MALTESE ETYMOLOGICAL GLOSSARY

By J. Aquilina

The Arabic political domination in Malta lasted from 870 to 1090; but the linguistic influence of the Arabs was prolonged for almost another 200 years, till about 1245 when they were expelled from the island lock, stock and barrel by Frederick II of Sicily. After this expulsion, Arabic linguistic influence in Malta dwindled away till it disappeared completely under the ever-increasing impact of Romance loan-words and loan-formation from Sicily and Southern Italy, especially from the Calabrian area. Much of the Arabic spoken in Malta survived in a crystallized form, in some respects morphologically and semantically closer to classical Arabic than the other Arabic dialects, escaping those cumulative changes which affected the structure of words current in North Africa, not to mention the number of idiomatic phrases many of which are structurally Sicilian or Italian calques surviving side by side with genuine Arabic idioms. This glossary is a collection of words of Arabic origin with a few Romance loan-words which are not etymologically straightforward in the sense that they are not etymologically identifiable at first sight as is the case of a large number of words that are obviously common to both Maltese and Arabic.

The list which was collected some years ago and should have seen the light of day about the time my books Papers in Maltese Linguistics (1961) and The Structure of Maltese (1959) were published, is by no means an exhaustive list of such words. There are many others the origin of which is not immediately identifiable. The origin of those words not included will eventually be traced tentatively or definitively, in the Maltese-English dictionary on which I am working at the moment. It is possible that some of the origins indicated by me are not tenable; even so, they can only be rejected when and if a more likely and acceptable origin is indicated.
The process of tracing words to their immediate or mediate origin is a fruitful exercise in the historical reconstruction of the form of language once spoken in the Maltese islands as it has come down to us in its present form. There is many a hard crust on the surface of some words which takes some time to disappear completely. This is precisely the challenge of documentary etymology.
BIBLIOGRAPHY


Abba tr. v. To love (baby word). Dess. does not give this word. According to Barb. "abba" is the M. version of Sic. papa (father), a word by which the father invites his child to kiss him, and according to Vass. "videtur oriri ex. Chald. & Hebr." Car. links it up with Heb. נָּהַן. But abba is a child's modification of M. habb, corresponding to Ar. حَبَب to love, and in Egyptian Ar. (Hava) and M. also to kiss, in the latter sense when speaking affectionately to children. The disappearance of h is explainable as the result of the phonetic difficulty that children, still assimilating the language, must experience in pronouncing this sound, and the vocalic sequence a-a may be explained by their fondness for repetition. For similar examples in other languages, see Jesperson's LANGUAGE, Allen & Union p. 109. Car. gives these examples ejja nabbak, 'let me kiss you'; abba l-uava, 'kiss the baby'. I have heard mothers say to their babies hobbni or habbni wahda, hanini, give me a kiss, my dear' which helps to show that M. abba is only a variant of habb.

Ah m. n. Brother. This form, given in the M. dictionaries, does not occur in the spoken language. M. has ahwa, brothers, pl. pattern hut when used with pronominal suffixes or in the construct state, and for corresponding sing. it has hu + pronominal suffixes. Cp. the following note from Març p. 287. "ḥā lā frère: est employé uniquement avec les affixes personnels... l'idée du 'frère' en soi reste à peu près inexprimable... Le pluriel à Tanger est hut, avec la série des pronoms affixes buti, butek, huto, etc. but a visiblement été tiré des représentants dialectaux de إخوة munis des affixes personnels". The dialect of Tangier and M. agree in this respect.

Ajl, pl. Ajul. Porcupine. This word is given by Car. only. Dess. sees no connection with Ar. حَلَل, a small, mean thing, or حَلْي, a stout youth. As the name of an animal it occurs in Heb. גָּאָל, 'ram' (Gen. 22. 13) Cp. also Ar. جُل 'to strike with a spear ' (Hava) which may have had a semantic connection with the idea of a quadruped whose body and tail are covered with erectile spines. Names of animals when transferred from a language into another often apply to animals other than those indicated in the original language. Cp. M. fenek, 'rabbit'; M. ziemel, 'horse'; M. debba, 'mare', with their Arabic forms. Cp. also Ass. ajlu, Phoen. אֲלֵי.
Alla m.n. God. What is interesting in connection with this word is that Vel. writes *allah* for 'God' whence *allahi* for 'divine', and *allahab* for 'divinity'. These forms, which are not given by Vass. who writes *alli* and *allia* with pl. *allin* or *allijin*, 'divine', are made up by etymological analogy. M. phonetics do not tolerate *h* in an intervocalic position in a final syllable. Barb. gives these forms on the authority of the Maltese Jesuit author Magri (1851-1907). But Magri must have copied them from Vel. or made them up himself by etymological analogy. For the adj. 'divine', Maltese has *t'Alla* (literally, of God) as *imhabba t'Alla*, divine love; *bwejjeg t'Alla*, divine mysteries, God's plans; and for Ar. مَلَكَّةُاللهُ, divinity, it has the R. word *divinità*. Also Vass.'s patterns *all, allia*, etc., (given also by De Soldanis) that are the nearest one could get by formal analogy, must have been made up by him. The abstract vocabulary of Theology, like the Faith of Malta, is mainly Roman.

Allaw pl. Imperative form. "Ite cite, properate, celeriter agite" (Vass.). This word is not reproduced by Falz. but it is given by Car. under *Alla*, 'God', grouped with *Alla* and *jalla* in the sense given by Vass. I do not think the three words should be grouped together. While the first two stand for *Alla* (God invoked to inspire courage, etc.) and *jalla* stands for *ja* (O!) + *Alla* (God), *allaw* is more likely a variation of *talaw* (q. v.) 'Come on!' with initial *t* left out and emphatic reduplication of the medial radical. The imperative pattern *allaw* is not Semitic. It occurs in R. loan-verbs; cf. *żarmaw* pl. imper. from *żarma*, to disarm; *if-frankaw*, from *iffanka*, to save. The pl. imperative of hypothetic *alla* would be *allu*, not *allaw*. Cf. *qallu* from *qalla*, to fry; *ghallu*, from *ghalla*, to boil.

Amar, tr. v. To command, with the following words as its derivatives: *amar*, v. n. a command; *amir*, m. n. commander; and pp. *mamur*, comand. Of these *amir* as in Car. or *emir* as in Vass. and Falz. survives in the old saying, *Li jiena kont amir u int amir, kieku min isug il-*hmir? If I had the command (literally, If I was an *amir*) and you had the command (lit. if you were an *amir*) who would drive the asses?, the corresponding Eng. proverb being 'Too many cooks spoil the broth'. The pp. is very likely made up by Car. as it appears in his dictionary only. *Amar*, both as a verb and as a noun, if ever it was used very extensively in either sense, has now passed out of the colloquial language, where it is replaced by R. *ordna* or *ikkmanda*, but it has recently been revived in the written language. The verb still survives contextually in the phrase *k Alla jamar* (for *jekk Alla jamar*), if God wills. A propos
of which, note that both Dess. and Barb. take initial \( k \) for Ar. ٥. Barb. even takes Fal. to task for suggesting, as Vass. had done before him, that the \( k \) in question is short for M. jekk, if, which is in its turn itself a contraction of Ar. ِ. But Ar. ٥ (like) has been completely lost in Maltese, its place being taken by \( kif \), Ar. ِ and M. jekk which, in connected speech, is very often shortened into \( k \). Thus the Maltese say '\( k \) itrid, if you wish, (note \( i \) infix between \( k \) and \( t \) to break up a difficult triconsonantal group) for jekk trid; and '\( k \) ti\( g \)i for jekk ti\( g \)i, if you come; '\( k \) a\( h \)na for jekk a\( h \)na, if we, and also '\( k \) Alla, for jekk Alla, if God. In both '\( k \) Alla jamar and the similar phrase '\( k \) Alla jrid, if God wills, to the Maltese, initial \( k \) conveys the meaning of 'if' and not of 'as'. Phonetically \( k \) (\( k \) when followed by two or more consonants) is the weak form of jekk, its corresponding strong form.

Amba, tr. v. To make use of something; to require; to need. This defective verb is used only in the present tense and has no other morphological forms. Vass.'s explanation that this verb is short for \( ghamel\) bi, Ar. ب١ is still the best explanation that has been given. The different explanation given by A. Cremona, the Maltese grammarian, in IL-MALTI of September 1939 that it is Ar. " with an infixed \( m \) is unacceptable because in Libyan from which he quotes what he thinks are parallel usages, \( \overset{\text{nb}}{\text{nb}} \) means simply 'to wish'. As a matter of fact, in this dialect \( \overset{\text{nb}}{\text{nb}} \) is used instead of ٠, whereas amba in Maltese never means to wish, but to be in need of; to have use for something; to require; and is always replaceable by \( ghamel\) bi. For instance, dal-ktieb x'tambib? what will you do with this book?, which might be expressed equally well: dal-ktieb x'tag\( \overset{\text{nb}}{\text{nb}}\)mel bi? But we never say nambi niekol for irrid niekol, I want to eat.

Amman This archaic word indicates a near or remote future but according to Car. it indicates a remote future in contradistinction from the time-idea conveyed by meta which indicates a near future. Vass. gives the following examples of 'near future': am\( \overset{\text{nb}}{\text{nb}}\)an f'nos inbar, a mezzodi; am\( \overset{\text{nb}}{\text{nb}}\)an g\( \overset{\text{nb}}{\text{nb}}\)all-g\( \overset{\text{nb}}{\text{nb}}\)asar, sul tardi; am\( \overset{\text{nb}}{\text{nb}}\)an g\( \overset{\text{nb}}{\text{nb}}\)hal fil-g\( \overset{\text{nb}}{\text{nb}}\)axija, verso la notte, and of the 'remote future' am\( \overset{\text{nb}}{\text{nb}}\)an meta tikber, allorquando crescendo; am\( \overset{\text{nb}}{\text{nb}}\)an fi xj\( \overset{\text{nb}}{\text{nb}}\)hitna, quando dierremo vecchi. Vass. adds after these examples: Onde questa dizione non à propria significazione, ma soltanto denota tempo, e di lui determina il tempo. The same explanation is rejected by Fal. Barb. derives M. am\( \overset{\text{nb}}{\text{nb}}\)an from Ar. ٥ before, in front
of, while Dess. suggests various possible origins for M. ammân, but does not decide his preference, these being عُمَّال, at present, or يَبُان, or عُمَّال, or في أمالم الله, or عُمَّال. Of the various words given by Dess., عُمَّال seems to me to be the origin of the M. word, with interchange of liquids l and n. For the temporal meaning of عُمَّال, cfr. عُمَّال (dialect of Syria), he is writing presently, Hava, and şâj zâlme qâ'ed u 'emmâl yëşrab 'arkîle (dialect of Palestine – Feghali 'Syntaxe, etc.', p. 44) and عُمَّال, 'qui est en passe, qui est sur le point de' (Tunis – Beauss.)

B

Bahrad whence tbahrad (II Form) int. v. To have a spree, to make merry, to enjoy one's self riotously; to romp. Of dubious origin and omitted by Dess. Barb. thinks it is made up of رُهَدَن + Syrian prefix ب, which, it will be remembered, is not a characteristic of M. grammar. For a possible origin cp. شَهْدَج, to pass, to sweep by with pomp, Hava; 'marcher fastueusement, avec orgueil', Kaz.; 'mettre du faste, de la recherche dans ses vêtements, sa table, son ameublement', Beauss; شَهْدَج, 'faste', Kaz. For change of final g to d, cp. similar change in Maltese in gegweg, to abound, for gedwed; Sic. suggizzioni, M. sudizzjoni; also vice versa. Cp. Lat. sedia whence Siculo-Maltese siggu, chair. I have heard also tbahrag as a variant of tbahrad; this form confirms the origin I have suggested.

Bahh, child's word to express emptiness, nothing, Fal. But this word, in certain contexts, is also used by adults to emphasize the idea of complete emptiness or solitude; for example, kollox bahh; la kont tara rub u langas tisma' hoss; perfect silence; you did not see a soul, nor hear a sound. Children use it as a synonym for 'nothing', 'finished'. Cp. دَح, no more, Sp. B., 'there is none!, no more!, all gone' (baby's talk). Dess. gives يا for M. bahh. Ar has also يَبْسُ and يَبْسُ in the sense of 'to empty' (a house).

Bahrija, f.n. A kind of bee that is supposed to bring sailors'news which may be good or bad according to its colour – good if it is of a brownish
colour, bad news if dark. Barb. thinks it stands for Ar. literally 'with good news'. This explanation does not account for the radical b in the M. word, nor does its supposed meaning agree with that of M. bahrija which may be the messenger of good or bad news from overseas. Professor P.P. Saydon of the University of Malta thinks that bahrija stands for خبریة, news, story, with metathesis of the first two consonants. I think that bahrija is a feminine relative adjective from the noun bahar, sea, with a nominal function. In this sense the M. meaning is purely local. Beaus. gives بحرى 'variété de faucon'. Dess. gives بحرية the lady sailor, or the Northener.

Baghbas tr. v. To handle roughly; to tamper with; to touch or turn about in the fingers; to spoil something by too much fingering. This quadrilateral verb is obviously denominative from Ar. بحوس, finger, unlucky affair, spoke in one's wheel, intrigue, whence بحص, to tickle the hind parts, given by Sp. B, who gives also بحص للقضية, he put a spoke in his wheel. For semantics cp. verbal use of Eng. 'finger', 'to turn about in the fingers'.

Baghli, adj. 'Dicitur de oleribus pluvia tantum irrigatis, quae sunt sapidissimi succi', Vass. (Cp. M. qargha baghlia, kromba baghlia). In this sense, baghli is opposed to saqui (from saqa, to irrigate, Ar. سقي), irrigated land. The M. meaning agrees with that of بعل in Syrian. M. Feghali in his Contes, Legendes, Coutumes Populaires du Liban et de Syrie writes: 'Le dialectal bal (invariable) désigne un terrain qui n'est pas arrosé artificiellement, soit qu'il se trouve trop élevé pour être touché par l'eau, soit qu'il fasse partie de terrains où l'eau manque en été, comme c'est généralement le cas sur le littoral et dans la région moyenne. En somme bal est l'opposé de saqi 'irrigation, terre arrosée artificiellement'.

Baghtar, tr. v. To tread or plod through mud; to cultivate muddy soil or till it when it is still soaked. Obsolete or rare word of dubious origin. Barb.'s explanation that it is made up of the Syrian prefix أُحْتَر and he demolished a water trough or tuned it upside down, Lane, which may have suggested the M. meaning 'to tread or plod through mud' and also 'to cultivate the land when it is soaked and muddy after much rain', Car.

Baqat (form given by Car., but Vass. and Fal. give baqqat which is the
only current form known to me) tr. v. To coagulate, to curdle, whence the more commonly used noun *baqta*, curdled milk. Dozy, who did not know Kaz., gives بِعْقَة as a Maghrebinic verb, occurring in Pedro de Alcala' (Sp. Ar.) from Spanish 'pegar', to glue. But cp. مِلِر, *pêtre* le fromage frais appelé بِعْقَة 'given in Kaz., Barb's explanation that M. *baqqat* corresponds to Ar. بِعْق + Syrian prefix ب rests on a misconception of the grammatical function of the Syrian prefix which I have already pointed out under *bahrad* (q.v.).

**Bass**, intr. v. To break wind. This Maghrebinic verb has nothing to do with بِقْص as explained by Barb. Cp. *bass*: cum strepitu pepedit; *bassas* (= M. *bassas* also *basbas*) cum strepitu pedentem reddere, *bassas* (= M. *bassās*), qui semper cum strepitu pedit', given by H. Stumme in his Tunisian Grammar. Beausg. gives بَقْص 'péter' (Tunis).

**Bellus**, m. n. Dess. derives it from Ar. بالاس, a horse cloth; and Barb. from its plural form بالس. But Ar. بُلُس in Maltese would be *bolos* not *bellus* (cf. Ar. pl. طرق M. *torq*, roads). I suggest that M. *bellus* derives from *villus*, shaggy hair; whence *vellutus*, hairy, from which we have the Italian *velluto* and Eng. *velvet*, derived from Low Latin *velluetum*; ultimately also from L. *villus* (Zing.). For a similar Ar. word, cp. M. *fellus*, chicken (pl. *flīles*), Ar. فِلَس, *fūlós* (cf. Ar. pl. *fīlīles*), M. *torq*. roads). I suggest that M. *bellus* derives from *villus*, shaggy hair; whence *vellutus*, hairy, from which we have the Italian *velluto* and Eng. *velvet*, derived from Low Latin *velluetum*; ultimately also from L. *villus* (Zing.). For a similar Ar. word, cp. M. *fellus*, chicken (pl. *flīles*), Ar. فِلَس, *fūlós*; 'pouler, poussin', Beausg., ultimately L. *pullus*.

**Benigel**, tr. v. To bruise; to make livid. Omitted by Dess. According to Barb. it is made up of Syrian prefix بِجَلْدَة (see under *bahrad*). Benigel, which is Semitic in form but not in origin, is a denominative verb from M. *bringiela*, egg-plant, from Spanish *beranzana* with omission of *r* whence *bengel* for *brenigel*. The initial biconsonantal group in the latter word being phonetically awkward, *r* had to fall out. Of one whose face turns livid or is discoloured as by a bruise, the Maltese say *wiccu sar minn lew il-bringiela*, literally, his face has become of the colour of the *bringiela*. It is also used for a black eye, as in *ghamillu daqsxejn ta' bringiela*, he gave him a good black eye.

**Bennien**, tr. v. To rock the cradle, whence *benniena*, f.n. cradle. Two very interesting words and in this sense both purely Maltese. For the rare verbal form, cp. ‘élever un enfant’, recorded by Comte de Landberg in his *Glossaire Datinois*, where he gives also *ثيسيَن*, (M. *tbennien*, to be rocked in the cradle) 'être élevé'. For M. *benniena* cp. Egyptian
pigeon hole, Hava. Barb.'s explanation that M. *bennem* is made up of the Syrian prefix *ب* + *nanna*, Sic. word for sleep, is obviously inadmissible.

