Love, Death, Fame

Note on the Language of the Poems and Narratives

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The few aspects highlighted below should be read with a caveat. They are not meant as an introduction to the linguistics of Emirati Arabic, whether in this volume's seventeenth-century poetry or the twentieth-century narratives, but as a sampling of some of the features wherein these texts differ markedly from the Najdī Arabic of the Library of Arabic Literature volumes *Arabian Satire* and *Arabian Romantic*. Therefore, the examples given below are solely meant as illustrative of these differences, and by no means as a systematic overview. The edition of the poetry does not give variant wordings in the manuscripts nor information about often different notation of identical lines in different manuscripts, though these may yield interesting material for linguistic analysis. Similarly, the text of the narratives represents a selection, agreed with the volume's reviewer Sultan Alameemi, from numerous versions. In sum, these remarks are the editor-translator's subjective choice of some of the language aspects that happened to catch his attention from the perspective of his work on the Library of Arabic Literature's previous volumes of Najdī poetry.

Language of the poetry

Consonants

Perhaps the best known feature of Arabian Gulf dialects is the pronunciation of the *jīm* as *yāʾ*: *rīl* for CA *rijl* ("foot"); *yawād* for *jawād* ("bucket," §9.3); *yūniyyah* for *jūniyyah*, ("sack cloth"); *ʿiyālā* for *ʿijālā* (CA *ʿajlān* pl. *ʿajālā*, "quick, fast," §6.3); *ayīb* for *ajīb*, "I bring"; *yād* for *jād*, "to be generous"; *yā* for *jā* (CA *jaʾa*), "he came"; *yūh*, "they came to him"; *yidīd* for *jidīd*, "new"; *yimīl* for *jimīl*, "beautiful"; *yibal* (CA *jabal*, "mountain"); *inhay*, "go!"; *nāhī*, "going away" (CA *nahaja*, "to enter upon a road"); *yarhā* for *jarrahā*, "he drew, pulled it out"; *wiyh* pl. *wyūh*, "face" (CA *wajh*), *wi-twāyah w-yāh*, "he greeted him" (CA *tawājaha*); *w-hayyar mirrah*, "he resolutely kept going, riding through the midday heat" (CA *hajjara*, "to go, travel at the time of the midday heat"); *arḍ niyībah*, "noble earth, land" (CA *najīb*, "noble").

CA *qāf* (Najdī *g* or affricated *ǵ*) is frequently pronounced as *jīm*. CA *qidwah* pl. *qidā*, "right direction, guidance" corresponds to Emirati *jidā*, "towards, in the direction of," *jidākum*, "towards you"; *jādī*, "direction"; *yjādī bi-t-tifag*, "he takes aim with the gun"[1] (Najdī *ǵidā* and the adjective *ǵādī*, "sensible, reasonable"); *injilāb* for *ingilāb* (CA *inqilāb*, "change, transformation"); *shirājī* for *shargī*/*sharqī* ("eastern," §1.3); *jiḥim* for *gaḥam*, "to get down from, jump off" (CA *iqtaḥama*, "to plunge, rush"); *jiddāmhum*

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1   Al-Maṭrūshī, *al-Lahjah al-Imārātiyyah*, 94.

for *giddāmhum*, "in front of them" (CA *quddāma*, "in front of"); *lijīh*, "he found him," *lijū al-bēt*, "they found the house" (CA *laqiya*); *jilīl* for *gilīl* (CA *qalīl*, "little, few"); *thijīl* (CA *thaqīl*, "heavy"); *jūl* for *gīl*, "poetry" (CA *qīla* pass. of *qāla*, "to say"); *mā tlīj imirrah*, "it is absolutely inappropriate" from *tilīg* (CA *lāqa*, "to befit, be proper");[1] *firīj*, "(tribal) group" (CA *farīq*); *ṭirīj* for *ṭirīg* (CA *ṭarīq*, "road, way"). Occasionally, this *jīm* morphs into *yāʾ*: *jassam* from *gassam* (CA *qassam*, "to divide") becomes *yassam*;[2] and *w-intiyal* [...] *w-yāyīn niyal* from *w-intigal* [...] *w-jāyyīn nigal* (CA *naqala*, "to move, move away").[3] The *qāf*/*gāf* may also be pronounced as a soft *kāf* (گ). In the MSS the CA particle *qad*, in Najd *ǵid*, which indicates the termination of an action, is often written as *kid*/*čid*.[4]

The *kāf* may be pronounced as an affricate *č*: in the stories *kazz* ("to halt, stop" e.g., a mount, *w-čazzat an-nāgah*, "the she-camel halted"; *čazz yalīn yatah*, "he halted until she had come to him") is written as *čazz* (جّـز).

