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A Handbook and Reader of Ottoman Arabic

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The following is an excerpt from *Dafʿ al-iṣr ʿan kalām ahl Miṣr*, ‘Removing the burden from the speech of the Egyptians’ (henceforth *Dafʿ al-iṣr*), written in the year 1014–1015/1606 by the Egyptian Yūsuf ʾAbū al-Mahāsin Jamāl al-Dīn b. Zakariyyā b. Ḥarb al-Maġribī al-Miṣrī al-ʾAzhari (ca. 1562–1611).

Al-Maġribī was born and raised in Cairo as the descendent of North African immigrants. He grew up in the Ibn Ṭūlūn quarter, which was the meeting point for North African pilgrims, and the living quarter of a large number of North African immigrants. After first being set up in the fabric trade by his uncles following the death of his father, al-Maġribī went to study at al-Azhar University and subsequently worked in a government position. Al-Maġribī knew Persian and Turkish and translated some literary works from these languages into Arabic, but these translations have not survived.¹ He does, however, comment on Turkish and

¹ For more information on al-Maġribī’s life and works, see Zack (2009, 9–19).
Persian words and phrases and cites some poetry in these languages in *Dafʿ al-iṣr*.

*Dafʿ al-iṣr* is a dictionary of Egyptian Arabic words that al-Maġribī checked for consistency with Classical Arabic, mainly using al-Fīrūzābādī’s (1329–1415) *al-Qāmūs al-Muḥīṭ* as his reference, but also citing from the Qurʾān and ḥadīth and from Classical Arabic poetry. Al-Maġribī introduces the Egyptian words and phrases by the word *yaqūlūna* ‘they say’, which was usual in the so-called *laḥn al-ʿāmma* literature. Al-Maġribī was acquainted with this genre, having written an arrangement of, and appendix to, al-Ḥarīrī’s *Durrat al-ġawwāṣ fi awhām al-xawāṣṣ*. However, al-Maġribī’s objective was the opposite of that of the *laḥn al-ʿāmma* literature, because whereas the authors of *laḥn al-ʿāmma* works set out to correct ‘mistakes’ that people made in the Arabic language, al-Maġribī’s purpose for writing *Dafʿ al-iṣr* was to prove that many words and expressions that were generally thought to be ‘incorrect’ actually had equivalents in the Classical Arabic language (Zack 2009, 31–32; see Pellat (2012b) on *laḥn al-ʿāmma* literature). If a word used in the Egyptian dialect was found with the same meaning either in one of the Classical Arabic dictionaries, in the Qurʾān or ḥadīth, or in Classical Arabic poetry, al-Maģribī would classify it as *ṣahīḥ* ‘correct’; if not, he would comment in terms of *lam yuʿlam* ‘it is unknown’, *wa-laysa ka-ḍālik* ‘it is not like this’, *ġayr ṣahīḥ* ‘incorrect’, and similar phrases (Zack 2009, 50–51).
Besides being an important source for Egyptian Arabic in the 17th century,² *Dafʿ al-iṣr* also contains numerous interesting observations on Egyptian culture, such as games, food and drink, clothing, and household utensils. Al-Maġribī also makes comments about his own friends and acquaintances as well as about noteworthy events, as the selected text fragment will show. Al-Maġribī often digresses from the original word under discussion. Most of his comments were triggered by reading something in *al-Qāmūs al-muḥīṭ* that interested him or that reminded him of something that he had experienced. This is demonstrated in his entry for ṭabṭab ‘to pat’, where a note in *al-Qāmūs al-muḥīṭ* about the nickname ṭabṭabā for someone who pronounced the qāf as tāʾ reminded him of one of his own acquaintances with the same speech impediment.