**Bera**, int. v. To look carefully for something lost; to stare; to keep watch, Fal. Also to shine (stars) Car. But the meaning we usually attach to it is 'to shine, generally with excitement (eyes)', whence the derived meaning 'to look inquisitively', used only in the third person sing. and pl. of the Imperfect. According to Dess. *bera* is very likely a variant of Ar. *برق* (M. *berraq*, to flash, lightning), perhaps influenced by *abra*. Barb.'s inadmissible explanation is that it is made up of the Syrian prefix *ب* + *رأى* + *ب*.

Prof. Saydon thinks that it may link up with *بهرُ* to shine, which, as he plausibly points out, in the third person pl. of the Imperfect, by analogy with *fehem* (pronounced *fe:m* with *e*: slightly pharyngalised) to understand, Ar. *قَمِيم* would give *jibbru* (cp. *fehem-jibmu*) in which position M. *b* (silent) is silent. But I do not think this verb is Semitic, not on etymological grounds, for Saydon's suggestion from that point of view is correct, but because, unlike genuine M. verbs of Ar. origin, *bera* is morphologically very defective, its limited use being confined to the third person sing. and pl. of the Imperfect, without further derivatives. The unheard verbal noun *biri*, shining, and the pp. *mibri*, unknown to the spoken language, are certainly made up by Car. with the purpose of increasing the impoverished stock of Semitic Maltese. I think that M. *jibbri* – *jibbru*, less frequently *jibri* – *jibru*, is made up of the first two syllables, conforming to patterns of M. verbs with the third radical *j* (silent), of the Italian verb *brillare*, to shine, which conjugated in M. as a loan verb gives *jibbrilla* (= *jibbri* + *illa*), the first two syllables representing the sing. form of the Maltesised verb, with *jibbru* for the pl. Modern Maltese has both *jibbru* and *jibbrilla*, the latter being a later loan when the Maltese ear could assimilate foreign sounds more easily.

**Berbaq**, tr. v. To squander one's money. Hardly denominative from *بَرِيخ* sewer, in the sense 'to pour down a drain or soakaway' as suggested by Dess. Cp. *تَبرَقَ* (M. *tberbaq*), 's'éparpiller: c'est, peut-être le même verbe que le syrien *تَدَرُُقَ* éparpiller, gaspiller son argent; cp. *بَدْرُ* (Landberg: *Glossaire Datinois*). Barb. rightly suggests *بَدْرُ*, to waste, to squander (money), Hava. The form I quoted from Landberg gives us a parallel of the M. metathesis. My
explanation of the change of Ar. d into M. b is that it is due to the influence of analogy with the quadrilateral patterns which repeat the 3rd radical; for example ẓerẓaḳ, to cause one to slide; kaxkar, to drag, etc.

Berfel, tr. v. To trim a dress with ribbon, lace, etc. According to Barb. it is made up of the Syrian prefix ܡܵܲܟ. (See remark under bahrad). The M. verb is obviously denominative from M. berfar, a purple cloth, Fal. with which cp. Ar. ܒܪܦܲܪܲܫ  from the Greek πορφύρα whence It. porpora which in M. becomes porpra, a more modern form of the less known berfar given by Fal.

Beẓlek (also Beẓlaq) int. v. To suck frequently, Fal. To smack one's lips (sucking baby), Car. Omitted by Dess. Barb. derives it from N. Afr. Ar. ܒܲܪܲܠܲܐ Maltese bezzula, a woman's breast. But this explanation leaves the existence of the 4th radical unexplained. My explanation is that beẓlek is denominative from the noun bṭeq, spittle, Ar. ܒܲܪܲܲܐ  with inserted ܠ as 3rd radical to denote frequency of action. Note that beẓlek or beẓlaq is not only used in the sense of 'to suck frequently' but also in the sense of 'to spit frequently'. In this sense beẓlek is a synonym of ẓerẓaḳ, 2nd form of ẓerẓaḳ, to spit, Ar. ܓܲܲܪܲܲܪ. Another liquid consonant forming quadriliterals from original triliteral roots is ֚ which in Ar. frequently interchanges with ܠ. Cp. M. xeblek, to twine about, from verbal root ܣܒܒ, to twine, interweave, and Ar. ܫܲܒܲܪܲܝܲܟ from ܫܒܟ.

Bimbi, also Bumbu. Child's word for drink in general, but according to Fal. 'wine'. Car. gives bimba, ibimbi as a child's word for 'to drink'. Cp. mbua, 'trinken (Kinderstubenwort)', given by Stumme in his Tunisian Grammar and also by Sp. B. in his Grammar of the Egyptian Dialect. Cp. also Sic. bumbu (Barb.)

Biswit, a composite word used as a preposition in the sense of 'over against', Fal.; Contra, ex adverso, e regione, ante: it. Rimpetto, dirimpetto, in contro, in faccia', Vass. Omitted by Dess. According to Barb. it is made up of the preposition ܒ + Fr. suite. But biswit is Semitic Maltese, the initial consonant being the preposition ܒ, Ar. ܒ, and ܫܦܬ standing for Ar. ܫܘܬ, final ܬ being the t marbuta which explains why biswit is always used in construction with a noun or a pronomial suffix. Cp. the following in Bochter quoted by Dozy: ܒܘܨܝܬ 旆 ܫܘܬ ܐܒܗܡܘ, 'sa maison est dans l'alignement de la mosquée';
Bixkilla, f.n. A wicker basket, Fal. Barb’s explanation that this word derives from Eng. 'basket', without showing how the phonetic change may have taken place, is absurd. Historically, the word, included by Vass, in his Lexicon (1796), antedates the beginning of the English domination in Malta. For its origin, cp. It. fiscella from Lat. fiscella, dim. of fiscus, a basket of wicker work, and for the interchange of f and b, cp. fixkel and bixkel; Ar. قرع and M. بازا', to fear; Ar. قنر and M. qabez. The development of post-consonantal k in a prevocalic position may be a survival of the k sound in Lat. fiscus; cp. M. fisqija, swaddling clothes from Sic. fascia; Lat. fascia.

Botbot (as given by Vass., Car., and Fal. but the correct spelling is bodbod), m.n. A he-goat. Fal. gives btabet and btiebet as pl. forms and Vass. also botbtijiet; Car. gives btabet. The plural form I have always heard used is bdabat with d as 2nd radical not t and unvoiced [d] as the 4th radical. It is interesting to note that Vel. beside botbot writes also bodbod. Dess. thinks this word may be connected with Ar. بطط (Dozy, a snail), the snail’s shell being likened to a ram’s horn in the synagogue. To this far-fetched explanation I prefer Barb.’s interesting suggestion that M. bodbod (he writes botbot) implies a figurative usage of Ar. بْضَيغ pl. بْضَيغ 'strong, robust', Kaz. Phonetically, this form explains the M. pl. bdabad. It is also possible that the M. word is an independent local onomatopoeic formation.

Btil (also Btir) m.n. Quintessence, Fal. essence, Car. Barb. apparently mistakes it for Ar. ظي. Dess. thinks it is Ar. بُتْل optimum (Freytag). My explanation is that btil or btir, like biswit (q.v.), is made up of two grammatical elements, the preposition b+ttir, the latter being the modification of Ar. عطر sweet-smelling, aromatic, essence (Hava). It will be remembered that in Maltese Ar. ع phonetically disappears except for a consequent pharyngalisation of the following vowel. Presumably عطر in Maltese became atir whence batir for b+atir and btir, with the elision of the first unstressed vowel which must have happened when to the Maltese the composite word suggested one unmodified meaning. Therefore btir or btil literally means 'with the essence'. Car. gives the M. phrase btir il-ward, 'essenza di rose', with which cp. Ar. عطر الفرد, essence of rose, Hava.
Caflas, tr. and int. v. To wade, to ford, Fal. and better still, to make a mess scattering water about; also, to work carelessly, Car. Barb’s suggestion is that this verb is short for Sic. *ciappa-lassa*, literally, he takes and leaves, referring to an inconstant, changeable person, one who works by fits and starts. Incidentally, the Sic. idiom occurs also in the M. *jaqbad u jilbaq*, but it is certainly far-fetched as an explanation of the M. verb *caflas*, with which, for possible origin or connection, cp. Sp. *chafalmejas*, dauber, and *chafallar*, to botch, to bungle, to mend clumsily.

Čahur pl. Čatar, m. n. An old, unseemly person or thing, Fal., a word of contempt to indicate an abject, mis-shapen or contemptible person, Car. In the sense of general contempt I heard it used in Birgu. Omitted by Dess.; Barb. derives it from Ar. *مختومة*, a boat; in the M. sense, a translation of the Sic. barcazza, contemptuously used to describe an old woman. But cp. *مختول*, silly fellow (dialect of Syria), Hava.


Čaghak collective pl. of *čaghka*, f. n. A pebble. There can be no phonetic connection with Ar. زاهِن, smooth pebbles, as suggested by Dess. Barb. derives it directly from *ке́мка* pl. *ке́мки*, cake, biscuit (M. *kaghka*, *kaghka*). M. *čaghka* is the same word as the Sic. *ciaca*: sassolino rotondo per lo più ad uso di acciottolare, Pasqualino, Giacomo De Gregorio in St. Gl. It. Vol. 7 writes that he heard it also in Tunis and says that in his opinion, it is the result of Sic. linguistic infiltration. But *ciaca* may well be originally Persian Arabic *کَمَكَة* (M. *kaghka*) that wandered back to N. Africa. The Sic. word deriving directly from *ке́мка*, phonetically changed its *k* sound to *č* (č), by analogy with Sic. *cb* (phonetically *k*) which often changes to *č* as, for instance, *cbiaru* (Lat. *clarus*) also *ciaru*, clear, whence M. *čar*. 

13
Cappa, f. n. with Semitic pl. capep. A lump, as cappa tamar, a lump of dates. Barb. derives it from Ar. كابّة, the M. correspondence of which is kobba, a clew or a ball of thread or yarn. There are some doubtful words in which Ar. k changes to c (č) in Maltese and in these instances c is positionally final. (Examples balleč, supposed to stand for b'allek, by your God, and sabreč, by your patience, for sabreč). In this, Maltese agrees with Iraqi, Palestinian Arabic, and also with Sicilian in which the interchange of k and c is common. With M. cappa, cp. It. chiappa (Sic. ciappa as in Maltese), 'cosa da poter afferrare, sporgenza' (Zingarelli), literally, something big you can grasp, which, idiomatically, may tally with the M. usage as in cappa tamar, a lump or handful of dates, as much as you can grasp. Of a stout person, we may say that he is a cappa labam, a lump of flesh.

Čaqcaq, int. v. To crackle. Besides Ar. شعاج, given by Barb. and Dess., who gives also شكشك, for the initial M. sound, cp. Syrian جيجق, faire résonner ses qabqab, taper des pieds. Faire claquer sa langue, Barth.

Čarrat, tr. v. To tear, whence carruta, a rag, pl. craret, and carru a shred of cloth or slip of land. Cp. Ar. سرط, to tear off, and with carruta cp. Ar. شرايطب, rag. With carru, occurring only in the phrases carru tax-xoqqa, a piece of cloth, and carru tar-raba', a piece of land, cp. Ar. جر', 'déchirer dans les sens de la longueur (par exemple une bande d’étoffe); ouvrir (la bouche) toute grande (péjoratif)ʼ, W. Març. (p. 257). In the latter sense, cp. M. use of čarrat in icarrat halqu ghal kull xejn, he shouts (makes a fuss or bursts out laughing) for nothing.

Čarru: See under Čarrat.

Čellaq, tr. v. To soil, to dirty. Omitted by Dess. Barb. derives it from Ar. سقق, to fall. I think M. čellaq is a denominative verb from the current M. word xlieqa, exulceration at the corners of the lips (Fal.) suggesting physical uncleanliness. Of a child spluttering liquid food over its face, we say čellaq halqu, halqu mčellaq. M. xlieqa links up with Ar. صقق, to split lengthwise (Hava).

Čercer, int. v. To be in tatters, to go about begging, Fal. To wander aimlessly from place to place, to idle one’s time away, going from one place to another, and čercur pl. ćriećer, a poor wretch, a beggar, Fal. a person dressed shabbily, tatterty. Dess. gives čercir only, the verbal noun, which he links up with Ar. شرمرة, fringe (Wortabet). Barb’s explanation is that it is from Fr. chercher. But M. čercer is obviously a Semi-
tic quadriliteral made up of the repetition of North African biconsonantal base جر، to rend. See under carrat.

Ciera, pl. cwieri, f. n. mien, look, Fal. As explained by Barb. the M. word is certainly the Sic. ciera. It is interesting, however, to compare with It. cera (from Lat. cerea, Zingarelli), Sic. and M. ciera, the Syrian Arabic چرہexplained by Bart. 'air du visage, physionomie.'


Clamit, collective n. Brick. Both Dess. and Barb. derive it directly from Ar. قَرْمِيد, a Greek loanword. The latter takes Sutcliffe to task for not suggesting that Ar. ق corresponds also to M. ُق. But the M. word derives directly from the Sicilian of Messina, ciaramita, which, like Ar. قَرْمِيد, is also a Greek loanword. The following note is quoted from Giac. De Gregorio St. Gl. Vol. 7: 'Traina is wrong in explaining ciaramita as 'potsherd'. It is very commonly used in the North of Sicily to indicate a brick; it is almost unknown in the West. When I was personally assisting at various works of masonry in the province of Messina, I always heard the mason call bricks ciaramiti, and naturally pezzi di ciaramiti and also ciaramit, the fragments of bricks. The etymology is therefore the Greek keramis. Gabriele Maria d'Aleppo and Calveruso, in proposing Ar. شَرْم, to split, have been misled by Traina's definition, nor do I care for the opinion of Amari who, although he was a Sicilian, lived always outside Sicily'.

Čpar, m. n. Mist, Fal., whence the denominative verb čajpar, to render misty, to discolour, to make sallow. Omitted by Dess. Barb.'s suggestion that it derives from Ar. ُغِبار, dust, creates serious phonetic difficulties which he leaves unexplained. Ar. غ never changes to Č [č] in Maltese nor do we usually expect in S.M. voiced b to be unvoiced by a preceding voiced consonant. My suggestion is that čpar is not Semitic, as we can judge by the criterion of its initial consonant group, unknown in Semitic Maltese, and the pattern of its verbal derivative which, according to S.M. analogy, should give čappar. Note for an interesting comparison with Sp. chaparrear, to rain heavily, to pour. One should note that heavy rain and mistiness may be semantically associated. My tentative explanation is that M. čpar, ultimately may link up with L. plure, pluviar (cp. Fr. pleuvoir, It. piovere), with initial
Romance consonant group changed to c (cp. M. čajt from Lat. platus) and v changed to unvoiced b as in čempel from It. cembalo. The interchange of v and b is a common feature of Sicilian, supposed to be due to Greek influence. Cp., for instance, Sic. burdunaru (M. burdnar) and vurdunaru.

D

Dali, adv. Very often; unceasingly, Fal. Dess. derives it from Ar. دَوْلُ, to alternate, but cp. M. usage, dali jokrob, Car., he groans continually, with Ar. طَلَلْ يُقَشُّ, to continue to do a thing. Kaz. explains that 's’emploie comme une sorte de verbe auxiliaire suivi d’un autre verbe a l’aoriste’. This agrees with the rare M. usage in the example given by Car. As this is now an obsolete word, very likely little known also when it was noted by Vass. who explains ‘particula haec tempus ut plurimum Imperfectum indicat’, it is possible that we should read dalli for dali, final i instead of a being the result of a regressive assimilation of the vowel i or semi-vowel j in the 3rd person sing. masc. pronominal prefix added to the stem of the verb in the imperfect tense.

Dan, this, masculine demonstrative pronoun, with feminine din (and common plural dawn, these). Variants are da, di, and daw, with bedan or beda, bedin or bedi, bedawn or bedaw, all forms still in current use, those with initial he, being confined to priests’ sermons for oratorical effect. Barb. (p. 108) explains final n as a purely euphonic, non-Semitic element, formed by analogy with Sicilian, which also adds n as suffix to the personal pronouns, and gives as example iuni for io (I), tuni for tu (thou), etc. But linguistically, the demonstrative pronouns belong to the less perishable or influenceable element of the language and therefore the origin has to be sought within the Semitic group.

Note that whereas the ordinary demonstrative pronouns in Arabic are نَا, M. da, نُنَا, M. di, there are other instances of dialectal Arabic in which the demonstrative pronouns are compounded with the suffix n.

Cp. also Biblical Aramaic הנה, Nabatean הנה, Sabean הנה, Phoenician הנה. With the Maltese plural forms dawn and bedawn, cp. badun (Tripoli), badun (Morocco), badhuna (Tunis), given by Lacy O’Leary in his ‘Comparative Grammar of the Semitic Languages’.
Dagha, int. v. To swear, blaspheme; dagha bi, to swear by, as jidghi b’Alla, he swears by God; blasphemes God. In this sense, cp. Ar. رَعَىَ بِهِ, to call a person or thing by a name. Whereas Ar. رَعَىَ besides ‘curse’ may mean ‘a mere call’ or ‘invitation’ and رُعْوَة, ‘prayer to God’, M. daghwwa has got only the first meaning ‘a curse’, also ‘blasphemy’.