In written notation there are no hard and fast rules for all cases. In the editions and the MSS variants occur: in MSS *jīm*, *qāf*, and *kāf* may be written according to the CA notation. The Arabic text of this edition's narratives is written in conformity with the rendering of the selections in the editions of Alameemi and Thānī.[5]

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1 In the Emirates *imirrah* means "absolutely." "In Bahrain it is *marra* in this sense. In Oman it is *barr*, "at all," and an equally possible alternative: *il-barr* (communication of Professor Clive Holes and see Holes, *Glossary*, 494).

2 Holes, *Glossary*, 55.

3 Alameemi, *Ibn Ẓāhir*, 222.

4 Holes, *Dialect*, 3:19, 100. As with *qad*, the presence of features that suggest classical influence instead of the vernacular option can be misleading. For instance, *illadhī* (CA *alladhī*) instead of *illi* ("who, which") is "authentic dialectal" and of frequent occurrence in the poems, see Holes, *Dialect*, 3:93, 388; *gad*/*jid*/*chid* have manifold forms and functions, and the functions differ with geography just as much as the forms do; *gad*, for example, in southern Najd and the Omani desert borders is bascially no more than an introductory particle for nominal sentences (communication of Clive Holes).

5 The Arabic notation of Alameemi and Thānī differs in many respects. In Thānī's notation of the narratives the affricate *kāf*, like the affricate *qāf*, is occasionally written as *jīm* (ج), e.g. Ḍanj for Ḍank (currently in Oman, an oasis associated with Ibn Ẓāhir's early life), see p. xiii; *simaj* for *simak*, "fish"; *flān yibāj*, "so-and-so wants you (fem. sg.), asks you to come to him," whereas Alameemi uses *kāf* and preceding vowel, *kasrah*, to mark the feminine singular suffix pronoun. Alameemi's text is fully vocalized, whereas Thānī is sparing in his notation of short vowels. The Arabic text of this edition follows their respective notation in the selections from their works.

Vowels

The Emirati pronunciation tends towards *–i* even where in Najd guttural consonants or consonants in contiguity with gutturals or sonorants would take *–a*.[1] E.g. *ʿilīl* for *ʿalīl* ("ill," §8.39); *khibīth* for *khabīth* ("mean, evil"); *ghirīr* for *gharīr* ("inexperienced, ingenuous"); *tiʿannā* for *taʿannā* ("to head for," §§2.17, 12.22); *ʾifā* for *ʾafā* (CA *iʿfāʾ*, "exemption," here "from hard work in order to rest and gain strength" §12.23); *ʿiṭāk* for *ʿaṭāk* (CA *ʾaʿṭāk*, "he gave you"); *ghizāl* for *ghazāl* ("gazelle"); *ghidīr* for *ghadīr* ("pool of water"); *ghidat* for *ghadat* (§10.22); *ḥiwāw* for *ḥawaw* ("they collected, rounded up," §11.11); *khishāyish* for *khashāyish* ("inferior quality dates," 12.19); *ṭirā* for *ṭarā* (CA *taraʾa*, "to occur, mention, think of "); *diʿūhā* for *daʿūhā* ("they called her").

Diphthongs

In Emirati usage the diphthong *aw* goes to the mid back long vowel *ō* (as is the case in Najd) and is then raised to the high back long vowel *ū*; in parallel to this, *-ay* goes to the mid front long vowel *ē* and is then raised to the high front long vowel *ī*.[2] Examples are: *ḥūl* for *ḥōl* (CA *ḥawl*, "year"); *dūmin* for *dōmin* (CA *dawman*, "constantly, always," §7.18); *mūg* for *mōg* ("eyes," §3.9); *shūr* for *shōr* ("counsel"); *ʿīrāt* for Najdī *ʿērāt* (CA *ʿayrān*, "hardened camel resembling the onager, *ʿayr*); *ghīm* for *ghēm* (CA *ghaym*, "clouds" §11.27); *rīt* for *rēt* (CA *raʾā*, "to see"); *mīl* for *mēl* ("needle used for applying kohl" §8.3); *ghībāt* for *ghēbāt* ("absences," §5.38); *sīl* for *sēl* (CA *sayl*, "flood, torrent"); *kīf* for *kēf* (CA *kayfa*, "how"); *gifīt* for *gifēt* (CA *qafā*, "to turn one's back, go away"); *ṣāfīt* for *ṣāfēt* ("I humored, behaved nicely towards"); *wīsh* for *wēsh* (*wa-ayy shayʾ*, "what"); *shidāgīh* for *shidāgēh* (dual form, "both his jaws," CA *shidq*); *minkibīh* for *minkibēh* ("both his shoulders," §10.61). In the Arabic text CA *ḥawl* ("year") might be written as both *ḥōl* and *ḥūl*.