Only one manuscript of *Dafʿ al-iṣr* has survived—the autograph, which is kept in the St. Petersburg University library (catalogued under no. MS OA 778). In its present form, it consists of 134 folios, but originally it contained 25 *kurrāṣa* ‘quires’, of which quires 3–13 have been lost. The manuscript appears to be a first draft of *Dafʿ al-iṣr*, as there are a large number of corrections, additions, and comments (such as unẓur ‘look up’) added in the margins in the author’s handwriting.³ An abbreviated version, based on the complete manuscript, was written by Ibn Abī

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² Another important source is Yūsuf al-Širbīnī’s *Hazz al-quhūf fī šarḥ qaṣīd Abī Šādūf*, description by Davies (1981), text edition and translation by Davies (2016).

³ For more information on the manuscript and the contents of *Dafʿ al-iṣr*, see Zack (2009, 21–35).
al-Surūr (1589–1590). This book, titled *al-Qawl al-muqtaḍab fīmā wāfaqa luġat ahl Miṣr min luġat al-ʿarab* ‘The abbreviated speech concerning what corresponds in the language of the people of Egypt to the language of the Arabs’, contains only one-third of the original lemmata of *Dafʿ al-ʾiṣr*, namely those that had the same meaning in Egyptian Arabic and Classical Arabic. Furthermore, it is stripped of all cultural information, poetry, and anecdotes, which is precisely what makes *Dafʿ al-ʾiṣr* an important source of information on Egyptian language and culture in the 17th century.⁴

The excerpt from *Dafʿ al-ʾiṣr* presented here is from the chapter *bāʾ*, section *ṭāʾ* and the first part of section ‘ayn. Note that words are arranged according to the last letter of the root, like in other dictionaries, such as *Lisān al-ʿarab* and *al-Qāmūs al-muḥīṭ*, so that, for instance, the word ‘azab’ is found in chapter *bāʾ*, section ‘ayn. The excerpt starts on fol. 16r line 10 of the manuscript, and ends at fol. 17r line 13. The orthography is kept exactly as it was written in the manuscript. The text fragment is followed by a translation and commentary.

**Transcription**

fol. 16r

10. فصل الطال يقولون طبطب على الشيء
11. وله مناسب قال في القاموس الطبطبة صوت الما وصوت تلاطم السائل
12. والطبطبة الدربة وطبطب صوت فاده طباطبا لقب
13. اسماعيل بن الحسن بن الحسين بن علي رضي الله عنهم لقب به لأنه كان
14. يبدل الفاف طلا أو لأنه اعطي فيما فقال طباطبا يزيد قباقبا انتهى

⁴ For more information on *al-Qawl al-muqtaḍab* see Zack (2009, 35–36).
قال الفقير وقد سمعت المرحوم ابن الشيخ الغيطي وكان يبدل حروفًا بالطا يقل:

رضمه الله وفعلاً باسلفه الكرام والطبطاب طاهرًا له إذن ذكرها كبيرتان.

ومقولون حصل لفلان الطراب يحصونه بحركة الحزن وهو يطلق على حركة الحزن من الاضداد ورجل مطراب وطروب وقد ظهر الان كان قولهم للاطفق حمارة لأطربا أي حركا حركة حزن لا حركة فرح إذا صوت الحمار بمفرده يحرك حركة الحزن وينهأ بها.

فكيف مع الأزدواج فانه طرب ككتف اسم فرس النبي صلى الله عليه وسلم.

1. ويقولون طاب للذى يلعبون به واطابة للكرة أيضاً.
2. ولم أعلم لهما مناسباً واطابة في اللغة الخمرة وطيبة المدينة.
3. واتضًا بين طاب نخل بها أو ابن طاب صرب من أطب كاذ في القاموس.
4. فقد يمكن علي بعد أن يكون الطاب من احدهما فأنه من النخل وهي.
5. طاب علي الأول أو من نخل بها ابن طاب علي الثاني والطاب.
6. ككتاب نخل بالمجر.” ويقولون على الأجر الطاب وهو صحيح.
7. وعلى المرح الطابتية وهو صحيح أيضاً ومن الحوادث.
8. الحوادث التي وقعت في هذا العام وهو عام أربعة عشر ولف.
9. بلاد مصر العشبة التي اشتهرت باسم طاب يشرفون دخانها.
10. وقد راد استعمالها الآن حتى صار بيا ع منها في كل يوم بدняя.
11. لها جرم وعمت البلواء بها سائر الجنسي في دكاين خاصة.
12. بها ويخطر في الفكر إذا تحت بورد لخصوصها كالألواح.
13. ولم يعرف فيها خيراً صادقاً ولا جيات من بلاد الغرب ومدحت.
14. بقصيدة مطولة سمعتها بها وقد مصصت من دخانها قليلاً ففصل.
15. عدي شبه الدوخه ولا يدفع تفان الدخان ويفضل له الدخ قريب منها.
16. فصل العين يقولون العبّ على ما يipi الصدر.

