

A TAGMEMIC CLAUSE - LEVEL ANALYSIS  
OF MODERN IRAQI ARABIC

Thesis for the Degree of M. A.  
MICHIGAN STATE UNIVERSITY  
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1969

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A TAGMEMIC  
CLAUSE-LEVEL ANALYSIS  
OF MODERN IRAQI ARABIC

By

Theresa McLaughlin Al-Azzawi

A THESIS

Submitted to  
Michigan State University  
in partial fulfillment of the requirements  
for the degree of

MASTER OF ARTS

Department of Linguistics and Oriental and  
African Languages

1969

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## PREFACE

This thesis is an attempt to approach scientifically the description of a natural language, namely modern Iraqi Arabic. Since it would be impossible to give a complete description within a reasonable amount of time, an attempt was made to describe adequately a single level within the system.

My main objective in writing this thesis is to show that a tagmemic clause-level analysis of modern Iraqi Arabic may be obtained, by the process of transformation, from a single kernel matrix. I also wish to show that the clause types which are displayed graphically in these kernel and transform matrices form the clause level of Iraqi grammar.

The data which supplied the corpus of this analysis were taken from Part Two (A) Spoken Arabic of Baghdad; An Anthology of Texts, edited by R.J. McCarthy, S.J. and Faraj Raffouli. Two of the four pieces herein recorded (and taken from the above work) are stories from Classical Arabic but spoken in the Baghdadi dialect. The remaining two pieces consist of a recorded conversation at the market and a recipe given orally.

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Any questions which arose on matters of pronunciation and/or meaning were answered by my husband and informant Asim Hashim Al-Azzawi, a native of Baghdad, Iraq.

Special thanks are in order to the Michigan State University Inter-Library Loan for obtaining the above volume, to the Princeton University Library for lending it, and especially to Professor Ernest N. McCarus (University of Michigan) for suggesting it.

Also I would like to take this opportunity to thank the members of my thesis committee, Dr. Patrick Bennett, Dr. Ruth Brend, and Dr. David Lockwood, for their suggestions and encouragement during the preparation of this thesis.

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## INTRODUCTION

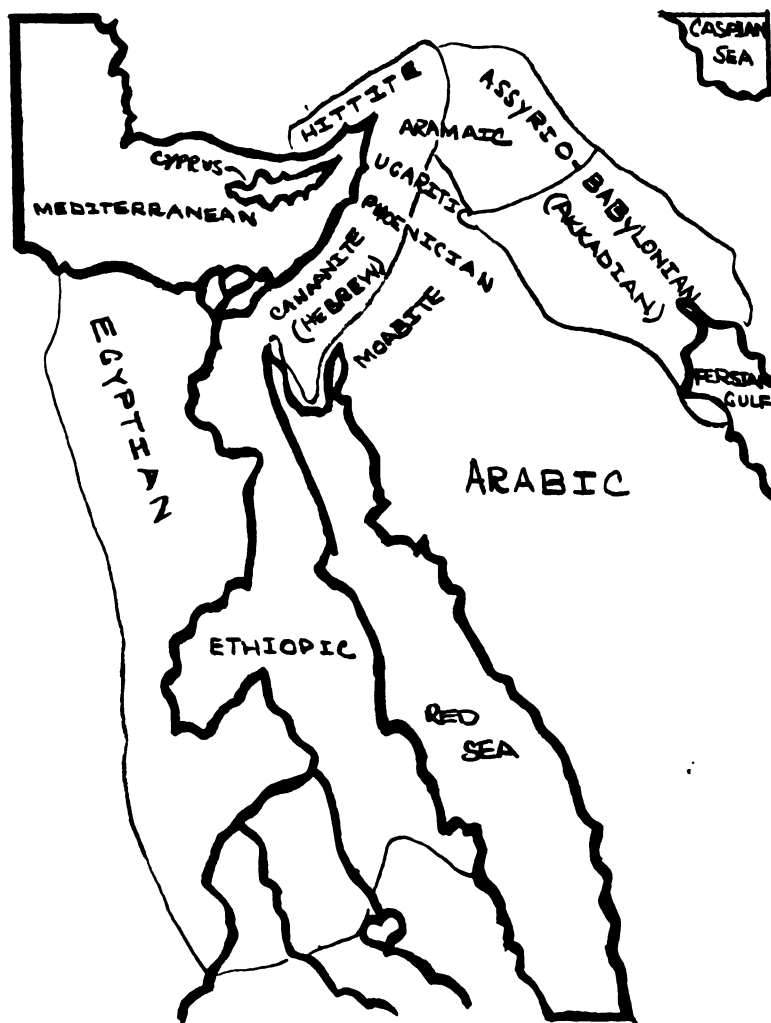
0.1 The Language: Arabic is a member of the language family "designated since 1781, as Semitic" (Chomsky 1957:21) because the peoples employing these languages were said to be descendents of Shem, son of Noah.

They (the Semites) "occupied a territory extending from the Mediterranean to the other side of the Euphrates up to the Tigris, or Mesopotamia, and from the mountains of Armenia to the southern coast of Arabia. Through conquests and migrations these languages spread also to parts of Africa and Europe." (Chomsky 1957:21)

The Semitic languages are generally divided into the following branches:

- A. East Semitic (Assyrian-Babylonian or Akkadian)
  - B. Northwest Semitic
    - 1. Aramaic Branch
      - a. Eastern Aramaic (Syriac)
      - b. Western Aramaic (Palestinian)
    - 2. Canaanite Branch
      - a. Moabitic
      - b. Phoenician
      - c. Hebrew
      - d. Ugaritic
    - 3. South Semitic
      - a. Arabic and its dialects
      - b. Ethiopic and its dialects
- (Chomsky 1957:23)

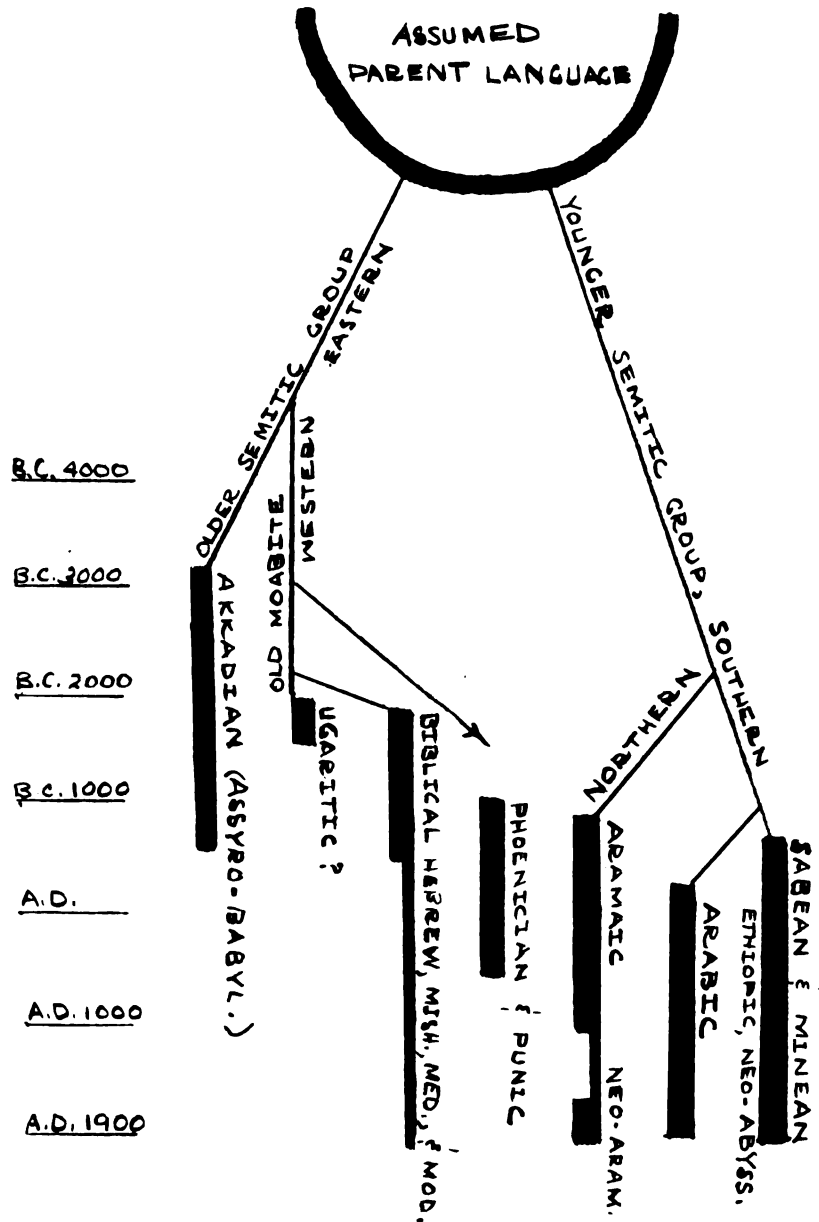
These divisions are geographical as can be seen on the following map.



(Chomsky 1957:21)

<sup>1</sup>This map is meant to illustrate the language areas given in the outline above and is not intended as a synchronic representation but as a diachronic one. Therefore all of the languages in the outline appear, even though some of them had ceased being spoken before others of them had appeared. Not all the languages shown on this map are Semitic, e.g. Egyptian.

Linguistically, however, the Semitic Language Family may be divided as shown in this chart. (Chomsky 1957:22)



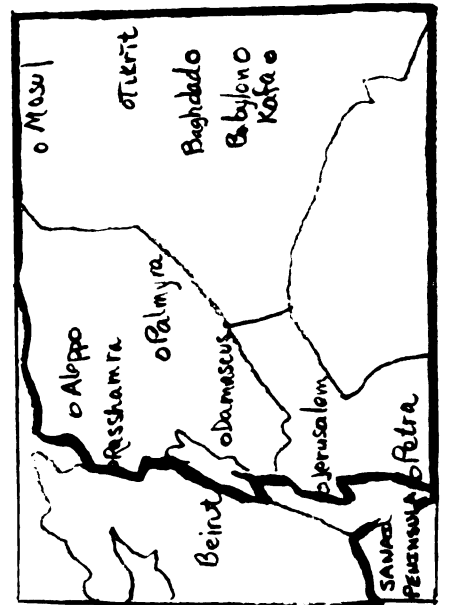
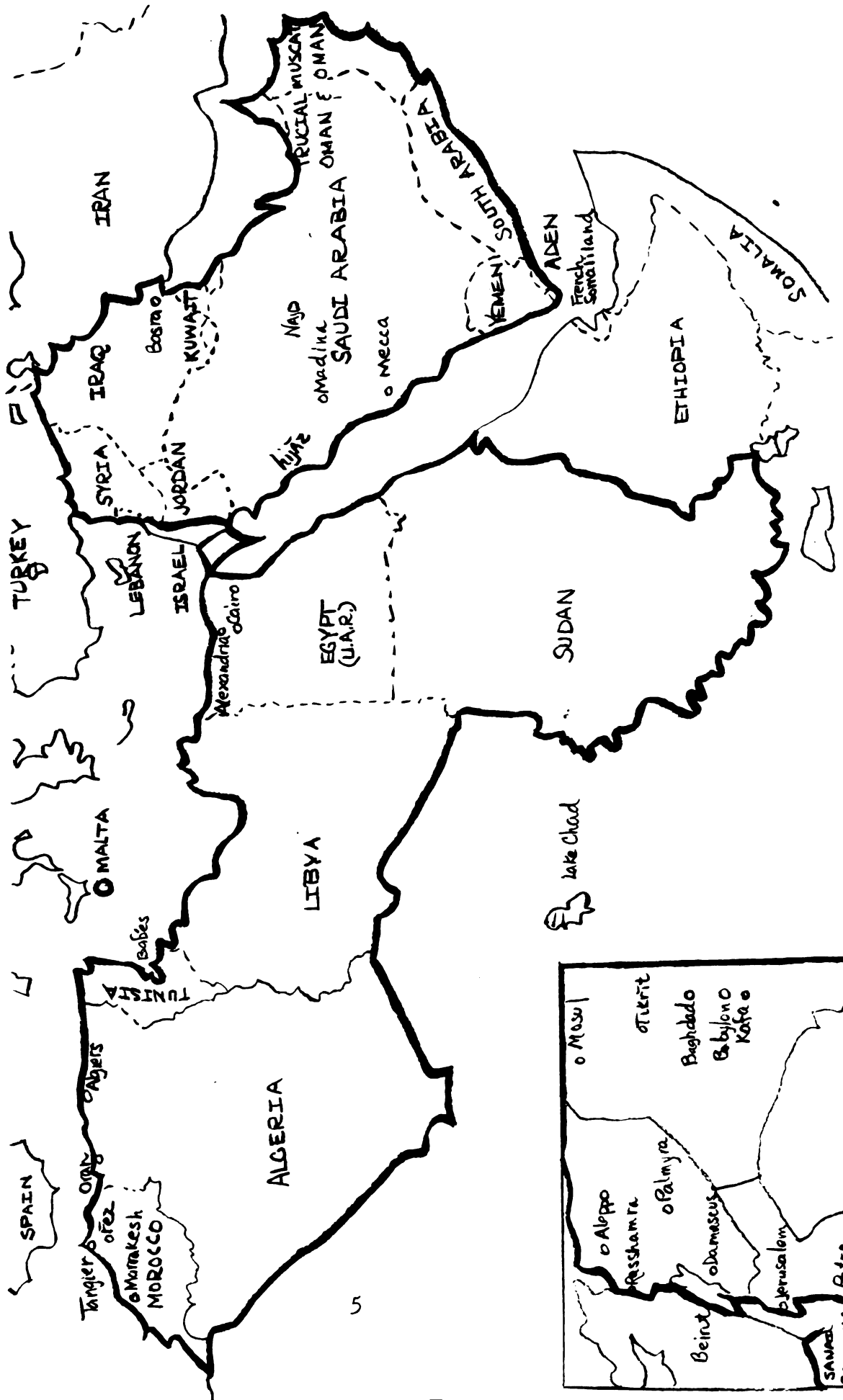
This map represents one possible analysis. The dates shown are dates of earliest inscriptions found and do not necessarily indicate the actual ages of the languages.