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1   See Holes, *Dialect*, 3:66. Difference in voweling in editions "points to an unpredictable variability, perhaps as a sign of ongoing change, between two separate and different realizations" (communication of Clive Holes). In Alameemi's edition, which here has mostly been followed, the narratives have been fully voweled, and the poetry only sparingly. Other editions, dictionaries, collections of proverbs, and editions of other Emirati poetry listed in the bibliography have been consulted for this edition.

2   Communication of Clive Holes; see also Holes, *Dialect*, 3:67–68.

Definite article

The definite article *al-* is generally *l-*: not *al-anʿām* but *l-anʿām*.[1] Nunation, the adding of a final *nūn* to mark a word as indefinite, is of regular occurrence, often to bring the line in conformity with the requirements of the meter. In §3.15 it is even found attached to the particle *kēf* (CA kayfa) "how:" *w-kēfin*.

Conjunctions and particles

The CA conjunction *idhā*, "when, if" may occur in this form in the MSS or in the dialect forms: *idhā, lī, ilī, īlī, lā, ilā*;[2] also *ilā min, w-īlā, ilēn, lēn*. In the poems one also finds: *īlāh* (for *idhā bih*, "and see, there he, it"); *w-īlan kannah ḥāṭṭinhā sāʿah*, "and see, lo and behold, it was as if he had put it there just now"; *lālin* (CA *idhā* or *idhā lam*); *ilan, ilān, yīlan, īlan* (CA *ilā an*); *w-lan* (CA *wa-in*, "if"); *in čān*; *ilinnah* (CA *bi-annah*, "that he," §8.45); *illā* "there is no" (§8.48); *lō* "or."[3]

Hamzah

As in other dialects, the CA *hamzah* has generally disappeared. As a non-radical consonant it left without trace. As radical consonant it developed and brought about changes in various ways.[4]

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1 Holes, *Dialect*, 3:103.

2 Alameemi, *Al-Māyidī ibn Ẓāhir*, 323; Holes, *Dialect*, 3:403.

3 Holes, *Dialect*, 3:371, 373. Density of conjunctions and particles adds to the various ways in which individual verses can be understood. This also goes for Emirati students of the poet who acknowledge the difficulties and the uncertainty of many interpretations, whether because of loss of quality in the course of oral transmission or due to the inherent challenges of interpreting early Nabaṭī poetry in view of a relative scarcity of comparative material. In general, however, a verse's meaning becomes clear if it is viewed in context. For instance, *lālin* (synonym of *idhā*, "if, when"); *tiʿidd*, "you tell, recount"; *al-ism*, "the name"; *tamm*, "it remains"; *kimā* (CA *ka-mā*), "as if"; *ʿafwin*, "a thing obliterated"; *w-maʿrifat*, "and the knowledge"; *an-naʿām*, "of livestock"; *awsāmhā*, "is its tribal brands", §13.9. The preceding verse avers that some people gain renown by their deeds, others represent no more than a name, i.e. are virtual nobodies. As often in this poetry, a verse may embroider on the one before. Therefore, the awkward formulation of the first hemistich and the abstruse juxtaposition in the second hemistich, suggests that without chivalrous feats to one's credit, one ends up being no more than a name, like cattle that have been marked with a branding iron. Still, one is left wondering if a poet named Ibn Ẓāhir used these very words or if the verse has been mangled and patched up in the course of oral transmission.