5 Margin: انظر الطاب والطاية.
6 Margin: واما الطابة فلم تعتم صح.
7 Margin: ويقولون طاب لفلان اي أنه طاطا في السلام عليه انظروا.
8 Sic.
9 Margin: يبع منها كل رطل بثلاثة ذهب.
الصحيح أنه الكم١⁰ قال في القاموس العب بالضم الزمن وقال في
الردن أصل الكم جمعه اردان ويقولون عنبة الباب يريدون
ما يأتي سلف الباب والذي في القاموس أنه اسمكة الباب والعليا
منها أنتهي وانظر الفرق بين المعروف والمعطوف عليه١٠ نظاهه ان اسمكة
هي السفلي ثم قال مولى عبت بابه أي لم أعثي به وهذا دليل على أنها سفلي
فانده قوله تعالى وإن يستعبوا فما هم من المعتمين أي أن
يستقبلوا بهم لم يقلهم أي لم يردهم الي الدنيا البينة ويقولون

fol. 17r

1. عرقب الدابة إذا قطع عرقوبها وهو صحيح واما المثل المشهور

مواعيد عرقوب فهو معبد بن اسد من العمالة اذذب اهل زمانه

3. إذا أطلق فقال إذا أطلق تخلي فلمه أطاع قال إذا أبلح فلمه البلح فقال

4. إذا أزهي فلمه ازهى قال إذا أطرف فلمه أطرف قال إذا انحر فلمه انحر

5. جذه ليلة ولم يعطه شيا فقال الاحج، وعدت فكان الخلف منك سجية,

مواعيد عرقوب احات يبر، ومن قصيدة بانت سعاد كانت

مواعيد عرقوب لها مثلها، وما مواعيديها إلا البائبل، ويقولون

على بعض الحراس ليلة العرب، ول مناسبة لان العرب لغة من لا

9. اهل له ولا يحرس هذه الحراسة من له اهل غالبا وذكر من لا زوجة

10. له عزب ولا تقل أعبر أو قال جمعه أعرب وهي عرية وعرب

11. الفعل كنصر وتعزز، ترك النكاح نادره كما ان تعزز ببازاي ترك

12. كذلك بالزئ فإنه ترك وظهره ذلك بسبب سبب يغيب فالقرب في

لفظ ومعني وقد علم أن الرجل عرب وعليه لا عارية كما يقولون


10 Margin: العب الكم
11 Margin: انظر الفرق
Translation

fol. 16r

(10) Section ʾtāʾ. They say: ṭabṭab ḍalā ṣāy, (11) and this has an equivalent. [Al-Fīrūzabādī] said in al-Qāmūs: “al-ṭabṭaba is the sound of water and the sound of the dashing of the torrent (12) and al-ṭabṭabīyya is a whip and ṭabṭab is a sound.” Interesting fact: “ṭabṭabā is the nickname (13) of Ismāʿīl b. al-Ḥasan b. al-Ḥusayn b. ʿAlī—may God be pleased with them—which was given to him because he used to replace qāf with ṭāʾ, or because he was given a qabāʾ, so he said: ṭabṭabā, but he meant qabāqabā”, end [of the quotation]. (15) The ṣaqqārī ʿtāʾ ʿṣāqṣāqā is a bird with big ears”. (16) They say: so-and-so experienced al-ṭarab, which they apply to the agitation of joy,