"These are quite rough groupings and there is considerable dispute about the precise relationships between these languages and groups of languages." (Bateson 1967:51).

Originating in the Arabian Peninsula, with inscriptions dating back to the 9th century B.C., Arabic has two main divisions: South Arabic, now spoken as a modern vernacular in portions of the southern Arabian Peninsula and the island of Soqatra, and North Arabic, the common literary language of Arabia (stemming from the tribal and inter-tribal dialects at the time of Mohammad's revelations, i.e. Qur'anic Arabic) and spoken in a great number of dialects and vernaculars by approximately "80,000,000" (Bateson 1967) native speakers.

The Arabic language is spoken today throughout an area that lies partly in southwest Asia and partly in Africa. The eastern boundary of this region is the Zagros Mountains, dividing Iraq from Iran; the western boundary is the Atlantic Ocean off the coast of Morocco. In the north the boundary is the Taurus range, dividing Turkey from the Fertile Crescent (Syria and Iraq), and in the south the Indian Ocean, the African jungle, and the Sahara Desert. Outside this region, the spread of Islam carried the language east into Central Asia and south into Africa. (Rice 1966:xiii)

The geographical extent of Arabic may be seen on the map below. (Bateson 1967:facing page 1)



Though Arabic is the everyday speech of most of the inhabitants of the region described above, it would be a mistake to assume that they all speak the same kind of Arabic. Arabic has shared the fate of all languages that are spread out over a large area for a long period of time. It has developed a wide variety of dialects (some descended from previously existing dialect differences), some of them being so different from one another that they might almost be considered separate languages. The mutual intelligibility of different dialects depends, as in the case of other languages, upon the dialects themselves and upon the educational background and cultural bias of the speakers.

The literary language is frequently called Classical Arabic. This is basically the language of the Qur'an and early literature. It is this language which the Arab calls Arabic and "an exact knowledge of its grammar (is) in cultured circles the distinguishing mark of a gentleman." (Arnold 1931:viii) The aforementioned fact accounts for the reluctance of informants to utter the so-called dialectal (or informal) speech for use in a "grammar" of the language. Spoken language, is by tradition, not something one writes grammars of or bothers to study. It is considered somehow inferior to Classical Arabic - a form of the language which no one "speaks" since it is a written form which when "spoken" is subject to dialectal variation.



Despite the supposed inferior quality of the spoken language (regional dialect - informal) the linguistically naive Arab considers his own regional dialect somehow closer to the Classical Arabic (as spoken during the 7th century), and therefore "better" than other vernacular forms of Arabic.

The dialect which I propose to study is the educated Moslem Iraqi dialect spoken in Baghdad.

The prestige dialect of Iraq ... is the dialect of the Muslim population of Baghdad. This is one of several dialect varieties spoken in Iraq .... The Muslim dialect of Baghdad, while it clearly belongs to the Iraqi regional type, is a nomadic dialect .... Sedentary dialects ... dominated the area until the drastic breakdown of urban control, (when) ... the old sedentary Muslim populations were so heavily infiltrated by speakers of nomadic dialects that their dialects were Bedouinized. (Bateson 1967:104-6)

0.2 The Corpus Used: The data which serve as a corpus for this study are four pieces recorded and transcribed by the authors of the volume cited below. I rewrote the pieces in the transcription that I adopted for this thesis. All the data used were taken from Spoken Arabic of Baghdad: An Anthology of Texts, Part Two (A) by A.J. McCarthy, S.J. and Faraj Raffouli. Two of the pieces are tales from Classical Arabic recorded in the Baghdadi dialect. The first story, Midaas Abul Qaasim it-Tamburi and the second story, Mu'allim Jaahil, "are good examples of the type of story told to children by their parents or, more often, their grandparents. They were recorded ... by Umm Faraj, a Baghdad grandmother, who herself heard them from the lips

of her grandmother." (McCarthy 1965:xxi) The other two pieces consist of a recorded conversation at the market and a recipe orally given.

The four items along with their translations may be found in Appendix I.

0.3 Tagmemic Theory: This section is not intended as a formal statement of tagmemic theory, but as an introduction to some of the concepts and terminology of this linguistic theory for the reader to whom the theoretical framework of this thesis may be unfamiliar.

The following are definitions of terms essential to an understanding of the theory.

Syntagme - a construction, i.e. a fixed combination of elements, namely tagmemes.

Tagme - a unit within the construction consisting of not only the set of elements which may occur at that point in the construction (not necessarily fixed or linear) but also the relationship of the members of the given set to other members of other sets within the particular construction, i.e. the function of the set.

The two concepts are mutually dependent - one cannot exist meaningfully without the other, i.e., a syntagme must have components (tagmemes) and tagmemes only have meaning with respect to a point within the construction (syntagme).

Clause - a unit of predication, in which tense or aspect

Obligatory - Any tagmeme which must always occur at a given point within the construction is considered obligatory. All obligatory tagmemes are preceded by a plus sign (+).

Optional - Any tagmeme which may or may not occur at a given point within the construction is considered optional. All optional tagmemes are preceded by a plus-over-minus sign (+). If in a particular reading of the syntagmeme the reader chooses plus (+) then the tagmeme will occur. If, however, the reader chooses minus (-) then the tagmeme will not occur.

Nuclear - Any tagmeme which is distinctive, i.e. an "essential and characteristic part" (Longacre 1964:19) of the construction or syntagmeme is considered nuclear. All other tagmemes are considered peripheral. The nuclear/peripheral distinction was set up in order to obtain the three-way distinction:

- (1) Nuclear and obligatory,
- (2) Nuclear and optional,
- (3) Peripheral (and optional) (Longacre 1964:18 ftn.)

so that one may discuss the tagmemes distinctive to the construction whether or not they are obligatory.

Criteria of Contrasts: The criteria I have used for distinguishing emic clause types are from Robert Longacre's Grammar Discovery Procedures. Longacre feels that in order to separate any two clauses into emically distinct clause types at least two differences must be apparent, one of which is nuclear. He further states that nuclear tagmemes may appear as

unequivocally distinct (from each other) on the basis of: (a) distinctive physical positions; (b) difference in obligatory versus optional status; (c) distinctive manifestations in terms of word classes; (d) distinctive manifestations in terms of word types, phrase types, or subordinate clauses; (e) distinctive cross reference of certain nuclear tagmemes to affixes within the verb manifesting predicate; (f) distinctive transforms. (Longacre 1964: 62-3)

Having stated the ways in which nuclei may differ Longacre goes on to discuss other ways in which two syntagmemes may differ. He states that

countable structural differences between two syntagmemes would seem to be such features as (a) differing linear orderings; (b) differing number of tagmemes; (c) differing syntagmemes manifesting similar but distinct tagmemes; (d) differing emic classes manifesting similar but distinct tagmemes; (e) differing transform potential (or differing derivations via transform). (Longacre 1964:19)

Unless otherwise stated, the above criteria will be adhered to as closely as possible in determining the clause types contained within this paper.

0.4 Orthography: I have adopted the orthography given in Wallace Erwin's A Short Reference Grammar of Iraqi Arabic, which is not entirely phonemic - a matter which is not significant since my discussion is at the clause level. The consonants and vowels of Iraqi Arabic are given in tabular form below.

## CONSONANTS

		Bilabial	Labio-dental	Interdental	Dental	Palatal	Velar	Postvelar	Pharyngeal	Glottal
UNEMPHATIC	Stops Vls	p			t		k	q		ʔ
	Stops Vd	b			d		g			
	Spirants Vls		f	θ	s	ʃ	x		ħ	h
	Spirants Vd			ð	z		ʒ		•	
	Affricates Vls					tʃ				
	Affricates Vd					dʒ				
	Nasals	m			n					
	Semivowels	w				y				
	Lateral				l					
	Flap				r					
EMPHATIC	Stops Vls	p̣			ṭ					
	Stops Vd	ḅ								
	Spirants Vls		f̣		ṣ					
	Spirants Vd			ð̣	ẓ					
	Nasal	ṃ								
	Lateral				ḷ					

## VOWELS

	Front	Central	Back
SHORT	High	i	u
	Mid		o
	Low		a
LONG	High	ii	uu
	Mid	ee	oo
	Low		aa

CHAPTER ONE: THE KERNEL MATRIX

1.1 Elements of the Matrix: The kernel matrix of Iraqi Clause Types<sup>1</sup> consists of the following elements described in detail below:

	Independent	Dependent
Transitive	x	x
Intransitive	x	x
Expletive	x	x
Descriptive/ Equative	x	x

The Independent Transitive Clause is represented by  
by the following tagmemic formula:

$$\left[ \begin{array}{l} +\text{Ins:Np/Pp} \\ +\text{T:Adv.p} \\ +\text{Loc:Adv.p} \end{array} \right] +\text{TP:tVp} +\text{SA:Np}$$

$$\left[ \begin{array}{l} +\text{Ins:Np/Pp} \\ +\text{T:Adv.p} \\ +\text{Loc:Pp} \end{array} \right] +\text{OG:Np}^2$$

A detailed explanation of this first formula will be given here to familiarize the reader with the notation. However, such an account will not be given for any of the following formulas since it will be assumed that the reader can infer all pertinent information for himself. Only those things which are unusual in some way or which cannot be included in the formula itself will be noted.

<sup>1</sup>Number, gender concord between fillers of slots has not been discussed.

The formula reads: The nuclear tagmemes of the Independent Transitive Clause are: a) the obligatory Transitive Predicate tagmeme, which is manifested by a transitive verb phrase, followed immediately by b) the optional Subject-as-Actor tagmeme, which is manifested by a noun phrase, followed by c) the optional Object-as-Goal tagmeme which is manifested by a noun phrase. The marginal tagmemes may occur preceding and/or following the Predicate and Subject tagmemes and are given as an optional Instrumental tagmeme manifested by a noun phrase or a propositional phrase, an optional Temporal tagmeme manifested by an adverb phrase, and two Locative tagmemes - one which is manifested by an adverb phrase and only occurs preceding the Predicate and one which is manifested by a prepositional phrase and only occurs following the Predicate. Classes of, for example, adverbial fillers have not been distinguished since it has been assumed that the slot, e.g. Temporal, restricts the class of adverbial fillers which may occur.

Note: The Subject may occur directly preceding the Predicate but I have considered this as an Emphatic Allotype. See Chapter Four (4.1).

The brackets in this and all following formulas are used to enclose marginal tagmemes.

The order of nuclear tagmemes is fixed, i.e. they occur in the given order. However, the order of marginal tagmemes is variable.



Note: All formulas given in this thesis have been developed from the corpus. No attempt has been made to generalize them so that they account for the clauses of the language as a whole.

The nuclear tagmemes of this construction are:

+TP +SA +OG

The following are illustrations from the corpus which are examples of possible readings of the formula.

a)

TP:tVp	SA:Np
ʔurfooh	kull ahal Baḡdaad
they-know-it	all people Baghdad
'all the people of Baghdad know it'	

b)

Ins:Np	TP:tVp	OG:Np
wallah	eštiri	gayrah
by-God	I-buy	another
'by God I'll buy another'		

c)

TP:tVp	Loc:Pp	OG:Np
šaaḡ	ibmukaanah	midaas jidiid hiluu min ahsan ilenwaa
he-saw	in-place-it	shoe new beautiful from best the-kind
'he saw in its place a beautiful new shoe of the best kind'		

The Independent Intransitive Clause is represented by the following formula:

$[\pm\text{Tem:Adv.p/Pp}] +\text{IP:iVp} \pm\text{SA:Np} [\pm\text{Tem:Pp} \pm\text{Loc:Pp/Np}]$

The nuclear tagmemes of this construction are:

+IP +SA

The following are examples of possible readings of the formula.

a)	IP:iVp	Loc:Pp	SA:Np
	ʔaan yi'iiš	ibmedinet Bagdaad	fad rajjal
	past he-lives	in-city Baghdad	certain man
	'a certain man lived in the city of Baghdad'		

b)	IP:iVp	Tem:Fp	Loc:Pp
	jaay	ibdaak ilyoom	lilhammam
	he-came	on-that the-day	to-the-bath
	'on that day he came to the bath'		

c)	IP:iVp
	tila'
	he-came-out
	'he came out'

The Independent Expletive Clause is represented by the following tagmemic formula:

+ExP:exp.p [ ±Loc:Adv.p ] +SI:Np

The nuclear tagmemes of this construction are:

+ExP +SI

The following are examples of possible readings of the formula:

a)	ExP:exp.p	Loc:adv.	SI:Np
	akuu	hnaa	taajir min Halab
	there-is	here	merchant from Aleppo
	'there is a merchant here from Aleppo'		

Note that the Predicate and Subject are both obligatory.

The Independent Descriptive-Equative Clause may be represented by the following formula:

$$\pm SI:Np \quad +DeP:asp.verb \quad +EI:Np \quad \left[ \pm Tem:t.Adv.p \right]$$

The nuclear tagmemes of this construction are:

+SI      +EI

The following are examples of possible readings of the formula:

a)	DeP:asp.verb	SI:Np	EI:Np
	čaan	Abu l-Qaasim haada	zengiin kullis ihwaaya
	past	Abul Qasim this	rich(one) very much
	'this Abul Qasim was very, very rich'		

b)	SI:Np	DeP:asp.verb	EI:Np
	haada l-midaas	čaan	midaas il-qaadii
	this the-shoe	past	shoe the-judge
	'this shoe was the judge's shoe'		

c)	SI:p	DeP: <sup>*</sup> asp.v	EI:n	
	haada	∅	xarut	*The Descriptive Predicate is always realized as ∅ in the present tense.
	this		nonsense	
	'this is nonsense'			

Note: Although the Subject-as-Item tagmeme is shown as optional, it becomes obligatory if the Descriptive Predicate tagmeme is not manifested. If, however, the Descriptive Predicate tagmeme is manifested, then the Subject-as-Item tagmeme is optional. When a Descriptive-Equative Clause is composed of two contiguous noun phrases and there is no Descriptive Predicate present, it may still be considered a unit of predication, thus conforming to the definition

in the present tense.