4 Holes, *Dialect*, 3:56–58.

Passive verb

As in Nabaṭī poetry from Najd and other parts of the Gulf, the internal passive ("apophonic") is of regular occurrence, especially in the poems.[1]

Sound effects

The poems abound in assonance, alliteration, parallelism, internal rhyme, and morphological echo.[2] The first half of the third poem is conspicuous for a particularly high density of examples: in the second verse: *yighūshin/nighūsh/ghāsh*; lines four and five: *ar-rimmās/tiẓāwalū/ẓāl/ar-rimmās/ẓōl/ar-rammās/ḥaffāẓ*; verse ten: *misūḥ/misūḥ/al-masḥ*; eleven: *ghiḍā/liẓā/fēḍ/ḍaww*; verse thirteen: *hānhā/bārid/bārid/hānhā*; verse twenty: *yṣāfīk/ṣāfī/yaṣfī*, to mention just a few. It may lend a sing-song quality to the auditory impression and emphasis to intended meaning, such as the throngs of admirers and connoisseurs in verses four and five, and the tears that cannot be stanched by wiping in verse ten. It is a somewhat manneristic aspect of the era's Nabaṭī poetry and may have reached its culmination in the Najdī poetic correspondence of Rumayzān and Rushaydān bin Ghashshām, and Jabr ibn Sayyār in the second half of the seventeenth century. Mostly, this seems part of rhetorical acrobatics, unrelated to semantic content.[3]

Language of the narratives

To a large extent the foregoing is also valid for the narrative prose.

Infix

Some features do not occur in Ibn Ẓāhir's poetry. One of them is the infix *–in(n)* that comes "between an active participle with verbal force and an object enclitic."[4] Examples are: *gābḍinnah*; *khādminhā*; *mithaddinnah*; *ḥaṭṭinnah*; *mākiltinhā*; *dākkinhā*; *yāyinnah*, "coming to"; *mḥēdinhum*, "he knew them (Banū Hilāl) for sure"; *dāfninnah*, "they buried him"; *imirrah bin Ẓāhir mithaddinnah wi-mḥaṭṭinnah fī mikhbāyah*,

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1 Holes, *Dialect*, 3:166–68.

2 Holes, *Dialect*, 3:453–54. An egregious example is Rumayzān's poem on the rhyme employed in §11: *f-anshabna shadd w-shālhā bi-wshālhā* [. . .] *li-zhābhā w-azbānhā b-ashmālhā* [. . .] *sādāthā wi-ḥmāthā wi-rjālhā* [. . .] *b-āyāthā ḥammālhā wa-ʿmālhā*. (Sowayan, *al-Shiʿr al-Nabaṭī*, 408–9).

3 For numerous examples, see Sowayan, *al-Shiʿr al-Nabaṭī*.

4 Holes, *Dialect*, 3:20–23.

"sure as hell, I will challenge (CA *taḥaddā*) Ibn Ẓāhir and stuff him into my pocket";[1] *ʿlūmah mākhdhinhā ʿan ḥayāt ibūyah*, "I received this information about him from my father";[2] *mwaṣṣinhum*, "he counseled them; he left them his will" (CA *waṣṣā*, "to counsel"); *illā ʿāṭinhum ẓharah*, "and before they knew, he (lit. "gave them") turned his back on them (CA *ʾaʿṭā*, "to give"). It may resemble a *tanwīn*-ending assimilated with the following preposition *li-* ("for"), as in *mākhdhillah* and *msawwāytillah bakrah* for *msawwāytin lah* lit. "his wages were reckoned to be a camel," i.e. "he paid him by giving him a camel" (*msawwin li-*, "giving as wages").[3]

Consonant reduction

The narratives show many examples of a regular phonological process in many if not all Gulf dialects: the loss of an unstressed short vowel in open syllable produces an unacceptable consonant cluster which is in turn reduced.[4] Alameemi's notation of the recorded narratives shows a prevalence of consonant reduction in geminate verbs and nouns, as in *yiḥuṯhā* for *yiḥuṭṭhā*; *ʿidnā* for *ʿiddnā*, "count us"; *ḥagnā* for *ḥaggnā*, "for us";[5] *w-shal w-rad fī manzilah* for *shall w-radd*, "he packed up and returned home"; *mā bi-ysid* for *sadd*, *yisidd* (CA *sadda*, "to plug, satisfy, meet a need"); *thād w-yā hal Dhān*, "he quarreled with the folks of Dhān" (perhaps a VI pattern verb derived from CA *al-hadd*, *al-hadad*, "rude, menacing language").[6] Also, it happens that one of the consonants of a medial doubled consonant (*tashdīd*) is dropped: here with the infix –*in*, *myawzinhā* < *mjawwizhā*, "he gave her in marriage"; *mʿalminhā bi-rūḥah* for *mʿallimha*, "he indicated, marked (the place) himself"; *sibūg mā thidhā* for

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1   Alameemi, *Ibn Ẓāhir*, 203.