Daghibien, n. A whirlwind, boisterous wind; daghibien ta’ l-ilma, waterspout, Fal. Barb.’s suggestion that we have here an adjective from رُعْوَة, storm, is not acceptable. Cp. Ar. رَعَب, ‘qui coule avec rapidité (se dit de l’eau, d’un torrent, quand le cours précipité de ses vagues ressemble au trot rapide du cheval’, Kaz. Cp. also Ar. رَعَب, (pl.) ‘flots, vagues qui se précipitent les unes à la suite des autres’, Kaz., from Ar. رَعَب, ‘couler avec force, fontaine, rivière’, Beaus., 'couler (se dit des liquides)', Kaz. Cp. also رَعْيَة, a high wind (Lane) suggested by Dess.

Daqs, n. and adv. Size; adverbially ‘as much as, about’. The explanation given by Dess. and Sutcliffe that it derives from Ar. طَحْس, a Greek loan word خَثَة, rite, ceremonies, tax, contribution, and Barb.’s explanation, that it derives from the Ar. أَيْشَاء, or أَيْش must be rejected in favour of its derivation from ‘تَأَخَذ تَنْزَر ‘à peu près semblable à’ (par l’âge, la taille, la valeur, le poids): ulédi u – wuldakdgul tāgzw wahed ‘mon fils et ton fils sont de même taille’, Boris G. ‘Lexique du Parler Arabe des Marazig’ (Cp. M. ibni w ibnek daqs wiehed). It is interesting to note that tāgzw is used also adverbially with the meaning of ‘environ, approximativement’, a usage which has its correspondent in M. daqs (ex. kien hemm daqs erbghin ruh, there were about forty persons).

Dardar, tr. v. To nauseate; also, to render muddy (water), Fal. According to Barb. it links up with Ar. رَذَّرَةَ, to stir, whence the M. meaning ‘to turn water murky, turbid’ which is more satisfactory than Dess.’s suggested Ar. رَذَّرَةَ, whirlpool. But for the same M. dialectal d for Ar. t, cp. N. Afr. Ar. رَذَّرَةَ, troubler l’eau, Beaus.

Dejjud, m.h. A wittol, cuckold, Fal. Barb.’s fanciful explanation is that the M. word is short for Ar. دَاوُن ذي الْيَهُود, literally ‘this Jew or this Jewess’, which, he tells us, is a phrase current in Syria ‘to designate the Jews’ custom to drive their womenfolk to prostitution for
money'. For the correct origin, cp. Ar. رَيْبَةٌ, to abase, to revile, Hava. Cp. also رَيْهُوت, 'homme qui n'est pas jaloux de sa femme, et qui se fait même son entremetteur', Kaz. The M. word as given by Vass. and as copied from him by later lexicographers, is written with a final d, unvoiced in this position, but reappearing in its original phonetic value in the feminine and pl. patterns dejjuda, dejjudin, but there is no other instance of Ar. ð becoming d in Maltese. It is possible that Vass. made up the pl. fem. patterns himself.

Digment, adv. Immediately, instantly, Fal. Barb.'s explanation, which was given also by Stumme in his Maltesische Studien, that the M. adv. is the modification of Sic. dignamenti, It. degnamente, worthily, justly, is inadmissible. The meaning is altogether different. M. digment, pronounced and written also dikment, is an instance of mixed phraseology. It is short for dak il-mentri; It. in quel mentre, still used in the sense of 'immediately, instantly'. The change of k to g is understandable in the light of the phonetic function of the liquids in Romance Maltese. For the apocopation of mentri in original dak il-mentri, cp. drament and dment, as long as, from It. di mentre.

Din, m.n. Religion; natural disposition. In the latter sense, we say ragel ta' din hazin, a man of bad character, but in the first sense the word belongs to literary Maltese, the current substitute being the loan-word religion. It still occurs frequently in the mild oath reh dinek, corruption of abraq dinek or jabraq dinek, burn your faith, or curse (dishonour on) your faith, or cursed be your faith, a historical reminder of the religious animosity between the Moslem and the Christian Maltese. To the popular imagination, din in the sense of religion has something unpleasant about it; a non-Christian atmosphere. It is interesting to note a similar 'mental attitude' to this word amongst the Christians of Syria amongst whom, according to Feghali (Contes etc. du Liban et de Syrie p. 191), le mot din, 'religion, croyance' s'emploie aujourd'hui dans une foule d'expressions dialectales avec un sens beaucoup moins rigoriste que celui qu'y etait attaché autrefois; en effet, din rentrait dans les blasphemes que l'on proferait contre Dieu, ou la religion de celui qui l'on voudrait injurier'.

Dolf, m.n. Plane-tree. Cp. Ar. دُلْفٍ, and note change of Ar. ب to M. ꧂, the opposite of what happens in M. beza', Ar. فَرَع. As the final consonant group occurs in a similar position also in some M. words, (cp. M. gorf, giant), the change may be due to the possible influence or contamination of meaning of Ar. دُلْفٍ, pl. of دُلْفُون Fruitful palm-tree, Hava.
Falda, f. n. A piece of veal generally thick enough for stuffing. With this interesting word which has not been recorded in the M. dictionaries, but which is still very commonly used, cp. Ar. ُلَدَلا، a piece of meat, from ُلَدَلَل, to cut a slice of meat, Hava, and It. *falda* which Zingarelli explains ‘carne attaccata alla lombata e alle cosce’, derived by him from German *Falte*. Maltese usage points to an Italian origin.

Fantas (also *fantaz*), tr. v. To fancy, to imagine; to build castles in the air, whence *tfantas*, he was offended, he took offence, became sulky. Not in Vass., Vel. and Fal. but is given by Car. It is interesting to note that this semiticised Latin verb, ultimately Greek, occurs also in N. African in the Maltese sense. Cp. ṭَنْطَرَة arrogant; faire le gros dos, ُقَتْرَة (with which cp. M. *fantasija*, imagination, whim) *ostentation, parade, apparat, éclat*, Beauss. For usage, cp. M. *jitfantas mixxejn*, ‘he is easily offended’.

Faqsi, m. adj. Carroty (hair) or person having such hair, Car. In Vass. Vel. and Fal. ‘productive, prolific’ in which sense the word links up with M. *faqas*, to hatch, Ar. ُقَتَس. Not in Dess. The origin of *faqsi* in the sense of ‘carrot, red-haired’, is dubious. It occurs in the proverb: ُقَتَسِكَ xejn la tistaqsi, you need not make enquiries about a red-haired person, implying that you must expect such a person to be difficult or pig-headed. Another belief is that a red-haired child is illegitimate; for this reason, he is sometimes known as the ‘Son of the Wind’ or the ‘Son of the Alcove’. M. *faqsi*, in this sense, perhaps, links up with Ar. ُقَتَعَ, red-faced, Hava, from ُقَتَعَ, to be intensely red, which in M. would be *faqghi*, the *s* being explainable as originally a device to make *faqghi* rhyme with *tistaqsi*.

Felah, int. v. To be strong; *felah ghal*, to be able to cope with. The M. verb has completely lost the Ar. meaning ‘to till the ground’, though this semantic connection is obvious in the M. meaning cognate with that of ُقَلَح, ‘prosperer’ (Beauss). For the restricted M. meaning cp. also Ar. ُقَلَح, ‘se conduire vaillamment’, Dozy, to be successful, Hava.

Felles, int. v. To coin money, Vass., Fal. and *files*, to make money, to become rich, Car. For contrast of meaning, cp. Ar. ُقَلَس, to declare one to be bankrupt, and ُقَلَس, to be penniless, Hava. For similar contrast of meaning, cp. M. *jies*, hope, Ar. ُيَأْسَ, despair.
Fesfes, int. v. To whisper in the ear. This M. verb, still in current use, is phonetically a variant of se/sef as suggested by Dess. but not of wezwelż also suggested by him. For the same M. form, cp. N. Af. Ar. قَفَسَ, 'parler bas, chuchoter', Beaus.

Fexfex, int. v. To hiss, (said of boiling oil in the frying oan, etc.) also to be foolish, hasty, whence fixx/fixx, carelessly, and im/ex/ex, foolish, hasty. Not in Vass., Vel., Fal. or Dess. Cp. Tangier Ar. فَشَخَشَ, pétiller (en parlant d'un liquide chargé d'acide carbonique), Març. p. 414.

For the sense 'to be foolish', cp. also Ar. فَشَخَشَ, to be weak-minded, Hava.

Fiet, tr. v. To cheat; occurring contextually in the proverb: il-ghadu biex fietek biesek, u int biex tfutu aqleb fuqu, 'the enemy has kissed you to deceive you, you will cheat him by attacking him suddenly'. Morphologically, the nearest form is Ar. أَنْبَثُ, to cause one to miss, but, semantically the M. verb is nearer to It. lottere, to deceive, occurring also in later M. as fotta and the Latin origin futuo.

Fitel, m. n. The space between the thumb and the forefinger; half a span. Not in the M. dictionaries; but I heard the word used by Gozitan children when measuring the distance between one marble ball, etc. and another. In this sense, cp. Ar. فَتْرُ, having the same meaning as in Maltese (Hava). Note segholation of the last two radicals in Maltese (Ar. tr = m: tāl).

Fonqla, m. and f. n. A bore, Fal. A person hard to please. Not in Dess. Cp. Ar. قَفَّقَ, to make a person lead a soft and delicate life, whence قَفَّقَ, brought up delicately (girl), Hava. I think the M. word stands for fonna, the fem. pattern being applied to either gender as ghagba, a person that exaggerates or makes a fuss about everything, for ghageb also used for both genders. The liquid consonant l in this case would be a phonetic development as in xeblek, to intertwine from √XBK and meslah (q. v.) from √MSH.
Gami, m.n. Friar's cowl, arum Fal. Not in Dess. For origin, cp. Ar. loan word قرنية, Cornelian tree, dogwood, Hava, from the Gk. καρνία.

Gazaža, f.n. Baby's dummy (teat). Not in the Maltese dictionaries. If Semitic, cp. قرزة, 'vase à boire; bouteille', Kaz., and gazažu, falcon, given by Stumme in his Tunisian Grammar, perhaps so called because it can be attached to the feeding bottle.


Gerbeb, tr. v. To roll, to twist. Not in Dess. Cp. Ar. كرب, to twist (a rope), Hava, and note pattern-assimilation of a historical triradical to a quadriliteral by repetition of 3rd radical.

Gerfex, tr. v. To cobble, to bungle; to confound, to mix, Fal. It also means to scrape, as hens do when looking for seeds, etc. Dess. gives Ar. كرهج, as Algerian under kerfex, which is a variant of gerfex. Cp. also Ar. كرجا, 'se mêler les uns aux autres, être pèle-mêle', Kaz.; خافش, 'parler mal' (Dozy) with which cp. M. klieتمرفه, 'muddled talk.'

Germed, tr. v. To blacken with soot, Dess. gives Ar. جلد as Tunisian. Perhaps the verb is connected with Ar. قرد to plaster with mud; to pave (a house) with bricks, Hava.


Godla, f.n. That part of the body which is composed of muscles; whence M. adj. godli, robust, muscular, Car. Besides Ar. جد, robust, firm, given by Dess., cp. جد, 'membre quelconque du corps; tendon (des mains ou des jambes)', Kaz.; member, sinew (Hava). Cp. also Lat. condulus and Gk. κόνδυλος, a knuckle or joint of the finger.

Gondalla, f.n. A bump, a swelling caused by a fall, Fal. Not in Dess.
For possible origin, cp. Ar. ٍ، 'jeter par terre', and Ar. ٍ، 'pierre', Kaz., and for the form, cp. rare Ar. nominal pattern ٍ (ex. غلبية). Consonant n in this case would be a non-radical euphonic insertion.

G

Gardam, tr. v. To wear off. Not in the Maltese dictionaries. I heard the word used in the passive participle in Gozo (mgardam) in the sense of 'worn off'. For semantics, cp. usage of Eng. '(rocks) eaten away'. Cp. Ar. ٍ، to eat, Hava, 'ronger un os garni de viande', Barth., and mdjardam pp., 'dépenaillé, en lambeaux', Barth. Cp. also the original triliteral verb ٍ، to be threadbare (clothes); to be worn out (clothes) to lose one's hair (man, animal), whence M. garad, to gnaw, Car., naghqa garda, woolless sheep, and art garda, barren or dry ground, Fal.

Garrajja, f.n. Skein, Fal. Not in Dess. and Barb. For the nearest M. meaning, cp. Ar. ٍ، 'roulette', Dozy.

Gemgem, int. v. To begin to cry, to wet the cheeks with tears; whence gemgim il-ghajnejn, shedding of tears, Fal. Not in Dess. For the origin cp. Ar. ٍ، 'àgjm', to let water flow; ٍ، to collect in a well (water); and ٍ، to fill to excess, Hava.

Gigna also ٍ، as given by Fal.; gingna by Car., and giekna as is most frequently heard in Gozo. Timid, abject, contemptible. Invariable adjective. Not in Dess. Cp. ٍ، 'djengana, mot invariable' meaning 'ladre, chiche', Barth.

Gileb, m.n. Shears, Car. not in Vass.; Vel. and Fal. The radicals of this word, not in classical Arabic or its dialects, occur in Aram. ٍ، Assyr. galabu, Syriac ٍ، and Phoenician ٍ.

Gilba, militia, Fal. shoal (of fish), Car. According to Dess. perhaps it stands for ٍ، a form unknown in Arabic. For the M. meaning cp. ٍ، 'troupeau de moutons ou de boeufs; harde, bande de gazelles', Beauss., from ٍ، to assemble (crowd), Hava.

Gwejjed, m. adj. Quiet, tranquil, Fal. Diminutive form of unused gajjed (Ex. tajjeb/twajjeb) 'good' kind hearted. Perhaps connected with Ar. الجويد, cheze les Druzes, l'initié qui est absorbé dans les choses de la religion', Dozy.

H

Hebez, int. v. To go backward, to recede, Fal. To move or shrink back, to be taken aback Car. Dess. gives Ar. ماتِر in the sense of 'to die' (Freytag), 'mourir d'une mort subite', Kaz., perhaps influenced by qabez, to jump, Ar. قفز.

Herra, f. n. Rudeness; violence. Dess. suggests Ar. حري , to decrease, Hava. But cp. Ar. هر , to be ill-natured, Hava. No such meaning is recorded by Beauss.

Herwel, tr. v. To drive mad, Fal. According to Dess. this word looks like a denomative from Ar. حريرون, restive. I derive it from Ar. حريون, 'aller au pas gymnastique', Beauss., to hurry in walk, Hava, whence the figurative or derived M. meaning 'crazy' for mherwel, the description being generally applied to a person who does everything in a hurry without sufficient thinking.

Hisa (also isa), sing. imperative with pl. hisaw (also isaw), come on!, quick!, Fal. Conjugated in the imperative and Perfect in the sense of 'to hurry', but otherwise defective, it is explained by Dess. and Barb. as a variant of issa, Ar. السا. But cp. حسِع, 'properavit celer fuit', Frey, to hurry on, to be quick, Hava.
**Habrek**, **int. v.** To endeavour, Fal. To be diligent; active; to do one's best, Dess. explains *habriek*, industrious, perhaps  /حَبِيكِ, perfect, (Frey.) and  /حِبَوكَ, busy (Dozy). But cp. the 4th form of Ar.  /حَبِيكِ, to do a work carefully, Hava, and for insertion of *r* as an additional radical, cp. Ar.  /شَبِيكِ, M. *xeblek* for Ar.  /شَبِيكِ.

**Hadem**, **tr. v.** To work, the meaning of Ar.  /خَدَم being 'to serve, to minister to (a person or thing), to last (garment)'. For M. meaning cp. Marçais, note (p. 276): *bedem* Ar.  /خَدَم 'signifie "travailler"; c'est le mot commun maghríbin dans ce sens (aussi maltais et déjà andalou)... se retrouve dans l'Arabie du Sud.'

**Hafi**, said of someone who is always aimlessly wandering about. As *hafi* in the sense of bare-footed makes no sense, it is possible that it stands for Ar.  /خَافِي, 'occulte, caché, clandestin', Beauss., Kaz.,  /الخافِي, 'les demons' (Kaz.) thus containing a reference to some ancient superstition. It is also possible that in this sense *hafi* is the present participle of *haf-iuf*, to roam about, formed by analogy with verbs *tertiae radicalis infirmae*.


**Hajj**, an exclamation used in driving away pigs, Fal. It is also used to indicate disgust or nausea; cp. *hajz ghaliik*, fie on you!, how disgusting you are! Not in Dess. Barb. explains it as a contraction from *hanzir*, pig; Ar.  /خَنْزِير. For origin cp. Ar.  /إِخْسَاعٌ, shame on you, Elias; cp. also  /خَسَا, to drive away (a dog) Hava.

**Halla**, **f. n.** Stack, pile of grain; *halla bahar*, billow. Barb. and Dess. derive it from  /حَلَّة, big basket. I suggest also  /هَلَّ, to fall heavily (rain),  /هَلَّ pl.  /هَلَّ, rain, Hava. For correspondence of M. *h* to Ar.  
  
  cp. *harab* for Ar.  /حَرِبَ, to run away.

**Hallata Ballata** pell-mell. For the M. idiom, not given by Dess. cp. Syrian *kbelt belt*, 'hommes et femmes pèle-mêle', *kbilt miit*, 'pèle-mêle', Barth.

**Halliel**, **m. n.** Thief; robber. Barb. suggests  /أَحْلِل, to injure a person, Hava. For M. meaning cp. 10th form of  /حَلُّ, 's'approprier le bien d'autrui quand on n'y a aucun droit', Dozy. Barth. explains it 'trouver
licité de s’emparer de qqe; s’approprier le bien d’autrui’. And Fagnan explains 4th Form ‘regarder comme licite la violation.’ Note that in Maltese Ar. 4th form is rendered by 2nd form (M. hallel, to consider one a thief, whence halliel, thief).

**Hanxul**, m.n. A small root, Fal. Not in Dess. Barb. links it up with أصْل, roots, a phonetic absurdity. Cp. Ar. خَنْصَر, fern (plant), Hava, whence M. hanxul with assimilation of Ar. r to l in Maltese.