The Dependent Clauses: The corresponding dependent clauses of the kernel matrix have the same structure, i.e. tagmemic formulas, as the independent clauses to which they correspond (described above) except for the addition of an optional Relator tagmeme at clause beginning. The elements of the set of fillers of this Relator slot serve to distinguish the various allotypes of the dependent clause. This topic is covered fully in Chapter V.

The dependent clauses may also be distinguished from the independent on the basis of different transform potentials. The Independent clauses may be transformed into interrogative and imperative clauses whereas the dependent may not be. Therefore one may have an Independent Intransitive Interrogative clause, but not the corresponding Dependent Intransitive Interrogative clause.

1.2 Criteria for Distinction: If a chart is made of the nuclear tagmemes of the components of the kernel matrix (shown below), one can see more readily the criteria for distinguishing each clause type.

	Independent	Dependent
Transitive	+TP    ±SA    ±OG	+R   +TP    ±SA    ±OG
Intransitive	+IP    ±SA	±R   +IP    ±SA
Expletive	+Exp    +SI	±R   +Exp    +SI
Descriptive/ Equative	±SI    +EI	±R   ±SI    +EI

Note: When only a function (slot) symbol is used, the whole tagmeme, i.e. including fillers, is implied.

The dependent column is distinguished from the independent column by the presence of an optional Relator tagmeme and by its transform potential (Interrogative and Imperative transformations not possible). The intransitive and transitive clause types contain zero and one object tagmeme respectively, and are further distinguished by means of the different predicate tagmemes, namely IP and TP. The Intransitive may also be distinguished from the Transitive on the basis that it cannot take the passive transformation while the latter can. The expletive clause is distinguished from the descriptive/equative clause, first, by the fact that its Subject-as-Item slot is obligatory and not optional, and secondly, by the fact that its predicate tagmeme is nuclear.

Note: See Chapter V for examples.

## CHAPTER TWO: TRANSFORM MATRICES

Note: Transform matrices are matrices which result from the transformation of clauses in the kernel matrix.

2.1 Passive: The following is the formula for the passive transformation:

$$p \cdot (\text{Transitive Row of } M_k) = M_p$$

When the kernel matrix (minus its rows with no nuclear Object Tagmemes, i.e. the Transitive Row) is multiplied by the passive transformer, the result is the passive matrix shown below (with nuclear tagmemes indicated for all passive clauses).

	Independent	Dependent
Transitive Passive	+SG +PP +CA	+R +SG +PP +CA

These clauses contrast with the corresponding clauses in the kernel matrix by the presence of the respective passive predicate tagmemes and by different subject tagmemes (Subject-as-Goal versus Subject-as-Actor). They differ from the clauses of the Interrogative Matrix (below) by their predicate tagmemes, and by the presence of an Interrogative tagmeme in the clauses of the Interrogative Matrix versus its absence in the clauses of the Passive Matrix.

The passive clauses above differ from the imperative clauses by different predicate tagmemes and by the fact that the passive clauses have an optional SG tagmeme while the imperative clauses have no subject tagmeme.

Examples of the Transitive Passive forms do not occur in the corpus but the following example was elicited from my informant.

Independent Transitive Passive:

SG:Np	PP:pVp	OA:Pp
l-kitaab	čaan maktuub	min qibal Ahmad
the-book	past written	by Ahmad
'the book was written by Ahmed'		

By application of the passive transformation, the tagmeme OG becomes SG (Subject-as-Goal), the predicate becomes passive and the SA becomes OA (Object-as-Agent) always manifested by a prepositional phrase.

2.2 Interrogative: The interrogative transformations may be represented by the following formulas:

- a)  $i_1 \cdot (M_k \text{ minus Dependent Column}) = M_{11}$
- b)  $i_2 \cdot (M_k \text{ minus Dependent Column}) = M_{12}$

There are two possible alternate interrogative transformations as shown above. The resultant matrices of the two are shown below (with nuclear tagmemes shown for each clause).



a) $M_{i_1} =$	Independent
Transitive I-1	+I +TP $\pm$ SA $\pm$ CG
Intransitive I-1	+I +IP $\pm$ SA
Expletive I-1	+I +Exp +SI
Descriptive/ Equative I-1	+I $\pm$ SI +EI

Note the inclusion of the Interrogative tagmeme in each clause type of this matrix. Dependent clause types of the kernel matrix lack this transform potential.

The second interrogative transformation ( $M_{i_2}$ ) yields clause types which are structurally identical to the clause types of the independent column of the kernel matrix. Although structurally identical, the clauses of the two columns (kernel and interrogative-2) differ in intonation and transform potential (explained more fully below). The following is the second interrogative transformation matrix.

b) $M_{i_2} =$	Independent
Transitive I-2	+TP $\pm$ SA $\pm$ CG +(Inter.Inton)
Intransitive I-2	+IP $\pm$ SA +(Inter.Inton)
Expletive I-2	+Exp +SI +(Inter.Inton)
Descriptive/ Equative I-2	$\pm$ SI +EI +(Inter.Inton)

Note: The intonation tagmeme was included in the interrogative-2 formulas since it was of diagnostic importance in this case. It was not included in the other clause type due to the lack of such diagnostic importance.

Note: The interrogative tagmeme I, nuclear to the interrogative-1 syntagmemes, may be analyzed as

1) the simultaneous manifestation of two tagmemes, e.g. I:wayn 'where' is actually two tagmemes simultaneously manifested, i.e. I the interrogative tagmeme and Loc the Locative tagmeme, as in

I & Loc :interr.	IP:iv
wayn	truuh
where	you-go
'where are you going?'	

where wayn fills two slots simultaneously, the interrogative and the locative, as it prohibits the occurrence of a Loc tagmeme elsewhere in the sentence which reduplicates its function. There may be an additional Loc tagmeme within the syntagmeme if the I(Loc) tagmeme is present but not one which reduplicates the function of I(Loc), e.g.

I:interr.	IP:tv	Loc:Pp
wayn	truuh	bil-madina
where	you-go	in-the-city
'where are you going in the city?'		

where wayn is replacing some phrase designating a specific part of the city. The phrase which wayn replaces cannot occur in the example above.

Other interrogative fillers which may be similarly

analyzed are:	minuu	'who'	šloon	'how'
	šinu	'what'	bayš	'how much'
	šraah	'what'	šgad	'how much'
			layš	'why'
			šda'wa	'why'

2) the manifestation of a single tagmeme, i.e. I the interrogative tagmeme, as in

I:interr	SA:n	IP:iv
šinu	rajalha	maat
what	husband-her	he-died

'what is this about her husband having died?'

where the interrogative filler šinu fills an interrogative function only.

Other interrogative fillers which function similarly are:

šloon	'how'
qaabil	'what'

The type of Interrogative tagmeme discussed in part 1 above is a portmanteau tagmeme, which fulfills two functions: that of Interrogative and that of Locative, or Manner, or Subject-as-Actor, etc. depending on the word manifesting the Interrogative tagmeme. A more detailed analysis would include a discussion of the possible functions of each interrogative filler included under type 1. The discussion given above is but a brief introduction to an analysis of the problem.

Note: The interrogative intonation tagmemes are given in parentheses in the rows of the previous chart in order to indicate that they are not linear tagmemes but supra-segmental contour tagmemes.

The clauses of the first of these interrogative transformation matrices ( $M_{11}$ ) contrast with the clauses of the kernel matrix by the inclusion of an obligatory Interrogative tagmeme in the interrogative-1 clauses which is absent in the clauses of the kernel matrix, and by transform potential (Imperative transformation cannot be applied to the clauses of the interrogative-1 matrix but can be applied to those of the kernel matrix. The distinctiveness of the interrogative-1 clauses from the clauses of the Passive Matrix has been shown above (cf. Section 2.1). Further, the interrogative-1 clauses are distinct from the clauses of the Imperative matrix in the following ways: 1) optional subject tagmeme in the interrogative-1 clauses versus absence of subject tagmeme in imperative clauses, and 2) differing predicate tagmemes.

The clauses of the second of the interrogative transformation matrices ( $M_{12}$ ) may be distinguished from the kernel matrix by differing intonation patterns (rising versus falling pitch clause finally), and by the same difference in transform potential stated for  $M_{11}$  above.

Distinction of the clauses of  $M_{12}$  from the syntagmemes of the passive matrix may be shown by the presence of an Intonation tagmeme in the clauses of the interrogative-2 matrix versus its absence in the clauses of the passive matrix, and secondly by the different predicate tagmemes in the clauses of the two matrices. The clauses of the interrogative-2 matrix are distinguished from the imperative clauses in the same manner as the interrogative-1 clauses.

The two sets of interrogative clauses ( $M_{11}$  and  $M_{12}$ ) are emphatically distinct since they differ in two tagmemes, namely the Interrogative tagmeme (present in the first and absent in the second), and the Interrogative Intonation tagmeme (absent in the first and present in the second), both of which are nuclear to their respective sets of syntagmemes.

Examples of several interrogative clauses follow:

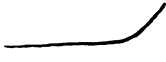
Independent Transitive Interrogative ( $M_{11}$ )

a) T:adv.	I:interr	TP:tVp	OG:n
aaxir	išlōon	itriid itbuug	jiiraanak
finally	how	you-want you-rob	neighbors-your
'how could you want to rob your neighbors?'			

Independent Intransitive Interrogative ( $M_{11}$ )

b) I:interr	SA:n	IP:iv
šinuū	rajilha	maat
what-is-this	husband-her	he-died
'what's this about her husband having died?'		

Independent Transitive Interrogative (M<sub>12</sub>)

c)	TP:tv	OG:n	Interr.Inton:rising contour
	ešugg	ihduumi	
	I-tear	clothes-my	

'should I tear my clothes?'

2.3 Imperative: The multiplication of the independent column of the kernel matrix (minus the rows with pseudo-predicates, i.e. copulars, expressed or unexpressed) by the imperative transformer yields the Imperative Matrix.

$imp \cdot (\text{Independent Column of } M_k \text{ minus Expletive and Descriptive/Equative Rows}) = M_{imp}$

The matrix itself is shown below (with nuclear tagmemes).

M <sub>imp</sub> =	Independent	
Transitive Imp	+ImP	+OG
Intransitive Imp	+IiP	

The clauses of the imperative matrix above may be distinguished from the corresponding clauses of the kernel matrix by their predicate tagmemes, and by their transform potential (the clauses of the kernel matrix may take the interrogative transformation whereas the clauses of the imperative matrix cannot). The criteria for distinguishing the imperative clauses from the passive and interrogative have been discussed above (cf. Sections 2.1 and 2.2).

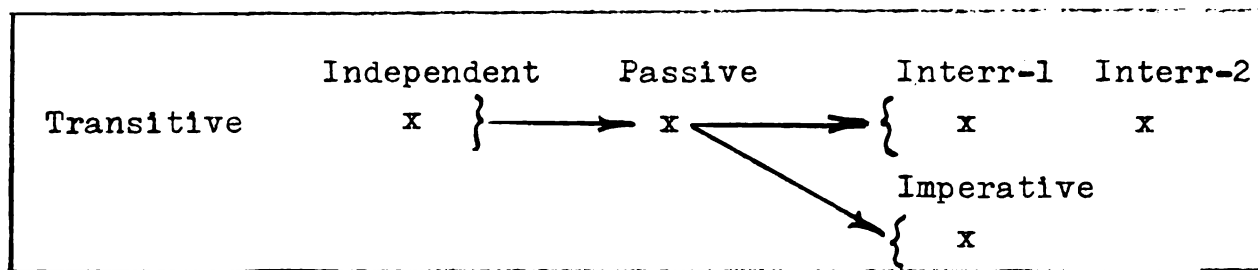
CHAPTER THREE: TRANSFORM SERIES

3.1 Transform Potential: The following chart graphically describes the transformations covered in Chapter Two and the transformation series to be covered in this chapter.

CLAUSES OF THE KERNEL MATRIX AND THEIR TRANSFORM POTENTIALS

	Independent		Interrogative-1 & -2	
Transitive	x	}	x	
Intransitive	x		x	
Expletive	x		x	
Descriptive-Equative	x		x	
		→		
	Independent		Imperative	
Transitive	x	}	x	
Intransitive	x		x	
		→		
	Independent		Independent	
Transitive	x	}	x	
	Dependent		Passive	Dependent
	x			x

Notice that the independent transitive clause, the only clause of the kernel matrix which possesses all the possible transform potentials, is the only clause which can enter into a series of transformations (cf. below & Sections 3.2-3.3), as can be seen in the following table.



3.2 Interrogative-Passive: All the transformations given in the previous chapter may be applied separately to the clauses of the kernel matrix. Some of the transformations may also be applied to the derived clauses shown in the transform matrices in Chapter Two, yielding further matrices of clauses which I have called Transform Series clauses. It is the clauses of these Transform Series Matrices which I will discuss in this chapter. The first of these is the interrogative-passive matrix.

The interrogative-passive matrix may be obtained by multiplying the clauses in the passive matrix (minus the dependent clauses) by the interrogative transformers, thus:

$$a) i_1 \cdot (M_p \text{ minus Dependent Column}) = M_{i_1 p}$$

$$b) i_2 \cdot (M_p \text{ minus Dependent Column}) = M_{i_2 p}$$

Thus matrices obtained from this process are the following (with nuclear tagmemes):

$M_{i_1 p} =$	Independent
Transitive Interr-1 Passive	+I +SG +PP +CA

$M_{i_2 p} =$	Independent
Transitive Interr-2 Passive	+SG +PP +OA +(Interr.Inton)



The clauses included in these matrices may be distinguished from those in the previous matrices by their differing predicate tagmemes and by their transform potential. None of the clauses of the Transform Series matrices enter into any other transformation processes.

An example of a possible reading of the elements of the interrogative-passive matrix (elicited) follows:

Independent Transitive Interrogative-1 Passive

I:interr.	PP:pv	OA:Pp
maʔa	maktuub	min qibal 'ali
what	was-written	by Ali
'what was written by Ali?'		

