʕuzama magnificent
ƒaʕliyya -aat mentality	ƒeeb -ʕuyuub fault shame
ƒallim to teach	ƒeela -ʕaaʕilaat family
ƒama (i) to blind s.o	ƒeen (f) -ʕineen (d+p) -ʕuyuun (p) (f) eye
ƒamal (i) to do; to make; to work	ƒeen gamal walnut
ƒamiid -ʕumada dean (of a college)	ƒeeš bread
ƒamm -ʕimaam paternal uncle	ƒibaara -aat phrase
ƒamma -aat aunt (paternal) (fa si)	ƒibaara ƒan tantamount to; consisting of
ƒammaal ,a -iin to do s.th continually	ƒibri Hebrew
ƒammaan Amman	ƒigl -ʕiguul calf
ƒammi dialectal	ƒiid - aʕyaad feast
ƒan about	ƒiid iḏḏaḥiyya Great Bairam (Moslem holiday)
ƒan iznak excuse me (to ms)	ƒiid ilʕaḏḥa Great Bairam (Moslem holiday)
ƒand with (a particle of possession); at (chez)	ƒiid ilfiṭr Small Bairam (the celebration of the end of the holy month of Ramadan)
ƒandak ha?? you (ms) are right	ƒiid ilʕiyaama Easter
ƒanʕuud -ʕanaʕiid bunch (e.g. of grapes)	ƒiid ilmilaad Christmas
ƒaraʕ sweat	ƒiid ilʕadra Feast of St. Mary
ƒariis -ʕirsaan bridegroom	ƒilaag treatment
ƒaraabi ,yya -ʕaraab Arab, Arabic, Arabian	ƒilba -ʕilab a box
ƒaraabiyya -aat car	ƒilm -ʕulum science
ƒaʕiid ,a -ʕuraad wide, broad	ƒilm ilʕigtimaaf sociology
ƒaʕuusa -ʕaʕaayis bride	ƒilmi scientific
ƒasal honey	ƒinab ,a -aat grapes
ƒasfuura -ʕaʕafiir swallow (bird)	ƒinwaan -ʕanawiin address
ƒaskari buliis policeman	ƒiraaʕi ,yya -yyiin Iraqi
ƒaskari geeš non-commissioned army officer	ƒirif (a) to know
ƒašabi ,a -yyiin nervous	ƒišari ,yya -yyiin sociable, amiable, companionable
ƒašr mid-afternoon	ƒišriin twenty
ƒaša (m) dinner	ƒizuuma -ʕazaayim invitation
ƒašaan ~ ƒalašaan because (of)	ƒulum sciences
ƒašaan xaṭri please; please do it (for me)	ƒulya high; higher
ƒašam hope	ƒumr ever (as in the phrase "have you ever . .? or in negative structures)
	ƒušr a tenth

## Y

yaab (i) to be absent  
 yaali ,yalya -yalyiin expensive  
 yaami? dark (color)  
 yaayib ,a -iin absent  
 yaaž (i) to vex  
 yada (m) lunch  
 yadda to give lunch  
 yalbaan ,a -iin poor fellow  
 yałta -yałat fault, mistake,  
     error  
 yanna to sing  
 yariib ,a -yuraba stranger  
 yařaam love  
 yařad intention  
 yařaf (i) to ladle  
 yařb west  
 yařbi ,yya -yyiin western;  
     westerner  
 yařš (i) to cheat  
 yařšaař ,a -iin cheater  
 yařa halla -yurřaan hilla  
     pot cover  
 yařřaan ~ yařřař ,a -iin  
     jealous  
 yařřař to change  
 yařaali ,a -yařaali gazelle  
 yiliř (a) to make a mistake  
 yiweeřa -yawaayiř bracelet  
 yulub humaari ~ yilib  
     humaari I give up  
 yuraab -yirban crow  
 yuraayiba shortbread, Egyptian  
     cookie



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