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12 I.e., the Egyptians.
13 I.e., it can be found in al-Qāmūs al-Muḥīṭ.
14 An outer garment with sleeves.
15 Al-Maġribī always refers to himself in the third person with the epithet al-Ṣaqqārī ‘the poor’, or ‘living for the Lord alone’ (see Nizami 2012 for the use of this term in the context of Sufism). Al-Maġribī had connections with some of the Sufi orders in Cairo (see Zack 2009, 15–16).
16 “some little papers are missing”
17 Lane (1863–1893): “ṭābṭāb Emotion, or a lively emotion, or excitement, or agitation, or unsteadiness […] by reason of joy or grief […]” (1888a); “ṭābṭāb motion; commotion; agitation” (556b).
and it is used [in Classical Arabic] (19) for the agitation of both joy and grief, [so this is] one of the words with two opposite meanings, and “a man who is muṭrāb and ṭarūb.”18 (20) It seems now that the saying “if two donkeys happen to meet, [their voices] agitate,” means that they evoke the agitation of grief, not (21) joy, because the voice of a single donkey evokes grief, from which one should seek protection, (22) so what would it be like if it were doubled? Interesting fact: ṭarīb “like katīf” is the name of the horse of the Prophet—God bless him and grant him salvation.”

fol. 16v

(1) They say ṭāb to [the game] they play, and also ṭāba to the counter.20 (2) I do not know a corresponding [word in Classical Arabic] for these two words.21 Al-ṭāba in the [Classical Arabic] language is “wine, and Tayba is al-Madīna, (3) and ʿaqīb ibn ṭāb is a type of date palm in [al-Madīna], or ibn ṭāb is a type of date.”

It is written thus in al-Qāmūs, (4) so it could just be that ṭāb is [derived] from one of these two, because it is [made] from the palm tree, so it is (5) ṭāb from the first one, or it is from the palm trees in [al-Madīna] [called] ibn ṭāb, from the second one. And

18 This means that these are the two adjectives derived from the word ṭarab, i.e., ‘a man who is filled with joy or grief’.

19 That is, with the same vocalisation as katīf.

20 Literally: ‘ball’. See the Commentary below for a discussion of the Egyptian Arabic terms in the text.

21 Margin: Look up ṭāb and ṭāba.
ṭiyāb (6) like kitāb is a type of palm tree in Baṣra. They call baked bricks ṭūb, and this is correct, (7) and [they call] joking mutāyaba, which is also correct. One of the events (8) events [sic] that happened this year, which is the year 1014, (9) in the land of Egypt, is the herb that has become known under the name of ṭābgā ‘tobacco’. They inhale its smoke, (10) and its use has now increased to the point that it is being sold every day in a world (11) full of vice and it has become a general necessity, all types in designated shops, (12) and now the idea has come up to open special houses for it like cafés. (13) I don’t have reliable information about it. They say that it came from the West, and it is praised (14) in a long poem that I have heard. I have sucked up a little bit of its smoke and got (15) a kind of dawxa, dizziness, and no wonder, because duxxān ‘smoke’, which is also called duxx, is close to it. (16) Section ʿayn. They say al-ʿubb to that which is next to the chest, but (17) the correct [meaning] is that it is the sleeve. [Al-Fīruzābādī] said in al-Qāmūs: “al-ʿubb with the vowel u is al-rudn, the sleeve,” and [al-Fīruzābādī] said about

22 Margin: As to ṭāba, it is not known; correct.
23 Margin: They say: he ṭāwb to someone, which means that he bowed his head in greeting to him, look this up.
24 1605–1606 CE.
25 Literally: ‘drink’.
26 Margin: A ṭatl of it is sold for three gold pieces. [Note: the ṭatl is a unit of weight.]
27 Here, al-Ḥārīrī makes a connection between dawxa ‘dizziness’ and duxx ‘smoke’, because they sound similar.
(18) *rudn*: “the base of the sleeve, its plural is *ardân*. ”

They say: *
atabat al-bāb*, with which they mean (19) that which is at the bottom of the door, and what is written in the *Qāmūs* is that it is “*uskuffat al-bāb*, the threshold of the door, and the upper part (20) of it,” end of quotation. It appears that *uskuffa* (21) is the lower part; then [al-Fīrūzābādī] said “*mā ‘atabtu bābahu* means: I did not step upon his threshold,” and this is a sign that it is the lower part. (22) Interesting fact: the words of the Sublime and if they ask amends yet no amends shall be made to them mean that if (23) they ask their Lord to forgive their fault, he will definitely not do so, which means that he will not return them to the world.