3.3 Imperative-Passive: The imperative-passive matrix may be obtained by multiplying the clauses of the passive matrix (a transform matrix) minus its dependent clauses by the imperative transformer, thus:

$$\text{imp} \cdot (M_p \text{ minus Dependent Column}) = M_{\text{imp.p}}$$

The matrix obtained from this multiplication is as follows (with nuclear tagmemes):

$M_{\text{imp.p}} =$	Independent
Transitive Imperative Passive	+IpP    ±SG    ±CA

An example of a possible reading of the elements of the imperative-passive matrix (elicited) follows:

Independent Transitive Imperative Passive

IpP:ipVp	SG:Np	OA:Pp
*xalli ...	l-kitaab	...yinkutub min qibalihum
let	the-book	it-be-written by-them
'let the book be written by them!'		

Note: The validity of the previous example is questionable since an Object-as-Agent tagmeme does not occur in the corpus within a syntagmeme containing the same type of verb of which 'yinkutub' is an example.

CHAPTER FOUR: KERNEL ALLOTYPES

4.1 Emphatic (Topical): Any of the tagmemic clauses of the kernel matrix may have the etic variant emphatic (or topical). The reason for considering these allotypes rather than contrastive constructions is that all the tagmemes of the respective formulas and the sets of fillers of the slots remain the same. Also the transform potential of the clauses remains the same. The only difference is in the position of one tagmeme. In order to emphasize a particular tagmeme within any independent syntagmeme, the tagmeme under emphasis is positioned clause initially and is omitted from its regular position in the independent clause. In the cases where, in the non-emphatic clause the item to be emphasized was not overtly present as a separate tagmeme, the tagmeme of the implied item is present at the beginning of the clause under emphasis. Compare examples a and c below where ani "I" is covert in example a, but under emphasis becomes overt in example c.

Some examples follow:

a) Independent Transitive

TP:tv	CG:n	L:Pp
šifta	'ali	bil-gahwa
I-saw-him	Ali	in-the-café
'I saw Ali in the café'		

b) Emphatic Variant (CG)

OG:n	TP:tv	L:Pp
'ali	šifta	bil-gahwa
Ali	I-saw-him	in-the-café
'Isaw <u>Ali</u> in the café'		

c) Emphatic Variant (From L-covert)

SA:p	TP:tv	CG:n	L:Pp
aani	šifta	'ali	bil-gahwa
I	I-saw-him	Ali	in-the-café
' <u>I</u> saw Ali in the café'			

4.2 Negative: I have considered negative constructions to be allotypes of the clauses of the kernel matrix rather than emically distinct clause types because they only differ from clauses of the kernel matrix by the addition of a negative element manifested as part of the verb as a filler in the predicate slot. The transform potential of the clauses of the kernel and negative matrices is the same.

Some examples of the negative allotypes of kernel clauses follow.

a) Independent Descriptive-Equative (negative allotype)

SI:p	DeP:ndep	EI: n
haāa	muu	šahiḥ
this	not	true
'this is not true'		

b) Independent Expletive (negative allotype)

Exp:nexp	SI:n	Loc:Adv.p
maakuu	daa'ii	liləsal
not-there-is	need	to-the-washing
'there is no need to wash'		



c) Dependent Transitive Clause (Adjectival)

R:adj	TP:tVp
al-	iddaayanta
the-	I-borrowed-it
'that I borrowed'	

d) Dependent Transitive Clause (Relator-Axis)

R:rel-nom	TP:tVp
?illi	Šaafah
who	he-sees-it
'whoever sees it'	

The seven dependent clause allotypes listed on the previous page fill various slots in the independent formulas. The Relator-Axis allotype functions as a noun and therefore may fill any slot requiring a noun phrase as a filler. The Conditional, Temporal, Manner and Causal allotypes function as adverbs and thus may fill any slot requiring an adverbial phrase as a filler. And the Possessive and Adjectival allotypes function as adjectives and as such may modify nouns. The Possessive and Adjectival allotypes of the dependent clause when considered together with the nouns which they modify compose noun phrases which may fill any slot in the independent formulas requiring a noun phrase as a filler.

## CONCLUSION

Seeing the thesis in review I feel that this matrix analysis approaches an adequate description of Iraqi Arabic clause types. I realize, however, that, in time, some parts of the analysis may be subject to revision. My analysis is, therefore, not intended as the final analysis or as the only solution to the problem of classifying Iraqi clause types, but rather as a beginning attempt to handle Arabic data scientifically within tagmemic matrix theory.

Even from the view of tagmemics this work is far from a complete analysis since there has been nothing said regarding the distribution of clauses in higher levels, and only a limited corpus was used to accomplish the analysis. It is a starting point, however, since I will be able to use this analysis as a rough outline of clause types, changing and refining it as I encounter more data.

Because the phrase level has not been analyzed, classes of fillers are tentative.

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## APPENDICES

## APPENDIX I

### THE DATA

#### Midaas Abuu lQaasim itTambuuri

1. Čaan yi'iiš ibmadinat Bagdaad fad rajjaal ismah  
past he-lives in-city Baghdad one man name-his  
Abuu lQaasim itTambuuri. 2. uu Čaan Abuu lQaasim haaċa  
Abul Qasim it-Tamburi. and past Abul Qasim this  
zangiin kulliš ihwaaya, laakin Čaan baxiil uu ma yusruf  
rich very much , but past miserly and not he-spends  
'ala nafsah wa laa filis. 3. uu Čaan 'indah fad midaas  
on himself with no fils. and past with-him one shoe  
'atiig imragga' libasah sab' isniin uu ma ċabbah min  
old patched he-wore seven years and not he-drops from  
rijlah. 4. uu Čaan, kull ma yinšegg minnah mukaan,  
feet-his. and past, each time it-tears from-it place,  
yiraggi'ah, ila anšaar 0igiil uu kullah ruga'. 5. uu  
he-patches, until it-becomes heavy and all patches. and  
?urfooh kull ahal Bagdaad uu šaraw yudurbuun ilmaċal bih.  
they-know all people Baghdad and they-became they-give  
the-example of-him.

6. fad yoom fad ṣadiiq min aṣdiqaa? Abuu lQaasim  
 one day one friend from friends Abul Qasim

Ṣaafah w gallah: "wallah yaa Abuu lQaasim, Alla mfaddil  
 he-saw-him and said-to-him: "by-God O Abul Qasim God good

'alayk uu muntlik ifluus ihwaaya. 7. fa lays ma tiṣtirii  
 to-you and gave-you money alot. so why not you-buy

lak midaas jidiid bidaal midaasak il'atiig? aanii aṣuuf  
 to-you shoe new instead-of shoe-your the-old? I I-think

'ayb 'alayk tilibsah, winta bhazzangana haay!" 8. fa  
 shame to-you you-wear-it, and-you this-wealthy now!" so

jaawabah Abuu lQaasim: "'ala 'ayni w rasi! inṣallah  
 he-answered-him Abul Qasim: "on eye-my and head-my: will-God

aṣtiri ḡayrah!"

I-buy another!"

9. ibāaak ilyoom raah Abuu lQaasim lilhammaam hatta  
 on-that the-day he-went Abul Qasim to-the-bath until

yisbah. 10. lamma sibah uu xallas, tila' uu libas  
 he-bathes. when he-bathed and finished he-came and put-on

ihduumah, laakin min raad yilbas midaasah, ma ligah.  
 clothes-his, but from he-wanted he-puts-on shoe-his, not  
 he-found-it.

11. bass Ṣaaf ibmukaanah midaas jidiid, hiluu, min ahsan  
 so he-saw in-place-it shoe new, beautiful, from best

ilanwaa', faṣṣawwar ṣadiiqah ṣtiraa lhiyaah, fa gaam  
 the-kind, so-he-thought friend-his bought to-him-it, so he-  
 upped

libasah uu rija' lilbayt.

he-put-on-it and returned to-the-house.

12. laakin haaḍa lmidaas caan midaas ilqaadii, uu  
but this the-shoe past shoe the-judge, and

Ḥaan jaay ibḍaak ilyoom lilhammaam hatta yisbah. 13. lamma  
past he-came on-that the-day to-the-bath until he-bathes when

ṭila' uu ma liga midaasah, galhum ijamaa'tah: "yaa jamaa'a,  
he-came and not found shoe-his he-said-to-them the-friends-  
his: O friends,

'ajaba llii axaḍ midaasii ma xalla bmukaanah midaas?  
I-wonder one he-took shoe-my not he-left in-place-it shoe?

xallii ndawwir balkit nilgii ṣii." 14. lamma dawraw ligaw  
allow we-look maybe we-find thing." when they-looked  
they-found

midaas Abuu lQaasim uu ṭurfooh, liʔan, miḥil ma ginna,  
shoe Abul Qasim and they-know, because, like what we-said,

Ḥaan ilmidaas maṣhuur ibBagdaad. 15. ilqaadii, min saaf  
past the-shoe famous in-Baghdad. the-judge, from he-saw

haaḍa, zi'al ihwaaya, uu dazz xadamah 'ala Abuu lQaasim  
this, he-got-mad alot, and sent servants-his to Abul Qasim

hatta yuqubduun 'alayh. 16. lamma jaaboh giddaamah,  
until they-arrest to-him. when they-brought-him before-him

razzalah uu hukam 'alayh bgaraama Ḥibiira, uu ba'ad ma  
he-reprimanded-him and sentenced to-him on-fine big, and  
after when

difa'ha haddah.

he-paid-it he-freed-him.

17. Abuu lQaasim inqihar ihwaaya uu gaam yil'an  
Abul Qasim he-got-sad alot and he-upped he-curses

midaasah lmaš'uum, uu raad yitxallas minnah, fa axadah  
shoe-his the-unlucky and wanted he-get-free from-it so he-  
took-it

uu dabbah bDijla. 18. min rija' imniššatt, faat ibsuug  
and threw-it in-Tigris. from he-returned from-the-river,  
he-passed in-market

izzujaa, wihnaak saadafah fad dallaal uu gallah: 19.  
the-glass, and-there he-met-him one broker and he-said-to-him

"yaa Abuu lQaasim, akuu hnaa taajir min Halab 'indah zujaa  
"O Abul Qasim, there-is here merchant from Aleppo he-has glass  
imdahhab badii' kullis, uu maakuu waahid yištirih.  
gilded beautiful very, and not-there-is one he-buys-it.

20. agdar aštirii lkiyaah bsi?ir rixiis, uu ba'dayn abii'  
I-can I-buy to-you-it price cheap, and afterwards I-sell

ilkiyaah uu tirbah bih di'if qiimtah." 21. fa gaam Abuu  
for-you-it and you-gain by-it twice price." so he-upped Abul

lQaasim wištiraah bsittiin diinaar.  
Qasim and-he-bought-it at-sixty dinars.

22. ba'ad haada raah Abuu lQaasim issuug il'attariin,  
after this he-went Abul Qasim the-market the-perfumers

wihnaak saadafah dallaal laax uu gallah: 23. "yaa Abuu  
and-there he-met-him broker other and he-said-to-him: "O Abul

lQaasim, akuu fad taajir min Našibiin 'indah mai warid  
Qasim, there-is one merchant from Nisibis with-him water rose

kullis faaxir, wiiriid iisaafir lahlah bil'ajal. 24.  
very excellent, and-he-wants he-goes to-people-his in-the-hurry.

ta'aal eštirii lkiyaah bmoot aḡlah, uu ba'dayn abii'  
 come I-buy for-you-it before expensive, and after I-sell  
 ilkiyaah bsi'ir 'aalii uu tirbah bih di'if qiimteh."  
 for-you-it at-price high and you-gain by-it double price."

25. Abuu lQaasim gaam wištiraah bsittiin diinaar, waxadah  
 Abul Qasim he-upped and-bought-it for-sixty dinars, and-  
 he-took-it

lilbayt uu xallaah bizzujaaḡ limdahhab uu hattah 'arraff.  
 to-the-house and put-it in-the-glass the-gilded and put-it  
 on-the-shelf.

26. laakin saadaf ibdaak ilyoom fad sammaač daabb  
 but it-happened on-that the-day one fisherman cast

iššibča maltaah biššatt. 27. lamma jarha lli barra,  
 the-net of-his in-the-river. when he-pulled to-it outside,

šaaf biha midaas Abuu lQaasim, fa gaal ibnafsah: 28.  
 he-saw in-it shoe Abul Qasim, so he said to-himself:

"yimkin Abuu lQaasim ija yigsil ihna uu wuga' minnah  
 "perhaps Abul Qasim came he-washes here and it-fell from-him

lmidaas. xatiiya! xall aguum awaddii lhiyaah!" 29. min  
 the-shoe. pity! allow I-up I-give to-him-it:" from

ija lbayt Abuu lQaasim, ma ligaah bilbayt uu šaaf ilbaab  
 he-came to-house Abul Qasim, not he-found-him in-the-house  
 and he-saw the-door

masduuda. 30. laakin šaaf yamm ilbaab fad fatha miḡl  
 closed. but he-saw near the-door one opening like

iššibbaač, 'aad gaam uu daabb ilmidaas minha lilhooš.  
 the-window, then he-upped and threw the-shoe through-it to-  
 the-house.

31. laakin limidaas, min duun ilbukaanaat kulha, wuga'  
but the-shoe, from out the-places all, it-fell

'azzujaa j uu kisarah, winčabb ma iy ilwarid 'algaa'.  
on-the-glass and broke-it, and spilled water the-rose on-floor.

32. lamma rija' Abuu lQaasim lilbayt uu šaaf izzujaa j  
when he-returned Abul Qasim to-the-house and saw the-glass

maksur uu ma iy ilwarid mačbuub, wilmidaas gaa'id bidaalhum  
broken and water the-rose spilled, and-the-shoe sitting in-  
stead-them

'arraff, bida yultum uu yibčii wiisiih: 33. "wallah  
on-the-shelf, he-began he-sobs and weeps and-shouts: "by-God

fugarnii halmidaas: laazim ašuuf llii suurat haall  
it-impo verished-me this-shoe: necessary I-find to-me picture  
solving

watxallas min halmidaas ilmal'uun!" 34. 0aanii yoom  
and-get-away from this-shoe the-cursed!" next day

issubuh gaam Abuu lQaasim uu xalla lmidaas jawwa ubtah,  
the-morning he-upped Abul Qasim and put the-shoe under arm-  
his,

uu raah il fad xaan uu dabbah (tukurmuun!) bilmirhaad  
and he-went to one inn and threw-it (pardon-me) in-the-toilet

maal xaan.

of inn.