**Harira**, f.n. Corn pimpernel (anagallis arvensis) Cp. Ar. غَرَّاز and (cressa cretica) given by Dr. Ahmed Issa Bey in his ‘Dictionnaire des Noms des Plantes’ (Le Caire, 1930).

**Harxajja** (also horexa according to Fr. Magri, as quoted by Barb.) corn-field madder, Fal. Cp. Ar. خَرَجْحُون, species of cucumber (dialect of Egypt), Hava.

**Hawtel**, int. v. To exert oneself; to do one’s best. According to Barb. this verb is a corruption of حَئَتَل, to use deceit, 8th form of حَالَل. But cp. Ar. حَتَل, to deceive, Hava, and خُوْتِل, ingenious, Sal., with which cp. M. hawtiel, industrious; diligent; thrifty.

**Haxken**, tr. v. To press one against (the wall, etc.), to hem in. Not in Dess. Unexplained by Barb. who thinks that ‘tale verbo manca dai diz Arabi’. But cp. Ar. حَشَك, to be filled (udder); to throng (crowd), Hava, and for a nearer M. meaning, cp. Syrian حَشَك, ‘serrer ou gêner (des personnes assises) en prenant place parmi elles’, Barth. For final n as an additional radical, cp. also M. bewden, to rave, from Ar. هَدُى, to rave, to speak deliriously, Hava. M. haxken derives from the triliteral √HXK expanded to a quadriliteral by the further insertion of w as a second radical.

**Hbiberija**, f.n. Friendship. The Semitic form is ḫbubija, generally confined to the written language. Hbiberija is a structurally mixed word with a Romance suffix (ḥbib for original ḫbub + R. prefix erija). For other examples of structurally mixed words, cp. zaqqiqerija, gluttony; imqarberija, naughtiness; inkejjuz, stubborn; meruz, contradictitious; emmnut, believed; skemnut, sheltered; sakranazz, drunkard; klubilta, ravenousness; xemxata, sunstroke; mawrata, a walk; tenor (of life); stennar, awaiting.

**Holoq**, int. v. To be created, Fal. To be born. Kont ghadek anqas hloqt meta jien kont nahdem f’dak ix-xoghol, you had not yet been born when I was doing the work. Ma holoqx, he has not grown up; has remained
physically undeveloped. In this sense, M. holoq is passive خلائق of halq, خلائق to create. Cp. holq, ُنَامِثْر; dans ce sens, le mot se retrouve dans le Sud marocain et au Sénégal; holq, ُنَامِثْر, représente sûrement le passif خلائق qui apparaît avec le même sens dans des textes du moyen âge. En Algérie, le mot n'est guère employé dans le sens de ُنَامِثْر', que dans l'expression melli-holq, depuis que je suis né', W.Març. p. 284.

I

Indokra, tr. v. To keep watch. Barb. derives it from Sic. aducchiari or aducchirari or nducchirari or nducchiari, to eye, and Stumme from ri-guardare. I am inclined to think that the M. verb links up with Sic. indagare, to inquire, to investigate with ِ for unvoiced g, whence nindokra, I keep watch, for ِ + indokra, the latter part being the Romance pattern of the imperative whence by the addition of Semitic prefixes, derives the present tense patterns of loan-verbs by analogy with Semitic conjugations.

Isa, quick, see hisa.

Issajja, tr. v. To look out for, to watch the movements of somebody, lie in wait for someone with the intent of approaching him or attacking him, etc. This word occurring in Vass. (stare osservando od aspettando) is not given by Dess. Barb.’s explanation that it is an ‘adattamento sulla 5a forma andalusa dal verbo inglese see guardare’ is preposterous. Cp. instead Ar. صيغ, (colloquial) to lead out of the way, Salomé, initial ss in Maltese being the assimilation of ِ + s of the 5th form of the Verb. Cp. also صيغ, to be led astray, Hava.

Issolla, int. v. To cut for a sample, to mark (herbage), Fal. Not in Dess. To estimate, to evaluate, Car. Explained by Barb. as Sic. asiddari or siddari, to cut into slices, a word unknown to Mortillaro. The M. verb may link with Ar. سلا, to pay, Hava, ‘payer à quelqu’un son argent sur-le-champ’, Kaz. From the radical of this verb Maltese has also sila, butter, Ar. سلا.

Issotta, tr. v. To pelt. Not in Dess. Derived from زَبَرُ, to hurl, by Barb.
But initial Ar. \( i \) does not change to \( s \) in Maltese. If this verb is Semitic at all, its vocalic sequence is Romance. Cp. Ar. صَتْت, 's'attaquer à quelqu'un, attaquer par des paroles violentes ou injurieuses', Kaz. A possible Romance origin is Sic. saittari, to hurl, denominative verb from saiitta, arrow, from Lat. sagitta.

Ittoffa, int. v. To push (in a crowd); not given by the Maltese dictionaries. Cp. Ar. طَأْتَح, a crowd, Sp. B., and طِفَّت, 'se jeter sur quelqu’un', Dozy. But like that of issotta (q.v.), its vocalic sequence is Romance and the similarity in the suggested comparison may be a matter of sheer coincidence. On the other hand, the nearest Sic. form tuffari means 'to submerge' which makes the semantic connection a little remote.

Izza(+ hajr), int. v. To thank; now mainly confined to written Maltese and prayers, its place in the spoken language being taken by irringrazzja (Lt. ringraziare,) is linked up with Ar. عَرْزُ, to be dear, rare, precious (Hava) by Barb. But Dess.'s explanation that M. nizzi(hajr), I render thanks, stands for nizzi from Ar. جَزَى, to requite for good or evil, (Hava) is the correct explanation, the more so, as there is a similar dialectal idiom. Cp. Ar. جَزَى, 'récompenser, يَجْرِى (on prononce ordinairement يَجْرُى); جَارَاهُ, خَيْرًا, il le remercie', Beauss., M. izzi hajr.

J

Jaqq! Interiezione esprime schifo, Car. This exclamation may be connected with Ar. لَتْكُن (لَتْكُن), 'ennuyer', (Beauss) with the replacement of \( l \) by \( j \) (؟). Another possible origin is that it results from the conjunction of ja with initial \( q \) in the phrase ja qazquz, you pig!, frequently used as an exclamation to indicate disgust.

Jassu, exclamation. Well done! That's right! (child's word), Fal. According to Car. 'voce che si dice ai bambini quando si vuol incoraggiare a far qualche cosa specialmente a star ritti e camminare, dare i primi passi, corrisponde nell'uso all'italiano bravo! Jassu ghaliik! bravo a te! Jassu għaċ-ċkejken tiegħi, bravo al mio piccino!' Not in Dess. Accord-
ing to Barb. it is an apocopeation of Ar. یَا َآَلسَّلَّمُ, 'let. — oh! salute), che vien detta generalmente col senso di meraviglia e come un applaudo a qualcuno, che ha fatto bene.' The explanation is far-fetched and unlikely. I suggest Ar. یُبَسِ , to journey, to go on (man), (Hava) the meaning of which links up with the implied M. meaning of jassu, you have walked well, go on walking, said to the toddling child by way of encouragement.

Jekk, f. Barb. follows Stumme M.S. (p. 107-108) who explained it as a re­duction of hekda, Ar. ٌهَكْدَا. According to Dess. 'it is far more likely for or for apocopated یَا ْکُنُ ْکُنُ, or for apocopated یَا ْکُنُ ْکُنُ.' One should note that in ikun in the sense of 'if' occurs in Sp. Ar. I think Dess.'s explanation more plausible. The process involved would be 'in ikun, whence jin ikun, with a possible further shortening jenik finally jekk by internal absorption of liquid n.

Jies, m. n. Hope; confidence. Ar. یِاَس, despair, the meaning being quite the opposite of Maltese. The M. expression qata' fiesu, he gave up hope, occurs also in Tunisian with the same meaning. L. Machuel in his Ed-Dalil (p. 7) gives ْقَطَعُ ِاَلَّيِاسُ , 'il désespera'.

Jigifieri, invariable particle meaning 'that is to say', also tijifieri (Vass.); it amounts to, derived from Ar. یِجَرْمُ , to be widened, by the late Dr. J. Micallef (see 'Journal of the University of Malta Literary Society', Oct. 1937). Dess. writes jigifieri, formerly written in two words jigi ifieri. The latter word has the form of جَيْرُمْ ، 3rd form but only in the 5th Form has that verb a meaning that would suit the Maltese. Stumme (M.S. 112) wonders whether the word is Semitic at all and not merely It. cifrare. I suggest that the M. word is made up of the verb jigi یِجَمُ + Rom. affari (Sic. affari). In modern Maltese, one still says il-kont jigi affari ta' lira, the bill amounts to about £1, whence M. jigifieri, involving this process: jigi affari jig(i) (a)ffari > jigi fifieri with a: changing to ie (i€) by analogy with the یِافْرَا . For the reduction of a historically long consonant to a one consonant sound, Cp. M. stwiel (q. v.).
Kačićlu, m. n. Witless; short-witted; shallow-pated. Not in the Maltese dictionaries, but Car. gives its variant, kačiću, sciocco, babbo. Lu, which is either a R. suffix (It. uolo) used to emphasize contempt, or a dative Semitic pronominal suffix, appears in other words formed from the Perfect Tense of verbs, third person sing, masculine gender as ghaxxelu, sluggish, dawdling, formed from ghaxxes, to lead a soft, idle life; Ar. كاتت, to nest (bird) + lu, mexixlu, glutton, formed from mexix (from mexmex, to gnaw or suck out a bone, Ar. مخارش, to extract the marrow of a bone, Hava) + lu. Kačićlu, if Semitic, might be formed by analogy from obsolete kaččec (cp. Ar. كلاش, to play) + lu denoting with contempt the silly man that still delights in child's play, hence the imbecile. As for the change of Ar. ك to Maltese ك, it will be remembered that in Maltese voiced consonants at the end of a word are unvoiced hence kačče for Ar. kagel whence kaččec for kaggele by regressive assimilation.

Kafkaf, occurring in the phrase ta' kafkaf, riff-raff, the rabble. Not in the Maltese dictionaries though the word is well known in the spoken language. Cp. Ar. كافكاف, 'repousser, éloigner quelqu'un, et l'empêcher d'aborder quelque chose', Kaz. To repel, to prevent a. o. from, (Hava) whence perhaps the M. phrase ta' kafkaf to indicate the sort of people one must keep at arm's length.

Kaghbur, m. n. Goats' and sheep's dried dung; cp. Ar. كحضارة, fiente, séchée à la queue du chameau,' Kaz.

Kaghbura, also kaghba (Munxar, Gozo), f. n. An old ugly woman; a hag.


Kaghweg, intr. v. To wriggle. Quadriliteral used in the 2nd form. See Qaghweg.

Karfa, f. n. Chaff; derived by Barb. from Ar. كرفا, to froth forth (pot), Hava. It occurs in N. Afr. Arabic. Cp. كرفة, 'residu de balles, débris d'épiste de paille après le vannage', Beausso. For the figurative meaning of karfa, the rabble, the mob, Fal. cp. كرفة الناس, 'la lie du peuple', رجل كرفة, 'un homme de rien', Beausso., M. ragel karfa, a scoundrel.

Katusa, f. n. Drain pipe. For the origin cp. Ar. كاتوس, trough of water-wheel, and Sic. catusu (whence our M. word), doccione di terra cotta
per condurre le acque. Cp. Gr. καθός. The following note is very interesting: 'Catusu non ha da fare con catu come penserebbe Traina, ma rispecchia l'arabo kadus derivato dall'gr. kados condotto di acque da cui pur vengono lo spagnuolo alcaduz ed il portoghese alcatruz (SGT V, III P. 99). For the last two words, see also Glossario Etimologico, L. Equilayz Yanguas.

Kaxkar, tr. v. To drag anything on the ground, Fal. who gives also the meaning 'to sift too much', not given by Car. and which I myself have never heard. Not in Dess. Barb's far-fetched explanation is that it is 'forma verbale fabbricata in Oriente in tempo antico ed oggi in disuso e basata sulla voce persiana', خشکار, bran mixed with flour, Hava. My explanation is that the M. word is a variant of Ar. كشكش, to rustle (snake, cloth), Hava, made up of the doubled Ar. base كين, same meaning, the second base in Maltese being replaced by onomatopoeic كار in M. karkar, to drag. Whence M. kaxkar for the combination kaxx + كار. For the intransitive use of kaxkar, cp. is-serp (It. serpe) jikaxkar ma' l-art, the snake drags itself on the ground.

Kerčah, tr. v. To benumb (with cold); imkerčah bil-bard, 'dithering with cold', also mkerčah generally, shivering with cold. Not in the M. dictionaries. Cp. Ar. كشحة, 'se dit de toute chose vieille et mauvaise, même d'une femme'. مركش, used adjectivally, has the same meaning, Beauss. Kerčuha survives in the family nickname, Ta' Kerčuha (Gozo).

Kmieni, adv. Early. Dubious etymology queried by Stumme M.S. Derived from Ar. كمان, to hide, by the late Dr. J. Micallef but his explanation is semantically and phonetically inadmissible. It is also derived perhaps from Ar. كمان, still, e.g. it is still early, or it might stand for كا ياني by Dess. My suggestion is that this adverb is very likely a contraction from a possible vulgar Latin phrase cum mane or It. con la mane, with the morning, whence kumma:ni, ultimately kmieni, early, literally 'with the morning' by elision of the first syllable and the change of a: to ie by analogy with the a-prima mane, at the earliest dawn; bene mane, very early morning; plane mane, quite early in the morning. Cp. also mani, old ablative, the morning. In this sense, M. kmieni looks like a translation of its Semitic doublet bikri or mal-bokra from بكر, to rise up early in the morning, or mas-sebb, at dawn.

Kodux, with the stress on the 2nd syllable, occurring in the phrase ma
kodux li ghandek is-sikkina tieghi? 'You haven't got my knife by any chance?' Not in the M. dictionaries, but still current in Gozo. Possibly from obsolete ikkoda, Sic. accadiri, to happen + Maltese negative suffix x.

Kola, f. n. The ladybird. Dess. suspects a connection with the Middle Eastern كولة، the meaning of which is rather a hedge-hog. According to Barb. it is a contraction of It. coccinella. But, M. kola is short for Nikola. Cp. Sic. 'colacola vattini a la scuola' (Catania) with M. Kola, kola tmur l-iskola, (the ladybird, the ladybird, it goes to school) child's doggerel. Very interesting is the following note: 'Santo Nicola, asello (Noto), gallinetta della madonna (Palermo) vola vola Santa Nicola, invocazione palermitana della coccinella septem punctata. Raffigurata in San. Nicola la coccinella è protettrice dei bambini', (G. de Greg. SGI Vol. 8 p. 99).

Kukrumbajsa, f. n. A tumble head over heels, Fal. A sommersault. Not in Dess. According to Barb. it is a corruption of the Ar. phrase كِبْكَبْ پَالْرَاس, 'capitombolare con la testa in giu'; but for a more likely origin cp. Ar. كريس، 'culbuter, renverser, تكرس, faire la culbute, تكرسة Cultute, degringolade', Beauss. M. kukrumbajsa is a phonetically modified form of original diminutive kurbajsa.

Lahh, int. v. To ask continually, to insist; to flash continually (lightning), whence lehba, importunity, persistence, flash (of lightning), and lhib, importunate, petulant, Fal. For M. meaning cp. Ar. أَلْهَبَ عَلَى, to harass with requests, أَلْهَبَ في السَّوَال, to beseech instantly, Hava. لااح, importunate, Wort. For closer M. meaning of first form, cp. لِحَ, 'être avide, لحة, avidité, envie de tout ce qu’on voit', Beauss. The Arabic word meaning 'to flash (lightning)' is the hollow verb لاح, Hava, replaced in Maltese by the doubled verb lehh which conveys the idea of insistence and continuity when referring to rain, another natural phenomenon that often accompanies lightning.
Labwa! Brethren! Friends! Vocative expression. Note phonetic correspondence of M. l to j, labwa standing for ja ahwa first explained by G. Vassallo in 'Il-Malti', Vol. II, 1926, pp. 49-50. Other such examples are lew, or, for jew Ar. ُأَبَّأً, and, occasionally, lek, if, for jekk (q.v.)

Lajma Lajma, adv. Slowly, leisurely. Usage shows that the M. adverbial phrase corresponds to Sic. leime leime, It. lemme lemme, very slowly; but for a possible association of sound and idea, cp. with Ar. ُلَوَّمَةً, delay, ُتَلَوُّم, to linger, Hava.

Lanżit, m. n. Hog's, pig's bristles, bristles of a horse's tail. Not in Dess. Barb. gives rightly Sic. la nzita, la setola, appearing also as nsita 'il pelo che ha in sul filo della schiena il porco ed anche il pelo della coda dei cavalli', (Mort.). Seemingly a phonetic contraction of L. lanositas, It. lanosità, woolliness, hairiness.

Lawzar, m. n. A pedlar, hawker, Fal. Not in Dess. Barb suggests that the M. word is made up of ُأَلْوَزَرَّ, that is 'al + 'awżar, the latter, meaning 'burdens', being the plural of ُأَوْزَرَ, I suggest ُأْوَزَرَ ُأْوَزَرَ ُأْوَزَر, is more likely the plural of ُأَوْزَرَ, 'celui qui est chargé d'un fardeau ou aide un autre à le porter', Kaz. But cp. also It. lazzaro, (Sic. l'azzaru) meaning 'straccione, briccone, villano, ineducato', Zing. For comparative semantics, note that M. pastas, originally 'a porter' from Sic. vastasu, portarore, facchino, Mort., is now generally used to indicate a vulgar person and it is an offence to call anybody pastas; so also 'facchino', which means both porter and a coarse person. No such social snobbery is implied in the corresponding English word.