2   Alameemi, *Ibn Ẓāhir*, 214.

3   "In the dialects that have this infix feature (which not all Emirati dialects do) it is an obligatory feature of their grammar (as it is in all the Omani dialects and in the related Baharna dialects of Bahrain and eastern Saudi Arabia). Though it remains to be studied, this usage seems particularly common in the eastern part of the UAE, though it occurs sporadically everywhere. Its occurrence here may depend on where the speakers were from: many of them must have had it in their normal dialects and would have used it in any context at all. There are many examples of it in UAE poetry recorded by Saeed Abu Athera (see Holes, Clive, and Abu Athera, Said Salman, *The Nabaṭī Poetry of the United Arab Emirates*, 2011), including poems where the theme rhyme is –*innah*." (communication of Clive Holes).

4   Communication of Clive Holes. See Holes, *Dialect*, 3:71–72 for this "consonant reduction."

5   Alameemi, *Ibn Ẓāhir*, 71–72.

6   Alameemi, *Ibn Ẓāhir*, 230.

tiḥiddhā, "she's so fast she can't be caught"; *ydawrūnah* for *ydawwirūnah*, "they search for him" (CA *dawwara*).

Diminutives

Diminutives occur more frequently than in the poetry: *khṣīṣīn* dimin. of *khaṣṣīn*, "small axe"; *ṣghērūnah* for *ṣighīrah*, "the little girl"; *snībīj* for *sanbūk*, "a common type of ship in the Gulf"; *ṣkhīkhīm* for *ṣkhām*, "charcoal"; *bi-knīdīrah mitṭarrarah*, "wearing a wretched, tattered robe" (dimin. of *kandūrah*, "Emirati long, white shirt, robe").

Prefix b-

As in other Gulf dialects and Najd, the prefix *b-* lends a future sense (also used for volition) to the verb[1] as in *w-bībayyitk bi-ṣ-ṣīniyyah*, "he will put aside food on the tray for you to eat tomorrow"; *bīwaʿʿīk*, "he will wake you up"; *bi-nīh*, "we will come to him" (apparently a progressive reduction *nijīh > nyīh > nīh*, like *mā tībah*, "you cannot get the better of him," perhaps from *mā tijī bah*).[2]

Vocabulary

There is a presence of all vocabulary especially associated with the southern Gulf.[3] A few examples are: *rimas*, "to speak," frequently used in the poetry for "to recite poetry in assemblies attended by participants in the oral culture"; *ḥād, yiḥīd*, "to remember, know for certain," as in *anā bi-ghēr ḥyād*, "I am not quite sure about it"; *bi-ḥyād*, "for sure," and *ḥayyad* "to be sure"; *ḥayād*, "good memory of something"; *mā aḥīd*, "I have no memory of it, of having heard it"; *shall, ishtall*, "to move, carry away"; *tṣawwakh, iṣṭakh*, "to listen"; *siḥḥ*, "dates"; *shirwā*, "like, similar to"; *ṭuwī/ṭiwī*, "well"; *kandūrah*, "the Emirati long, white shirt, robe."[4] Another common verb, not or rarely used in this sense in Najd, is *rām, yirūm* ("to be able to, capable of"), as in *mā arūm ashall*, "I cannot carry it, it is too heavy";[5] *mā rimt aḥfaẓhā baʿad*, "I have not yet been able to

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1   Holes, *Dialect*, 3:200. In Oman and probably in parts of the UAE, the *b-* prefix it does not (as it does in Bahrain) have a purely "future" or "intention" coloring. In Oman there are many examples of its use for "habitual" (i.e. one form of *realis* meanings) rather than it being purely *irrealis* meanings like future, intention, hypothetical (communication of Clive Holes).