35. ba'ad yoomayn itlaa0a gabbat irriiha, uu gabbat  
after day-two three it-rose the-smell, and it-rose

wiyyaaha l'ayta, uu bidaw innaas idawwiruun 'an issabab.  
with-it the-shouts, and they-began the-people they-search for  
the-cause.

36. uu bil'axiir ligaw midaas Abuu lQaasim saadd ilburbux  
and in-the-end they-found shoe Abul Qasim it-stopped the-  
pipe

maal mirhaad illii ntiras uu til'at minnah diiç irriiha  
of toilet which it-filled and it-came from-it that the-smell

lkariiha. 37. 'aad raahaw wištikaw 'ala Abuu lQaasim  
the-bad. then they-went and-complained about Abul Qasim

'ind ilqaadii. 38. ilqaadii dazz 'alayh, uu garramah,  
with the-judge. the-judge sent for-him, and fined-him,

uu tilab minnah ysallih ilmiraad. 39. 'id halhadd  
and demanded from-him he-repairs the-toilet. at this-point

zihgat ruuh Abuu lQaasim min midaasah, uu bida yfakkir  
it-bothered soul Abul Qasim from shoe-his, and he-began he-  
thinks

ibfad tariiqa hatta yxallu minnah.  
on-one way until he-gets-rid from-it.

40. lamma riya' lilyayt axaé ilmidaas uu gassalah uu  
when he-returned to-the-house he-took the-shoe and  
washed-it and

ṭalla'ah foog issatih uu xallaah biššamis hatta yaybas.  
took-it up the-roof and put-it in-sun until it-dries.

41. laakin sudfatan calb ijjiiraan gilab ibsatih Abuu lQaasim  
but by-chance dog the-neighbors climbed on-roof Abul Qasim

uu šaaf ilmidaas. 42. uu zannah fad ši yinwikil fa  
and he-saw the-shoe. and thought-it one thing to-be-eaten so

axadah uu gumaz bih lbayt laax hatta yaaklah hnaak ibraaha.  
he-took-it and jumped with-it to-house next until he-eats  
there with-rest.



43. laakin, ma'a l'asaf, aḡnaa' ma ḡaan da yuṭfur, filat  
but, with the-sorrow, while past jumping, it-slipped

ilmidaas min halgah, uu wuga' 'ala raas fad rajjaal aṣla'  
the-shoe from mouth-his and it-fell on head one man bald

maaṣii biṭṭariiq, uu jirahah. 44. irrajjaal ilmajruuh  
he-walked in-the-road and it-cut-him. the-man the-cut-one

'uraf ilmidaas, uu zann Abuu lQaasim ṣumarah 'alayh, fa  
knew the-shoe, and he-thought Abul Qasim threw-it at-him, so

raah wiṣtika 'alayh 'ind ilqaadii. 45. ilqaadii jaab  
he-went and-complained on-him with the-judge. the-judge brought

Abuu lQaasim uu garramah halmarra flus ihwaaya, uu ṭilab  
Abul Qasim and he-fined-him this-time money alot, and demanded

minnah yidfa' kull maṣaariif ilmajruuh. 46. uu gallah:  
from-him he-pays all expenses the-one-cut. and he-said-to-him

"ida jaabook mart illuxka hnaa, aḡibsak!" 47. Abuu lQaasim  
"if they-bring-you time the-other here, I-imprison-you!"  
Abul Qasim

li-miskiin sikat, uu difa' lifluus, uu ṣaal midaasah  
the-poor was-silent, and paid the-money and picked-up shoe-  
his

w ṭila'.  
and left.

48. lamma wuṣal lilbayt gaal: "ida maaṣuuf lli  
when he-arrived to-the-house he-said: if not-I-find  
to-me

ḡaara waxallus min halmidaas ilmaṣ'uuum ilmal'uun, raah  
way and-get-rid from this-shoe the-unlucky the-cursed, it-goes

imawwitnii!" 49. lamma ija llayl uu naamaw innas, gaam  
it-kills-me:" when it-came the-night and they-slept the-  
people, he-upped

Abuu lQaasim uu nizal lissirdaab, uu bida yihfur hufra  
Abul Qasim and he-went to-the-cellar, and began he-digs hole

hatta yidfin biha midaasah. 50. laakin ijjiiraan hassaw,  
until he-buries in-it shoe-his. but the-neighbors woke

uu zannaw akuu haraamii da yungub haayit baythum hatta  
and thought there-is robber making hole house-their until

ybuughum, fa til'aw uu saahaw isšurta. 51. isšurta  
he-robs-them, so they-went and called the-police. the-police

ijaw uu lizmaw Abuu lQaasim uu waddooh lilqaadii.  
came and took Abul Qasim and brought-him to-the-judge.

52. ilqaadii bida yinchi 'alayh uu gallah: "ma tistihi?  
the-judge began he-reprimanded on-him and said-to-him:  
"not you-ashamed?

muu 'ayb 'alayk? aaxir isloon itriid itbuug jiiraanak?  
not disgrace for-you? how way you-want you-rob neighbors-your?

yallah, uxduuh lilhabis!"  
hurry, take-him to-the-prison!"

53. uu haššikil inhiabas Abuu lQaasim ilmiskiin min  
and thus-it-was he-was-jailed Abul Qasim the-poor from

wara midaasah. 54. uu lamma xallas mahkuumiitah, garramah  
behind shoe-his. and when he-finished sentence-his, he-  
fined-him

lqaadii uu atlaq siraahah. 55. laakin Abuu lQaasim,  
the-judge and let freedom-his. but Abul Qasim,

gabul ma yitla', iltifat lilqaadii uu gallah: 56. "yaa  
before he-left, he-turned to-the-judge and said-to-him: "O

mawlaana lqaadii, ariidak tiktib sanad baraa'a baynii uu  
lord the-judge, I-want you-write voucher innocense between  
mee and

bayn haada lmidaas. 57. ariidak tiktib bi'an laa huuwa  
between this the-shoe. I-want you-write that no it

yxuṣni wa laa aanii axuṣṣah, wiṣma ysawwii, aanii ma'layya:"  
it-connects-with-me and no I I-connect-with-it, and-what it-  
does, I not-with-it!"

58. uu ba'dayn hiṣaa lah lilqaadii hāaaytah kulha, uu  
and afterwards he-told to-him to-the-judge story-his all,  
and

'addad lah kull ileṣyaa' illi wug'at ibraasah min wara  
told to-him all the-things which fell on-head-his from behind

lmidaas. 59. lamma sima' ilqaadii lihāaaya, dihak, uu  
the-shoe. when he-heard the-judge the-story he-laughed, and

nutaah mablag min lifluus uu dazzah lbaytah. 60. uu lii  
he-gave-him sum from money and sent-him to-house-his. and to

hassa ahal Bagdaad, kull maa yṣuufuun qundara 'atiiga  
now people Baghdad, each time they-see shoe old

mṣagṣiga, yigluun: "Ḥanha midaas Abuu lQaasim itTambuurii!"  
tattered, they-say: "it-is shoe Abul Qasim it-Tamburi!"

## The Shoe of Abul Qasim it-Tamburi

1. There used to live in the city of Baghdad a man by the name of Abul Qasim it-Tamburi. 2. And this Abul Qasim was very very rich, but he was miserly and wouldn't spend on himself even a fils. 3. And he had a certain old patched shoe which he wore for seven years and didn't (want to) throw away. 4. And whenever a place in it would get torn, he would patch it up, until it became heavy and was all patches. 5. And all the people of Baghdad knew the shoe and were making a byword of it.

6. One day one of Abul Qasim's friends saw him and said to him: "Really Abul Qasim, God has been generous to you and has given you a lot of money. 7. So why don't you buy yourself a new shoe in the place of your old shoe? I think it's a shame for you to wear it, when you're so well off!" 8. And Abul Qasim answered him: "I'll be glad to do as you say: God willing, I'll buy another!"

9. That (same) day Abul Qasim went to the (public) bath to bathe. 10. When he had bathed and finished, he came out and put on his clothes, but when he wanted to put on his shoe, he did not find it. 11. But he saw in its place a new shoe, fine looking, one of the best kinds, and he thought his friend had bought it for him, so he upped and put it on and returned home.

12. But this shoe was the shoe of the judge, and he had come that day to the bath to bathe.

13. When he came out and didn't find his shoe, he said to his companions: "My friends, I wonder whether the one who took my shoe has not left a shoe in its place? Let's look around, perhaps we'll find something." 14. When they looked around they found Abul Qasim's shoe and recognized it, because, as we've said, the shoe was famous in Baghdad. 15. The judge, when he saw it, got very angry, and he sent his servants to Abul Qasim to arrest him. 16. When they brought him before him, he gave him a good dressing down and sentenced him (to pay) a big fine, and after he paid it he let him go.

17. Abul Qasim was very much grieved and he started cursing his ill-omened shoe, and he wanted to get rid of it, so he took it and threw it into the Tigris. 18. When he returned from the river, he passed through the glassware bazaar, and there a broker encountered him and said to him: 19. "Abul Qasim, there's a merchant here from Aleppo who has some very lovely gilded glass, and no one is buying it. 20. I can buy it for you at a cheap price, and then I'll sell it for you and you'll gain by it double its price." 21. So Abul Qasim upped and bought it for sixty dinars.

22. After that Abul Qasim went to the perfumers' bazaar, and there another broker met him and said to him: 23. "Abul Qasim, there's a merchant from Nisibis who has some very excellent rose water, and he wants to go off to his people in a hurry.

24. Come (let) me buy it for you for a song, and afterwards I'll sell it for you at a high price and you'll gain by it double its price." 25. Abul Qasim upped and bought it for sixty dinars, and he took it home and put it in the gilded glass (bottles) and put them on the shelf.

26. But it happened on that day that a fisherman had cast his net into the river. 27. When he pulled it out, he saw in it Abul Qasim's shoe, so he said to himself: 28. "Perhaps Abul Qasim came to wash here and the shoe fell off him. A pity! Let me go and take it to him." 29. When he came to Abul Qasim's house, he didn't find him at home and saw that the door was closed. 30. But he saw near the door an opening like a window, so he upped and threw the shoe through it into the house (or: courtyard). 31. But the shoe, out of all the places, fell on the glass (bottles) and broke them, and the rose water was spilt on the floor (ground). 32. When Abul Qasim returned home and saw the glass broken and the rose water spilt, and the shoe sitting in place of them on the shelf, he began slapping his face and weeping and shouting: 33. "Ey God, this shoe has impoverished me! I must find myself a solution (to the problem) and get rid of this accursed shoe!" 34. The next day in the morning Abul Qasim upped and put the shoe under his armpit, and he went to a certain inn and threw it (pardon the expression!) into the toilet of the inn.

35. Two or three days later the smell rose up, and the shouting rose up with it, and the people began looking for the cause. 36. And finally they found Abul Qasim's shoe blocking up the drainpipe of the toilet which had become filled up and from it came that disgusting smell. 37. So they went and lodged with the judge a complaint against Abul Qasim. 38. The judge sent for him, and he fined him, and demanded of him that he repair the toilet. 39. At this point Abul Qasim got completely fed up with his shoe, and he started thinking of some way so that he could get rid of it.

40. When he returned home he took the shoe and washed it and took it up onto the roof and put it in the sun to dry. 41. But by chance the neighbors' dog climbed over onto Abul Qasim's roof, and he saw the shoe. 42. And he thought it something eatable, so he took it and jumped with it to another house so that he could eat it there at leisure. 43. But, unfortunately, while he was jumping, the shoe slipped from his mouth, and it fell on the head of a certain bald-headed man who was walking in the road, and it cut him. 44. The man who had been cut recognized the shoe, and he thought that Abul Qasim had thrown it at him, so he went and lodged a complaint against him with the judge. 45. The judge had Abul Qasim brought, and this time he fined him a lot of money, and demanded of him that he pay all the expenses of the man who had been cut.

11-11-11



46. And he said to him: "if they bring you here again, I'll put you in prison!" 47. Poor Abul Qasim was silent, and he paid the money, and he picked up his shoe and went out.

48. When he arrived home he said: "If I don't find myself a way out and get rid of this ill-omened, accursed shoe, it will be the death of me!" 49. When night came and people were asleep, Abul Qasim got up and went down to the cellar, and he began digging a hole to bury his shoe in it. 50. But the neighbors woke up, and they thought there was a robber making a hole in the wall of their house in order to rob them, so they went out and called the police. 51. The police came and apprehended Abul Qasim and took him away to the judge. 52. The judge began upbraiding him and said to him: "Aren't you ashamed? Isn't it a disgrace for you? Now how could you want to rob your neighbors? Come on, take him off to prison!"

53. And thus it was that poor Abul Qasim was jailed because of his shoe. 54. And when he finished (serving) his sentence, the judge fined him and released him. 55. But Abul Qasim, before going out, turned to the judge and said to him: 56. "My Lord Judge, I want you to write out a voucher of innocence between me and this shoe. 57. I want you to write that it has no connection with me and I have no connection with it, and whatever it does, I am not to be blamed!" 58. And then he related to the judge his whole story, and enumerated to him all the things which had fallen

on his head because of the shoe. 59. When the judge heard the story, he laughed, and he gave him a sum of money and sent him home. 60. And till now the people of Baghdad, whenever they see an old tattered shoe, they say: "It's as though it were the shoe of Abul Qasim it-Tamburi!"