Laxk, adj. Lax; loose; detached or detachable from its place; apt to shift (a screw, etc.); slack, relaxed, not tense or tight. Morally lax, wanton in speech. The extension of the idea of looseness from the physical sense to the moral one is a common semantic process of the human mind. Arabic has a phonetically similar word with a cognate meaning, ُأَشَا, to become vile, Hava, and ُلَشَا, 'tomber dans l'avilissement et dans le mépris, après avoir joui de considération et d'honneurs', Kaz. But cp. L. laxicare, frequentative of laxare, whence Ir. lascare 'allentare alquanto una corda', Zing., and Sic. lasco agg. (contrario di fitto e spesso), Mort., whence M. laxk and the verb illaxka, to grow loose; to become vile, to degenerate.

Lebleb, int. v. To desire ardently; to wave in the air (flag), Fal. Both Dess. and Barb. derive it from Ar. ُلَلْبُبَ, to fondle (her child, mother), to lick (her young, ewe), also to prate, Hava, whence M. lablab. Se-
mantically and also phonetically, the M. word links up with Ar. لیبَ، burning thirst; cp. M. ghando lebba (Monxar) ghall-loghob.

With Ar. لیبَ، burning heat, hot day, cp. M. libien (etymologically libbien) 'il tempo e l'anno in cui predomina la chiarezza e la serenità.' Xitwa libiena, 'quella parte dell'anno al principio di Novembre, nella quale ritorna periodicamente il bel tempo chiamato pure l'estate di San Martino (is-sajf ta' San Martin)', Car. The Ar. word corresponding to the M. adjectival form libien is لیبَ، burned by thirst, Hava. The phonetic process involved in the M. form is the reduction of a triradical base with medial b (silent) to a biradical one with phonetic shortening of the vocalic sequence to short e, then emphatic repetition of the base to stress the idea of intensity, whence ultimately the M. quadriliteral verb lebleb. Note that in leblieba in the sense of (1) plant name (bindweed) (2) ardent desire, we have two homophones words that are historically different. In sense (1) it stands for Ar. لیبَ، bindweed, convolvulus, Hava. In sense (2) it links up with Ar. لیبَ.

Legg, m. adj. Lively, brisk (Monzar, Gozo) whence leggég (also laccac) ghajnejh, 'his eyes brightened up', still heard at Msida, Malta, and perhaps elsewhere. Not in the M. dictionaries. The M. adj. derives from Sic. leggiu, adj. 'Snello, veloce, destro', Mort. For M. morphological similarity, with M. legg cp. لاج، pertinacious, from لح، to insist upon, Hava; and with leggég cp. لح، 'allumer un feu violent; flamber, feu', Beaus.

Legleg, tr. v. To quiver (flesh); to jolt, to drink heavily. Dess. gives Ar. لغَلَعْ، 'trotter', Dozy. For the M. meanings of Ar. لغَلَعْ, given by Barb., cp. 'nglouglou, bruit d'une liqueur versée dans une bouteille', Dozy; also 'agiter les mâchoires et tirer la langue (se dit d'un serpent); agiter quelque chose de manière qu'on en entende le bruit', Kaz. For comparative onomatopoeia, cp. M. legleg with Fr. glouglou. With legleg, to quiver (flesh), cp. رَجْعُ، to quiver (flesh), Hava, and for interchange of M. l and Ar. ل، see resaq.

Letlet, int. v. To lap up, to drink by lapping, Fal. 'muovere la lingua (il serpente); bere (il cane, il gatto)' Car. This quadriliteral, as explained by Barb., is based on Ar. لَنَتْ، to lap (dog), Hava; and there is no connection with Ar. لَنَتْ، نظمَتْ، to squirm (Frey.), لَنَتْ، to prate, and لَبَتْ,
to loll the tongue (dog), as suggested by Dess. who gives also لَتْلَتْ, to waver in, Hava. But for the M. quadriliteral form which Barb. describes as a purely M. formation (di fabbrica maltese) لَتْلَتْ, 'introduire la tête dans un vase et y boire en remuant la queue (se dit d'un chien)' Kaz. M. letlet results from the repetition of the first two radicals of Ar. لَتْلَتْ.

Lula. An invariable word. Woe, sorrow. Lula ḡhalikhom! Woe to you! Kul-hadd bʾxi lula, 'everyone has some sorrow', Fal. Not in Dess. Barb.'s explanation that M. lula stands for Ar. لَوْلَا, if not, is far-fetched. I suggest lula stands for Ar. ʾawl ʿawla, weeping, lamentation, (Hava) or ʾawl (عَوْلَ, painful affair), Hava. For a similar use, cp. Ar. ʿawl, woe to him. (M. lula flien) with the M. phrase given by Fal, lula ḡhalikhom, woe to you! For coincidence of sound and meaning, note the interesting Latin word 'luella' or 'luela', an expiation, a punishment: scelerisque luela carcer, Lucr. 3, 1015 (Lewis and Short, Latin Dictionary).

M

Madar, coll. n. 'Gruppo di case', a group of houses. This interesting word is given by Car. only. No such collective form is found in Arabic. Cp. Bibl. Aram. ʾaḏrāʾ, dwelling-place, occurring in Daniel 4 22-29 (ʾaḏrāʾ) and 521 (ʾaḏrāʾ). But I suspect the word is made up on the analogy of mimated collective nouns with the dubious good intention of increasing the M. vocabulary by increasing the number of derivatives from existing roots.

Madrab, m. n. A pilaster or doorway in the wall of a country house or farm-house, Fal. Cp. Ar. مَضْرَب, large tent, Hava. Cp. also مَضْرَب, 'lieu, endroit; place, emplacement, position', Beauss. Barb. thinks the M. word is Ar. مَضْرَب and quotes the following from Dozy: 'Quand la porte d'une boutique est partagée en deux, dans le sens de la largeur, chacune de ces deux parties s'appelle مَضْرَب'. But semantically this
is remote from the M. meaning. Dess. links it up with ضرب, to strike with a whip (M. darab), whence the Ar. form I have given, and with the less likely طرب, to cleave, to stick to.

Malajr, adv. Soon, quickly, shortly. Dess. and Barb. following Stumme explain it as a composite, structurally mixed, made up of ma' (Ar. مع) + ajru (Sic. airi), literally 'with the wind', (Dess.: + Gr. αύξο). I suggest the M. adv. may link up with Ar. ملء, swift (ass), Hava. 'agile, rapide, véloce', Kaz. from Ar. ملء, to hurry on. In M., as in Ar., the liquid consonants interchange very frequently. The phonetic process involved in this case would be Ar. mula:mil > mula:mir > mula(m)ir, whence M. malajr with regular diphthongisation of a + i, the elision of m, and the change of u to a by regressive influence of the diphthong aj.

Manmas, tr. v. To tame from Rom. adj. mans, tame. It is obviously Sic. ammanzari, 'far mansueto' e mansu 'mansueto', Mort. from L. mansus, pp. of 'manere'. Dess., misled by an accidental phonetic similarity, links it up with Ar. مانوس, in which initial m is the preformative of the pp. of أنس, to tame.

Matra, An exclamation. Dess. and Barb., following Fal., explain it as a composite word for ma tara, Ar. ترا. The former gives also Ar. مأثرة, brilliant action, which in Maltese would become ma:tra or mietra, Ar. medial hamza in M. being changed to a: or ie (Cp. Ar. رأس, M. ra:s, Ar. يأس, M. jies). Matra entered into the vocabulary from the Sic. phrase 'Sciatera e matral', 'esclamazione di meraviglia per cosa strana e ripugnante', (Cf. Giac. de Greg., SGI Vol.7).

Mbatt, m. n. A light breeze, Fal. Chopping sea. Not in Dess. According to Barb. it is Sic. mi batti, literally, it (the wind), strikes me. Though M. mbatt looks like a regular mimated formation from Ar. َّبَّكَر, 'frapper, battre', Beauss. (cp. M. mqass, scissors, from qass), the M. word is Sic. mbatti (Lat. imbatuere) 'pro Tropaei-orum; cioè venti di mare che soffiano sopra terra', given by Scobar, quoted by Giacomo de Gregorio, SGI. Vol.7. Cp. also mbattiti, mmattiti 'in marineria dicesi ad una sorta di vento periodico in alcuni mari in tempo di estate, imbatto', Mort.

Meclaq, int. v. To smack one's lips in eating, Fal. Not in Dess. According to Barb. it derives from Sic. maciuddacchiàri o maciullacchiàri o
masciullacchiàri, having the same meaning as in Maltese but unknown to Mort. Meclaq is a mimated form from Ar. ملأق, whence M. cellaq, to smear butter on bread, etc.; dirty one’s mouth with food (baby). For a similar formation cp. maqdar, to despise, mimated form of Ar. قدر, to loathe, to dislike; mashar, to ill-treat, vilify, from Ar. سخر, to scoff at. Cp. also Ar. maxdaq in مدق باللسان, marmonner, Fagnan.

Mejt, m. n. Dizziness; orthographically with final t for historical d unvoiced at the end of a word; cp. Ar. كيد, Badger, Kaz. and Beauss. Verbal noun of ماد, to feel giddy, Hava, 'avoir le tournoiement de tête à la suite d'un voyage sur un bateau ou à la suite d'un excès de boisson', Kaz. No connection with Ar. ميت, dead (female), Hava, as explained by Barb.

Mekkah, tr. v. To spoil or dirty by use, Fal. Not in Dess. Barb. suggests Ar. محق, to destroy, محق (whence Maltese mieghek); finally It. macchiare. My suggestion is that it is a verbal mimated form of Ar. كح, caca, Dozy. Cp. also كح, dirty (baby’s talk), Spiro. For similar verbal formations see under meclaq.

Mellah, tr. v. To salt, whence tmellah which, besides its literal meaning 'to be salted', means also ‘to go to the dogs’; also figuratively, 'to die; to play the fool; to be nonchalant; not to care a hang'. In the rather vulgar idiom, mur tmellah, it means 'Go to Jericho!' Dess. and Barb. do not explain the figurative meaning of this verb. I suggest M. tmellah in this sense is denominative from Ar. صحة, witty saying. Kaz. gives also صحة, 'bon mot ou anecdote plaisante; facétie’. Cp. also صحت, ‘tromper’, Fagnan.

Menža, f. n. A big stick carried in balance across the shoulders by one or more than one person with a heavy weight hanging on both sides. Given by Car. but not by Fal. Cp. Ar. سنساة, staff, stick, with s voiced in Maltese by the preceding liquid.

Meslah, tr. v. To scatter (dirty water); to wipe off badly; to do one’s work carelessly. Not in the M. dictionaries. This verb may be (i) formed by mimation from یسلح (cp. maqdar, mashar), or (ii) from یمسح, to wipe with l as an additional 4th radical, or (iii) it may be denominative from mselha (Tunisian Ar. مسحة), broom. I am inclined to accept (ii).

Mieği, m. adj. Brackish; a word still in use in ilma miegi, brackish water;
and in the place name Ta' Bir Miegi at Żurrieq. Given by Car. only.

Cp. Ar. مِجَ، to be salt (sic), bitter, (Hava), formally adapted to a verb tertiae radicalis infirmae (cp. ġieri, current from ġera, to run, Ar. چری) With the disappearance of the middle radical hamza, we should expect mejjég, not miegi, from a consequent hollow verb M-[W]-G. Cp. kiebi (for regular kejjeb, Ar. كَجِيْبِ), sorrowful, sad ('moestus, animi dolore pressus', (Vass.) from Ar. كَجِبِ, to be distressed, Hava.

Missier, m. n. Father. The common Semitic word for father is Ar. أُبُ. The M. word, the pl. of which is not msiever but misserijiet (missier +ijiet) formed by the addition of a feminine suffix as in the case of most loan-words, has no connection with Ar. مَصِيرُ, as suggested by Dess. and by Roudanovski. M. missier is a composite loan word made up of Sic. mio + sire, 'my sire'. Cp. also Fr. monsieur (Mon + sieur). What is worth noting is that the M. word for mother is Semitic (omm), Ar. أُمُ. The Rom. name for father must have been borrowed by the natives from the Norman masters (1090) the ruling aristocracy who, as in England (1066), in time must have married native wives who stuck to the original language.

Moxx, m. n. Soft, tender, flabby, Fal. whence moxxu, slow, apathetic (person), from Sic. 'musciu, mezzo asciutto. Pigro, lento', Mort. But in the phrase gobon moxx, in which it is used most, 'soft cheese', cp. also Ar. يِشَ، 'sorte de fromage qu'on tire du babeurre et du lait caillé', Dozy.

Mqareb, m. adj. Troublesome, naughty (person). For the M. meaning, cp. Ar. مَقَارِب، 'mauvais', applied also to things in Sp. Ar. مَقَارِب، 'mala cosa', Pedro de Alcalà quoted by Dozy.


Mramma, f. n. A strong, thick wall. The word is nearer to Sic. muramma (dialect of Caltagirone, It. murame), wall, as suggested by Barb. than to Ar. مَرَامَة، 'cadre, châssis', Dozy; 'chambranle de porte, de croisée', Beauss, as explained by Dess.

Mtira, f. n. A furrow or any other sign marking the soil for sowing, thus ensuring that no part of it remains unsown; also the space between furrows; whence the diminutive form mtajra, any piece of land left fallow for some time, Car. Not in Dess. Barb. links it up with مَتِّرة, unknown
in Ar. For the M. meaning, cp. N. Afr. 'petit morceau de terrain, carreau tracé pour labourer; Carreau, espace de terre carré planté de légumes', Beauss.

Muxa (also moxa) f. n. A heath, Fal. 'campo coperto di poca terra e in gran parte roccioso', Car. whence muxi, m. adj., wild rocky (plain), covered with very little soil. This form occurs in the place-name Hal Muxi. Barb. derives muxa (moxa) from Ar. مَسِي, to walk (M. mexa) and Dess. probably from مَوْسَحَة, (land) haunted by wild beasts, (Hava) which in Maltese would be either imhauxa or mhuxa with the h sound retained. The origin I propose is Ar. مَاش, to form sand-beds, river, (Hava), whence موش, alluvium, alluvious, alluvial deposits; 'detritus' (Salomé) such as one expects on a moxa, rocky land with eroded soil.

N

Najxu Najxu, adj. and adv. phrase. Tardy-tardily; sluggish-sluggishly. Not in the M. dictionariés though in current use. Ar. نَوْصُ, which in Maltese would be naux or nux with najxu as a possible diminutive with a Rom. ending (cp. baijdu from wahdu), has the opposite meaning. Cp. رَجُل نَوْصُ, a strong man (Hava) (but contrast Ar. بَسَ with M. jies, q.v.). For M. meaning note Heb. שָׁלִי, שִׁלָּךְ, 'aegrum esse'; Syriac نُصُ, 'languivit, debilitatus est'; and Indo-Europ. νόσος, but δο- correspondence of Heb. ש to M. x is unusual, as in this respect M. agrees with Arabic, which has also نَأَاش, to delay, (whence جَأَتَةَ, to delay, (whence he came very late), Hava, 'être remis, retardé, différé (se dit d'une affaire)', Kaz.

Naq, (obscure) whence Vth form in M. tnejjeq, unrecorded in the M. dictionaries, with verbal noun tinjiq, squeamishness, said of a person who is hard to please; one who irritates you with his squeamishness. So we say ghandu hafna tinjiq il-ikel. Considered vulgar because it is so like tinjik from niek, N. Afr. Ar. نَاَك. For the form and sense of Maltese tinjiq, cp. Ar. سَنْشَيِنُ, 'être recherché dans sa mise et difficile
dans le choix des mets' (Kaz.) given as ُتَنْتَوَقَ by Hava. For the change of Cl. Ar. ُو in hollow verbs with ُه as a 2nd radical in 2nd forms cp. N. Afr. Ar. ُقَفَمَ, and M. qajem instead of Cl. Ar. ُقَفَمَ.

Narrä, occurring in imprecations with verbal oronominal suffixes (narrani, may I; narrak, may you; narrab, may he, or would he, etc.). Not in Dess. It is explained by Barb. as a composite word made up of ُعَرَأ أَن, to be-fall (misfortune). But for a similar idiom, cp. N. Afr. Ar. من راه, 'puis-se-t-il être, le voir,' من راك معنق, 'puisses-tu être pendu', Beauss.; with which cp. the common Maltese imprecation narrak mghallaq. In this sense, M. narrä may be explained thus: min rak > mirrak > nirrak, varying according to the pronominal suffix used with the interchange of m and r. One hears also larrak for narrak.

Naska, f. n. Sense of smell (generally when speaking of dogs). Derived from Ar. ُتَشَقَّق, a smell, (Frey.) whence naskata, a pinch of snuff, from ُتَشَقَّق, (Dozy) by Dess., as explained by Barb. M. naska is Sic. nasca, 'naso schiacciato', Mort. an appropriate description of the nose of a dog trained for hunting. There is no instance of M. s corresponding to Ar. ش except M. sigra, Ar. ُتَجِرَة, and only one case of Ar. س corresponding to M. x (see Ghoxx).

Neddu, a term of endearment applied to any domestic animal, a pet, (little dog, kitten, etc.), Fal. Not in Dess. Derived from Ar. ُنَدَأ, voice, call, (Hava) by Barb. The origin is doubtful. The word might perhaps link up with Ar. ُنَدَأ, to run away (camel), Hava. The noun pattern is Romance. Cp. ballu, ball; Zeppu, Joe (Joseph); bellu, nice.

Ngara, f. n. A nuisance; anything that causes inconvenience. In the XVth century ngara was also a form of tax. Derived from Ar. ُتَفَرَّة, which has a different meaning, or ُنِقَأر, dispute, quarrel, by Dess. and from ُنَغَأرَة, unexplained and unrecorded in Arabic, by Barb., M. ngara is more likely a loan-word from Sic. angaria, It. angheria (molesta) from Greek ἄγγελος, Zing.