2   Alameemi, *Ibn Ẓāhir*, 228.

3   Holes, *Glossary*, xxi.

4   Holes, *Glossary*, xxi.

5   Al-Maṭrūshī, *al-Lahjah al-Imārātiyyah*, 160.

memorize it"; *ash-shay illī mā aḥīdah mā arūm armis bah*, "I cannot really say anything on matters I am not absolutely sure about."[1]

Vocabulary connected with seafaring, fishing, pearling, types of boats, ropes and rigging, rowing, etc. are of rather frequent occurrence in both the poetry and even more so the stories.

Particles

A number of particles occur in the narratives and not, or to a lesser extent, in the poetry. The particle *hab* means "is not" (as CA *laysa*): *huw hab ablam*, "he is not a mute"; and *mā hūb*, "he is not" (< *mā hū bi-*); *mā hūb/māhub bintah*, "she is not his daughter"; *imbūnah*, "at first, from the beginning he."[2]

The text is interspersed with particles, interjections and interrogatives like: *čī, čidhī*, "really, is it so, are you serious; like this" (as in *čīh sawwēt kidhīh*, "what now, why did you do this?";[3] *čīh mā ttʿashshā*, "what's the matter, why won't you eat dinner?"); *ijī/ iyī*, "approximately";[4] *yōm gālū čīh ylāh ar-rayyāl yāy*, "and like that, before they knew the man was coming"; *shay*, "any, at all";[5] *illā mā ʿarifhā shigāyil*, "but I don't know what it is like" (CA *shayʾ*, "thing," and qāʾil "saying"), also *ishgāyil*;[6] *mūl* and *imirrah*, "absolutely, absolutely not; completely, immediately";[7] *rūḥah* and *ʿumrah*, "himself."

Substitution of ʿayn *for* hamzah

Some features are bound to create confusion if one approaches the dialect from the viewpoint of classical Arabic or another dialect like Najdī. For instance, *ʿajal* may not be related to the verb "to hasten" (CA *ʾajila*) but to *ajal* (CA *ʾajal*, "yes indeed, certainly"), and then may turn into *ʿiyal* as in *mnū ʿiyal shāʿir*, "who, after all, is a poet?"

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1 Alameemi, *Ibn Ẓāhir*, 213; *rām*: "This is the normal verb 'to be able' in rural northern Oman" (communication of Clive Holes).

2 "*Ma hub* and even just *hub* (without the *mā*) is common for 'not' in the Bedouin descended dialects of Bahrain, and occurs in the rest of the Gulf too; *imbūnah* is also standard in all of Oman" (communication of Clive Holes).

3 Alameemi, *Ibn Ẓāhir*, 229.

4 Holes, *Dialect*, 3:101.

5 Holes, *Dialect*, 3:27.

6 "In the form *shingāyil*, this is also used in Bahrain. It also occurs in central Asian Arabic, almost certainly taken there by eighth century Omani migrants" (communication of Clive Holes).

7 See p. 2, n. 1 above.

and *ʿiyal mā taskin*, "then you can't live here";[1] and *ʿaddā* for *addā* in adverbial clauses of time, as for instance in *lē ʿaddā/addā ṣ-ṣibḥ*, "when morning came":[2] an ancient phenomenon known as *ʿanʿanah*.[3]

Verbs

The verb *istuwā* (CA *istawā*, "to be even, regular, equal") is used in the entire Gulf with the meaning "to be ripe, grown up," or simply "to become, get," as in *ilēn-im-mā tistuwī ʿindak bēzāt*, "until you get some money together";[4] *anā min istiwēt balmā ilēn al-yōm*, "I have grown up a mute until today"; *shū istuwā*, "what happened?"[5] The verb *āzam, yāzam/yāzim* is probably specific to the Emirates and used as a synonym for *ṣār*, "to become, to start to."[6] Other characteristic usages are: *zigar* for "to call"; *laḥaz, lāḥaz* for "to see" in the poetry (and other Nabaṭī poetry of the era); *tlāḥiz*, "do you see?"[7]

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1   Holes, *Dialect*, 3:287, 396. Alameemi, *Ibn Ẓāhir*, 239, 201.

2   Holes, *Dialect*, 3:101.

3   Holes, *Dialect*, 3:396.

4   Holes, *Dialect*, 3:432.

5   Al-Maṭrūshī, *al-Lahjah al-Imārātiyyah*, 41.

6   Al-Maṭrūshī, *al-Lahjah al-Imārātiyyah*, 39.

7   Al-Maṭrūshī, *al-Lahjah al-Imārātiyyah*, 249.