Mu'allim Jaahil

1. yigunlun: kaan akun fad rajjal laa yu'ruf  
they-say: past there-is one man no he-knows

yigra wa laa yikrib, laakin kaan tsawwii hiyal, annas  
he-reads and no he-writes, but past he-became he-tricked the-  
people

yitallil minha kubzah. 2. fad yoom gaal lbnafsah:  
he-gained from-it bread-his. one day he-said to-himself:

"ahsan kull shi artah lli maktab, wa'allim bih jjihaal  
"better all thing I-open to-me school, and-I-teach in-it the-  
children

graya wiktaba, waitallil. lilti min has-san'a." 3. ba'ad  
reading and-writing, and-I-gain living-my from this-trade.  
after

haaka gaam nu jima. lah sabburat nu awraq, alayha kitaaba,  
this he-upped and he-collected to-him blackboards and papers  
on-them writing,

nu, allagha bilmuksan lilti fitan bih imaktab, nu kabbar  
and he-hung-them in-the-place which he-opened in-it the-  
school, and he-made big

1. maamtah, nu gi'ad lbabab imaktab. 4. lamma maas  
turban-his, and sat in-door the-school. when the-people

saatoh nu saafaw 1. maamtah c'itbilira wissabburat  
saw-him and saw turban-his big and-the-blackboards

wilwiraq, tsawwirroh fad insaan, alim nu yiftihim, nu  
and-the-papers, they-thought-him one with learning and  
he-intelligent, and

gaamaw iijiibuun wilidhum wiiga'duuhum 'indah bilmaktab.  
they-upped they-brought sons-their and-they-put-them wiht-  
him in-the-school.

5. uu huuwa, lamma saaf ilwilid gaa'diin wiiriduun  
and he, when he-saw the-boys sitting and-they-want

yit'almuun, bida yguul il haa'aa "iqra!" wi'aa'aa "iktib!",  
they-learn, he-began he-say to this "read!" and-to that  
"write!".

uu gaammaw ilwilid waahid yi'allim illaax.  
and they-upped the-boys one he-taught to-other.

6. fad yoom, lamma 'aaan gaa'id ala 'aadtah bbaab  
one day, when past he-sat to custom-his in-door

ilmaktab, 'saaf fad imrayya jaayatah min bi'iid, uu biidha  
the-school, he-saw one woman coming from far, and in-hand-her

maktuub. 7. lamma t'akkad hiiya jaaya yammah, gaal ibnafsah:  
letter. when he-sure she coming to-him, he-said to-himself:

"haa'ii lumrayya laazim jaayatnii da aqraa lah lmaktuub.

"this the-woman necessary she-coming-me I-reading to-her the-  
letter.

'aad i'sraah adabbur wiiyaaha, waanii ma'ruf aqra waktib?!"  
now what I-do with-her, since not-I-know I-read and-I-  
write?!"

8. uu gaam saahibna min mukaanaah dayriid yinhizim minha,

and he-upped friend-our from place-his wanting he-runs from-  
her,

uu yi'caffa 'sarr uu yistur 'ala nafsah. 9. laakin  
and he-avoids the-evil and he-preserves on himself. but

lumrayya lih'gatah gabul ma yinhizim uu gallatlah:

the-woman she-caught-him before when he-flee and said-to-him:

"haay wayn Mulla?" 10. gallilha: "wallah ariid aṣallii  
 "now where Mulla?" he-said-to-her: "by-God I-want I-pray

ṣalaat izzuhur, uu lamma axalluṣ arja'." 11. gallatlah:  
 prayer the-noon, and when I-finish I-return. she-said-to-him:

"ihna wayn? wizzuhur wayn? im'awwad, iqraa lii haada  
 "we where? and-the-noon where? man, read to-me this

lnaktuub:"  
 the-letter!"

12. mu'allimna ḥḥaadaabii twahhal, wittarr yaaxue  
 teacher-our the-deceitful was-stuck, and he-compelled  
 he-takes

ilmaktuub minha. 13. laakin lizamah bil magluub, uu  
 the-letter from-her. but he-held-it on-the bottom, and

bida ybaawi' bih, uu marra yihizz i'maantah, uu marra  
 he-began he-looks on-it and now he-shakes turban-his, and now

yragguṣ ihwaajbah, uu wujhah m'abbis ḥannah ḡayma sooda.  
 it-danced eyebrow-his, and face-his frowned like cloud black.

14. lumrayya lmiskiina ḥaan rajilha msaafir, uu ḥaan ḥaak  
 the-woman the-poor past husband-her journeyed, and past that

ilmaktuub jaay min 'indah. 15. lamma ṣaafat ilmu'allim  
 the-letter came from with-him. when she-saw the-teacher

ibḥiic ilhaala lḡariiba, gaalat wiiya nafisa: "akiid  
 in-that the-state the-unusual she-said to herself: "he-must

rajlii maat, wilmu'allim da yistihi gullii!" 16. fa  
 husband-my died and-the-teacher being shy he-tells-me!" so

gallatlah:  
 she-said-to-him:



"ida huuwa mayyit, gullii!" 17. limu'allim hazz raasah,  
 "if he dead, tell-me!" the-teacher shook head-his,

uu zall saakit. 18. 'aad gallatlah: "asugg ihduumii?"  
 and stayed silent. then she-said-to-him: "I-tear clothes-my?"

gallilha: "suggii!" 19. gallatlah: "altum 'ala wujhi?"  
 he-said-to-her "tear!" she-said-to-him: "I-slap on face-my?"

gallilha: "lutmi!"  
 he-said-to-her: "slap!"

20. ilmiskiina salmat amurha lallah, waxdat ilmaktuub  
 the-poor resigned affair-her to-God, and-took the-  
 letter

min iidah, uu rij'at il baytha, uu bidat tibcii hiya  
 from hand-his, and returned to house-her, and began weeping  
 she

w wilidha. 21. lamma jjiiraan sim'aw uu si'law uu  
 and children-her. when the-neighbors heard and asked and

'urfaw issabab, waahid minhum gaal: 22. "Sin halhaçii?  
 learned the-reason, one from-them said: "what this-talk?

Şinuu rajilha maat? haada muu sahih: haada xarut:  
 what husband-her died? this not true: this nonsense:

23. aani lbaarha jaanii maktuub min rajilha, uu maa  
 I yesterday came-me letter from husband-her, and not

bihi Şii abdan: sihtah mumtaaza, uu ba'ad 'aŞirt ayyaam  
 to-him thing wrong health-his excellent, and after ten days

raah yirja' il ahlak:"  
 he-goes he-returns to people-his:"

24. uu gaam daak irrajjaal uu raah il bayt lumrayya, uu  
and he-upped that the-man and goes the house the-woman, and

galha: "ballah matraawiinii yaah lilmaktuub?" 25. lamma  
said-to-her: "in-God show-me it to-the-letter!" when

saafah w qiraah, gallilha: "isim'ii sdayguul rajliç:  
he-sees-it and reads-it, he-said-to-her: "listen what-says  
husband-your

26. wa ida tisi'luun 'annii, aanii bsihha zayna wib'aafya.  
and if you-ask-about me, I in-health good and-in-well.

uu ba'ad 'aširt ayyaam akuun 'idkum. uu raah yoosalkum  
and after ten days there with-you. and it-goes it-comes-you

min 'indii qmaaš uu xaam."  
from with-me fabric and cotton."

27. min sim'at lumrayya haada, axdat ilmaktuub uu  
from she-heard the-woman this, she-took the-letter and

raahat lah lilmu'allim uu gallatlah: 28. "aaxir matxaaf  
went to-him to-the-teacher and said-to-him: "you-have no-fear

min Rabbak? šloon sawwayt biiya haliswaaya?!" 29. uu  
from Lord? how you-could to-me this-thing?!" and

ba'dayn hiçat lah lqussa kulha bimaaz unzilal: sihhat  
afterwards she-told to-him the-story all exactly it-happened:  
health

rajilha, uu rijuu'ah, wiliqmaaš iddaazzah wilxaam.  
husband-her, and return-his, and-the-fabric the-he-sent and-  
the-cotton.

30. 'aad ilmu'allim, hatta yxalluš nafsah, gallilha:  
then the-teacher, until he-saves himself, he-said-to-her:



"tamaam wallah! haqq biidic. saamhiinii! aanii cint  
 "that's-so by-God! right with-you. forgive-me! I was

iŝwaayya ma'fuus, uu lamma ŝifit liqmaaŝ wilxaam zannayt  
 little upset, and when I-saw the-fabric and-the-cotton I-  
 thought

rajliŝ maat uu ŝaffinooh!" 31. uu ŝaanat lumrayya baŝiŝta,  
 husband-your died and they-shrouded-him!" and she-was the-  
 woman simple,

uu min ahl Allah, uu ma tu'ruf ilhiilla ŝinuu hiiya.  
 and from people God, and not she-knew the-trick what it.

32. fa gallatlah: "Alla ysaamhak!" waxdat ilmaktuub  
 so she-said-to-him "God forgives-you!" and-she-took the-  
 letter

uu rij'at il baytha.  
 and returned to house-her.

## An Ignorant Teacher

1. They say: There was a certain man who did not know how to read or write, but he used to play tricks on people, by means of which he eked out his living. 2. One day he said to himself: "The best thing of all is to open a school for myself, and it it I'll teach kids reading and writing, and I'll eke out my livelihood from this trade." 3. Thereupon he upped and collected for himself some blackboards and sheets of paper with writing on them, and he hung them in the place in which he opened the school, and he enlarged his turban, and he sat at the door of the school. 4. When the people saw him and saw his big turban and the blackboards and the sheets of paper, they supposed him to be a learned man and intelligent, and they started to bring their sons and put them with him in the school. 5. And he, when he saw the boys sitting wanting to learn, began saying to this one "Read!", and to that one "Write!", and the boys started teaching one another.

6. One day, when he was sitting according to his custom at the door of the school, he saw a woman coming to him from a distance, with a letter in her hand. 7. When he was sure that she was coming up to him, he said to himself: "This woman must be coming to me to have me read the letter to her. Now what shall I do with her, since I don't know how to read and write?!"

8. And our friend got up from his place wanting to run away from her and to avoid the evil and preserve his reputation.

9. But the woman caught up to him before he (could) flee, and she said to him: "Now where (are you off to) Mulla?"

10. He said to her: "Really I want to pray the noon prayer, and when I finish I'll come back." 11. She said to him: "There's a long time between us and noon. Dear man, read me this letter!"

12. Our deceitful teacher was stuck (in the mud), and he was compelled to take the letter from her. 13. But he held it upside down, and he began looking at it, and now he would shake his turban, and again he would make his eyebrows dance, and his face was frowning as though it were a black cloud. 14. The poor woman, her husband had gone on a journey, and that letter had come from him. 15. When she saw the teacher in that unusual state, she said to herself: "My husband has surely died, and the teacher is too shy to tell me!" 17. The teacher shook his head, and he remained silent. 18. Then she said to him: "Shall I tear my clothes?" He said to her: "Tear (them)!" 19. She said to him: "Shall I slap my face?" He said to her: "Slap (it)!"

20. The poor woman resigned her affair to God, and she took the letter from his hand and went back home and began weeping, she and her children. 21. When the neighbors heard and asked and learned the reason, one of them said: 22. "What is this talk? What is this about her husband having died?"

It's not true! It's nonsense! 23. Yesterday a letter came to me from her husband, and there's nothing at all the matter with him! His health is excellent, and in ten days he'll return to his people!" 24. And that man upped and went to the woman's house, and he said to her: "Won't you please show it to me, the letter?" 25. When he saw it and read it, he said to her: "Listen to what your husband is saying: 26. And if you ask about me, I'm in good health and very well. And in ten days I'll be with you. And there will reach you, from me, some fabric and cotton cloth."

27. When the woman heard this, she took the letter and went to the teacher and said to him: 28. "Now have you no fear of your Lord? How could you do such a thing to me?!" 29. And then she related to him the whole story exactly as it happened: her husband's health, and his return, and the fabric which he had sent and the cotton cloth. 30. Then the teacher, to save himself, said to her: "That's so, by God! You're right. Forgive me! I was a little upset, and when I saw the fabric and the cotton cloth I thought your husband had died and that they had shrouded him!" 31. And the woman was simple, and quite naive, and did not know what a trick was. 32. So she said to him: "God forgive you!", and she took the letter and went back home.

'IND ILBAGGAAL

(ilbaggaal, ilmištirii, abuu ssayyaara, limrayya)  
(the-grocer, the-customer, owner the-car, the-woman)

- 1 Mis: assalaamu 'alaykum:  
the-peace with-you:
- 2 Eaq: wa 'alaykumu ssalaam:  
and with-you the-peace:
- 3 Mis: ballah, bays<sup>Y</sup> ittamaata?  
on-God, how-much the-tomatoes?
- 4 Eaq: kayluu biθmaaniin.  
kilo at-eighty.
- 5 Mis: la?, ibdirhim!  
no, at-dirham:
- 6 Eaq: uxuē 'ala sab'iin.  
take on seventy.
- 7 Mis: 'ammii, yaa sab'iin? dašš<sup>Y</sup>uufha mamruuda w raayha!  
uncle-my, C seventy? you-see bruised and they-go:
- 8 Eaq: aqaatii, may'ijbak, la tištirii, haada lmawjuud:  
sir-my, not-like-your, no you-buy, this the-present:
- 9 Mis: zayn, ibsittiin.  
good, at-sixty.
- 10 Eaq: la?, sab'iin. 'ijbak, uxuē. ma 'ijbak, fiimaanillah!  
no, seventy. like-your, take. not like-your, good-bye:
- 11 Mis: amurna lallah! intiinii fad tubgiiya.  
help-us to-God! give-me one basket.

- 12 Bag: **tfaddal!** ... yaabah, latgallub biha ha<sup>YY</sup>ssikil!  
 here! man, no-touch on-them this-way!  
 truuh tinmurid!  
 they-go they-get-smashed!
- 13 Mis: **ii**, hass liiriid yistangii siisawwii? hamm  
 yes, so the-one he-chooses what-to-do? even  
 ibsab'iin uu ham latmidd iidak 'alayha! ii,  
 at-seventy and even no-stretch hand-your on-them!  
 yes,  
 qaabil hiiya duri?  
 what they gems?
- 14 Bag: **duxud a<sup>aa</sup>aatii**. uxud uu xallisna!  
 take sir-my. take and free-us'.
- 15 Mis: **haak**. oozin lii fad kayluwayn.  
 here. weigh to-me one kilos-two.
- 16 Bag: **jilib fa<sup>aa</sup>00intayn itlaa<sup>aa</sup> lux**.  
 bring so-the-two three the-other.
- 17 Mis: **tfaddal**. ballah, xallii lii yaaha ffa<sup>YY</sup>cciiis waraq ...  
 here. on-God, put to-me them in-the-bag paper  
 ma 'indak ahsan min hal ixyaar?  
 not with-you better from these cucumbers?
- 18 Bag: **diruuh dawwir issuug kullah suu tilga axuuh!**  
 go search the-market all see you-find brothers!  
 (ilbaggaal iisiih) maal issuwaatii yaxyaar!  
 (the-grocer shouts) of the-riverbanks O-cucumbers!  
 qalam yaxyaar!  
 pencil O-cucumbers!