Nibex, tr. v. To molest, to provoke, to tease, Ar. ُتَبْصَر, to dig up, exhume, Hava. For M. meaning, cp. ُتَبْصَر, 'chercher noise, taquiner', Beauss.

Noqba, f. n. Only Car. gives the word in the sense of 'a woman' or, as in the example given, ghadek daqxejn ta' noqba, 'you are still a chit of a girl', in the sense of 'a young girl, a chit (with contempt)'. Cp. Ar. ُنَقَبَة,
a vest worn by women, Hava, and Heb. בק, a female, semantically linking up with נָקַב, to pierce; perforate.

**Nxuri**, m. adj. Tender. ِلْقُوْنَ ِغُهاْدُ نْخْرِي, 'the cotton is not yet ripe', Fal. and Car. Unexplained by Dess. The adj. form نُخْرِي, given by Barb. must be a Maltese transliteration, the only adj. form in the approximately M. sense given by Arabic dictionaries being تَأْشِر, 'qui re-verdit et se ranime à la suite d'une pluie', (Kaz.) from نَكَر, to become verdant after rain (land), Hava.

**GH**

**Ghad**, adverbial particle with the meaning of Heb. דָּעַ, still, yet. Like דָּעַ in this sense, it takes the verbal pronominal suffixes ( מְּדָעַ, M. ghadni for ghad + ni, I still am, etc.) Cp. also use of عَرْب as an indeclinable particle having the sense of بَدَنَ, in I still am, etc., I slept while your father remained awake (Hava) which in M. might be translated rqadt u missierek ghadu (ghad + u, pron. suffix ُه) jishar. The particle ghad is used indeclinably without pronominal suffixes when it precedes a verb in the Imperfect to indicate the future. In the Berber dialect of the Aites Segrouchets (Destaing), the particle َدَد (دَد) is also used with the verb in the aorist to express the future.

**Ghadira**, f. n. A pool, lake, corresponding to غَدِير, pool left by the rain. In the dialect of Syria, it means also 'river', the meaning of the formally corresponding غَدِير أَتْبَعُ being 'lock, plait of hair', Hava. But for the distribution of the M. form and meaning, cp. N. Afr. غَدِير أَتْبَعُ, 'mare pour rouir le lin', and غَدِیر, 'mare, flaque d'eau; bas-fond; étang naturel', Beauss. With Ar. غَدِير, cp. M. ghadir in place name Font ghadir in Sliema. Malta has neither rivers nor large pools.

**Ghauguza**, f. n. An old woman. This word occurs in this sense only in the saying: ِغَلِبِهِكِ ِغَاغُذِا مَا تَرْدِخَ تَمْتُ, ِغَاخُ أَكْتَرَ مَا تِكْبَرْ أَكْتَرَ ِطَنْطَك, literally, 'the reason why the old woman does not want to die is that the longer she lives the more she learns'. The corresponding
Arabic is عجوز, "vieille femme"; mieux عجوز, "très vieille femme".

Ghakrux, m. n. pl. erguson. A snail. Not in Dess. Barb. suggests Berber أَكَرَش or أَعْرِش, which in M. would give gharus and bal gharus respectively and never ghakrux. I suggest the M. word may link up with M. ghakrek, to move very slowly, عكر, to be lazy and slow, an Andalusi word given by Dozy, whence the adj. form ghakrux, with final x for k meaning 'that goes very slowly'. It may also link up with N. Afr. تعكرش, 's'enrouler sur elle, corde', possibly suggesting the shape of the snail's shell, and عكروش, عكارش, 'bouquin, lapin mâle', Beauss. For semantics, cp. possible origin of M. gremxul 'lizards' from Sic. gramusciu, rabbit. Very often names of animals and trees indicate a different species of trees or animals when transferred from one language to another.

Ghala, Why; the reason. Ghala mort? 'Why have you gone'? Irrid naf l-ghala, 'I want to know the reason'. Cp. علاء, adv. 'pourquoi?, de quoi?' used in Arabia, Beauss. Cp. also Ar. المَعَالَة, cause, and Syriac مالا، cause.

Ghanécé, int. v. To glisten (plant wet with dew); to abound, Fal. According to Car., who does not give the latter meaning, this word is used for plants newly bursting from the soil, still tender and wet, shining in the sun. Not in Dess. Barb., going by meaning alone but not by phonetics, gives عنكش, to shine. I suggest from عَنْكَش 'grimper', Beauss., the original meaning of ghanécé being 'to climb, to creep up', applied to new plants climbing out of the soil. The idea of shining in the sun is a local extension of the original meaning. With عنكش, Beauss., cp. عَنَكَش, to be intermingled (herbs), Hava. The phonetic process involved would be the following: ghankax > ghanka;c > ghanéac (or ghanécé) with k changed to c by regressive assimilation of the second consonant in the second base. With the change of Ar. ش to c in Maltese, cp. ċanjar, to scold, Ar. شنف.

described by Dozy, for M. usage cp. غَنَمْر، غَنَمْرَة 娴، fop, coxcomb, dandy, whence تَغَنُّر، to be over-affected in dress, Hava and Elias. Dozy in his "Dictionnaire Détailé des Noms de Vêtements Arabes" (Amsterdam, 1845) on page 98 note 6, gives the following explanation:

"... en Espagne et au Magreb le mot signifiait "vaillant". Mais en Espagne désignait aussi "un rebelle" ou "un brigand", et le terme "un bande de mutins ou de brigands". In the Egyptian dialect, according to Burckhardt, غَنَمْر means 'high gaiety, fashion'.

Gharghax (more frequently Gharrax), tr. v. To tickle. Dess. gives أعْرَشُ، to cause to shudder, Hava, but Arabic IVth form with medial radical gh formally corresponds to M. IIIrd form rieghex, medial radical gh being incapable or reduplication. Barb. gives obsolete Persian Ar. غَرَفْتَح، to tickle. I suggest that M. gharrax may be denominative from عَرْشُ, 'side of the neck; ear', particularly sensitive to tickling. Cp. gharmaq 'to embrace' denominative from عَنْقُ، neck. It may also link up with حَرْخَشُ 'gratter, souris', Beauss.

Gharrieda, occurring in the adverbial phrase gbal gharrieda, 'all of a sudden; unexpectedly'. Stumme suggests عَلِيَّ عَمْرِ إِرَادَة، to which Dess. adds عَلَّضُ عَمَّرُ عَرَضَة عَرَضَة، to happen (accident). Ghal gharrieda looks like a composite word made up of ghala (عَلَّضُ) + il (ir by assimilation of l with initial r of the following word) + rieda (عَمْرَة إِرَادَة)، literally 'at will, when one wants to', hence 'unpremeditatedly, unexpectedly'. Thus gie ghal gharrieda literally would convey the idea that 'some one came when he wanted to and not when he was wanted'. But M. gharrieda may also derive from Ar. عَرْشُ, 'saisir quelqu'un, le prendre tout à coup (se dit de l'accès d'une maladie, etc.), mourir subitement', Kaz. In this sense, cp. M. miet ghal gharrieda, 'he died suddenly'.

Ghat, tr. v. To feed, used also in the VIIth form in inghat, to take one's fill (of food), whence ghatwa, refreshments; etymologically final t stands for unvoiced d. Cp. غَد، to feed, from which it is correctly derived by Barb. while Dess. mistakes it for غَدِي، to assist, Hava.

Ghoxx, m. n. (1) nest; (2) 'mulieris pudenda'. These meanings link up with two different Ar. words which in Maltese have merged into one form.

With the first meaning, cp. Ar. عَشُ، bird-nest upon a tree (whence M. 42
denominative verb *ghaxxex*, to lie snugly in bed, to lead a soft or easy life); with the second meaning, cp. Ar. عَسْ, 'vulve, parties naturelles de la femme', Beauss.; 'verge, pénis', Kaz. Vass. gives *ghoss*, now obsolete, in the sense of 'pudenda postica, culus, anus'.

**Ghuxa,** This obsolete word occurs in the church name *San Ġwann ta' Ghuxa*, church of St. John the Almoner. The nearest phonetic suggestion is *Heb.  פרטי*, to lend aid, to come to help, linking up with Ar. ُعَكّ, to succour, whence ُعَكّة an asylum, as explained by Pedro de Alcalá 'lugar donde huimos'.

**O**

O, conj. Or. *O* int o *huk*, 'either you or your brother', for *jew أَو*, possibly influenced by It. *o* or. But for a similar phonetic development, cp. also *Heb. ُنَمْ*, or, and for the change of Ar. *aw* to M. *u* and *Heb. o* respectively, cp. *مُيْن*, M. *jum*, *Heb. ُنِمْ*.

**Obda,** tr. v. To obey; pp. *obdut*, *obbidjenza*, obedience (*disubbidjenza*, disobedience) from Sic. *obbediri*, Lat. *obedire*. Both Barb. and Dess. link up the M. verb, quite unnecessarily, with Ar. ُعَبْ, to worship, serve (God), Hava.

**P**

**Pahpah** (variant of *bahbah*), int. v. To speak with difficulty or in a stifled voice, Fal. In this sense cp. Ar. ُتَخَبَ, to snore, Hava. The other sense, 'to cook or boil to a jelly', Fal., is a derived meaning of *tpahpah* (Vth Form), 'to be hollow, not compact; to lose consistency; to swell out, grow unhealthily fat (flesh)' with which cp. Ar. ُتَخَبَ, 's'étendre nonchalament', whence *mpahpah*, swollen out, unhealthily fat, with which cp. also ُتَخَبَتْ, 'étendu nonchalament; bouffi, bien
important (petit enfant)', Beauss. With *tpahpah*, variant of *tbahbah*, to take a bath, enjoy throwing water on oneself, etc., cp. Ar. *تَبَحَّبَحَ*, to-cool (heat), Hava, 'Tremper du pain dans du lait', Beauss. This word has no connection with Sic. *pappari* as suggested by Barb. Dess. omits it.

**Passpar**, tr. v. To invent stories, to tell fibs, Car.; whence *paspara* (also *praspara*, Fal.), pl. *praspar*, not in Car. and Dess., a fib, some strange action or intrigue. Fal. explains it in the less common sense of 'a portion, a selection of various articles'. The origin of the word might be Ar. *بَصُرُ* (>*passar>* *paspar*), to make one understand, Hava, whence M. *basar* (also *pasar*), to guess.

**Paxpax**, int. v. Used in the 2nd form in the sense of 'to swell out' (flesh) to grow unhealthily fat, a synonym of *tpahpah* (q. v.). Not included in the M. dictionaries. Cp. Ar. *تبِّجه*, to be fat, to be swollen, Hava.

**Q**

**Qada**, f. n. Sentence, judgement, decree; fate; destiny, Fal. Cp. Ar. *(ْ) قَدَى* or *(ْ) قَصُّ*, sentence, judgment, fate, from *(ْ) قَصَّ*, to judge, to fulfil (a duty); to satisfy (a want), Hava. Whence the M. verb *qeda*, to serve, to satisfy (a need). Car., the only Maltese lexicographer that lists his words by radicals, gives *qada* separately and not under *qeda*, as if the radicals were different. Car. wrongly gives *taqdir*, contempt, v. n. of *qadar* (obsolete), Ar. *(ْ) قَدِّر*, to loathe, under *qada*.


**Qajjar**, tr. v. To dry partially (washed linen, etc.), Fal. I have heard it used in the Vth form as a synonym of *tqaxlef*, to get dry; *il-gobon jiq-qajjar*, '(fresh) cheese gets dry', and the pp. *mqajjar*, in the sense of *merfugh fuq rigejreb*, 'standing (raised) high on its feet (ox)'. The M. meaning of dryness might be derived from Ar. *(ْ) قَجَر*, to tar (a camel, a ship), Hava, 'cirer, enduire de cire', in Sp. Ar. (Dozy), and more closely, as

Qajla, adv. Slowly, gently, softly, Fal. Little by little, as in qajla qajla (or bil-qajla l-qajla), timtela l-graïra, 'many a little fills the jar'; also 'seldom, rarely', though this meaning is not given by Car, and Fal. For ex. Qajla kont tigi, 'you would hardly come', with which cp. Qajla kont tigi, 'you would hardly come', with which cp.

With qajla qajla, cp. Ar. قَلَّة َتِلْبِيْلَ تِلْبِيْلَ, little by little (Hava). Car. gives this word under qal, iqil, to put oneself in the shade to sleep, Fal. (Ar. قَالَ (i) whence Vth form ِتِلْبِيِّلُ, to take a nap and M. maqiel, ox stall, pen for sheep, Ar. مَقِيل, resting place) but the M. word etymologically should be listed under qliel, (q. v.).

Qajž, exclamation. A word with which to call pigs. Qajžu, a small pig (child's word), Fal. This is a shortened form of the diminutive of qaz-quž (q. v.), that is qžajqž > qžajž > qajž. The u in qajžu is a Romance suffix by analogy with such loan-words as papru, gander; qabru, crab; etc. According to Barb. qajž is an apocopation of Ar. قَرْر, dirty, and qajzu, an apocopation of قاَذوْرَة, dirt. This explanation is semantically far-fetched and phonetically inadmissible. Dess. does not include it.

Qalil, m. adj. Severe, fierce. See qliel.

Qamqam, int. v. Occurring in a doggerel in one of our ancient folk tales: ixtri l-qamqama wil-qamqam U xejn la tfittex kemm qam, 'Buy the cow and the ox, and do not worry about the price'. Not in the M. dictionaries. Cp. غَعُمَ, to bellow (bulls); and غَعْمَة, bellowing

Qançeç, int. v. To be thrifty, to practise severe economy either because of stinginess or necessity. Barb. suggests قَمَسْنِ, to pick up, (meaning of Ist form). Dess. suggests قَمَاسْنِ, a belt (Dozy), in which the money was kept. I suggest قَمَسْنِ, to pick up refuse (whence the M. idea 'not to waste anything, to save even refuse'), the phonetic process involved being Arabic qamax > qamxax > qanxax > qançeç (qançeç). For the development of a quadriliteral verb from a triliteral one, cp. M. geb-beb, to roll, with Ar. كُرْب, to twist, (Hava) and for change of Ar. ش to Maltese ş (c), cp. Syr. Ar. مُلَعْح, to throw off (Hava), M. ceulah (also xeulah).
Qannic, m. n. A hurdle made of reeds on which fresh cheese-cakes are dried. This is Sic. *cannizzu*, denoting the same thing, but used also for the drying of fruits, in this sense agreeing with N. Afr. Ar. كَتيح pl. كاتيح, 'claie pour faire sécher les fruits', Beauss. Like its Maltese equivalent, the N. Afr. noun is a loanword from the same source.

Qaghweg (also *qaghwex*), int. v. To writhe, to roll one's self up. Barb. derives it from Ar. كاَحَش, to be active, which, apart from having a different meaning, is morphologically a hollow verb which never corresponds to a quadriliteral in Maltese. Dess. gives كَعْرَش, to wriggle, on the authority of two Tunisian native teachers (Beauss. gives كَعْمُوش, 'tortu homme, arbre'). But cp. قَعْشَ, to fold (Hava), whence M. *tqaghwex* literally 'to fold one's self (writhe).' For an example of Arabic tri-literal corresponding to Maltese quadriliteral, cp. Ar. حَتَّل with M. *hautel*, q. v., and Ar. شَلَح with M. *cewlah* (q. v.)

Qarabočca, f. n. (collective, *qaraboče*). Millet. The word looks like a composite formation made up of *qara* (Ar. قَرَة, pumpkin) + *bocca* (Sic. *boecza*) from the roundness of its shape and its likeness to a diminutive pumpkin. Not in Dess. Barb's explanation that it is a corruption of Persian Ar. جَوْرُس is phonetically inadmissible.

Qarwež, tr. v. To cut, crop (the hair); explained as a verbal noun from كَوْش, big-headed, by Barb., and derived from قَوْط, to nibble, by Dess. though M. ژ never corresponds to Ar. ط. This word is likely a quadriliteral development with ژ as an additional radical of قَرَص, 'couper, retrancher en coupant', Kaz. Cp. M. *hautel* from حَتَّل, and for correspondence of Ar. ص to M. ژ, see under *qatquz*. Cp. also Sic. *carusari*, 'tondere, tosare, e dicesi propriamente de' piedi de' cavalli e simili', Mort. Though the Sicilian verb has been suggested as the origin of the M. verb, I am inclined to adopt the Arabic origin.

Qaxleif, tr. v. To dry up. Barb. gives قَتَعَ, to suffer privations, whence the derived idea of getting dried. The Ind form occurs in قَتَع عيشة, to render life hard (God). More convincingly Dess. links it up with *hoxlief*, hay; dry grass, with which cp. مُخَلَف (M. *mhaxlef*), 'deséché', Fag., and خُلَف Stumme M.S. p. 121; but cp. also N. Afr. شَلَف, 'racornir; se boursouler, se soulever en écailles'; مُخَلَف.
(M. tqaxlef), 'se racornir', مشاعف (M. mqaxlef), 'racorni', whence very likely M. qaxlef by metathesis of the first two radicals.

Qazqaz, int. v. To grunt. See Qazquz.

Qazquz, m. n. (pl. qzieqez) pig. An onomatopoeic formation from N. Afr. Ar. ترار، 'crier, faire du bruit', Beauss., whence M. qa'tqaz, to grunt. Cp. also قمالق, strong and big (lion, camel!) Hava.; قمالق; 'appeler à soi un chien' (Kaz.) and for the change of Ar. ص to ژ in M., cp. M. ژطا'a, to paint, from Ar. ژصب. Barb., thinks the M. word is the iteration of the Turkish ژءولك, with ژ in Maltese for ژ. Not in Dess.