They say

**fol. 17r**

(1) he *ʿarqab* the riding animal, if he hamstrung it, which is correct, and as for the famous expression (2) “the promises of *ʿUr-qūb*, this is “*Maʿbad b. Asad*, one of the Giants, who was the most untruthful person of his time. (3) Once a beggar came to him, so he told him: when my palm trees put forth the spadix [I will give you alms], so when that happened, he said: when it brings forth

28 Margin: al-ʿbb is the sleeve.

29 Margin: Look up what the difference is between the two conjuncts.
[Note: *Al-maʿṭūf* and *al-maʿṭūf ʿalayhi*: a word to which another word is conjoined, for instance by the particle of conjunction *wa-*, in this case: *uskuffat al-bāb wa-l-ʿulyā minhā*.]


31 See Lane (1863–1893, 1919c) for the meaning of تَل ع. The translated by Lane as the spadix (1921b) is a fleshy stem with small flowers that turn into dates if the palm tree is female.
dates, so when that happened, he said: (4) when the redness appears in the dates, and when that happened, he said: when the dates become ripe, so when that happened, he said: when the dates become dry, and when that happened, (5) he cut them off at night, and did not give [the beggar] anything.” Al-Aṣjaʿī\(^{32}\) said: “You made a promise, but not fulfilling it was in your character (6) Like the promises of ʿUrqūb to his brother in Yatrib.” And from the poem Suʿād is gone:\(^{33}\) (7) “The promises of ʿUrqūb were for her a model tall-tale promises, empty talk.” They call (8) someone of the night guards ʿazab ‘bachelor’, which has an equivalent, because in the [Classical Arabic] language ʿazab is “someone who does not (9) have a family”, and someone who has a family as a rule does not do this [night] watch, and someone who does not have a wife (10) is also a ʿazab, “and do not say aʿzab, or it is rare; the plural is aʿzāb and the feminine ʿazaba and ʿazab, (11) and the verb is like naṣara;\(^{34}\) and taʿazzaba means he abstained from marriage.” A curiosity: just like taʿazzaba with a zāy means ‘to abstain’, (12) so also with a rāʾ,\(^{35}\) because it means that he left his land, and likewise yaʿzibu with the meaning ‘to be absent’, so the proximity is in both (13) the pronunciation and the

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\(^{32}\) Abū ʿĀmir Ibn Šuhayd al-Aṣgaʿī (992–1035) was an Andalusian poet, man of letters, and vizier. See Pellat (2012a).

\(^{33}\) This is from the lāmiyya known as the Burda, by Kaʿb b. Zuhayr, a contemporary of the Prophet. See Basset (2012). Translation of this verse by Sells (1990, 149).

\(^{34}\) I.e., it has the vowels a-a, so ʿazaba.

\(^{35}\) I.e., taʿazzaba and taʿarraba have the same meaning.
meaning. It is known that the man is ‘azab and the woman ‘azaba, not ‘āziba as they say.

Commentary

This section is divided into two parts: the first will discuss the orthography of the Classical Arabic component of the text, and the second part will focus on the Egyptian Arabic entries.