- 19 Mis: zayn, zayn. bayš datbii'ah?  
good, good. how-much you-sell-them?
- 20 Bag: bdirhim.  
at-dirham.
- 21 Mis: šda'wa? ilbaarha axattah barba'iin.  
what-reason? the-yesterday I-got-them at-forty.
- 22 Bag: wallah, mištaraatah 'alayya bxamsa warba'iin:  
by-God, buying-them on-five and-forty:  
  
halyoom ma nizal ixyaar ihwaaya bil'alwa.  
this-day not many cucumbers came on-the-wholesale.
- 23 Mis: zayn. intiinii fad kayluu. (ilbaggaal yoozin)  
good. give-me one kilo. (the-grocer weighs)  
  
ii, layš daššiiha, lilixyaara? ilmiizaan ba'ad  
yes, why you-take-it, to-the-cucumber? the-balance  
after  
  
ma nizal: dixalliiha, xalliiha! ... ii, haay  
not many! leave-it, leave-it! ...yes, now  
  
tamaam!  
right!
- 24 Bag: mamnuun agaatii! ba'ad šitriid?  
obliged sir-my! after what-you-want?
- 25 Mis: bayš tihsib lii lluubya?  
how-much you-charge to-me the-beans?
- 26 Bag: barba'iin.  
at-forty.
- 27 Mis: ham baalga uu ham barba'iin? la?, bitlaaθiin!  
even old and even on-forty? no, at-thirty!

- 28 Bag: uxuá: haak haada tubag. (yibdi lmištirii yistangii  
take: here this basket. (he-starts the-customer  
he-picks  
  
lluubya liiriidha. bhala@naa yinzil waahid min  
the-beans the-he-wants-them. on-this-while he-gets-  
out one from  
  
sayyaartah, uu yijii yam tukkaan ilbaggaal)  
car-his, and comes to shop the-grocer)
- 29 Bag: hala b'ammii: hala: štu'mur?  
welcome on-uncle-my: welcome: what-you-like?
- 30 AbS: fad kayluwayn tamaata, tla@ kayluwaat ixyaar,  
one kilos-two tomatoes, three kilos cucumbers,  
  
kayluwayn luubya, kaylu w nuss šijar. 'indak  
kilos-two beans, kilo and half squash. with-you  
  
baytinjaan zayn?  
eggplant good?
- 31 Bag: ii, 'ammii, 'indii jawwa xoos baytinjaan,  
yes, uncle-my, with-me inside nice eggplant,  
  
tarih. šgad tu'mur?  
young. how-much you-like?
- 32 AbS: fad kayluwayn.  
one kilos-two.
- 33 Bag: (yibdii bilwazin uu ba'd išwayya yguul) Hasan:  
(he-begins on-the-weighing and after little he-says)  
Hasan:  
  
lak Hasan: ta'aal waddii haay wiiya 'ammak  
to-you Hasan: come take now these uncle-your



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lissayyaara: (yintii ličyaas il Hasan)  
to-the-car: (he-gives the-bags to Hasan)

- 34 AbS: Šgad ihsaabak?  
how-much bill-your?
- 35 Bag: ʕman miit filis.  
eight hundred fils.
- 36 AbS: haak:  
here:
- 37 Bag: eškurak 'ammii: fiimaanillaah: (tijii fad  
thank-you uncle-my: good-bye: (she-comes one  
imrayya da tistirii)  
woman buying)
- 38 Lim: bayš il'armuut?  
how-much the-pears?
- 39 Bag: brubu' diinaar.  
at-one-fourth dinaar.
- 40 Lim: laa: bmiit filis:  
no: at-hundred fils:
- 41 Bag: Allah yintiič:  
God forgives-you:
- 42 Lim: Šinuu? daajaddii minnak?  
what? I-beg from-you?
- 43 Bag: bass šaayfa 'armuut ibmiit filis?  
so you-saw pears at-hundred fils?
- 44 Lim: ii, huuwa mnaggid:  
yes, they develop-spots:

- 45 Bag: hassa huuwa ham laayig il halgiç:  
now they then fit to mouth-your!
- 46 Lim: lak inta ma tistihii:  
to-you you not shamed!
- 47 Bag: wallah, maakuu waahid ma yistihii gayriç:  
by-God, not-there-is one not he-shamed other-you:
- 48 Lim: zayn: dixalliih 'ala galbak: (truuh limrayya)  
good: put-them on heart-your! (she-goes the-  
woman)
- 49 Bag: wallah, loo a'ruf, aadibbah biddarub uu maabii'ah  
by-God, if I-know, I-throw on-the-street and not-  
sell-them
- bmiit filis:  
at-hundred fils:
- 50 Mis: laakin ma laazim it'iil 'alayha bilhaçii.  
but not necessary you-speak to-her in-the-harsh.
- haay 'imla. triid, bii': matriid, latbii':  
now deal. you-want, buy: not-you-want, no-buy:
- 51 Bag: ii, muu zehgatnii! huuwa akuu 'armuut ilyoom  
yes, not she-killed-me! they there-are pears the-  
day
- ibmiit filis? uudaa'tak mištaraatah 'alaya  
at-hundred fils? life-your cost to-them
- bmiitayn filis. uu yilihgah ardiya wihmaala  
at-hundred-two fils. and he-adds ground-rend and-  
porter
- w naqil wiijaar tukkaan. ii, maarid ahsassil  
and transport and rent store. yes, not-I-want  
I-make

lil fad xams ifluus bilkayluu? uu tijii nnaayma  
to-me one some money on-the-kilo? and she-comes  
the-sleeper

liddiha witgullak ibmiit filis! ii, haay  
to-the-noon and-tells-you at-hundred fils! yes,  
now

Yagla? wallah, loo aruuḥ adfa' lil 'arabaana  
what-job? by-God, if I-go I-push to-me cart

wabii' Pipsii ham ahsan lil! Ysgad oozin lak  
and-sell Pepsi even better to-me! how-much weigh  
to-you

luubya, 'ammii?  
beans, uncle-my?

52 Mis: kaylu w nuss.  
kilo and half.

53 Bag: tfaddal!  
here!

54 Mis: Ysgad saar ihsaabii ballah?  
how-much becomes bill-my on-God?

55 Bag: Ysmaaxid?  
what-you-took?

56 Mis: kayluwayn tamaata, uu kayluu xyaar, uu kaylu  
kilos-two tomatoes, and kilo cucumbers, and kilo  
w nuss luubya.  
and half beans.

57 Bag: kayluwayn tamaata bmiya warba'iin. uu kayluu  
kilos-two tomatoes at-hundred and-forty. and kilo

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xyaar ibdirhim, saar miya w tis'iin. kaylu  
cucumbers at-dirham, becomes hundred and ninety.  
kilo

w nuss luubya bxamsa warba'iin, saar mitayn  
and half beans at-five and-forty, becomes hundred-  
two

uu xamsa witlaa'iiin.  
and five and-thirty.

- 58 Mis: haak! (yintiih nuss dinar)  
here! (he-gives-him half dinar)
- 59 Bag: ma 'indak xurda? ilxurda swayya tfiidnii.  
not with-you change? the-change little helps-me.
- 60 Mis: laa, wallah.  
no, by-God.
- 61 Bag: tfaddal! haay mitayn uu xamsa w sittiin filis.  
here! now hundred-two and five and sixty fils.
- 62 Mis: aškurak. fiimaanillaah!  
thank-you. good-bye!
- 63 Bag: fii daa't illaah! (yišiih) maal issuwaatii  
keep-you God! (he-shouts) of the-riverbanks
- yaxyaar! luubya nabi': laawii yaa tiin!  
O-cucumbers! beans new! ripe O figs!
- waziirii yaa tiin! mhanna yaa xox! miskii  
best O figs! red O peaches! musk
- w 'ambar yaa xox!  
and amber O peaches!

AT THE GROCER'S

(Grocer, Customer, Car Owner, Woman)

- 1 Customer: Greetings!
- 2 Grocer: And greetings to you!
- 3 Customer: Please, how much are the tomatoes?
- 4 Grocer: Eighty (fils) a kilo.
- 5 Customer: No, a dirham!
- 6 Grocer: Take (them) for seventy.
- 7 Customer: My good man, what seventy? You see they're starting to go!
- 8 Grocer: Sir, if you don't like (them), don't buy (them).  
This is what there is.
- 9 Customer: Alright, for sixty!
- 10 Grocer: No, seventy. If you like (it), take (them).  
If you don't like (it), good-bye!
- 11 Customer: God help us! Give me a basket.
- 12 Grocer: Here you are! ... My dear man, don't paw over them like that! They'll get smashed!
- 13 Customer: Yes, but one who wants to choose, what is he to do? Even at seventy, and also: Don't handle them! Huh, is it possible they are gems?
- 14 Grocer: Do take them sir! Take and have done with it!
- 15 Customer: Here you are. Weigh me out two kilos.
- 16 Grocer: Bring two or three others.
- 17 Customer: Here you are. Please, put them in a paper bag.

... Haven't you any better than these cucumbers?

- 18 Grocer: Do go search the whole market (and) see if you'll find their brother(s)! (the grocer shouts)  
Of the riverbanks, O cucumbers! Reeds, O cucumbers!
- 19 Customer: C.K. C.K. How much are you selling them for?
- 20 Grocer: For a dirham (a kilo).
- 21 Customer: How come? Yesterday I got them for forty (fils).
- 22 Grocer: I assure you, buying them cost me forty-five (fils): Today not many cucumbers came down to the wholesale market.
- 23 Customer: C.K. Give me a kilo. (the grocer weighs)  
Hey, why are you taking it away, the cucumber? The balance hasn't gone down yet! Do leave it, leave it!  
... There, that's right!
- 24 Grocer: Much obliged sir! What else do you want?
- 25 Customer: How much will you charge me for French beans?
- 26 Grocer: Forty (fils a kilo).
- 27 Customer: Old, and still forty fils? No, thirty!
- 28 Grocer: Take (them)! Here, take this basket. (the customer starts picking out the beans he wants. Meanwhile a man gets out of his car and comes up to the grocer's shop)
- 29 Grocer: Welcome my good sir! Welcome! What would you like?



- 30 Car Owner: Two kilos of tomatoes, three kilos of cucumbers, two kilos of French beans, a kilo and a half of squash. Have you any good eggplant?
- 31 Grocer: Certainly sir, inside I have some fine eggplant, nice and young. How much would you like?
- 32 Car Owner: Two kilos.
- 33 Grocer: (begins weighing and after a little while says)  
Hasan: Hey Hasan! Come take these with the gentleman to the car! (he gives the bags to Hasan)
- 34 Car Owner: How much is your bill?
- 35 Grocer: Eight hundred fils.
- 36 Car Owner: Here you are!
- 37 Grocer: Thank you sir! Good-bye! (a woman comes to buy)
- 38 Woman: How much are the pears?
- 39 Grocer: A quarter of a dinar (a kilo).
- 40 Woman: No! A hundred fils!
- 41 Grocer: May God give you!
- 42 Woman: What? Am I begging from you?
- 43 Grocer: Well have you seen pears for a hundred fils?
- 44 Woman: Why they're getting rotten!
- 45 Grocer: Now then they're fit for your mouth!
- 46 Woman: You, you're shameless!
- 47 Grocer: Good heavens, you're the only one who's shameless!
- 48 Woman: Fine! Let them rot in your shop! (the woman goes)

- 49 Grocer: By God, if I knew, I'd throw them in the street  
and not sell them for a hundred fils!
- 50 Customer: But you ought not to speak so harshly to her.  
It's a business deal. If you wish, buy! If you don't  
wish, don't buy!
- 51 Grocer: Well she got my goat! Are there any pears  
today for a hundred fils? By your life they cost me  
two hundred fils. And added to that, ground rent  
and porter's fee and transport and store rent. Then  
don't I want to make some five fils on a kilo? And  
the lady who sleeps till high noon comes and tells you:  
for a hundred fils! Now is this a job? By God, if  
I were to go pushing a cart and sell Pepsi I'd be even  
better off! How much French beans shall I weigh out  
for you sir?
- 52 Customer: A kilo and a half.
- 53 Grocer: Here you are!
- 54 Customer: How much is my bill, please?
- 55 Grocer: What have you taken?
- 56 Customer: Two kilos of tomatoes, and a kilo of cucumbers,  
and a kilo and a half of French beans.
- 57 Grocer: Two kilos of tomatoes for one hundred and forty.  
And a kilo of cucumbers for a dirham, (that) makes one  
hundred and ninety. A kilo and a half of French beans  
for forty-five, (that) makes two hundred and thirty-five  
(fils).

58 Customer: Here you are! (he gives him a half dinar)

59 Grocer: Haven't you any change? Change would be of  
some help to me.

60 Customer: No, really.

61 Grocer: Here! This is two hundred and sixty-five fils.

62 Customer: Thank you. Good-bye!

63 Grocer: God keep you! (he shouts) Of the riverbanks,  
O cucumbers! New beans! Ripe figs! The best of figs!  
Red peaches! Peaches of musk and amber!