Qbiela, f. n. Rent. Cp. Ar. قهالة, obligation assumed, Hava. But for a definition nearly corresponding to that in the Maltese Civil Law, cp. 'contrat par lequel on permet à quelqu'un d'exploiter une terre, moyennant une taxe, une redevance, que le dernier s'engage à payer annuellement en argent ou en nature,' Dozy.

Qell (also Qliel, IXth form not given in the M. dictionaries), int. v. To become ferocious, cruel. Cp. ژيل, to seize (fear), Hava, 'corripuit aliquem, tremor', Frey., whence the derived M. meaning 'to grow ferocious'; and ژستقل, to grow angry, Hava. For a M. 1st verbal form corresponding to the Xth Ar. form in meaning, see under halliel, a thief.

The meaning of Ar. ژل being 'to be rare, small', the meanings of qilla, ferocity, cruelty, and of qalil, ferocious, cruel, are purely local, as is the meaning of qell. But with M. qilla, cp. ژته, 'tremor, palpitatio ex ira aut desiderio', Frey., the M. meaning denoting the cause for the effect.

Qellux given by Car. only for Gellux (q. v.)

Qergni, m. n. An ugly dwarf, pigmy, Fal. Perhaps connected with N. Afr. Ar. قرقر, whence مفرقر, or نفرقر, 'crapaud', Beauss., M. qergni being a different adjectival form standing in this sense for qerqri. Barb. suggests a hypothetical M. form قرقري, qergni, from فرقر, to ill feed (a child), Hava. Dess. writes: 'In Tunis it was suggested to me that this adjective originally stood for قرقري, a native of the isles called Kerkenneh'.

Qliel, IXth form. Not in M. dictionaries. See Qell.

Qoccatata, f. n. Top (of head, tree, etc.); summit, whence qaccat tr. v. To cut off the top, or merely, to cut off; intransitively, to rise high up (summit of hills, top of trees, etc.). Dess. gives ژئسر for qaccat, and
for qoĉţata, perhaps (cream [that goes to the top]). Barb. gives Sic. cuzzata < cozzo. Not in Mort. I suggest the M. word may be formed of It. coccia (dialectal), head (Zing.) + suffix ata (cp. xemxata, sunstroke), with qaccat as a denominative verb.

Qorr, m. n. Frog. Given by Car. only. Cp. Ar. قَرْر, frog, Hava. M. qorr and qirra (intense cold) should be given under the same radicals. Ta' Qorru is a family nickname.

Qremput (also qrenput) m. n. A kind of trefoil. Beauss. gives قرنوش and قرينوش, s. m. 'cresson, cresson de fontaine; sisymbre', and Dess. gives Ar. قرونش (a name of some similar plant) given on the authority of two native Tunisian teachers, Barb's explanation that the M. word is a corruption of حمام ينح is phonetically absurd.

Qutied, coll. n. Newly hatched lice, the Maltese for 'nits' given by Dess. being subien (q. v.). According to Dess. 'it might stand for 'daughter of the belt', (Ar. نِسَاب = belt); Ar. نسَّاط has also the meaning of 'pirate'. Barb. derives it from the Sic., cucciddu or cuc-cieddu, diminutive of cocciu or cuocciu, 'grano, granellino'. Both explanations are wrong. The M. word is matched in N. Afr. Ar. كُتَار, 'pous qui viennent d'éclore', Beauss. from Ar. كِنتِ, to cut with the teeth, Hava.

R

Radda, f. n. Black silk edging on a woman's scarf or mantle; radda tal-mohriet, 'furrow'. Fal. Cp. Ar. mradd, pl. mraddat meaning 'bordure en relief, rebord', Bart., whence the Maltese meaning 'furrow'. Cp. also رَدْهَة, pl. رده, hollow in a stony ground, (Hava). M. radda may also link up with Ar. رَدّة, ردة, a return, or رَدّ, to repeat, the 'furrow' resulting from a return of the plough to and from the same place. According to Dess. it is perhaps ردا, a mantle.

Rahal, int. v. To set off, Fal. with which cp. Ar. رَحْل, to depart, (Hava). Fal gives also rhiela (grammatical orthography rhielba), he set off, under √R-H-L from which we should expect rahalba as in telqilba ghan-Nadur, 'he set off to Nadur', from telaq, to set off. Rhiela is made up
of *reḥa* (to let go) + *l* (indefinite indirect object) + *ḥa* (fem. pronominal suffix). With *reḥa* surviving in Maltese in the sense of 'to loose, to let go', cp. Ar. أَرْحَىٰ, to run swiftly, and أَرْخَاَوُل, to loose the reins to (a camel), Hava. The origin and meaning of *ḥa* in *rielha* are due to Italian influence, Cp. It. *sognarsela*, *godersela*, with which cp. also the use of English 'it' as indefinite object of transitive and intransitive verbs in 'face it out', 'lord it over him', 'have done it' (*M. ghamilt*ha) etc.

For local meaning of *M. raḥal*, village, cp. Ar. رَحْل, dwelling, stage, each of the villages in Malta having started originally as a sort of stage in the wandering of the immigrant inhabitants. For shortening of *raḥal* to *ḥal*, cp. *M. ḥam* (*haːm*) and *ḥāma* (*haːma*) shortened in some villages of Gozo from *irḥam*, marble > Ar. رَخَام, and *irḥama*, a piece of marble, Ar. رَخَامي, رَخَام, respectively. This interesting abridgement of *raḥal* appears before most village names in Malta but not in Gozo. By phonetic analogy of the assimilation of the article to any of the following so called 'sun-letters', final *l* of *ḥal* sometimes assimilates with the initial 'sun' consonant of the village name as: *ḥaż-Żabbar* for *Hal Żabbar*. With *M. raḥhal* (*raḥ'haːl*), shepherd or goatherd, cp. Ar. رَحَال, 'chamelier', رَحَالَة, رَحَال, (cp. *M. raḥhala*) 'bédouins'. With *M. merḥla*, flock of sheep or goats, cp. Ar. مَرْحَلَة, 'est mandra, dans l'ancienne traduction latine d'une charte sicilienne apud Lello (Ambra*ri)*, Dozy. In both Beauss. and Hava, مَرْحَلَة means only 'a day's journey'.

**Rbus**, m. n. An iron punch, a puncheon, Fal. Barb. gives the phonetically acceptable Sic. 'ripússa'. Not in Mort. in the M. sense, but cp. Ar. رَسَ، he struck, slapped, Salomé; and, perhaps رَبْز, 'soufflet, instrument pour souffler', Dozy. If the radicals are √R-B-Z, final *s* is explainable as unvoiced *z* in final position.

**Resaq**, int. v. To approach, Fal. Equated with رسخ, to bring to a standstill (Dozy) by Stumme M.S. p. 109, and considered a variant of the passive رَقَ, to receive, by Dess.; this word is better explained by Barb. as a variant of Ar. لُصِق, to stick, to glue to, Hava. Dess.'s suggestion that *M. resaq* stands for passive لِصِق is unacceptable because by analogy with the few surviving M. passive forms we should expect ṭuẓq (cp. holq, passive of *ḥalaq*, Ar. خَلَق, to create). With
M. resaq cp. also Ar. َرَصْعٌ, to stick, to adhere to, Hava, (variant of َرَصَعٌ), 'porter un coup de lance au point d’en faire entrer le fer dans le corps', Kaz., whence the M. meaning 'to get near, to approach'. With M. resaq, to bring together, to bring near, cp. َرَصْعٌ, 'appliquer, adapter, ajouter, joindre l’un à l’autre; ranger, arranger', Kaz.

Rewwixta, f. n. An affray; an uproar. According to Dess. cp. بوريش, perhaps َرَصْعٌ (Ind Form), to stir up the people. Barb. transliterates َرَصْعٌ without bothering to explain the unusual change of Arabic ٢ to r in Maltese, I derive rewwixta from It. rovista(re), whence rovistio 'suono di cose sonore frugate', Zing. The phonetic process is rovista > rovixta > rowixta > rowwixta > rewwixta. The phonetic lengthening of a semi-vowel in inter-vocalic position is common in Maltese.

Rexaq, tr. v. To strike off excess at top of a grain measure. Dess. gives َرَصْعٌ, a reed (really an arrow), for M. rexqa, the rod used for the purpose. The correct explanation is given by Barb., who derives rexaq from Sic. rascari 'levar la superficie di chicchesia con ferro o altra cosa tagliente', Mort. For frequent change of Romance s to x in M., cp. It scopa with M. xkupa, broom, and for change of Romance k sound to M. q, cp. Sic. corte and M. qorti, court.

Rieq, m. n. Spittle. This word is not the pl. of riq, ريق, as Barb. explains, but a phonetic rendering of riq (a pronunciation that is met with in some of the dialects), Ar. ريق, saliva. So in written M. we come across phonetic trieq, street, for etymological triq, a form still current in some villages. With rejjaq, to feed and trejjaq, to eat, to take some food especially on an empty stomach, to breakfast, cp. reioq, 'déjeuner le matin pour la première fois; dans ce sens, ce verbe semble un dénominateur de ‘al-errıq (على الريق [= M. ghar-rief]) à jeun', Març. 315. Cp. also َرَصْعٌ 'humecter avec sa salive', Barth. which links up with the custom of the peasant Maltese mothers of putting food into the mouths of their babes wetted with their saliva, and ترقيق trayyaq, 'déjeuner le matin', Barth.; he broke his fast, breakfasted, Salome.

Rita, i. n. Membrane, film, Fal. Cp. ريطه, 'pellicule; Pellicule de l’œuf sous la coque; Pellicule entre les écailles de l’oignon', Beauss. (Cp. M. rita tal-bajd, rita tal-basal). Barb. thinks it stands for غطاء, with the unusual correspondence of Ar. غ to M. r. Cp. also his note on rewwixta (q. v.).
Rixtellu, m. n. A rail, gate; flax comb, Fal. Obviously from Sic. *rastel-lu*, as explained by Barb., and not from Persian رستن, to twist, to spin, as suspected by Dess. in connection with *rextel*, to card, to grate, which is a denominative verb from *rixtellu*.

Sa, adv. Until, as far as. As Dess. points out, some look upon this particle as a shortening of *seijer*, سائر, (Stumme), others as صار; some think it a local use of the s of the future, De Sacy suspected it to be a corruption of حتي, which is rather borne out by Vassalli's variant *hasa*, e.g. *hasabex*; in *sal-art*, 'face to the ground', the Arabic equivalent is obviously إلى الأرض. In the phrase *sas-sa*, 'till now', the first *sa* is this particle, the second is the noun ساءة. While there is no doubt that *sa* prefixed to the imperfect of a verb, to indicate the future, is Ar. ـ (cp. ساساَ، اناَسيَاف ، *saniefer*, 'I will depart'), the etymology of M. *sa* in the sense of 'as far as, until' is dubious. De Sacy's suggestion that it stands for حتي presupposes the unusual change of Ar. ـ to M. *s*. In support of De Sacy's suggestion, it is worth noting that in the dialect of Syria حتي is shortened into *ta*, but there is no instance of Ar. dental ـ (ـ) being changed into the dental fricative *s*, unless this is the solitary example of such change. There is one example of Ar. voiceless dental fricative *th* (ـ) changed to *s* in Maltese: M. *silg*, snow, Ar. ـ. I am inclined to look upon *sa* as a shortening of It. *sino a*, until, as far as, the phonetic process being *s(ino) + a > sa*. Maltese has other similar particles from It., such as *dment* or *drament*, whilst, as long as, from It. *di mentre*. Maltese has also *ser* (to be distinguished from the particle *sa*), a shortening of *seijer*, سائر, as *ser nitkellem*, a loan translation of the use of It. *andare*. Cp. also the use of 'go' in 'I am going to speak'. The composite phrases *sakemm*, 'until'; *sabix*, 'in order to'; *sassa*, 'up to now, hitherto' are loan-formations (literal translations) of It. *finquanto*, *finché*, *finora* respectively.
Safa, int. v. To become; to be reduced to a state of (poverty, etc.) This verb is incorrectly spelt with final gh by Car. and Fal. who follow Vass. and considered a puzzling word by Dess. while Barb. links it up with 웅فع, which has quite a different meaning. For the M. meaning, cp. N. Afr. Ar. صغيّت, 'etre terminée, consommée, affaire; parvenir, ar-river à', Beauss. Thus, M. ليرجيل sfaw midruba, etc., 'the men have "become" wounded', literally: the men ended by getting wounded, or the affair ended by the men getting wounded; so also: safa فقير, 'he became poor', literally: he ended by becoming poor.

Sar, int. v. For the M. meaning of the 2nd form, sajjar, to cook, to ripen, cp. Ar. صير, 'mettre des poissons ou des fruits en saumure', Dozy, seemingly a denominative verb of صير, little salt-fishes, Hava.

Sarwal, tr. v. To embroil; to entangle; also to tell lies. Cp. تسرول, to put on the 'sarwal'. Perhaps the M. word is a lingering indication of the low esteem in which the Christian wearers of qalziet (trousers), a word of R. origin from It. calsetta, held the Islamic wearers of the سرول. A memory of racial antagonism is retained in the imprecation, now mild because meaningless to the non-Maltese, reh dinek, for ar-raq dinek, 'burn (or cursed be) your faith'. See din.

Sebt, m. n. Reed, wand, sceptre, Car. Not in Fal. Unexplained by Barb. Derived from سبت by Dess. For M. meaning, cp. Ar. سبت, Heb. ספ כנגד, sceptre, P. de Alcalà (Dozy).

Seksek, int. v. To gossip about other people, to try to find out what they are doing; given as a variant of seksef by Fal., and explained also as a phonetic variant of M. sefsef, to whisper in the ear, Ar. سخمّس (Dozy), by Dess. Barb. gives it as a corruption of seksef (to spy) with final f for k, the phonetics possibly influenced by the semantics of sefsef, to spy out. With seksef, cp. Ar. سكّس 's'humilier, s'abaisser, se soumettre', Kaz., 's'humilier devant quelqu'un pour obtenir quelque chose', Barth.

Sibien (also subien) coll. n. Nits. Not to be mixed up with subien, male children, Ar. صبيان, pl. of young man, Ar. صبي. Not in Fal., Dess. and Barb. For M. meaning, cp. صبيان, Beauss., sibien, Barth., 'lentes', under صبي, (M. subien, subiena). The word is also given by Badger.

Sittma (also siddma, Fal.) f. n. Forehead. Dess. gives أسطمة, (the
best part), Barb. gives "ضربة" (strike), literally 'a blow, a collision'. But for the M. meaning, cp. Ar. "ضربة" (stroke), 'calvitie', and the dual "ضربتان" or "ضربان" (blow, collision). Barb gives 'les deux côtés du front', Kaz.

Sodda, f. n. Bed. Unknown to Egyptian; it occurs in Sp. Ar. and N. Afr. Ar. For the original meaning, the following description is interesting:

"سدة", 'Plancher large de 2 mètres, à 1 m, 50 du sol, placé au fond du côté des chambres mauresques qui sont longues et étroites. Ce plancher, caché par un rideau sert de lit', Beausse. 'Lit de repos, canapé', Dozy; 'operculum', Schiaeparelli.

Stalla, int. v. To stop; to stop short; to wait, mainly used in Birgu with pp. stallat. Cp. It. stallback, to carry, to loiter and Sic. stallari, 'situare in un posto opportuno durevolmente', Mort., the reflexive meaning of which agrees with the M. sense. It has nothing to do with Ar. "ألا" (10th Form) as explained by Sutcliffe (p. 135) and by Dess.

Stwiel, m. n. A large beam. Not in Dess. A loan, word < It. stollo < Ll. bastula. With the M. expression twil qisu stwiel, cp. It. 'lungo come uno stollo'. Mistaken by Barb. for "استعمل" from "إستعمل", to rise higher.

T

Ta' prep. Of, shortened from of "بتاع" or "متاع", but in the phrase ja t'Alla, an oath, it corresponds to Ar. "ت" used in swearing; cp. "تنال", by God, I swear by God, Hava.

Ta' Bilhaqq, adv. Indeed. Described as 'bad, vulgar Arabic' "متاع بالحق" by Barb., this is one of the many loan-formations from Italian davvero (= da + vero). For the M. translation of Italian da, from, as, cp. wiegeb ta' râgel for rispose da galantuomo.

Talaw, 'You there, come here' (Gozo), sounds like a composite formation made up of ta', (of) + 'l haw (here). Etymologically it is made up of Ar. Imperative "تَمَال", come on (Hava) [form VI of "تمَال" or "فل"] + M. haw, shortened form of hawn, here. The M. word would thus be the equivalent of the colloquial Ar. phrase "تَمَالَ هُنا", come here. M. ulâ haw > talâw. Strictly speaking, orthographically it should be written taghâl haw.
Ta' Linqas, adv. At least; a loan translation from It. *di meno*, however, nevertheless.

Taparsi, adv. Fictitiously, feigningly. Barb. gives Sic. *ntuppari* or *ntupparsì*, nascondersi la faccia con un velo e quindi il senso siciliano: agire simultaneamente o copertemente; quindi il maltese non è un avverbio, ma ben un verbo, che ha perduto il suo significato originale'. But the M. form agrees with Sic. *mparissi*, also an adverb 'con finzione'. Giac. de Greg. S G I vol. 7.


Taptap, tr. v. To pat, to stroke. Linked up with دَبْدَة from دُبدُد, to resound (trampling), by Dess. For closer M. meaning, cp. كَطَبْطَب, to pat, to stroke, Elias. Barb. besides دَبَدَد suggests Sic. *taptappiari*, a similar onomatopoeic formation.

Taqtq, int. v. To talk too much, to beat with anxiety (heart). Dejjem (ilsienu) *itaqtq*, 'he is always talking too much'. Cp. Ar. طقق (dialect of Syria) to burst, to crack, and طَطَقق, to resound, Hava. Cp. also تَطَعَطع, to cause to stammer (confusion), Hava. For the correspondence of Ar. ف to M. *q*, cp. M. *wisq*, much, and Ar. وضع, extent.