Classical Arabic: Orthography

The main body of the text, which consists of al-Maḡribī’s comments on the Egyptian Arabic words under discussion, and contains quotations from al-Qāmūs al-muḥīṭ and other dictionaries, the Qur’ān, ḥadīth, and poetry, are all in Classical Arabic in terms of morphology, syntax, and vocabulary. However, the orthography is not according to the standards of Classical Arabic, but follows patterns that are well-known from Middle Arabic texts. Al-Maḡribī’s biography shows that he was an educated man, who studied at the Azhar University, was interested in the Arabic language, and had good knowledge of dictionaries and other works on linguistics. He also composed poetry in Classical Arabic. This is indicative of his excellent knowledge of the Arabic language. The fact that the orthography he used does not adhere to the standards of Classical Arabic can therefore not be attributed to insufficient knowledge of the language. As Lentin (2011) points out, “many writers have left us works written both in faultless or even sophisticated Classical Arabic and works written in Middle Arabic. For those writers at least, one has to abandon the idea of their inadequacies in Classical Arabic.” We have to bear in mind
that in many text editions, the orthography has been standardised by the editors, and that many Classical Arabic texts originally contained Middle Arabic features (Lentin 2011). In fact, the history of Arabic orthography has not been sufficiently studied yet; in order to do so, more text editions that are faithful to the original orthography need to be published (Den Heijer 2012). As for Dafʿ al-ʾiṣr, the most important orthographic features are highlighted in the sections that follow (see also Zack 2009, 77–83).

The *hamza*

The *hamza* has been omitted in many cases. As the text is in Classical Arabic, this omission of the *hamza* is unlikely to be indicative of its loss in the pronunciation. Rather, as Blau (2002, 32) suggests, it could reflect “an ancient orthographic habit preserved also through N[eo-]A[rabic] influence.”

Some examples of omission of the *hamza* (see also Blau 2002, 32–33):

initial *hamza*: 16r, ln. 16 (أي) (الأضداد); 16r, ln. 19 (أي) (الأضداد).
medial *hamza*: 16v, ln. 13 (جات) (جات طاطا); 16v, margin (شيا) (شيا طاطا).
final *hamza*: 16r, ln. 11 (الشيء) (الشيء); 16r, ln. 17 (الطاء) (الطاء).

When the *yāʾ* is the seat of the *hamza*, it is written below the *yāʾ*, e.g., 36 16r, ln. 17 (طائر) (طائر سائل); 16r, ln. 17 (طائر) (طائر سائل). It can also be omitted, as in 16r, ln. 11 (فائدة) (فائدة سابئ) (سائئ). 16v, ln. 36 16r, ln. 12 (سائئ) (فائدة).

36 And other instances; in such cases, only one line number is given here.
The madda

The madda is sometimes omitted, e.g., in the 16r, ln. 20 (الآن). However, more interesting is that the madda is added on the ʾalif to write the combination āʾ: 16v, ln. 11 ʾالا ن (سائر) 16r, ln. 14 ʾطا (طائر). Often for good measure an extra hamza is added as well: 16r, ln. 17 ʾبالرآ (طائر) 17r, ln. 12.

The yāʾ and ʾalif maqṣūra

The yāʾ and alif maqṣūra are often used interchangeably.

- ʾalif maqṣūra instead of yāʾ: 16r, ln. 11; ʾفي 16r, ln. 13; 16v, ln. 8.
- yāʾ instead of ʾalif maqṣūra: 16r, ln. 22; ʾصل 16v, ln. 17r, ln. 4; ʾبمعنى 17r, ln. 12.

The tāʾ marbūta

The tāʾ marbūta is often written without dots, even if it is the first part of a genitive construction. Examples: 16v, margin; ʾالطابه 16v, ln. 15; ʾعزبه 17r, ln. 11; ʾالدوخه 17r, ln. 13.

Egyptian Arabic Lemmata

ṭabṭab ‘to pat’; this entry provides a good example for how al-Maġribi comments on Egyptian Arabic vocabulary. In most cases he does not give a definition of the word under discussion, assuming that his readers know what it means. In Egyptian Arabic, ṭabṭab is used nowadays with the meaning of ‘to pat’ (Badawi and Hinds 1986, 530b; see also Dozy 1881, 2:21b); the combination with ʿalā given by al-Maġribi makes it likely that it meant just that in the 17th century, but the quotation from al-Qāmūs almuhīṭ does not give the exact same meaning. The entry also shows
how al-Mağribî integrates anecdotes about his own acquaintances and events from his own life into the dictionary.