## ILKUBBA

1. ilkubba min ašhar aklaat il'Iraaq. laakin ašilha  
the-kubba from famous food the-Iraq. but it-began  
mnilMuusil, uu ahsan illii sawwuuha humma limšaalwa.  
from-the-Mosul, and best those they-make it the-Muslawis.
2. uu kubbat ilMuusil itkuun 'aadatan ikbaar uu xafiifa;  
and kubba the-Mosul usually large and thin;  
haadii hiiya lkubba lašliiya. 3. uu kuburha taqriiban  
this the the-kubba the-original. and size-its almost  
ibgadd irgiif ilxubuz, laakin ham tilga kubba wasat  
on-that round the-bread, but even you-find kubba medium  
wizgaar wimda'ibla hasab maysawwuuha nnaas.  
and-small and-round like they-make-it the-people.
4. uu tariiqat 'amal kubbat ilburgul haššikil.  
and way to-do kubba the-ground-wheat this-way.
5. awwalan, inhaddir ilhasuu. 6. injiib liiya wišwayyat  
first, we-prepare the-stuffing. we-get fat sheeptail  
laham širih wingatti'ah bissicciin loo niθurmah bilmakiina.  
meat lean and-we-chop-it with-the-knife or we-grind-it in-  
the-machine.
7. uu niθurum wiilyaah bušal hasab kammiiyat ilhašuu,  
and we-grind with-it onions like amount the-stuffing  
winxallii 'ala haada kullah šwayyat milih uu filfil loo  
and-we-put on this all little salt and pepper or  
bahaaraat. 8. uu nuxubtah winxalliih 'ala kutur, winguum  
spices. and we-mix-it and-we-put-it on side, and-we-  
start

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inhaddir ilburgul maalkubba.  
we-prepare the-ground-wheat of-kubba.

9. 'aad injiib laham širih winduggah bijjaawan.  
then we-get meat lean and-we-pound-it on-the-mortar.

10. laakin ibhalayyaam saaraw innaas yistas'ibuun iddagg  
but in-these-days found the-people it-hard the-pound-  
ing

bijjaawan, wijjaawan nafsah saayir qaliil halayyaam.  
on-the-mortar, and-the-mortar itself became scarce these-days.

11. 'aad gaamaw yista'imluun ilhaawan bidaalah biddagg.  
then they-began they-use the-small-mortar in-place-it  
for-the-pounding.

12. ba'ad mandugg illaham išwayya nuxlut wiyaah šwayya  
after we-pound the-meat little we-mix with-it little

jiriiš maal hunṭa, winxallii 'alayh milih, winzill indugg  
wheat of find-ground, and-we-put on-it salt, and-continue we-  
pound

biih hatta ysiir wusla wiḥda.  
on-it until it-becomes piece one.

13. ba'dayn naaxud ilburgul uu nigislah bilmai  
afterwards we-take the-ground-wheat and wash-it in-  
the-water

winlaggut lihjaar minnah. 14. laakin, ida šaan ilburgul  
and-we-pick stones from-it. but, if past the-ground-wheat

niziif uu maa biih hjaar, maakuu daa'ii lilgsdil.  
clean and not in-it stones, not-there-is need to-the-washing.

15. naaxud haada lburgul uu ni'ijnah wiya lxaliit  
we-take this the-wheat and knead with-it the-mixture

illii daggaynaah bijjaawan loo bilhaawan. 16. windugg  
which we-pound-it on-the-mortar or on-the-small-mortar. and-  
we-pound

haada kullah ila an iisiir miel il'iliŷ hatta nigdar  
this all until it becomes like the-gun so we-able

niftah ilkubba fatih zayn.  
we-spread the-kubba out well.

17. lamma yikmal dagg ilburgul willaham naaxud  
when it-done pounding the-wheat and-the-meat we-take

wusla min halxaliit gidar kubbaaya uu nigsimha binnuss.  
piece from this-mixture size kubba and we-cut-it in-the-half.

18. winjiib wusultayn xaam, loo wusultayn naaylon,  
and-we-get pieces-two cotton, or pieces-two nylon,

winballilha bilmai uu nusurha uu nufursha 'attaxta  
and-we-wet-them in-the-water and we-wring-them and spread-  
them-out on-bench

winnaggi'ha biidayna min jidiid. 19. uu naaxud ilwusultayn  
and-we-soak by-hand-our from new. and we-take the-pieces-  
two

maal ilburgul illii gisamnaaha, uu nufurŷ kull wiħda  
of the-wheat which we-cut-it, and we-spread each one

'ala wusla fariŷ xafiif. 20. ba'dayn naaxud iŷwayya  
on piece cloth thinly. afterwards we-take little

mnilhaŷuu illii sawwaynaah, uu nufurŷah 'ala wiħda min  
from-the-stuffing that we-made and we-spread on one from

halwusultayn biħaio ingattiiha. 21. uu naaxud tabgat  
these-pieces-two so we-cover-it. and we-take layer

illuxxa winxalliiha foog ittābga illii biha lhaṣuu.  
the-other and-we-put over the-layer which on-it the-stuffing.

22. winballil iidayna bilmai wintābtub 'alayha,  
and-we-moisten hands-our in-the-water and-we-tap on-it,

wiṣiil min foogaaha wuṣlat ilxaam loo nnaaylon, winguum  
and-take-away from on-top-it piece the-cotton or nylon, and-  
begin

ingallub ilhawaaṣii hatta ṣṣiir ittābugtayn wuṣla wiḥda.  
we-turn the-edge so becomes the-layers-two piece one.

23. wibhalaṁnaa', intābtub biidna 'alayha win'addil  
and-on-this-while, we-tap with-hand-our on-it and-even

ilkubbaaya. 24. winjiib qaṣaḍad winxalliih foog ilkubbaaya  
the-kubba. and-we-get paper and-put-it on the-kubba

uu nuḡlubha 'alqaṣaḍad wiṣiilha 'ala kutur, winguum  
and we-turn on-paper and-put-it on side, and-we-start

insawwii llux.  
we-make the-next.

25. ba'ad manxalluṣ min taktiil ilkubba kulha,  
after we-finish from forming the-kubba all,

inxalliiha tinṣaf ila an iṣiir wakt ilakil. 26. min  
we-let-them dry until it becomes time the-eat from

lifuur ilmai, inḍibb ilkubba bnussaḥ winxalliiha biih  
boils the-water we-drop the-kubba in-it and-leave-it in-it

ila anittuuf ilkubba w tistuwii. 27. 'aad intalli'ha  
until floats the-kubba and are-cooked. then we-take-them

biḥḥifḥiir winxalliiha bilmuwaa'iin winqaddimha lilakil  
with-the-ladle and-put-them on-the-plates and-serve-them to-  
the-eat



uu hiiya haarra.  
and they hot.

28. wilašyaa? ittinwukil wiiya lkubba hiiya ttursiiyaat  
and-the-things the-eaten with-it the-kubba they the-  
pickles

wil'amba. 29. uu yaakluun wiiyaaha šwayyat xubuz loo  
and-the-pickled-mangoes. and they-eat with-it little bread  
or

yaakluuha blayya xubuz.  
they-eat-it without bread.

## KUBBA

1. Kubba is one of the most famous foods of Iraq. But it originated in Mosul, and the best of those who make it are the Muslawis. 2. And the kubba of Mosul is usually large and thin; this is the original kubba. 3. And its size is almost that of a (round flat) loaf of bread, but you also find medium sized kubba and small (kubba) and rounded kubba according to the way people make it.

4. And the way of making ground wheat kubba is like this. 5. First we get the stuffing ready. 6. We get some sheeptail fat and some lean meat and we chop it up with a knife or grind in in the machine. 7. And we grind up onions with it according to the quantity of the stuffing, and we put on all this a little salt and pepper or spices. 8. And we mix it and put aside, and we start preparing the ground wheat of the kubba.

9. Then we get some lean meat and pound it in the large mortar. 10. But in these days people have come to find pounding in the large mortar too hard and the mortar itself has become scarce nowadays. 11. So they have begun to use the small mortar in place of it for pounding. 12. After we pound the meat for a while, we mix with it some finely ground wheat, and we put salt on it, and continue pounding it until it becomes one piece.

13. Then we take the ground wheat and wash it in water and pick out the stones from it. 14. But, if the ground wheat is clean and has no stones in it, there is no need for the washing. 15. We take this ground wheat and knead it with the mixture which we have pounded in the large or the small mortar. 16. And we pound all this until it becomes like gum, so that we'll be able to spread out the kubba well.

17. When the pounding of the ground wheat and meat is completed, we take a piece of this mixture the size of one piece of kubba and we cut it in half. 18. And we get two pieces of white cotton cloth, or two pieces of nylon, and we wet them in water and wring them out and spread them out on the low kitchen bench and soak them by hand again. 19. And we take the two pieces of the ground wheat (mixture) which we have cut, and we spread each one on a piece (of the cloth) thinly. 20. Then we take a little of the stuffing which we have made, and spread it on one of these two pieces so that we cover it. 21. And we take the other layer and put it over the layer which has the stuffing.

22. And we moisten our hands in water and tap on it (the kubba), and we take away from on top of it the piece of cotton cloth or nylon, and we start turning over the edges so that the two layers become one piece. 23. And in the meantime, we tap on it with our hand and make the kubba even. 24. And we get some paper and put it over the kubba and turn it upside down on the paper and we put it aside, and we

start making the next.

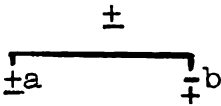
25. After we finish forming all the kubbas, we let them dry until it is time to eat. 26. Then we boil water in the pot and put in it a little salt. 27. When the water boils, we drop the kubbas into it and leave them in it until the kubbas float and are cooked. 28. Then we take them out with the ladle and put them on plates and serve them up for eating while they are hot.

29. And the things which are eaten with kubba are pickles and pickled mango. 30. And they eat with it a little bread, or eat it without bread.

## APPENDIX II

### SYMBOLS AND ABBREVIATIONS

Key to Symbols and Abbreviations: The following is a key to the abbreviations used throughout the thesis.

<u>Abbreviation/Symbol</u>	<u>Interpretation</u>
±	Optional
+	Obligatory
±	
	Interdependent Option- ality, i.e. either a or b will occur but not both
/	either ... or
∅	zero-element (no realiza- tion)
•	multiplication
adject.	adjectival filler
adv	adverb
[ ]	brackets enclosing marginal tagmemes
aspect	aspect
Ben.	Benefactive
C	Causal*
caus	causal
cond.	conditional

\*Capitalization indicates a slot. No capitalization indicates a filler.

Abbreviation/SymbolInterpretation

Conj.

Conjunction

DeP

Descriptive/Equative  
Predicate

EI

Equative Item

exp.p

expletive phrase

ExP

Expletive Predicate

I

Interrogative

 $i_1$ 

interrogative transformer

 $i_2$ 

interrogative transformer

<u>Abbreviation/Symbol</u>	<u>Interpretation</u>
IiP	Imperative Intransitive Predicate
iiV	imperative intransitive verb
imp.	imperative transformer
ImP	Imperative Predicate
imv	imperative verb
interr.p.	interrogative phrase
Ins	Instrumental
IP	Intransitive Predicate
IpP	Imperative Passive Predicate
ipv	imperative passive verb
ipVp	imperative passive verb phrase
iv	intransitive verb
iVp	intransitive verb phrase
L	Locative
l.Adv.p.	locative adverbial phrase
$M_{i1}$	Interrogative Matrix
$M_{i2}$	Interrogative Matrix
$M_{imp}$	Imperative Matrix
$M_{imp.p.}$	Passive Imperative Matrix

<u>Abbreviation/Symbol</u>	<u>Interpretation</u>
$M_{i_1p}$	Passive Interrogative Matrix
$M_{i_2p}$	Passive Interrogative Matrix
$M_k$	Kernel Matrix
$M_p$	Passive Matrix
M	Matrix
man.	manner
Man	Manner*
ndep	negative descriptive/ equative phrase
Neg.	Negative
nom.pro.	nominative pronoun
Np	Noun phrase
OA	Object-as-Agent
OG	Object-as-Goal
obj.pro.	objective pronoun
P	passive
poss	possessive
Pp	Prepositional Phrase
PP	Passive Predicate
prep	preposition
pv	passive verb
pVp	passive verb phrase
R	Relator
rel-ax	relator-axis

\*See foot-note on page 83.



<u>Abbreviation/Symbol</u>	<u>Interpretation</u>
SA	Subject-as-Agent
SG	Subject-as-Goal
SI	Subject-as-Item
Tem	Temporal
temp.	temporal
TP	Transitive Predicate
T	Transform
tv	transitive verb
tVp	transitive verb phrase

## APPENDIX III

### SUMMARY OF CLAUSE TYPES AND VARIANTS AND THEIR RELATIONSHIPS TO EACH OTHER

#### 1.1 Positive active indicative matrix (kernel)

$M_k =$	Independent	Dependent
Transitive	x	x
Intransitive	x	x
Expletive	x	x
Descriptive/ Equative	x	x

#### 2.0 Transforms of Kernel Matrix

##### 2.1 Passive

$$p \cdot (\text{Transitive Row of } M_k) = M_p$$

##### 2.2 Interrogative

$$a) i_1 \cdot (M_k \text{ minus Dependent Column}) = M_{i_1}$$

$$b) i_2 \cdot (M_k \text{ minus Dependent Column}) = M_{i_2}$$

##### 2.3 Imperative

$$\text{imp} \cdot (\text{Independent Column of } M_k \text{ minus Expletive \& Descriptive/Equative Rows}) = M_{\text{imp}}$$

#### 3.1 Transform Series (i.e. transforms of transformed matrices formed by processes shown in 2.1 - 2.3)

$$a) i_1 \cdot (M_p \text{ minus Dependent Column}) = M_{i_1 p}$$

$$b) i_2 \cdot (M_p \text{ minus Dependent Column}) = M_{i_2 p}$$

Note: As the above is meant to indicate, all transforms may be applied to  $M_k$ ; the Interrogative and Imperative transforms may be applied to  $M_p$  which is itself a Transform Matrix, yielding the transform series.

#### 4.0 Derived Allotypes of Clauses of $M_k$

4.1 Emphatic (topical)

4.2 Negative

#### 5.0 Allotypes of the Dependent Clause Types of $M_k$

5.1 Conditional

5.2 Temporal

5.3 Adjectival

5.4 Manner

5.5 Relator-Axis

5.6 Possessive

5.7 Causal

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