Temm, tr. v. To finish, to bring to an end; Ar. يتم, to be complete, يتم, to achieve. The purely local VIIth form *intemm* in *intemm bilghali* is an It. calque. Cp. *finito di dolore*.

Teptep, tr. v. To wink (eyes). Barb. links it up with دَبَدَد and Dess. suggests طَطَف, to splutter (candle). The M. verb is seemingly a variant of *taptap* (q.v.) and this sense is a translation of It. *battere*, to strike. Cp. the expression in *un batter d'occhio*, 'in the twinkling of an eye'; M. *j*teptipa (bakka) ta' ghajn. A common variant of *teptep* is petpet (ghajnejh), to blink.

Textex, int. v. To fizzle (oil, etc.). A current word though not recorded in the M. dictionaries. Cp. طلش, to produce a bubbling (hot iron steeped into water), Hava; تششتَ, 'pétiller (tabac, feu, méche, chose jetée dans la friture; crétir (feu, flamme)'; تششتُ (M. *textix*), 'pétilllement, crépitation,' Beauss.
Thir, v.n. Piles (in the anus). For the M. meaning, cp. 'coliques, contorsions dans le ventre qui rendent la respiration difficile', Kaz.

Tirma, f.n. Backside. Though this is still heard in Birgu and elsewhere, it is not in the M. dictionaries. It occurs in N. Af. Ar. Cp. 'terma, pl. tram et trem, cul'. 'Le mot ترمة avec le sens de "cul" ou avec le sens de "fesse" ou avec les deux sens à la fois apparaît dans tout le Maghreb', Març. p. 244.

Toffieh, m.n. With toffieh t'Adam, tomatoes, cp. 'éminence avaudant de la gorge', Dozy; seemingly a translation of It. pomo d'Adamo, English Adam's apple. If the M. phrase is likewise a translation, it may well be that the idea was first suggested by the popular comparison of a man's prominent larynx to the forbidden apple eaten by Adam or the possible popular conception that Adam was unable to swallow the forbidden fruit and the toffieba stuck in his throat! But M. t'Adam may also be Ar. أدايم, condiment. With M. belludja in toffieb ta' belludja cp. Berb. ebellud, 'glands' (acorn) given by Destaing. But Belludia is also the name of a fertile area in South Sicily, between Noto and Ragusa.

Troffa, f.n. A lock (of hair); tuft (of glass); a small quantity of. Dess. thinks that if the word is Semitic, it links up with اطروفه 'a novelty, or there might be a link between the idea of hair and the tamarisk طرنة 'with its hair-like leaves'. Barb. gives طرفة, with a completely different meaning. N. Afr. Ar. has طريف 'un petit morceau, un peu, un brin', Beauss. But the M. word is Sic. troffa 'mucchio d'erba o di virgulti. Troffa per vituperio si dice ad uomo da nulla', Mort., (with which cp. M. fih troffa). Cp. also Fr. touffe, whence English tuft.

Werwer, tr. v. To terrify. Barb. gives دورز, to look fixedly at, whence: to speak excitedly. Dess. simply refers to دورز, given also by Stumme. In Beausse دورز means something different. For a closer origin, cp. دول، to wail, to shriek. The M. verb may also be from ورأ, to repel, reduced to a repeated biconsonantal base in Maltese, whence werwer
for war + war. With M. x'int twérwer u tghid? 'What are you chattering about?', cp. Ar. وَوْرُو في الْكُلُّم, he spoke volubly, Hava.

Weržaq, int. v. To scream. The M. quadriliteral seems to be a local onomatopoeic formation. It is possible that the M. verb may have resulted from a combination of the first base of quadriliteral werwer (q.v.) and obsolete zaghaq Ar. زَعَق, to shriek, whence weržaq (for wer + zaghaq) to scream with fear, to shriek, whence weržieg, grasshopper, (we say il-weržieg iwéržaq), which Dess links up with Ar. أَرْسَح, with long, skinny legs (but usually of the wolf).

Widen, m.n. Hearing. Occurring only in the idiom ta widen, 'he gave ear to', which is a translation of It. prestar orecchio. The M. word for ear (Ar. أَذن, whence M. widen), is widna, noun of unity, with widnejn as its pl., originally dual of obsolete widen, ear, and not widintejn, from widna, the singular used. Widintejn would be understood only in a strictly dual sense. For a similar use, cp. the following note given by Març., p. 219: 'il a été retiré de l'ancien duel un nom d'unité udnina qui est de beaucoup le mot le plus employé dans le sens de "une oreille" et même il existe un pluriel udninat de udnina'.

Wixx, m.n. Prosperity, Fal.; abundance, Car. The word occurs in the following idioms given by the latter: ma fihx wixx, 'he is not much good; there is nothing attractive in him'. Xoghol bla wixx, 'badly paid work.' According to Dess. M. wixx is Ar. وَسْع, wealth, probably the same as M. wisq, much; and Barb. gives عَيْش, life, living, breed, Hava. But cp. وَسْق, gold-ore, and وَثْنَاء, wealth, Hava.

X

Xahar, m.n. Ar. شَهْر, whence mxabra, menstruous (woman), with which cp. the meaning of the corresponding form in Barth.: 'qui a atteint la neuvième mois de sa grossesse, qui doit accoucher dans le mois'.

Xahx, m.n. Fragments of stone. Barb. gives Ar. ِشْفَة, chip, slice, (شَفَة, fragments, in N. Afr.); but the M. word, as pointed out by Dess., occurs also in Freytag, شَخْش, 'fragmenta lapidum'.

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Xandar, tr. v. To divulge; to publish (news); to broadcast. Barb. gives 
, to divulge, with for n. This suggestion is certainly inter-
esting, but Ar. dictionaries record the fifth form , to be scat-
tered, Hava, and not . According to Dess., possibly cp. 
, to affront, , to speak ill of; xandari, divulger, broadcaster, is 
possibly (Dozy), supposing this official to have been charged 
with making proclamations. The acceptable explanation is that given 
by Barb., but M. n must be accounted for as an additional second 
radical changing a triliteral verb to a quadriliteral. For a similar ex-
ample, cp. hendem, to demolish, from , to pull down (a building, 
etc.), Hava. Cp. also , to send, revived from Aramaic in modern Hebrew, to express 'to broadcast' in the same way as the Maltese 
speak of ix-xandir ta' l-abbarijiet, 'the broadcasting of news', and Tal-
mudic , to send.

Xaghwiet in mar xaghwiet, also xabwiet or xawiet (Car.), to form a wrong 
opinion; to misjudge. This word which is not given by Fal. is unex-
plained by Barb. and Dess. Cp. possibly and pl. , removed, 
scattered, Hava, 'éloigné, situé à une grande distance', Kaz. In this 
sense, M. xaghwiet might be pl. of obsolete xagbwa, Ar. , the 
phrase mar xaghwiet semantically corresponding to mar 'il boghod 
(b'mohhu, bsiebu, etc.), literally 'he went far (from the truth)' etc. but 
et in xaghwiet might more likely also be an adverbial suffix as in 
waranijiet, backwards; tahtnijiet, downwards. If this is correct, we 
should write xaghwiet and not xabwiet or xawiet, as no such meaning 
can be traced under or .

Xatar used in the 2nd and 5th form only in the sense of 'to divide un-
equally, to render disproportionate', whence imxattra said of a goat or 
a sheep, etc. which has its udders unequal. For Maltese meaning cp. 
, '(1) partager en deux parties égales; (2) traire une femelle de 
deux trayons seulement en laissant les deux autres intacts; (3) tirer à 
la femelle la moitié seulement du lait qu'elle peut donner à la fois; 
(4) avoir un pis plus long que l'autre (se dit des brebis)', Kaz. With 
xtur, pl. of obsolete xatar, occurring in the current idiom hadd ma jara 
xturu, 'no one notices his own defects', cp. Ar. , defect, slit, from 
, to cut, to slit, Hava.
Xeblek, tr. v. To intertwine; a quadriliteral from Ar. شبک , to entangle, knit together (Hava). For a similar quadriliteral also from شبک , to entangle, to confuse, given by Hava as a Syrian word under شبک , though we should expect it under شبک . Cp. also Dozy. Barb. thinks ر stands for ب of the 2nd form شبک , but the correct explanation is not that we have an interchange of consonants but that ر as a second additional radical turning a triliteral verb into a quadriliteral serves to stress the intensity, or frequency, of the action thereof as expressed by the 1st form and, comparatively, even by the 2nd form.

Xela, tr. v. To accuse, considered a variant of xena (q.v.) by Dess., might link up with شالی 'defier, (se dit d'un cavalier qui sort des rangs et appelle au combat un cavalier ennemi)', Beaus. Barb.'s explanation that xela stands for شكاالي, to complain, is phonetically inadmissible.

Xellef, tr. v. To chip, to splinter. According to Barb., it stands for Syrian ملحف , to cut to pieces, with 3rd radical eliminated. Dess. gives ملقص on the authority of Tunisian natives 'seemingly a variant of ثلم ', to notch (a blade), Hava. But cp. ملقص , 'frapper au hasard', Dozy, and سناف 'jeter sans y prendre garde', with 2nd form conveying a frequentative meaning of 1st Form, Barth. In this sense the meaning of xellef in Maltese has been restricted to the effect of the action, expressed by its Arabic correspondence.

Xennaq, tr. v. To despise. Not in Dess. Barb.'s extraordinary explanation is that it derives from Eng. shame. Xennaq is seemingly a variant of obsolete xena (q.v.) whence M. xniegha, false rumour, with m as an additional 2nd radical turning an originally triliteral verb into a quadriliteral with final q standing for original ع , with which cp. caqlaq to move, Ar. شعلع , to suspend, to hang, (Spiro Bey), and M. wisq, much, Ar. وسع.

Xena, tr. v. To accuse, Fal.; to hate, to be ill disposed towards, Car. It. does not link up with منع , to revile, as explained by Dess. but is obviously Ar. منى or منى , to hate, to loathe, because if it is linked up with منع , (1) grammatically we should expect pp. mixnugh not mixni, (2) formally, the vocalic sequence would be a-a (cp. bala', to
swallow), or o-o (cp. forogb, to ebb) generally with a passive sense,

(3) semantically, in the sense given by Car., xena is nearer to ٞکِساَن.

Xendi, m. adj. Dwarfish. According to Barb. this word is an adaptation of
It. scendi, 2nd pers. sing. of scendere, to descend. Dess. gives ٞشنَشَتٞ، 'a word used by the S. Tunisian Bedouins'. But for a possible connection with the M. meaning, cp. Ar. ٞشهَشَتٞ, 'être gros, épais (se dit de la main ou des babines du chameau)', Kaz., 'Crassus fuit de manu, de cameli labio', Frey. The Maltese meaning of 'dwarfishness' seems to be suggested by that of physical stoutness and shortness conveyed by the Arabic verb and characteristic of 'dwarfs'.

Xengel, tr. v. To rock (a cradle); move about; to shake (one's head); ixxengel (2nd form), to stagger (drunkard etc.). Barb. mistook it for Sic. cianchillari or scianchilari etc., but according to Dess. it is 'seemingly a West-Asiatic word, cp. ٞشنَشَتٞ, elephant's trunk; ٞشنَشَتٞ, to trip, with Arabic derivative ٞشنَشَتٞ, a window-catch'. With M. xengel, cp. Ar. ٞشنَشَتٞ, to hook, and in Egypt, to trip up, denominative verb from ٞشنَشَتٞ, hook, Hava, whence possibly the original Maltese meaning 'to move something attached to a hook'. Beauss. gives ٞشنَشَتٞ, 'ac-crocher'.

Xerfija, f.n. A black gown, Fal.; a kind of gown formerly worn by Maltese women, Car. In an interesting note Dess. writes: “xerfija,[presumably "the noble"]; only the pl. ٞشرَفٞىٞ is found in Freytag. There is also a head-covering called ٞشرَفٞيٞىٞ, pl. ٞشرَفٞيٞىٞ, possibly a corruption of ٞشرَفٞي، (i.e. from the island of Jerba, Dozy). Did the xerfija get its name from having been brought back from the Meccan pilgrimage? The stuff of which the faldetta is made is still called tan-nobiltà. Personally, as most names of M. vestments are either Romance or loan-translations, I think xerfija is very likely a translation of tan-nobiltà or vice versa, to describe the gown that originally may have been worn by women belonging to the better classes as a mark of honor. Kaz. gives ٞشرَفٞي، 'étoffes blanches, vêtements blancs'. In Maltese, xerfija, like bidwija, a woman peasant, and geblija, stony, is a fem. adjectival pattern.

Xettel, tr. v. To transplant; denominative verb from xitla, plant with which cp.N. Afr. and Syrian ٞشَتٞلٞثٞ, nursery plant, whence mixtla, seed-
plot, "same meaning. Egyptian has "transplant (a plant), Hava. But the 2nd form occurs also in N. Afr. Ar. Cp. "transplant, same meaning in Neo-Hebrew; Aramaic "transplant, same meaning in Neo-Hebrew; Aramaic ; Assyro-Arabic .

\[\text{Zafzaf}, \text{int.} \text{v.} \text{To chirp (birds), Car.; Not in Fal.; unexplained by Dess. and by Barb. Cp. 'siffler, vent, balle, etc.' whence 'vent froid', Beauss., a quadriliteral by repetition of a biradical base , to blow gently, Hava, whence M. ziffa, breeze, gentle cool wind with which contrast N. Afr. Ar. 'souffler par rafales, vent,' and 'coup de vent violent, rafale,' Beauss. For a similar contrast of meaning, see xerfalla and jies.}

\[\text{Zaghzugh}, \text{adj. and m.n.} \text{Youthful, a young man. Arabic has 'nimble; child, baby, and 'lively, sprightly, Hava. Dess. gives , small, 'petit de taille (homme)', Kaz. Cp. also , 'flandrin, fluet et élancé', Dozy.}

\[\text{Zaqqaq}, \text{int.} \text{v.} \text{To creak (new shoes, etc.). For M. meaning, cp. 'crier, faire du bruit, souliers neufs, plume à écrire, porte; gémi, navire secoué par la vague, plafond', Beauss. Syr. Ar. 'to crackle, Hava. By metathesis of the two radicals of the repeated biconsonantal base, we have another onomatopoetic verb qazqaż, to grunt (q.v.). Zekzek, to hiss, suggested by Dess., corresponds to Sic. zicchi-zicchi, 'il verso che fa la cicala', Giac. de Greg. SGI vol. 7.}

\[\text{Zatat}, \text{invariable} \text{adj. (also zattat, with the stress on the second syllable). Presumptuous, unduly confident. Not in Dess. I cannot see how it can link up with , to shout, to yell, (Hava), as suggested by Barb. I suggest instead that M. zatat may link up more convincingly}
with which is Moroccan for 'a guide', Beauss. — a cicerone whose proverbial ostentation of knowledge may have suggested the M. meaning. Cp. also ṯerras (M. izzattat, to show off, to be presumptuous), to be adorned (bride), Hava, and ṯerras, 'se précipiter droit devant soi', 'qui se précipite droit sur, avec précipitation', Beauss.

Zegleg, tr. v. To wriggle. Not in Dess. Besides ṯerras, to dandle (a child), given by Barb., which would give zaqqaq or zegleg, cp. also Ar. ṯerras, to slide, and ṯerras, to glide, Hava. For the exact M. meaning, cp. N. Afr. ṯerras, 'faire glisser', ṯerras (M. izzegleg), 'glisser sur le cul', ṯerras, (M. imzegleg), 'en pente et très glissant, terrain,' Beauss. Note unusual correspondence of Ar. ḥ to g in M. A variant of M. zegleg is žengel — izzengel (2nd form) — which is not in the M. dictionaries.

Žegľ, int. v. To move quickly (fish, bird, etc.); to shine (eyes), whence žegľ żgaľnejh, 'his eyes shone with excitement' (literally, he made his eyes shine with excitement). Cp. ṭeğ, to run (ostrich), to shoot arrows; ṭeğ, to arch (the eyebrows), Hava, 'briller comme le verre', Beauss., (whence M. dictionary word žeğ, glass which in spoken Maltese is ḥżeğ).

Žemaq, int. v. To dawn. Barb. derives it from Sic. zurnicari, to become blue; not in Mort. Dess. derives it from ṯerras (perfect beauty, Frey.), ṯerras in Hava. I explain the M. word as a quadriliteral verb by insertion of n as an additional third radical in ṯerras, ṯerras, to be blue, whence ṯerras, the sky (cp. the use of blue for sky in 'a bolt from the blue'). For the insertion of n as an additional radical, cp. xeblek from √X.B.K. (q.v.) and xandar from √X.D.R.

Žeržaq, tr. v. To make something glide down; iżzeržaq (2nd form) to slip down. Barb. seems to derive it from ṯerras, (Dozy), which has a different meaning altogether. Dess. more convincingly explains it as an intensive form of žellaq, to make something glide down, to render slippery, to trip up (Ar. ṭerras). I suggest for comparison ṯerras, (M. iżzeržaq) which is Moroccan for 'se glisser, s'introduire secrètement, passer par un lieu sans être vu', Beauss., with which cp. M. żeržaqšlu xi haga tal-flus, 'I gave him some money secretly; I slipped some money into his hands.'
Zorr, m. adj. Rude, rough, ill-behaved. According to Barb. this adj. is from Syrian زرّ, biting or knotty, and according to Dess. from رو ، falsehood. The M. adj. derives from Sic. zurru 'contrario di morbido e di liscio, ruvido' which might, perhaps, link up with Ar. زرّ, to ill-treat, Hava, and زرّ, 'rigueur, violence, Beaus.