_al-ṭarab_ ‘agitation’: as in al-Mağribî’s time, in modern Egyptian Arabic it is used to mean only pleasure, not sadness, but more specifically the pleasure derived from listening to singing (Badawi and Hinds 1986, 534a).

ṭāb ‘the ṭāb-game’: the game of ṭāb is still played today in Egypt. It is a “game for two players with stone counters and four strips of palm branch, each strip having one green side and one white side; the strips are thrown against a vertical surface and the various combinations of green and white govern the movement of the stones on a grid drawn in the dust” (Badawi and Hinds 1986, 528a). Lane (1863–1893, 55–58) gives a detailed description of the game and how it is played (Zack 2009, 74, 243; see also Dozy 1881, 2:65a–b).

ṭāwb ‘to bow one’s head in greeting’: no references found in Classical Arabic or Egyptian Arabic dictionaries.

ṭūb ‘bricks’: from Coptic τωβε ‘brick’ (Crum 1939, 398a; Badawi and Hinds 1986, 548b). The reason that al-Mağribî does not refer to its non-Arabic origin is that al-Fīrūzābādī (1999, 103a), al-Mağribî’s main source, does not mention that it is a loanword.

muṭāyaba ‘joking’: as in Classical Arabic (Lane 1863–1893, 1952c).

ṭābgā ‘tobacco’. Tobacco was introduced in Egypt in 1603–1604 (Matthee 2012), two years before al-Mağribî wrote _Daf‘ al-iṣr_ (Zack 2009, 70–71). His comments show how tobacco very rapidly became popular, with special shops and coffee houses where
customers could smoke being established within the two years of its introduction. Al-Mağribī did not view the smoking of tobacco favourably, as he comments on how he tried it and became dizzy and considered it a vice. He returns to the subject of tobacco on fol. 75v, where he mentions that there were discussions about whether it was permissible to smoke tobacco while fasting during Ramadan, with one sheikh ruling that it was indeed allowed. Al-Mağribī found this reprehensible (he mentions this anecdote in the lemma raḍīl ‘depraved’). Badawi and Hinds (1986) do not mention the word ṭāḇḡa for tobacco, and neither does Spiro (1895). It is mentioned by Steingass (1884, 162b) as tāḇḡ and by Dozy (1881, 2:141a) as ṭibḡ.

ʿbb ‘bosom of a garment’. It still has the same meaning in modern Egyptian Arabic, vocalisation ʿibb (Badawi and Hinds 1986, 558b; ʿubb in Classical Arabic, where it means ‘base of the sleeve’, as demonstrated in the quotation from al-Fīrūzābādī mentioned by al-Mağribī).

ʿataba ‘threshold’. According to al-Mağribī, this applied only to the lower part of the door frame, but in modern Egyptian Arabic it is both the lower and upper part (Badawi and Hinds 1986, 558b).

ʿarqab ‘to hamstring’, i.e., incapacitate by cutting the hamstring tendon. The word is still in use in modern Egyptian Arabic (Badawi and Hinds 1986, 574a).

37 Badawi and Hinds (1986) mention tumbāk / ṭumbāk (136a, 546b) and duxxān (282a). Spiro (1895) mentions the Turkish tutun (68a) as well as du(xxān (194b).
‘azab ‘member of the night guard’: this meaning was derived from the original meaning ‘bachelor’, because only men who did not have a family would work in the night guard. Dozy (1881, 2:124a) mentions ‘milice bourgeoise’. The 17th-century meaning of ‘member of the night guard’ disappeared in the 19th century, as it is not mentioned by Spiro (1895, 396b). Badawi and Hinds (1986, 574b–575a) mention only the forms ʾaʿzab and ʿāzib ‘bachelor’, not ‘azab, although they do mention the feminine form ʿazaba (alongside ʿazba < ʿāziba).

38 See Cezzâr (1962, 32) for more information on the night guard in Ottoman Egypt.